A Deconstructive Paradigm from Bottom-up Perspective in Cross-Cultural Management

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Abstract:

This research examines the linguistic and philosophical rationales for contemporary cross-cultural management (CCM) studies of postmodern fluidity and hybridity. It traces the evolution of CCM since 1960. It outlines a 'quasi-historical review' of the evolution of the CCM field in the context of the overall trajectory of the global leadership field. The 'quasi-historical review' of CCM reveals top-down perspectives on CCM. The emergence of Geert Hofstede's (1984) pioneering work, *Culture's Consequences*, structured the cultural framework for understanding and effectively dealing with the differences in both national and organizational cultures. Hofstede's concept has been regarded as the grand narrative on CCM even though his cultural framework has been criticized for sample bias, measurement issues, and ignoring individual cultural differences. Along with the linguistic turns, researchers have begun to deconstruct the top-down perspectives on CCM and proclaimed the bottom-up perspective, probing culture through a different lens, i.e., language. The research conducts inductive theory building using multiple cases. It mixes the qualitative research of a pilot study with the quantitative analysis of the real-life case of McDonald's business in methodological triangulation. Setting out without biases and presuppositions, it molds up the deconstructive paradigm of a triangle from the bottom-up perspective in CCM. It reviews fluidity and hybridity in CCM studies with the deconstructive paradigm of a triangle.

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1. Introduction

Culture refers to a group of people's distinctive beliefs and behavioral norms. Srivastava and Goldberg (2017) refer to culture as the intangible glue that binds a group, be it a nation, a community, an ethnicity, an organization, or a family. Cross-cultural interactions are related to the terms 'cross' and 'cultural.' Therefore, cross-cultural competence is defined as the capability and knowledge of an individual to successfully complete a task in a cross-cultural setting. Cultures clash, and individuals internalize the prevailing culture to accept the behavioral norms of their groups. Managers and leaders work with the ongoing, ever-present interactions between all these individuals from various cultures. Beginning with a "quasi-historical review" of the evolution of the CCM field since 1960, this research studies the top-down perspectives Geert Hofstede (1984) structured in understanding and effectively dealing with the differences in both national and organizational cultures. It examines contextual intelligence from CCM expatriate managers and reviews expatriate adaptation's empirical literature through cross-cultural learning competencies. However, his cultural dimensional model has been criticized for its simplicity in covering all complexities of culture. Based on linguistic turns, Brannen (2004) developed the concept of semantic fit and the conceptual model of recontextualization, focusing on language as a crucial aspect of cultural context. This term refers to the evolution of signs in social context. Other critical CCM researchers also began to view culture as not a static end-state but a dynamic process. They advocate a view of languages in flux, which prioritizes fluid and hybrid language practices. For the study of language in CCM, they advocate a holistic and context-sensitive approach. A growing number of CCM researchers now view language as a strategic concern, as opposed to treating it as an operational and tangential issue. The following Chapter examines the linguistic and philosophical rationales for contemporary CCM studies of postmodern fluidity and hybridity. The research question is how to explain the fluidity and hybridity in CCM studies. Derrida provides a pivot from Structuralism to Poststructuralism and from Modernism to Postmodernism. Derrida regards the Saussure's two constructs, signifier and signified by his *différance*. A sign is deconstructed and deferred until it reaches the regenerated unity of signification by difference. Derrida's deconstruction fragmented the modernist grand narratives into drifting pieces. Lyotard (1984) claims that the "grand narratives" of modern enlightenment culture have been replaced by "little stories" of the postmodern condition. The shattered remains of discourse constitute a particular reality along the streams of language in the postmodern. This research regards conversation analysis (CA) by Sacks and discourse analysis (DA) by Gilbert and Mulkay as searching for the *Zeigen*, the point where the floating signifiers meet with their intended signifieds; language (langue) is animated by speech (parole); writing and its space are temporized by reading; space and time meet with each other. In Methodology Chapter, the research conducts inductive theory building using multiple cases. It triangulates qualitative and quantitive case analyses. Setting out without biases and presuppositions, it molds up the deconstructive paradigm of a triangle from the bottom-up perspective in CCM. The case study of "The Hundred-Foot Journey" is a pilot study of qualitative research. Oprah Winfrey and Steven Spielberg produced an American comedy-drama film "The Hundred-Foot Journey" in 2014. It is a film adapted from Richard Morais' best-selling novel. It features how the hundred-foot door-to-door distance between the Indian restaurant, *Maison Mumbai*, and the French *Saule Pleureur* can represent the gulf between different cultures. The Kadam family leaves India for France and opens a restaurant right across the street from Madame Mallory's one-Michelin-star haute cuisine restaurant, Saule Pleureur. An intense business rivalry erupts between the two restaurants. It also features how Hassan, an exquisitely talented young Indian cook, internalizes the prevailing French culinary culture and recontextualizes himself to become a chef with three Michelin stars, which means "exceptional cuisine worth a special journey," according to the Guide. The

deconstructive paradigm of a triangle from the bottom-up perspective reveals the unity of opposites with Beef Bourguignon à la Hassan, a classic French dish with a little Indian twist. The tension between the two extremes, Papa and Mallory, finds the third vertex in triangulating the rivalry and forms an essential unified entity. The study mixes the qualitative research with the quantitative analysis of the real-life case of McDonald's business in methodological triangulation. It examines its sales, income, margins, and total revenues for 24 years from 1997 to 2020. It is determined that the company's success as a heavily franchised business depends heavily on the financial success and cooperation of its franchisees. The McDonald's case study calls for the theory of opposites: By their tension, states that appear to be opposites, such as global and local, form a fundamentally unified entity, the world, and its complete unity. Independent franchisees in globalization function as the third vertex and hybridize the two seemingly extremes of global and local.

2. The Quasi-Historical Review

Cross-cultural management (CCM) has received a lot of research attention. Bird and Mendenhall (2015) delineate CCM as "accommodating differences in cultural practices when managing outside one's home country." In discussing the overall trajectory of the field of global leadership, they provide a 'quasi-historical overview' of the evolution of the CCM field. They examine how the evolution of the CCM field from 1960 to the present influenced the development of the literature on global leadership. According to the CCM, 'quasi-historical review' of Bird and Mendenhall, from 1960 to 1980 "the field focused primarily on the study of organizational behavior and management systems with a view of countries other than the U.S. as having cultural and organizational systems that were viewed as 'foreign' or 'other' in nature. Following World War II, large firms, mostly American, began to look to overseas markets to enhance revenue, and much attention was focused in the literature on uncovering how local cultural, legal, business, and political systems operated." From the headquarters to the subsidiary, and then from the home country to the host country, knowledge transfer was conceived as primarily unidirectional. Comparative research investigated organizational management in two or more nations and drew parallels between them. However, the research was dominated by a theoretical, hierarchical perspective and the identification of the most effective means of extending North American management techniques. Few studies have examined how to assist local employees in adjusting to expatriates and the headquarters in North America, as opposed to focusing on how to assist expatriates in adjusting to the host culture. As regards the 1980–2000 period, Bird and Mendenhall succinctly states, "The age of the 'detached expatriate' manager ended, and the age of the 'engaged-expatriate manager' ensued." During the period, the distance between the host country and the home country downsized due to increasingly open political borders, the expansion of computer and Internet use, and the pressing need for managers and organizations to succeed in the global marketplace. Consequently, there was a tremendous increase in cross-cultural scholarship and its practical applications in the late 1980s and early 1990s. The publication of Geert Hofstede's (1984) seminal work, Culture's Consequences, had a profound and long-lasting effect on the field of international management, shifting the emphasis of many international management researchers to the comparative category. Hofstede's contributions, in specific his cultural dimensions of "individualism-collectivism, power distance, uncertainty avoidance, masculinity-femininity, and long-term vs. short-term orientation," have frequently served as a guiding light to illuminate the path toward comprehending the complexities of cultural differences in various organizational processes. In the 1990s, globalization prompted organizational reorganizations. Organizational leaders found themselves traversing borders across all facets of business and government more quickly, consistently, and frequently than in previous decades. Global supply chains have become standard. Global markets have

become standard. Global communication with all stakeholders in real-time and in real-time became the norm. Global knowledge sharing has become commonplace. Global financial systems have become standard. Global competitors became more ubiquitous and dangerous. Global careers have grown in importance. Social media, branding, marketing, selling, and communication became the norm. Something was shifting; the business world appeared to be less 'international' and more 'global' in nature. As a result of these changes in organizational structure and procedure, there was a growing need for managers to loosen control and rely more heavily on shared values. In turn, this led to a greater emphasis on cultural awareness. Prior to the turn of the 21st century, 'international' referred to working with people from other countries, sometimes simultaneously and sometimes unilaterally. However, these working relationships have changed. In other words, the world appeared to have become less linear and more non-linear, and managers and leaders were now tasked with dealing with constant, ongoing interactions between individuals from multiple nations.

2.1. Top-down Perspectives on CCM: The Legacy of Geert Hofstede

In his *Motivation, leadership and organization: do American theories apply abroad? (1980)*, Hofstede defined culture as "the collective mental programming of the people in an environment." Later he further developed his definition of culture as "the collective programming of the mind that distinguishes the members of one group or category of people from others" (Hofstede, 2011). Over the course of six years, he conducted extensive research on national cultures. This stresses that "culture is: (i) a collective, not an individual attribute; (ii) not directly visible but manifested in behaviours; and (iii) common to some, but not all people" (Hofstede, 2007). For a group of 40 sovereign nations, he attempted to empirically identify the primary cultural distinctions between them. He identified four of these criteria, which he labeled dimensions: "Power Distance, Uncertainty Avoidance, Individualism-Collectivism, and Masculinity-Femininity." Since identifying the national culture dimensions in his earlier work, Hofstede restructured and updated his research to appeal to a broader audience: "power distance (i.e., the extent to which individuals accept social hierarchy), individualism vs. collectivism (i.e., tendency to care primarily for oneself vs. a particular group such as an organization in which one works), masculinity vs. femininity (i.e., whether a society puts more value in tougher goals and values such material rewards or assertiveness vs. tender ones such as quality of life or modesty), uncertainty avoidance (i.e., the degree to which a society is comfortable with risk and ambiguity), long-term vs. short-term orientation (i.e., focus on maintaining traditions vs. changing for the future), and, lastly, indulgence vs. restraint (i.e., a society that approves quick gratification vs. one that restricts it through norms)." In his *Cultures and Organizations: Software of the Mind* (1991), Hofstede emphasized the importance of understanding and effectively dealing with the differences in both national and organizational cultures. According to his current research conducted between 1985 and 1987, national culture and organizational culture are two distinct phenomena. The core of national culture consists of shared values; those values acquired through socialization in childhood and carried by individuals into the organizations they represent. The essence of organizational culture is, however, "shared perceptions of practices: learning the symbols, heroes, and rituals of the organization." Certainly, the six dimensions of organizational practices derived from his research—"process oriented versus results oriented, employee oriented versus job oriented, parochial versus professional, open system versus closed system, loose control versus tight control, and normative versus pragmatic" —provide fertile ground for future organizational research. Given the expansion of multinational corporations, it is evident that such research is vital. Hofstede presented complicated concepts, including the discussion of statistical analyses, in an approachable manner. In his article, *An American in Paris: The Influence of Nationality on Organization Theories* (1996), Hofstede reported on a

