

**PORTUGUESE CULTURAL STANDARDS
FROM THE CHINESE PERSPECTIVE**

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ABSTRACT

The goal of the thesis is to identify Portuguese cultural standards from the Chinese perspective. The methodology of the thesis uses the Cultural Standards Method, which is an innovative qualitative approach for cross-cultural research and particularly used to study cultural differences between two specific cultures. The cultural standards method consists of three main phases: narrative interviews, analysis, and categorization, as well as feedback and discussion. The main data of the thesis was collected from thirty Chinese interviewees who have experiences of living and working in Portugal. The results are confirmed by the feedback and discussion from the interviewees and the third party.

The Portuguese cultural standards from the Chinese perspective are identified as follows: Slow rhythm orientation, Lack of ambitions on professional performance, Importance of leisure time, Different food culture, Conservatism, Enthusiastic and superficial social relationship. The results of the thesis can serve as guidelines for special cross-cultural training to help Chinese have a better understanding of the cultural differences with Portuguese and decrease cultural shocks resulting from cultural differences. Two case studies based on real experiences are presented as examples of application of the results.

Keywords: Cultural standards, Cross- cultural interaction, Portugal, China

JEL classification: F23-Multinational Firms; International Business;

M16-International Business Administration

RESUMO

O objetivo da tese é identificar os padrões culturais portugueses a partir da perspectiva chinesa. A metodologia da tese usa o Método de Padrões Culturais, que é uma abordagem qualitativa inovadora de pesquisa transcultural e particularmente usada para estudar as diferenças culturais entre duas culturas específicas. O método dos padrões culturais consiste em três fases principais: entrevistas narrativas, análise e categorização, bem como feedback e discussão. Os principais dados da tese foram recolhidos de trinta entrevistados chineses que têm experiência de viver e trabalhar em Portugal. Os resultados foram confirmados pelo feedback e discussão dos entrevistados e de terceiros.

Os padrões culturais portugueses na perspectiva chinesa são identificados a seguir: Orientação do ritmo lento, Falta de ambições no desempenho profissional, Importância do tempo de lazer, Cultura alimentar diferente, Conservadorismo, Relacionamento social entusiasta e superficial. Os resultados da tese podem servir como base para o treino especial de interações transculturais para ajudar os chineses a entender melhor as diferenças culturais com os portugueses e diminuir os choques culturais resultantes de diferenças culturais. Dois estudos de caso baseados nas experiências reais são apresentados como exemplos da aplicação do resultado.

Keywords: Padrões culturais, Interação transcultural, Portugal, China

Classificação JEL: F23 - Empresas Multinacionais; Negócios internacionais;

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1. Introduction

Since the Twenty-first Century, globalization and information technology have developed rapidly. The distances of space and time between countries to countries as well as cultures to cultures gradually shortened. The concept of the Global Village, first proposed by the Canadian communication scientist Marshall McLuhan in his book published in 1994, has already become a reality today. As a result. There are more and more cross-cultural interactions among countries.

There are many connections between China and Portugal since ancient times. As the link between Portugal and China, Macao has also brought a lot of communications and cooperation between the two countries. At present, with the developments of economies and friendly policies between the two countries, the cross-cultural interactions of Chinese and Portuguese, especially the cross-cultural interactions in business, are increasing greatly. Correspondingly, the opportunities for people to face cultural differences and handle cultural conflicts are also increasing rapidly. People are asked to improve their ability to identify cultural difference as well as to reduce cultural shocks. However, there is no research about the cultural difference between Portugal and China, or guideline for Portuguese and Chinese to identify the culture with each other. Therefore, it is meaningful to do this research about Portuguese cultural standards from the Chinese perspective.

The goal of this thesis is to explore the cultural differences between Portugal and China to identify the Portuguese cultural standards from the Chinese perspective. The method used in this thesis is different from the traditional cross-cultural research methods, which is called Cultural Standards Method. It is a more innovative and concrete method to study the cultural differences between two special countries. Correspondingly, the result is only applicable to these two special countries. With the cultural standards method, the researching materials of this thesis come from the narrations of the Chinese who have the sufficient experience in working or living in Portugal. The result of this

thesis can work as a guideline to help Chinese better understand and handle the cultural differences with Portuguese, in order to adapt their life in Portugal as well as improve the cooperation between two countries' people.

The thesis is structured into seven chapters. The first chapter introduces the theme and objective of the thesis and generally summarizes the structure of the thesis. The second chapter presents the theoretical background of the thesis, which includes the definitions of culture and culture in management, the overviews of two cross-cultural research methods (cultural dimensions method and cultural standards method), as well as the main researches in cultural dimensions areas. The third chapter describes the cultural backgrounds of Portugal and China and makes a cultural comparison between Portugal and China based on the Hofstede's cultural dimensions. Chapter four presents a detailed introduction on the cultural standards method, which includes the definition, development, important theories as well as the operations of the methodology. Chapter five consists of the empirical research's operation and result. The empirical research's operation describes the characters of the sample group and the process of interviews. As a result of the empirical research, the Portuguese cultural standards from the Chinese perspective are presented in detail. Meanwhile, the feedback from interviewees and five additional Chinese and discussion with other authors' opinions also included. Chapter six has two case studies based on the results of the empirical research. Chapter seven contains the main conclusions, limitations as well as suggestions for future research on this topic. At the end of the thesis is the list of references used in this research and the relevant appendices.

2. Theoretical Background

2.1 Culture

Since the main objective of this work is to identify Portuguese cultural standards from the Chinese perspective, it is essential to figure out what is culture firstly. Hence, this chapter mainly focuses on the concept of culture, which includes cultural characteristics, cultural definitions from different views and other culturally related concepts in organizational management.

2.1.1 Culture Definition

The concept of culture is hard to define. Although people experience culture and are influenced by culture every day, it is difficult to describe the definition of culture accurately, especially in different language families. Therefore, the urgent work is to figure out if there is any consensus in culture's definition between the Latin language and Chinese.

● Culture's Definition in Latin Language

In the Latin language, the initial appearance of the word “culture” was related to cultivation. It was derived from Tusculanae Disputationes of the Ancient Roman orator Cicero, as “cultura animi” or a cultivation of the soul, which used agriculture to metaphor the development of a philosophical soul to be the highest states of human development. In the 17th century, the German philosopher Samuel Pufendorf translated this metaphor into a modern context. In his view, philosophy no longer represents the human's natural perfection, the human must overcome their natures to achieve an ideal state, and culture is the method. Influenced by Samuel Pufendorf, Velkley and Richard L refers to culture as to “*all the ways in which human beings overcome their original barbarism, and through artifice, become fully human*” (Velkley and Richard L, 2002: 11).

English anthropologist Edward Burnett Tylor, who is also the founder of cultural anthropology, puts forward an influential definition of culture. On his work *Primitive Culture* (1871), he states that:

“Culture ... is that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society.” (Tylor, 1871: 1, 1)

This definition is widely recognized as an important contribution to cultural anthropology and a start to the study of culture definition. Until today, there are more than two hundred definitions of culture. The most recognized one is provided by American anthropologists Kroeber and Kluckhohn. In their book *Culture: A Critical Review of Concepts and Definitions* (1952), it is being presented that:

“Culture consists of patterns, explicit and implicit, of and for behavior acquired and transmitted by symbols, constituting the distinctive achievement of human groups, including their embodiment in artifacts; the essential core of culture consists of traditional (i.e. historically derived and selected) ideas and especially their attached values; culture systems may, on the one hand, be considered as products of action, on the other as conditioning elements of further action.” (Kroeber and Kluckhohn, 1952: 357)

The Dutch social psychologist, Geert Hofstede (1994), who has a significant contribution to culture study, describes culture as *“mental programming of the mind”* (1994: 4) and claims that:

“Culture is always a collective phenomenon, because it is at least partly shared with people who live or lived within the same social environment, which is where it was learned. It is the collective programming of the mind which distinguishes

the members of one group or category of people from another.” (Hofstede, 1994: 5)

● **Culture’s Definition in Chinese**

In Chinese, the term “culture” consists of two words: Wen (texture) and Hua (transform). The word “Wen”, which literal sense is colorful pattern or texture, later extends its abstract meanings to man’s thoughts, behaviors, customs and social norms. The word “Hua”, refers to transform, change or cultivation. It implies the whole process that a person from birth, growth, be mature and to be accepted by society, under the genetic and social influence. Both two words came after the human life, which reveals that culture is the product of human society.

The first combination of these two words was in Zhouyi in the Period of Warring States (475-221 B.C.) “View of astronomy, to observe the change; view of culture, to become the world”. The term “culture” in here is a political and moral concept, which refers to an optional and nonviolent method to achieve human socialization, or in other words, to achieve political domination.

As time goes on, the term “culture” is no longer just a political concept. It has richer meanings, especially when anthropology developed. According to the anthropologist Zhiyong Yang (1989: 3: 42), culture refers to behavior, thoughts, character, habit, custom, and belief, but they are just the performance of culture, not its core. Culture is dynamic, this performance of culture will change with its development. However, those values or traditional spirits of human groups may not change, since they are the core of culture.

From the comparison above, it is obvious that the Latin language and Chinese reach a consensus on the cultural definition. Although the origins of the term “culture” in two languages are different (The original term “culture” in Latin language refers to

cultivation, while the first appearance of the term “culture” regarded to political concept in Chinese), they share the same interpretation of culture concept, especially the core of culture -- traditional values and spirits.

2.1.2 Culture Layers

In the research of culture, the layer of culture is the other significant study. The most famous two studies about the culture layers are Iceberg theory and Onion theory. These two theories compare culture to iceberg and onion respectively and reveal the layers of culture.

- **Culture as An Iceberg**

In the Iceberg Model, only around 10% of the iceberg is visible above the waterline. The majority of the iceberg is hidden beneath the surface, which is invisible. Edward T. Hall (1976) suggests that culture is like an iceberg, consisting of a visible and an invisible part, which can be called the surface culture and the deep culture. The visible part of the culture is just the tip of the iceberg, which takes only 10%. However, the invisible culture, which hides below the surface, that is the majority part of the iceberg (90%).

According to Hall (1976), the iceberg theory represents in figure 1:

Surface Culture (or visible culture): includes food, dress, sports, games, languages, literature, arts, music, dance, religion, etc.

Deep Culture (or invisible culture): which is divided into the unspoken rule and unconscious rule, relates to worldview, religious beliefs, authority, power, decision-making models, communications, concepts of justice, concepts of time, ideas about modesty, gender roles, friendship, personal space, etc.

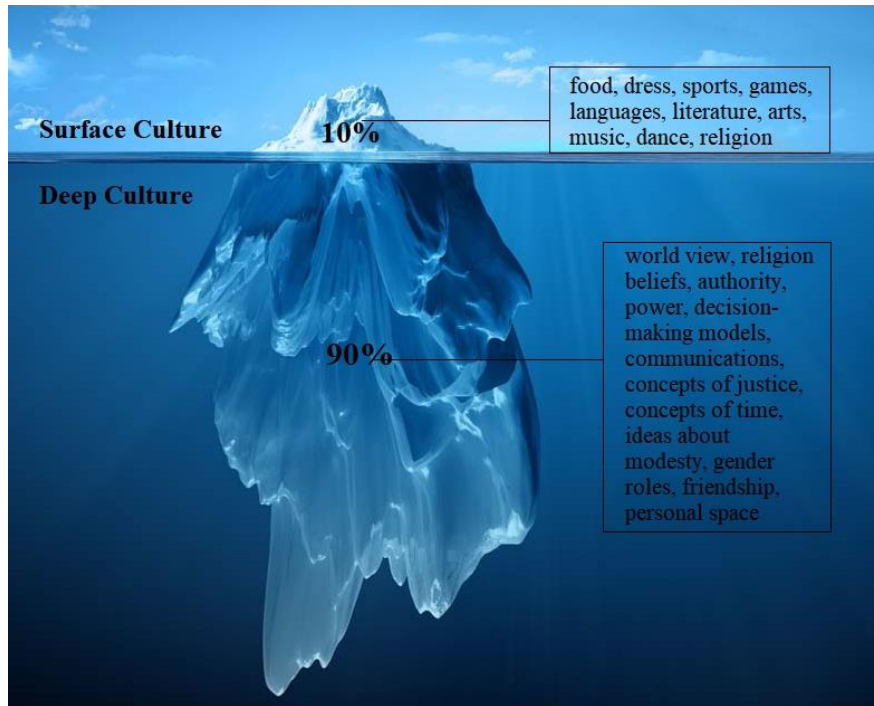


Figure 1: The Iceberg Theory- Culture as an iceberg

- **Culture as An Onion**

Geert Hofstede suggests that culture is similar to an onion. Like the skin of an onion, culture also has its “skin”: symbols, heroes, rituals, and the core values, all these are the layers of culture. (figure 2)

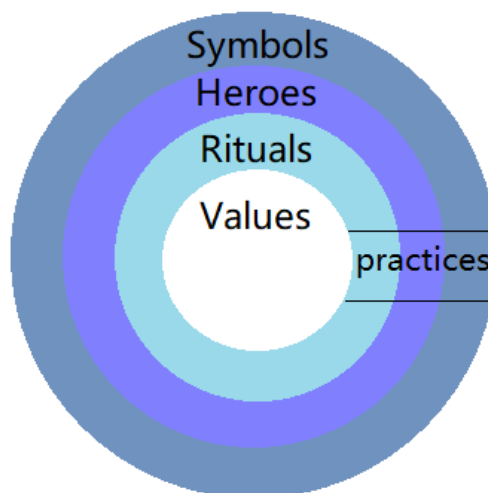


Figure 2: The Onion Theory - Culture as an onion

Symbols: which is the very outmost layers of the culture onion, it can be words,

gestures, pictures, and objectives. There are always new symbols generating. Meanwhile, the old symbols will continue to die. All these symbols have its specific meanings in different cultural groups and only can be identified by those who are in the same group. However, the symbols of a culture group can be imitated by other groups, which is the reason why symbols are at the very outmost layers.

Heroes: which is the second layer of culture onion, it refers to the persons who own the character of having high value in a culture, or being praised in a culture, and therefore become the models of behavior. These persons can be alive or dead, real or imaginary.

Rituals: in the third layer of culture onion, it is collective activity, includes social rituals, religious ceremonies, commercial and political rally.

Symbols, heroes, and rituals are all attributed to “practice”, which can be observed by outsiders. However, their cultural meanings are invisible and depended on people in this cultural group to present by practices.

Values: is the core of the culture onion. Values are the basic beliefs and values that people follow. It is an arrow with positive or negative signs on the side of feelings, such as good and evil, beautiful and ugly, in line with the laws of nature and against the laws of nature.

2.1.3 Culture in Organization Management

Organizational Culture refers to the collective values, rituals, symbols, beliefs, and ways of doing things in an organization. It is performed as an organization's regulation, the staffs' behavior norms, the main values of an organization and the philosophy of an organization's decision-making process. Compared between national culture and organizational culture, the main distinction is on the different levels of culture difference. Culture difference among national cultures is at the deepest level, such as

the level of value. Culture difference between organizational cultures is at a more tangible level, the level of practices, such as, at the levels of symbols, heroes and ritual.

