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Wikipedia Users in the Light of International Research – Practical Implications

Abstract: Innovations, new technological solutions by means of which users have constant access to information from all over the world, are continuously influencing the way people live. A very important moment in the development of using the Internet was the appearance of the first social media. One of the first and most widely known is Wikipedia, described as the Internet encyclopaedia.
The aim of the article is to identify the ways of using Wikipedia by individual users in various foreign countries, with respect to the characteristics such as age, gender and education. The analysis of the literature has been complemented with the results of the empirical study that was conducted in several countries (China, Germany, India, Poland, Russia, Spain, the United States and Turkey). The analysis of the empirical data showed significant differentiation of the influence of the studied determinants on the ways of using the Wikipedia resources. In the majority of the studied groups gender was the most differentiating determinant.
Key words: Wikipedia, users` determinants, intercultural research, implications

Introduction

The development of new technologies influences the way and quality of life of market operators, both individual and institutional ones. Growing Internet access is especially significant in markets all over the world. It is related to quick access to information, possibility to communicate even with people who live in remote places. The breakthrough in the growth of the Internet was the appearance of social media which constitute a group of diversified tools enabling users to communicate as well as share and gain information from various areas of knowledge (Xiao and Askin, 2014). One of the best known social networking services is Wikipedia. The categories of information placed there belong to nearly all fields, starting from biographies of famous people from the world of science, politics, religion etc., through main theories and scientific issues, and ending in interesting facts about the world (Thompson, 2016). Wikipedia is a service used by many people all over the world. Young people very often treat it as the first source of information, people who are older use it to enrich their knowledge in particular fields, it is used by men and women, students and pupils. The author of the article posed a question whether the areas of using Wikipedia and the characteristics of Wikipedia users are the same in various foreign markets.

The aim of the article is to identify the ways of using Wikipedia by individual users in various foreign countries in relation to their age, gender and education. The analysis of the literature has been complemented with the results of the empirical study that was conducted in several countries. In the literature on the subject there are only few papers presenting the use of Wikipedia in regards to gender, age and the level of education of the users in cross-cultural comparison. This article is an attempt to complement the literature in the discussed area of knowledge.

The structure of the article includes the literature overview in the discussed area, methodology of the empirical study, its results, as well as conclusions and implications.

Literature overview

Among the many tools related to the rapid growth of the Internet wikis, that are platforms allowing users to co-create the content of Internet websites need to be distinguished (Xiao and Askin, 2014). They are platforms which enable users to add or edit articles about a particular subject. These texts can be read by other people, for whom they are often one of the first sources of information on a given subject. Wikis are created by the systems which are easily available and free of charge. At any time users can browse the history of a webpage and edit already published content. The wiki platforms are based on cooperation and trust. It is worth highlighting that the content is controlled in order to prevent offensive elements which cannot be published. They are online encyclopaedias among which Wikipedia should be distinguished. All internet users have access to the information in Wikipedia, the so-called free encyclopaedia, however only registered users can edit it. Kaplan and Haenlein (2010) call this group of media collaborative projects.

The statistics presenting the number of people using Wikipedia resources worldwide and the number of articles presented there prove the importance of this source. One of the recent updates estimates the number of Wikipedia users as 22.3 million of active users, and 0.5% of which are active editors, that is people who introduce new information to Wikipedia resources or complement already existing ones (Smith, 2016). Most of the material presented on Wikipedia web pages is in English (the second most popular language is Swedish), however the statistics show that the Wikipedia content can be presented in around 280 languages (Smith, 2016). This data indicates great significance of this source of information in the times when new technologies develop, the time and process of looking for information shorten. In spite of the fact that Wikipedia has not only supporters but there is also a great number of its opponents, certainly its importance will not decrease (Thompson, 2016). It is caused by moving various activities from the

offline world to its online equivalent. Nowadays, many everyday activities related to communication, buying decisions or looking for information take place online. Mobile activity of users which makes it possible to apply the Internet tools more often is also of particular importance.

Achieving the main aim of the article is based at the first stage on formulating the research questions referring to the area of the study. The following questions need to be answered: What information is most often searched by the users in the Wikipedia resources? Are these materials essential for work, studying, or entertainment? What are the characteristics of Wikipedia users? Do the ways of using Wikipedia and the characteristics of Wikipedia users differ among the countries? The author has tried to find the answers to these research questions in the literary studies as well as the empirical study that was conducted in several different markets.

The scholarly literature on using Wikipedia resources and the characteristics of users is quite modest as may scholars are sceptic about such compilations of information that can be edited by various people (Korfiatis, Poulos and Bokos, 2006; West and Williamson, 2009; Knight and Pryke, 2012). The studies on Wikipedia users show that to the great extent these people are young, still studying and using Wikipedia resources for studying purposes (Lim, 2009; Colon-Aguirre and Fleming-May, 2012; Todorinova, 2015). In the research on students Mizrachi and Bates (2013) showed that digital sources complement the information gained from other library resources. Colon-Aguirre and Fleming-May (2012) distinguished three groups of students using different sources of information – users of libraries and rental stores: avid, occasional and avoiders. Avid users start the process of looking for studying material from browsing the websites of libraries, prefer library resources to Google or Wikipedia (Wexelbaum, 2012). They consider them more valuable than Internet resources. Occasional users complement library resources with the information obtained on the Internet. On the other hand, avoiders start the process of looking for information from browsing the resources of e.g. Wikipedia or Google.

There are not many papers on the influence of gender on using Wikipedia. The results of the papers published by some of the researchers show the differences between genders in relation to the ways of using the Internet. It turns out that women more often use the Internet to communicate (via email, Internet forums or social media), establish and maintain relationships, and for educational purposes, while men more often search for information about current events (Ruleman, 2012, Joiner et al., 2012; Chan et al., 2015). Moreover, men more often than women use the Internet for entertainment, playing games and as a way of spending free time (Muscanell & Guadagno, 2012; Joiner et al., 2012; Chan et al., 2015).

The analysis of the literary sources in the above area enabled formulation of the main research theses (T) and working hypotheses (H) referring to the interdependence between age, education and gender, and the ways of using Wikipedia.

T1: Age differentiates the way of using Wikipedia resources.

H1a: *Younger users (=<30 years) more often use the Wikipedia resources for studying purposes than people who are older (>30 years).*

H1b: *Older users of Wikipedia (>30 years) are more often its editors than younger ones.*

T2: The level of education differentiates the way of using Wikipedia resources.

H2a: *Pupils and undergraduates (Bachelor and Master) more often use Wikipedia for studying purposes than professionally active people.*

H2b: *Master's students and professionally active postgraduates are more often editors of Wikipedia than pupils and Bachelor's students.*

T3: Gender differentiates the way of using Wikipedia resources.

H3a: *Women more often use its resources for studying purposes, while men for looking up interesting facts.*

H3b: *Men are more often editors of Wikipedia than women.*

Methodology

The aim of the empirical study presented in this article was to identify the ways of using Wikipedia by the users from different international countries, taking particularly into account gender, age and education level as differentiating criteria. Considering the main aim of the research the following research question has been formulated: are there any differences between genders, age and education level in the ways of using Wikipedia? The hypotheses formulated in the previous part of the article are the answers to that question.

Measurement development

In the empirical study the author used a research method which was a distributed questionnaire (filled out single-handedly by the respondents) in two versions: paper and electronic. The standardized measurement instrument applied in it was a questionnaire which is an original instrument prepared for the purpose of the described research. The only element differentiating the measurement instrument in the researched markets was the language. In order to gather a greater number of filled-out questionnaires the Polish language was applied in Poland, Chinese in China, Turkish in Turkey, Russian in Russia, Spanish in Spain, and English in the rest of the markets. The original language of the questionnaire was Polish, next it was translated into English, Spanish, Chinese, Turkish and Russian by means of forward and backward translation. It was based on translating the questionnaire from Polish into particular languages, and next into Polish again. The original version was compared with the final one in order to eliminate errors stemming from linguistic, lexical or context differences (Craig and Douglas, 2006).

Data collection

A significant part of the empirical data was gathered in 2015, however, the process of collecting the data was finally ended at the end of 2016 in China, Spain, India, Germany, Poland, Russia, the United States and Turkey. The total number of the respondents amounted to 1656, including 295

from China, 130 from Spain, 63 from India, 117 from Germany, 296 from Poland, 100 from Russia, 395 from Turkey, 260 from the United States. The respondents were selected by purposive sampling. In each market there were people designated to distribute the questionnaires among the respondents. The questionnaires were either electronic or paper. Applying the online questionnaire did not result in a significant response rate (3.5% of all the collected questionnaires).

One of the research limitations was a discrepancy in the size among groups. They are caused by difficulties in collecting the data in particular markets which, in turn, were largely related to cultural differences. The differences in size among the groups and the applied sampling method affect the consequences related to the interpretation of the obtained results which, in the discussed case, should not be fully generalized for the population of the researched countries, Wikipedia users.

Results

Respondents` profile

The respondents of the research in particular countries were people who agreed to participate and express their opinion on how they use Wikipedia. The respondents participating in the study were of different age, and three age groups were distinguished, i.e. 15–20, 21–31, 31 and more (Table 1). In China, India, Germany, Poland and Turkey the respondents from the age group of 21–30 predominate. Similarly, in Spain this age group predominated, however here a comparable number of the respondents aged 15–20 was noted. On the other hand, in the United States the largest number of the respondents was observed in the 15–20 age group. In Russia there were similar amounts of respondents within both groups. Taking into account the number of the respondents in the age groups it can be stated that in the studied cultural groups the representatives of the so-called gen-

eration Y predominate. The fewest respondents were observed in the age group of 31 and more.

Table 1. Characteristics of the respondents by age, gender and education level in relation to the country of origin (%)

Characteristics	China	Spain	India	Germany	Poland	Russia	United States	Turkey
Gender								
Women	68.1	50.8	22.2	50.4	70.9	67.0	56.5	48.7
Men	31.2	49.2	77.8	49.6	27.7	33.0	43.1	49.7
No data	0.7	0.0	0.0	0.0	1.3	0.0	0.4	1.5
Age								
15–20	14.2	40.8	11.1	14.5	35.5	49.0	79.6	9.6
21–30	66.4	50.8	79.4	82.9	63.5	48.0	16.9	76.5
31 years and more	19	0.0	9.5	2.6	0.7	3.0	3.5	13.4
No data	0.3	8.5	0.0	0.0	0.3	0.0	0.0	0.5
Education level								
Pupil	17.3	0.8	6.45	3.4	4.4	1.0	33.1	0.0
Bachelor degree	27.8	95.4	22.58	50.8	78.9	72.0	58.5	78.06
Master degree	42.0	3.1	50.0	42.2	16.3	13.0	5.8	7.65
Postgraduate – professionally active	11.8	0.77	20.9	3.45	0.34	14.0	2.69	14.3

Source: own research.

Taking into account the differentiation of the studied group in terms of gender (Table 1) it needs to be emphasized that in many studied groups it cannot be unambiguously stated which gender predominates. In the Spanish, German, American and Turkish group gender parity was nearly set. The predominance of women was observed in the Chinese, Polish and Russian groups, while in the Indian group the predominance of men was noted.

Analysing the respondents in relation to the level of education it should be emphasized that in almost all researched countries young people, pupils, undergraduates and graduates predominate. The largest group clas-

sified as "pupil" was observed in the United States (33.1%), which is also correlated to its structure in terms of age. The country where a significant number of participants were also pupils was China (17.3%). On the other hand, in Spain (95.4%), Poland (78.9%), Turkey (78.06%) and Russia (72.0%) undergraduate students predominated, while in China, graduate students formed the largest percentage group (42.0%). In Germany there were almost equal groups of undergraduate and graduate students.

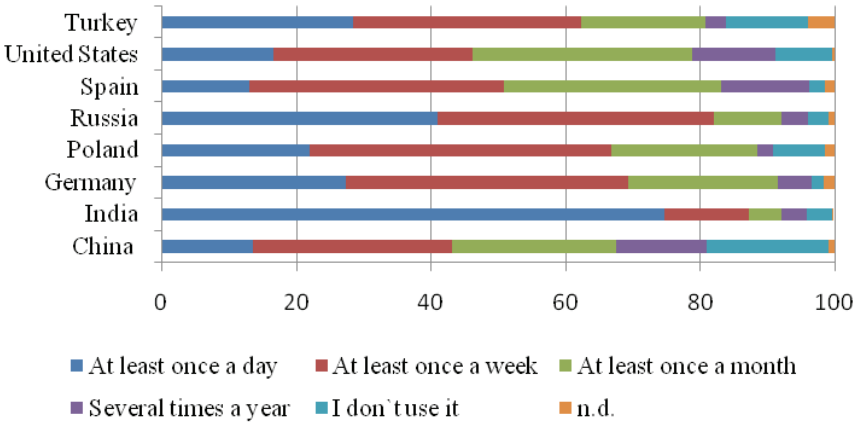
Area and determinants of using Wikipedia

In order to identify the frequency of using Wikipedia the analysis of the indicators of the structure of the respondents who use it on everyday basis has been conducted; at least once a week, at least once a month; several times a year or do not use Wikipedia at all. Secondly, the analysis of statistical indicators demonstrating the interdependence or its lack between the criterion of gender, age, education level and the distinguished activities in the area of using Wikipedia was performed. In order to identify these activities the respondents were asked to determine the frequency of performing particular activities (***very often, often, from time to time, rarely, very rarely, never***). In order to determine the significance of differences between gender, age and education level of the respondents in particular countries and the ways of using Wikipedia Pearson's chi-square statistics was applied. On the other hand, in order to establish the strength of the correlation between age, gender and education level and the indicated behaviours Cramer's ***V*** factor was applied. Using the distinguished statistics stems from the features of scales of measure applied in the questionnaire. The results obtained in particular countries are presented in Table 2.

In the first part of the study the respondents were asked to indicate the frequency of using Wikipedia (Figure 1). It stems from the data collected among the respondents that the largest number of people who use Wikipedia resources most often (at least once day) can be found in the Indian group where 74.6% of the respondents stated that they visit this website

at least once a day. High frequency of using Wikipedia was also observed in the Russian, German, Turkish and Polish groups. Slightly fewer respondents indicated a frequent use of Wikipedia in the Spanish and American groups. On the other hand, the largest number of people who do not use this service at all was noted in the Chinese group.

Figure 1. Frequency of using Wikipedia among the researched respondents



n.d. – no data

Source: own research.

In order to identify the ways of using Wikipedia a trial measurement was performed, which made it possible to distinguish the most often activities of individual users. The below discussion focuses only on the selected and the most common aspects regarding to Wikipedia use which were identified during first and trial measurement. In the next part the author presents interdependencies between internal factors (age, education level and age) and Wikipedia activities:

- looking for work-related information (W1),
- looking for education-related information and study materials (W2),

- looking up interesting facts (W3),
- placing the missing information – occasionally being an editor (W4),
- correcting the information already placed in Wikipedia (W5).

Taking into account the significance of the results obtained by means of Pearson's chi-square statistics in relation to age, education level, gender and the way of using Wikipedia, the ones where statistical significance reached $p<0.05$ were analysed and discussed in detail. In these cases the aforementioned determinants are statistically significant in terms of the ways of using Wikipedia. The statistics of Chi-square test and the Cramer's V factor which are presented in the table 2 show that there are differences between the researched countries in relation to the correlation between age, education level, gender and the way of using Wikipedia.