conversation that took place in Paris between the American economist Williamson and the French social scientists Favereau and Lazega. He utilized it as evidence of the impact of nationality on organizational theories. He argued that "People from different countries, including authors of theories, have different paradigms in mind as to 'in the beginning was,' like the market in the U.S.A., and power in France." By paradigm, he referred to "a set of unquestioned assumptions held by those who, at a particular point in time, profess a particular science," relying on Thomas Kuhn's definition. Hofstede was dubious about the efficient communication between people from different countries and, as a result, different paradigms in mind. He stated that "Williamson comes from a big country where authors do not usually speak or read other languages and where many academics implicitly believe that scientifically the United States is the world." The discussion between the American economist Williamson and the French social scientists Favereau and Lazega in Paris appeared impossible from the outset. He excerpted Blaise Pascal's aphorism "'Vérité en deçà des Pyrenees, erreur au delà': there are truths on this side of the Pyrenees which are falsehoods on the other." Hofstede's simple explanation of the 'culture shock' due to different nationalities might be his critique on "An American in Paris," a popular composition by American composer George Gershwin: "When I read the article, I heard Gershwin's music in my ears. This was not about economics and sociology, but it described a culture clash between American and French thinking. Williamson was an American in Paris; both he and his two French discussants played their own national music. All the sources Williamson cites in the Newsletter are American; all the sources Favereau and Lazega cite are French. However, neither side seems to be aware that the other speaks from a different context, not even that there is such a thing as a national context from which theories are written and criticized. Nor did the feature article's editor indicate any awareness of it." Hofstede's critique on "An American in Paris" reads as follows: It was composed in 1928 during George Gershwin's first trip to Europe and is based on his own emotions. The intended ballet consists of three sections. The first part is an exuberant mix of Parisian street sounds, including taxi horns, that expresses the visitor's elation. According to Gershwin, the part two is a softer and more rhythmic American blues meant to reflect the visitor's homesickness for America. At the conclusion, the music returns to the vivacity of the beginning and combines French themes with American blues. The piece can serve as a musical illustration of the famous acculturation curve: this U-shaped curve depicts the common experience of people transferred to an unfamiliar environment: a brief phase of euphoria, followed by a phase of distress known as 'culture shock,' and then a phase of adaptation known as acculturation. The second edition of *Culture's Consequences* (Hofstede, 2001) contains a section: "Support and Criticisms of the Approach Followed." In the section, he deconstructs himself, answering the five standard criticisms of his dimensional models. The initial criticism is that surveys are not an appropriate method for measuring cultural differences. He argues that they should not be the only option available. Second, nations are not the ideal study units for cultures. True, but they are typically the only units available for comparison and therefore better than nothing. Third, a study of a company's subsidiaries cannot provide insight into national cultures. He reacts to this criticism justifying his methodology: "What was measured were differences between national cultures. Any set of functionally equivalent samples from national populations can supply information about such differences. The IBM set consisted of unusually well-matched samples for an unusually large number of countries." Extensive validation in the subsequent chapters will demonstrate that the country scores obtained were highly correlated with a variety of other data, including results obtained from representative samples of entire national populations. Fourth, the IBM data are obsolete due to their age. He responds that the dimensions discovered are assumed to have centuries-old origins; only data that remained stable across two subsequent surveys were retained, and they have since been validated

against a variety of external measurements; recent replications have not revealed any loss of validity. And fifth, four or five dimensions are insufficient. He justifies his decision to limit the number of his dimensions to four, then five, and finally six by stating that additional dimensions should be conceptually and statistically distinct from those already defined. They should be validated by significant correlations with external measures that are conceptually related; candidates are welcome to apply. "Hofstede set the agenda for a critical CCM studies, which challenged existing theory, questioned the accepted wisdom of universality in management studies. This is the legacy for which he should be remembered" (Jackson, 2020).

2.2. Bottom-up Perspective on CCM

In the introduction to *Language in International Business: Developing a Field*, Brannen *et al.* (2016) argue that "they found the following trends with four clear inflection points: (1) initial interest in language as an instrument—an important tool to include in IB education and an IB researcher's toolkit particularly vis-a-vis translation; (2) a preliminary inflection point indicating a turn toward linking language with culture; (3) a second inflection point toward linking language with MNC strategy; and (4) a more recent turn toward understanding language as a central construct in IB theory." Hofstede, based on their inflection points, positions himself at the juncture of language and culture. Brannen and Salk (2000) argue that "Hofstede's approach has little to say about the dynamic aspects of intercultural encounters and how managers deal with cultural differences in particular contexts. Moreover, there are differences within cultures. Although culture generally refers to a group-level phenomenon, it is dynamically created and negotiated by individual members. Individuals are typically members of several subcultural groups at once; therefore, an individual's cul-tural makeup consists of a cross-section of traits from simultaneous memberships in several subcultures, such as men, women, people from differ-ent regions, class, religion, and ethnicity. Thus, an individual's 'culture of origin' does not necessarily neatly reflect his or her representative cultural group's general attributes." The cross-cultural perspective is limited because it fails to account for complex cultural combinations at the level of the individual. Management success is increasingly dependent on the cross-cultural transfer of information, knowledge, and practices, 'soft' or 'people-dependent' technologies, and entire organizational systems. As a result, global business success is increasingly dependent on cultural awareness and the ability to bridge cultures and integrate within complex cultural organizations. The challenges and true difficulty in IB research are to fully understand the importance of "the differences between simple knowledge (codified, explicit, binary, universal, unambiguous) and complex knowledge (tacit, implicit, systemic, endemic, context-dependent) on knowledge transfer" (Brannen and Doz, 2010). Language plays a strategic role in the activities of the multinational corporation and indicates a radical shift away from associating it with culture.

2.2.1. Language and Strategy

The article by Alvesson and Kärreman (2000) observes the linguistic turn in the field of organization studies. They were among the first to make explicit reference to "linguistic turns" (in plural) in organization studies and the broader social sciences. Alvesson and Kärreman assert that there is no doubt that many organizational researchers are listening to and contemplating the implications of a linguistic turn in the field of organizational studies, and that this is not surprising given that one obvious metaphor for organizations is to view them as texts. They discuss "the linguistic turns in three areas: (i) the very nature of language itself, which is a philosophical discussion of postmodernism, poststructuralism, and social constructionism, (ii) diverse uses of language as practice in empirical social contexts, and (iii) production of research texts as part of the research process. In essence, these turns are about social reality and its relationship to language." The fundamental problem that Alvesson and

Kärreman tackle is that "language cannot mirror social reality" (see also Phillips and Oswick, 2012) but constructs social reality. Because social phenomena are far too complex to be reduced in this way, they criticize the language-as-mirror practice that has overtaken social sciences and advocate for language-conscious organization research. They state that "[t]here is a reflexive deficit regarding language in highly significant parts of social science." Aligned with the social constructionist turn in the social sciences, these authors advocate the creative and functional capacities of language in terms of how language shapes organizational reality rather than simply reflecting it. The linguistic turn in organization studies also emphasizes the need to shift from a static understanding of the organization as an entity whose material and legal structure is fixed in time and space to one that is fluid and continuously evolving. It promotes a view of languaging or languages in flux that prioritizes fluid and hybrid language practices (language-in-use) over national languages or varieties. It argues that the study of language in multilingual organizations and organizing should be holistic and context-sensitive. Brannen (2010) realizes "the necessary change of view on the research phenomena from a distance to up close and personal and individual." She formalizes a conceptual model of recontextualization.

2.2.2. Semiosis or Recontextualization

Based on linguistic turns, CCM studies inspired by a postmodern perspective often seem to challenge the concept of national culture, which they view as a "grand narrative," and to deconstruct a construction that promotes a stable and relatively homogenous understanding of culture. They reveal cultural diversity, fluidity, and dynamism at the core of the investigation when linked to postmodern thought. Brannen (2004) examined the two instances of internationalization at Walt Disney Company.: one in Tokyo and the other in Paris. Her research question was whether foreignness should be an asset or a liability. Foreignness generally refers to the dissimilarity or mismatch between the home and host operating contexts of a multinational enterprise. In Disney's initial attempt to internationalize its theme parks in Tokyo, Japan, however, foreignness was an asset, not a liability. In the case of Disney's subsequent attempt at internationalization in Paris, France, the role of experience in internationalization and the context of the host country did little to mitigate the liability of foreignness. Cultural distance, a key indicator of a company's foreignness, had the opposite effect on Disney's internationalization efforts. The cultural distance between the United States and Japan is greater than that between the United States and France. Brannen emphasized language as a significant aspect of the cultural context that has a direct impact on how foreignness and firm assets are perceived and received in new environments. Foreignness and transnational transfer were discussed from the perspective of semiotics, which is the study of how language produces meaning in particular contexts. Semiotics is the study of the rules that govern signification. Signification refers to the manner in which events, words, behaviors, and objects convey meaning to the members of a particular community, as well as the content they convey. In his *Elements of Semiology* (1967), Roland Barthes claims that "the signification can be conceived as a process; it is the act that binds the *signifier* and the *signified*, an act whose product is the sign." Ultimately, semiotics is the study of how communication is possible, given that all communication depends on shared codes. The dyadic model of Saussure has been one of the most influential theories in the field of semantics. Saussure anticipates the development of a "science that studies the life of signs within society," which he called "semiology, of which linguistics would be only one part." Semiology has been more usually called, in English, semiotics.
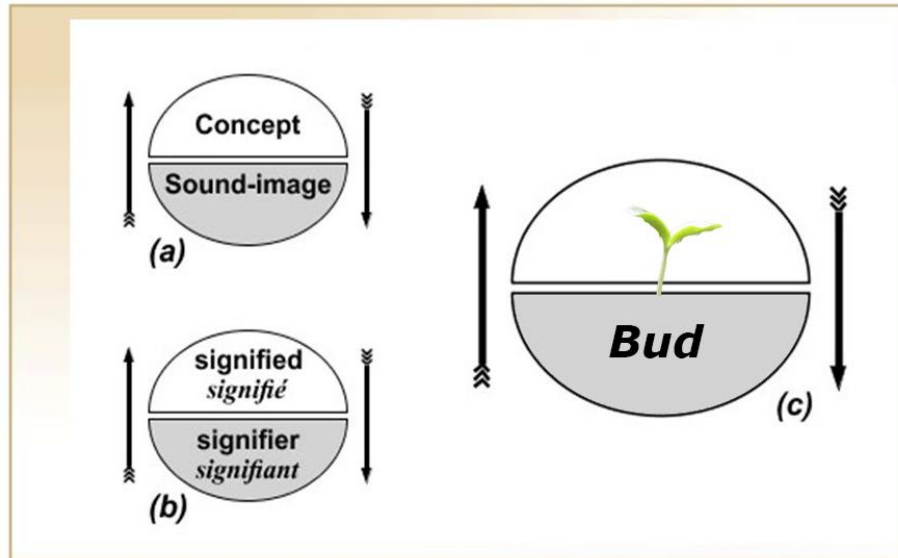
Figure 1. Saussure's Dyadic Model