The management professor Stephen P. Robbins concluded seven essential characteristics of an organization's culture in Robbins' book *Organizational Behavior* (2012: 512):

1. Innovation and risk-taking. The degree to which employees are encouraged to be innovative and to take risks.
2. Attention to detail. The degree to which employees are expected to exhibit precision, analysis, and attention to detail.
3. Outcome orientation. The degree to which management focuses on results or outcomes rather than on the techniques and processes used to achieve them.
4. People orientation. The degree to which management decisions take into consideration the effect of outcomes on people within the organization.
5. Team orientation. The degree to which work activities are organized around teams rather than individuals.
6. Aggressiveness. The degree to which people are aggressive and competitive rather than easygoing.
7. Stability. The degree to which organizational activities emphasize maintaining the status quo in contrast to growth.

2.2 Cross Cultural Management Research

With the tide of economic globalization, enterprises' international business is developing in an unprecedented scale and speed, which shows as international trade, international investment, and international production. Even these enterprises do not own a subsidiary or venture abroad, they are also involved in this international business, and need to shift its management strategy from a single cultural model to a multicultural model. It is inevitable that many contradictions and conflicts are existing in the

multicultural enterprises. How to integrate these multiple cultures has become an important issue for international business.

Cross-cultural management as a new concept of business is a product of the rapid development of international business activities on a global scale. According to Adler (1983:226), cross-cultural management can be described as *“the study of the behavior of the people in organizations located in cultures and nations around the world. It focuses on the description of organizational behavior within countries and cultures, on the comparison of organizational behavior across countries and cultures, and, perhaps most importantly, on the interaction of people from different countries working within the same organization or within the same work environment.”* The goal of cross-cultural management is to study how to overcome multiple cultural conflicts and create the specific culture for enterprises, to achieve the effective management under cross-cultural conditions.

One of the most important aspects of cross-cultural management is to study the cultural diversity. Cultural diversity refers to the observable differences between a cultural group regarding language, values, social customs with other cultural groups. Edward T. Hall (1979) proposed the theory of high context culture and low context culture to analyze cultural diversity. Hofstede created the culture dimensions method in studying cultural diversity, which plays a great important role in cross-cultural management research, and will be discussed in this work lately.

2.2.1 Research about Cultural Dimensions

In cross-cultural management research, there are two branches to study cultural diversity: more general cultural dimensions study and more specific cultural standard study.

The cultural dimensions approach mainly relies on the quantitative method, through

using independent explanatory variables and doing surveys in lots of countries, generally similar and different aspects among cultures, especially the different aspects, can be figured out. Owing the largest database at that time, Hofstede's cultural dimensions model has a great impact on this research field and has influenced widely around the world, which made "cultural dimensions" became a well-known term. Trompenaars and Hampden-Turner proposed seven cultural dimensions model, mainly based on the investigations of their training managers and employees, which is also well-known. Other important researches are Kluckhohn and Strodtbeck's five dimensions research (1961), Hall and Hall's four dimensions research (1990), and the project GLOBE (2004).

Geert Hofstede's research

The most famous studies of cultural dimensions are provided by Geert Hofstede. In the 1960s and 1970s, Hofstede conducted two surveys with IBM employees among 72 countries in more than 20 languages and gathered 116,000 individual answers of 32 questions, which was the largest database of cross-cultural research at that time. The first survey, lasting from 1967 to 1969, collected data in 40 countries, and Hofstede developed a model that identifies four cultural dimensions from the data of this survey. Later in 1971 to 1973, Hofstede expanded his second survey to 50 countries and accepted Chinese researcher's suggestions to do a study of 23 countries' students. In this survey, the earlier findings were confirmed, and Hofstede added a fifth dimension to his model. In his latest book *Culture and Organization*, Hofstede also added the sixth dimensions to improve his model.

The six cultural dimensions presented on Geert Hofstede's website are as follows:

- 1. Individualism (Individualism vs. Collectivism):** Individualism is the extent to which people feel independent, as opposed to being interdependent as members of larger wholes. Individualism does not mean egoism. It means

that individual choices and decisions are expected. Collectivism does not mean closeness. It means that one “knows one's place” in life, which is determined socially. With a metaphor from physics, people in an individualistic society are more like atoms flying around in gas while those in collectivist societies are more like atoms fixed in a crystal.

2. Power Distance: Power Distance is the extent to which the less powerful members of organizations and institutions (like the family) accept and expect that power is distributed unequally. This dimension is thought to date from the advent of agriculture, and with it, of large-scale societies. Until that time, a person would know his group members and leaders personally. This is not possible where tens of thousands and more have to coordinate their lives. Without acceptance of leadership by powerful entities, none of today's societies could run.

3. Masculinity (Masculinity vs. Femininity): Masculinity is the extent to which the use of force is endorsed socially. In a masculine society, men are supposed to be tough. Men are supposed to be from Mars, women from Venus. Winning is important for both genders. Quantity is important and big is beautiful. In a feminine society, the genders are emotionally closer. Competing is not so openly endorsed, and there is sympathy for the underdogs. This is NOT about individuals, but about expected emotional gender roles. Masculine societies are much more openly gendered than feminine societies.

4. Uncertainty avoidance: Uncertainty avoidance deals with a society's tolerance for uncertainty and ambiguity. Uncertainty avoidance has nothing to do with risk avoidance, nor with following rules. It has something to do with anxiety and distrust in the face of the unknown, and conversely, with a wish to have fixed habits and rituals and to know the truth.

5. Long-term orientation (Long-term vs. short-term orientation): Long-term orientation deals with change. In a long-term-oriented culture, the basic notion about the world is that it is in flux, and preparing for the future is always needed. In a short-time-oriented culture, the world is essential as it was created, so that the past provides a moral compass, and adhering to it is morally good.

6. Indulgence (Indulgence vs. Restraint): Indulgence is about the good things in life. In an indulgent culture, it is good to be free. Doing what your impulses want you to do, is good. Friends are important and life makes sense. In a restrained culture, the feeling is that life is hard, and duty, not freedom, is the normal state of being.

Trompenaars and Hampden-Turner's research

The other influential research about cultural dimensions is carried out by Trompenaars and Hampden-Turner, based on the theory of Kluckhohn and Strodtbeck (1961). In Trompenaars and Hampden-Turner's survey, their data was collected among managers and organizational employees in more than 40 countries by using the qualitative questionnaires, and analyzed it with the quantitative method. After that, they proposed a model of seven cultural dimensions, that is:

1. Universalism vs. Particularism
2. Individualism vs. Collectivism
3. Neutral vs. Affective Relationships
4. Specific vs. Diffuse Relationships
5. Achievement vs. Ascription
6. Attitudes to Time (Past, Present, Future)
7. Attitudes to the Environment (Inner-directed vs. Outer-directed)

Kluckhohn and Strodtbeck's Research

As mentioned above, Kluckhohn and Strodtbeck's theory (1961) has provided principle support for Trompenaars and Hampden-Turner's cross-cultural research. The theory of Kluckhohn and Strodtbeck was based on their survey in American, with a combined approach of qualitative and quantitative method, which included 106 samples. In this survey, Kluckhohn and Strodtbeck concluded five dimensions to identify different cultures. They are:

1. Relationship with Nature
2. Relationship with People
3. Human Activities
4. Relationship with Time
5. Human Nature

Edward T. Hall's research

Edward T. Hall and his wife Mildred Reed Hall (1990) did a survey on 180 employees and managers in business, by using qualitative open interviews, and concluded four dimensions to identify culture: context, time, space and information.

1. Context: high context culture versus low context culture
2. Time: monochronic culture versus polychronic culture
3. Space: low territoriality versus high territoriality
4. Information: slow flow culture versus fast flow culture

The GLOBE 's Research

The Global Leadership and Organizational Behavior Effectiveness Project (2004), which called the Globe, is a quantitative survey-based study led by Professor Robert J. House in 1991. In this project, more than 200 researchers from 62 countries were

involved in a large investigate. Finally, they concluded a 2 x 9 cultural dimensions model, since they distinguished these 9 dimensions into “as is” and “as should be”. The 9 dimensions are:

1. Performance Orientation
2. Future Orientation
3. Assertiveness
4. Humane Orientation
5. Gender Egalitarianism
6. Power Distance
7. Institutional Collectivism
8. In-group Collectivism
9. Uncertainty Avoidance

2.2.2 Research about Cultural Standards

The other relatively new approach in the cross-cultural management research is the Cultural Standards Method. This is a more specific and actionable approach to identify different cultures, based on the comparison of two concrete cultures.

Cultural standards refer to the relatively fix perception, thinking and acting that confirmed and shared by the majority of a group. In discovery and definition of cultural standards, Jean Paul Piaget, Ernst Boesch and Alexander Thomas made great contributions, which will be discussed in the later chapter.

Instead of doing general analysis among many countries with the cultural dimension approach, culture standard method deals with more detailed and more specific difference between two particular cultures. Hence, qualitative research needs to be conducted to identify individual critical incidents in cross-cultural interaction, which will also be discussed in the later chapter.

3. Cross Cultural Comparison

3.1 Cultural Background

Learning about Portuguese and Chinese historical background can help to have a better understanding of these countries' culture since a country's culture does not come out of thin air, it is closely related to the country's historical background.

Located on different continents, Portugal and China have a completely different historical background. In the thousands' history, Portugal was ruled by the monarch and had many colonies abroad until the real democracy was restored in 1974. While, China went through the feudal autocratic rule for thousands of years, and established the People's Republic of China in 1949. Chinese territory area is 100 times larger than Portuguese, and the population is 1000 times more than that of Portugal. However, the common thing among two countries is that both of the two countries border oceans. Portuguese southern and western part border the Atlantic Ocean, while China is near the Pacific Ocean on the east.

The following is a short historical background description of both countries in geography, polity, and economy, which helps to have a better understanding of the cross-cultural comparisons between Portugal and China.

3.1.1 Portugal

Portugal is located at the southwestern part of the Iberian Peninsula in Europe. It is the westernmost country of mainland Europe. The southern and western part border the Atlantic Ocean and the northern and eastern part border Spain. The total population is 10.37 million (2016), and the total territory area is 92, 212 sq. Km, which includes the Madeira archipelagos and Azores archipelagos in the Atlantic Ocean. Most of Portugal is mountains and hills, with high topography in the north and low in the south, and

Portugal owns 832 kilometers' coastline.

Portugal is one of the oldest countries on the Iberian Peninsula; its history can be traced back to about 400,000 years ago. After being invaded by the Pre-Celts, Celts, Carthaginians and Romans, Visigoths and Suebi Germanic peoples, Portugal became an independent kingdom in 1143.

In the 15th and 16th centuries, Portugal established the first global empire, through the Age of Discovery. During this period, Portuguese sail teams explored to Africa, South America, and Asia, and arrived in Macao in 1513. At that time, Portugal was one of the most massive colonial empires with strong economic and military powers. However, the earthquake of 1755 in Lisbon destructed Portugal. After then, the occupation in the Napoleonic wars and the independence of Brazil in 1822 made Portugal lost much of its wealth and world power gradually.

After deposing the monarch by the revolution of 1910, Portugal established the first republic government in 1911. However, in the six following decades, the country was in fact controlled by the dictator António de Oliveira Salazar and his right-wing government Estado Novo. In 1974, the Carnation Revolution happened the left-wing military-installed broad democratic reforms. Portuguese democracy was restored, and all its African colonies were gained independence in the following year. In 1976, the new constitution was established.

Portugal joined the European Union in 1986 and joined the European Monetary Union in 1998. After that, Portugal began circulating the euro on January 1st, 2002. Portugal is a modernized industrialized and agricultural developed country. It is the world's largest cork producer, which also has great productions in its traditional industries, such as, wine, canned fish, clothing, and footwear. Recent years, Portuguese tertiary industry is growing fast, especially the tourism. The cities like Lisbon and Porto have won many tourism awards in the world. In 2016, the country's GDP was 205.8 billion dollars with

a GDP per capita of 19,758 dollars.

3.1.2 China

Located in the east of Asia, China is the third-largest countries in the world, with 9.6 million sq. Km. China borders with 14 countries and the Pacific Ocean. The topography of China is complicated, which includes almost all the terrains, such as, mountains, plateaus, hills, basins, plains, and deserts. Moreover, China has the largest population in the world, with 1.3 billion people.

China is one of the four ancient civilizations in the world and has a long history, about 5000 years ago. China is also a multi-ethnic country, the first unification of China was established by Qin Shihuang in 221 BC, and he created Qin Dynasty. After then, China was ruled by Han Dynasty, Sui Dynasty, Tang Dynasty, Song Dynasty, Yuan Dynasty, Ming Dynasty and Qing Dynasty, which is a long feudal society period. In the heyday of ancient China, China made many great achievements in science, culture, and business, such as the Four Great Inventions (Compass, Gunpowder, Papermaking, Printing) and Silk Road. However, because of the closed and stubborn rule by Qing government, China became declined gradually and was occupied and invaded by other countries.

In 1911, the Xinhai Revolution deposed Qing government, ending 2,000 years of dynastic rule in China. The next year, the Republic of China was established. However, this revolution did not give people real freedom; there were still feudal forces and imperialist forces in China. Until 1949, the Communist Party, led by Mao, established the People's Republic of China.

In 1980, led by Deng Xiaoping, China began implementing the socialist market economy and the Opening Reform. In 2001, China joined the World Trade Organization. After developing trading and manufacturing industries by the lead of government, the

Chinese economy grew fast and became the world's second-largest economy by nominal GDP in 2010. In 2016, the country's GDP was 11.2 trillion dollars with a GDP per capita of 8,582 dollars. Nowadays, China is in the process of industrial transformation, from the secondary sector to the service sector, Internet industry, and high-tech industries. With the lead by president Xi Jinping, many friendly policies have been established, such as B&R (the Belt and Road), to improve the economic connectivity and cooperation with Portugal.

3.2. Hofstede's Cultural Dimensions Comparison between Portugal and China

Through the early cultural dimensions studies, it is possible to have a more comprehensive view of the cultural differences between Portugal and China. Moreover, the cultural dimensions studies can also be used to compared with the result of the late cultural standards research, since the cross-cultural comparison between countries can be studied by two approaches.

Here, Hofstede's cultural dimensions study is selected, because it is widely accepted, and its data is constantly updated and expanded. In Hofstede's latest data of 2015 (see Figure 4), Portugal and China have significant differences in three dimensions: Masculinity, Uncertainty Avoidance and Long-Term Orientation. In the dimensions of Power Distance, Individualism and Indulgence, Portugal and China can be defined into the same group.

The following is the detailed description of the cross-cultural comparison between Portugal and China based on Hofstede's six cultural dimensions. For a complete score of Hofstede's six cultural dimensions see the appendices.

