

Saimaa University of Applied Sciences
Faculty of Business Administration, Lappeenranta
Degree Program in International Business

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Business Cultural Difference in Communication between Taiwan and India

Thesis 2017

Abstract

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The purpose of the study was to find out the way how to make Taiwan and India collaborate effectively on business through improving communicative skills. The thesis is mainly prepared for Taiwanese corporations and individuals who intent to work or do business in India.

The thesis was constructed by communicatively theoretic support which from well-known communication scholars, Hofstede and Lewis, and qualitative research. The data for the thesis were collected by semi-structured interviews which can gather much unexpected information because of personal experience of interviewees.

The results of the study show the clarifications of cultural differences and similarities between Taiwan and India as well as the tips of breaking cultural barriers between Taiwan and India. The results can make readers know Taiwanese and Indian culture better, and can be applied to Taiwanese and Indian business community.

Keywords: Business, business culture, cross-cultural communication, Taiwan, India

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1 Introduction

In this chapter, some initial information about the origin of this thesis is provided. There are the reasons why this topic was chosen and the way how the research was conducted, including background, objective and delimitations, research question, and research method. This is a guide chapter, it helps readers to comprehend the thesis easily.

1.1 Background

Every culture is unique, nevertheless there is a huge gap between them, but no one is better than another. When we face to another culture which is different from ours, the best way is to respect, understand, and accept it. Cultures are created by the admixture of languages, words, customs, and thought etc. It is the outcome of people's interaction, but it also affects everyone who within the culture. Of course, business culture is one part of it.

In this thesis, business cultures between Taiwan and India are compared, and some discussions are made for that. It is expected that can benefit those Taiwanese businessmen who are interested in India and those Indian businessmen who are interested in Taiwan can benefit from this thesis.

With nearly two decades of development, a lots of changes occurred in India. Women can get work, the middle class is on the rise, household is growing, and population keeps growing etc. Indian consuming power is rising sharply; with the viewpoint of population, India will be the second-largest market in the world, only second to China. Financial Times (2016) announced, "*the BRICs are dead, long live the Ticks.*" The new emerging market aims to service and high technology, hence the cooperation between Taiwan and India must be frequently in the future, and cross-culture communication has been a topic worthy of learning in the globalized world.

Although both of Taiwan and India are Asian countries, and they may have some resemblance, there still exists a huge gap between this two countries. They belong to the different race, inherit different culture, have different habits and customs, use different language, and believe in different religions. For example,

in India, caste system limits their status since the moment they were born, it is just like a label that will follow someone for a lifetime. Although caste system had been repealed from the law in 1947, it still exists in the real life, and there are violence attacks, sexual harassment, and death cases in the society caused by the caste system. (Hui 2015.)

1.2 Objectives and delimitations

The objective of the study is to understand the business cultural difference in communication between Taiwan and India, and to figure out some applied skills. The knowledge can create friendly commercial communication, preventing maladjustment by cultural shock, or cultural collision. The knowledge can assist Taiwanese businessmen who want to engage in trade in India in the future and blend into the local society as soon as possible.

Based on the population aspect, the bigger population could have stronger consuming power, so India can drive a huge amount of commercial activities. Besides, Taiwan has to decrease commercial dependence on China to avoid diplomatic manipulation. Hence Taiwan has focused on India as the new market can increase benefits and decrease risks at the same time.

Many factors like caste system may happen in business communication, those facts could influence benefits of both sides, and the effects usually are not positive. The best way is to have mutual understanding before starting the business, then businessmen can comprehend the other side's behavior, and make the appropriate response. As a result, to find the balance between Taiwanese and Indian business cultural difference in communication it is important to let the two countries' businessmen refer when they would like to do business with another.

The delimitations for the thesis were set beforehand, so the key points of the thesis can be clarified before the research starts. The delimitations of the study are divided into four questions to consider the answer the thesis really want to obtain.

Who? This study probes the business cultural difference between Taiwan and India, so Taiwanese and Indian businessmen are the only target group.

What happened? The core question is the business culture in communication. How does their business culture influence their way to communicate? Those cultures which do not influence to communication and which do not show on business interaction are not discussed.

When? This study provides knowledge which supports Taiwanese businessmen in the beginning stage. But people change, and the culture will change with it, hence we will need further and new research to probe it in the future, to keep the understanding stay in a latest status.

Where? Once one company operates in another country, it may localize and the business culture may be mixed by original country and new country. So the target of this thesis is focused on the original countries, Taiwan and India.

1.2.1 Research question

According to the objective of this thesis, the research questions are designed below. There are one major research question and five sub-questions. Answers of those research questions will be found out, and show in the research finding chapter.

How to make Taiwanese and Indian cooperate effectively in business despite cultural differences?

How can the communication between Taiwan and India become better?

What are typical Taiwanese traits of business culture?

What are typical Indian traits of business culture?

How do the business cultural differences perform on communication?

1.2.2 Research method

Semi-structured interview is used as the research method in this thesis. Cultural issues always have no exact answer, every culture has its meaning and value,

and it is hard to mark. Qualitative research can figure out why and how, which are the origin of questions. (Robert Wood Johnson Foundation 2008.)

Qualitative research can catch a more holistic view, and semi-structured interview will be the most suitable one for the topic of this thesis. It is flexible; the order of questions and the questions can be changed at any time. Respondents are free, and the respondents can share anything they consider important and related, and tell their own opinion about the issue. Qualitative research is a good choice to analyze about their experiences, feelings, thoughts, mental aspects, and as culture does not have the correct answer, the semi-structured interview is the best way to make the research. (Robert Wood Johnson Foundation 2008.)

1.3 Theoretical Framework

In this chapter, basically theoretical concepts about culture are provided to support the study. These basic concepts are the outcome which was integrated by many references.

Before the theoretical framework is built, the meaning of culture and business culture have to be defined. Culture is defined as *“the way of life, especially the general customs and beliefs, of a particular group of people at a particular time.”* (Cambridge Dictionary 2016.) Business Dictionary (2016) defines business culture as *“the model or style of business operations within a company.”* The business culture decides how employees communicate with one another and how do they deal with clients.

About the theory, there are two books which aim to intercultural communication, Hofstede Geert’s *Cultures and Organizations: Software of the mind* and Richard D. Lewis’s *When Cultures Collide*. These two books are used as the most important references to build the theoretical framework to the research.

1.3.1 Hofstede's cultural dimensions

"The world is full of confrontations between people, groups, and nations who think, feel, and act differently." (Hofstede, Hofstede, & Minkov 2010, p. 23.)

Hofstede describes the way people think, feel, and act as mental programs. The programs are built up through the whole lifetime, they are not only built but sometimes also changed. The programs start from family to neighborhood, from school to friends, and from the workplace to community. Nevertheless, the programs are affected for a long time, the most influential period is in early childhood because that is the most susceptible period for a person to assimilate and learn. The programs that people usually call it, cultures. (Hofstede et al. 2010, pp. 24 – 37.)

The smallest unit of culture is a group because culture is created by people interacting with others in one environment, and also people learn culture from there, so it is impossible to create culture by only one single man. Moreover, it is quite normal that people belong to not only one group at the same time, and carrying multiple layers of cultures, including national level, regional/ethnic/religious/linguistic affiliation level, gender level, generation level, social class level, and organizational level. It is the collective programming of the mind that distinguishes the members of one group or category of people from others. (Hofstede 2010, p. 25.) There is no group can escape culture, the people within one group share their own personality, and then create a new culture. The culture influences the people within the group unconsciously, even if the culture is never written down. (Hofstede et al. 2010, pp. 24 – 30.)

Cultures are manifested in many levels of depth, Hofstede(2010) drew those levels as an onion, and the order from outside to inside are symbols, heroes, rituals, and values, (Figure 1). Symbols are the common languages in one group, such as common gestures, flag, action, and so on, possessing the specific meaning for those who shared the culture. Symbols have been drawn in outer on Figure 1 because it is easy to imitate by others who are outside the group as well as the symbols can easily be replaced by other symbols. Heroes are the representatives who are highly admired in the culture, no matter if he/she is real or not. Rituals are unnecessary but cannot avoid in a culture, for instance, the

way how people greet. The core of Figure 1 is “values”. Values are feelings that judge which one belong to plus side and which one belong to minus side. Most of the values are acquired in the early part of our life, and we usually have no perception about them, that is why sometimes we ask someone why he/she act like he/she act, they cannot answer a clear reason, they just feel what they do is right.

(Hofstede et al. 2010, pp. 26 – 29.)

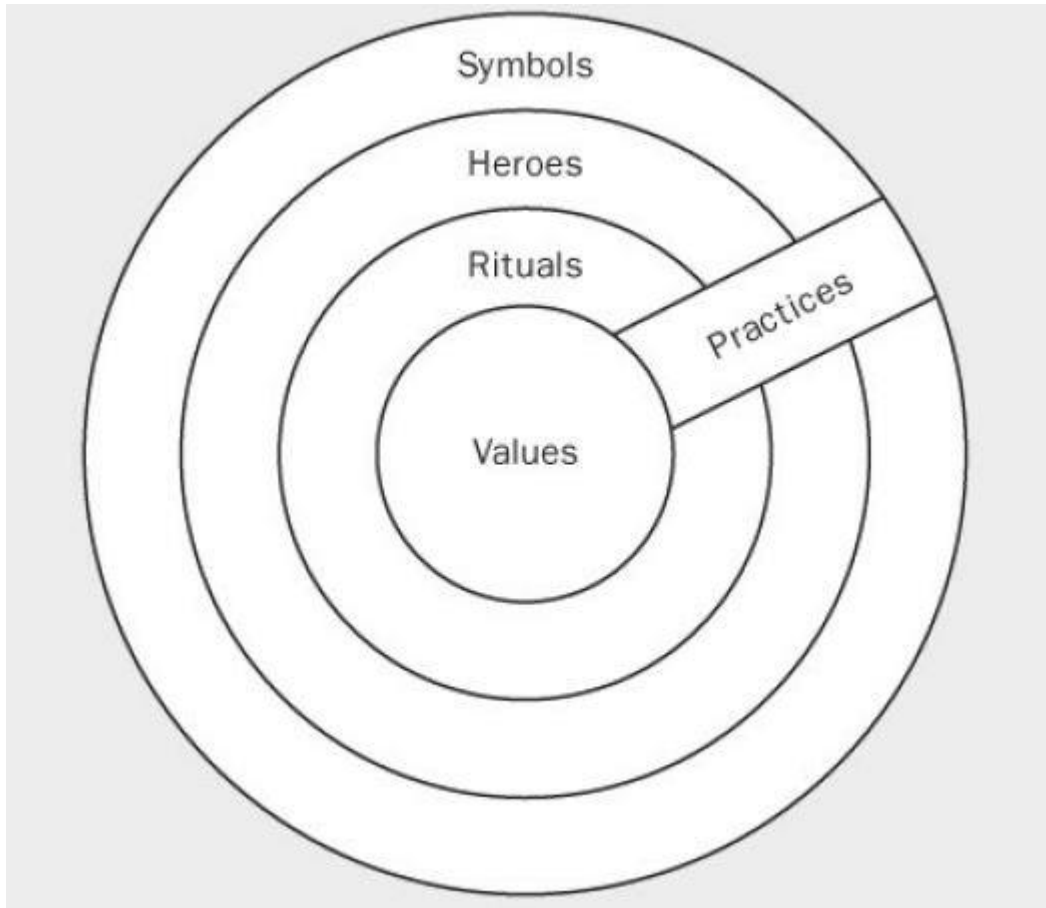


Figure 1 The “Onion” : Manifestations of Culture at Different Levels of Depth (Hofstede et al. 2010, p. 27.)