In Saussure's system, a word's meaning is not derived from the word itself or its specific context, but from its relationship to other words. Saussure differentiates the concept (*signified*) from the sound-image (*signifier*) and argues that the relationship between a concept and its corresponding sound-image is *arbitrary*. The following "Bud" illustration demonstrates that the sound "Bud" only has meaning in its *differences* from other "sound-images." In contrast, the concept of "Bud" is only meaningful in relation to other concepts. A semiotics study was founded by Charles Sanders Peirce, an American logician, In the final decades of the nineteenth century. For decades, semiology and semiotics have been employed alternatively to refer to a general science of signs. Both semiology and semiotics are concerned with any system of signs, i.e., "everything that can be taken as a sign." Signs are considered to constitute not only expressive systems of communication such as language and traffic signals but also expressive behaviors of human beings such as gestures. These signs
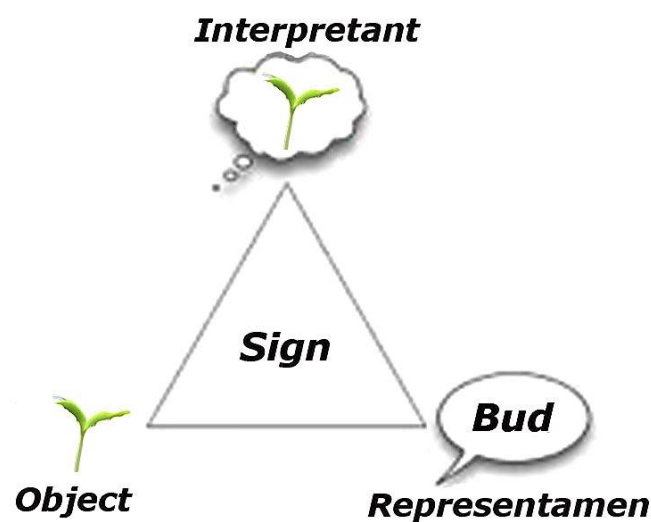

Figure 2. Peirce's Triadic Model of the Sign

are made possible by the existence of codes. Code means a system of substitution, or better, of signification coupling two sets of signs that can be translated into each other, "as in the Morse code, where one single graphical sign corresponds to each letter." Owing to a signification system, a systematically coded message can be sent to a receiver through a culturally established circuit. Both semiology and semiotics thus study "all cultural processes as processes of communication." Nevertheless, there are some considerable differences between semiology and semiotics. Saussure limits the sign to the connection between a *signified* and a *signifier*. Peirce adds the concept of the referent to these terms (which he calls *representamen* and *interpretant*), that is, the reality or *object* denoted by the sign. Peirce's triadic model of the sign can be explained with a dream. A dream is a substance of the invisible. We may call the dream *representamen* of the invisible Bud. Since we have seen the invisible Bud in our dream, the *representamen* has been coded with the substance of Bud, *interpretant* in Peirce's terminology. After a while, the dream comes true. In other words, the *interpretant* grasps the substance in the real world and becomes the *object*. Saussure sees signs as isolated and closed-off entities; "each encloses in its circle---in its being---a *signifier* and a *signified*." Dynamics in the process of signification depends upon arbitrary relations between different *signifiers* and between different *signifieds*. Saussure's linguistics, nonetheless, does not involve the notion of an *object* or referent added to Saussure's *signifier* and *signified*. In Saussure's structural linguistics, therefore, the language lacks a means of pointing outside itself. Brannen (2004) uses semiotics as "the analytical basis for developing the notion of semantic fit and the conceptual model of recontextualization." She adapts the semiotic signification to be her semantic fit. She then proceeds onto the next step, the semioticians' semiosis. This term refers to the evolution of signs in social contexts. She calls it recontextualization. She explains it with the semiosis of the Japanese sushi: "First, there is initial semiosis (S1), as existing local meanings or pre-existing meanings are attached to the assets: In the Japanese context, sushi is understood as pickled rice. Second, there is ongoing semiosis (S2), in which the meanings of firm assets evolve as they are utilized and made sense of in the new context: the evolution of the "California roll"—sushi made with cooked crab and avocado. And third, there is reflexive semiosis (S3), as the new meanings associated with the firm assets are repatriated to the home context. Thus, shifts in meaning due to recontextualization can occur at the onset (S1); over time, as the firm assets receive unexpected and emergent signification in their new cultural contexts (S2); and reflexively, as cross-cultural innovations of the firm assets are repatriated into the original home context (S3). In sum, recontextualization is the process by which the consumer or transferee makes sense of the product, practice, or service transferred from abroad into his or her own culture. Further, owing to the interactive dynamics between and within the home and host contexts, recontextualizations are ongoing intertextual processes."
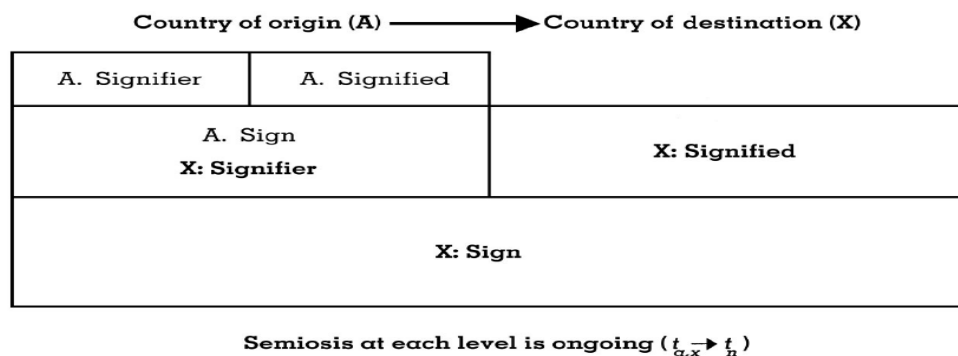

Figure 3. Process Model of Recontextualization in Transnational Transfer

Figure 3 depicts two country contexts with distinct systems of signification: (1) the country of origin (in this case, the United States) and (2) an arbitrary host country denoted "X" (Japan). Each system of signification consists of two components: (1) a formal pairing between *signifier* and *signified*, which constitutes the sign as it is understood at a particular historical moment in a distinct cultural context, and (2) a parenthetical time dimension denoting semiosis—the dynamic aspect of the semiotic indicators. As previously mentioned, *signifiers* and their *signifieds* evolve over time, in accordance with historical and social changes in the local environment. As a result, a particular *signified* is the collective understanding or grand narrative that has become orthodoxy during a specific period and within a particular cultural context. In the new context, Country X, the original sign (A: Disney in California) becomes the *signifier* (X: *Signifier*) in a separate system of signification, resulting in a newly recontextualized *signified* (X: *Signified*). In most cases, the original *signified* (A) has been recontextualized and transformed into the new signifier (X: Disney in Tokyo). Disney in Tokyo, Japan, conveys the positive recontextualization of Disney's core competencies and strategic organizational practices as a combination of its globally recognized products, "excellent" human resource management practices, and superior narrative skill in creating the "Happiest Place on Earth." Thus, the conceptual model of recontextualization contributes to the methodology by providing an analytic framework for applying semiotic analysis to interpretive research on internationalization, organizational transfer, and the broader corpus of cross-cultural organizational research. In addition, the model adds a dynamic, interactive, intertextual approach to the functionalist and structuralist code model of cross-cultural communication.

2.2.3. Language as a Window into Culture

Srivastava and Goldberg (2017) also propose the bottom-up perspective. They take a novel approach to measuring culture by applying computational linguistics tools to archives of internal employee communication. A significant portion of the research presented in the article is based on a comprehensive analysis of more than ten million electronic messages exchanged over the course of five years by employees of a mid-sized U.S. technology company. These messages provide a window into the company's culture that is largely free of observational and reporting biases, as well as a view of each employee's evolving relationship with that culture. In addition, language usage predicts an individual's success on the job and reveals distinct linguistic patterns for employees who remain, leave voluntarily, and are asked to leave. Figure 4 depicts the result of the novel approach:
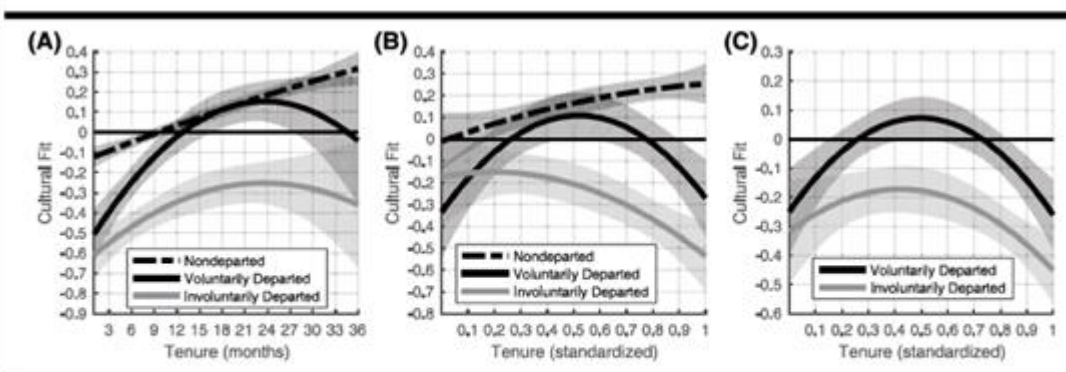
Source: S. Srivastava, A. Goldberg, V. Govind Manian, and C. Potts, "Enculturation Trajectories: Language, Cultural Adaptation, and Individual Outcomes in Organizations," *Management Science*, published electronically March 2, 2017. Reproduced with permission. Copyright, INFORMS, http://www.informs.org.
Note: Effects plotted by employment status. Shaded areas correspond to 95% confidence intervals.