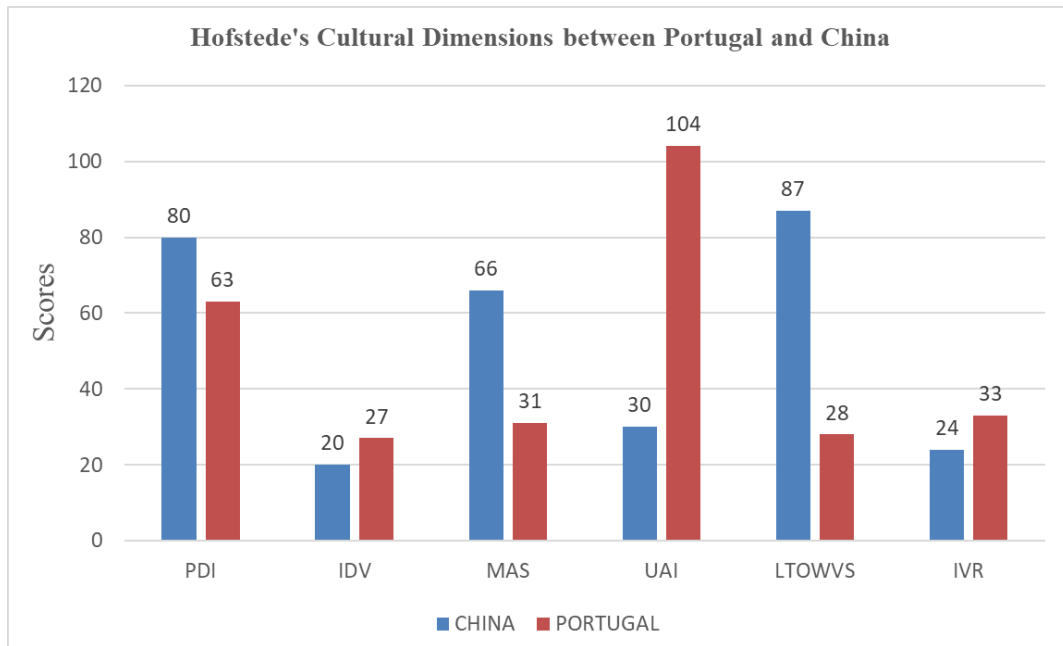


Figure 3: Hofstede’s Cultural Dimensions Comparison between Portugal and China

3.2.1. Power Distance (PDI)

The Power Distance Index reflects the extent to which an organization is centrally and dictatorially led, and the extent to which a society expects and accepts this unequal distribution of power. In the higher PDI countries, less powerful positions are easier to accept the hierarchical distance, in other words, those privileges holding by the powerful positions are admitted in organizations. On the contrary, the power distribution is more equal in the lower PDI countries. Subordinates are willing to contribute their thoughts, and superiors are more democratic to listen to them. The lowest index is 11, belonging to Austria, and Malaysia has the highest power distance index (104).

In this dimension, both Portugal and China have a high score, China (80) is even higher than Portugal (63), which means that the unequal distribution of power is generally accepted in organizations in both Portugal and China. The relationship between superiors and subordinates tends to be polarized. Subordinates cannot resist the authority of superiors, while they are willing to be instructed and led by their superiors.

The chance for subordinates and superiors' formal communicate is less. People are not expected to act beyond their rank. These phenomena are even more common in China based on the Power Distance Index.

3.2.2. Individualism (IDV)

The individualism index refers to the degree of individual's independent in a society, in other words, it is about whether people define themselves in terms of "I" or "We". In Individualist countries, people look after themselves and their immediate family members only. With the low individualism index, the collectivist countries' members usually to distinguish people between "within the group" and "outside the group", and members have an obligation to take care of people "within the group" in exchange for their loyalty. In this dimension, the lowest score is 6 (Guatemala), and highest score is 91 (America).

Portugal (27) and China (20) have a slight difference in the individualism index. Generally, they are both in the low degree, which means that they are highly collectivist countries. Both in Portugal and China, people think highly of collective interests rather than personal interests, and have the obligation to look after the people with the same group. Therefore, the loyalty is paramount, and even beyond most of other social rules and regulations. People foster and extend their relationships, since relationships play a significant role in work, business, promotion and other occasions. Moreover, in Portugal and China, the open conflict seems shame and loss of face. Therefore, people always communicate indirectly and try to maintain the harmony of their group.

3.2.3. Masculinity (MAS)

The Masculinity index reflects the degree to which masculine are dominant values in a society. In the high score country (masculine country), social dominant values focus on competition, achievement and success. This pursuit of success, or being the best,

happens between classmates, colleagues, friends and brothers. In the low score society (feminine society), people tend to consider about the feeling of others and take care of each other. Being the best in the field is no longer the sign of success, instead, people define success as the high quality of life. This dimension range is from 5 (Sweden) to 110 (Slovak Rep).

Portugal and China have a significantly different in this dimension. With a score of 31, Portugal is a feminine society, while China can be considered as the masculine country with score 66. In China, people think highly of success, and believe that success can be achieved by working hard. Therefore, work plays a very important role in Chinese lives, many Chinese sacrifice their leisure time and family time to have a better performance on work. For example, in China, many stores and restaurants open until midnight and open at weekend to improve their competition and performance. Many Chinese leave their parents or children and go to another city for a better job. Moreover, this phenomenon also happens in child's education. In Chinese, children are asked to get good marks in exams, and many skill training classes are arranged in their leisure time.

In a feminine society, Portuguese value the quality of their life more than achievements. People believe that hard working serves for a free and wealthy life. Therefore, they wouldn't give up their leisure time or family time to work. Competition is not the theme for a Portuguese lifestyle, and people always try to avoid conflict and pressure. A job with flexible time is more attractive than the job with rich salary. Stores and restaurants close early and few open at weekend.

3.2.4. Uncertainty Avoidance (UAI)

The Uncertainty Avoidance dimension reflects the extent to which members of society are concerned and threatened by unknown and ambiguous situations. In high uncertainty avoidance countries, people will take many measures to avoid the threat from uncertainty and ambiguity, such as, providing stability of position, establishing

many formal rules, prohibiting deviant thoughts and behaviors, and seeking absolute truth. In low uncertainty avoidance countries, people generally have a sense of security. As a result, people tend to be relaxed and prefer taking risk. The range of this dimension is from 8 (Singapore) to 112 (Greece).

Portugal and China have a completely different performance in this dimension, with a very long distance of scores. Owing a high score of 104, Portugal ranks second in the uncertainty avoidance index, while China, with score 30, belongs to the low uncertainty avoidance countries. In China, uncertainty and ambiguity is acceptable. The language used by Chinese always consists of two or more meanings, which makes many foreigners confused. Rules and even laws may be flexible to suit the actual situations. As a high uncertainty avoidance country, Portugal has many rules and laws in every field. Since it is easier for Portuguese to feel uncomfortable with unknown and ambiguous situations, people are used to following documents and rules in their daily work and life. These documents and rules are the measures of maintaining social order, but also an emotional need.

3.2.5 Long-Term Orientation (LTOWVS)

The Long-Term Orientation dimension reflects the extent to which a society is linked with its history when dealing with the challenges of the present and future. The value of long-term orientation societies (high score) emphasizes pragmatism, and encourages thrift and diligence, in order to be well prepared for facing the future. The societies of short-term orientation (low score) tend to maintain old traditions and customs when facing with social reform. The lowest score of this dimension is 0 (Puerto Rico), and the highest score is 100 (Jamaica).

Portugal and China have different attributes in this dimension. With a high score of 87, the whole society of China advocates pragmatism. Chinese prefer investing, thrifting and savings, rather than excessive consumption or advance consumption. In China,

people tend to believe that truth is flexible, since it depends on situations and occasions. Most Chinese have the ability of improving traditions and adapting to new situations. With a low score of 28, Portugal shows the short-term orientation characterizes. People are keen on establishing laws and rules and actively following these standards. Most Portuguese have great respect for traditions, but less of them have habit of savings. Rather than persisting in achieving long-term results, Portuguese prefer focusing on short-term goals.

3.2.6 Indulgence (IVR)

The index of indulgence describes the extent to which people will control their own desires and natures. In Hofstede's view, this index depends on the way people was treated and was raised in childhood. Therefore, these diverse performances in this dimension can be divided into two different cultures. The culture with weak control (high score) is described as Indulgent, and the culture with relatively strong control (low score) is described as Restrained. This score range is from 0 (Pakistan) to 100 (Venezuela).

The low scores indicate that Portugal and China are restrained societies. China (24) is even more restrained than Portugal (33). Both Portuguese and Chinese tend to control their emotions and feelings so as to improve their own competitiveness. Unlike the indulgent society, people in Portugal and China prefer to limit the satisfaction of their desires rather than spend time on leisure or entertainment. Restrained by social standards, Portuguese and Chinese believe that they should focus on working. In their opinions, putting too much attention to enjoying desires is incorrect and even guilty. Compared with the indulgent society, Portugal and China are relatively pessimism. On this basis, China has a more manifest performance than Portugal.

4. Cultural Standards Method

As mentioned in the previous chapter, there are two approaches to identify cultural differences. One is the Cultural Dimensions Model, adopted by Hofstede, Trompenaars and Hampden-Turner, Kluckhohn and Strodtbeck, etc. This is a more general approach, based on large data and quantitative analysis from clustering countries. The other one, Cultural Standards Method, is an innovative approach that identifying the cultural differences between two concrete countries. Different from the general conclusion of the cultural dimension model, the cultural standards method provides a tool to identify critical incidents from cross-cultural interaction situations, and therefore, to predict and avoid cultural conflicts. This is also the reason why cultural standards method is chosen in this study. Following is the further understanding of cultural standard and cultural standards method.

4.1 Introduction of Cultural Standard

The concept of the cultural standard is developed from the theories of Jean Paul Piaget (1962, 1976) and Ernst Boesch (1980). Later, Alexander Thomas concluded a clear definition as follows:

Cultural standards combine all forms of perception, thinking, judgement and behaviour which people sharing a common cultural background rate as normal, self-evident, typical and binding for themselves and for others. Thus, cultural standards determine the way we interpret our own behaviour as well as the behaviour of others. They are considered “basic”, if they apply to a variety of situations and determine most of a group’s perception, thinking, judgement and behaviour. Furthermore, they are highly significant for perception-, judgement- and behaviour mechanisms between individuals. (Thomas, 1993: 381)

Cultural standards can be regarded as the guideline that individuals evaluate their own

behaviors and behaviors of others from the different culture. This guideline works on the majority of the individuals, not all of them sharing the same culture. In other words, little variations and divergences are allowed in cultural standards.

Cultural standards can only be identified in the background of bilateral cross-cultural interaction. Although cultural standards reflect in perception, thinking, judgment and behavior, the cultural standard itself is hard to be recognized by people. Only when contacting with people from another different culture, the existence of cultural standards is considered, since there are critical incidents appearing during the process of cross-cultural contact. Moreover, cultural standards are always identified among two cultures and will lose its values in the third culture. Take this study, for example, the Portuguese cultural standards from the Chinese perspective are identified from the interaction between Portuguese and Chinese. It is helpful for Chinese to better understand Portuguese behavior and culture, but it doesn't seem useful for Spanish. These are determined by the bilateral character and relative character of culture standards.

When identifying cultural standards, the critical incident is another important concept. As mentioned above, critical incidents appear in the process of cross-cultural communications or interactions. When people get along with others from a different culture, these confused behaviors, embarrassing situations, or unfamiliar events beyond their understanding and interpretations are so-called critical incidents. These critical incidents can be both negative experiences and positive experiences, since the word "critical" implies the situations that "*not compatible with our own familiar orientation system*" (Brueck and Kainzbauer, 2002:5).

4.2 Methodology of Cultural Standards Research

In cultural standards research, critical incidents are the initial information and core materials for the entire method. The collection of critical incidents relies on the

technology of narrative interviews among the people who have cross-cultural interaction experience with the given cultures. After analyzing and categorizing a certain number of critical incidents, the preliminary cultural standards are obtained. The final cultural standards will come up after group discussions and feedbacks from interviewees and experts since the preliminary result needs to be improved and confirmed. Brueck and Kainzbauer (2002) described the entire process of cultural standards research method (see Figure 4), and the entire process is structured into three main steps:

Step 1: The process of narrative interviews.

Step 2: The process of analysis and categorization.

Step 3: The process of group discussion and feedback.

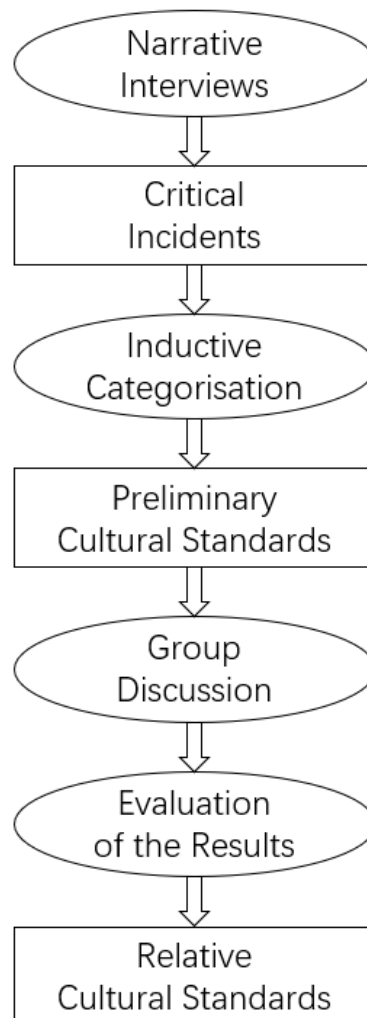


Figure 4: The Process of Cultural Standards Research (Brueck and Kainzbauer, 2002)

4.2.1 Narrative Interview

The first step of cultural standards research method is to obtain critical incidents through interviews. Since respondents are easily influenced by interviewers with their thoughts and behaviors, such as the way interviewers describe questions and the reaction when interviewers hear answers, the risk of getting a biased result is high. Therefore, the traditional interview with question and answer strategy is no longer suitable for the cultural standards research. Dealing with this problem, Fritz Schütze created the technology of narrative interview to decline the influence of interviewers in 1977. In the narrative interview, there is no more directly described questions from interviewers. Interviewees are encouraged to talk freely and to control the entire process of interview, while interviewers play a role like an audience in their narrations. The purpose is to reduce the existence of interviewers, so as to reduce the impact of them and obtain almost uninfluenced results. Moreover, compared with the traditional interview, narrative interview creates a more comfortable environment for interviewees as well as a better relationship with interviewers. As a result, interviewees will provide more information, since the trust environment and relationship are helpful for interviewees to recall more details as well as more real experiences.

According to Lemnek (1995), the process of the narrative interview can be divided into the following five stages (Brueck and Kainzbauer, 2002):

The Explanatory Stage: In the first stage, the goal of the interviewer is to create a comfortable environment that relieves the emotions of respondent and make them feel easier to narrate their experiences.

The Introductory Stage: At the introductory stage, the theme, as well as the purpose of this interview, should be revealed to respondent, but vaguely, to avoid the influence

from the interviewer.

The Narrative Stage: This is the stage that respondents narrate their experiences. Once it starts, the interviewer should no longer interrupt the respondent's narration, even any comments or reactions to the respondent should be avoided, since the respondent is easily affected by the interviewer, and finally obtain a biased result. At this stage, the respondent is expected to narrate as many details as they can.

The Investigative Stage: After the respondent finishes his or her narrations, the interviewer can raise doubts and questions. However, these doubts and questions should only refer to the respondent's narrations since the purpose of this stage is to obtain more additional information. The interviewer should not change his or her passive role in the entire interview.

The Assessment Stage: At this stage, the final stories should be formed, since the narrative stage is not possible to go back. The interviewer and the respondent should assess and interpret all narrations.

4.2.2 Categorization

According to Brueck and Kainzbauer (2002), categories are the basis of cultural standards and can be derived from interviews. Through the narrative interviews, what can be obtained is a great number of individual experiences and stories, which are so-called critical incidents. The goal of the following step is to analyze and extract these critical incidents, so as to observe typical behavior patterns. In this process, the qualitative content analysis (Mayring, 1996 and Oevermann, 1997) and the inductive method are used to obtain categories. These critical incidents associated to the same behavior or caused by the similar motivation can be classified into the same category. After classifying all the critical incidents, there will be a certain number of categories. However, not all of them can be placed into the result, since those categories which

rarely mentioned by interviewees are almost meaningless for the research, and should be excluded. The final rest of categories is the preliminary cultural standards.