Table 2. Correlations between age, education level, gender and the way of using Wikipedia

	China		India		Germany		Poland		Russia		Spain		**United States**		**Turkey**	
	$\chi 2$	*V*	$\chi 2$	*V*	$\chi 2$	*V*	$\chi 2$	*V*	$\chi 2$	*V*	$\chi 2$	*V*	$\chi 2$	*V*	$\chi 2$	*V*
AGE																
W1	**23.3***	**0.22**	6.6	0.25	5.9	0.16	14.5	0.16	10.4	0.23	3.4	0.17	**27.9***	**0.24**	**20.7***	**0.17**
W2	**17.1****	**0.19**	5.03	0.2	**23.1***	**0.32**	7.8	0.11	**23.1***	**0.34**	8.9	0.27	11.9	0.15	**30.2***	**0.21**
W3	9.8	0.14	12.04	0.32	7.6	0.18	11.5	0.14	9.1	0.21	6.5	0.23	11.9	0.15	**19.23***	0.17
W4	5.2	0.1	5.1	0.22	**27.7***	**0.35**	3.7	0.1	7.4	0.19	3.3	0.17	11.2	0.15	**18.3****	**0.17**
W5	7.5	0.13	12.08	0.37	7.2	0.18	4.8	0.1	10.0	0.23	4.4	0.19	13.1	0.16	**21.7***	**0.19**
EDUCATION LEVEL																
W1	28.7	0.17	13.7	0.25	15.6	0.21	10.9	0.12	20.9	0.23	16.9	0.21	14.2	0.14	**46.8***	**0.22**
W2	27.9	0.17	20.5	0.3	18.8	0.23	10.15	0.12	**81.9***	**0.46**	13.5	0.18	**32.9***	**0.21**	**54.5***	**0.23**
W3	21.3	0.15	19.8	0.3	18.9	0.23	14.6	0.13	**36.7***	**0.3**	11.8	0.17	19.8	0.16	**35.6***	**0.18**
W4	16.6	0.13	16.5	0.28	**30.8***	**0.3**	17.5	0.14	**59.3***	**0,4**	6.2	0.13	13.5	0.13	16.2	0.13
W5	14.5	0.12	21.1	0.34	18.7	0.23	9.9	0.11	**40.8***	**0.33**	4.1	0.1	10.7	0.12	17.6	0.13
GENDER																
W1	**16.65***	**0.26**	3.2	0.25	4.7	0.2	4.5	0.12	2.8	0.17	8.7	0.27	**17.3***	**0.27**	2.3	0.1
W2	6.67	0.17	2.3	0.2	**10.6****	**0.3**	**14.2***	**0.22**	**13.9***	**0.37**	2.9	0.15	**19.16***	**0.28**	3.9	0.1
W3	7.7	0.18	8.9	0.38	4.9	0.2	**13.5***	**0.22**	2.7	0.16	**15.04***	**0.34**	**21.04***	**0.3**	3.3	0.1
W4	4.3	0.14	5.03	0.3	8.1	0.27	**16.9***	**0.25**	**8.8****	**0.3**	4.7	0.2	**13.5***	**0.24**	**13.7***	**0.2**
W5	4.03	0.13	2.99	0.25	**9.1****	**0.3**	**21.05***	**0.28**	5.03	0.23	4.9	0.2	**16.3***	**0.26**	**11.2***	**0.2**

χ2 – Pearson chi2 statistics **V – Cramer`s indicator**

***Correlation is significant at the *p*<0.01 level**

**** Correlation is significant at the *p*< 0.05 level**

Source: own research.

Analysing the influence of age, level of education and gender on the way of using Wikipedia among the respondents it needs to be stated that there are differences among the studied groups. In general, it can be observed that these variables have the most significant influence in the Turkish, Russian, American and Polish groups.

Taking into account the results obtained in relation to age it needs to be noted that it differentiates the use of Wikipedia to the greatest extent in the Turkish group. In this group the correlations ($p<0.05$ and $p<0.01$) with the use of Pearson's chi-square coefficient were noted. The largest group of the respondents looking for work-related materials in Wikipedia (W1) are the people from the age range of 21–30 ($p<0.01$), similar correlation was obtained in the American group ($p<0.01$, $V=0.24$). On the other hand, Wikipedia is a source used for looking for studying materials (W2) and interesting facts (W3) ($p<0.01$) among the Turkish respondents from the age group of 15-30. Moreover, in the Turkish group statistically significant correlations were obtained in relation to editorial activity of the respondents. People who place new information in Wikipedia (W4) belong to the oldest group distinguished among the studied respondents ($p<0.05$, $V=0.17$). On the other hand, the corrections (W5) are most often done by the respondents from the age group of 21-30 ($p<0.01$, $V=0.19$). Similarly, in the German group the editors (W4) are most often the oldest participants of the study ($p<0.01$, $V=0.35$), and the level of the Cramer's V factor denotes the moderate strength of this interdependence.

In the Chinese group two statistically significant correlations between the ways of using Wikipedia and age were noted. This medium is a source of looking for work-related materials (W1) ($p<0.01$, $V=0.22$) in the oldest

group of the Chinese respondents (31 and more). On the other hand, it is most often used for looking for studying materials by the younger respondents (21-30) ($p<0.05$, $V=0.19$). Although these correlations are statistically significant the level of Cramer's V factor indicates that they are weak. In the German group age also influences using Wikipedia for studying (W2) ($p<0.01$, $V=0.32$). Among the Russian respondents the largest group of Wikipedia users is from the age range of 15-21, that is the youngest ones ($p<0.01$, $V=0.34$). The levels of Cramer's V factor in these both groups indicate the correlations of moderate strength.

It is also worth emphasizing that in the studied Indian, Polish and Spanish groups no statistically significant correlation showing the influence of age on using Wikipedia was observed.

The level of education influences to the greatest extent using Wikipedia resources in the Russian and Turkish groups. In the Russian group pupils and Bachelor's students more often look for studying materials on Wikipedia (W2) than others ($p<0.01$). Moreover, this correlation was established at the moderate level ($V=0.46$). Other activities which involve using Wikipedia, that is looking for interesting facts and editing its resources (W3, W4, W5) are most often performed in the Russian group by the Master's students.

In the Turkish group the level of education influences using Wikipedia for work purposes (W1) and Mater's students predominate here ($p<0.01$, $V=0.22$), for studying (W2) with the predominance of Bachelor's students ($p<0.01$, $V=0.23$) as well as looking for interesting facts (W3) ($p<0.01$, $V=0.18$).

As far as the German and American groups are concerned one statistically significant correlation between the level of education and the way of using Wikipedia resources was noted in each group. In the German group the largest number of Wikipedia editors (W4) was observed among postgraduates ($p<0.01$, $V=0.3$). Cramer's V factor indicates the moderate strength of this correlation. On the other hand, in the American group the largest number of the respondents using Wikipedia to expand their knowledge (W2) was observed among pupils ($p<0.01$, $V=0.21$).

It should also be emphasized that in the researched Chinese, Indian, Polish and Spanish groups no statistically significant correlation indicating the influence of the level of education on the way of using Wikipedia was observed.

In the studied groups gender influences the ways of using Wikipedia resources to various extents. The largest number of correlations was observed in the American and Polish groups. In the group of American respondents women predominate in terms of using Wikipedia resources to expand their knowledge (W2) ($p<0.01$, $V=0.28$). On the other hand, men definitely predominate in terms of collecting work-related materials through Wikipedia (W1) ($p<0.01$, $V=0.27$), looking up interesting facts (W3) ($p<0.01$, $V=0.3$) and editing (W4: $p<0.01$, $V=0.24$ and W5: $p<0.01$, $V=0.26$). Similar results were obtained in the Polish group where women much more often look for interesting facts (W3) ($p<0.01$, $V=0.22$) and edit Wikipedia resources (W4: $p<0.01$, $V=0.25$ and W5: $p<0.01$, $V=0.28$).

In the German group the majority of women browse Wikipedia in order to find studying materials (W2) ($p<0.01$, $V=0.3$), while men are editors of its resources. A very similar situation was observed among the Russian respondents where women predominate in terms of using Wikipedia for studying (W2) ($p<0.01$, $V=0.37$) and men predominate as editors (W4) ($p<0.01$, $V=0.3$). It should be added that in both groups the strength of statistically significant correlations was established at the moderate level ($V>=0.3$).

In the Turkish group two statistically significant correlations were observed as far as the influence of gender on editing Wikipedia resources is concerned. In the case of the Turkish respondents in both situations men predominate (W4: $p<0.01$, $V=0.2$ and W5: $p<0.01$, $V=0.2$).

On the other hand, in the Spanish group one statistically significant correlation indicates the predominance of men looking for interesting facts in the Wikipedia resources (W3: $p<0.01$, $V=0.34$). It is worth adding that Cramer's V factor denotes moderate strength of this relation.

The analysis of Pearson's chi-square correlation among the Chinese respondents showed that gender influences only one area of activities re-

lated to using Wikipedia. The studied Chinese men predominate in terms of using Wikipedia to look for work-related information (W1: $p<0.01$, $V=0.26$).

It should also be highlighted that only in the Indian group no statistically significant correlation indicating the influence of gender on the way Wikipedia is used was observed.

Conclusions and business implications

Summing up the influence of determinants such as age, level of education and gender it should be stated that gender has the greatest significance in terms of using Wikipedia resources. As far as age is concerned it is most often influential in relation to W2 that is using Wikipedia to search for studying materials. In the Chinese, German, Russian and Turkish groups it is done by the youngest respondents (<30 years). Therefore, it can be stated that in these groups H1a was confirmed. On the other hand, editing is done by older respondents from the German and Turkish groups where it can be concluded that H1b was confirmed. The consolidated summary of the working hypotheses in all the studied groups is presented in Table 3.

Table 3. Correlations between age, level of education and gender and the ways of using Wikipedia – verification of the hypotheses

	T1 Age		T2 Education level		T3 Gender	
	H1a	H1b	H2a	H2b	H3a	H3b
China						
India						
Germany						
Poland						
Russia						
Spain						
United States						
Turkey						

Hypothesis confirmed

Hypothesis rejected

Source: own research.

The level of education influences to the greatest extent the activity of looking for studying materials in Wikipedia resources (W3). Master's students predominate here. However, pupils and Bachelor's students from the Russian and Turkish groups to the greater extent (in comparison to the remaining groups) look for studying materials. It should be therefore stated that in these groups H2a and H2b were confirmed. On the other hand, in the American group H2a was confirmed while in the German one H2b.

Gender to the greatest extent differentiates the way Wikipedia resources are used. Women more often look for work-related materials there, while men look up interesting facts and are editors of its resources more often than women. The analysis of Pearson's chi-square correlation showed the validity of H3a in the German, Polish, Russian, Spanish and American groups. On the other hand, H3b turned out to be true in the German, Polish,

Russian, American and Turkish groups. It should also be added that the only group where no confirmation of correlation between the studied determinants and the way of using Wikipedia was obtained is the Indian group. The levels of Person's chi-square correlation indicate that the researched characteristics also have little influence in the Chinese and Spanish groups.

The results presented in the article have a significant application value. They provide information about using Wikipedia in various countries in relation to the users' characteristics. First of all, they can be applied by specialists managing Wikipedia, as thanks to this knowledge they can better adjust the functionality of Wikipedia in particular markets. The studies provide information about the activity of Wikipedia users which might be applied by teachers and trainers using this source when transferring information. Although, as it was mentioned before, information is placed in Wikipedia by various users and it should be applied in an appropriate way. The knowledge about the characteristics of users who are editors in particular markets may also denote the level of information that is placed. The research showed that mostly they are men who are older than 30, professionally active or are Bachelor's students.

Moreover, the results give valuable knowledge to enterprises that want to use Wikipedia in order to present their business activity. It should be highlighted that all the biggest enterprises have their Wikipedia pages. This medium can be used as a promotion tool in business activity because, as it was mentioned before, Wikipedia is often the first Internet source of looking for information about a particular subject.

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Le néopaternalisme comme mode de gestion interculturelle dans les entreprises délocalisées en Europe Centrale

The New Paternalism as Intercultural Management Mode in the Relocated Businesses in Central Europe

Abstract: Since twenty years, many Western firms in search of new markets and labour force cheaper, relocate their production units to countries of Central Europe, Asia or South America. Faced with the problem of transfer of know-how and technical training in new cultural contexts, they develop the methods of HRM which aim their employees loyalty, and raise the skills of labour to produce in context of respectful very demanding standards. In this article we will analyze strategies that apply not only to employees but also their families, and more generally to the local environment and which suggest a return to paternalism skilfully renovated in terms of « corporate social responsibility of firms».
Key words: Paternalism, New paternalisme, FDI, HR management

1. Les origines

Même si les origines du paternalisme comme forme d'organisation de rapports de travail sont beaucoup plus lointaines et remontent au Moyen-âge, le sens actuel de ce terme s'impose au XIX siècle. À cette époque, dans un mouvement d'industrialisation massive, les nouveaux capitaines d'industries, locomotives du développement économique (métallurgie, charbonnages, textiles...) se voient dans l'obligation d'accueillir comme main-d'œuvre une population rurale, largement analphabète et sans qualification technique. Bien que souvent impliquées dans la production manufacturière organisée par les ateliers domestiques dispersés sur un territoire local (tissages, forges, ateliers de décolletage et même extraction du charbon à usage local), cette population ne constitue pas encore une force libre de travail nécessaire pour le développement du capitalisme moderne, elle ne porte pas de projet politique ni économique qui lui est propre. Comme l'écrit Noiriel (Noiriel, 1988) : ***la protection patronale n'est pas exclusivement fondée sur le respect de normes culturelles mais reflète un rapport de force entre les classes populaires et le patronat qui évite une "prolétarisation" brutale.***

Même si cette vision reste très synthétique, il est indéniable que le paternalisme a joué une fonction sociale de stabilisation dans le processus de transition entre les sociétés traditionnelles et les sociétés modernes. Il a freiné le processus de formation de la classe ouvrière.

Il ne doit pas nous échapper qu'à cette époque, les nouveaux capitaines d'industrie ont pour modèle le système patronal ancien, de type protection seigneuriale basée sur l'activation permanente de la logique don contre don (droits et devoirs réciproques) fondée par le droit coutumier. Dans son fameux ouvrage ***L'éthique protestante et l'esprit du capitalisme,*** publié en 1905, en cherchant l'origine du capitalisme, Max Weber montre l'existence du lien entre l'organisation seigneuriale du travail et l'organisation industrielle, typique pour l'Occident, et affirmée dans le paternalisme. Ainsi

l'existence du ***travail libre***, l'un des facteurs essentiels pour la fondation du capitalisme, comme le veut Weber, ne peut pas se faire sans qu'au début du processus, ce travail soit protégé, approprié de manière paternaliste par ceux qui incarnent les anciens seigneurs des temps nouveaux. Ces derniers bénéficient de droits légaux, car ils sont propriétaires de moyens de production (la sacro sainte propriété privée constitue en effet le fondement du système politique et social capitaliste) et ils signent des contrats de travail qui accordent aux ouvriers des avantages protectionnistes, lesquels leur permettent d'assumer la condition servile de dépendance face aux patrons tout puissants. Selon Noiriel, le concept de paternalisme fut théorisé par Le Play dans son ouvrage La *Réforme Sociale en France*, publié en 1864 et il se caractérise par un *rapport social de domination spécifique qu'est le patronage (...) comme une restauration de l'ordre rural traditionnel, à la fois hiérarchique et communautaire, dans un monde menacé à la fois par l'individualisme libéral et l'égalitarisme socialiste*.

L'histoire de certains secteurs industriels, dits aujourd'hui traditionnels, impliqués et porteurs de la première révolution industrielle passe souvent par la phase de paternalisme qui est à la fois **le moment de formation** des ouvriers nécessaires à la production industrielle de masse et **le moment de leur réappropriation symbolique** par les nouvelles élites dirigeantes (en principe les bourgeoisies nationales), pour les éloigner de la radicalisation communiste. Ainsi, **protéger et tenir d'une main ferme**, telle est la double mission du patron paternaliste épaulé par toute une hiérarchie de maîtres et de contremaîtres d'usines. L'enjeu est donc double: obtenir d'un ouvrier une quantité importante de travail de qualité (il faut qu'il adhère à ce que Weber nommé « Beruf « – la vocation ou l'esprit du travail bien fait) et le tenir à l'écart des mouvements sociaux radicaux (il faut qu'il fasse confiance à son patron, ne conteste pas, ni les objectifs ni les méthodes de travail). Pour le faire, il faut affirmer l'existence d'un lien organique, qui lie l'ouvrier et sa famille à son patron – propriétaire – père symbolique à qui l'ouvrier et sa famille doivent obéissance et fidélité. L'existence de ce lien

est visualisée par la proximité géographique entre lieu de production et lieu d'habitat des ouvriers, leurs familles et les patrons. Ainsi le quartier d'habitat est bâti autour de l'usine et, dans le parc avoisinant, de sa villa de maître, le propriétaire ou ses directeurs peuvent de leur fenêtre veiller au bon ordre de l'ensemble. Le paternalisme devient donc une forme particulière de régulation des rapports du travail, qui aliène l'ouvrier, qui l'empêche d'accéder à la conscience de classe et au devenir d'un sujet historique, contre quoi va s'insurger Marx puis, plus globalement, tout le mouvement communiste.