Figure 4. Marginal effect of tenure on cultural fit (standardized), as estimated by (A) period fixed-effects model, (B) matched-pair fixed-effects model, and (C) two independent individual fixed-effects models.

For purposes of analysis, employees were divided into three groups: those who remained with the company, those who left involuntarily, and those who departed voluntarily. The first group demonstrated secular improvements in cultural fit (see Figure 4). These individuals appeared to gain the approval of their peers and develop a strong attachment to the organization. Early on in their employment, the second group exhibited slow or no fitness gains. They initially failed to assimilate and, in some cases, drifted further apart from their coworkers. The third group was initially indistinguishable from those who joined the same company and remained. The models were able to predict who would leave voluntarily based on this change in linguistic conformity in later career stages. Initially, both groups of employees assimilated, but those who voluntarily left did a U-turn. The study of cultural compatibility based on the language usage of employees yielded crucial insights into effective workforce management. The dynamic perspective on enculturation could be enabled by linguistic analysis.

3. Deconstructive Paradigm
3.1. From Modern to Postmodern
3.1.1. Derrida's Deconstruction by Différance

In *From Modern to Postmodern Organizational Analysis*, Chia (1995) delineates the juxtaposition between Modernism and Postmodernism: "Modernist thinking turns verbs into nouns, processes into a structure, relationships into things, presence into re-present-ation (i.e., making the absent present), and constructs into concrete (reified) objects. A modernist thought style relies on a 'strong' ontology (the study of the nature and essence of things) of *being*, which privileges thinking in terms of discrete phenomenal 'states,' static 'attributes,' and sequential 'events.' Postmodern thinking, on the other hand, privileges a 'weak' ontology of *becoming* which emphasizes a transient, ephemeral and emergent reality. From this thought style, the reality is deemed to be continuously in flux and transformation and hence unrepresentable in any static sense." Postmodern thought rejects thinking in terms of accomplishments, 'nouns,' 'end-states,' isolated, discrete 'social entities,' and 'events.' In contrast, this style emphasizes action, movement, process, and emergence. It is also comfortable with paradox, uncertainty, and the unknowable. Postmodern thought is less concerned with the substance or facts of *an organization* than it is with its structure and logic of *organizing*. The theoretical focus of a postmodern organizational analysis is *organizing* as the structuring of space and time via division, ordering, listing, and framing, and so on. It is Derrida who provides a pivot from Structuralism to Poststructuralism and from Modernism to Postmodernism. In *Speech and Phenomena: And Other Essays on Husserl's Theory of Signs*, Derrida (1973) deconstructs "Husserl's phenomenology through his 'différance.' Derrida derives his term 'différance,' from the French 'difference.' As in the Latin 'differre,' the French 'différer' bears two distinct significations. One has a reference to spatiality, as the English 'to differ'—to be at variance, to be unlike, apart, dissimilar, distinct in nature or quality from something. The other signification has a reference to temporality, as in the English 'to defer'—to put off action to a future time, to delay or postpone." Derrida uses différance as a tool for dismantling Husserl's phenomenology. The phenomenon is studying the expression of the object and distinguishing between expression and indication. There are speech and writings as media for expression, and speech expresses the object by minimizing the psychological distance (social, temporary, spatial, and experiential) caused by hearing what they say. Therefore, the possibility of misreading is minimized. Derrida claims that "when one speaks, it belongs to the phenomenological essence of this operation that he hears himself [s'entende] while he speaks. The signifier, animated by his breath and by the meaning-intention (in Husserl's language, the expression animated by the Bedeutungsintention), is in absolute proximity to him. The living act, the life-giving act, the Lebendigkeit, which animates the body

of the signifier and transforms it into a meaningful expression, the soul of language, seems not to separate itself from itself, from its self-presence. This self-presence of the animating act in the transparent spirituality of what it animates, this inwardness of life with itself, which has always made us say that speech [parole] is alive, supposes, then, that the speaking subject hears himself [s'entende] in the present. Such is the essence or norm of speech. It is implied in the very structure of speech that the speaker hears himself: perceiving the sensible form of the phonemes and understanding his expressive intention." On the other hand, since the text is written on the premise of speaking, a delay occurs until the moment of speaking (reading). Writing indicates the object to be expressed; therefore, the distance increases depending on différance, so the possibility of misreading increases. The object expressed there and then through a sign is deconstructed into its constructs, signifier and signified, by Derrida's différance. Only the signifier drifts on the spatial and temporal streams. The object expressed there and then is deferred to a future time for its regeneration through difference. Différance must be conceived prior to the separation between deferring as delay and differing in terms of difference's active work. Obviously, this is implausible if one begins with consciousness, i.e., presence, or its simple opposite, absence or nonconsciousness. It is also inconceivable that the simple homogeneous complexity of a diagram or timeline constitutes a "succession." Due to its inherent lack of self-sufficiency, the supplementary distinction substitutes for presence.

3.1.2. Heraclitus' *Panta Rhei* and Unity of Opposites

Heraclitus of Ephesus is regarded as a Postmodern Pre-Socratic. His postmodern thinking can be compared to that of Derrida. *Panta rhei* (everything flows) is probably the most familiar of Heraclitus' sayings:

> "*For, it is impossible to step twice in the same river.*" (fr. 91)

The fragment is typically Heraclitean in that it expresses a profound truth in universal language. The commonplace image of the river renders the thought both extraordinary and familiar, a (common)sense perception that only a wise soul can comprehend. Here, Heraclitus describes the change or flux that governs and characterizes existence: Those who step into the same rivers are drenched by ever-changing waters. The river simultaneously changes and remains the same, embodying both flux and stability. The water changes yet retain its identity as the river. His theory of flux stresses movement and change within the permanence inherent in the original statement. Heraclitus' other postmodern contribution is his theory of opposites. He discusses the essential unity in the interplay or hidden connective tension between apparent opposites that are the exact opposites of a single entity:

> "*And the same thing exists in us living and dead, and waking and sleeping, and young and old: for these things changed around are those, and those changed around are these.*" (fr. 88)

This fragment conveys the unity between states that are in opposition. Their alleged opposition is the result of a limited and subjective perspective. Even though night and day appear to be opposites, they are the opposite ends of a single unit of time measured within a twenty-four-hour framework. The tension between the two extremes creates their essential reality and unification into a 24-hour day. Consequently, states that appear to be opposites, such as day and night, young and old, or living and dead, form an essential unified entity, a twenty-four-hour day, the living portion of human life, and the entire cycle of human life, through their tension. The same rivers and different waters in his theory of flux seem to be the two opposite extremes of a single entity in his theory of opposites. The two extremes flow

on the spatial and temporal streams until they reach the possibility of *Zeigen*. According to Derrida (1973), *Zeigen* is "where the root and necessity of all 'interweaving' of indication and expression are manifested." It is the point where the floating signifiers meet with their intended signifieds. Therefore, Derrida's deconstructive différance can be expressed by the two theories of Heraclitus: Derrida regards the Saussure's two constructs, signifier and signified by his différance. A sign is deconstructed and deferred until it reaches the regenerated unity of signification by difference. The opposed states of form and content, signifier and signified, reach their unity into a single entity.

3.1.3. Postmodernism in CCM

In his *Semiotics: The Basics* (2017), Daniel Chandler argues that linguistic categorization creates contexts. 'Situations' do not exist in the world, but only within systems of classification. We cannot encounter 'the same context' on different occasions. Still, we do broadly codify culturally shared understandings of common situations in terms of functional equivalence (shopping, dining out, and so on). Such standardized situations are closely associated with particular codes and vice versa: our recognition of one generates expectations of the other. The relative dominance of these factors is dynamically variable. Context is not a fixed reference point 'within' which meaning can be determined; contextual frames change moment to moment.

Key

▷ addresser   ◯ contexts   ▢ contact [medium]

◁ addressee   ◯ codes   ⟷ message
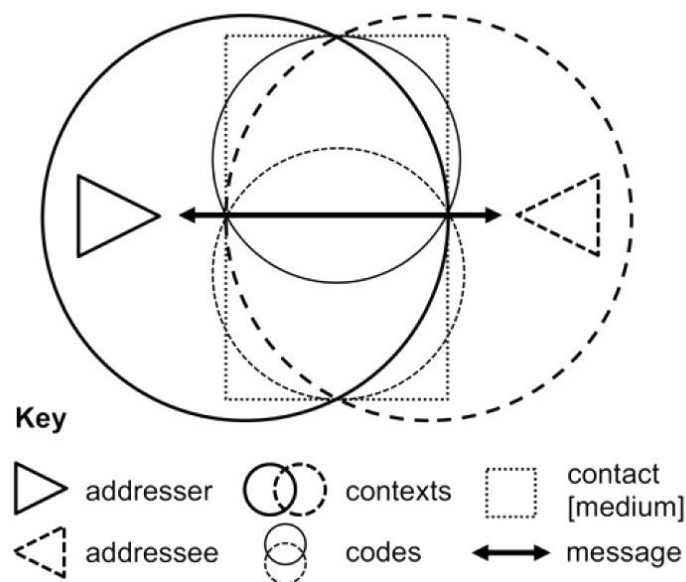
Figure 5. A Revisualization of Jakobson's Model