4.2.3 Group Discussion and Feedback

Since the purpose of this research is to identify the typical cultural differences between the two cultures, the result cannot include any atypical personal experiences. Therefore, the preliminary cultural standards should be discussed and confirmed. The previous interviewees, new interviewees, and bicultural experts will involve into this step. Their feedbacks are helpful to examine and confirm the final cultural standards.

5. Results from The Empirical Research

5.1 Overview of the Empirical Research

5.1.1 Sample Group

As the goal of this empirical research is to collect cross-cultural experience- critical incidents between Portugal and China, to obtain the Portuguese cultural standards from the Chinese perspective. Therefore, the selected sample group of interviewees consists of the person who born and raised in China and has rich living or working experience in Portugal. Meanwhile, in order to obtain a more comprehensive result, the sample group includes various working areas and as many professions as possible.

In this empirical research, the total number of sample group is 30, and the proportion of men and women accounts for half. The age of interviewees is around 24 to 48, and the average age is 32 (see Figure 6). The average length of staying in Portugal is 6 years. The person with longest stays has been in Portugal for 20 years (see Figure 7). Among them, 16 interviewees are good at Portuguese, and 9 interviewees state that they can handle basic conversations in Portuguese, which account 53% and 30% respectively. 5 interviewees (17%) state they don't know any about Portuguese (see Figure 8).

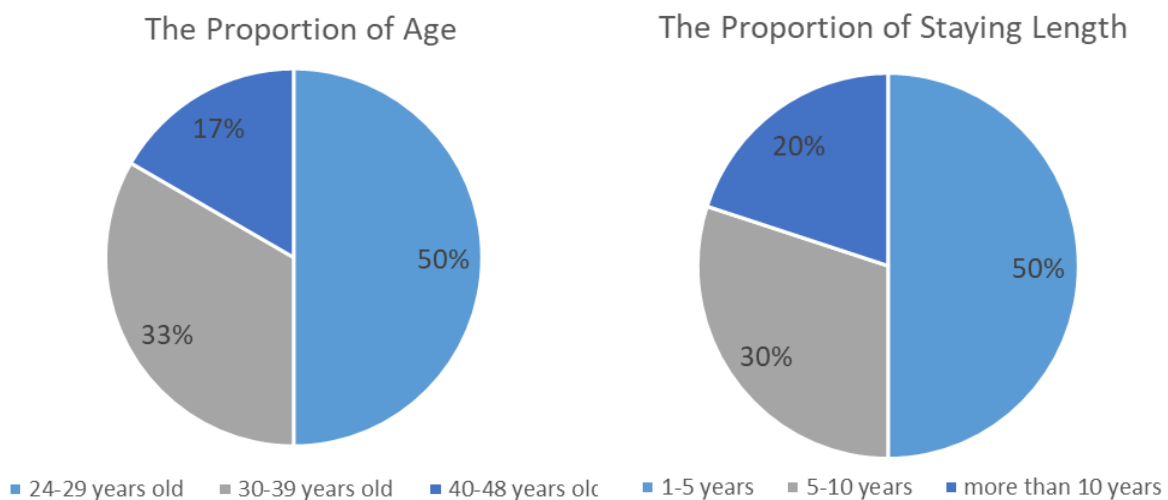


Figure 5: The Proportion of Age

Figure 6: The Proportion of Staying Length

20% of the interviewees are PHD or PHD in reading, and 67% of them are Master's or bachelor's degree (see Figure 9). In this sample group, the proportion of married person and single person is 7:8 (14:16). Among them, 46% of the interviewees moved to Portugal with their family. Some of them came with their family to Portugal, some of them came to their family who is already in Portugal. In the rest interviewees, 20% of them moved to Portugal for study, and 34% of person moved to Portugal because of work or business.

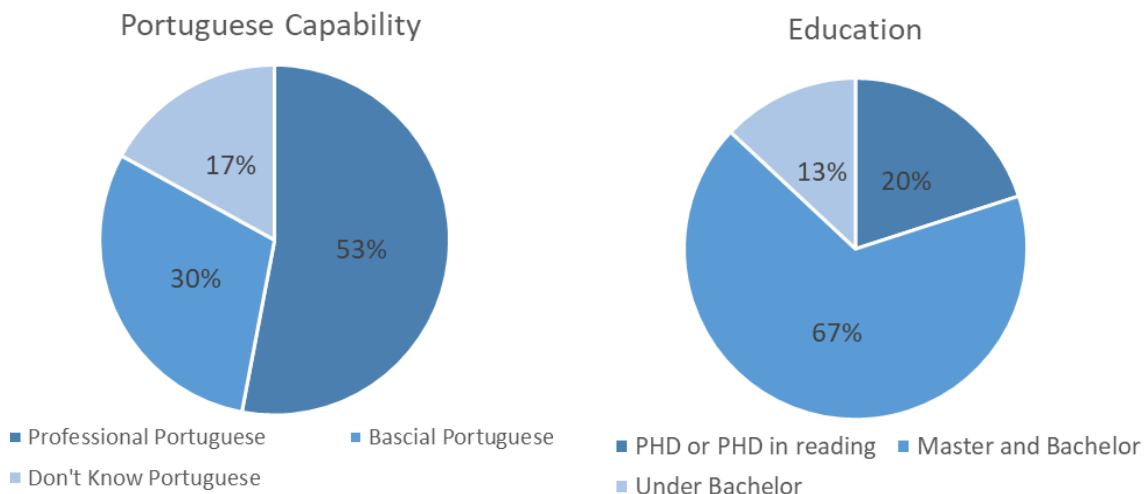


Figure 8: Portuguese Capability

Figure 7: Education

All interviewees have a sufficient experience in living in Portugal or getting along with Portuguese. The sample group covers eight industries (see Figure 10) and 13 professions (see Figure 11).

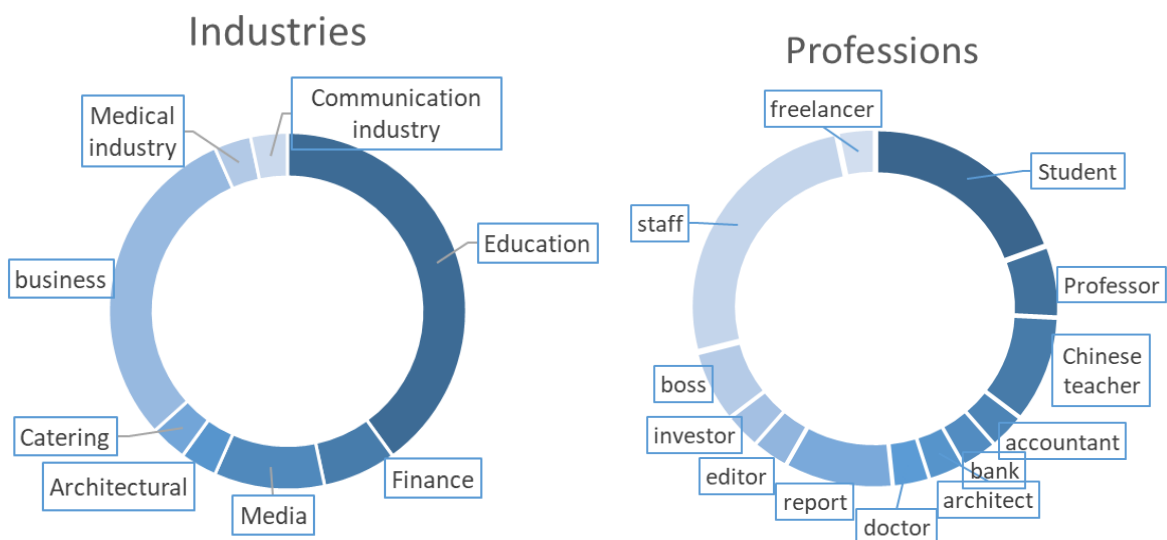


Figure 10: Industries

Figure 9: Professions

Table 1: Overview of the Sample Group

In order to maintain confidentiality, the real names of interviewees are not presented.

Nr.	Sex	Age	Education	Area of Work/ Profession	Family Situation	Family in Portugal ?	Stay in Portugal (years)	Know Portuguese ?	Which part of China	Which part of Portugal
1	M	23	Undergraduate	Student	Single	x	1	x	South	Lisbon
2	F	27	Master	Student	Married	x	5	a little	South	Lisbon
3	F	46	Associate- degree	Teacher	Married	✓	20	✓	South	Lisbon
4	F	30	PHD	Professor	Married	✓	7	a little	South	Lisbon
5	M	33	PHD	Professor	Married	✓	8	a little	South	Lisbon
6	M	44	Undergraduate	Accounting & investor	Married	✓	2	a little	North	Lisbon
7	F	26	Master	Bank	Single	x	3	x	South	Lisbon
8	M	26	Master	China-invested enterprise	Single	x	3	x	South	Lisbon
9	M	29	PHD in reading	Student	Single	x	4	✓	North	Lisbon
10	F	25	Master	Freelancer	Single	x	2	✓	North	Lisbon
11	F	34	Associate- degree	Private entrepreneur	Married	✓	12	✓	South	Lisbon
12	F	24	Master	Architect	Single	✓	11	✓	South	Lisbon
13	M	43	Undergraduate	Doctor	Married	✓	6	✓	South	Lisbon
14	M	27	Master	Student	Single	x	2	a little	North	Porto
15	M	24	Master	Media	Single	x	2	✓	South	Lisbon
16	M	30	PHD in reading	Student	Married	✓	5	a little	North	Lisbon
17	F	31	Master	Media	Single	x	3	✓	North	Lisbon
18	M	34	Undergraduate	Media	Single	x	4	✓	South	Lisbon
19	F	48	Undergraduate	Traditional Chinese	Married	✓	8	a little	South	Lisbon
20	F	43	Associate- degree	Private entrepreneur	Married	✓	13	✓	South	Lisbon
21	M	39	Undergraduate	Investor & Student	Married	✓	3	✓	North	Lisbon
22	F	33	Undergraduate	Investor	Married	✓	3	✓	North	Lisbon
23	M	29	PHD	Communication industry	Single	x	4	x	North	Lisbon
24	M	27	Master	Communication industry	Single	x	3	x	South	Lisbon
25	F	30	Undergraduate	Teacher	Single	x	2	✓	North	Lisbon
26	F	26	Undergraduate	Teacher	Single	✓	5	✓	North	Lisbon
27	M	28	PHD in reading	Student	Married	x	5	a little	South	Lisbon
28	F	26	Master	China-invested enterprise	Single	x	2	a little	South	Lisbon
29	F	31	Associate- degree	Catering industry	Married	✓	10	✓	North	Lisbon
30	M	26	Undergraduate	Private entrepreneur	Single	✓	11	✓	South	Lisbon

5.1.2 Interviews

After selecting the sample group, the interviewees were firstly contacted through emails to introduce the theme and purpose of this interview. The appointment's date and place were also confirmed by email when the interviewee agreed to accept this interview. In order to ensure that interviewees have a relaxed environment, the interviews' places were decided by interviewees, such as their offices, cafes, and restaurants. The entire interview stage lasted three months (from December 2017 to March 2018).

According to Lemnek' five stages (1995) and the actual situation, the process of interview is divided into three parts:

- Introduce the purpose of this interview to interviewees
- Interviewees narrate their stories
- Investigate more details according to interviewees' narrations

In order to make sure the smooth process of interview and avoid asking questions during the interview, the author introduced the interview's theme, purpose, and procedure in detail before interviewees starting their narrations, though these have already been explained through email. At the narrative stage, the author kept silent and did not give any feedback according to the requirement to avoid influencing interviewees' narrations. The contents of interviews were recorded by the author's handwritten and digital audio support, which was known to interviewees. The average time of an interview was 45 minutes. The language used during interviews was Chinese.

5.2 Portuguese Cultural Standards from the Chinese Perspective

Located on each end of the Eurasian continent, the difference of cultures between Portugal and China is huge in history. After the Geographic Discovery and the Silk Road, the links between two countries have been built up and continually increased.

Some of the cultural difference has been combined and eliminated during the connections of two countries, but some of them still exist and appear in the interactions of two countries people. These cultural differences are collected from the narrations of interviewees, as critical incidents. Through extracting these critical incidents, and categorizing and analyzing them, the author identified 6 cultural standards:

- Slow Rhythm Orientation
- Lack of Ambitions on Professional Performance
- Importance of Leisure Time
- Different Food Culture
- Conservatism
- Enthusiastic and Superficial Social Relationship

It is important to note that these cultural standards do not contain positive or negative attribute. Instead, they are relative and neutral. Most of the interviewees stated that they really like Portugal and like the experience in Portugal, such as the good weather, high-quality air, and friendly Portuguese people.

5.2.1 Slow Rhythm Orientation

The word “rhythm”, is not only a music term but also appears in both work and life. Everything that people do comes with a rhythm. People with the same culture may have relatively consistent rhythms, while the difference of rhythms between different cultures may cause misunderstandings and conflicts. Therefore, the rhythm of doing things is an invisible but significant factor that should be considered in cross-cultural interactions, especially the cross-cultural cooperation.

With more than 90% of the interviewees mentioned, Portugal and China have an obvious difference on rhythms. In this empirical research, “slow” is one of the most frequent words appeared in the interviewees’ narrations, and the number of its times is

46. No matter how long the interviewees have stayed in Portugal, the majority of them stated that the whole rhythm of Portugal is slow, which impresses them in their experience of Portugal. This slow rhythm orientation particularly reflects the slow pace of life, low efficiency on work and long appointment process.

The slow pace of life

The pace of life mainly refers to the rhythm of eating, shopping, and transportation in daily life. In China, the pace of life is fast. There is a common saying stating that breaking one minute into two minutes, which means that people are used to doing things in a fast speed and trying hard to finish doing two things but only spending one thing's time. In China, there are many fast food restaurants providing people fast and simple meals, and sometimes people will save time by eating while walking. The long queue is a rare phenomenon in China. Even if people have to wait sometimes, the queue will move at a fast speed.

However, in Portugal, the pace of life is slow. Not only queuing is custom, the duration of dinner is long in Portugal. Interviewee Number 21 said: *“People in Portugal do everything in a slow speed, and waiting is a common thing for them. No matter in restaurants or shopping malls, you can see a long queue everywhere. Every time I see a long queue in front of a restaurant, I will leave and go to another one, but Portuguese are willing to wait for a long queue”*. Interviewee Number 3 pointed out: *“In Portugal, the dinner takes a long time. Although Chinese also have a long duration's dinner at festivals or parties, Chinese won't spend such lots of hours on daily dinner as Portuguese”*.

Another aspect of the slow pace of life is the public transportation's frequency. Compared with China, the average time of waiting for a bus is much longer in Portugal. The interviewee Number 10 pointed out: *“The Portuguese transportation's frequency is lower than that of China. In Portugal, it will take us a lot of time to wait for a bus.*

However, *In China, we don't need to wait a long time for a bus coming, even if we just miss the last one*". The interviewee Number 17 recalled: *"It is hard for those people who grew in China to understand why it should take more than 30 minutes to wait for a bus coming. Once that was a winter night, I finished my work and prepared to go back home by bus. At the bus station, I had been waiting for more than 40 minutes, trembling with the cold wind, but the bus I waited hadn't come yet. Finally, I couldn't stand it anymore and decided to go back home by taxi"*. However, the Portuguese public transportation also has its strong advantage. The interviewee Number 17 also stated: *"The Portuguese metro has a very long operating hour. Unlike the Chinese metro stopping operating at 9 or 10 o'clock, the metro in Portugal lasts until midnight, which is very convenient"*.