L'analyse de Gérard Noiriel, qui s'applique en particulier aux secteurs métallurgiques en France, montre que le paternalisme trouve sa source dans les sociétés et territoires qui conjuguent plusieurs caractéristiques:
- une ***production encore largement artisanale***, éclatée et orientée avant tout vers le marché local;
- un ***maître de forge mi-patron mi-paysan***, partageant son temps entre une industrie presque saisonnière et son exploitation agricole;
- une ***main d'œuvre abondante et peu qualifiée de proximité***, trouvant dans la forge une activité hivernale et quelques ressources améliorant le faible revenu de la terre.

De ce point de vue, nous pouvons penser que, au-delà de sa fonction économique (production de richesses et accumulation du capital) **le paternalisme accomplit aussi une fonction sociale et politique** importante car il permet la transition « pacifique » ou « pacifiée » entre le système d'organisation rurale largement communautaire vers l'organisation sociétale (de la ***Gemeinschaft*** vers la ***Gesellschaft*** selon Tönnies), caractérisée par le partage de rôle et une division raisonnée du travail (Tönnies, 1977). Avec l'organisation rationnelle du travail, sa technicité nécessitant une qualification professionnelle accrue, avec l'émancipation politique de la classe ouvrière, ce paternalisme semblait en recul.

Notamment, le fordisme, qui lui a succédé ***correspond à la forme la plus aboutie du compromis social sous-jacent à cette institution dans une société où le progrès et le bien-être sont directement associés à la techno-***

logie et au niveau de consommation, ce qui, pour certains (Lipietz, 1989), a condamné le paternalisme à disparaître. Or, dans certains secteurs, y compris dans les sociétés fortement industrialisées, voire dans les sociétés post-industrielles, il garde toute sa puissance et toute sa pertinence.

Dans ce texte, non seulement nous postulons que le paternalisme n'a pas disparu, mais en plus, dans sa version modifiée de néo-paternalisme, parfois véhiculée sous la forme médiatique de responsabilité sociale de l'entreprise, il occupe une place importante dans les stratégies de gestion des ressources humaines mises en place dans les entreprises délocalisées dans le cadre des IDEs dans le pays d'Europe Centrale.

Nous analyserons ce phénomène à partir de quelques cas d'entreprises, appartenant à des secteurs à forte tradition paternaliste, installées récemment en Slovaquie. Nous prendrons pour exemples le cas de l'entreprise allemande Henkel présente en Slovaquie depuis 1991, celui de l'entreprise américaine US Steel qui a investi en 1995 à Kosice, puis celui de l'entreprise coréenne KIA installée à Zilina, dont l'investissement date de 2004. Les trois entreprises sont porteuses de longues traditions, la plus ancienne, Henkel a ouvert ses portes en 1876, United Stated Steel Corporation, fleuron de la métallurgie américaine fut fondée en 1901 et KIA, la plus jeune des trois, a été fondée en 1944. En même temps, elles appartiennent à des secteurs dits « traditionnels »: Henkel chimie, US Steel métallurgie et KIA automobile. Une caractéristique commune à ces trois entreprises est le fait qu'elles opèrent sur le marché global et investissent en Slovaquie après la chute du mur de Berlin. Dans les trois cas, il s'agit d'ouverture d'unités de production, dont le nombre de salariés varie de 300 personnes chez Henkel, à environ 3000 chez KIA et 14 000 chez US Steel Kosice. Les trois entreprises affichent également des actions très volontaristes sur le plan de responsabilité sociale et toutes ont connu des périodes de paternalisme[1].

1. Les cas analysés ici ont été réalisés dans le cadre du cours sur de management interculturel par les étudiants de Master 1 francophone de l'Université Economique de Bratislava, nous tenons à les remercier ici.

2. L'ancien pays socialiste – contexte propice à la restauration du paternalisme

Depuis le début des années 90, après l'effondrement du bloc socialiste, le contexte économique et social dans lequel agissent les entreprises a fondamentalement changé.

Avec la globalisation des marchés et la mobilité accrue des capitaux, à la recherche de meilleurs profits (main d'œuvre et matières premières moins chères) et de nouveaux marchés, de nombreuses entreprises s'engagent sur les nouveaux territoires et mettent en place des stratégies de délocalisation qui s'orientent très rapidement en direction des pays d'Europe Centrale en pleine transition systémique. Il faut rappeler qu'entre 1948 et 1989, les pays socialistes, pays de régime totalitaire, incarnaient assez bien une forme spécifique de paternalisme, **le paternalisme d'Etat**. En effet, l'État socialiste ***était à la fois l'État répressif qui monopolisait tous les pouvoirs (économique, politique et militaire), mais il avait une dimension sociale très paternaliste et très protectrice. Il avait pour point d'honneur la prise en charge de toute la population, ne lui laissant ainsi que très peu d'initiative*** (Bogalska-Martin, 2001, p. 22). La disparition de cet État ne pouvait laisser aux populations « habituées » depuis 50 ans à ce système, qu'un sentiment d'abandon, un sentiment renforcé par la perte d'emploi qui était et est toujours le principal lien social, lien surinvesti par la tradition catholique.

Les investissements étrangers interviennent donc dans ce contexte, dit de transition. Néanmoins, une autre dimension produit un impact sur les formes que vont adopter certains de ces investissements. Il s'agit d'une double représentation positive de l'investisseur étranger, notamment occidental. Il est porteur de la modernité qui doit remplacer l'économie obsolète entretenue par le socialisme et il apporte des solutions d'emploi, souvent des possibilités de dynamiques de développement dans les régions sinistrées sur le plan économique. Pas étonnant qu'ils seront reçus à bras ouvert par les autorités et les populations locales. Dans le vide laissé par

la disparition du régime socialiste les entreprises occidentales se trouvent projetées dans des logiques qui vont au-delà d'une opération entrepreneuriale. Il s'agit d'assumer une fonction sociale, créer des emplois, développer des actions sociales produire des liens sociaux là où ils ont été mis à mal.

L'investissement de ***Henkel*** en Tchécoslovaquie en 1991, est le résultat d'un joint-venture Henkel-Palma à Bratislava. Cette société produit la poudre à laver - Persil pour le marché tchécoslovaque. Depuis 1997, la société porte le nom de Henkel-Slovakia. Il s'agit d'un investissement qui correspond à la stratégie globale de Henkel, reprendre l'unité de production locale des produits type – Henkel (produit chimiques et cosmétiques à usage courant), entrer dans les réseaux de distribution et ainsi faire pénétrer les autres produits Henkel sur le nouveau marché.

La même stratégie est utilisée par Henkel dans tous les nouveaux pays industriels comme l'Inde, le Brésil ou la Chine.

De son côté, ***US Steel*** achète une entreprise slovaque Vychodoslovenske Zelaziarne (créée en 1959 et forte d'une tradition qui date de Moyen-Âge), suite à l'existence d'une joint-venture commune intervenue après la privatisation un peu obscure de cette entreprise slovaque en 1995. En effet, l'effondrement des économies socialistes et l'engagement dans les années 90 des programmes de privatisation massive de grandes entreprises d'Etat se présentent comme effet d'aubaine pour les anciens concurrents. En reprenant l'entreprise slovaque, US Steel s'appuie sur la proximité culturelle qui lie toutes les grandes entreprises métallurgiques qui partagent la même culture de métier et se partagent les marchés. En achetant l'entreprise slovaque, US Steel a donc la possibilité de reprendre des parts du marché mondial (principalement en Europe Centrale et Orientale) contrôlé jusqu'au là par cette entreprise. Par sa taille, US Steel est le plus grand employeur à Kosice, il est un acteur économique incontournable dans la région. Dans le cadre de son investissement direct,

US Steel a obtenu du gouvernement slovaque une remisse de ces impôts sur les bénéfices pour 10 ans.

L'investissement de ***KIA*** correspond à une autre logique, il s'agit de pénétrer sur le marché européen de l'automobile (stratégie de veille industrielle et de pénétration sur un marché à fort potentiel de croissance) en investissant dans un pays nouveau membre de l'UE, où sont déjà présents les principaux concurrents européens allemand et français. En s'installant en Slovaquie KIA a bénéficié de conditions très favorables pour son investissement à Teplička nad Váhom, accordées par le gouvernement slovaque et en partie en provenance des fonds structurels (Le Fond Social Européen fut utilisé pour la formation des salariés).

Pendant toute cette période, la Slovaquie cherche à attirer des capitaux étrangers, mais elle n'est pas la seule à le faire. D'autres pays de l'ancien bloc socialiste le font aussi, or la Slovaquie reste un peu en retard, car son existence comme Etat souverain date seulement de 1994. Pour rattraper le temps perdu, la Slovaquie n'a pas d'autre solution que d'offrir aux investisseurs potentiels, comparativement, les meilleures conditions d'investissement. La solution passe par le contrôle des coûts de main d'oeuvre et notamment par les coûts de protection sociale. Les pouvoirs publics slovaques font leurs choix. Il faut contenir les revendications salariales, ils accordent les avantages fiscaux aux investisseurs et (plus tard dans les années 2000) mobilisent les fonds européens pour favoriser ces implantations.

Ainsi, juste avant son intégration dans l'UE, en 2003, comparativement à ces voisins immédiats, la Pologne (6 434 euros), la République Tchèque (6 130 euros) et la Hongrie (6196 euros), en Slovaquie les salaires sont les plus faibles – 4 945 euros par an, c'est-à-dire seulement 10% environ du salaire annuel du pays où ils sont les plus élevées, (Danemark 44 692 euros). Selon V. Marcus (Marcus, 2006) en 2002, le coût réel du travail en Slovaquie représente seulement 20% du coût moyen européen. La Slovaquie attire donc les investisseurs à la recherche de délocalisations

sans risque dans une zone de proximité culturelle et à fort potentiel de compétitivité (main-d'œuvre qualifiée, situation géopolitique idéale, traditions industrielles anciennes...).

En même temps le taux de chômage slovaque est de 17,2% en 2003, 16,4% en 2005 et va diminuer progressivement, notamment grâce aux investissements étrangers, en 2008 il est de 8,6%. Au début des années 2000, cette situation est aggravée par les disparités régionales. L'Est de la Slovaquie est la région la plus touchée par le chômage, à titre d'exemple, si en 2005 le taux de chômage à Bratislava était de 5,3%, dans la région de Kosice il était de 24,7%, taux le plus élevé du pays. C'est dans ces zones que les entreprises occidentales auront à assurer de multiples fonctions sociales. L'analyse des trois cas étudiés montre que les entreprises ont bénéficié, à des degrés variables, de conditions très favorables, voire privilégiées, pour investir en Slovaquie, et notamment dans les régions en difficulté.

3. Stratégies paternalistes bien venues

A l'origine, les stratégies paternalistes qui intervenaient dans ce qui fut plus tard nommé GRH, avaient pour l'objet la fidélisation des ouvriers, leur formation et implication dans le processus de production et la paix sociale. Depuis, bien que largement complexifiés, ces objectifs n'ont pas changé. Par contre d'autres ont été formulés. Ainsi la question de la qualité, celle du bien être des employés ou encore les problématiques de la diversité, comme introduction de l'éthique ou de la justice organisationnelle (en particulier le partage des avantages sociaux) ont été développées.

Des approches de plus en plus rationalisées ont été développées par des spécialistes et des chercheurs pour trouver les solutions pratiques à des problèmes clairement identifiés.

Parmi ceux-ci, il faut citer:

- pénurie de main-d'œuvre dans certains secteurs et pour certains niveaux de qualification (techniciens, ouvriers qualifiés...), problème du transfert de compétences dans les entreprises dont le salariés sont de plus en plus vieillissants, féminisation avec son cortège de problème de gestion du temps de travail, mobilisation et motivation de salariés pour garantir la performance des entreprises dans un environnement de plus en plus concurrentiel, lutte contre la souffrance au travail et son expression en termes d'absentéisme, violences, harcèlement... La question pratique qui se pose alors n'est pas de savoir quels sont les objectifs de la GRH, mais avec quelles méthodes on peut les atteindre.

La méthode paternaliste repose sur la fidélisation, forte implication et pacification de conflits sociaux qui peuvent mobiliser les salariés. Elle les exclut du processus de prise de décision, elle les réduit à l'expression d'une simple force de travail doté d'outils techniques ou ceux de gestion (dans le cas des cadres). L'entreprise paternaliste véhicule l'image d'une famille soudée productrice d'une identité collective forte, ou la notion « nous » englobe non seulement le salarié mais aussi sa famille, et quand elle opère sur le marché global, la maison-mère, dans le pays d'origine (Allemagne, USA ou Corée du Sud), incarne le patriarche détenteur de pouvoir. Pour être opérationnelle cette approche passe par un ensemble d'actions GRH que nous pouvons observer dans les trois cas analysés.

> *Chez* ***Henkel,*** *on développe une forte culture interne dont l'aspect principal est la diversité (80% des 34 000 employés dans toutes les filiales dans 75 pays sont non-Allemands). Il faut souligner que pour Henkel l'employé est à la fois producteur et consommateur car les produits Henkel qui sont des produits de consommation courante – shampooing, produit de nettoyage, colles etc. Le programme « Diversity cockpit » a pour objectif de montrer que l'entreprise a une capacité d'intégration des salariés de toutes origines, âges et sexes et qu'elle répond aux besoin du monde global. Les profils de carrières proposés*

sont organisés, comme souvent dans les entreprises allemandes où la carrière maison est privilégiée, en circuit interne, ce qui favorise l'acquisition de la culture technique et la fidélisation à l'entreprise. En même temps, l'entreprise s'appuie sur une stratégie d'équilibre vie d'entreprise/vie de famille. Henkel fortifie les employés dans leurs efforts à coordonner la loyauté de carrière et leurs plans pour la vie privée. Par exemple : les enfants d'employés de moins de 3 ans peuvent être pris en charge par l'entreprise si besoin. Le groupe de travail fondé spécialement pour le faire, développe les cibles et les solutions pour sa base allemande appliquées partout dans le monde. Même si las cadres dirigeants sont d'origines multiples (en fonction d'un pays d'implantation) c'est la maison mère an Allemagne qui teste, développe et approuve les stratégies de GRH pour toutes les filiales dans le monde.

Elle opère ainsi un va-et-vient entre les stratégies adaptées dans certains pays dont les exigences culturelles, par exemple dans le domaine de lutte contre le sexisme, sont très élevées (USA) pour les transférer vers les pays ou ces exigences n'ont pas été clairement formulées (Inde). Henkel devient ainsi un diffuseur de culture entrepreneutriale « modèle ».

***US Steel** affiche un slogan qui dit « notre force - nos hommes », la culture entrepreneuriale repose sur la fondation de la fierté d'appartenance à l'entreprise. Historiquement, pour les raisons de développement industriel américain, dont l'aspect essentiel fut absorption de multiples communautés immigrées, la diversité correspond à la culture d'un melting-pot dont l'unité est fondée sur l'appartenance à US Steel, famille de métiers, famille protectrice. Pour souligner le lien avec la maison-mère, les cadres d'entreprise slovaque viennent des USA, et les carrières se font toujours par le passage par la maison-mère. Par contre, l'entreprise affiche une forte implication dans l'environnement local, elle a fondé un Centre de développement local dans la région de Kosice. Cette implication (événements sportifs, culturels, programmes*

de bourses d'études) permet d'intégrer les familles d'employés dans la famille US Steel.

Des trois cas analysés ici, l'entreprise coréenne ***KIA*** *semble la plus paternaliste, au sens traditionnel du terme. L'imprégnation de la culture coréenne fait que les employés sont considérés de manière très directe comme une famille, les cadres comme les représentants du père symbolique, les directeurs comme patriarches locaux etc. La règle d'or de l'entreprise est fondée sur l'obéissance et la surveillance réciproque (58 caméras), sur l'application sans critique des rites de travail qui spécifient jusqu'aux gestes et positions corporelles. Le port des uniformes de couleurs est obligatoire, les pauses gymnastiques également. L'organisation de l'espace par fonction souligne la rigidité exigée des employés. Les rencontres régulières avec les cadres ont pour l'objet de confirmer l'autorité de ces derniers et de forcer la confiance que les employés doivent aux manageurs.*

4. Paternalisme au service d'image de la « responsabilité sociale »

F. Salanié et N. Treich rappellent ***« La responsabilité sociale des entreprises est d'accroître leurs profits », assenait Milton Friedman dans un éditorial du New York Times, en 1970. C'est dire que les débats sur la responsabilité sociale ne datent pas d'hier*** (Salanié & Treich, 2008, p. 183). Néanmoins, depuis les années 90, les entreprises doivent respecter de nouvelles règles qui fondent cet objectif nommé **développement durable**.