Those from different cultural and subcultural backgrounds may have very different understandings of situations, but even at the level of our physical surroundings, what most of us see as objects would not be what a scientist would see at a molecular level. Furthermore, in 'constitutive models' of communication, neither context nor code is predetermined – both are dynamically constructed in communicative interaction. Neither constitutes a fixed point of reference, and code-switching is dynamically matched by context-switching (or recontextualization). While systemic codes (and the processes of encoding and decoding) are central to structuralist models of communication, post-Saussurean semiotics also came to recognize the significance of contexts (including social contexts) in the determination of meanings. The context is so much wider than the code. If they understood the code in a foreign language, they would not necessarily understand the context. Thus, cultural recontextualization is required, which is, in short, the process of understanding the context

that is not contained in the code. Postmodern CCM studies place a premium on context-specifically rich case descriptions, while also emphasizing ambiguity, fluidity, and constant transformation, as well as immanent contradiction. While researchers strive to quantify the characteristics of particular languages, their conceptualizations of languages as static and discrete entities versus hybrid, fluid, and situational codes diverge. Angouri and Piekkari (2018) claim that "IB research often takes a structuralist, design-based view of the organization and illustrates multiple languages' complex coexistence at work. This body of work has offered rich empirical studies and is traditionally concerned with using different (primarily national) languages, seen as distinct systems used in a professional setting. Typically, IB work does not discuss the fluidity of practices and processes related to situated and contextual choices employees make when deciding to use one language over another at work. Influenced by the postmodern thinking in social sciences, the linguistic and discursive turns bring to the fore the dynamics of processes, fluidity, and change in organizational life." They advocate a holistic and context-sensitive approach to the study of linguistic ecosystems and a multilayered and multidisciplinary approach to better comprehend multilingualism in the workplace. They intend to advance the linguistic and discursive turns in this manner. Studies of postmodern CCM concentrate on language, texts, and discourses. They do not view texts as simple reflections of reality; rather, they view the world and organizations as a collection of texts performing reality. Fougere and Moulettes (2007) apply "the deconstruction method to excerpts of textbooks to show how power and inequalities are hidden behind many of the seemingly neutral positivist presentations of cultural framework models." Shenkar *et al.* (2008) claim "for a transition from 'distance' (as between national cultures) to 'friction' (as in clash, mix, and hybridize) in the methodological focus of intercultural research." McSweeney (2009) advises "to stop improving the model of national culture and abandon it because it is blind to cultural ambiguities, cultural multiplicity, contending interests, inequalities, and differential access to material and symbolic resources." Magala (2009) approaches CCM from a postmodern perspective and describes contemporary society as 'networked, mobile, and hyper-communicative individuals.' This work illustrates the shift in emphasis from abstract society (scientific-rational pattern) to the surrounding intermediate, interactive, and organizational realities, thereby rendering the concept of national culture meaningless. Magala argues that "individuals with dual cultural identities are not passive members of the given cultural groups but autonomous self-reflexive subjects and agents. Individuals can mix or hybridize cultural ambiguities, cultural multiplicity, multiple national identities, and multiple value systems, like an 'experienced disc jockey.' In other words, Amelia Rorty's delightful formula, 'parliaments of selves' (personal parliament of imagined identities, communities, and goals), is a good metaphor to live by: while a more homogeneous view of national culture made us view individuals as single performers in the same national symphony orchestra, seated together and playing in tune with fellow-countrymen, the emergent view makes us see individuals as creative disc-jockeys individually experimenting with unique and very heterogeneous mixes (and re-mixes) of scores, styles, and types of music."

3.2. Language vs. Speech
3.2.1. Grand Narratives into Little Stories, Discourses
Derrida's deconstruction fragmented the modernist grand narratives into drifting pieces. Lyotard (1984) claims that "the overarching 'grand narratives' of modern enlightenment culture have given way to the 'little stories' of the postmodern condition." Postmodernism rejects grand narratives and single explanations in favor of multiple interpretations. In *Discourse Dynamics: Critical Analysis for Social and Individual Psychology*, Ian Parker (1992) argues that "discourses, now 'little narratives' rather than metanarratives, which mesh

together culture, are reproduced in a series of moves which redefine truth when and as is necessary." Regarding Saussure's centrality of the dichotomous concept of language/speech, Roland Barthes (1967) explains speech (*parole*): "In contrast to the language, which is both institution and system, speech is essentially an individual act of selection and actualization; it is made in the first place of the 'combination thanks to which the speaking subject can use the code of the language to express his personal thought' (this extended speech could be called *discourse*),—and secondly by the 'psychophysical mechanisms which allow him to exteriorize these combinations.'" Language (*langue*) cannot contain the true meaning of the context enacted there and then. It is impossible to know the true meaning of discourse without being there and then together with the addresser. So that is why we must focus on the speech (*parole*) of there and then. Speech is viewed as an empirical phenomenon in the accounts and conversations produced by individuals in various contexts, according to researchers. Empirical work requires observable phenomena. If the representational capacity of language is questioned or denied, the study of speech continues to be an empirical phenomenon that is robust and reliably replicable. It is believed that the productive, functional, interactive, and context-dependent nature of all speech is fundamental. There are two main studies on speech: Conversation analysis (CA) and discourse analysis (DA). Wooffitt (2005) examines CA and DA in his book, *Conversation Analysis and Discourse Analysis: A Comparative and Critical Introduction*. Harvey Sacks originated conversation analysis (CA). It investigates language as a social act. It investigates the social organization of activities conducted through conversation. In California, transcripts attempt to capture both what was said and how it was said. Focusing on speech production and turn-taking organization, the transcription system provides a comprehensive description of the "messiness" of everyday interaction. Gilbert and Mulkay adopted and refined the CA concept for discourse analysis (DA). DA emerged as a central component of a larger collection of experimental and social psychology criticisms. The emphasis on language's variable, constructive, and constitutive properties provided a potent critique of laboratory-based practices and cognitivist assumptions in contemporary social psychology. Gilbert and Mulkay's two broad objectives continue to guide DA. "First, they wanted to document some of the methods through which scientists construct and reconstruct their actions and beliefs in diverse ways. The recognition of the intrinsic variability of accounts forced them to abandon their original aim of producing a single, coherent sociological narrative and instead examine how these variable accounting practices fashion versions of the world. Second, they wanted to explore the functions achieved by different accounting practices." In keeping with their explicit focus on speech, CA and DA are attentive to the properties of how language is used. Compared to traditional social science approaches, CA and DA are distinctive in their focus on discourse/language use as a topic. Both CA and DA have been dismissed either because they focus on trivial or unimportant matters or because they are said to add little to existing knowledge. CA and DA are not exclusively concerned with the routine or mundane but can be harnessed to address and explore intuitively important matters. In discourse analytic research, however, the action orientation of language is located at a broader level. Traditionally, empirical analysis of the organization of talk (and texts) has focused on the wider interpersonal or social functions served by a passage of talk. Thus, Gilbert and Mulkay examined extended descriptions and reports to reveal how they had been constructed to portray a set of experimental results negatively or to depict the contingent social or psychological factors that informed scientists' work. Moreover, although interactional materials are often used as data in discourse analytic studies, the management of interaction *per se* is rarely the focus of research.

The Discourse Action Model was developed by Potter and Wetherell (1993). (DAM). It systematically links various features of participants' discourse, paying special attention to how these features function in the social practices of participants. It attempts to specify some of the fundamental characteristics of how discourse is organized in social action. Gilbert and Mulkay's earlier account of DA is followed by that of Potter and Wetherell. They claim that "DA stems from the following principles: 1) Language is used for a variety of functions, and its use has a variety of consequences; 2) Language is both constructed and constructive; 3) The same phenomenon can be described in several different ways; 4) There will, therefore, be considerable variation in accounts; 5) There is, as yet, no foolproof way to deal with this variation and to sift accounts that are 'literal' or 'accurate' from those which are rhetorical or merely misguided, thereby escaping the variation of the problem raised for researchers with a 'realist' model of language; 6) The constructive and flexible ways language is used should become a central topic of study."

H: And we were <u>w</u>ondering if there's anything
          we can do to help
S: ⌐Well 'at's⌐
H: ⌊I mean   ⌋ can we do any shopping for her or
          something like tha:t?
          (0.7)
S: Well that's <u>most</u> ki:nd Heathert<u>on</u> .hhh At the moment
          <u>no</u>:. because we've still got two bo:ys at home.
          (Heritage, 1984, p. 271)

Figure 6. An Example of the Discourse Action Model (DAM)

The DAM is very similar to the script analysis in theatre. In the following lines, S's wife has just ruptured a disc. Heatherton (H) offers help to S. S constructs the motive for declining the offer, which alleviates hurt and demonstrates compassionate understanding. She conveys a lack of need without implying that she does not want assistance or that the offer is not appreciated. The bar under 'w' in 'wondering' indicates that H politely makes an offer in the script. Brackets direct their lines' overlapping and show S's uncomfortableness and H's goodwill. H's long vowel in 'tha:t' indicates her prudence and willingness. There is 0.7-second pause while S ponders on ways to decline H's offer. In the following lines, she expresses her gratitude with the accented 'most' and a long diphthong in 'ki:nd' to H. She hesitates a while, making sounds, 'hhh,' and makes an excuse with her two helping 'bo:ys.' Potter and Wetherell contend that the most fruitful line of future development will involve studies of naturalistic recordings of interaction — people doing what they would normally do on tape, which is then transcribed. These allow the analyst to consider activities in their sequential context while accommodating the nuanced orientations to interest of participants. Potter and Wetherell are skeptical of the possibility of effective experiments: "Firstly, they are better suited to causal than to rhetorical relations. Secondly, they tend to involve a considerable amount of pre-definition of categories. And finally, they are arenas where it is difficult to duplicate the sorts of delicate interests people orient to in everyday settings. This is not to say that inventive experimentation might not have a role in the development of theory in this area; however, they suspect it is more likely that the DAM model will throw light on the operation of experiments than the other way round."

Sacks' CA, Gilbert and Mulkay's DA, and Potter and Wetherell's DAM search for the *Zeigen*, the point where the floating signifiers meet with their intended signifieds; language (langue) is animated by speech (parole); writing and its space are temporized by reading; space and time meet with each other. The shattered remains of discourse constitute a particular reality along the streams of language in the postmodern.