National management cultures, one kind of national society, are the key points that we discuss in this thesis. When we are facing the colleagues, subordinates, or managers who are living or lived in other countries from us, their behavior may be totally different. If we want to understand them, we need to understand their societies first. It is impossible that all the people in one country are the same, after all, we are people, instead of robots. However there may be some kind of

common features, because of living in the same society. For example, the family concept, the average degree of education, and the historical events they have experienced etc. That is the method how we understand their behavior. In culture, there is no shortcut to the business world. (Hofstede et al. 2010, p. 42.)

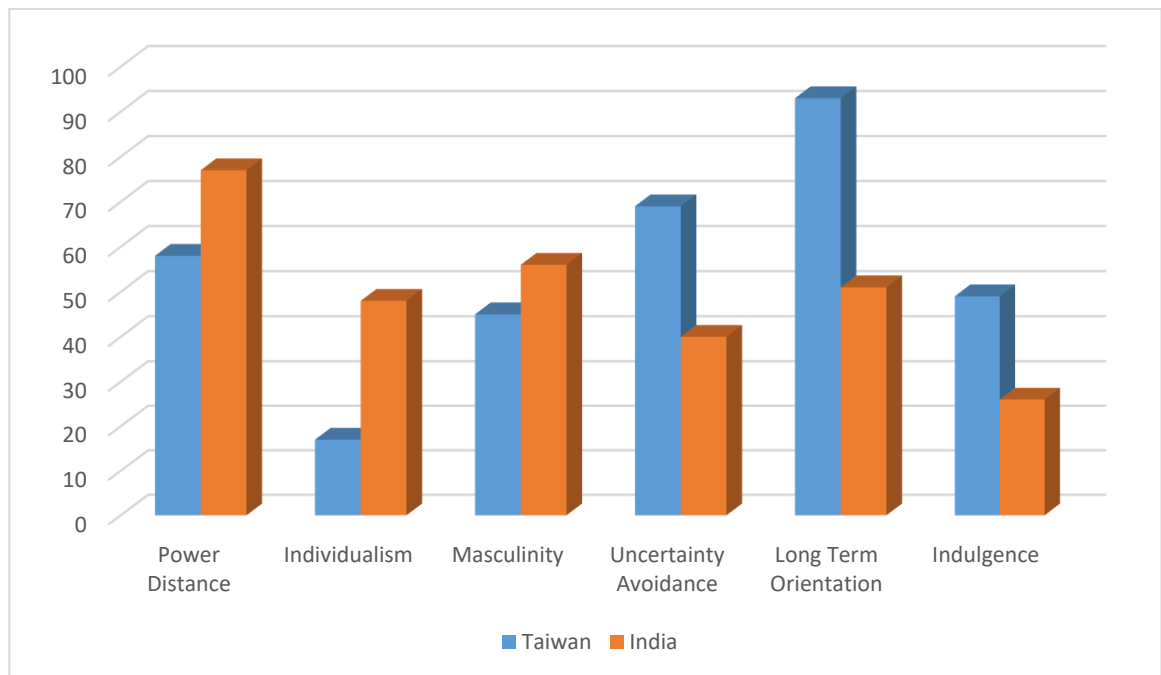


Figure 2 The difference of Hofstede’s six cultural dimension between Taiwan and India

Power distance index

Hofstede (2010, p. 71.) defined the power distance index as:

“The extent to which the less powerful members of institutions and organizations within a country expect and accept that power is distributed unequally.”

The word “expect” in the definition is considered as dependence in this thesis, after all, as a less powerful member wants to get more power, if he/she can. Who likes to live under others foot for the whole life? Who likes to see others spend money like water flow, but himself/herself worry about the next meal? Thus the thesis consider the word “expect” as the habit which the less power members are dependent on the power distance, because of believing, like religion or traditions. Less power members used to live like this way for a long time, so there is no idea to strive for equality in their mind. More percentage of the definition talk about

accept, the extent of the less powerful members of one institution can accept the power is distributed unequally. (Hofstede et al. 2010, p. 71)

According to the research of IBM, Hofstede (Hofstede et al, 2010 pp. 92 – 94.) indicates that the power distance is highly related with geographic latitude, higher latitude with lower power distance, and lower latitude with larger power distance. If we want to understand the reason, let us track back to the history. In ancient time when there was no international trading, people who could only live by the feed of nature, to adapt to living environment, people lived in high and low latitude found their own appropriate method to survive. In low latitude area, there were nutritious soil and pleasant climate, so people could plant abundant crop. The main threat for them was the snatch of territory and resource from other human groups, so they needed to consociate, organizing themselves in order with the hierarchy to protect their home. In high latitude area, the bigger enemy was nature, such as harsh winter, not human. If they wanted to fight with nature, they had to arm themselves, being independent was more useful than being obedient to them, so they could survive.

In large power distance countries, incomes are distributed unequally. There only a few extremely rich men, and a lot of poor men, moreover, the tax policy dig the gap of income deeper. However in the small power distance countries, inequality is seen as impermissible, citizens expect the government to minimize or even eliminate it. (Hofstede et al. 2010 pp. 85 – 86.)

In the workplace, the organizations with high power distance, the hierarchical system is very obvious, and it affects many aspects. For example the salaries there may exist a huge gap, superiors may have privileges, and manual work is seen as a low-level work. The emotional distance between superiors and subordinates is large, subordinates do not like to approach superiors, and do not dare to contradict the superiors. While the organizations with low power distance, the hierarchical system is just a role, and the role may change. The manual work with high skilled demand has a higher status. The emotional distance is not so big like organizations with high power distance. Subordinates can get along with their supervisors like friends. Subordinates hope the superior can consult them. If the superior makes a decision about their task. Privilege is not acceptable, if

someone complains about abused power, organizations should deal with it by structured methods. (Hofstede et al. 2010, pp. 81 – 84.)

Taiwan scores 58 and India scores 77 in this dimension (See Figure 2.) Both of the countries are countries with high power distance, but India is higher. Both countries have the stable hierarchical system, they believe the system can stabilize the organization and help the organization develop more successfully. In particular, in India, we can obviously realize the caste system which drives from the Indian history. Although the system has already been prohibited by the Indian law, it actually still exists in the society. Both countries can accept superiors having privileges, and a huge salary gap.

Individualism

Individualism refers to people who are only expected to take care of himself/herself and their direct family. The connection between people is loose, not like in collectivistic societies. Collectivism refers to people who are born in an in-group, he/she belongs to that in-group from birth until death, he/she is supposed to help, support, and protect every member of the group to change loyalty. (Hofstede et al. 2010, p. 98.)

Nevertheless, individualism and collectivism appear to be the opposite, is it right to see them as one dimension? Or it is better to see them as two dimensions? It depends on whether we are talking about one society or an individual. If the values of people are what we discuss, they should be seen as two dimensions, because one person can have high individualist values and high collectivist values at the same time, or one high and one low, or both low. However, it usually gets one high and one low score when surveying the characteristic of one society, so individualism and collectivism should be seen as the opposite of one dimension at the society level. (Hofstede et al. 2010, pp. 105 – 106.)

The past affects presence, individualism or collectivism in the society has been inherited from the history. In the Chinese community, Confucius, one of the greatest thinkers in the Chinese world, initiated to maintain a collectivist value system. In contrast, in some countries of Western Europe, individualist values

have been rooted in their minds from a long time ago when they were still poor. (Hofstede et al. 2010, pp. 133 – 135.)

Individualism score of one country is highly related with the country's latitude and its wealth, those countries which closer to the equator have lower individualism index and richer countries have higher individualism index. The countries closer to polar with the colder climate must rely on themselves to survive. Yet, the countries closer to the equator, they live by agriculture, they need a large group to cultivate, and it is easier to live in collectivist society. (Hofstede et al. 2010, pp. 133 – 135.)

About the relation between individualism index and one country's wealth, it is more reasonable to say the country's richness causes individualism. It has been discovered that individualism index is associated not only with one country's wealth but also ensuing economic growth. So we can speculate a nation become rich, its citizens can have more resources to do what they want rather than being busy to take care of the members of the group. (Hofstede et al. 2010, pp. 133 – 135.)

In most collectivist cultures it is impolite and rude to deny and confront other people directly, so the word "no" is seldom used, and they use "maybe" to replace it. They indirectly deny other to make other not lose their face, so the harmony, which is paid attention to in a collectivist society, can be maintained in the community. Likewise, the word "yes" may not mean a promise sometimes, it is just a word to keep the dialogue going. (Hofstede et al. 2010, p. 110.)

In the collectivist society, children are taught to be dutiful, act like what their family and teacher tell them, because people think it is the best for that child, and once the child repeatedly expresses the different view from the collectivist opinion, the child is considered to have a bad personality. In the individualist society, it is seen as a good thing to develop their own opinions for children, and the elder seldom instills their opinion to the children mandatorily. (Hofstede et al. 2010, p. 110.)

In the workplace, the demand of individualism and collectivism is different. For collectivism, employees desire they can work in nice working conditions with the air conditioner or the heater, the adequate light, etc. As well as they desire the

training opportunity to increase their own values, and they can apply the skills and ability what they learn on work completely. For individualism, people work for life, they need adequate time for their personal life after work. They see freedom and challenges important, they prefer to finish their job in their own way, and hope that they can acquire the sense of accomplishment after work. (Hofstede et al. 2010, pp. 122 – 125.)