Slow rhythm on work - low efficiency

The slow rhythm of work can be understood as finishing the same work but with more time, which leads to the low efficiency on work. In the empirical research, almost all the interviewees mentioned that they were surprised by the low efficiency of Portuguese. In their opinions, it is difficult to understand why it would take Portuguese such a long time to finish one work. Interviewee Number 18 said: *"I don't know why the Portuguese work with such a low efficiency. In China, the express delivery of parcels is usually within two days. But in Portugal, it is impossible to receive your letters or parcels in such a short time. It always takes several weeks or even longer"*.

Not only in express delivery industry, the low efficiency of work reflects in almost all industries, and many of the interviewees have the same experience caused by Portuguese slow rhythm on work. For example, the experience of getting a new bank card. Interviewee Number 23 stated that it took her more than 3 weeks to get her bank card. Interviewee Number 2 recalled that she spent 2 months in waiting for her first bank card of Portugal. In the experience of interviewee Number 11, he waited 8 months to get his bank card. Interviewee Number 6 said: *"The efficiency of Portuguese is*

incredibly low. When my family and I first came to Portugal, it took us around 2 weeks to wait for the supply of water at home. At that time, we were very confused that why it needed such a long time, since it is a very simple work that can be finished within one day in China. Until the next time, we spent 3 weeks to wait for repairing our Internet, and then we recognized that the low efficiency is very common in Portugal". In the narration of interviewee Number 8, he also has the similar experience that he spent one month in waiting for the gas company to supply gas to his new house.

According to the interviewee Number 10, the difference of working rhythm between Portugal and China is getting bigger. She stated: *"There is a gap of working efficiency between Portugal and China, and this gap is becoming bigger and bigger. Take our familiar event as example, changing of the resident card. In the very beginning, the procedure from making an appointment to finally receiving a new resident card took one or two months usually, but it takes six months to one year by now, which is unbelievable"*.

However, there is a different view on Portuguese slow working rhythm. Interviewee Number 13 mentioned: *"In Portugal, all events run slowly, but it is not because of staffs do not have high efficiency. On the contrary, the real reason of this phenomenon is the number of staffs doesn't match the total workload, in other words, they are short of hands. In many organizations or government institutions, you can see the whole workload is huge. However, the number of staffs is less"*.

Long appointment stage

On the slow rhythm orientation, the long appointment stage of Portugal is another aspect that interviewees mentioned a lot of times. In China, making an appointment is not a necessary stage. Many things can be worked in at the first time. Even if people must make an appointment in some special institutions, the waiting time of appointment stage is four to five days usually. Therefore, most interviewees are confused about the

Portuguese appointment system and consider it has no effect but wastes time and affects the efficiency.

The most unacceptable appointment stages are in hospital as well as SEF. According to the interviewees, it is unreasonable for patients to wait several months to see the doctor and continue to wait other several months to get treatments. The interviewee Number 5 stated: *“In Portugal, there are a lot of things needed to make an appointment, and the appointment date will be several months later generally. Take hospitals and SEF for examples. When you are sick and need to see a doctor, but you are not in the emergency, then you will need to make an appointment for a doctor, which means you will have to wait for around one week. After waiting one week for your appointment date, you can see a doctor and get your result. After that, you will have to wait for a new appointment according to your result. If you need to see a specialist, then you must remake an appointment and wait for a lot of time again in the specialized hospital. If it is a chronic disease, you must prepare for waiting several months for your further treatment. As for SEF, you will need to wait for more than six months to your appointment date in general”*.

Interviewee Number 2 recalled her story: *“Portuguese community hospitals work in a very, very slow rhythm. Last time I went to the community hospital and made an appointment for my cough. It was in the middle of that month, but as a result, I had to wait until the beginning of next month to see the doctor. After finishing the blood test, I was told that the result of my blood test could only be analyzed by my doctor in the next appointment date, which was one month later! That was just the appointment for analyzing my result!”*. Interviewee Number 12 shared his opinions: *“When we get the chronic disease in Portugal, we must experience a long waiting time: making appointments for physical examination, seeing the doctor, arranging surgery. Many Chinese don't want to spend such lots of time on waiting. They usually go back to China directly and see the doctor in the public hospital”*.

5.2.2 Lack of Ambitions on Professional Performance

75% of interviewees consider the attitude of work between Portuguese and China is totally different. In China, the competition of work is fierce. People are used to concentrating themselves on working, and trying hard to making achievements in their professions. On the contrary, Portuguese have a more relax and informal attitude on their work, such as, having unprofessional performance on work and owning weak job involvement. Moreover, some of the interviewees believe that it is the good social welfare that lead to the Portuguese relax attitude of work, to a certain degree.

Unprofessional performance on work

Many interviewees feel that most of the Portuguese staff lack of professional performance on their work. Take strike as an example. In Portugal, people are used to expressing their dissatisfaction and fighting for their rights through strike, while in China, strike is illegal and will be considered as an irresponsible behavior, since many other innocent people's work and life will be influenced by it. Interviewee Number 29 pointed out: *“In Portugal, the public transportation strikes from time to time, which is very inconvenient for commuters to go to work”*. Regarding to being treated with the unprofessional performance, interviewee Number 9 recalled one of his experiences in the community hospital, he said: *“One afternoon, I went to my community hospital and wanted to go to see the doctor. There has been about one hour after the lunch break, the doctor hadn't started calling any patients into his treatment room. One Portuguese was impatient with waiting and pushed the door of the doctor's office. Unexpectedly, the doctor was still sleeping in the office!”*.

In the interviewees' narrations, Portuguese are found making mistakes frequently on their work, but few of them would like to take the responsibility and make up for their mistakes. Interviewee Number 16 shared two stories, he said: *“Portuguese often work carelessly and do not take it seriously. Last time when I bought a house in Portugal, the*

house owner wanted to stay for another 4 months with 2 months' rents after we paid clear the payment of house. However, the agent didn't tell us about this, we were not informed until we received the rent for 2 months. We were confused that why the agent did not ask for our opinion when discussing about the contract, and why did he think there were nothing wrong during the whole event. Later, I also experienced the other thing that confirmed my belief. It is about the declaration of my personal income tax. Two months before my tax declaration, I sent all my documents to my tax representative and reminded him of it. However, my tax representative still did not submit my declaration on time. Beside on the delayed tax declaration, he provided the wrong data twice, and did not answer my call any more. Finally, I had to go to find him in person and went to the tax department with my prepared documents and my calculation. In this whole process, my tax representative did not express any apology of him. It seems all the postponement and mistakes were correct, and the actual tax representative was me that provides services to him.”

The interviewees also pointed out that many Portuguese staffs are not familiar with their working contents as well as rules and regulations. Interviewee Number 14 said: *“Many Portuguese don't know clearly about their working documents. Every Time I went to SEF, I was asked for different documents by different staffs, so I had to go back and re-prepare again”*. Interviewee Number 22 shared his experience: *“I would like to talk about the Portuguese electric power company, EDP. Last time when I decided to cancel the electricity of my store, I made an appointment and personally watched the staff of EDP disconnect the switch and registered the meter for record. Yet later I still got the electricity bills from EDP requesting for the next few months fee of which I have already canceled. I had to visit the EDP headquarters several times, but each time they repeatedly claimed that I did not stop my electricity in the first place. So, I went through a series of communication through their own complaints department and a third-party company that help managing these things. EDP ended up giving me a call from their debt collection department with a lawyer's letter. It was an exhausted process dealing with these dramas but I was not worried for I still got the checklists for everything.*

Ironically, the final decision from EDP was that they need to return a sum of money to me. So, I went back to the headquarter again, the staff looked at my list of arrears that we owed, and even deducted the one we owe. He told me to wait for the return until they figure it out. And I haven't seen any money of return ever since."

Weak job involvement

Interviewees think that Portuguese have lower input than Chinese to their own professional performances. In China, people tend to end their work by finishing all the events of that day, instead of leaving them behind and go back home directly. It is very common for Chinese to work overtime proactively and voluntarily, so as to achieve a high production or have a fast process of project. In Portugal, employees have a relative loose demand on themselves, and few of them work as hard as employees in China. The interviewee Number 8 observed and said: *"In Portugal, it is not often to see the local people around you work overtime. People are lazy towards work. Many stores or restaurants only work five days a week, but in China, you can see a lot of stores and restaurants work 7 days a week, or 24 hours a day"*. The interviewee Number 13 stated: *"Many Portuguese do not have a great ambitious about their profession. Most of them prefer to accept their current situation rather than work hard to achieve a better life. Especially when facing with trouble, I find many Portuguese are lazy to work one more step and find a solution to fix it. For example, when Portuguese staffs are dealing with the events they cannot figure out, they will leave it alone, and say something like: I don't know; I'm sorry; There is no way to do it"*.

With 20 years' experience in Portugal, the interviewee Number 3 has a deep feeling about it, and she said: *"I like Portugal very much, the country, the food, the friend and the weather. But I must say, Portuguese are very lazy toward their work, which will obstruct the development of the whole country, and even may be exceed by other countries years later. It will be a pity"*.

Guarantee from the social welfare

When talking about the Portuguese working attitude, many interviewees link it with the good social welfare from country. Compared with the developing China, Portuguese developed economy has been established years ago, and the social welfare system of Portugal is more completed and adequate than that of China, particularly in health care system. Interviewee Number 10 stated: *“In Portugal, most of the medical treatments are free of charge. I think Portuguese have more sense of security than Chinese in this respect. When I was pregnant last time, the entire process was free of charge, from the initial pregnancy tests to I gave birth to my daughter”*. Interviewee Number 15 also pointed out: *“The Portuguese health care system is complete. Patients can have a very comprehensive guarantee by the country, even some of the medical treatments are free”*.

Most of interviewees consider this good social welfare provides Portuguese an adequate sense of security and also the relaxed attitude towards work. Interviewee Number 3 pointed out: *“Portugal has a long history of the well-developed economy, and do not have an urgent demand to develop economy like China. So, the pressure of competitions in Portugal is much less than in China. In Portugal, you can see most of the young people have a relatively comfortable life and satisfying with this current living situation. Therefore, they do not have to make any progress, or they do not want to work hard to make any progress”*. Interviewee Number 17 has the similar opinion: *“Portuguese people are used to being lazy on work from the previous generations. At that time, the economy of Portugal was in good development and people had a lot of wealth. So, people did not have to devote themselves to increasing production but became more and more relaxed on work. Until today, the economy's development is not as good as before. However, people has already lost their ambitions on work and still expect to rely themselves on the country's welfare system”*.

5.2.3 Importance of Leisure Time

In addition to the difference of working attitude, the majority of interviewees also mentioned that there is a different attitude of leisure time between Portuguese and Chinese. 80% of the interviewees consider Portuguese pay more attention to their leisure time than Chinese. In the Portuguese opinions, enjoyment is an essential part of their life. When Chinese sacrifice leisure time to chase more achievements, most of the Portuguese focus on the quality of their life. Moreover, interviewees also find out Portuguese have their different ways of spending their leisure times.

Focus on the quality of life

In the interviewees' opinions, Portuguese spend more time and effort in improving the quality of their life. Relatively, Chinese do not consider the living quality as important as Portuguese, while they prefer paying more attention to working, investing as well as improving themselves. According to interviewee Number 8, the attitude of life can be observed from its time allocation, and he pointed out: *“In Portugal, it is obvious that people have a clear boundary between work and life generally. In China, most people mix their working time and living time together. For instance, Chinese people are used to keeping their working mobile phones and emails open for 24 hours a day and 7 days a week so that they can reply their work anytime and anywhere. However, this is not a common behavior in Portugal, since people think highly of their leisure time and they don't want it to be destroyed by any other things. It is very clear for Portuguese that they need a high-quality life after their work”*. Interviewee Number 22 also mentioned that Portuguese are more concerned about their living quality when compared with Chinese and shared details she observed. She said: *“In Portugal, people pay more attention to their living quality and enjoying their lives. I find the attitude towards life is different among Chinese and Portuguese. Relatively, Portuguese people live with a strong sense of rituals. For examples, Portuguese will attach importance to preparing gifts and decorating houses at festivals. Portuguese ladies will make-up and be well-dressed even they just go to drink a cup of coffee at downstairs café. I think they really think highly of their living quality. Even if it is not a big event, but they will also take it*

seriously”.

According to interviewees, the importance of Portuguese leisure time also reflects in their consumption concept. In China, people prefer to put saving and investment in the first place, and enjoyment will be put at second or even later. Therefore, it is hard for Chinese to accept spending up their saving for enjoying, or starting an enjoyable life before owning a large saving. In Portugal, there is an opposite phenomenon. Interviewee Number 21 stated: *“The Chinese attach importance to saving and take precautions, while, Portuguese pay great attention to the enjoyment. Moonlight refers to a group of people whose monthly earnings have been used up before the beginning of next month. In Portugal, the Moonlight group is large. People are used to spending a lot of money on enjoyment. After the financial crisis, a small part of Portuguese people has begun to save. However, there are still many people prefer spending a great number of their money in enjoying the present life.”*

Different ways of entertainment

The entertainment ways mainly refer to the activities that people will choose in their leisure time. In this empirical research, it has been found out that Chinese activities tend to be indoor and gentle, while Portuguese people praise outdoor sports as well as the bar culture. Interviewee Number 17 stated: *“About entertainment, Portuguese and Chinese are not in the same planet at all. Every summer weekend, almost all beaches are full of Portuguese people. It seems that the Portuguese people, especially the young people are enchanted by the beach. We also love sunshine, sea, and beach, but we will never go to beach as frequently as Portuguese people. In addition to these, I also find that Portuguese young people's nightlife is about drinking and hanging out on the street, which is a little bit difficult for me to understand. Compared to going to beach or bar, we are more inclined to have a dinner party or go to karaoke”.* Interviewee Number 15 also have the same feeling: *“Portuguese and Chinese have different ways of spending leisure time. The Portuguese are very keen on the sun and the beach, as well as outdoor*

sports. Moreover, they are obsessed with football culture. They will be excited when talking about football. But most of Chinese are not very interested about these”.

As for the Portuguese bar culture, interviewee Number 18 expressed his surprise with an exaggerated way: *“Portuguese like to go to bars as long as they have time. When we are playing mahjong, Portuguese are in the bar; When we are playing chess, Portuguese are in the bar; When we are drinking tea, Portuguese are still in the bar”.*

Interviewee Number 3 also expressed her confusion about the Portuguese bar culture: *“The bar culture is prevalent in Portugal. People like to go to the bar with their friends, order a glass of beer and stay for a couple of hours. But they never play a game, eat snacks or watch videos, just standing there, drinking and chatting during the time. Don’t they feel bored?”*

In addition to the above, interviewees also stated that Portuguese entertainment time is relatively late. Compared with the different activities, the activities lasting until morning is the most unacceptable thing for Chinese. Interviewee Number 1 pointed out: *“Portuguese entertainment way is relative single when comparing with Chinese entertainment methods. In China, we will play table games, go to the karaoke, have dinner together and so on. The main activity of Portuguese is night party. Portuguese prefer night parties. Their parties usually start at 11 pm, but end at 5 or 6 o'clock in the morning. I was shocked by it when the first time I participated in a Portuguese party, since I have never participated in a party ending after 12 o'clock in China. When I figured out this is the normal schedule in Portugal, I don't want to participate in any Portuguese parties anymore.”*

5.2.4 Different Food Culture

Food culture is one of the cultures that can be easiest felt by people in the daily life. As the basic need of human, food is compared to the god in the old Chinese saying, and Portugal also has its brilliant culture about food. Affected by geography, history as well

as climate, different nations may have different food cultures. Except for the food itself, the different food culture also includes different eating habits, taste preferences, tableware, table manners and so on.