3.2.2. CCM Studies on Discourses

In *Discourse Dynamics: Critical Analysis for Social and Individual Psychology*, Parker (1992) distinguishes postmodernism from postmodernity: "The term 'postmodernism,' on the one hand, describes the conditions of uncertainty, frivolity, relativism, and reflexivity in different artistic and scientific fields; the term 'postmodernity,' on the other hand, applies to the condition of culture which encloses and informs the abandonment of the grand narratives of humanized science, progress, and individual meaning in all areas. It is sometimes useful to describe architecture, music, or psychology as postmodern and to use that term to fix a contemporary point conceptually in the process of acceleration of reflexivity, which the enlightenment and modernity set in motion." He represents the abandonment of the grand narratives as the breakdown of consensus. He argues that we are invited into a world where consensus has broken down on a small scale because consensus on a larger scale is the necessary condition, the backdrop, for the small games to occur. In addition, he considers reflexivity to be the link between the individual and the social. He asserts that the fate of DA is so intertwined with postmodernism in psychology because there is a strong ideological fantasy that the chasm between the individual and the social is currently being bridged. He argues that the turn to discourse prompts the use of 'reflexivity' as a solution to the crisis encountered by every critical social psychologist when conducting research. Vaara (2002) employs narrative approaches to examine the discourses of managers and how they explain the success and especially the failure of M&A. Vaara offers four explanations of narratives: "First, narratives are interpretations of sequential events. This definition usually requires some 'plot' to give meaningful causal structure to the sequential events. It should be emphasized that while a narrative is composed of a sequence of events that are given meaning by a plot, this plot is not intrinsic to the events but imposed on them by the author. When telling the account, it is ultimately up to the narrator to create such causal interpretations, the plausibility of which will be judged by the recipients of that account. Second, narratives assume the intentionality of human action. Narrative analysis has, in fact, often concentrated on the subject positions in the stories. This definition of narratives calls for the textual analysis in theatre, which distinguishes the roles of 'hero' (protagonist), 'overall task' (the super-objective of action), and 'opponent' (deuteragonist). Third, narratives are built on different kinds of discourses, which are not infinite in number. These discourses construct subject positions and attach identities to the actors. Fourth, narratives and identity-building processes are inextricably intertwined. This linkage is particularly strong in the autobiography narrative, where the author and the central subject are often seen as the same person." In keeping with postmodernism, Vaara's interpersonal-level research questions the stability of cultural settings. Barinaga (2007) uses discourse analysis to demonstrate that members of a culturally heterogeneous group were treated as "dopes of their culture," which helped group members make sense of what happened among them. There were three procedures involved in her analysis and interpretation of the material: "First, coding: field notes, written material, and interview transcripts were scrutinized, line by line, to generate, confirm, reject, or modify coded categories. A file was then open for each category with all the citations, descriptions, anecdotes, and other data-coded categories. A file was then open for each category with all the citations, descriptions, anecdotes, and other data coded according to that category. Several categories so generated referred to differences, documenting

references to 'us' or 'we' and 'them' or 'they.' Although categories included constructions of several sources of differences (such as professional, gender, and age — yet age was most times related to tenure and thus professional differences), references to 'national culture' were richest and most abundant. Hence, she decided to focus on these. The second procedure for analyzing the empirical material involved generating a frame of interpretation. The categorized text was re-read once more in a search for underlying themes. Two questions guided here: First, when and how were references to 'national culture' and 'cultural diversity' used by group members? Second, how is 'national culture' reproduced by group members in their ongoing sense-making practices? Third, the frames of interpretation were modified, refuted, or validated through repeated re-reading of the categorized material in search of examples and exceptions. Analysis of the empirical material showed that 'national culture' constitutes a discursive resource on which group members drew in group life." In other words, the national cultures of the individuals were intended to justify decisions and provide the group with a purpose.

4. Methodology

From a bottom-up perspective of Srivastava and Goldberg, this research aims to understand concrete, contextual, in-depth knowledge on CCM. It uses statistical analytical method and deconstructs 31,182 words in Richard Morais' novel "The Hundred-Foot Journey" and its adapted script. Oprah Winfrey and Steven Spielberg produced an American comedy-drama film "The Hundred-Foot Journey" in 2014. It looks so real that it seems based on a true story. However, it is adapted from Richard Morais' best seller. This research explores the key characteristics, meanings, and implications of the case in CCM. The protagonist, Hassan Haji, the second of six children, was born above his grandfather's restaurant on the Napean Sea Road in West Bombay two decades prior to the city's renaming as Mumbai. Hassan was schooled in his family restaurant and taught by his mother. She made him taste the sea urchins' life hidden in the shell, raw and beautiful. It was an education for all the senses. Then, one night the torchlit mob invaded his family restaurant and burned it down. He lost his mother in turmoil. His family fled from Mumbai and settled down in London quite near Heathrow. However, it didn't take long for his family to leave England for Europe because, he said, the vegetables in England had no soul, no life. Their car brakes break down stops them in a quaint French village called St. Antonio. Papa decides to open a restaurant one-hundred-foot opposite the street from *Saule Pleureur*, Madame Mallory's one-Michelin-starred haute cuisine restaurant. An intense cross-cultural rivalry ensues between the two restaurants: two cultures, culinary cultures, in particular, clash. Papa and Madame Mallory champion their culinary culture, respectively. They are stubborn as an ox. They believe that the Indian cannot become French, and the French cannot become Indian. The kitchen is not only the battlefield but also where they cook out the resolution. Hassan, an extraordinarily talented cook, recontextualizes himself to the French way. He starts with the five sauces of French cuisine, according to Marguerite's guide. She is a sous-chef in *Saule Pleureur* and loans some culinary books. She advises him to find them not in the books but the heart and bring them to the pots. Hassan asks Papa's permission to have more classical training in *Saule Pleureur* for a six-month trial. Papa's Indian pride would not let him go. Madame Mallory comes to *Maison Mumbai* and asks Papa's permission overnight. She says to Papa that since he deserves it, she would offer him a steppingstone to the world. A new dawn breaks out to them. Hassan starts to work in *Saule Pleureur* and earns the second Michelin star after 30 years. He cooks out Beef Bourguignon à la Hassan, a classic French dish with a little Indian twist. It is a true hybridization in effect, understood as the neutral "blending" of cultures (Bousseba, 2020). If the case study of "The Hundred-Foot Journey" is a pilot study of qualitative research, this research continues to mix it with the quantitative study analysis on the real-life case,

McDonald's business. It examines its sales, income, margins, and total revenues for 24 years from 1997 to 2020. It reveals that the company's success as a heavily franchised business is dependent upon the financial success and cooperation of its franchisees to a significant degree, including its developmental licensees and affiliates. It probes how the franchised business is related to the deconstructive paradigm of a triangle from the bottom-up perspective in CCM.

5. Data Analysis
5.1. Pilot Study of Qualitative Research

The computer program MAXQDA, a qualitative data analysis (QDA) software, is used to sift out culturally meaningful words in the data. Thanks to MAXQDA, this research sets out to sift out 1,311 words of the script and list the most frequent words. It excludes commonly used words, such as definite and indefinite articles, conjunctions, and numbers, from the analysis. Such phrases are typically redundant since they do not carry much significant meaning when analyzing a text. For example, Papa and Hassan are number one and two in their ranks, 58 and 40. However, these are regarded not having much significance. So, the study adds the original novel by Richard Morais to the sifting. The total reaches up to 31,182 words. Thus, MAXQDA deconstructs 31,182 words in Richard Morais' "The Hundred-Foot Journey" and its adapted script without any researcher's own biases and presuppositions. The quantitative keyword analysis establishes categories by coding frequent words and identifies the core category, the central concept around which the others revolve. This offers the key to theorizing. According to the explanation of grounded theory by Alvesson and Sköldberg (2000), "the final tactic is to draw diagrams, or what many social scientists would call 'models,' of the way the categories are related to one another." A good idea is to start with the core category, and then to investigate how the other categories relate to it. This research follows the tactics of grounded theory to reach the deconstructive paradigm from the bottom-up perspective in CCM.

Table 1 and Figure 7 reveal that Papa and Madame Mallory rank tops in the word frequencies. The results delineate that they are two champions in the cross-cultural battlefield. The Word Cloud intensifies the proof. Papa is the most frequent word in the data, and Madame Mallory follows the second with only a 0.02% difference from the first, Papa. Chef, restaurant, and kitchen are outstanding as well. They tell the story is about the culinary culture. The kitchen plays the role of the pots to contain the French sauces with an Indian twist. Hassan cooks out the resolution and brings the order to the situation by dint of Margarite's help. Words like good, light, life, lumière, and understand provide the third point in triangulating the rivalry. The quantitative content analysis of word frequencies establishes a code system to develop the theme of reconciliation. Setting out without any researcher's own biases and presuppositions, the qualitative case study methodology molds up a conceptual paradigm of a triangle through word frequencies from the bottom-up perspective. If Goodness refers to the third vertex of the triangle, Papa, Mallory, and Goodness compose the three-point layout of cross-cultural happiness.
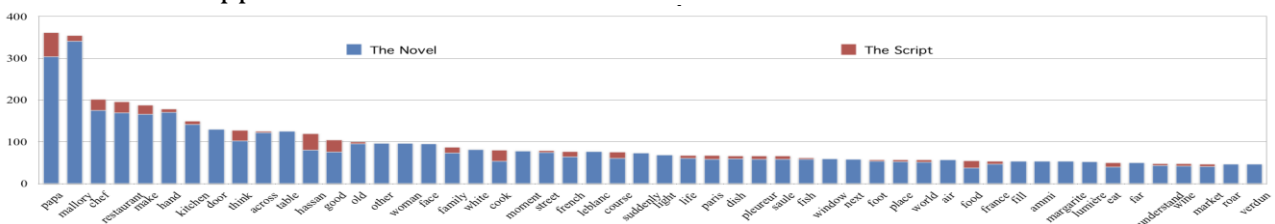
Figure 7. 2D Stacked Column of Word Frequencies in 50 Ranks

Figure 8. Word Cloud in 100 Ranks

Table 1. Word Frequencies in 50 Ranks

Word	Frequency	%	Rank	The Novel	The Script
papa	362	1.16	1	304	58
mallory	354	1.14	2	341	13
chef	202	0.65	3	175	27
restaurant	196	0.63	4	169	27
make	188	0.60	5	166	22
hand	178	0.57	6	171	7
kitchen	150	0.48	7	142	8
door	130	0.42	8	130	0
think	128	0.41	9	102	26
across	125	0.40	10	122	3
table	125	0.40	10	125	0
hassan	120	0.38	12	80	40
good	104	0.33	13	75	29
old	100	0.32	14	95	5
other	97	0.31	15	96	1
woman	96	0.31	16	96	0
face	95	0.30	17	95	0
family	87	0.28	18	73	14
white	82	0.26	19	81	1
cook	80	0.26	20	54	26
moment	79	0.25	21	78	1
street	79	0.25	21	74	5
french	77	0.25	23	64	13
leblanc	77	0.25	23	77	0
course	75	0.24	25	60	15
suddenly	73	0.23	26	73	0
light	69	0.22	27	68	1
life	67	0.21	28	61	6
paris	67	0.21	28	58	9
dish	66	0.21	30	59	7
pleureur	66	0.21	30	58	8
saule	66	0.21	30	58	8
fish	62	0.20	33	58	4
window	59	0.19	34	59	0
next	58	0.19	35	58	0
foot	57	0.18	36	53	4
place	57	0.18	36	52	5
world	57	0.18	36	51	6
air	57	0.18	36	57	0
food	55	0.18	40	37	18
france	54	0.17	41	46	8
fill	54	0.17	41	54	0
ammi	53	0.17	43	53	0
margarite	53	0.17	43	53	0
lumière	52	0.17	45	52	0
eat	50	0.16	46	40	10
far	50	0.16	46	50	0
understand	48	0.15	48	43	5
wine	48	0.15	48	42	6
market	47	0.15	50	41	6
roar	47	0.15	50	47	0
verdun	47	0.15	50	47	0

The diagrams in Figure 9 delineate how the categories are related to one another. The diagram out of Frequencies almost looks equilateral. The composition of a triangular diagram calls for Heraclitus' theory of opposites. The triangle reveals the unity of opposites with Beef Bourguignon à la Hassan, a classic French dish with a little Indian twist. The tension between the two extremes, Papa and Mallory, finds the third point in triangulating the rivalry and forms an essential unified entity.