Additionally, it usually happens that people hire employee from a family member in the collectivist society, but it often is seen as undesirable in the individualist society. If one employee with poor performance is fired by the boss or an employee quits his/her job for a better salary from another company, both of these two situations are reasonable in the individualist society. In the collectivist society, the personal relationship is more important than the task, but in the individualist society it is the opposite. (Hofstede et al. 2010, pp. 122 – 125.)

Taiwan scores 17, and India scores 48 in this dimension (Figure 2). 17 is an extreme index which means that Taiwan is an obviously collectivistic country. Taiwanese are more dutiful, they can be good followers to finish what superiors have ordered. Indians are more assertive, they have the more creative ideas which can develop innovations.

Masculinity

Masculinity does not exist alone, it has an opposite, femininity. When the male and female are expected to behave in a different way in the society, we call it masculine. For example, males are expected to be brave, strong, and ambitious, and males should act like a man, whereas women should be more virtuous, tender, gracious, and females should act like a lady. However, the society is called feminine when both female and male are expected to act the same, modest and tender, as well as they care about the quality of life, instead of material life. (Hofstede et al. 2010, pp. 139 – 140.)

The same as in individualism dimension, masculinity and femininity can be seen as two features of one dimension or two separate dimensions. It depends on the target we discuss, one person or one society. A person can possess two kinds of

features, masculinity and femininity, at the same time, but one country has a major one, either masculinity or femininity. (Hofstede et al. 2010, p. 144.)

From ancient Greece on, the theory that the sexes are equal in principle has been stated by one of the greatest philosopher in the world, Plato. It shows the gender is equal in itself, but societies create the roles for female and male, and tell them what should they do as well what should not. Hence the difference what we recognize from the definition of societies, not the gender. (Hofstede et al. 2010, pp. 176 – 177.)

In masculine society, the concept of men and women being different have been taught since their birth, in other words, those concepts are inherited from family at the beginning, and they will teach their children in the future as well. In a study in the United States, where the score was 62 in masculinity, an interviewer asked children the reason why they chose the game that they played. The consequence indicates that boys chose the game that they can win and achieve the sense of accomplishment in the game, but girls preferred the game which can make them get together with others, and do not be alone. (Hofstede 2001, p. 302.)

At school, the average performance is the standard in feminine society, being modest is more important for them, so they are taught to be modest instead of getting high grade. But in masculine society, they show themselves to get attention. (Hofstede et al. 2010, p. 156.)

However, despite people are educated to play their roles in a masculine society, the feature, masculinity, of people tends to decline as they grow older, not only in a masculine but also in a feminine society. To blend into society, people gradually become socialized in their process of growing up. We can see (Figure 3), men and women nearly have the same masculinity score in the elder stage. (Hofstede et al. 2010, p. 146.)

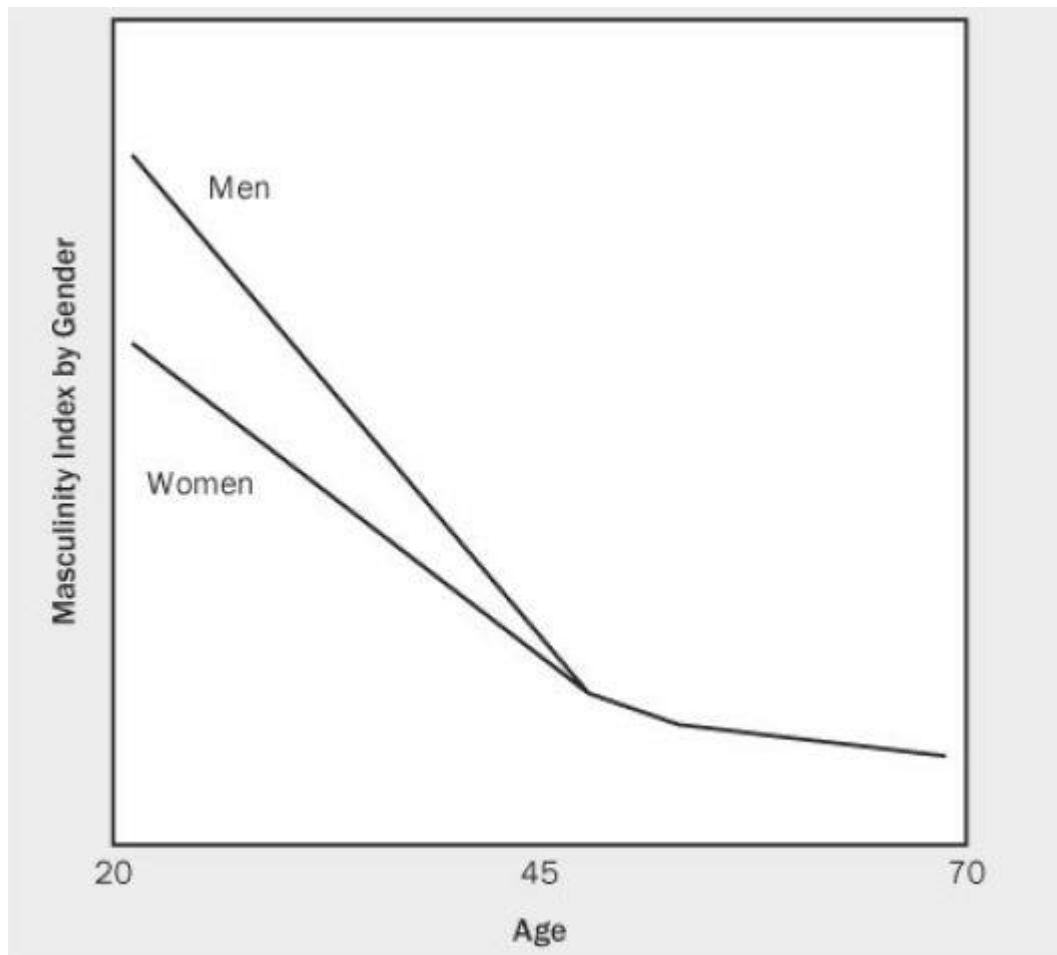


Figure 3 MAS Scores by Gender and Age (Hofstede 2010, p. 147.)

In the workplace, people consider a battle is the way to solve conflicts in a masculine culture, they let the best man win. But people think there is always a balance which is fine for both sides, so they deal with the conflict by compromise. While masculine and feminine cultures have different opinions on an ideal job, masculinity considers a humanized job can give them challenges to achieve some kinds of accomplishment and make them improve at the same time, whereas, for femininity, a humanized job has more opportunities to mutual help, and interaction. Thus masculinity is against to others, and femininity sees jobs as independent. In addition, in masculine culture, they live for work, whereas in feminine culture, they work for live. Consequently, employees in masculine culture prefer increasing salary, but employees in feminine culture prefer decreasing working hours when they acquire a reward. (Hofstede et al. 2010, pp. 162 – 165.)

Taiwan scores 45, and India scores 56 in this dimension. (See Figure 2) Both of two countries are in the middle, but one tends to femininity and the other one tends to masculinity. It indicates that Indians are more competitive than Taiwanese and Taiwanese rather like peace. However, these two indexes are too close to the middle, therefore the features are not so evident.

Uncertainty avoidance index

The ambiguity may make humans feel the different degree of anxiety, and the degree of anxiety depends on the degree of tolerance of uncertainty for everyone, and that is exactly what we talk about in this dimension. Hofstede (2010) defined uncertainty avoidance as the extent to which the members of a culture feel threatened by ambiguous or unknown situations. The more people are afraid of unexpected situations, the higher they belong uncertainty avoidance, otherwise, others have a low uncertainty acceptance. (Hofstede et al. 2010, pp. 181 – 183.)

Anxiety is a sustained state of being uneasy about something which we do not know may happen. It is different with fear, fear is that someone is afraid of a specific objective, but anxiety is that someone is afraid of everything which is unexpected, there is no objective. Correspondingly, we should not confuse uncertainty avoidance with risk avoidance, both fear and risk have a target, but anxiety and uncertainty avoidance have not. Once the specific target can be found from uncertainty, the anxiety can become the fear of that, and uncertainty avoidance become risk avoidance. (Hofstede et al. 2010, pp. 185 – 188.)

When people are shopping, the uncertainty avoidance index affects them as well. People in cultures with low uncertainty avoidance index, read more newspapers and ethical information may change their mind when shopping, and they like a product with convenience, so they buy more ready-made products. On the other hand, in higher uncertainty avoidance index cultures, they tend to choose the product with high quality and high purity, so they spend a long time to compare products and take the best one, and they are easily hesitant to something new. (Hofstede et al. 2010, p. 195.)

In the workplace, there are more regulations which make clear rights and duties for employees and employers in strong uncertainty avoiding societies, because they prefer to clarify every situation and they need precision, and want to avoid any ambiguity. But in weak uncertainty avoidance societies, people do not like to be bound by rules, and they consider the rules only have to exist when they are absolutely necessary. In strong uncertainty avoidance societies, experts are respected and adored, people believe in experts' professional knowledge, however, in weak uncertainty avoidance societies, generalists are the model who people want to be. For strong uncertainty avoidance people, "what is different is dangerous", but for weak uncertainty avoidance people, "what is different is curious." (Hofstede 2010.) Hence Hofstede found foreigner managers are hard to be accepted in high uncertainty avoidance index countries. (Hofstede et al. 2010, pp. 197 – 198.)

Taiwan scores 69, and India scores 40 in this dimension. (See Figure 2) Taiwanese normally prefer to make things in their control, and they easily feel nervous when something happens suddenly. But Indian can overcome sudden problems easily, and with a less emotional swing.

Long-term orientation

The dimension, long-term orientation, originate from Michael Bond's year study, Chinese Value Survey. He interviewed his colleague and then developed the Chinese Value Survey. He found a relationship between Asian culture and Confucius, who is the greatest thinker in China's history. However, the problem that the number of samples is too small, there are only twenty-three countries which include countries with Chinese culture and without it. Until 2007, Misho Minkov's study, World Value Survey, was published, and one of his dimensions he released is associated with Michael Bond's study. Both of these studies can explain the dimension, long-term orientation, but better for World Value Survey, it has ninety-three samples. Hence, cultures and organizations call them separately as Long Term Orientation-Chinese Values Survey and Long Term Orientation-World Values Survey. They are similar but not the same. (Hofstede et al. 2010, pp. 221 – 223; pp. 235 – 237.)