When talking about the food culture in Portugal and China, the majority of interviewees stated that Portuguese food had given them a fantastic experience. Besides, there is still some difference in food culture being noticed by the interviewees. Interviewee Number 12 made a summary: *“Portugal has a great number of satisfying food, such as, rich seafood from the long coastline, cheap meats, good-quality eggs and milk. Moreover, the Portuguese government strictly control the food safety, which is more guaranteed than that of China. You will love Portuguese food as soon as you try it. Many overseas Chinese miss Portuguese coffee when they come back to China. However, there is still some food that Chinese do not accept completely. For instance, Portugal does not have as many varieties of vegetables as China, and the way of cooking vegetables is totally different from Chinese. But it is also very good to go to Portuguese restaurants and taste the Portuguese food sometimes.”*

Different eating habits

The difference between Portuguese and Chinese eating habits mainly refers to the diversities of food as well as the food seasoning. Interviewee Number 1 mentioned: *“The types of Portuguese food is relatively simple, while in China, people have lots of different choices on food. Besides, Chinese people prefer to cook with a lot of oil and strong seasonings. However, the seasoning of Portuguese food is lighter, meanwhile, people like eating meats more than vegetables”.*

Under the influence of geography, climate and history, Portuguese and Chinese have different choices and requirements about food. In the Chinese history, the farming culture played an important role. People concentrated on the study of planting grains and gaining a high production, which promoted Chinese people to choose grains as the

main food, especially rice and wheat. In addition to grains, Chinese people also pay attention to the intake of vegetables, because of the high nutritional value of vegetables. Therefore, grains and vegetables are two of essential food in Chinese diets. Portugal locates in the west of the Iberian Peninsula and is close to the Atlantic. The coastal geographic advantages make seafood become one of the most important parts of its food culture. Among the various seafood, fish (peixe) is one of the most classical food in Portugal, especially cod (bacalhau). Portuguese people have been fishing and eating cod for hundreds of years. Cod also becomes one of the most favorite foods of Portuguese, because of its delicate meat and high nutritional value. Moreover, as one of the Europe countries, bread (pão) is the other important food of Portugal.

In addition to the difference of main food, Portuguese and Chinese also have different requirements on food's seasoning and diversity. China almost has all the landforms on the earth and has different kinds of climate. As a result, there are various kinds of food in China. Moreover, different nations or even different provinces have the different way to cook their meal, which causes the diversities of flavor and seasoning in China. On the contrary, living in relatively small and concentrated land, Portuguese people have a more consistent requirement of flavor. Most Portuguese prefer the original taste of the food. Their seasoning is dominated by salt as well as olive oil since they have very good sources and producing areas.

Coffee culture versus tea culture

Chinese people have thousands of years' history of drinking tea, and tea plays a significant role in Chinese daily life. In Portugal, many interviewees observed that the Portuguese pursuit of coffee is similar to the Chinese love of tea, and Portuguese have their unique culture of coffee. Interviewee Number 22 stated: "Portuguese people have a deep dependence on coffee. Drinking coffee becomes an essential part of their life." Interviewee Number 13 pointed out: *"Portuguese people have their own coffee culture, which is a bit similar to Chinese people's tea culture. Drinking tea is beneficial to*

physical and mental health. Although coffee can help people refresh their mind, it is not good for health if drinking too much. Therefore, in many Chinese opinions, Portuguese people should reduce their dependence on coffee. It is strange that Portuguese people still have several cups of coffee every day, which may be related to Portuguese nightlife.”

In the Portuguese coffee culture, coffee is useful for refreshing themselves. Different from America or other Europe countries, Portugal has its unique culture of coffee. The traditional Portuguese coffee is concentrated into a small cup, and with a small spoon. Portuguese people enjoy drinking a cup of coffee at breakfast, the breaking time and the end of dinner. The cafe can be found in every street. One of the most famous poets of Portugal, Fernando Pessoa loved drinking coffee and had his favorite cafe, Café A Brasileira. Many of his works were created in Café A Brasileira, which makes this cafe has been popular for more than 120 years. The tea culture of China has thousands of years' history. As the original country of tea, every Chinese like drinking tea, and believe that tea is good for health, such as, preventing cardiovascular disease. There are different varieties of tea, such as, green tea, black tea, oolong tea, white tea and flower tea. The Chinese tea culture derives a lot of artistic performance, and some of them has become the representative art of China.

Different dietary customs

In addition to the choices of food, many interviewees also consider that Portuguese and Chinese have different dietary customs, which mainly reflect in the Portuguese individual serving of food and different dinner time.

Interviewee Number 1 mentioned: *“Chinese people enjoy eating together with their family members and all the dishes shared. Unlike how Portuguese people may take their food individually with one dish in one plate, Chinese food is used to being served within one public plate and everyone takes what they want out of it.”* Holding with the same, interviewee Number 18 said: *“In Chinese, people are often eating together within a*

rather fast pace of rhythm. Dishes are delivered to the table together and everyone takes what they want at the same time, therefore, the whole process is time-saving like a flow line. However, on the contrary, Portuguese usually enjoy their meal with their individual plates and in a slow pace. The bread, soup, salad, main course, and dessert would be delivered individually step by step, with wine and chatting makes a Portuguese dinner always take a long time". Interviewee Number 7 also mentioned that the dinner time between Portuguese and Chinese is different. She stated: "Until now, it is still not accustomed for me to the Portuguese food and dining time. For example, the dining time, especially dinner. For Chinese people, dinner time seldom exceeds 20:30 and we will eat some snacks if we are hungry after 22:00. However, my colleagues and landlords are used to having dinner after 20:30 or even 21:00. They will eat some desserts or bread around 16:00 to 17:00, to comfort their stomachs between two meals. Therefore, I had to refuse many dinner invitations from my Portuguese colleagues, for I am still not comfortable to eat a large piece of steak after 21:00".

5.2.5 Conservatism

Compared with Chinese preferring making changes according to different situations, the Portuguese culture tends to be conservative. In this empirical research, more than 50% of the interviewees hold the view that Portuguese is not as flexible as Chinese. Instead, they are more stubborn and conservative. These stubborn and conservative attributes mainly refer to the attitude towards changes and new things.

In China, people do not reject changes, and the theme of change is embraced generally. Chinese people can adapt themselves to a new circumstance quickly and even sometimes; people will seek for changes in order to achieve a better situation. Therefore, new things and uncertain things are acceptable in China. For examples, in the Chinese language, the meaning of a word is changeable in different occasions. The laws and rules are relative and can be flexible according to the actual situations. Relatively, all

of these phenomena rarely happen in Portugal. The conservatism of Portuguese can be summarized as passive attitude towards new things, unwilling to change, and positive aspects of the conservatism.

Passive attitude towards new things

Half of the interviewees stated that the conservatism of Portuguese comes from their passive attitude towards new things. Rather than being curious and open, Portuguese are used to holding within a cautious and negative attitude when they are facing with a new thing. As a result, many of them would be afraid and reject to accept new things. In China, people are always excited about finding a new thing, and want to be the first one to try it. However, in Portugal, people will also be happy for the new thing at the beginning, but waiting for others to try. Therefore, new things develop slowly in Portugal. The interviewees Number 3 stated: *“Portuguese accept new things slowly, which can be observed from the popularity of internet and the payment ways. In Portugal, the popularity of internet is low and people still pay by cards or cash. In China, people are used to leaving their cash and cards at home, and pay by their phone. Not only the huge amount's transactions but the transactions at roadside stand, each payment can be operated by a mobile phone. As for Portugal, people still pay in a traditional way. I think it is not about the technology, but because they don't accept this new method”*.

The interviewee Number 11 also considers there is a link between the speeds of accepting new things and developing economy, and expressed his worry about Portugal. He said: *“I think Portuguese speed of accepting new things is lower than that of China. At present, China is becoming more and more open, followed by an increasingly developed economy. However, in my view, Portuguese conservatism may influence its development of economy”*.

Unwillingness to change

The other aspect of Portuguese conservatism that interviewees mentioned is the persistent attribute, which reflects as unwilling to change in thoughts and working methods. According to the interviewees' narrations, Portuguese are used to keeping a fixed thought in different situations. Even if the surrounding environment has already changed, Portuguese still have no willing to change their thoughts, which is very different from the Chinese flexibility. The interviewee Number 1 pointed out: *“Portuguese and Chinese have a large difference in thought patterns. The thought patterns of Chinese are more flexible, while Portuguese thought patterns are relatively stubborn. More specifically, Chinese are very good at finding many different ways to achieve goals, while Portuguese are used to fastening themselves on one solution. In Portugal, once the approach has been proved, people will strictly work with this approach. It is difficult for them to change to other approaches, even if this approach is no longer effective”*. Holding with the same view, the interviewee Number 6 stated: *“My friends and I always talk about the fixed thoughts of Portuguese. In China, there is an old saying: The rules are dead, but the people are alive. It means though the rules have already been established and cannot be changed anymore, people can adapt to different rules by changing themselves. However, Portuguese do not think like that. Portuguese are relatively inflexible when following the rules. For example, in Portugal if there is a rule saying that people can get A by provided B, then Portuguese will only accept B to give you A. Although the rule does not mention that providing B is the only option, you will never get A from Portuguese if you provide C, or even b”*.

The interviewee Number 11 pointed out: *“Portuguese people are really persistent and unwilling to change. This is exactly the opposite of the Chinese. When facing with complex and volatile circumstances, Chinese people will change correspondingly in order to adjust ourselves in the new environment, but few of the Portuguese will make changes. Instead, many of them will choose to leave and go to their familiar environment. The persistence of Portuguese really impresses me”*. Meanwhile, the interviewees also consider that Portuguese are conservative when dealing with their

work. According to the interviewee Number 13, Portuguese are routineers at work. He said: *“Portuguese do not pay their attention to creativity and most of them lack the craftsmanship spirit. In my experience, Portuguese employees prefer doing what they are told and using the method they are familiar with. Except for these, they do not care about exploring unrevealed things or new solving methods. As for the Portuguese companies, they do not think highly of creative ability either, when selecting their employees”*. The interviewee Number 4 expressed her feeling directly, she said: *“The working style of Portuguese is stiff and lack of flexibility. As we known, there is always a various of situations at work. However, Portuguese people always try to use one method to solve all problems to the end. They are unwilling to change their working method to deal with different cases”*.

Positive aspects from conservatism

Except for the above difference of attitude on changing and new things, interviewees also observe the positive aspects that come from Portuguese conservatism. The interviewee Number 1 believe Portuguese conservatism brings the country more self-discipline. He said: *“As I said, Portuguese have a more stubborn thought pattern and completely stick to rules. As a result, Portuguese have a more orderly society. In Portuguese, once the rule is established, the majority of people will consciously abide by it. For instance, in Portugal, many train stations do not have a gate and people can walk in unimpededly, but most Portuguese will swipe their cards consciously”*.

According to interviewee Number 25, because of the Portuguese conservatism, people tend to reject any changeable and uncertain things. Therefore, the language people used is more direct and certain to avoid changes as possible as they can, which is very different from the ambiguous Chinese language. The interview Number 25 said: *“It is more direct and easier to communicate with Portuguese since the Portuguese are just about absolute right and wrong. Relatively, there is less ambiguity during the conversations with Portuguese. Any disagreement or negative feelings are free to be*

expressed directly. There is no need for euphemism. Thus, interpersonal relationships are easier to handle. On the contrary, Chinese believe in Lao Zi's golden mean, which means the implied meaning is significant. In other words, it is common for Chinese to contain several different meanings into one sentence at the same time, and generally, the real meaning of the speaker will not be presented on the surface directly. Thus, many of the Chinese words do not have a certain meaning, and most of the words' meanings are changeable according to situations”.

5.2.6 Enthusiastic and Superficial Social Relationship

When dealing with the interpersonal communications, Chinese have a different experience with Portuguese. Around 80% of the interviewees believe that Portuguese's performance in dealing with interpersonal relationships is different from that of Chinese. Because of the extroverted and sunny characters, Portuguese performances are more enthusiastic and positive when getting along with others. Meanwhile, Portuguese people also think highly of all their relationships, such as, the relationships with colleagues, friends, family members as well as their surrounding persons. Correspondingly, the real intimate relationships of Portuguese people are difficult to established relatively.

Extrovert and optimist

Interviewees consider Portuguese are generally enthusiastic, friendly and warm welcoming to foreigners. Chinese are implicative and shy to express themselves, when getting along with the person they are unfamiliar, particularly strangers. On the contrary, Portuguese are outgoing and proactive to communicate with their surrounding persons. Especially when facing with foreigners, Portuguese always show an inclusive attitude through expressing their warm welcome and providing the maximum helps.

In addition to these, interviewees also found Portuguese are optimistic and confident in

facing their lives and troubles. Interviewee Number 13 pointed out: *“Portuguese are always optimistic and confident. Their proactive attitude is enviable in many occasions. For example, many Portuguese students will still keep optimistic when facing the failure of examinations. Many of them will comfort themselves by believing it doesn't matter, or blaming the difficulty of the exam. Therefore, they can always be happy and optimistic”*. As a professor who has been taught in both Portuguese schools and Chinese schools, interviewee Number 5 stated: *“Chinese students are not used to expressing themselves, while Portuguese students are very good at communication as well as seeking for help. Generally speaking, Portuguese students are more confident and optimistic than Chinese students. For example, when having doubts in classes, Portuguese will raise their questions directly. Even if they have different opinions with professors, they will express it or argue with professors. None of them will worry about whether it is a meaningless question or not, or be judged for asking a stupid question. However, Chinese students will be more cautious and think about their questions and words repeatedly before expressing it”*.

Interviewee Number 25 found the link between Portuguese's extroverted and optimistic, and said: *“Portuguese people are enthusiastic and talkative. They are the brilliant conversationalists. It is because of these characteristics that they can better relieve their pressure from the life. It is easier for Portuguese to discover and enjoy the happy side of their life. As a result, they are more tolerant of different cultures, and always full of confidence”*.

Importance of relationships

In many interviewees' opinions, Portuguese think highly of relationships, and pay many attentions to maintaining their relationships. Portuguese believe that a harmonious environment is very important, thus, they are used to focusing themselves on the relationships with the people around them, such as, family members, friends and colleagues. When meeting with a new friend, Portuguese will try to make a good

impression on the new friend with intimate etiquette and passionate conversation. Even if encountering strangers on the road, Portuguese will not hesitate to offer their help, because they value etiquette and take care of the feelings of the surrounding people. However, when establishing an intimate relationship, Portuguese will become cautious and passive. Many interviewees stated that it is hard to establish a real friendship with Portuguese, which is completely different from Chinese. Chinese people prefer to keep a certain distance with strangers at the beginning of meeting. It is not common for Chinese to actively talk to strangers or have anybody contacts with strangers. However, once the Chinese have several meetings and conversations, it is easier for them to become close friends.