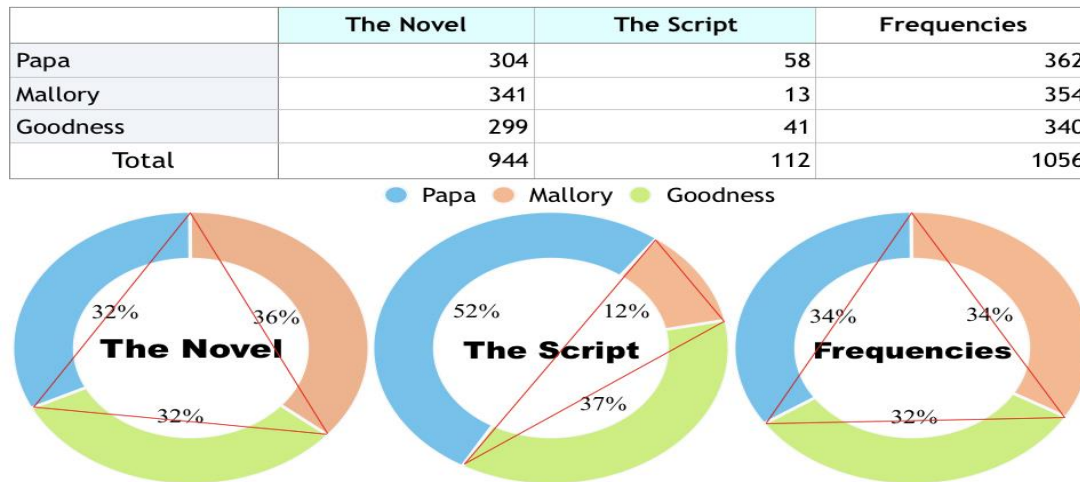|	The Novel	The Script	Frequencies
Papa	304	58	362
Mallory	341	13	354
Goodness	299	41	340
Total	944	112	1056

Figure 9. The Three-Point Layout

5.2. Quantitative Research on McDonald's Business

The study combines qualitative research with the quantitative analysis of the real-life case of McDonald's business in methodological triangulation. It examines its sales, income, margins, and total revenues for 24 years from 1997 to 2020. It is determined that the company's success as a heavily franchised enterprise is dependent upon the financial success and cooperation of its franchisees, including its developmental licensees and affiliates. The company's revenue is comprised of sales from company-operated restaurants and fees from franchised restaurants. Conventional franchised restaurants generate income from rent, royalties on sales, minimum rent payments, and initial fees. In 119 countries, the company franchises and operates McDonald's restaurants that serve locally relevant, high-quality food and beverages. McDonald's will have franchised 36,521 of its 39,198 restaurants at the end of 2020, or 93% of its total.

Figures 10 and 11 compare the company-operated and franchised business. The study focuses on which one better performs on behalf of the company's growth. It sets up company-operated and franchised margins as two independent variables and total margins as the dependent variable. It conducts the normality test through the Shapiro-Wilk test, as the number of samples is less than 30. Tests show that the significance probability is greater than 0.05 at the significance level of 5% so that both variables company-operated and franchised businesses are satisfied with the normality of total margins. Therefore, Pearson Correlation Coefficient (PCC) is valid. PCC reveals that PCC 0.96946 of franchised margins correlates more to total margins than PCC 0.60762 of company-operated margins. That means franchised margins contribute more to total margins than company-operated margins.

In *McDonald's: "think global, act local" — the marketing mix (2001)*, Vignali argues that "Internationalization involves customizing marketing strategies for different regions of the world according to cultural, regional, and national differences to serve specific target

markets. To standardize the marketing mix, the strategy needs to group countries by social, cultural, technological, political, and economic similarities." McDonald's marketing mix combines elements of globalization and internationalization, and the company has achieved success by applying the maxim "think global, act local" to all its marketing mix components.
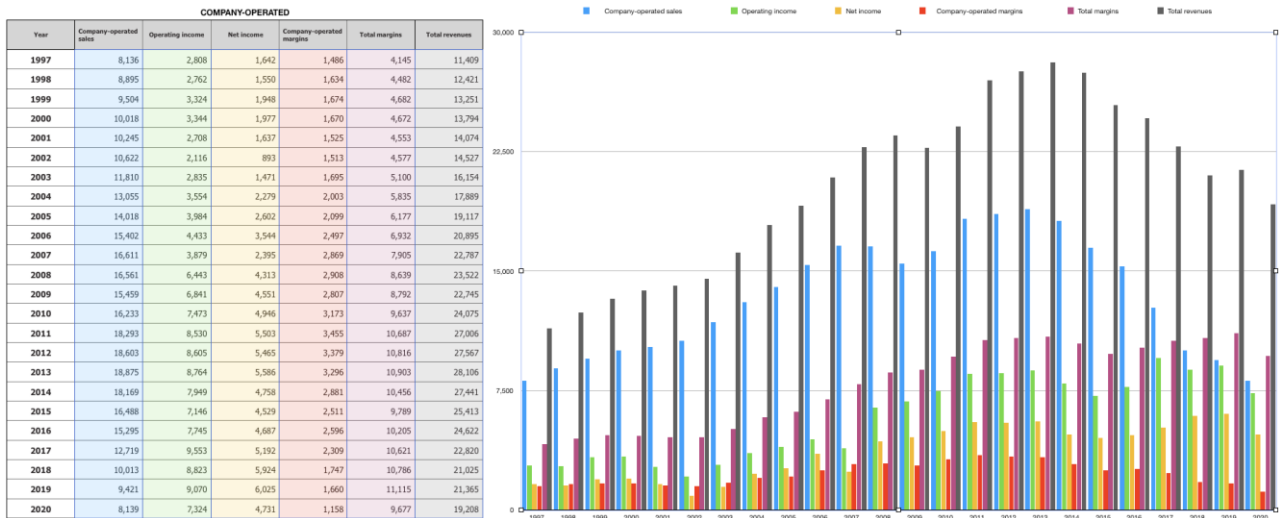
COMPANY-OPERATED

Year	Company-operated sales	Operating income	Net income	Company-operated margins	Total margins	Total revenues
1997	8,136	2,808	1,642	1,486	4,145	11,409
1998	8,895	2,762	1,550	1,634	4,482	12,421
1999	9,504	3,324	1,948	1,674	4,682	13,251
2000	10,018	3,344	1,977	1,670	4,672	13,794
2001	10,245	2,708	1,637	1,525	4,553	14,074
2002	10,622	2,116	893	1,513	4,577	14,527
2003	11,810	2,835	1,471	1,695	5,100	16,154
2004	13,055	3,554	2,279	2,003	5,835	17,889
2005	14,018	3,984	2,602	2,099	6,177	19,117
2006	15,402	4,433	3,544	2,497	6,932	20,895
2007	16,611	3,879	2,395	2,869	7,905	22,787
2008	16,561	6,443	4,313	2,908	8,639	23,522
2009	15,459	6,841	4,551	2,807	8,792	22,745
2010	16,233	7,473	4,946	3,173	9,637	24,075
2011	18,293	8,530	5,503	3,455	10,687	27,006
2012	18,603	8,605	5,465	3,379	10,816	27,567
2013	18,875	8,764	5,586	3,296	10,903	28,106
2014	18,169	7,949	4,758	2,881	10,456	27,441
2015	16,488	7,146	4,529	2,511	9,789	25,413
2016	15,295	7,745	4,687	2,596	10,205	24,622
2017	12,719	9,553	5,192	2,309	10,621	22,820
2018	10,013	8,823	5,924	1,747	10,786	21,025
2019	9,421	9,070	6,025	1,660	11,115	21,365
2020	8,139	7,324	4,731	1,158	9,677	19,208

Figure 10. McDonald's Company-Operated Business

FRANCHISED

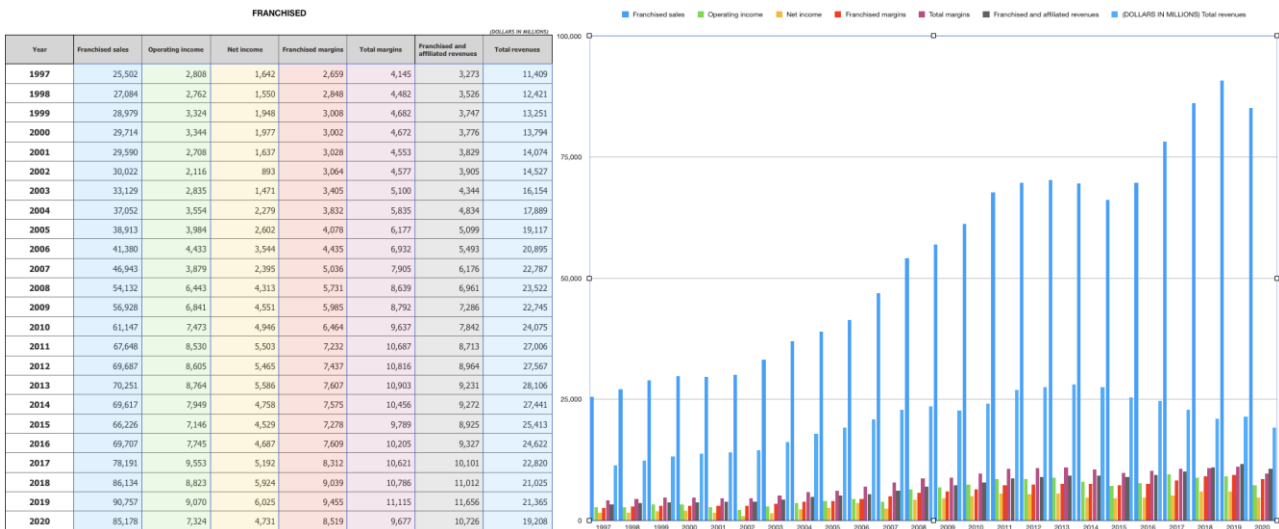| Year	Franchised sales	Operating income	Net income	Franchised margins	Total margins	Franchised and affiliated revenues	Total revenues
1997	25,502	2,808	1,642	2,659	4,145	3,273	11,409
1998	27,084	2,762	1,550	2,848	4,482	3,526	12,421
1999	28,979	3,324	1,948	3,008	4,682	3,747	13,251
2000	29,714	3,344	1,977	3,002	4,672	3,776	13,794
2001	29,590	2,708	1,637	3,028	4,553	3,829	14,074
2002	30,022	2,116	893	3,064	4,577	3,905	14,527
2003	33,129	2,835	1,471	3,405	5,100	4,344	16,154
2004	37,052	3,554	2,279	3,832	5,835	4,834	17,889
2005	38,913	3,984	2,602	4,078	6,177	5,099	19,117
2006	41,380	4,433	3,544	4,435	6,932	5,493	20,895
2007	46,943	3,879	2,395	5,036	7,905	6,176	22,787
2008	54,132	6,443	4,313	5,731	8,639	6,961	23,522
2009	56,928	6,841	4,551	5,985	8,792	7,286	22,745
2010	61,147	7,473	4,946	6,464	9,637	7,842	24,075
2011	67,648	8,530	5,503	7,232	10,687	8,713	27,006
2012	69,687	8,605	5,465	7,437	10,816	8,964	27,567
2013	70,251	8,764	5,586	7,607	10,903	9,231	28,106
2014	69,617	7,949	4,758	7,575	10,456	9,272	27,441
2015	66,226	7,146	4,529	7,278	9,789	8,925	25,413
2016	69,707	7,745	4,687	7,609	10,205	9,327	24,622
2017	78,191	9,553	5,192	8,312	10,621	10,101	22,820
2018	86,134	8,823	5,924	9,039	10,786	11,012	21,025
2019	90,757	9,070	6,025	9,455	11,115	11,656	21,365
2020	85,178	7,324	4,731	8,519	9,677	10,726	19,208