No matter in Chinese Values Survey or World Values Survey, both Taiwan and India trend to long-term orientation. But the data from World Values Survey is chosen to explain because of the larger sample. Taiwan scores 93 and India scores 51 in this dimension (See Figure 2.) Taiwanese are extremely long-term orientated, they work hard for the future, but Indians like the immediate benefits. That difference influences their consensus in business very much, so negotiators should pay attention to it. There are still other features between short- and long-term orientations below.

For long-term orientation, it possesses features such as perseverance, thrift, ordering relationship, and having a sense of shame. It is defined as people who prefer to foster virtues for foster future reward. People pay attention to long-term planning, for example, Chinese people tend to save money when they are young for their pension fund in their older life. For short-term orientation, it possesses these features, reciprocation of greetings, favors, and gifts, respect for tradition, protecting one's face, and personal steadiness and stabilities. It is defined as people foster virtues due to the past and present. (Hofstede et al. 2010, pp. 221 – 223.)

One of Greet's Chinese student wrote, *"Without a sense of humility we become worse than an animal."* Humility was described as a basic human virtue, and people should learn it since they are children in long-term oriented societies, but humility was seen as feminine in short-term oriented societies. In long-term orientated societies, children are taught to thrift, parents may tell them:

"It is hard to earn money, we should save them, so we can buy something in the future."

They are taught to be perseverant, overcoming all obstacle to reach their goal. (Bond & Wang, 1983.) In short-term oriented societies, two criteria are taught to children, first, to respect the "must" norm, the must is like a shackle, it will always be with you, you can respect it or get hurt. For instance, tradition is what we should respect, and we should save our face. The other norm is an immediate need for gratification, spending, and training the sensitively about the social trend in consumption. (Hofstede et al. 2010, pp. 225 – 226.)

In the overseas Chinese societies, family enterprises are popular. A stable hierarchy lets the company develop better. Thrift helps to accumulate assets, and the company can reinvest over and over again. Having the sense of shame helps people to keep their word, and reducing the probability of breaking the law. Those values exist at extremely long-term oriented cultures. (Hofstede 2010, pp. 227 – 228.) A Dutch marketing professor, de Mooij, found people in long-term oriented societies invested more in real estate, and that they are willing to spend their time to make more money. But people in short-term oriented societies prefer to gain interest as soon as possible, so they invested more in mutual funds. (Hofstede et al. 2010, p. 246.)

Indulgence

In some societies, people can act however they like, and there is no or less social criterion. They enjoy their life and indulge in leisurely activities, such as watching movie, shopping, doing exercise, or even having sex, leisure is important for them. And at the opposite pole, people's behavior is usually bound by various social criterion, and indulgence is criticized. It is the last dimension in Hofstede's six dimensions, and according to Minkov, this dimension is called indulgence versus restraint. (Minkov 2007.)

Indulgence is defined as people living in indulgent societies are relatively allowed to enjoy their life and have fun based on basic and natural desires. It also defined restraint as people live in restraint societies consider that the desire of gratification should be inhibited by social criterion. (Hofstede et al. 2010, p. 259.)

Taiwan scores 49, and India scores 26 in Indulgence dimension. (See Figure 2) Taiwanese are enjoying their life more, and Indians are more cautious. In addition, other differences between high and low indulgence are below.

In the United States, a public opinion survey from Pew Research Center was carried out. In that survey, there are a question which asks respondents how do they think about their future, is the answer optimistic? The result indicated that there is a strong correlation between high optimism and the indulgence scores. That means that people living in more indulgent countries are more optimistic.

Otherwise, people living in more restraint countries are more pessimistic. (Pew Research Center 2007.)

Another research in World Values Survey, asked respondents which one is the most important national goal, fighting rising prices, giving people more say, maintaining order in the nation, or protecting freedom of speech. People in the countries where with low indulgence scores choose to maintain the national order. But people in the countries where with high indulgence scores choose freedom of speech, and the correlation is stronger. (Hofstede et al. 2010, p. 269.)

1.3.2 Richard D. Lewis's theory of communication profile

Lewis (2006) considers that culture is:

“what parents and teachers teach children the social regulations which normal and abnormal, good and bad, to successfully blend into their own society.”

These regulations gradually become our values, core beliefs with growing up, and they are hard to abandon or change. However, each society inherits different concepts to its children, so it brings about cultural difference. When we meet someone out of our society, we feel he/she is strange, asking why do not you act like us, and it is just because they are unlike us. That is the culture shock. (Lewis 2006, pp. 17 – 19.)

When culture shock appears, and everyone feels others are strange, who is the normal one? There are many countries feel they are the best, such as Americans think America is the best in various aspects, French think they are the most intelligent, and German think they have the purest blood and the best genes, and that is why Nazis butchered Jews in the Second World War. Besides, we think our culture is normal, then, in contrast, others' are abnormal. That thought produces stereotyping derivatively, and the thought is caused by our perception. Once we understand other culture by heart, we will realize that every culture is normal, just different. (Lewis 2006, pp. 19 – 25.)

Lewis distinguished hundreds of regional cultures in the world into three categories, linear-active, multi-active, and reactive culture. India is classified as a multi-active culture, and Taiwan is classified as a reactive culture. There are too

many cultures to understand all of them, so the classification helps us to get familiar with the general features of each category. (Lewis 2006, pp. 27 – 38.)

Multi-active culture

People who live in multi-active culture like Indian usually do many things at the same time and without order. They think schedule restricts their work and does not help anything. They rather do as many tasks as they can at once than do things one by one which following the schedule, they think this way is efficient. They may plan a schedule and pretend to care about it, but they will not execute it strictly because they are often unpunctual. For them, to complete recent conversation is more important than catch next meeting on time. (Lewis 2006, pp. 29 – 32.)

Multi-active culture can be seen as a dialogue-orientated culture. They gather a huge amount of information via their social network. They will get the answers they want to know from their circle of partners, friends, family, customers, which is the relationship they had developed. Dialogue-orientated people love to solve problems by their relations, they think it is easier than making plan and appointment to figure out how to solve it. (Lewis 2006, pp. 48 – 52.)

As India is a multi-active culture, time is personality- and event-related for them. Time is a product which people can distribute it to gain the maximum benefit. Of course, they will not give up the immediate benefit for the uncertain future, when they face the choice to finish recent activity even delay the next meeting or catch the next meeting on time. For them, time is flexible, it can be manipulated. They rather use their time in a clever way than are punctual. (Lewis 2006, pp. 55 – 57.)

Reactive culture

People who live in reactive culture like Taiwanese do not reply easily. They like to understand the whole context and ensure that they have the correct understanding of the speaker's intent before they express their opinion. They wait for a while after the speaker finishes his/her speech to make sure the speaker actually finishes to show respect and indicating they have thought what the

speaker said. Reactive culture people can tolerate silence well, not like linear-active and multi-active people, and see the silence as a quite meaningful part of dialogue. (Lewis 2006, pp. 32 – 38.)

People from a reactive culture are born to a listening culture. They gather information via a lot of listening and the database. They have confidence about their right attitude of gathering information. They believe ideas will mature gradually, and accommodate into the decisions finally. (Lewis 2006, pp. 48 – 52.)

For Taiwanese, time is a circle, instead of linear-related and event-related. It always is a new start when the sun rises every day. Hence cyclical time is not seen as a scarce good, it is an unlimited supply. But time is still precious for Taiwanese, that is why they usually thank the participants to join with their valuable time when at the end of a meeting. Besides, punctuality is important for them as well, which will not waste other's time. (Lewis 2006, pp. 57 – 59.)

Cross-cultural cooperation

Along with globalization of business, cross-national teams become general day by day. The team may be a real team or a virtual team in which teammates never meet. No matter what kind of the teams, they need to reach some patterns to survive. There are five points and they are introduced below.

First of all is innovation. The diversification of a team creates the most successful formula. It can possess many advantages at the same time, because of different types of members. A small, versatile, and agile international team can offer varied solutions for sudden dilemmas. (Lewis 2006, pp. 125 – 128.)

Second, broaden the horizon. Because of education, social norms, and language, we think we are more normal than others in the world, and the thought limits our horizon. We can broaden our horizon through reading lots of books, traveling around the world to see how others live, and learning different languages which imply considerable culture ingredient. (Lewis 2006, pp. 128 – 131.)

Third, education. The meaning of the existence of education is to help people to socialize and solve problems, but the content and objectives of every countries'

educational systems are different. Hence even all the members of one team with highly educated, they may have different international understanding. (Lewis 2006, pp. 131 – 132.)

Forth, language and culture. If we want to make our international team harmonious, the first step is to learn their language, read their books, and be familiar with their culture. We can obtain much knowledge why they think like that, and how can we cooperate with them efficiently. Besides, we can learn their taboo to avoid irritants. (Lewis 2006, pp. 132 – 133.)

The last point, national strengths, insights, and blind spots. According to each countries' culture, they possess differently national strengths. We can make a good choice based on their national strengths when we select members in one international team. For instance, Taiwanese have great negotiating skills, patience, and courtesy, but they lack international exposure, and sense of urgency. Indian are skilled negotiators, too, and they are warm, but they lack strict planning. So when we organize an international team, we can make a balance by national strengths. (Lewis 2006, pp. 135 – 138.)

Cross-cultural leadership

Most of those cross-national teams have the same problem, which is how to make those team members from different countries which have different habits to cooperate efficiently? The responsibility is on the leader, so it should especially be considered carefully how to choose the best leader. Let this thesis introduce the leaders in the different culture. (Lewis 2006, pp. 104 – 105.)

Multi-active leaders are good at using the eloquent mouth as a weapon, they are extroverted to build the relationship with everyone. They agglomerate all members as a real team, even like a family. They encourage their members by a dream, and the dream makes people powerful. Those leaders believe in social network and the power of emotion. (Lewis 2006, p. 110.)

Reactive leaders are people oriented as well like multi-active leaders, but they lead with knowledge. They are good at creating a harmonious and friendly

atmosphere for the team. At the same time, they utilize professional knowledge assimilating into the leading skill and show humility and politeness. They usually understand the habits of every member and can make a great balance. (Lewis 2006, p. 110.)