Ainsi, comme le notent J. Igalens et M. Joras, par exemple en France, ***depuis 2003, l'article 116 de la loi «nouvelles régulations économiques» (NRE du 15 mai 2001) oblige les 900 sociétés cotées à intégrer dans leurs rapports annuels «la manière dont la société prend en compte les conséquences sociales et environnementales de son activité»*** (Igalens & Joras,

2002). Mais comment définir la notion « de conséquence sociale », pour qui, qui peut interpeller une entreprise en cas d'un irrespect de cette responsabilité, est-ce à elle de le faire ? Les événements récents, (licenciements plus ou moins justifiés, fermetures stratégiques déguisés en faillites etc.) en lien avec la crise économique, montrent que les choses ne sont pas si simples. Selon certains auteurs, la responsabilité sociale couvre quatre domaines bien définis qui recoupent les principales « parties prenantes » en la matière : le monde du travail (les employés), le monde du marché (les clients), la communauté (généralement les communautés avoisinantes), et l'environnement (Beaupré et al., 2008). Cette responsabilité questionne le degré de pouvoir dont elle dispose, pose la question de la légitimité démocratique de ce pouvoir et de son contrôle. Les entreprises s'en saisissent pour des raisons philanthropiques ou opportunistes. Elles l'intègrent dans les stratégies de « R&G», et / ou, dans les stratégies de GRH. Elles le font pour affirmer leur position concurrentielle face aux consommateurs ou concurrents et dans leurs rapports aux partenaires politiques.

Selon les régulations juridiques et les analyses managériales, la responsabilité sociale d'entreprise s'engage à travers un jeu d'acteurs locaux, nationaux ou internationaux et notamment lorsque ce derniers ont accordé à l'entreprise certains avantages économiques ou fiscaux pour favoriser la compétitivité de l'entreprise. Cette obligation de respect est particulièrement importante dans le cas des IDEs qui interviennent à la suite de mise en place de stratégies d'attractivité économique de territoires. Les IDEs doivent apporter une réponse au problème du sous-développement local, à un fort chômage, ou pour faire bénéficier le tissu économique local des nouvelles opportunités économiques. Chaque fois, une triple relation se fonde entre l'investisseur (souvent une multinationale), les acteurs politiques locaux et les salariés. Il est indéniable que le maillon faible dans ce triptyque, ce sont les salariés. Or, A. Touraine (Touraine, 1969) a montré dès années 1960, que l'entreprise est, et a toujours été, au cœur des tensions sociales liées aux écarts entre la notion d'intérêt privé et celui d'ordre public et social.

La recherche d'un compromis n'est pas simple. Elle l'est encore moins, lorsque l'installation d'une entreprise sur un territoire donné résulte d'uns stratégie d'avantages offerts par les acteurs publics dans des pays en transitions et émergents, sans capitaux propres et confrontés à des tensions importantes sur le marché de l'emploi et à fort risque d'explosion politique. Les rapports de forces deviennent, dans ce cas, inévitables. C'est là où intervient l'exigence de la responsabilité sociale. **Aujourd'hui, pour continuer de produire des richesses et des profits pour les propriétaires et actionnaires, l'entreprise « globale » doit se montrer socialement correcte**, il s'agit d'un avantage concurrentiel. L'exigence de responsabilité sociale est formulée en partie dans son intérêt, elle facilite la perpétuation de la logique capitaliste et évite les mises en causes radicales de cette logique.

Ainsi, la responsabilité sociale de l'entreprise qui entre en jeu dans les actions de type GRH est exprimée dans l'application de nombreux critères (Beaupré et al. 2008, p. 89) que l'on peut résumer en trois groupes:

- **structure d'emploi**: effectifs, ancienneté, répartition des employés par groupe d'âge, employés ayant des responsabilités parentales, main d'œuvre extérieure, employés handicapés, femmes employées, employés couverts par des mesures de santé et de sécurité, employés appartenant à des minorités visibles,
- **formes de contrats de travail** ratio entre employés avec contrats à durée déterminée/indéterminée, temps de travail, heures supplémentaires, participants à l'actionnariat de la banque, licenciement, rémunération et avantages sociaux,
- **conditions du travail**: taux de satisfaction des employés, dépenses en formation, accidents en milieu de travail, absentéisme.

Il est relativement facile de satisfaire de « manière formelle » à certains de ces critères pour paraître une entreprise socialement responsable. D'ailleurs, les entreprises que nous analysons plus loin ne s'en privent pas pour communiquer sur leur responsabilité sociale et utilisent cet aspect pour créer une image qui fait partie de leurs stratégies concurrentielles,

notamment sur les nouveaux marchés. En outre, sur le plan strictement analytique, il est aujourd'hui très difficile de faire une distinction entre les stratégies de GRH type néo-paternaliste et les stratégies de « responsabilité sociale ». Nous le montrerons à partir d'exemples choisis pour ce texte.

> *Dans l'ensemble des stratégies développées par* ***Henkel****, la responsabilité sociale de l'entreprise figure à différents niveaux. Premièrement, le programme de diversité culturelle, affirmé dans tous les pays du monde. A titre d'exemple 13,4% de top manageurs sont des femmes. Deuxièmement, comme il s'agit d'une entreprise chimique elle affiche une stratégie d'engagement en faveur de l'environnement. Son slogan commercial est d'ailleurs « Henkel - une marque comme un ami ». Ses engagements s'expriment, entre-autres, à travers les actions en faveur de la santé, l'accès gratuit aux soins, le financement des actions contre le Sida, le dépistage du cancer ou encore la lutte contre le stress au travail. Certaines de ces actions sont développées par les unités de R&D, car Henkel veut être leader dans la chimie non-invasive et non dangereuse pour les humains et l'environnement. Ceci nécessite un contrôle très fort des conditions de production, dont les stratégies de sécurité constituent le noyau dur, et les vecteurs sont une forte implication du personnel et son fort degré de conscience. Ainsi, 75% des employés sont représentés par des syndicats qui collaborent aux actions éducatives et de prévention. Les statistiques internent affichent d'ailleurs une diminution constante des accidents de travail,*

Même si nous pouvons constater un certain écart entre les objectifs affichés et affirmés dans les stratégies de communication, Henkel semble être une entreprise qui réussit assez bien le maillage entre le paternalisme d'hier et la responsabilité sociale d'aujourd'hui. Il s'agit d'un tour de force pour une entreprise dont 70% des capitaux appartiennent toujours à la famille Henkel, et qui emploie 54 000 personnes à travers le monde, dans 75 pays.

> *Pour US Steel, l'engagement de type « responsabilité sociale » semble être beaucoup plus traditionnel et outre les stratégies de*

diversité d'employés (programme Ethics Traffic Light adopté en 2001, intégration des populations Roms), il s'agit pour l'essentiel de mécénat en faveur de l'environnement local. Néanmoins, l'entreprise américaine agit également dans un contexte d'engagement pour l'environnement, elle se veut exemplaire dans le domaine de lutte contre la pollution atmosphérique, elle forme ses employés à la conscience environnementale en affichant un programme « plus grand pollueur = plus grand protecteur ». Elle accorde aussi des nombreuses subventions aux organisations écologistes locales. Le modèle d'engagement de US Steel est importé des USA, il est typiquement paternaliste, il s'articule autour des actions de la Fondation des Œuvres socio-caritatives (US Steel Fondation) dont l'ensemble des moyens correspondaient en 2005 à 200 000 euros. Néanmoins il faut relativiser cet effort vu la valeur du chiffre d'affaires (2,42 milliards d'euros en 2007) et du profit net (340 millions d'euros en 2007) de l'entreprise en Slovaquie.

Les méthodes de paternalisme classique sont bien activées, notamment à travers le repas annuel avec le PDG, invitations à communiquer avec lui comme avec les autres Top manageurs par la messagerie électronique, mise en place d'ateliers de créativité, supports pour le développement de confiance en soi et tout cela, dans une entreprise fortement masculine car 100% de top manageurs sont les hommes.

US Steel est l'exemple d'implantation d'une entreprise à for capital paternaliste dans un environnement très propice pour ces formes d'action. Cette entreprise fut aux USA pionnière dans le domaine de l'engagement social et son fondateur Andrew Carnegie était parmi les premiers auteurs de textes sur la nécessité d'actions **philanthropiques et charitables des entreprises.** Celles-ci constituent justement le cœur de la philosophie paternaliste. Ces multiples actions caritatives ont pour objectif de stabiliser l'environnement immédiat de l'entreprise, garantir une forte mobilisa-

tion de travail et un climat favorable à la production de qualité. En 2008, US Steel a licencié sans s'en trop préoccuper 700 personnes qui occupaient des emplois précaires (contrat type CDD), l'un n'empêche donc pas l'autre.

> *Le cas de **KIA** est encore plus parlant. Au moment de son installation, l'entreprise a cherché à attirer des employés formés, pas nécessairement disponibles sur le marché. Elle a utilisée une stratégie de communication qui portait sur des avantages salariaux qui n'ont pas été suivis de fait. Elle est dirigée par des cadres coréens, selon le modèle du paternalisme asiatique. En vertu de contrats du travail tous les employés slovaques bénéficient d'un temps de formation en Corée du Sud où, pour l'essentiel, ils doivent apprendre la culture de l'obéissance et de la soumission à l'autorité qui constitue le fond anthropologique de la culture du travail en Corée. Ce stage a une importance vitale pour que les salariés slovaques puissent accepter les méthodes de surveillance et de contrôle, de punitions multiples en cas de non respect des règles pratiquées par les cadres coréens en Slovaquie. Comme US Steel, KIA a le sens de la communication et de la responsabilité envers son environnement. Elle communique autour de l'image de la voiture recyclable, elle organise des fêtes culturelles à Zilina, elle développe un programme d'aide aux enfants handicapés et aux jeunes talents. Bref elle se montre impliquée et responsable.*

Il semble que la responsabilité sociale comme élément nouveau dans les stratégies de GRH, dans le trois cas analysés, repose pour l'essentiel sur les programmes de diversité ethnique et de genre, que l'environnement global de leurs activités aurait de toute façon introduits. Il s'agit donc plus d'un effet affichage, de la nécessité de gestion de cette problématique que d'un véritable choix.

D'ailleurs, du point vue de la stratégie de communication, ces programmes, très bien élaborés, sont utilisés comme un argument dans le cadre de négociations avec les autorités locales et dans les stratégies qui doivent attirer les nouveaux employés, clients et collaborateurs y compris

universitaires (cas de Henkel et de US Steel). Comme l'engagement en faveur de l'environnement, les stratégies de diversité constituent aujourd'hui un élément central du politiquement correct.

En conclusion

L'idéologie « nous constituons une seule famille », qui souligne la logique de destin commun (fidélité), de respect de hiérarchie et d'autorité, constitue en soit un élément fondamental de gestion des ressources humaines dans ces entreprises. Elle est activée à degré variable par les trois entreprises analysées et continue aujourd'hui comme hier à légitimer la place des dirigeants, à faire respecter les objectifs de la productivité et de profits définis en termes libéraux et exigés par les actionnaires. Les employés sont invités à apprécier le fait qu'ils ont du travail là où le chômage fait de ravages, que les salaires sont socialement corrects, que l'entreprise se soucie d'eux et de leurs familles. On n'attend d'eux ni participation à la gestion de l'entreprise, ni critique des objectifs fixés et, encore moins, débat sur le système socio-économique dont ils font partie. L'implicite de la relation entre les patrons et les salariés repose sur le bienfait du système capitaliste, productiviste à la recherche de profit maximum dont Weber a déjà énonce la logique. Alors l'entreprise paternaliste ou l'entreprise socialement responsable? **Rien n'a changé, sauf la rhétorique!**

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Organizational Culture in Mergers and Acquisitions

Abstract: Mergers are a very important aspect of corporate growth. But so many mergers fail to achieve their aim. A lot of mergers won't produce value for the acquiring firms. Evidence and surveys have shown that corporate culture is very important for the success of mergers and acquisitions. This evidence also points to the fact that cultural differences are a very important factor that could lead to failures in mergers. Currently there is not much empirical evidence or theory on the importance of cultural differences for the performance of mergers and acquisitions. Though, there is a growing rate of interest in this area.
Key words: organizational culture, mergers and acquisitions, cultural differences, mergers, aqusitions

Introduction

In the last couple of years, there has been a fairly large number of mergers and acquisitions (M&A). A lot of organizations continue to look for growth

strategies that will enable them to remain competitive in a fast changing business landscape through mergers and acquisitions (Chmielecki, 2010). Even though corporate culture is important, very little research has been done on this topic in Finance and Economics. Much more work has been done in Organizational Behavior and different models of corporate culture has been created, but very few has been applied in the context of a mergers and acquisition.

Literature began to pay more attention to corporate culture in the 1980s, when a lot of books talked about the link between corporate culture, behavior of firm and performance. (Example, Deal and Kennedy, 1982 and Peters and Waterman, 1982). So much attention has been paid to this topic since then. Cameron and Quinn (1999) were of the opinion that almost every successful company has a unique, recognizable corporate culture. Corporate culture is the personality of its organization, its shared values, beliefs and behaviors. Corporate culture describes the way we do things here and it represents the implicit and explicit rules of organizational conduct. Culture is generally created by the founder of a firm (Disney for example), and tt usually progresses in different ways that are designed to promote the achievement of the organizational goals e.g. G.E. Nowadays more and more publications are being devoted to positive aspects of culture in management (e.g. Przytula, Rozkwitalska, Chmielecki, Sułkowski, Basinska, 2015).

Cartwright and Cooper opined that mergers will fall under three categories depending on how much culture change and integration is required. The three types of mergers according to them are: collaborative mergers (the success of the merger depends on the ability to blend the two cultures and create a culture that borrows from the two cultures, thereby creating a win/win scenario), extension mergers (open marriages in which dissimilarities in culture between merger partners are received and viewed as insignificant) or redesign mergers (these are traditional marriages and are usually the most popular type of mergers. Here the acquirer is dominant and replaces the culture of the smaller or less successful one, thereby cre-

ating a situation where one partner loses and the other wins). The major insights are the following; Mergers fail majorly because one partner does not agree to or recognize the other partner's perception of the terms of the marriage. In a collaborative merger, the culture changes that are observed to exact more control on the employees will be less welcome than those that are seen to give employees more freedom. An acquirer with a culture of "Role" will be more welcome to a target with a culture of "Power" more than a target with a culture of "task". In a redesign merger, the more the differences, the tougher the integration process will be and the more time the integration process will take.

Previous literature mainly in the field of Organizational Behavior was used by Cameron, DeGraff, Quinn, and Thakor (2006) to describe the "Competing Values Framework". This framework has four quadrants. Each of the quadrant represents a type of corporate culture.

Table 1. Types of corporate culture

collaborate	control
create	compete

Sources: Cameron, DeGraff, Quinn, and Thakor (2006).

A *collaborate–oriented* culture is focused on developing people, building skills, building cohesion through consensus and promoting satisfaction through involvement ("human empowerment, human development and human commitment"). A lot of attention is given to the decentralized making of decisions, teamwork and training and development. A *control–oriented* culture concentrates on perfecting efficiency by executing better processes (cheaper, better, surer). In this type of culture, greater focus is placed on productivity and cost enhancements, efficiency improvement measures, reduction of manufacturing cycle time and risk reduction. A *create–oriented* culture is focused on process, service and product innovation ("innovate,

create and conceive the future"). A lot of focus is placed on creating inventive extensions to a product line, creation of new technology and breakthrough in new processes. A ***compete–oriented*** culture is focused on competitiveness to the utmost ("compete greatly, move very fast and strive to win"). This type of culture is focused on external competitiveness that is weighed by customer satisfaction, sales, market share, shareholder value etc.

The Competing Values framework produces valuable insight. All four quadrants are present in all organizations but only one or two aspects dominate. An organization may be strong in the Create quadrant (e.g. Ideo) while another may excel in the Control quadrant (e.g. Emerson Electric). The quadrants experience tensions and "competing values" between diagonally–opposite quadrants. For example, Compete usually clashes with Collaborate while Create clashes with Control. This occurs because opposing quadrants places great value on contrasting forms of value creation. These tensions exist in each organization and they can help to predict the type of merger that will succeed. If, an organization whose Culture is based on Compete merges with an organization whose culture is based on Create, the "rules of conduct" across the two organizations may vary so much that it could be difficult to bring them back together which will result in the attrition of employees in one organization with a reduction in performance post-merger. In summary, Organizational Behavior literature usually interprets culture in the terms of descriptive categorizations of the behavior of particular cultures, so that culture can be seen from the view of what people believe will create value and the way they believe. Then culture becomes a variable that inspires group and individual behavior, and this influence is above and beyond the effect of explicit contracts (Rozkwitalska, Chmielecki, Przytuła, 2014).