Figure 11. McDonald's Franchised Business

When McDonald's enters a new country or region, its franchisees are permitted to offer a locally relevant menu of high-quality food and beverages. Approximately 93% of McDonald's restaurants are independently owned and operated by franchisees, making the company primarily a franchisor. Franchising enables an individual to be their own employer and retain control over all employment-related matters, marketing, and pricing decisions, while benefiting from McDonald's strong global brand, operating system, and financial resources. McDonald's searches for the third vertex, its franchisees most appropriate for the host country or region. The quantitative analysis on McDonald's case study provides some positivistic verifications on the deconstructive paradigm from the bottom-up perspective in CCM. Global and local, despite appearing to be opposites, are the two extremes of a single world entity. This concept is consistent with Heraclitus' theory of opposites. The tension

between the two extremes generates their essence and unification into a single unity, the world. Therefore, states that appear to be opposites, such as global and local, form a fundamentally unified entity, the world, and the complete oneness of the world, through their tension. Independent franchisees serve as the third vertex of globalization, fusing the apparent extremes of global and local.

Descriptive Statistics for Numeric Variables

Variable	Label	N	N Miss	Minimum	Mean	Median	Maximum	Std Dev
Company-operated margins	Company-operated margins	24	0	1158.00	2272.71	2204.00	3455.00	701.6355724
Franchised margins	Franchised margins	24	0	2659.00	5693.25	5858.00	9455.00	2272.31
Total margins	Total margins	24	0	4145.00	7965.96	8715.50	11115.00	2629.24

Variable: _Difference_ (Difference: 'Total margins'n - 'Company-operated margins 'n)

Tests for Normality				
Test	Statistic		p Value	
Shapiro-Wilk	W	0.903621	Pr < W	0.0257
Kolmogorov-Smirnov	D	0.167519	Pr > D	0.0809
Cramer-von Mises	W-Sq	0.133867	Pr > W-Sq	0.0379
Anderson-Darling	A-Sq	0.84636	Pr > A-Sq	0.0247

Variable: _Difference_ (Difference: 'Total margins'n - 'Franchised margins'n)

Tests for Normality				
Test	Statistic		p Value	
Shapiro-Wilk	W	0.923323	Pr < W	0.0692
Kolmogorov-Smirnov	D	0.189817	Pr > D	0.0239
Cramer-von Mises	W-Sq	0.119789	Pr > W-Sq	0.0584
Anderson-Darling	A-Sq	0.724563	Pr > A-Sq	0.0508
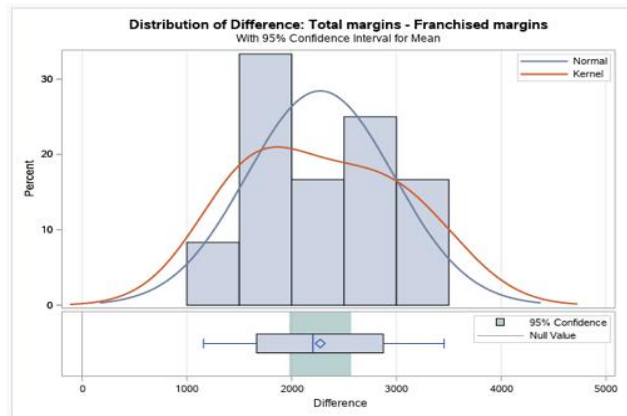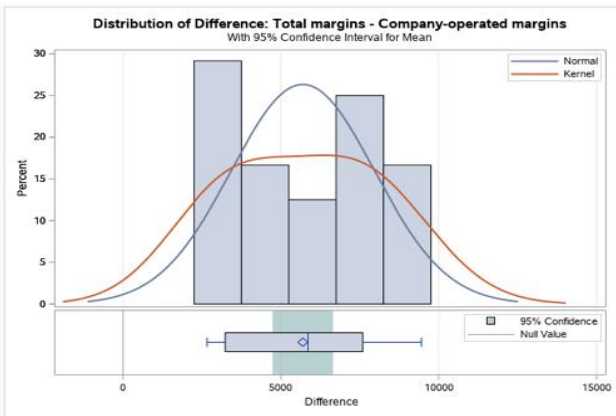
2 With Variables:	Franchised margins Company-operated margins
1 Variables:	Total margins

Pearson Correlation Coefficients, N = 24	
	Total margins
Franchised margins Franchised margins	0.96946
Company-operated margins Company-operated margins	0.60762

Figure 12. Descriptive Statistics on Margins, the T-tests, and Pearson Correlation Coefficient

6. Statement of Limitations

In delineating a "quasi-historical review" of the evolution of the CCM field since 1960, this research has tried to open to novel kinds of CCM research that synthesize insights derived from different disciplinary traditions and actively encourage a more holistic form of analysis molded in interdisciplinary integrating. It has proposed a deconstructive paradigm from the bottom-up perspective in CCM and argued for using speech (*langue*) as the discourse analytic tool for data processing in CCM. However, it is limited in using this paradigm as a guide to gather more data and approve its appropriateness. Further study will attempt to connect the deconstructive paradigm from the bottom-up perspective in CCM and its practicality in real life.

7. Conclusion

This research outlines a "quasi-historical review" of the evolution of the CCM and discusses the overall trajectory of global leadership. Over the history of CCM, the top-down perspectives Hofstede structured have been deconstructed through language. His cultural dimensional model was too simple to cover all complexities of culture. Critical CCM researchers begin to view culture not as a static end-state but as a dynamic process. Standard methods are generally incapable of detecting the evolution of an individual's dynamic recontextualization process. Based on linguistic turns, Brannen developed a conceptual model of recontextualization. This term refers to the evolution of signs in social contexts. The linguistic turn advocates a view of languages in flux, which prioritizes fluid and hybrid language practices. It argues that the study of language in CCM should be holistic and context-sensitive. Hofstede's (1980) cultural dimensions are examples of a totalitarian effort to describe the world with all-encompassing answers. Brannen adopted semiosis and constituted a particular reality by the shattered remains of little narratives. According to Derrida's deconstruction, Brannen's Disney in Tokyo formulates a new story against the Japanese cultural background. Due to data science, the bottom-up perspective on CCM becomes a reality. Advances in digital technologies, such as extensive communication networks, ubiquitous use of smart electronic devices, embedded devices, and digital recording technologies, as well as the accessibility of low-cost cloud-based massive data storage, will continue to support the explosive growth of data science. After reviewing the semiotic domains of CCM, this research concludes with the implications of the analysis for future research and managerial practice. Semiotics is the study of how language generates meaning within contexts. It demonstrates the "*dynamic, moving generation of power structures to changing social and historical contexts and networks of distribution and consumption.*" Semiotics on CCM should study people's actions in the cross-cultural scene, more specifically, not their written language but their spoken language, i.e., speech. Culture refers to the traditional ways of thinking and behaving that facilitate working or living in harmony with other members of a group. People normally do talk to other group members in a culture. Potter presents the Discursive Action Model (DAM). DAM attempts to specify some of the central features of how people's discourse is organized in social actions. The core of CCM research is how to overcome the 'distance.' If the organization were the text, CCM researchers would work on the text to make sense out of it. The text would make sense provided with the appropriate time and place, that is, contextual specificity. This research collects samples like the film, scenario, and original novel of "The Hundred-Foot Journey," which uses the inductive research method in grounded theory. The qualitative keyword analysis establishes categories by coding frequent words and identifies the core category, the central concept around which the others revolve. It follows the tactics of grounded theory to mold up the deconstructive paradigm of a triangle from the bottom-up perspective in CCM. It also mixes qualitative research with the quantitative study analysis on the real-life case,

McDonald's business. It examines the company's sales, income, margins, and total revenues for 24 years, from 1997 to 2020, and concludes that the company's success as a heavily franchised business depends heavily on the financial success and cooperation of its franchisees, including its developmental licensees and affiliates. McDonald's allows its franchisees to serve a locally relevant menu of high-quality food and beverages when it enters a new country or region. It recontextualizes itself to act local. The franchisees play the role of the third vertex most appropriate for the host country or region in the most effectively recontextualized context. The quantitative analysis of McDonald's case study provides some positivistic verifications on the deconstructive paradigm from the bottom-up perspective in CCM. This research attempted to explain fluidity and hybridity in CCM studies. The study combined qualitative research with the quantitative analysis of the real-life case of McDonald's business in methodological triangulation. In the pilot study of "The Hundred-Foot Journey," the deconstructive paradigm of a triangle from the bottom-up perspective in CCM explained hybridity as the tension between the two extremes, Papa and Mallory, converges the third point with Hassan in triangulating the rivalry and forms an essential unified entity. The real-life case of McDonald's business also calls for Heraclitus' theory of opposites. The tension between the two extremes generates their essence and unification into a single unity, the world. Therefore, states that appear to be opposites, such as global and local, are fundamentally united by their tension, the world, and the complete oneness of the world. Independent franchisees in globalization function as the third vertex and hybridize the two seemingly extremes of global and local. Franchisees flow with the streams of their cultural contexts.

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