There is no one single way to motivate everyone in an international team, there is no formula. Every member with different culture and values make motivation become harder than the past. The leader can try to understand how his/her colleagues were motivated before, and standing in their shoes to figure what do you colleagues expect. Otherwise, foreign members feel frustration, and discontent or resist, and even deadlock, if they cannot be motivated. Motivation is one of the most important parts of the international team, and it is a considerable issue that cross-cultural leaders must learn. (Lewis 2006, pp. 141 – 142.)

2 Business Cultures of Taiwan and India

In chapter 3, some information about Taiwanese and Indian culture and business culture are provided. From this chapter, Indian and Taiwanese habits and cultures can be understood, as well as their habits and traditions in business community.

2.1 Features of Taiwanese business culture

Taiwan is a country full of enthusiasm, friendliness, and amiability. In Taiwan, there is a word “Ren Qing Wei”, it translates into English is “the flavor of human emotions”, and Ren Qing Wei is the complex of enthusiasm, friendliness, and amiability. Taiwanese are willing to spend their own time to help other people, even never meet the stranger. Taiwanese stand in other’s shoes to think for others, and treat others with sincerity. Taiwanese behavior make people feel sweet and warm, that is one kind of human touch between people whether you know each other or not. (Bates & Wu 2008, pp. 43 – 44.)

Generally, countries in the world are divided into high and low context. In the high context counties, the words people say may not include all the implication, there

still are body language, facial expression, eye contact, and tone can be part of interlocution. In contrast, in the low context countries, people talk in a simple way, they express what they say. Taiwan is a high context country, you need to notice some subtle actions and cues which beyond the words when you are talking with Taiwanese, and these body languages may be the key points. (Bates & Wu 2008, pp. 63 – 64.)

Taiwanese care about “face”, and the face is closely related with shame which is one of Chinese cultural element. Shame is not only restricted oneself, but every social group which is linked is involved, such as family, school, company etc. Taiwanese are taught how to act properly, for instance talking loudly in public place or throwing trashes everywhere, to prevent family’s shame and scorn since they are children. Once Taiwanese people get shame equal to they lose their face. (Bates & Wu 2008, pp. 38 – 39.)

Face is one type of self-esteem, and it concerns one’s lineage, education, career, accomplishments, and status. In short, face has hierarchical system. There may be different results in the same situation, and the result depends on if you are in a superior role or an inferior role. When you are a superior, it is honorable and gives you face to praise your subordinates, which means you have an excellent skill of teaching. But if you are in an inferior role, you should not praise your superior casually for giving face, otherwise, you may be thought as a lackey. (Bates & Wu 2008, pp. 39 – 40.)

Gift-giving is normal in Taiwanese society, and how to give the gift is important and full of erudition. A good skill of giving gift can take both Ren Qing Wei and face into account, so it should be taken seriously. What kind of gift to give depends on the occasion, you should never give the gift in a white pack, unless you are attending a funeral. Additionally, there are some goods you should never give as a gift. For example, clocks, the sentence “give the clock” has the same pronunciation with “put someone to the end” in Chinese, and it is a serious taboo in Chinese world. Or scissors and knives, the image of tartness may let the receiver think a negative association which you want to cut off the connection with him/her. (Bates & Wu 2008, pp. 44 – 46.)

It is polite to give gift with two hands, and that make the receiver feel being respected. In opposite, as a receiver, should receive the gift with two hands as well, take a careful look at it, and mention it from time to time in that occasion. The receiver usually does not open the gift immediately for saving the face to all sides. If the receiver is dissatisfied with your gift will make you lose face; if your gift make the receiver too pleased to ignore other guest's, although you gain great face, the other loses face. Nevertheless the receiver does not open the gift, but they will declare that they do not deserve it or you need not prepare gifts next time. But do not believe those words, they do not truly think like that, and just keep saying "it is what I should do" or "you deserve it". (Bates & Wu 2008, pp. 44 – 46.)

In Taiwan the hierarchical system is etched in organization, the way of grading depends on status and seniority. Taiwan does not have a relaxed atmosphere where people can casually talk and chat with a superior like in the Nordic countries, and Taiwanese superiors are harder to get close. Most Taiwanese employees face their boss with a fear and respect, and react with their boss very carefully and formally. Likewise, the seniorities have the same consequent. Although Taiwanese employees do not need to be afraid of seniors who stay in this company longer than they, but they still pay respect to them. They may ask seniors questions often to give face, and do not show off to seniorities, otherwise, they will be considered as arrogant and without experience. (Bates & Wu 2008, pp. 237 – 238.)

Deposit in the business world, Ren Qing Wei has to be concerned in Taiwan as well. In Taiwan the web of business is not completely built by benefit, sometimes by relationship. If you are one person full of Ren Qing Wei, you can make your partners and suppliers feel comfortable when they spend time with you, and establish a fine relation with them. When you have a new idea on business, your partner may sponsor you because of your good relationship. When you need material for your business, the supplier who has a nice relationship with you may supply you with lower price to repay for your Ren Qing Wei. Equally, as long as you work with Taiwanese in the same company, your co-workers may help you a lot due to you work with them with Ren Qing Wei, and they do really like you. Be

sensitive every moment when you interact with Taiwanese because it can make them perceive your Ren Qing Wei. (Bates & Wu 2008, pp. 62 – 63; 237 – 238.)

Face is a mutual concept that someone has to give so another can receive. You must take keeping face seriously. You can choose if you want to work with Ren Qing Wei or not, but never make others lose face. In case Taiwanese sometimes insist on showing their Ren Qing Wei to treat you nice, remember to accept it with gratitude, so he/she will not lose face, and find a chance to requite his/her goodwill. Being aware of who you are facing, and what the relation between you is: you are facing a superior, colleague, or subordinate, and the amount of face you have to give depends on the object you face. If you work for a Taiwanese company, remember that any of your behavior, no matter you are working or not, affects the face of company, especially when you are in high level position, so do not lose the face of your boss and company. When the accident of losing face really happens, one may be forgiven because being an ignorant foreigner, but try to never let it happen. (Bates & Wu 2008, pp. 62 – 63; 237 – 238.)

Name card is an issue appearing in various kind of occasions, in particular when people meet for the first time. It is a simple ritual to exchange the name card, but do not ignore it in Taiwan. You can know the status and the position of the person who exchanged the name card with you, and you must to treat the name card well as if you are treating the person, staring it clear and reading it, recognizing and remembering their name and title, and trying to make some positive comments to their title or company to make them feel being respected. Besides, always preparing enough name cards with you, or you may let slip the chance of business. (Bates & Wu 2008, pp. 238 – 239.)

An interesting part is social intercourse. Beyond talking business in the office, Taiwanese like to entertain you and talk business at the same time. They may take you to have a meal in the restaurant, drink wine in the wine house, or play golf on the green court. Unfortunately, these events cost an extreme amount of money, and for this reason, it is impossible that the Taiwanese entertain you every time, you must reciprocate sometimes. Hence, make sure your corporation has enough budget for the entertainment, or you may be tagged as a cheapskate. It is great that you have a common experience with the Taiwanese to resonate

and know how to chat, also as long as you are good at various simple games which are usually played on this kind of occasion, you can gain the favorite from Taiwanese, and if you are a good drinker, you can even be praised because of this. However, of course, all companies are not like social intercourse, and even the well-known group in Taiwan, Wowprime, prohibit all of their employees have any action about social intercourse. (Bates & Wu 2008, pp. 176 – 181.)

Even you are entertaining or being entertained, do not forget the face of entertainment. In case you are entertained, try to make your host know that you enjoy yourself and everything he/she prepares for you, showing you love all of this, or you may make your host lose face, and you are labeled as an ingrate. Once you let your host feel he/she brings you to a unique and incomparable experience, he/she will feel full of face, and you two can get closer with a doubt. In the same way, if you are entertaining, you must please your guests as well as possible, so he/she can feel that they are treated as honored guests, and you both can keep your face.

2.2 Features of Indian business culture

Due to the period of reign by the British, the Indians are affected by the British culture very much. India is located in the Asian area, Indians are obviously much more loquacious than other Asians, such as Japanese, Chinese, and Taiwanese. According to Lewis's classification, the Indians trend to dialogue-oriented, just like the Latins. Indians are extroverted, they rarely hide their emotion, and instead, they share it. In addition, Indians offer and expect respect and warmth. They always show sympathy while seeing the other side is in trouble or in difficulties. (Lewis 2006, pp. 434 – 440.)

There are various ways of greeting all over the world, some countries shake hand, some countries wave hand, some countries nod head, and most European countries have greeting kisses, and so on. Every countries convey the same message via different ritual, and India has its own way, Namaste. Namaste is the traditional way of greeting in India, and it not only use for greeting, but also when you are leaveing, and if you ask for someone's forgiveness, this gesture is full of

sincerity. To put your two palms together like a clam in front of your chest and maybe lightly nod your head once, that is Namaste. (Ranjini 2007, pp. 258 – 260.)

Because India has up to 22 official languages, it is possible that there are problems between domestic communications, let alone with foreigners. Although one of Indian official languages is English, one language may change in different region because of the culture. Hence it is better that you can learn some unique words, phrases, or sentences of Indian English, and put them into your communication with Indians to help them understand your intent more accurately. Besides, Indians usually see things seriously, so if you want to joke with them, think before doing it. Thinking whether the joke is appropriate, and thinking whether the joke is irreverence, like caste system, sex, swear word and so on issues are improper, and Indians may grow silent and leave as soon as possible. (Lewis 2006, pp. 434 – 440; Ranjini 2007, pp. 245 – 249, p. 272.)

Indians have a great subconscious about hierarchical in their mind, they accept the system, and one is willing to implement his duties and obligations. For example, the elder son is expected to take over the family business when he grows up. The hierarchy influences Indian business culture as well. Similarly, although the caste system has been repealed since 1947, and any discrimination of different caste is illegal, however, the system still exists in Indians' mind and their life. For now, Indians are distinguished by class system. If one wants to do business in India, class system should be checked, instead of the caste system. (Lewis 2006, pp. 435 – 436; Ranjini 2007, pp. 39 – 46; Hui Hui 2015.)

Indians are collectivistic and family-oriented. It is normal that they live with parents and siblings even after they had married as an extended family. Sometimes the extended family consists of three or four generations. So it is quite wise to talk about each other's family when you chat with Indians. They always mention their family member when they are chatting, they are talking about their children's school life, their wife's cooking, their dogs, and their plan of family trip in the vacation etc. (Lewis 2006, pp. 434 – 440; Ranjini 2007, pp. 240 – 241.)