Economics literature began to touch corporate culture about 10 years after Organizational Behavior literature. Kreps (1990) said in a seminal paper that corporate culture behaves like a coordination mechanism in situations that have various equilibria and it is a way of dealing with unfore-

seen circumstances. The model introduced by Kreps focuses on situations where cooperation among the various parties is necessary. Another way of introducing cooperation is through contracts. But there are so many scenarios where formal contracts are expensive due to costs of enforcement, monitoring and bargaining. It could also be infeasible because the actions or states may not be verifiable or it is difficult to enumerate in advance.

According to Cremer (1993), corporate culture is the knowledge shared by a large population of the members of an organization but not by the general populace. He is of the opinion that the more shared knowledge exists in an organization, the stronger the corporate culture. He believes that members of an organization are trustworthy, but are very limited in their ability to receive, process and transmit information.

According to Lazear (1995), corporate culture is preferences or shared beliefs that come up due to an evolutionary process. His model shares the assumption that individuals in a firm have genetic endowments or preferences and that when two individuals meet, each of them produce a descendant with preferences obtained from a mix of the two mates. Senior management can make sure that some preferences will likely survive if it can nourish a specific culture. In practice, internalization and selection are the two ways it can do such.

When a merger or an acquisition fails, the costs are harshly visible. Generally, morale drops/ Combined actions start to fail and major people (the ones you plan to keep) start to exit the organization. But what is actually going on? Why is the system failing suddenly?

A probable cause of the trouble is a clash of culture.

In a culture clash, the primary way of working of the company is so diverse and easily misapprehended that that people feel uneasy and disappointed which will cause defections and demoralizations (Chmielecki, 2012). Productivity drops drastically and no one knows how to stabilize it.

Acquirers have elaborate resources for managing the operational and financial aspects of a deal. They always monitor the result of the deal close-

ly and their executives are accountable for meeting up with targets according to schedule. Merging two different cultures, might seem soft, difficult to measure and impossible to manage directly. Because of this, very few organizations apply the same energy to managing and commandeering integration of cultures the same way that they will do to a normal top notch synergy. No one is held responsible. Senior leaders might find themselves in the disconcerting position of looking at the problem develop without being able to do anything about it.

A company's corporate culture is the shared beliefs, behaviors and values that will show how members of an organization do things. There are three major elements that define the culture of a company. They are:

1) The company's operating model. That is, the governance mechanisms, the accountabilities, structures and the ways of working that determines the blueprint for how work will get done.
2) The important decisions and abilities about how and where to compete which is defined by the strategy of the company.
3) The behavioral norms that are shown by everyone ranging from the executives to the lowest employees.

What does this mean for the merging of two companies?

If everyone acted mainly on the basis of logical calculations that is the behavioral model that is preferred by economists, mergers might be effective based on how good their economic foundation is. Participants in mergers are effective based on how good their economic underpinnings her. Though all participants in a merger are human and are driven by their individual personalities and their shared culture. Cultural influences have the capability to be broad and far reaching:

Table 2.Elements affected by culture in mergers and aquisitions

Elements affected by culture	Results
Decision-making style (E.g.: top-down contrasted with consensus)	Efficient integration requires fast decision-making. Various decision-making styles can lead to slow taking of decisions, failure to implement decisions or failure to make decisions.
Leadership style (E.g.: consultative or dictatorial, diffuse or clear)	Any shift in the style of leadership can produce turnover among employees who oppose the change. This is very true for top talent, who are usually the most mobile employees. The loss of top notch talent can quickly cripple value in an integration by draining intellectual capital and market contacts.
The ability to change (this is the willingness to risk new things, compared with meeting current goals and with focus on maintaining the current state)	There will be a disinclination to implement new strategies. Disinclination to work through the unavoidable difficulties that occur as a result of creating a new company.
How people work together (E.g.: based on formal structure and the definition of roles or based on relationships that are informal)	Merged companies will create interfaces between functions that will come from each of the companies, or new functions that will blend people from the legacy companies. If the legacy companies'cultural assumptions are unstable, then handoffs and processes may dissolve gradually with each company's employees becoming frustrated by the failure of their colleagues to identify or understand how work should be done.
Beliefs on the issue of personal "success" (E.g.: organizations that are focused on team work or on individual "celebrities," or where people ascend through connections with their seniors)	Again, these differences could lead to cracks in getting work done. If people whose notion of "success" places great emphasis on individual performance merge with people who believe they have to achieve goals as a team, the scenario that results is often one of lack of support for getting the job done and personal dislike.

Source: own elaboration based on Taneja, M., & Saxena, N. (2014) Mergers and Acquisitions with a reference to Ethical, Social and Human Resource. *Journal of Business and Management (IOSR-JBM*)**, Volume 16, Issue 3, pp. 69–72.**

Culture is a concept that is subject to change (Sułkowski, 2002). It is a set of influences that people cannot explain precisely or totally. Due diligence before a merger will fish out things that can be measured with a focus on finances. Assessment tools and cultural surveys can be used to measure culture, but these can take so much time to complete. The period of deal-making usually starts the luxury of an extensive effort to test soft variables. Even if any culture assessment is undergone during due diligence, it is very difficult to imagine that a merger or joint venture is aborted due to the fact that due diligence showed that the culture of the two companies were incompatible. In most cases, culture hardly stops a proposed merger, it is the duty of the people that are overseeing the deal to prevent culture from ruining their goals. The most commonly used method to managing issues pertaining to culture is to create a set of appetizing cultural attributes (an exemplary set is decisive, innovative, team-oriented, customer focused, respectful of others and entrepreneurial) and then to implore employees to take up these attributes in their behavior daily. Organizations are full of coffee mugs, posters, mouse pads, screen savers and other items that serve to remind their employees of these attributes. But this particular method is not supported by the "success" stories of many. The attributes are usually universal in nature and it will be a struggle for the employees to unite select ways driven by a culture that get things done in the organization and the broad principles that are easy to agree with.

One of the major characteristics of integration after a merger is the pressure of time. So many tasks have to be quickly completed. That kind of environment will not offer quality time for a detailed examination of culture or a culture change project over a wide range of time. The possibility of achieving goals in the organization is quite doubtful at this period. It is suggested that there should be a more concentrated approach. This approach should be based on pinpointing the major point of high risks in the creation of the merged company and working with all the employees to bring down the way culture will increase these risks.

The major risks change in every merger and they need to be pinpointed case by case. Then a list of risks that occur the most can be selected as a point of beginning for more detailed analysis. These integration risks include: establishing the fact that the interfaces that affect value most (In the chain of supply) between the two companies work very effectively. Establishing a joint approach to making decisions that will achieve the right decision making and speed.

Establishing an internal brand that is valueable to the employees of this newly formed company should be formulated in a way that is appealing to all the employees of the two companies. This will differ according to whether the merger is a joint venture on one hand or a merger between equals or the sheer integration of one company with another. In a situation where things are not equal, the culture and brand of the acquirer is expected to dominate. This culture should be presented to the employees of the acquired company in a way that they will value it. This is very true for cases where the acquiring company wants to retain the acquired employees in a hostile takeover. When two equals are merging, the best approach is to look towards the creation of a new culture. Understanding of the compensation program in each company and taking steps to incorporate them in a way that the employees will see them as beneficial to their interests. An intensive program with objectives that are clearly stated should be used to address the integration of cultures.

Summary

So many times, culture is treated as a soft topic that shouldn't be focused on. When this happens, the senior executives ignore the issue in these cases. This should be avoided by linking cultural program to significant results in business.

It is quite enticing for organizations to drive strategic growth through mergers and acquisitions. Anyone who has undergone or studied the pro-

cess of mergers & acquisitions will tell you that the journey to meeting up with financial expectations is not smooth and that there are quite a large number of things that could go wrong. Organizational culture is one of the most overlooked factors that could lead to the failure of a M&A.

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Coaching Expatriate Managers

Abstract: The motives for assigning a manager overseas are numerous. The responsibilities of these managers are: infiltrating new markets, supervising effective rapid growth of the company, technology transfer, management of cooperative partnership, conveying organizational values and norms, and building global communication ability. The process of acquiring the host country culture is very complicated and multifaceted. The paper addresses aspects of coaching expatriate managers.
Key words: Cross-cultural coaching, acculturation, expatriate managers

In the last few years, globally assigned jobs in international organizations have witnessed a massive shoot up (Chmielecki, 2009).

The expansion of the international economy, subsidiary companies and other businesses, as well as a rise in intergovernmental and nongovernmental establishments has effectively multiplied the total number of expatriates (Chmielecki, 2012).

As a result, expatriate directed change has become a vital part of human resource management which is not just for subsidiary corporations, but also global companies (Osman-Gani & Tan, 2005), governments and other establishments.

The effective output or accomplishment of expatriates solely relies on a number of factors, one of which is the capability of acquainting themselves with the way of life in the host country (Przytuła, et. al. 2015).

A group of researchers (Shin, Morgeson, and Campion, 2007) state that there is a rock hard backing in the expatriate journals for the principled presumption of expatriates adapting to the new customs of the surrounding by revamping and adjusting themselves to merge into the host country's customary beliefs and way of life. Statistical analysis indicates that the modification of expatriates is a crucial predictor of accomplishments (Bhaskar-Shrinivas, Harrison, Shaffer, & Luk, 2005) which provide identical backing.

The reason why most people choose to work overseas is because it affords them the priceless opportunity to set themselves apart from their contemporaries and also assists in creating talents or abilities that will be of great value either to their present or prospective employers. The thing about working overseas is that it educates people on how to deal with ambiguity and modern conflicts. With the recent diversity and several cultures taking over the work scene, acquiring a new language and building intercultural conversation skills overseas, come in handy for managers when they go back to their home country (Rozkwitalska, Chmielecki, and Przytuła, 2014).

Expatriates' intercultural efficiencies now bear great significance (Zakaria, 2000; Mendenhall &Oddou, 1985). Nevertheless, in the ever changing, distinct international environment, the expatriate always performs various roles usually depicted as a traveler, a foreigner, a tight rope walker, and even a refugee (McKenna & Richardson, 2002).

Indisputably, expatriates are crucial actors in the international economy, playing the role of 'human link in global trade' (Ward, Bochner, and Furnham 2001, p. 168).

Shortcomings in internationally assigned jobs

Though, internationally assigned jobs are seen as the major elements for MNCs, countless expatriate managers have failed in the international organization (Rahim, 1983; Bennet et al., 2000).

- The result (that is, success or failure) of expatriate appointed jobs is based on their early departure to their home country. Nevertheless, internationally assigned jobs may be termed as a failed attempt for subsequent reasons:
- Deferred productiveness and commencement time,
- Interruption of the co-existence between the expatriate and citizens of the host country,
- Dent to the image of the corporation,
- Misplaced priorities (Bennet et al., 2000).

Foreign assigned jobs fail mostly because expatriate:

- May lack the needed charismatic skills for intercultural communication,
- May not possess the technical know-how,
- May not be propelled to work abroad (Bhagat&Prien, 1996; Tung, 1981),
- May fail to converse well with the host country employees,
- May lack the ability to pass on managerial skills to the host country,
- May fail to acquaint self with total features of the host custom (Caligiuri et al., 2001; Rahim, 1983).

The problem of adopting and acquainting themselves with physical and cultural divergence in the new environment does not only affect expatriates but their families as well.

Acculturation

It is not so easy helping expatriate managers accomplish a stress free acculturation. There is no final point as to which one could be confirmed as 'acculturated'.

Researchers (Mendenhall et al., 2002) resolve that there is a significant body of research on the selection, coaching and development of expatriates. Yet, the difficulty of finding the operative way of elevating expatriate efficiency and fulfillment is irreplaceable (Earley and Peterson, 2004).

Table 1. Suggestions for Expatriate Development

Author	Suggestions
Tung (1982) – intercultural coaching for expatriates should comprise of 1. Geographical, accommodation, climatic, and school information 2. Presentation of indigenous culture, customs and values 3. Cultural adoption coaching 4. Language coaching 5. Coaching for flexibility of orientation 6. Knowledge and experience Oddou (1991) – expatriate coaching and support should entail 1. Language coaching 2. Enough time off to get ready for the change 3. Effective test clarification 4. Dependable time to time prospects between the international and local site administration teams 5. Starting regular conversations with the expatriates 6. Allocating mentors 7. Creation of social interest groups for families of expatriates. After examination of intercultural coaching in European organization, Brewster and Pickard (1994) agreed that coaching should change expatriates 1. Cultural awareness and its impact, 2. The intelligence to live and be successful in a strange culture, 3. Ability to comprehend and deal with emotional problems. Zakaria (200)] advised a new intercultural coaching style, which consists of two types: 1. Experienced coaching to spur influence and behavioral reactions, which forms the foundation of intercultural efficiency skills, and as well improve the mentality; 2. Intellectual coaching to spur intelligence reactions, particularly cultural consciousness and interpersonal talents and the improvement of sociocultural adoption. Petranek (2004) recommends a "four C approach" for international human resource growth: 1. Cooperation (association), 2. Collaboration (cooperation), 3. Communication (conversations), 4. Culture (norms and values).	

Source: Wei-Wen, Chang (2005) Expatriate Training in International Nongovernmental Organizations: A Model for Research. *Human Resource Development Review*, **December, 4; 440, pp. 450.**

Coaching compared with training and mentoring

Corporations are aware of the advantages of a stress-free acculturation and try to increase the chances of a successful temporary residence by selecting the right people and giving them the right coaching opportunities.

One of these is counseling, helping expatriate managers cope with the problem of a temporary move.

Mentors usually transfer their personal and professional abilities, personal experience and cognizance to their mentee (Clutterbuck and Megginson, 1999). Apparently, there is much benefit in being mentored by someone with personal experience to cite. That is the reason why senior executives in companies play a significant role in acculturation coaching (Harvey, Buckley, Novicevic and Weise, 1999).

Nonetheless, there are lots of restrictions. For instance, what worked for the mentor might not work for the mentee because:

- Both are in a separate world and therefore, the context of their experiences is different from each other.
- The mentor and the protégée both have different leadership and personality models.

Moreover, support as this usually comes from afar.

Expert training represents an interdisciplinary approach. It focuses on the improvement of

well-being, accomplishments and professional growth as well as making individual and organizational change easier [Grant and Cavanagh, 2004]. The course of coaching is well enacted in many countries. It is growing a global profile. International Coach Federation (ICF), a global association for expert training, founded in 1995, is today, a leading world organization, recording over 14,000 members. The organization is committed to promoting the training profession by devising high professional excellence, providing independent qualification, and developing a network of credited trainers (www.coachfederation.org).

However, there are several other organizations operating worldwide:

- International Coaching Community,
- European Coaching Institute,
- European Mentoring and Coaching Council,
- International Association of Coaches,
- Association for Professional Executive Coaching and Supervision,
- International Consortium of Coaching in Organizations,
- Professional Coaches and Mentors Association,
- Worldwide Association of Business Coaches,
- American Coaching Association,
- Association for Coaching and others.

The main notions of coaching are:

- Assisting,
- Cooperative and equalitarian co-existence between coach and client,
- Attention to the development of the client via an individualized, client-based process (Grant, 2003).

Coaching exists in intercultural contexts. Rosinski (2003) came up with a training process that emphasizes influencing cultural divergence at the individual, corporate and national level.

Over the years, the use of professional coaches by big corporations has grown immensely (Wales, 2003).

Executive training is composed of several services and specialties:

- Anger management and stress control,
- Presentation ability,
- Leadership,
- Technical planning,
- Team building.

There is a couple of definitions of executive coaching, one of which is 'assisting relationship established between a client endowed with managerial power and accountability in an organization and a consultant who uses

a wide variety of behavioral styles and methods to help the client to attain a mutually recognized set of goals' (Kilburg, 2000, 142).

That is to say, the training process is a systematic, purposeful process, that aims to make sustained change easier, by nurturing the progressive self-directed learning and personal development of the executive (Grant, 2003).