Interviewee Number 26 considers there is a better relationship among Portuguese people, and shared an experience: *“In Portugal, people like to help each other, and have a very good relationship. Last time an old lady fell off the elevator, everyone surrounding her was active to offer help. Some people went to take a chair; some people went to take the alcohol and cotton balls, some people helped the old lady hold her bag. Included me, many surrounding people came and helped the old lady. This is not common in China. Portuguese people are much friendly with strangers”*. Interviewee Number 20 stated: *“In Portugal, people emphasize their relationships with family, which is the same as Chinese. Besides, they also think highly of the relationships with working colleague. They own a more relaxed and harmonious working environment, and they have a better relationship with the superior. But Portuguese do not revere their superiors as Chinese”*. Regarding establishing a new relationship with Portuguese, interviewee 1 pointed out: *“Portuguese people seem to be enthusiastic. In fact, it is difficult to integrate into their society, or become a close friend with them”*. Interviewee Number 14 has the same opinion: *“When I first came to Portugal, I felt a little bit embarrassed about the Portuguese's cheek kissing. After I had gradually become accustomed to the life of Portugal, I will feel strange if Portuguese do not cheek kissing. Getting along with Portuguese, sometimes you will think that Portuguese are too enthusiastic. However, you can't assume that they will establish a close relationship*

with you, even if they are enthusiastic towards you”.

5.3 Feedback

In order to evaluate the validity of the Portuguese cultural standards and collect the constructive comments about it, the results were presented separately to the interviewees who had participated in the empirical research, and feedbacks were requested from them. Moreover, five additional Chinese who did not present at the previous interviews were invited as the third party to express their opinions about the result.

As for the feedback, all the interviewees agree with the result and believe that it is an interesting topic to learn about. Interviewee Number 13 stated: *“This topic is very meaningful for me. I couldn't identify so many cultural differences by myself, though I am experiencing them every day. I love my Portuguese colleagues and my life in Portugal, but it is also true that there are some cultural differences should be overcome between us. I think I have a better understanding of Portuguese cultures at present”.*

Regarding the cultural standard Lack of Ambitions on Professional Performance, Interviewee Number 5 expressed his agreement that Portuguese's job involvement is weaker than that of Chinese, but he also thinks that good time management ability of Portuguese is one of the reasons. He said: *“I observed that many Portuguese are very good at managing their time. They do not work overtime as Chinese do, because they have already allocated their time. Therefore, they can be very relaxed and free to accompany their family members and girlfriends after work”.* Regarding the cultural standard Different Food Culture, interviewee Number 22 expressed her agreement and considers that this difference is decreasing gradually. She said: *“The different food culture between China and Portugal represents a typical diet difference between China and Western. However, in my opinion, this dietary difference is gradually decreasing with the development of the economy and the integration of the world. Take drinking coffee as an example. In China, there are more and more people drinking coffee. You can find a cafe anytime you want. Especially for young people, drinking coffee is becoming a habit of them”.*

As the third party of the empirical research, the five additional Chinese also agree with the six Portuguese cultural standards in the result. Moreover, one of them puts forward an additional phenomenon that observed. She pointed out: *“Compared to China, the public power in Portugal is not widespread, government is not overriding its people. Civil servants are considered gentle and courteous, for they are not given excessive power nor willing to abuse their authority”.*

In addition, both interviewees and the third parties pointed out that their words are just

an interpretation of cultural differences they feel within their daily lives. It contains no criticizing component but neutral description. Actually, they enjoy their lives in Portugal very much, for there are countless beautiful things of the country attracting them constantly.

5.4 Discussion about the Result

In order to provide a comprehensive and dialectical view, following is the discussion about this empirical research's result with other authors' opinions.

Comparison with Hofstede's cultural dimensions

In Chapter three, indexes of Portugal and China based on Hofstede's six cultural dimensions have been compared. According to the result, Portugal and China have different scores on Masculinity (MAS), Uncertainty Avoidance (UAI) and Long-Term Orientation (LTOWVS), but have similar scores on Power Distance (PDI), Individualism (IDV) and Indulgence (IVR). Compared with the current research's result, there are some similar views, but also some differences, since Hofstede's research is more general among countries while the current research is more specific regarding to Portugal and China.

Firstly, according to Hofstede's cultural dimensions, Portuguese have an obvious performance on uncertainty avoidance, while Chinese own a low score in this dimension, which is related to one of the cultural standards "Conservatism". In Hofstede's cultural dimensions, the high Uncertainty Avoidance index's country is defined as the country with the members who will be greatly threatened and concerned by unknown and ambiguous things. In this current research, Portuguese are found to be stubborn and unwilling to change or to accept new things, since all the new things and new environments are unknown to them, and will make them anxious. Therefore, Portuguese prefer taking a conservative attitude to avoid any uncertain events, which is different from Chinese changeable and adaptable abilities.

In addition to Uncertainty Avoidance, the scores of Masculinity and Long-Term Orientation are also confirmed in the empirical research. In the cultural standard "Lack of Ambitious on Professional Performance", Portuguese are pointed out that instead of paying attention to work and competition, they prefer spending more time in concerning the quality of life and maintaining their interpersonal relationships. Compared with China, the pressure of competition is less in Portugal. Portuguese own a relatively relaxed attitude towards their work, and have fewer demands on their own careers. On the contrary, the competition of China is fierce. People start feeling the existence of competition since they are born and are encouraged to be the best in their life. Moreover, Chinese are used to working hard and doing many investments to have a lot of savings in the future. Meanwhile, Hofstede also has the similar views in his cultural dimensions

research. According to Masculinity dimension, Portugal is a feminine country, and people value the quality of life more than achievement. Contrarily, as a masculine country, people in China think highly of success and concentrate on achieving success. Besides, the index of Long-Term Orientation shows that Portuguese are short-term orientated and tend to focus on immediate value, while Chinese pay more attention to the future value, therefore, Chinese have the habits of saving and perseverance, and delay of enjoyment is acceptable for most Chinese.

However, regarding to the Indulgence dimension in Hofstede's research, the empirical research's result shows a different trend. According to Hofstede's view, both Portugal and China tend to be a restrained country, and have the similarly strong control of their own desires and natures. However, in the empirical research's result, Portuguese and Chinese have an obvious difference on restraining desires. In the cultural standard "Importance of Leisure Time", Portuguese are considered to be paying more attention than Chinese to the quality of life and enjoyment. Instead of restraining their desires, people emphasize the satisfaction of feelings and emotions, and prefer sensuous consumption. In the cultural standard "Enthusiastic and Superficial Social Relationship", Portuguese are found that they are more extrovert and optimist than Chinese. Relatively, Chinese tend to control their emotions and restrain the expression of feelings.

Regarding to the dimensions Power Distance and Individualism, Hofstede considers Portugal and China have similar performances, which is also concluded in the empirical research. During the empirical research, none of the interviewees mentioned that they had experienced the critical incidents about Power Distance or Individualism in Portugal, in other words, interviewees do not feel the difference of Power Distance or Individualism between Portuguese and Chinese.

Other relevant opinions

In the cultural standard "Slow Rhythm Orientation", Portuguese's working efficiency is low and people have the habits of chatting and drinking coffees during the work, which is related to Edward T. Hall's opinion. In Hall's research, one of the dimensions is identifying the cultures into Monochronic Cultures and Polychronic Cultures. In this dimension, Portugal is considered to be the Polychronic culture, since Portuguese people usually do at least two things at a time, rather than focus on one thing before finished. People pay more attention to relationships than job. Therefore, when colleagues turn to them for a chat, most people will respond the chat, and work at the same time.

Although the culture standard "Importance of Leisure Time" shows a different opinion with Hofstede's result, Trompenaars and Hampden-Turner have the related conclusion in their research. When discussing the question "How Far We Got Involved", Trompenaars and Hampden-Turner created a cultural dimension Specific Versus

Diffuse. Chinese are considered to belong to the diffuse culture, while Portugal has a more specific culture, and Portuguese people prefer keeping their working time and leisure time separated. In Trompenaars and Hampden-Turner's research "Would you help your boss outside your working time?", 32% of the Chinese gave a "Yes" as the answer, while 73% of the Portuguese expressed that they would reject it to keep their leisure time. This different performance also reflects in the empirical research. The culture standard "Importance of Leisure Time" concludes that Portuguese make full use of their leisure time and few of them will deal with their work during the leisure time, which is different from the Chinese.

Local authors Christine S. Nielsen et al. (2009) state fatalism, as well as perseverance, is one of the Portuguese cultural dimensions, which is related to the cultural standards "Conservatism" in the empirical research. The authors state Portuguese tend to seek the emotional escape or take actions passively when facing the changing environment and increasing pressure. Although the authors think fatalism and perseverance are two different attitudes in Portuguese culture, both of them prove that the Portuguese have the passive attitude towards change, which is the core opinion of the cultural standard "Conservatism". In addition to this, Trompenaars and Hampden-Turner's research also confirms the Conservatism of Portuguese from the Chinese perspective. In the cultural dimension The Universal Versus the Particular, Chinese are considered to be the particularism, since many things are flexible in China, even the rules and responses of Chinese are changeable according to situations. Because of this character, Portuguese are easy to be recognized as conservatism in the Chinese view.

6. Applications of the Result -- Case Study

In order to have a better understanding and application of the Portuguese cultural standards from the Chinese perspective, there are two case studies from the real stories. The analyses of these case studies can be regarded as the examples that help readers to apply the six cultural standards in the actual situations practically.

6.1 Case Number One

A Chinese man Zhao tried to get a resident card once he came to Portugal. The Visa was only for 3 months so he went to SEF and wanted to apply for his resident card directly after he settled down. He was told that he had to make an appointment for it, and the first appointment date was 6 months later. Being shocked about the appointment system, Zhao complained that he got nothing this time and he had to live without Visa for 3 months. When Zhao finally got to apply for his resident card at SEF, he surprisingly found out that there was no such standard requirement list for the documents. He prepared his documents as one officer required, yet being denied by another officer who handled his case. He had to wait another few months to apply for the second time. When Zhao arrived at the SEF with the full document requested, he was told that the SEF officers were going through a strike, he had to make another appointment and came back later. Zhao was shocked about the strike and thought it was incredible. It was a long waiting day when Zhao at last successfully got his resident permit; he witnessed the officers paused the calling for a few times, just to go smoking and have some coffee. Zhao had chosen to get his card by mailing; the officer told him that normally within one month he would get the mail. He had to go back to SEF 2 months after for the mail he never got, then he got his resident card immediately with the shocking news that his card was never mailed before.

Analysis of the case

In general, the story reflects the cultural conflict caused by the cultural differences between China and Portugal. The most obstacles of the cross-cultural communications between Zhao and SEF staffs, which results in the failure of cross-cultural communication, can be avoided by studying the cultural standards of Portuguese.

Question 1

At the first time, why Zhao went to SEF directly but came back home with nothing?

Analysis: Zhao did not know that there is an appointment culture in Portugal. He needs to make an appointment long before the day he needs the service, in other words, he cannot get what he needs immediately if there is an emergency. Chinese people are not used to the appointment system. In Chinese, most of the government public service does not require an appointment, people just go to the office and wait for their turns. Thus, in Zhao's mind, he just needs to get the documents prepared and goes to the office, he will finish his application quickly. Yet Portuguese culture has an appointment system; people need to make an appointment for everything. Zhao cannot just walk into the office and ask for the service anytime he wants.

Solution: Understanding and respecting another culture is always the essential key to live in a different country. Zhao needs to learn to make plans for every service he requests and makes an appointment beforehand as the local people do.

Question 2

Why the other staff rejected Zhao's first documents prepared according to the SEF staff's requirements, and why Zhao was surprised when the staff paused the calling and went to have a break?

Analysis: Portuguese and Chinese have the different attitudes towards work. In China, the fierce competition and great stress drive people to work hard. Relatively, Portuguese have a more relaxed attitude towards their work, and their working environment is less pressured. Portuguese people pay more attention to their lives and emotions, rather than work. As a result, people do not have a strict need to improve their professional performance. Therefore, it is common for them to be unfamiliar with their working documents or have a break frequently during the working time.

Solution: Zhao needs to rely less on the human instructions. Instead, he can go to the official website where every document needed is clearly listed. So even one officer questioned his document, he can still argue about it with the official instruction. On the other hand, Zhao may learn to be more patient with the break time and tries to stay in touch to follow and speed up the process.

Question 3

Why did Zhao think it was incredible when hearing SEF was going through a strike?

Analysis: Zhao was shocked that the SEF was at strike because he had never experienced any strikes before. In China, a strike is a very rare and even impossible thing. No matter what happens, public service is usually at the priority. Yet in Portugal, staffs are allowing to express their complaints and requests through a legally strike, even if the strike will really affect many people's daily life. Still, it is an important way for Portuguese to fight for their rights.

Solution: Strike is a rather common thing in Portugal. And most importantly, it is never suddenly or without warning. Zhao can check for the strikes in advance to avoid the inconvenience the strike would make.

6.2 Case Number Two

Li is a Chinese girl studying in Portugal. In the classes of Portugal, Li is always afraid of her professor asking them to do their homework in groups. However, each of the Portuguese professors likes to divide them into groups and asked for the group's works. There was a time, Li and her group members appointed a date to do their group's work together. That date was about 3 p.m. However, when Li arrived on time, none of her Portuguese colleagues appeared. When Li had waited to 3:30, the first Portuguese student came, and it was not until 3:50 that all the students arrived. Li was shocked and a little bit angry. She tried to control her emotion and focused herself on finishing the group's work as quickly as possible. However, Li suffered a series of shocks later. She found that her Portuguese colleagues did not start working as soon as their arrival, but had a break and chatted for more than ten minutes. In the later period, each of the Portuguese students went to have a break once or twice. Only Li stayed in front of the table and concentrated on doing the group work all the time. Moreover, in the period of doing group work, Li found that her Portuguese people liked to sing and chat with each other, which made their efficiency even lower. By seven o'clock in the evening, their group work has not been finished yet. Li was very anxious, but her Portuguese colleagues suggested to have dinner and party. Since Li are not good at rejecting others, she went with them also. What she did not expect was that their party lasted until 1 o'clock. Li was crashed because they had classes in the next morning, and their group work hadn't finished yet.

Analysis of the case

In this case, almost all the misunderstandings come from the cultural difference between Portugal and China. Since Li does not have a fully understanding of the Portuguese culture, she suffered so many confusions in the interactions with Portuguese. However, all of these cultural conflicts can be solved by analyzing and studying the Portuguese cultural standards from the Chinese perspective.

Question 1

Why was Li uncomfortable with her professor's homework requirements?

Analysis: Li is not familiar with working in a group, where she needs to cooperate and communicate with other people. In China, teachers from primary school to college focus on developing students' independent thinking and solving skills. Working in a group is not encouraged during Li's study life. Also, the language is a big challenge for a foreigner in the group discussion. And Portuguese professors pay more attention to develop students' teamwork ability. Therefore brain-storming and communication is a very essential and common part of the Portuguese class.

Solution: Li needs to jump out of her comfort zone and adapts to Portuguese class atmosphere. Only then can she be a part of her new classes and truly experience the foreign education since she is already in Portugal.

Question 2

Why Li and her Portuguese colleagues did not arrive at the same time, and Li had to wait a long time for her colleagues' arrival?