Indian is a high context country, they are sensitive to body language, and they can use body language, like hand gestures, eye contact, tone of voice, to replace

speaking. In some cultures, “please” and “thank you” are synonyms of polite. They add these phrases in their sentences when they ask for something from others to show their sincerity, but in India they may bypass these phrases by singing, or crinkle their eyes to transmit their appreciation. If the listener is an Indian as well, he/she will totally understand what the speaker wants to transmit. Moreover, expressing thank you verbally will be inadequate for Indians, they hope you can remember their kindness and reciprocate it some day when they need you. The reciprocation do not necessarily need to let you pay plenty of money or take you a lot of time, asking for a suggestion in a decision from he/she can be a great way, and they will feel that he/she is respected. (Ranjini 2007, pp. 243 – 244.)

In India, people like to exchange business card, or it can be called a name card. Indians like to receive name cards and are happy to give one. If you do not give proactively, they may ask for it from you. As Indian are people-orientation, they make money and resolve problems by their network, so they desire to extend their interpersonal network as vast as they can. There is much useful information on business card. It can help people to get familiar with you, and people can choose the topic what to talk with you according to your position. Besides, the name cards you get can be gathered as an address book, and you can find the contact information, such as E-mail address or phone number, on the name cards when one day you will get interested in their business. (Ranjini 2007, pp. 260 – 261.)

Indians like to have small talk before business or over meals, they are building their relationship, no matter the outcome of business. As long as you are involved in the small talk with Indians, remember to select the topic carefully, recognize the fine topics and taboos before ahead. The city where he/she was born and lived, and what the city is like, it can be an interesting and extensible theme. Indian films are well-known and acting with singing is quite unique. Utilizing this theme can let Indians show off and then open his/her mind. In addition, family is absolutely an excellent theme to chat, Indians are used to talk about their families and they love to tell, for example, about their children’s school life and education, their mate’s career and social life, or even their pets. In contrast, some topics will

get on Indians' nerve, so never try to mention that kind of topics, even if you are curious. For example, nevertheless caste system is eliminated by law, their life can be influenced by it, and their family or even he/she may have been injured once because of caste system, so do not choose it as a topic, it is too heavy for small talk. Indians being a conservative nation, sex obviously is a taboo. This kind of theme will never be discussed in public, that will only make them embarrassed. (Ranjini 2007, pp. 272 – 273.)

After small talk or a few pleasantries, it is time to start your business or meeting. When your speaking is underway, you will perceive that your Indian partners or colleagues continuously sway their head, the figure just like they are denying your project for some countries. But do not worry, it implies multiple meanings when Indian sway their head, and the actual meaning depends on the way of wobble, sometimes shaking head can even mean “yes”. In addition to “yes”, swaying head when you are talking means they are paying attention, like some countries say yes or nod head to show they are listening. Be relaxed if you face this kind of situation. Or it is definitely alright to ask what that gesture means if you have a doubt. (Ranjini 2007, pp. 263 – 265.)

Indian businessmen are universally eloquent, they are good at bargaining and they like it, because of the environment which they grow up. Their bargaining with humilities, but skillful. Once they are trying to propose the modification for the contract, they will still be respected and remain polite, so they can make friends with you at least. For Indians, being humble at all times is necessary, and they try to avoid any quip, because they care about relationships more than any business.

In India, it is normal to ask colleagues, friends or family some deep questions, such as your family, your habits, your background, or even your co-worker's children. In some cultures those questions are private, but for Indians those are some kinds of way they are concerning you. If you do not do so, Indians might think that you are indifferent and arrogant. (Ranjini 2007, pp. 119 – 122.)

In India, the hierarchy system and high power distance is ingrained into people's mind, and especially in business community. As long as you want to find a

superior, you may need to contact his/her secretary first, like make an appointment, and sometimes you may be refused because they are hard to access. Moreover, managers and superiors usually have privileges, such as a special lounge, special dining room, special toilet, and a driver. These privileges are expected and seen as natural. In this hierarchy system, the subordinates are expected to obey the superior's command, the superior tells them what they should do and how to get it done. Besides, subordinates ask for a permission from superior which is considered as respecting their superior, and they usually do so. That is the reason why it is inefficient in Indian system. (Ranjini 2007, pp. 239 – 242.)

3 Introduction of Interviewees

Interviewee 1: Interviewee 1 is a Taiwanese engineer who works in a software company, and he is a project manager at the same time. He has had 8 years' experience in working with Indians, they usually interact via Skype, "Go to Meeting", and "E-mail" to execute their overseas cooperation about twice to four times a week, and there were few chances to go to the headquarters of his company, which in the United States, to get employee's training with Indian colleagues. He did not receive any intercultural training before he started to work with Indians.

Interviewee 2: Interviewee 2 is a Taiwanese director of a construction company now. He worked for a Taiwanese construction company and helped his company to build the branch office in India from 2005 to 2007. Then he went to India again in 2008 to do the project of land developing. In this period he had a chance to meet or email his Indian clients, suppliers, and colleagues every day. However, his company did not offer any intercultural training to him.

Interviewee 3: Interviewee 3 is working in a software company. There is a department which is composed of a few Indian colleagues, and it is in charge of Indian affairs. She meets her Indian colleagues every day and has meetings about common affairs of Asian area together sometimes. Besides, there are a

few Indian agents in the Indian office, and she contacts them via email sometimes. She has not received any intercultural training either.

Interviewee 4: Interviewee 4 is an Indian who works for a media company in Taiwan, and he is the only Indian employee in his company. He has worked in Taiwan for one and half years, but before his work, he studied Chinese in National Taiwan University, so he can speak basic conversation in Chinese. He contacts his Taiwanese colleagues face to face every day which has brought him many experiences in understanding Taiwanese. He did not have any intercultural training before he started to work in Taiwan.

Interviewee 5: Interviewee 5 is an Indian boss of an export trade company which exports to New Zealand, Australia, and East Africa etc. Originally, he went to Hong Kong to start operating the head quarter of the company which he has been operating now for 5 years, and then he set the branch in Taiwan in 1983, because Taiwanese economy was booming in that period. He has had more than 30 years' experience in doing business with Taiwanese businessmen, but he has not received any intercultural training before he started doing business with the Taiwanese. He met his suppliers and customers before, but he does not need to travel so much anymore, and he usually contacts them by phone, email, and WhatsApp.

Interviewee 6: Interviewee 6 is an Indian businessman who operates an import and export company of household product. In 1987, his uncle opened a branch in Taiwan and offered him a position. It has been 29 years until now, and he not only stays in Taiwan now, but travels around Taiwan, Hong Kong, India, Malaysia and so on to do business. Deposit travelling around, he still contacts Taiwanese everyday by email or phone call, and also he meet them when he stays in Taiwan. Fortunately, he had learned Chinese at a language center while he had come to Taiwan, so he got on the track sooner.

4 Research Findings

In chapter 5, the thought of the interviewees are presented and their opinions about their own culture and the observation towards opposite side's culture are

shown, and the result gathered from the interviews. And then it compares the information which were gathered and the reference were referred are compared, discovering there is any difference.

4.1 Findings

4.1.1 Cultural issues

Group or Individual

It is a special observation for interviewee 2, he never thought about group negotiation is a part of Taiwanese special culture. He considered that the reason why Taiwanese companies send a group of people to have meetings with opposite company is because it is a cross-department operation and hope all related personnel can understand all details to avoid possible errors when delivering messages.

Nevertheless, all the Taiwanese interviewees stated that most of negotiating situation in Taiwan still operate in one on one, you only contact and negotiate with the contact window of partner's, supplier's, and customer's company. Interviewee 5 said:

"I usually negotiate with the agent who deals with particular market in Taiwan, and he will convey my idea or information to his company, so we can build our business together."

Introverted vs. extroverted

Interviewees 1 and 3 pointed out, not all Indian are enthusiastic, there are still some extroverted and the other introverted, but in general, they are friendly. No matter the colleagues or strangers, they are willing to chat with you, and share their opinion with you; they are nice and friendly.

Both interviewees 5 and 6 agreed that sometimes Taiwanese are actually more introverted, comparing to Indians. It is the expression of reactive culture. Interviewee 5 explained:

“When I just came to Taiwan in 1980s, Taiwanese were more shy and afraid of talking English with foreigners, even they know how to talk, and they are still shy to speak out. But in the new generation, Taiwanese is much better now.”

However, interviewee 4 thought that Taiwanese are both introverted and extroverted, and it is the same situation in India; we cannot define it as generally.

4.1.2 Regional culture in Asia

Ren Qing Wei

Ren Qing Wei is a uniquely traditional culture in Taiwan. It is composed of variously complex features, and it holds enough weight to affect business culture. Unanimously the Taiwanese interviewees stated that, *“Ren Qing Wei still exists, and especially in the local companies in Taiwan.”* For a foreign invested company, although they come with their own culture, yet some of them are willing to fit into Taiwanese culture to catch the meaning of Ren Qing Wei. Interviewee 1 thought India has some similar features of Ren Qing Wei, like valuing relationship, for example. Interviewee 2 traveled to India in 2008, and his ex-employees of former company took the train for two hours in order to meet him for 20 minutes and go back their city.

Hindus

Hinduism is the largest religion in India. Interviewee 4 said:

“There are many gods in Hinduism, everything in nature has god, like sea has god, sun has god, moon has god, it is similar to the Taoism in Taiwan.”

Interviewee 5 and 6 complement, *“We believe in gods, so we devoutly pray every morning. Besides, most of Hindus are vegetarian, they do not eat fish, onion and eggs as well, and the other Hindus may eat some kind of meat, but they absolutely do not eat beef.”*

Hierarchy system

All the interviewees agreed that hierarchy system appears in not only business but the whole India, and also Taiwan. Two out of six interviewees mentioned that Indian hierarchy system is not simple, it is affected by colonial relation of British,

caste system, and Indian traditional attitude in treating elders and respected people. Interviewee 2 gave an example that:

“The most obvious case is an office boy in an Indian company. An officer is the employee who works on business stuff, and the office boy is regarded as a low-level employee who copies documents, sweeps the floor, and offers water etc.”

However, with globalization, the modern company has fewer gaps between managers and subordinators than in the old company. With the exception of the interviewee 6, all other interviewees were of the opinion: “In a new and modern company like IT Company, there is no difference between managers and employees, and we share the same stuff, they are very equal to this kind of thing; managers just manage the work and everything else is the same. But in old company maybe you can see higher level managers using special or private restaurant or rest rooms.”