The main role of coaching is challenging and motivating clients to reflect on optional views and try new methods. Seriously thinking, planning and action are vital characteristics of coaching styles. The role of a coach is to motivate clients to get out of their distressed work scene to determine their thinking patterns and the impact of those styles within their significant surroundings. Intellectual view plays a major role in training. It is worth noting that in the expatriate surrounding the client is enveloped by people whose intellectual patterns are possibly going to differ much. In coaching, cooperative setting of goals and action are very important. Coaches give support and motivate the client to expand existing talents and abilities. The performance of any coaching style solely relies on the personality and expert competencies of the coach (Anderson & Kampa-Kokesch, 2001). Selecting a coach is therefore very important, particularly in an intercultural setting. Obviously, coaches ought to possess a high level of competence in order perform efficiently. According to Chapman, Best and Casteren (2003, p. 272) the compulsory characteristics for an 'able coach' are:

- Interpersonal abilities,
- Communication abilities,
- Self -management;
- Training experience (e.g. goal-setting, planning etc.);
- Measure of experience;
- Technical abilities.

But, for the coach who works with expatriates, should possess a few additional traits:

- A recognition and respect of the client and the host country culture,
- Self-consciousness in relation to the coach's own cultural history,

- Personal experience of cultural adoption and adjustments,
- Intimation with theory, study and practice in intercultural psychology, conversation and administration.

The use of "cultural maps" and dimensions by coaches during their sessions and discussions is a welcomed idea. The best-known writers on this subject are Hofstede (2001), Trompenaars and Hampden-Turner (1998), Inglehart and Baker 2000; Schwartz 1999; Smith, Peterson, and Schwartz (2002).

Although there has been a cause for arguments between researchers on whether the use of maps is really valid, for example, see Trompenaars & Hampden-Turner (1997); Hofstede (1996, 2002); McSweeney (2002), and their impact on administrative practice, that includes the intimation and coaching of expatriates (Bing, 2004).

Take note that ignoring significant details of the results of such magnitude across cultural diversities can lead to failure. Osland, Bird, Delano, and Jacob (2000) believe that cultural divergences are a good place to start, where managers can discover cultural counterintuitive and develop complicated explanations of the behaviors they notice in a strange culture.

Additional crucial views of acculturation efficiency and the work of coach are:

- Expatriate managers' own cultural background (Stening and Hammer, 1992);
- Cultural factors of the coach;
- Age and gender.

The limitations of coaching

Although, over time coaching is gaining more recognition and it's shooting up business wise, there are still a number of limitations to be looked into:

- Some managers have no need for a coach (Laske, 1999),

- Some managers don't answer to coaching,
- The client may begin to depend on the coach (inhibiting acculturation),
- Expatriate may not respond well to coaching in the early stages of their sojourn due to stress they may be experiencing at this time.
- Because many of these expatriate assignments are carried out in developing countries, there is no assurance that qualified coaches will be willingly available in the host country
- High-quality executive coaching can be very costly.

Conclusions

Acculturation is an energetic, dynamic and total process. It influences an individual's effective behavioral and intellectual domains interactively and is quite often changeable.

A stress free acculturation is one of the most crucial factors that pave the way for success in international assignments. Coaching enhances formation between optional cultural intimation.

Expert coaching is highly action-based, an approach that assists clients to achieve meaningful goals. Expert coaches who have vast knowledge and experience in intercultural psychology, administration and communication should be capable of making a solid contribution towards improving the accomplishments and personal fulfillment of contemporary expatriates.

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Management Students' Expectations towards Organizational Leaders. Polish Case in the Context of other CEE Countries

Abstract: In this article the author, after the presentation of some theoretical assumptions, presents the management students' opinions about their expectations towards organizational leaders. The author attempts to determine the similarities and differences in respondents' expectations related to their gender, different level of studies – bachelor, master and postgraduate, and stage of life. The results show that these factors have an impact on individual expectations towards leaders' features and style of behavior. The data obtained is also correlated with author's previous studies in this domain conducted by using different methods of research in groups of students from 12 countries. The author also compares the results of his research to other international studies of future managers'

expectations (students of management) towards organizational leaders, which according to their knowledge and impression are a guarantee of success in their cultural environment.
Key words: organizational leaders, management students, international study

Introduction

This text is then the last of a list of articles in which the author has presented different perspectives of expectations towards organizational leaders related to social and economic categories of respondents (Haromszeki, 2016, pp. 119–128, Haromszeki, 2014a, pp. 81–101; Haromszeki, 2014b, pp. 107–120). As mentioned previously, expectations towards leaders are a result shaped during the process of socialization and learning, the conviction that there is a set of qualifications and competences predestining to playing different roles in groups and organizations (Kożusznik, 2005, p. 117; Lord, Foti and DeVader, 1984; Hall, Workman, Marchioro, 1998; Zaccaro, Foti, Kenny, 1991; Kets de Vries, 2008; Kouzes, Posner, 2010, p. 21).

The main goal of the article is a presentation of ideal types of leadership, the exact features and behavior of leaders expected by the students of management at different levels – bachelor, master and postgraduate (HRM). In different studies (for example: Eagly, Karau, 1991) researchers prove that gender is one of the most important factors which has an impact on the style of leadership, therefore another goal of these studies is to verify the role of gender in a leadership relationship.

The method used was the questionnaire interview method (PAPI). The results of the study verified previously conducted studies and analyses during different individual and group tasks – simulations, role playing, case studies analyses and discussions with students from 12 European countries. Expectations of Polish respondents (students of management) were compared with preferred features and behavior of effectual organizational leader in chosen CEE countries.

Basic terms

According to my own definition a leadership relationship is a relationship based on superordinate with subordinates (or co-workers, depending on the particular type of organizational leadership), aimed at achieving goals – a vision, dreams, plans and values – based on respect and the trust of the qualifications of the leaders, and often with the fascination of them, rational or irrational commitment to the co-created vision of development (Haromszeki, 2010, p. 40). A leader is a person who gains followers, people who call him/her a leader. This chosen person could be a formal manager existing on different levels and areas of managements or co-workers who work in the same positions in organizations (Haromszeki, 2014c, pp. 155–156).

It is important that expectations towards leaders are a visualization of different perceived, intuitive or empathic features, attitudes, beliefs, skills and behavior.

As mentioned in previous articles, the process of creating human expectations towards others is described by researches for example in the Theory of leadership categorization (Haromszeki, 2012, pp. 158–167). According to this theory people have their own concepts of optimal behavior of leaders in normal and specific situations influencing others based on the perception schemes of leadership styles. There is a so-called perception of leadership. In this process, humans create prototypes, store them in the memory and use this in a specific social context. Effectual leaders are people, who present characteristics of category which compares to the expectations of a specific situation (Kożusznik, 2005, p. 117).

Important questions are also related to the fact that the categories created and stored by humans are shaped differently according to varies expectations towards male and female during the process of socialization. These gender differences in expectations towards leaders could be the result of psychosomatic construct or normative systems existing in any given society. Members of society expect that the male will work in mana-

gerial positions. The explanation of this phenomenon could be the theory of gender roles, which show up in early childhood and are reinforced by the economic and social processes, which differ from social expectations related to cultural circumstances. A conviction that males are predestined to work in higher positions than females could be an effect of the perception of leadership as an activity oriented task instead of requiring social skills (Eagly, Karau, 1991). Therefore, one of the most important questions seems to be the relationship between shaping young people according to the gender roles theory and their expectations towards model features and behavior of an effectual organizational leader.

Research methods and results of the study

Main objective

The main objective and most important part of the study was to determine the students' opinions about the desired characteristics of modern organizational leaders.

Research problems

The main research problem of this study was the similarities and differences in different levels of management students' expectations towards organizational leaders.

Additionally, there are also studies of different expectations towards organizational leaders in several countries in the CEE.

General research questions

What are the expectations (characteristics and behavior) of bachelor studies students towards organizational leaders?

What are the expectations (characteristics and behavior) of master studies students towards organizational leaders?

What are the expectations (characteristics and behavior) of postgraduate studies (HRM) students towards organizational leaders?

Research methods

The study was conducted in Poland during workshops with students of management. The method used was the questionnaire interview method (PAPI). This was prepared by author and consisted of 29 statements of effectual leaders' features, attitudes and behavior. The selection of the statements in the questionnaire was the result of critical analysis of theories and previously conducted research in the leadership domain. This tool was previously used to examine employees in the three sectors of the Polish economy.

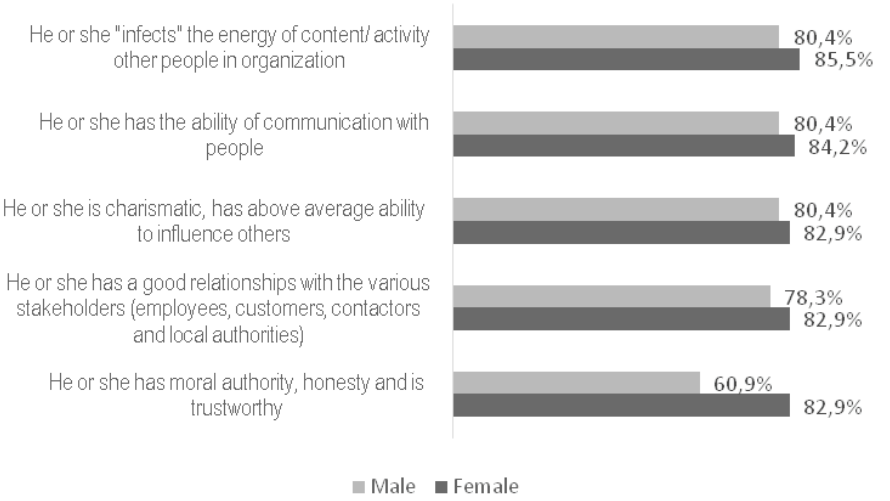
Research sample

The research sample consists of 259 students of management. 122 of them there were students of bachelor program (76 women and 46 men). 111 respondents were graduate (master) students (74 female and 37 male). The questionnaire interviews were also conducted with 26 female students of HRM postgraduate program.

Results of the study

Most respondents (male and female) in the group of bachelor students decided that a successful leader would be a person who: "infects" the energy of the content/activity to other people in an organization. Other very important features were the ability of good communication skills with people and charisma (above average ability to influence others) (Graph 1).

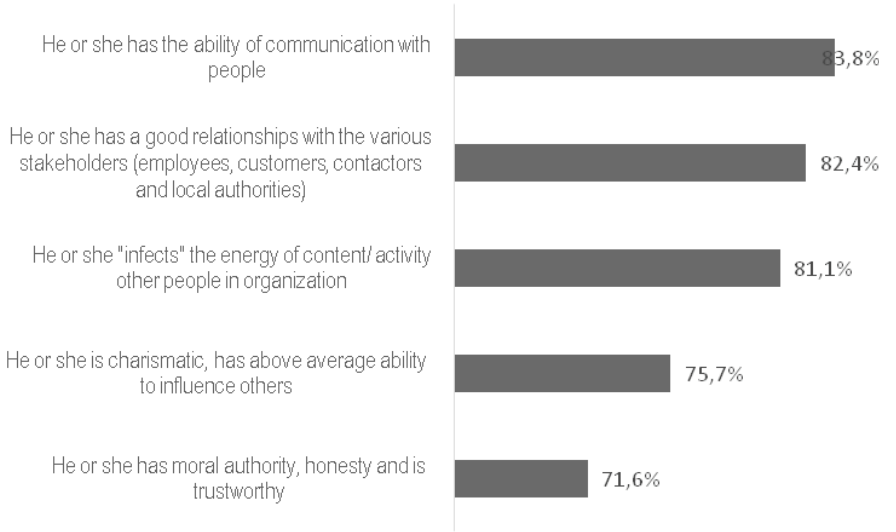
Graph 1. Expectations towards leaders – bachelor studies students



Source: own study.

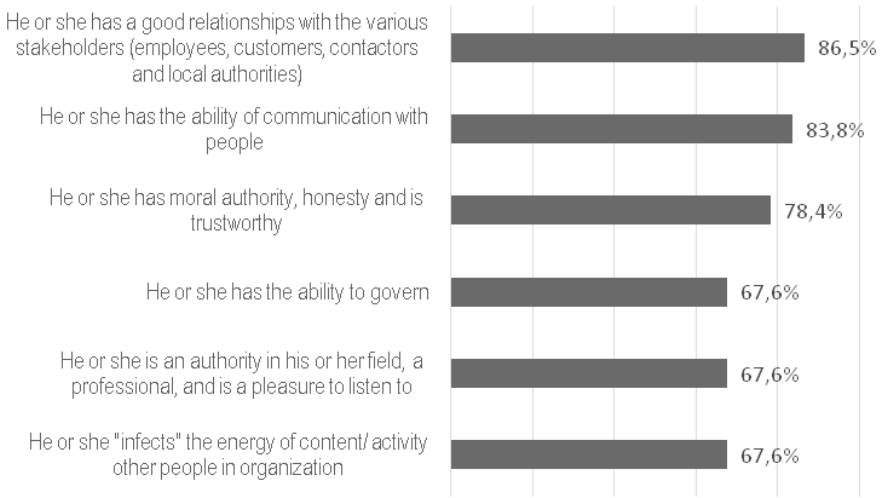
Male and female respondents in the group of master students present a different list of most expected features and behavior from organizational leaders. Women think that successful leaders should have, above all, the ability of communication with people. Whereas men prefer good relationships with different stakeholders. Other answers show that males choose the more pragmatic and females the more emotional approach to the leadership relationships (Graph 2).

Graph 2. Expectations towards leaders – female master degree students



Source: own study.

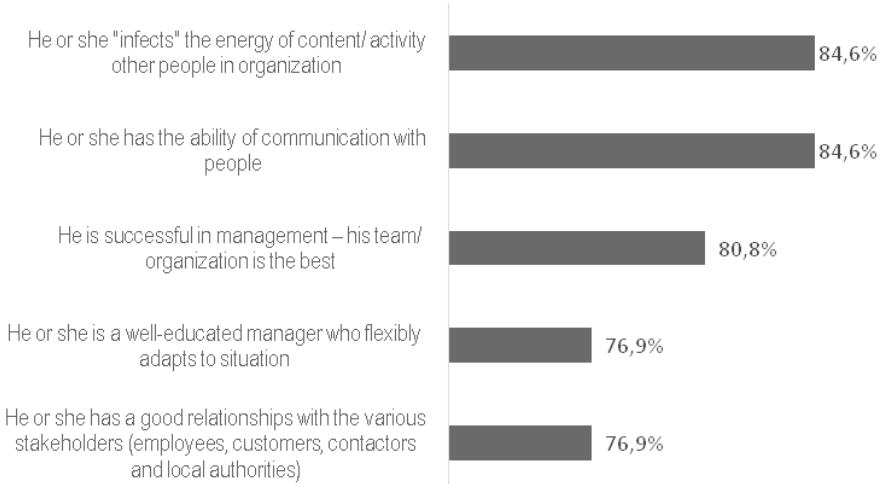
Graph 3. Expectations towards leaders – male master degree students



Source: own study.

The Postgraduate students in Human Resources Management (only females were featured in this edition) chose the two most important features and behavior (84,6%) similarly like the respondents in the group of bachelor students. Giving examples of activities, which are attractive enough to copy their behavior and having above average communication abilities and skills are, according to respondents in this category, the key factors in creating a good leadership relationship. The other most popular answers in this group of respondents relate to their stage of life (private and professional experience). The more experienced respondents think that effectual leaders should be also successful, well-educated and pragmatic managers, who build good relationships with different stakeholders. Students of management faculty in first two levels of higher education answered differently than postgraduate students who did not answered "he or she is a moral authority". Their approach to morality (honesty, trustworthiness) is similar to the respondents from the public and private sectors of the Polish economy (Haromszeki, 2014a), who also decided that these characteristics are not the most important elements of a successful leadership relationship.

Graph 4. Expectations towards leaders – students of HRM postgraduate studies (females)



Source: own study.

As presented before in my previous text (Haromszeki, 2016, pp. 119–128) the least expected elements of leadership relationships in the category of bachelor students, there are features and behavior characteristic for Polish managers which, according to results of different studies, have not changed for years (Mączyński, Wyspiański, 2011, pp. 7–18; Koopman, Maczynski, Den Hartog, Witkowski and 48 European co-authors, 2001, pp. 7–22). There is a lack of strategic thinking, reluctance to rational risk-taking and lack of the need for informal relationships building and the need for power. Master and HRM postgraduate studies students also chose the same two features: the lack of strategic thinking, reluctance to rational risk-taking, admitting above all that, this is not a leader who uses people, applies penalties and dismisses employees, even when necessary.