Analysis: Li doesn't know that Portuguese and Chinese have the different attitude in time management. Chinese people are used to arriving on time. Especially on the important occasions, if the appointment time is 12 o'clock, Chinese people will arrive at 12 without one-minute missing. In China, people prefer showing their respects and sincerities by being punctual. Any reason for being late will be regarded as an impolite behavior. However, in Portuguese, people tend to the loose time management. It doesn't matter with ritual.

Solution: Time controlling difference is a common cultural misunderstanding. When Li

understands how Portuguese are usually 30 minutes late, she can relax and follow their timetable. It is very easy to adjust and reach a consensus.

Question 3

Why was Li shocked by the low efficiency of her colleagues, and why Li didn't join in her Portuguese colleagues but worked alone, when they were singing, chatting and having breaks?

Analysis: The competition of China is huge. People are used to being strict with themselves so as to making more achievements or being the best one. Even at school, there are a lot of competitions among students. Most Chinese students are allowed by parents to have a break only after they finish their homework. Therefore, Chinese people have already been used to concentrating on work. Relatively, in Portugal, people do not have a stressful environment. As a result, people are more relaxed when dealing with their work. It is usual for Portuguese to have a break or chat with others during their working time.

Solution: Li can try to communicate more with her college instead of working alone. She can relax herself with them through the break and try to increase everyone's efficiency by leading the whole group to focus on the case.

Question 4

Why did Li not express her real feeling and say no to her colleagues directly, when they invited her to attend a party, but she didn't want to go?

Analysis: Li found that her lacking courage of saying no, had led to a result that they wasted their evening for nothing and couldn't finish the work. In Chinese culture, saying no directly is an impolite move. Chinese people are shy to express their real

feeling. As a result, they are easily convinced to do something they are not really fond of. Instead, Portuguese people are more comfortable to express their feelings and rejections towards things. When Li didn't say no to the party, her college logically assumed that she was happy to join the party.

Solution: In a different culture, Li needs to adjust her shyness to expressing her true feeling as a Portuguese do. Directly saying no to go to the party she doesn't want to go, would not harm anybody's feelings, but may let them have more time to finish their school work.

7. Conclusion

The goal of the thesis is to explore cultural differences between Portugal and China so as to identify the Portuguese cultural standards from the Chinese perspective. The inspiration for the thesis comes from the author's observation that more and more cooperation takes place between Chinese and Portuguese, and the prospect of this cooperation is brighter in the future. However, there has been no relevant research on the cross-cultural interaction between China and Portugal so far. Therefore, the author thinks it is necessary to do this research to identify the cultural differences between the two countries and to reduce cultural conflicts in interactions.

Different from the traditional cross-cultural research methods, the thesis uses a relatively innovative method, cultural standard method, to obtain a more specific result between China and Portugal. The empirical research includes three main steps: Narrative Interview, Categorization and Group Discussion and Feedback. 30 Chinese interviewees with rich working and living experience of Portugal involved. Their narrations were analyzed and categorized, and finally selected the most representative opinions to form the Portuguese cultural standards. This final result was confirmed by the feedback of interviewees and third parties.

The Portuguese cultural standards are identified as follow:

1. **Slow Rhythm Orientation:** Portuguese are considered to tend to a slow rhythm orientation which reflects in the slow pace of life, low efficiency on work and long appointment process.
2. **Lack of Ambitions on Professional Performance:** Chinese think that Portuguese have a more relaxed and informal attitude towards work, such as, having weak job involvement or performing unprofessionally on work. Well guarantee from the social welfare is considered to be the main reason of it.

3. Importance of Leisure Time: Portuguese have different attitudes and methods of entertainment with Chinese. Relatively, Portuguese pay more attention to leisure time as well as the quality of life than Chinese.
4. Different Food Culture: Chinese love Portuguese food, and they also find out Portuguese have different food culture with them, which includes different eating habits, taste preferences, use of tableware, and table manners. Coffee culture versus tea culture is one of the most representative performances.
5. Conservatism: Portuguese are considered to have passive attitude towards new things and prefer sticking to one thing. As for the result, Portuguese have the excellent performance on observing rules and regulations.
6. Enthusiastic and Superficial Social Relationship: Chinese think that Portuguese are more extrovert and optimist. Meanwhile, Portuguese think highly of their relationships with family, friends, colleagues as well as strangers. Relatively, Portuguese own a more harmonious and friendly atmosphere with the people surrounding. However, an intimate relationship is hard to establish with Portuguese.

Compared with Hofstede's research, this current research result has the similar views with five of Hofstede's cultural dimension, and has the different opinion with Hofstede's Indulgence dimensions. However, Trompenaars and Hampden-Turner's research shows a similar result with the current research. It is worth noting that since culture is an indescribable concept, the cultural standards presented in thesis cannot be recognized as the sole description of Portuguese culture. In addition to this, the result is only used for the cross-cultural research between Portuguese and Chinese, and without any positive or negative attributes.

From a more practical view, the result of the thesis can be used as the guideline for the

special cross-cultural interactions training, and to provide helps for those Chinese who are working or doing business with Portuguese, as well as those Chinese who are coming to Portugal soon. The end of the thesis presents two case studies as the examples of applying the result.

Regarding to the limitation of the current thesis and the further research, it would be better to have more interviewees from different areas involved in. Because of the vast territory, the Chinese culture itself also has differences, for example, the difference between north and south parts, which should be taken into account in the result of the empirical research. In addition, a reverse investigation of Chinese cultural standards from the Portuguese perspective can be explored as the further research. The cross-cultural interactions research of Portugal and China would become more comprehensive through comparing the results of the reverse investigation and the current research.

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APPENDIX 1: OVERVIEW OF HOFSTEDE'S PDI VALUES

Country or Region	Score	Country or Region	Score	Country or Region	Score
Austria	11	Italy	50	Brazil	69
Israel	13	Canada French	54	Bulgaria	70
Denmark	18	Japan	54	Morocco	70
New Zealand	22	Pakistan	55	Switzerland French	70
Switzerland German	26	Malta	56	Vietnam	70
Ireland	28	Czech Rep	57	Slovenia	71
Norway	31	Spain	57	Croatia	73
Sweden	31	Iran	58	Singapore	74
Finland	33	Taiwan	58	Africa West	77
Switzerland	34	Greece	60	India	77
Costa Rica	35	Korea South	60	Ecuador	78
Germany	35	Belgium Netherl	61	Indonesia	78
Great Britain	35	Uruguay	61	Arab countries	80
Australia	38	Chile	63	Bangladesh	80
Netherlands	38	Portugal	63	China	80
Canada	39	Africa East	64	Mexico	81
Estonia	40	Peru	64	Venezuela	81
Luxembourg	40	Thailand	64	Suriname	85
U.S.A.	40	Belgium	65	Serbia	86
Lithuania	42	El Salvador	66	Romania	90
Latvia	44	Turkey	66	Russia	93
Jamaica	45	Belgium French	67	Philippines	94
Hungary	46	Colombia	67	Guatemala	95
Trinidad and Tobago	47	France	68	Panama	95
Argentina	49	Hong Kong	68	Malaysia	104
South Africa white	49	Poland	68	Slovak Rep	104

APPENDIX 2: OVERVIEW OF HOFSTEDE'S IDV VALUES

Country or Region	Score	Country or Region	Score	Country or Region	Score
Guatemala	6	Bulgaria	30	Luxembourg	60
Ecuador	8	Mexico	30	Poland	60
Panama	11	Romania	30	Finland	63
Venezuela	12	Philippines	32	Switzerland French	64
Colombia	13	Croatia	33	South Africa white	65
Indonesia	14	Greece	35	Germany	67
Pakistan	14	Uruguay	36	Switzerland	68
Costa Rica	15	Turkey	37	Norway	69
Peru	16	Arab countries	38	Switzerland German	69
Trinidad and Tobago	16	Brazil	38	Ireland	70
Taiwan	17	Jamaica	39	Latvia	70
Korea South	18	Russia	39	France	71
El Salvador	19	Iran	41	Sweden	71
Africa West	20	Argentina	46	Belgium French	72
Bangladesh	20	Japan	46	Canada French	73
China	20	Morocco	46	Denmark	74
Singapore	20	Suriname	47	Belgium	75
Thailand	20	India	48	Italy	76
Vietnam	20	Spain	51	Belgium Netherl	78
Chile	23	Slovak Rep	52	New Zealand	79
Hong Kong	25	Israel	54	Canada	80
Serbia	25	Austria	55	Hungary	80
Malaysia	26	Czech Rep	58	Netherlands	80
Africa East	27	Malta	59	Great Britain	89
Portugal	27	Estonia	60	Australia	90
Slovenia	27	Lithuania	60	U.S.A.	91

APPENDIX 3: OVERVIEW OF HOFSTEDE'S MAS VALUES

Country or Region	Score		Country or Region	Score		Country or Region	Score
Sweden	5		Belgium Netherl	43		Hong Kong	57
Norway	8		France	43		New Zealand	58
Latvia	9		Iran	43		Switzerland French	58
Netherlands	14		Serbia	43		Trinidad and Tobago	58
Denmark	16		Panama	44		Belgium French	60
Lithuania	19		Canada French	45		Australia	61
Slovenia	19		Taiwan	45		U.S.A.	62
Costa Rica	21		Turkey	45		Ecuador	63
Finland	26		Africa West	46		South Africa white	63
Chile	28		Indonesia	46		Colombia	64
Estonia	30		Israel	47		Philippines	64
Portugal	31		Malta	47		Poland	64
Thailand	34		Singapore	48		China	66
Russia	36		Brazil	49		Germany	66
Guatemala	37		Luxembourg	50		Great Britain	66
Suriname	37		Malaysia	50		Ireland	68
Uruguay	38		Pakistan	50		Jamaica	68
Korea South	39		Canada	52		Mexico	69
Bulgaria	40		Arab countries	53		Italy	70
Croatia	40		Morocco	53		Switzerland	70
El Salvador	40		Belgium	54		Switzerland German	72
Vietnam	40		Bangladesh	55		Venezuela	73
Africa East	41		Argentina	56		Austria	79
Peru	42		India	56		Hungary	88
Romania	42		Czech Rep	57		Japan	95
Spain	42		Greece	57		Slovak Rep	110

APPENDIX 4: OVERVIEW OF HOFSTEDE'S UAI VALUES

Country or Region	Score	Country or Region	Score	Country or Region	Score
Singapore	8	Finland	59	Bulgaria	85
Jamaica	13	Iran	59	Korea South	85
Denmark	23	Bangladesh	60	Turkey	85
Hong Kong	29	Canada French	60	Argentina	86
Sweden	29	Estonia	60	Chile	86
China	30	Latvia	63	Costa Rica	86
Vietnam	30	Thailand	64	France	86
Great Britain	35	Germany	65	Panama	86
Ireland	35	Lithuania	65	Spain	86
Malaysia	36	Ecuador	67	Peru	87
India	40	Arab countries	68	Slovenia	88
Philippines	44	Morocco	68	Romania	90
U.S.A.	46	Taiwan	69	Japan	92
Canada	48	Austria	70	Serbia	92
Indonesia	48	Luxembourg	70	Suriname	92
New Zealand	49	Pakistan	70	Belgium French	93
South Africa white	49	Switzerland French	70	Poland	93
Norway	50	Czech Rep	74	Belgium	94
Australia	51	Italy	75	El Salvador	94
Slovak Rep	51	Brazil	76	Russia	95
Africa East	52	Venezuela	76	Malta	96
Netherlands	53	Colombia	80	Belgium Netherl	97
Africa West	54	Croatia	80	Uruguay	100
Trinidad and Tobago	55	Israel	81	Guatemala	101
Switzerland German	56	Hungary	82	Portugal	104
Switzerland	58	Mexico	82	Greece	112

APPENDIX 5: OVERVIEW OF HOFSTEDE'S LTOWVS VALUES

Country or Region	Score		Country or Region	Score		Country or Region	Score
Puerto Rico	0		Chile	31		Azerbaijan	61
Ghana	4		Thailand	32		Armenia	61
Egypt	7		Africa East	32		Hong Kong	61
Africa West	9		New Zealand	33		Albania	61
Trinidad and Tobago	13		South Africa	34		Italy	61
Nigeria	13		Tanzania	34		Macedonia Rep	62
Colombia	13		Norway	35		Indonesia	62
Dominican Rep	13		Denmark	35		France	63
Iran	14		Saudi Arabia	36		Luxembourg	64
Morocco	14		Canada	36		Kyrgyz Rep	66
Zimbabwe	15		Israel	38		Netherlands	67
Venezuela	16		Poland	38		Latvia	69
Jordan	16		Finland	38		Bulgaria	69
Rwanda	18		Georgia	38		Bosnia	70
El Salvador	20		Malaysia	41		Czech Rep	70
Mali	20		Brazil	44		Moldova	71
Argentina	20		Greece	45		Singapore	72
Australia	21		Turkey	46		Switzerland	74
Arab countries	23		Bangladesh	47		Montenegro	75
Uganda	24		Malta	47		Slovak Rep	77
Mexico	24		Spain	48		Germany East	78
Ireland	24		Slovenia	49		Belarus	81
Iraq	25		Pakistan	50		Russia	81
Peru	25		India	51		Lithuania	82
U.S.A.	26		Great Britain	51		Belgium	82
Algeria	26		Romania	52		Estonia	82
Uruguay	26		Serbia	52		Germany	83
Philippines	27		Sweden	53		Ukraine	86
Burkina Faso	27		Vietnam	57		China	87
Iceland	28		Hungary	58		Japan	88
Portugal	28		Croatia	58		Taiwan	93
Zambia	30		Austria	60		Korea South	100

APPENDIX 6: OVERVIEW OF HOFSTEDE'S IVR VALUES

Country or Region	Score	Country or Region	Score	Country or Region	Score
Pakistan	0	Portugal	33	Norway	55
Egypt	4	Arab countries	34	Luxembourg	56
Latvia	13	Germany East	34	Belgium	57
Ukraine	14	Macedonia Rep	35	Malaysia	57
Albania	15	Vietnam	35	Finland	57
Belarus	15	Rwanda	37	Brazil	59
Lithuania	16	Indonesia	38	Argentina	62
Bulgaria	16	Tanzania	38	Austria	63
Estonia	16	Kyrgyz Rep	39	South Africa	63
Iraq	17	Africa East	40	Ireland	65
Hong Kong	17	Germany	40	Andorra	65
Burkina Faso	18	Iran	40	Malta	66
Moldova	19	Japan	42	Switzerland	66
Bangladesh	20	Philippines	42	Iceland	67
Montenegro	20	Zambia	42	Chile	68
Romania	20	Mali	43	U.S.A.	68
Russia	20	Jordan	43	Canada	68
Azerbaijan	22	Spain	44	Netherlands	68
China	24	Bosnia	44	Great Britain	69
Morocco	25	Thailand	45	Denmark	70
India	26	Singapore	46	Cyprus	70
Zimbabwe	28	Ethiopia	46	Australia	71
Serbia	28	Peru	46	Ghana	72
Slovak Rep	28	Slovenia	48	New Zealand	75
Poland	29	France	48	Sweden	78
Czech Rep	29	Taiwan	49	Africa West	78
Korea South	29	Turkey	49	Trinidad and Tobago	80
Italy	30	Greece	50	Colombia	83
Hungary	31	Saudi Arabia	52	Nigeria	84
Georgia	32	Uganda	52	El Salvador	89
Algeria	32	Uruguay	53	Puerto Rico	90
Croatia	33	Dominican Rep	54	Mexico	97
				Venezuela	100