Caste system

“Although caste system is illegal in India now, but yes, it still exists,” all the interviewees agreed with that. Because the caste system had existed in India for thousands of years, it is impossible to root it out in short term. Interviewees 2, 3, 4 and 6 mentioned that there are still a lot of people who have the concept in their mind, especially elders, and the children who were born after the caste system was prohibited may still think like that, because of their education from family and school.

Unanimously all the Indian interviewees indicated that *“Caste system is the problem inside the country, and it affects Indian organizations.”* Interviewee 4 mentioned a case: “He has a friend who is an Indian businessman, the friend does not like the managerial level in his company has any low class employee. He judges the employee from which class by his last name, and picks up the employee in high class to be manager.”

However, all the Indian interviewees agreed that caste system does not affect or appear in business, especially for foreign part, and also caste system is slowly changing along with each generation.

Business entertainment

All the interviewees unanimously agreed that business entertainment does exist in Taiwanese business culture, and Indian business culture as well, although they conduct it in a different way. Interviewees 1, 2, and 3 mentioned that Taiwanese type of business entertainment usually takes customers to some entertainment places, such as karaoke, night club, golf course, and so on, to have fun. On the opposite, Indian type of business entertainment tends to bring customers to their own home, introducing their family and having dinner together. Although two kinds of entertainment operate in a different way, both are used for facilitating well-relationship development.

However, interviewees 2 and 3 pointed out that, “entertainment culture in Taiwan had sharply decreased after the financial crisis in 2008, because the values of work and life in Taiwan have transformed.” All the Taiwanese interviewees explained: “Taiwanese entertainment culture originated from the economy booming in 1980s, and businessmen need to know more people for business chance via business entertainment, but now, the business community has been institutionalized as well as economic developed slowdown in Taiwan make the demand of entertainment decline.”

In addition, with the exception of the interviewee 3, all other interviewees were of the opinion that it would be better not to talk about business during business entertainment, instead, try to build your relationship to acquire more cooperation chance in the future. Interviewee 5 said “*After work for whole day and everything finalized, let us just enjoy and relax.*”

4.1.3 Communicating skills

Name Card

All interviewees considered that a name card is definitely important in business community, and all of them carry it all the time. Interviewees 1, 2, 4, and 5 thought name card will not decline in the future, despite technology may replace part of functions of exchanging contact information. “*Without status, you are nobody and you need a title to identify the place you stand in the society,*” interviewee 2 said.

Besides, with the exception of the interview 1, all other interviewees stated that the name card can help you on the effectiveness of communication, it lets you find the person with the right level and catch the expected results. However, interviewee 3 thought the emphasis in exchanging name card is not only the information on the card, but the exchanging ritual which shows the sincerity.

“In India, because of high hierarchy system, there is another use of name card. If you want to visit a company, you need to deliver your name card to reception and the reception will transfer it to the manager, and then the manager will decide to meet you or not by your name card.”

Interviewee 2 shared the story, and that is why name card called visiting card in India.

Small talk

The interviewees agreed unanimously that small talk is an important part in business. Interviewees 1, 2, 4, and 5 believed that small talk is not Indian or Taiwanese exclusive culture, but an Asian common culture. Asian values relationship and small talk makes people seem friendly, not just want to earn money from you.

What to talk in small talk is an art, the topics have to be interesting and attractive so other people want to continue the conversation. As businessman, four out of six interviewees usually talk about worldwide economy, exchange rate, and few politics, but if you are not businessman like interviewee 4, you may just chat about climate, family, or traffic.

Body language

All Indian interviewees admitted that *“Indians tend to use more gestures with their hands and more body movements during a conversation.”* As most references mentioned, the classically Indian body languages are the way of nodding head and shaking head and Namaste, but there are fewer Indian who use Namaste to greet than there used to be. Interviewee 2 mentioned another way of greeting in Indian, *“They use their right hand to touch their own forehead, heart, and then shake another’s hand to show respect.”*

Furthermore, interviewee 4 was confused about the gestures of number in Taiwanese way. He said:

“Indian only use gestures to show one to five, but Taiwanese can express zero to ninety-nine, it is amazing. And also we show “three” in different way, Indian stretch out index finger, middle finger, and ring finger, but Taiwanese stretch out middle finger, ring finger, and pinky, so I misread before.”

4.1.4 Remarks

Criticism

Interviewee 4 mentioned that India is a British colony country making Indian people feel inferior sometimes, so do not criticize our culture, English speaking accent, or criminal problems like rape. Nevertheless, criticism on work is accepted. With the exception of the interviewee 2, all other Indian interviewees stated that criticism is a part of business. Interviewee 5 said:

“Business ideas always have difference opinions, if my partners have different opinions from my business ideas, we will negotiate it and figure out the final decision, it is good for our benefits. Besides, sometimes my partners just have no such background to get my idea, so I just need to explain to them and share my idea, but no need to be angry.”

Face

Both Taiwanese and Indian care about face, unanimously interviewees were of the opinion that it is a common Asian culture, not only in Taiwan and India. Interviewees 1, 2, 3, and 5 considered that Taiwanese face is built on nothing more than reputation, the ostentation and extravagance of reception, and whether the treatment to other side is appropriate. Besides, four out of six interviewees mentioned that, “It would be better that do not refute and correct superiors in public, but euphemistically purpose your objections or tell them in personal; otherwise they feel losing face.” But comparing to India, there is less hierarchical element about face.”

With the exception of the interviewees 3 and 6, all other interviewees stated that Indian face culture is affected by obvious hierarchy system, subordinates are gravely obedient to superiors, yet superiors are strict and have no care of sensitivity to their subordinate for establishing prestige. Furthermore, all

interviewees stated that Indian attach important to the ostentation and extravagance of reception. Interviewee 2 considered:

“In my opinion, the face is built for business connection, showing your respect to other side and offer the halo, yet once you are talking about the cooperation and benefits, Indian will declare their position directly.”

Interviewee 5 also mentioned that *“Indian keep their promises on trade to avoid to lose their face.”*

Relationship

All Indian interviewees agreed that Indians value relationship very much, but they emphasize the situation is for most Indian, not for all. Interviewees 2, 3, 4, and 5 mentioned, *“Those Indian who value relationship are willing to give up short-term benefits for long-term relationship, because they believe that long-term cooperation can bring more benefits for both sides.”*

Additionally, interviewees 2, 4, and 5 were of the opinion, whether the Indians like you is the essential that he/she does business or not, and if he/she likes you, he/she is willing to buy your products with higher price, it is about mood and feeling. And interviewee 6 gave an example about the president of India (Modi), *“Modi is trying to build relationship with every country, and he sends delegates to Taiwan and other countries to invite them to India to set factory to do manufactory.”*

Bothering issues

Basically, with the exception of the interviewee 6, all other interviewees had never met any issue bother them, but interviewee 4 had reminded:

“Caste system is a taboo inside India, once you are out of the country, it is fine to talk about it. But if you are inside the country, never talk about caste system.”

Besides, four out of six interviewees agreed that do not talk about politics, and do not look down Indian people just because they are living in developing country. Do not try to copy what you do in your country, and directly paste to India. The only one interviewee 6 complained:

“In many times Taiwanese chew betel nut during a meeting or during a conversation, which is really irritating to others.”

Know-how

Tips and tricks for communicating with Indians, both interviewee 1 and 3 agreed that Indians are a little bit lazy for Taiwanese, so you must clarify business and work, clearly explaining what exactly you want and when you want the work to be finished. Instead replying “not good enough” in general, and then they can show the result you are satisfied or even beyond your expectation. Moreover, interviewees 1, 2, 4, and 6 mentioned that Indians are crazy about cricket. It is a good topic to chat, and if Taiwanese want to blend into local society, it is a good way to understand cricket first.

Relatively, the tips for communicating with Taiwanese, interviewees 4 and 5 agreed, “Speak a little bit local language, if sometimes we cannot communicate by English, using some local language to make up.” And interviewees 4 and 6 also found “Talking with them in Mandarin or Taiwanese makes Taiwanese feel very happy.” Besides, interviewee 5 suggest that “*Being honest and frank, so you can build trust easily.*”

Bottleneck

There may be some bottlenecks you may meet when you communicate with a different culture. It is normal, and it is a part of culture shock. When Taiwanese communicate with Indians, they may be confused by Indian English speaking accent and even misunderstand the meaning. Unanimously all Taiwanese interviewees mentioned that the concept of time is weak which is a problem that Taiwanese face in India; Indians usually be late which make Taiwanese spend too much time on waiting, and sometimes you cannot even contact them. On the contrary, Indians have less bottleneck comparing to Taiwanese, there is only one thing interviewees 5 and 6 met: when Taiwanese speak in Taiwanese and use bad words makes foreigners uncomfortable.

4.2 Summary of findings

The interview is for verifying the theory and figuring out something new which needs to be updated. The same and the different parts between the theory and my interview are showed in 4.2. It can be found that there are a lot of same

situations as it was mentioned in the interview findings, but the interview actually found some new points that theories do not notice.

Firstly, the interview generalized that there are many cultures which Taiwan and India share, or they can be explained as Asian common cultures. They are illustrated below. The first point, Ren Qing Wei appears in Indian culture as well, it can be seen as the behavior of long-term relationship. Indians develop long-term relationship for long-term benefits, deposit the definitions of Ren Qing Wei are a little bit different in Taiwan and India, but they share this similar culture. As well as small talk is a commonly Asian culture, it is because that Asia values relationship and small talk can bring two people closer. The third point, although both Taiwan and India are collectivism, negotiation is usually executed by one on one in business community, unless it is a cross-department collaboration. Next, business card is important to Indian and Taiwanese business communities until now, not only for the exchanging ritual but the information on the card. The last point is about face, both Taiwanese and Indians care about face, so the chance of losing face when they communicate are sharply reduced, but Indian are direct on benefits and they do not sacrifice benefits for face.

Secondly, four points need to be clarified. The first point is that most Indians can accept being criticized on work or business. They believe criticism brings better resolutions for both sides on business. Do not discriminate Indian culture or English speaking accent, otherwise they will be upset. The second point is that Indian indeed value relationship, and it is another behavior showing their long-term relationship. They are willing to give up some benefits for keeping relationship, in the same way, do Indian like you is a key point which they collaborate with you or not. The third point, apart from the body language which the reference mentioned, for example, number gesture. The last point is that it is difficult to define whether people are introverted or extroverted, but most Indians are friendly in general, and Taiwanese are a little bit shy when talking to foreigners.