Critical analysis of the results and comparison with previous studies[1]

According to previous studies (Haromszeki, 2014c) management faculty students listed features desired from leaders, which are:

- charisma,
- effectual impact on others based on their psychological characteristics,
- responsibility for their actions and the activities of the team /organization,
- ease of communicating with people based on oratorical skills,
- ability to deal with any situation.

1. Own observations and analysis of activities during workshops, case studies, simulations and role playing in groups Polish and foreign (Spanish, Portugal, French, German, Italian, Czech, Slovak, Hungarian, Ukrainian, Russian, Turkish) Erasmus Program students. International studies of expectation towards leaders conducted in CEE countries.

It is important to state that the participants of the presented study (about 500 students of management who could be tomorrow's leaders or managers) answered – a leader thanks to his charisma and oratorical skills, efficiently convinces people of their ideas, using a variety of tactics to influence them and motivating tools. In addition, an effective leader is a person who when interacting with employees, is remembered in a way that ensures their image is invoked in the future of the context of the next task. It is also important that an effective leader binds people together for a long time, thanks to a coordinated vision which takes into account the role of each employee involved in each activity. An effective leader, though judged by potential supporters mainly in a rational way, induces a state of long-term emotional involvement related to these subordinates/coworkers. European Erasmus students attending the University of Economics in Wrocław have expectations similar to Polish students' towards organizational leaders. Polish and foreign respondents also admitted that there is a real problem to meet people to collect all the characteristics in an existing economic reality.

An interesting benchmark for analyzed representatives of the different levels of management studies (bachelor, master and postgraduate) is the expectations of CEE countries management students towards organizational leaders (Čater, Lang, 2011). Analyzing the outcomes of international studies some similarities and differences to expectations presented by Polish student of management were found. In the Czech Republic and Romania the most important expectations towards organizational leaders is to be an effective negotiator (intelligent and always well informed). In The Czech Republic, Slovakia and Romania team oriented leadership was preferred. Charismatic leadership was joint first in the Czech Republic and Romania.

There are also differences in expectations between chosen CEE countries (Čater, Lang R, 2011). According to Czech respondents organizational leaders apart from being negotiators: should be inspirational, diplomatic and boost morale, decisive, communicative, trustworthy, interested in temporal events and act logically. They should also be dynamic which means

highly involved, energetic and enthused, visionary and a team integrator. As presented in previous texts (e.g. Haromszeki, 2014)– compared with middle managers from the Czech Republic, several East European countries e. g. Hungary, Poland and Slovenia of the GLOBE project in 2004, Czech Students gave less emphasis on team-oriented and participative leadership behavior. Romanians future managers, like Czechs, admitted that an effective leader should be, besides being a negotiator: diplomatic, intelligent, communicative, administratively skilled, good coordinator, inspirational, able to motivate, trustworthy, decisive, informed, and a dependable team builder. Slovaks are definitely more people oriented than the other nations from the research sample. According to their expectations the most effective and worthy leaders should possess such characteristics as: kindness and consideration towards others, the ability to unify people, diplomacy, being visionary and inspirational, administratively competent, with personal integrity, performance oriented and decisive, they should think long-term and be strongly performance oriented through empowering team-work and team-spirit, should empower decentralization, establish informal relations and not be autocratic in an organizational environment. They should encourage their subordinates to take the initiative and sustain participation of team members in decision-making as well as pragmatic and open relationships in teams.

Conclusion

Management students have clearly defined expectations towards organizational leaders. Bachelor and Master students admit that the most important features which create a leadership relationship are styles of shaping reality based on personality traits. Postgraduate students expect other skills learnt during formal education and practical experience. Their expectations are similar to those presented in previous studies conducted in the

three sectors of the Polish economy. Experienced workers of public, private and NGOs appreciate more professionalism and experience than is expected by students – to impact people by inspiring and giving them positive examples of conduct. Young respondents – future managers from other CEE countries present lists of features (skills and knowledge) and styles of management which are a guarantee of success in their cultural circumstances. Especially Czech and Romanian students have similar expectations to Polish students, for example charisma, inspiration and good communication skills useful in building relationships with different stakeholders.

The results of perceptions of organizational leaders confirm an ideal or practical dimension of social expectations in this regard related with professional and life experience. Bachelor students appreciated above all the ability and skills in inspiring people and increasing their level of energetic approach and commitment. It was important for them to be good communicators and charismatic (understood as being above average in the ability to influence others). They prove their approach to this issue in different activities (role playing, case studies, simulations and discussions) during workshops. Master students expect from leaders good communication abilities and skills which help build good, long lasting relationships with various stakeholders. They presented a common declarations approach to leadership relationships during preparing and presenting projects in this domain. This was different to what was observed in group of bachelor students. Students of master program of management, presented similarities, but have some other expectations towards organizational leaders. Females in master students category expect energy in presenting model roles, charisma and moral authority. Males in the master students category look for organizational leaders who are moral authorities, with the ability to govern and show professionalism in the chosen domain. Postgraduate students, who unusually were all female in 2015/1016, start the list of expected features and behavior the same like bachelor student. They chose the ability of showing patterns of behavior implementing energy and good

communications skills. Other characteristics of effectual leaders depend on the difference in life and professional experience between HRM specialists and managers (postgraduate students) and the mostly unemployed young students of bachelor studies. Participant of HRM postgraduate studies besides the above presented features value success in management, education helpful to be flexible in adapting to all situations and establish good relationships with various stakeholders. The Czech and Romanian students admitted that an effectual leader should be charismatic, good negotiator, inspirational, diplomatic and presents team oriented leadership. Their expectations in aspects of influencing others and using autocratic style of leadership are similar to the Polish students and employees of the three sectors of the Polish economy. The Slovaks presented a totally different approach to leadership relationship, and are colloquially treated as a "carbon copy" of the Czechs. Their ideal organizational leaders should be a team player, who is considered toward others and has the ability to unify people. Their proposition is closely related to the model of leader or even a manager presented in literature in this domain, who is more a coordinator than charismatic, values the role of their co-workers and influences others according to build on the foundation of natural abilities and/or previous skills learnt in the style of leadership.

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Thinking Styles and Intercultural Competencies

Abstract: The purpose of the present study was to demonstrate specific strategies to deconstruct dichotomous, hierarchical, and linear thinking styles and to develop holistic thinking. Developing holistic thinking is the foundation of increasing intercultural competencies for students, faculty, managers, and CEOs. Holistic thinking style allows us to view the world from both Western (linear) and Eastern (non-linear) perspectives. Participants were 35 students (23 American and 12 South Korean students) in an intercultural competence course at a State College in the US. The study found that it is possible for Westerns to increase non-linearity (holistic thinking) by completing specific repetitious reflective writing on a regular basis without censoring. Limitations of the study were the small sample size (N=35) and the short duration (3 months).
Key words: intercultural competence, invisible barriers (e.g., in-group favoritism, asymmetric perception, conventional thinking styles), holistic thinking, uncensored reflective writing, multiple identities and their intersections

Introduction

As our global community expands it is essential for innovated managers, educators, and researchers to increase their intercultural competencies to best serve their students, institutions or organizations in the 21st century. The global community is interdependent, interconnected, dynamic, and complex with diverse values and beliefs which at times contradict or conflict one another. Szkudlarek, Mcnett, Romani, and Lane (2013) interviewed seven prominent leaders in cross-cultural management education from Australia, Canada, France, Turkey, and the US. They concluded traditional pedagogies do not address increasingly complex realities which require students be cross-culturally competent, view the world both from Western (linear) and Eastern (no-linear) perspectives, and think holistically. Some suggested ideas by these leaders were increasing experiential activities in the classrooms, shift from the content emphasis to the process emphasis, shift from conceptual learning to transformative learning, shift from an educator defined culturally sensitive application of management to culturally sensitive application of management defined by students (Burke & Rau, 2010).

Datar, Garvin and Cullen (2010) and Ghemawat (2011) also indicated the need for pedagogical improvement, especially in multicultural and intercultural competences of management education. Bhawuk and Brislin (2000) and Early, Ang, and Tan (2006) discussed the inability to teach intercultural competence training program as a result of educators' ingrained traditional pedagogy deliberation formats (e.g., lectures on the history and socioeconomic information of the other culture). Egan and Bendick (2008) also discussed educators' inability to teach multicultural competence courses; educators in multicultural management courses who lectured on the dangers of stereotyping but their course materials were filled with stereotyping. However, these educators did not identify their inconsistencies which indicated that conceptual understanding of pedagogical improvement is

not sufficient enough to implement it. Understanding is a prerequisite for change but change requires well planned specific steps and enough time to undo ingrained habit (traditional pedagogy) and to build a new habit. The new habit becomes an ingrained habit through repetition and rehearsal which develop its own rhythm and ritual to become an ingrained habit, fluent application of the improved pedagogy (Sennett, 2012).

Fernandez (2011), President and CEO of Association to Advance Collegiate Schools of Business International, expressed his concern on preparedness of faculty to teach global skills development. The preparedness of faculty requires asking faculty to abandon or modify their ingrained habit of teaching to improve their pedagogies. The process of abandoning or modifying the ingrained habit is a challenging task as demonstrated by Bhawuk and Brislin (2000), Early, Ang, and Tan (2006), and Egan and Bendrick (2008). They noticed a need for improved pedagogies long before the development of globalization. Egan and Bendrick (2008) proposed improving both multicultural management and diversity course and traditional (domestic) diversity management course in order to combine both as one united cultural competence course.

For the merger to materialize multicultural management courses need to broaden the concept of culture beyond "static, homogeneous national-level cultures" (Egan and Bendick, 2008, p. 391) and traditional diversity management courses need to critically examine efficacy of their concept of diversity on cross-cultural settings and innovate strategies to implement their concept of diversity in intercultural situations. This theoretical paper requires both parties to transcend inappropriate conventional Western thinking (dichotomous, hierarchical, and linear) in order to develop the best possible courses for intercultural and multicultural competences. Learning from social psychology research findings on in-group favoritism, asymmetric perception, attribution error, inappropriate generalizations may assist educators to cooperate with each other to innovate what is best for students (Jun, 2010).

Another proposal by Mendenhall, Arnardottir, Oddou, and Burke (2013) was applying principles of cognitive–behavioral therapy to develop cross cultural competencies in management education. They pointed out some important ingredients of intercultural competence: (1) the individual needs to experience changes at the cognitive, behavioral, and affective level, (2) the process of intercultural competency is non-linear which is a foreign concept from a Western perspective, (3) examination of one's assumptions and thought patterns is a must and this requires reflective and introspective abilities of students. As suggested cognitive-behavior therapy is "an umbrella term that houses a wide variety of approaches to personal change that rely on an integration of cognitive and behavioral change techniques" (Mendenhall, 2013, p. 438). However, principles of the cognitive-behavior therapy do not include an affect component.

The fundamental assumption of cognitive-behavioral therapy is cognitive restructuring alone changes our thinking and changing our thinking changes our behavior (Corey, 2005; Dattilio, 2001; Dobson & Block, 1988). According to cognitive- behavioral perspective we can come to a conclusion that our assumption is irrational through logical examination. This then leads to a change in our behavior. For example, one of my clients said, "everybody hates me." I asked, "Everyone? Will you name them for me?" The client named 5 and she paused. I asked, "Is five everyone?" The client laughed. She noticed "everyone" was not **"**five". She was no longer in despair after identifying her cognitive distortion. Her behavior changed. Cognition, affect, and behavior are interconnected from a whole person perspective. However, cognitive-behavioral therapy focuses on specific thoughts and/or assumptions and specific behavior. Mendenhall et al. state, "Thus in order to develop any type of cross-cultural competency, it is necessary that individuals experience change at the cognitive, affective, and behavioral levels" (Mendenhall, 2014, p. 437). I agree with the statement but it does not represent a cognitive-behavioral therapeutic perspective.

Posadas (2014) proposed a new management theory, converlogical (conversational/dialogical) management, which is the fusion of management by objectives and the theory of communicative action to better serve global challenges. According to Posadas one of the weaknesses of management by objective was it reinforced the traditional organizational culture in its top down communication model which emphasized control rather than creativity (Litoiu, 2010). Posadas infused the theory of communicative action with the management by objective to make one effective management theory that values all employees and making dialectical decisions through dialogical conversations among all parties in an organization. Posadas' assumption was that it would foster interdependence between and among employees which would lead to trust. The converlogical theory covers several suggested ideas by seven prominent leaders in the cross-cultural management education (Szkudlarek, et al., 2013). However, empirical evidence is needed prior to developing a pedagogy based on the theory.

Empirically based studies were conducted by Mor, Morris, and Joh (2013) conducted to investigate the effectiveness of the metacognitive strategies on intercultural and multicultural competencies. Participants for five studies were American MBA male students with mean age 27. They were assigned to multinational learning group of 5–6 students (2 American, 1 European, and 2 from other cultures like Asia, Africa, Middle East, or South America) upon arrival. Participants spent the first year working in teams and they were evaluated by 305 international students from 45 nationalities starting 2 months after arrival. They were asked to report by online survey on a regular basis about their experiences in multicultural environment and their cultural metacognition was assessed by using a 6-item scale on (1) cultural awareness, (2) adjustment during intercultural interactions, and (3) planning before intercultural interactions.

One of the five studies was finding out the effects of cultural perspective taking, which was one of the metacognitive strategies, on intercultural collaboration and cooperation. For the study Mo et al. used Ang's and Van

Dyne's (2008) definition of cultural metacognition that was "an individual's level of conscious cultural awareness and executive processing during cross-cultural interactions" (Ang and Van Dyne, 2008, p. 454). They used cultural perspective taking definition by Lee, Adir, and Seo [2011]: It was "how another person's cultural background may affect their response to a situation" (Lee, Adir and Seo, 2011, p. 455). Their hypothesis was cultural perspective taking would promote intercultural collaboration and cooperation. Total 107 American adults (81,3 % Caucasian, 7,5% Asian, 6,5% African American, 3,7% Hispanic, 9% Native American, and 51% female, 28,1% college students, 70,1% working) were recruited via Mechanical Turk for a study on problem solving. Participants were randomly assigned to experimental and control group. Participants were asked to read a mixed motive conflict scenario and asked to read the prompt about their role and objectives. Participants in the experimental group were asked to think about their counterpart's culture before making their decision. The results indicated a cultural perspective taking increased intercultural and multicultural competences: It promoted cooperation ($P<.05$) and increased relational orientation toward the other. This study is important because it not only provided empirical evidence for the effectiveness of the cultural perspective taking on improving intercultural competence but also verified some essentials in the literature for pedagogical improvement. Some essential pedagogical improvements incorporated were working in teams with culturally different students for a whole year, being evaluated by them on a regular basis, and focusing on the process. These pedagogical changes led to experiential and transformative learning. The study needs to be replicated with managers as participants.

Another empirically based study by Ljubica, Dulcic, and Aust (2016) attempted to create a pedagogically complex model by linking individual and organizational cultural competences as a step to multicultural competence. The authors used the integrated cultural competence model to assess multicultural organization development which was achieved through

interaction between individual and organization cultural competence and organizational progress towards multicultural adaptation. The study was done in the Republic of Croatia with 146 expatriate managers. The survey was conducted between May and September of 2014 and the questionnaires were written in English to minimize language bias. The results demonstrated a positive correlation between managerial individual cultural competence and organizational cultural competence. The organizational multicultural competence was reflected in how organization supported individual competencies in its organizational policies, procedures, and implementations. The results also confirmed the importance of analyzing from a complex model: relations between individual cultural competence, organizational cultural competence, and intercultural experience outside of work along with the manager's individual cultural competence enhanced the manager's ability to contribute to organizational cultural competence.

The common theme of the studies reviewed is that there is a need to improve existing pedagogies (from simple to complex) to increase intercultural and multicultural competencies of students in order for them to successfully cope with challenges of rapidly changing global community. Most attempts to provide more complex pedagogical models were theories which lacked empirical evidence. Most models which provided empirical evidence did not critically examine barriers for successful implementation of their findings. For example, most researchers agree that the process of cross-cultural competence development is non-linear (Lloyd & Hartel, 2010; Pless, Maak, & Stahl, 2011; Szkudlarek, Mcnett, Romani, & Lane, 2013) but failed to provide specific strategies to transition from the linear processing (Western) to non-linear (non-Western) processing.