Finally, there are four things that had transformed from the description in theories. First thing, caste system does exist in many Indian minds, but the concept is gradually open and the situation is getting better as time goes on, generation by generation. The best thing is that caste system does not influence business

community and foreigners. The second thing, both of Taiwan and Indian business communities have the culture of business entertainment, but this culture has sharply weakened in Taiwan nowadays. Next, hierarchy system is the symbol of large power distance, but it had weakened in modern company in both of Taiwan and India. The last thing, with globalization, Indian young people usually replace Namaste with shaking hands to greet, and even some elders shake hands also.

5 Conclusions and Discussion

In the last chapter, the difference of Taiwanese and Indian business culture are compared and the same they share is showed. Then, there were some useful information which were offered to those Taiwanese people who want to work/do business with Indians and those Indian people who want to work/do business with Taiwanese.

5.1 Conclusions

In this thesis, the objective was to understand how to make Taiwanese and Indian cooperate effectively on business under cultural difference. Hence references about Taiwanese and Indian culture were found in this thesis to understand their culture, and this information was confirmed through qualitative research method, semi-structured interview, and there something new was found which was not mentioned by references. Then, the interview content was analyzed, and the results of thesis were presented to show how to break the cultural barrier between Taiwan and India.

Taiwan and India are different countries, but they are similar in some features, because they are both Asian countries. When comparing Taiwan and India, you have to remember that they come from the same region. You should cherish the similarities and use them to get others closer, utilizing this advantage to mutually collaborate, but not gaze at the difference. Of course, as long as you discover the difference between you, you should try to know the difference, understand the

difference, and respect the difference, and even you can learn their culture and become a part of them.

In Indian business culture, there is strong discrimination on hierarchy, it can be seen at that Indian businessmen decide whether meet one person by his/her title and status. As a result, Hofstede defines India as a large power distance country. Because of strong hierarchy system, it is normal that Indian superiors harshly talk to their subordinates. Moreover, caste system has a certain influence on business culture, but fortunately, it only effects on Indian but not foreigners. Indian business culture values relationships very much. Indians are willing to engage in long-term relationship, and relationship is the network which can bring more business for them. Hence, Indian make people feel extroverted, because Indians talk a lot and they make a good use of body language to convey their ideas. It is a way they express that they want to get closer with you. Besides, Indians use small talk to share information with business partners and build trust with them.

In Taiwanese business culture, Ren Qing Wei is usually a priority. They care about their face, so they show respect to their business partners. It can be seen where Taiwanese businessmen spend a lot of money for entertainment and the ostentation and extravagance of reception. Therefore, when Taiwanese businessmen communicate with you, they show respect and save face for you. In this case, you must to distinguish that the Taiwanese are truly thinking what he/she talks or saving you face for you. Taiwan with middle power distance score, most old companies keep traditional mindset with large power distance in their business culture, but not modern and new companies. Taiwanese use small talk to get business partners closer and build their relationship. Comparing to Indian, Taiwanese are more introverted. They do not talk a lot, but listen. However, every single people has different personality and it is better that not judge people just by their nationality but get familiar with them.

When Taiwanese and Indian are communicating, people should focus more on the way of communication, making sure the other side understand, so the communication between Taiwan and India can become better, especially, in case that you are talking about some specific or professional topics with special terms. Both Taiwanese and Indian should understand the other side's way of

communication, accepting, adapting, and respecting, so they can cooperate happily. Fortunately, according to this research, there are so many common features and similarities between Taiwan and Indian, so it seems no big problems in working together or doing business between them. The major problems are that Taiwanese should avoid to chew betel nut or say dirty words when they having a meeting or having a conversation with Indian, otherwise Indians may feel uncomfortable, as well Indian should try to be punctual, and not to make Taiwanese constantly wait.

5.2 Discussion

Apart from basically communicative skills, there are some tips and tricks which can be applied when you communicate with Taiwanese and Indians, and also they are all good methods to break the cultural barrier between you to make Taiwanese and Indian cooperate effectively in business under cultural difference; to move your business partners via sincerity, showing your efforts with which you are trying to blend into their culture.

Name card is a necessary equipment if you meet someone for the first time. It is the simplest way to introduce yourself and make others remember who you are and your contact information. Talk to Taiwanese and Indians with an indirect way, especially when you are refusing, refuting, or correcting them, making sure that you are not going to make them losing face. Learning local language is another way to get people closer. If you meet Taiwanese, try to speak Chinese, and if you meet Indian, try to speak Hindi which is the most popular official language.

When you face an Indian, small talk can make a simple understanding between you two, and it is a beginning of building relationship. It is a necessary and important part. During small talk you should find out the similarities between you. Cricket is a great topic since cricket is a national sport in India. Do not talk politics and crime, and if you are in India, caste system is obviously a taboo. Hinduism is the largest religion in India. Their faith should be respected, for example if you have meal with them, remember that they do not eat beef and pork. Indian have weaker concept of time, we had better to bring working tool while waiting time, so the time is not wasted, and also patience and acceptance are important tools for

doing business in India. India is a country with complicated culture, if Taiwanese want to do business in India, it is a great choice that find an Indian who knows international culture to manage Indian affairs for you.

It is a good idea that one organization can offer some cross-cultural training to their employees before they work with foreigners. Most of the interviewees did not have any training, and only one Indian learned Chinese when he had just started his business in Taiwan. Cross-cultural training can absorb predecessors' experience, improve language skills, teach basic culture, and enhance communicative ability. In this case, when employees communicate with foreigners, they can break cultural and language barriers, and get on the track as soon as possible.

In conclusion, in this globalized business world, we cannot overgeneralize all organizations, and different corporations in the same country. Each organization may own different culture owing to establishing time point, leader's style, type of employees, and organizational culture etc. We can understand one country in a generalized way, but definitely cannot copy the same method and directly paste to all organizations without any research. The last and the most important thing is that open your mind, respect and embrace different culture. Then you can gain more business chance and earn many unexpected benefits.

Figure

Figure 1. The “Onion” : Manifestations of Culture at Different Levels of Depth (Hofstede et al. 2010, p.27.), p.11

Figure 2. The difference of Hofstede’s six cultural dimension between Taiwan and India, p.12

Figure 3. MAS Scores by Gender and Age (Hofstede 2010, p.147.), p.18

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Appendices

Appendix 1: Interview questions for Indian

Background

1. What kind of industry do you work for? Do you have any intercultural communication training before you start to work/do business with Taiwanese?
2. How did you start to work/do business with Taiwanese? and when did you start?
3. How long time have you already worked/done business with Taiwanese?
4. How often do you contact with Taiwanese?
5. What kind of way you usually contact with Taiwanese?

Indian Culture

1. Indian usually like to have a small talk before business, do you? What types of topics would make you interested in the communication? What kind of topics do you generally talk in small talk?
2. As I know, 80% Indian are Hindus, can you tell me some topics about Hinduism, like taboos, and rules? And do you feel being infringed on the faith of religion sometimes when you interact with foreigners who have no sense about Hinduism?
3. Does caste system appear in business community? How does it emerge?
4. Is a name card prerequisite for business in Taiwan? Do you carry it all the time? How do you use the name cards you get?
5. Can Indians accept that other people criticize their idea at work? Will you see it as personal attack? If yes, what kind of a way would be proper for Indian to tell you?
6. Have you ever been doing business with a big group of people? Have you ever been negotiating with a big group of people or just one person? (Individualism)
7. Indian take relationship seriously, do you willing to give up recent benefit for long-term relationship? (Long-term orientation)
8. Could you teach me some special gesture or body language in India?

Interaction with Taiwanese

1. Do you feel that Taiwanese are too introverted, comparing to Indian being

extroverted? (Reactive Culture)

2. Did you experience any business entertainment from Taiwanese, do you think they spend too much money on it or too luxurious? (Indulgence)
3. Taiwanese are care about "face" like Indian, do you think the fact reduces the chance of losing face?
4. How does hierarchy system appear in doing business/working with Taiwanese? What kind of experience you have met in power distance with Taiwanese people? What is the difference of Taiwanese and Indian hierarchy system? (power distance)
5. Both Taiwanese and India are high context countries, they convey messages by body language sometimes, have you ever experienced the differences of two countries' body language? What were those gestures like? Did those gestures difficult to understand? Did you misread those gesture?
6. Did you ever experience that there are some issues which may bother you or you may feel uncomfortable about some motion or gesture when you talk to Taiwanese colleagues? Is there some are improper to opposite sex for Indian?
7. In your experience in interacting with Taiwanese, have you discovered the secret in communicating with them?
8. Did you meet any bottleneck about the difference of communicational habit which you cannot adapt to?

Appendix 2: Interview questions for Taiwanese

Background

1. What kind of industry do you work for? Do you have any intercultural communication training before you start to work/do business with Indian?
2. How did you start to work/do business with Indian? And when did you start?
3. How long time have you already worked/done business with Indian?
4. How often do you contact with Indian?
5. What kind of way you usually contact with Indian?

Taiwanese Culture

1. About Taiwanese traditional Ren Qing Wei, do you think it still exists? And does it take a great role in business or work place?
2. What do you think Losing Face and Remaining face is? And how does it influence business?
3. Is a name card prerequisite for business in Taiwan? Do you carry it all the time? How do you use the name cards you get?
4. For Taiwanese type social intercourse, does it still carry out? Have you ever experienced it? If yes, how have you experienced it? In your opinion, is that a perfect moment to talk business? Do you think a foreigner can get used to it?
5. Have you ever been doing business with a big group of people? Have you ever been negotiating with a big group of people or just one person?

Interaction with Indian

1. Do you feel that Indians are over enthusiastic, comparing to Taiwanese? (Multi-Active Culture)
2. Both Taiwanese and India are high context countries, they convey messages by body language sometimes, have you ever experienced the differences of two countries' body language? What were those gesture like? Did you misread those gesture?
3. Indian are care about "face" like Taiwanese, do you think the fact reduces the chance of losing face?
4. How does hierarchy system appear in doing business/working with Indian? What kind of experience you have met in power distance with Indian people? What is the difference of Taiwanese and Indian hierarchy system?
5. Did you ever experience there are some issues may be bothering you or you

may feel uncomfortable about some motion or gesture when you talk to Indian colleagues? Is there some are improper to opposite sex for Taiwanese?

6. In your experience in interacting with Indians, have you discovered the secret in communicating with them?
7. Did you meet any bottleneck about the difference of communicational habit which you cannot adapt?