As stated in the above review of the literature the fundamental barriers to implementation of non-traditional pedagogies are Western linearity, "us vs. them" (dichotomous), and hierarchical mentality. It is extremely challenging to transcend these barriers because they have been embedded in American psyche through socialization (Singer & Kimbles, 2004). Chil-

dren as young as 5 years old show they not only have learned to be loyal to their in-groups but also have learned to dislike other children who do not conform to the norms of their in-groups (Abrams, Rutland, & Cameron 2004; Nesdale & Brown, 2004; Heiphetz, Spelke, & Banaji, 2013). In other words, behavioral indication of in-group favoritism is intergroup discrimination. Meta-analysis on in-groups and out-groups indicates that people have a tendency to favor in-groups (Robbins & Krueger, 2005; Bruckmuller & Abele, 2010; Hegarty & Bruckmuller, 2013). Attribution error, social projection, and asymmetric perception are examples of in-group favoritism. Attribution error theory postulates "positive behaviors as the internal traits of the in-group and negative behaviors as the internal traits of the outgroup" (Jun, 2010, p. 45) while social projection theory postulates that an individual assumes his/her/zir "perception (sample size one, N=1) is the representation of many (N=1=many)" or all (Jun, 2010, p. 45). Asymmetric perception is a tendency to praise oneself higher than others and to perceive other's biases without being unable to perceive the same biases within self (Pronin, Gilovich, & Ross, 2004). Pronin et al. reviewed the literature on differential perceptions of self vs. others from 1949 to 2004 (for 55 years). All reviewed studies indicated participants rated they were more objective and less biased than others.

Other barriers to intercultural competencies are implicit values and beliefs individuals learned through systemic privilege and oppression which result in internalized privilege and oppression. Both dominant and nondominant groups perpetuate the appropriate social norms and standards without conscious awareness since conditioning starts before individuals are able to apply their own critical reasons skills. When dominant groups perpetuate their own standards and norms, it is often due to their internalized privilege as a result of belonging to privileged groups. When nondominant groups perpetuate the dominant group's norms and standards, it is because they have been socialized to value the dominant group's norms and standards over their nondominant group norms and standards. Fur-

thermore, privilege and oppression are perceived differently by an individual. Privilege is often invisible to privilege holders who are unaware of the fact that the dominant group's norms are socially constructed for their benefit while those norms discriminate against non-privilege holders. Oppression is very visible to those who are oppressed. "Oppression refers to systematic constrains on groups and is structural... We cannot eliminate this structural oppression by getting rid of the rules or making some new laws, because oppressions are systematically reproduced in major economic, political, and cultural institutions (Young, 2000, pp. 36–37).

Jackson, Barth, Powell, and Lochman's (2006) research depicted the impact of internalized privilege and oppression on children. They found that children of color rated White children higher as leaders even when there were fewer White children in class compared to Black children. Black children were not rated as leaders even when there were more Black children in a class unless their teacher was also Black. White children exerted their power just by being White even when there were fewer in number. The Black children's behavior was an example of internalized oppression while White children's behavior was an example of internalized privilege. Repetitious exposures to systemic privilege and oppression throughout development lead to two dramatically different internalized beliefs about self, one of an agent and the other of a victim. These are learned implicitly and understanding complex relationship between them in relation to multiple identities (race, sex, class, sexual orientation, disability/impairment, religious affiliation, age, region, language, etc.) and their intersections require holistic thinking and appropriate dichotomous, hierarchical, and linear thinking.

Intercultural competencies require both types of thinking, conventional Western styles (e.g., linear) and holistic non-Western (e.g., nonlinear) style. As cited above the process of intercultural and multicultural competences is non-linear. It also often includes non-dichotomous and non-hierarchical thinking. Conventional Western thinking is hierarchical, dichotomous, and linear and is deeply ingrained in dominant US culture through socialization

(Jun, 2010). This creates an invisible barrier for a paradigm shift in thinking. American Psychological Association (APA) guidelines for multicultural competencies state psychologists commit to cultural awareness and knowledge of self and others (APA, 2008, p. 9). However, various research findings indicate that some psychologists do not follow the APA guidelines of multicultural competencies. It might have been due to unconscious biases (e.g., conventional thinking styles, ethnocentrism, social projections, inappropriate generalization, etc.) which are ingrained through socialization and are invisible to psychologists. One of the educators interviewed by Szkudlarek, et al. (2013) says,

> One of the basic premises of the Yin and Yang approach is that elements of everything are embodied in any one particular culture....The salience of given a given dimension depends upon the circumstances. Viewed in this context, it is possible to embody both the yes and they into one system. Similarly, it is possible for nonlinear and linear thinking to coexist (Szkudlarek et al., 2013, p. 483) ,

The other educator says, "You try to talk about holistic thinking with Western students, and they have a lot of trouble with it" (Szkudlarek et al., 2013, p. 483). Understanding intercultural competencies require us to be non-linear. We need to examine whether our thinking style is able to process non-linearly. Faculty preparedness for intercultural and multicultural competence must start from paradigm shifts in thinking (from conventional to holistic) and learning (from conceptual to transformative). The first step to paradigm shift in thinking is accessing our own thinking styles. In order to access our own thinking styles we need to collect data on our thinking style. We need to record our intrapersonal communication (inner dialogue) for at least 7 to 10 days without judgment. Tallying recorded data on the basis of four thinking styles (dichotomous, hierarchical, linear, and holistic) give us access to our own thinking style (Jun, 2010, pp. 27–44). Knowing our thinking styles is necessary but not sufficient to produce changes in our thinking styles. We need to develop specific strategies to change or

modify our thinking styles to learn a nonlinear thinking style. Then we need to practice diligently. Sennett (2012) describes in detail the process of developing skills. The first stage is ingraining a habit by repetition and "The rhythm of building up skill can take a long time to produce results….about 10 000 hours are required to develop mastery….this works out roughly four hours a day of practice for five or six years… Just putting in hours will not ensure that you become" transformed (Sennett, 2012, p. 201).

The purpose of the present study was to demonstrate that it is possible for Westerns to increase non-linearity (holistic thinking) by completing specific repetitious reflective writing without censoring on a regular basis. The first hypothesis of the study was repetitive practice of uncensored reflective and expressive writing on one's identities and their intersections increases self-knowledge. The second hypothesis was self-knowledge increases intercultural competencies. The third hypothesis was uncensored reflective and expressive writing on multiple identities and their intersections increases (a) paradigm shift in thinking (from conventional to holistic) and (b) paradigm shift in learning (from conceptual to transformative) which are essential for intercultural competencies.

Methods

This 9 week longitudinal study was conducted in spring of 2016 at a West Coast State college in the US. Participants were 35 undergraduate students in intercultural competence course [23 American students (9 female and 14 male) and 12 Korean students (9 female and 3 male)]. The definition for intercultural study was understanding and desire to learn about the other culture by Odag, Wallin, and Kedziot (2016). It was measured by each student's self-report. All participants assessed their thinking styles, systemic privilege/oppression and internalized privilege/oppression, their multiple identities and their intersections in their description of identity construc-

tion ("who am I?") in the 1st week (before learning) and in the 9th week (after learning) of the quarter. Their initial assessments (before learning) were collected immediately after completion the assessments. They were put into a large manila envelope, stapled, and kept by the professor until week 9 of the quarter. All participants were required to complete written uncensored reflective and expressive writing (assignments) prior to class to learn the origin of their values and beliefs on a particular topic (e.g., racism, classism) throughout the quarter. These assignments were answering specific questions written in first person from each chapter of their textbook, ***Social Justice, Multicultural Counseling, and Practice: Beyond a conventional approach*** by Jun (see Appendix A for sample questions). All Korean students who arrived from Korea 3 days before the quarter had an option of writing in their preferred language since most of them struggled with writing in English. Throughout the quarter, with the participant present the professor checked to see that the assignment was complete without reading the content. This was an attempt to provide a safe environment for students to write without censoring. They were encouraged to be honest with themselves. They participated in the Journal workshop which emphasized a way to access information in a person's unconscious by writing without censoring and that thinking about writing is different from actually writing (Progoff, 1992). Participants submitted assignments at least once a week and sometimes twice a week. The uncensored writing started on the first week and ended on the 9th week. The professor taught each corresponding chapter after students' completion of their uncensored written assignments. At the end of the quarter the participants were asked to describe their identity construction again; they were asked to describe "who am I?" Their initial description of "who am I?" was returned to tem when they completed their final description. A description comparison form was given to each participant was asked to fill out the form and to submit it to the faculty anonymously (see Appendix B). Anonymity was designed to avoid social desirability and allow participants to respond without censoring.

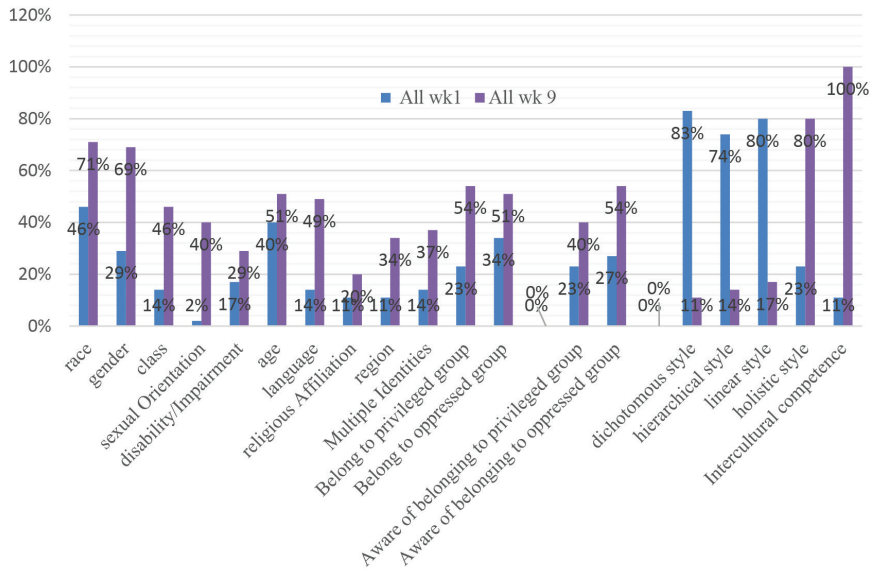
The form had three parts and participants were asked to read the week 1 description of who they were to complete the form for the week 1 before they read the week 9 description and complete for the week 9 for both part A and B. Part A was putting check marks on the concepts or ideas of their identities (e.g., race, gender, class, sexual orientation, disability/impairment, age, religious affiliation, region, language, etc.), intercultural competence, and writing without censoring. Part B was listing intersecting identities, belonging to privileged or oppressed groups, and awareness of belonging to privilege or to oppressed groups. Part C was response to two questions. This took place in the classroom in week 9 to make sure that everyone completed the form at the same time and everyone had the chance to ask for clarification on the form. The completed comparison forms were collected for data analysis at the end of their course completion and the results were shown during the last day of class in week 10.

Results and Conclusion

Graphs 1 through 3 show the effects that repetitive practice of uncensored reflective and expressive writing on their self- knowledge. All 3 Graphs [Graph 1 = all participants (Koreans and Americans), Graph 2=Koreans, and Graph 3= Americans] are comparisons between the 1st week and the 9th week. In each graph, Y axis is the percentage of change and X axis is categories of multiple identities, their intersections, awareness of oppressed/privileged group memberships, thinking styles, and intercultural competence. All three graphs show a substantial increase in awareness of their multiple identities, holistic thinking, and intercultural competence while a substantial decrease in dichotomous, hierarchical, and linear thinking. The first hypothesis of the study was repetitive practice of uncensored reflective and expressive writing on one's identities and their intersections increases self- knowledge. The first hypothesis was confirmed. Graph 1

shows that every identity category (e.g., race, gender, etc.), its intersections, and awareness of group memberships in relation to oppression and privilege increased from week 1 to week 9.

Graph 1. Changes in Self-Knowledge for All (Korean and American) Students



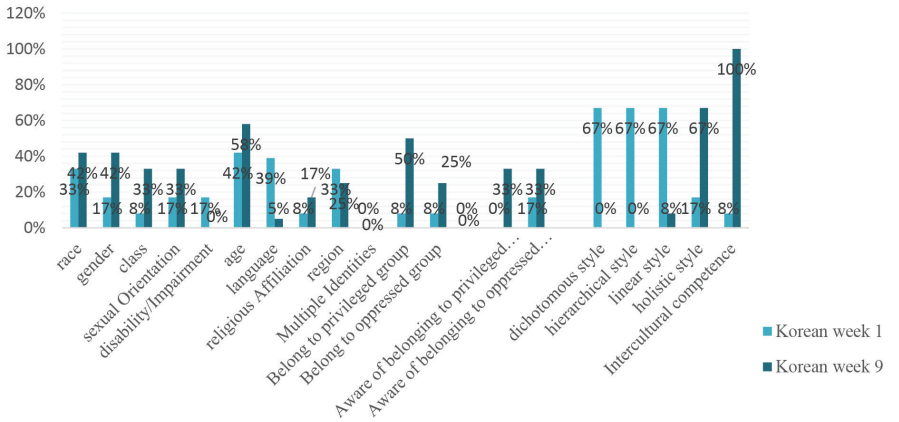
Source: own study.

For each category, Y axis is the percentage of change before (week 1) and after (week 9) completing the course and X axis is categories of multiple identities (race, gender, class, sexual orientation, disability/impairment, age, language, religion, regions), their intersections, awareness of belonging to oppressed/privileged groups, thinking styles (dichotomous, hierarchical, linear, and holistic), and intercultural competence.

The second hypothesis was self-knowledge increases intercultural competencies. The second hypothesis was also confirmed. Graph 1 shows the percentage of change in intercultural competence increased from 11% (1st week) to 100% (9th week).

Graph 2 was analysis of only Korean participants. It showed that Korean students' initial percentages for identities related to language and region were higher (39% and 33% respectively) than that of week 9 (5% and 25% respectively). It is important to notice the impact of intercultural contexts on shifting identities and its consequences on sense of self and intercultural competence, although the differences did not show up in all student analysis (See graph 1). Korean students had not experienced extreme difficulty due to the lack of English proficiency in week 1 of the quarter. A substantial decrease in the percentage (5%) in week 9 represented extreme challenges with academic work in English. In terms of identity relating to region a few Korean students reported they experienced racial discrimination outside of the campus. They did not equate this to racial identity but equated it to region. The graph showed that Korean students did not respond to "belonging to privileged group" in week 1 because of the difficulty of comprehending the concept.

Graph 2. Changes in Self-Knowledge for Korean Students from Week 1 to Week 9

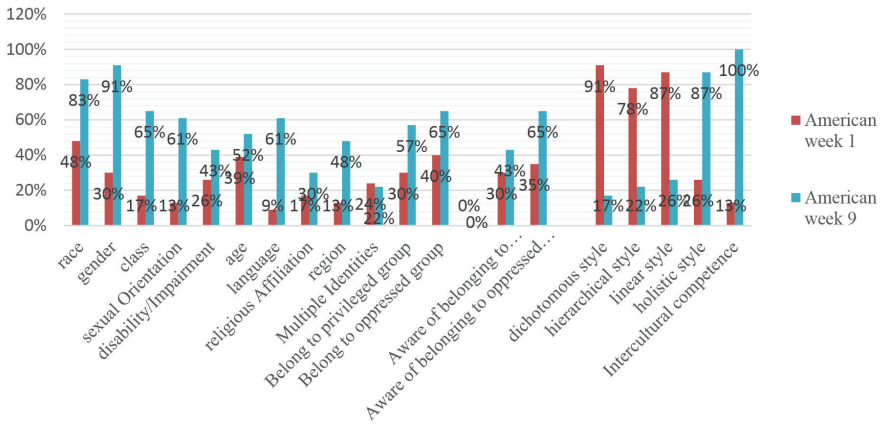


Source: own study.

For each category, Y axis is the percentage of change before (week 1) and after (week 9) completing the course and X axis is categories of multiple identities (race, gender, class, sexual orientation, disability/impairment, age, language, religion, regions), their intersections, awareness of belonging to oppressed/privileged groups, thinking styles (dichotomous, hierarchical, linear, and holistic), and intercultural competence.

Graph 3 shows analysis of only American participants. Graph 3 shows that every identity category (e.g., race, gender, etc.), its intersections, and awareness of group memberships in relation to oppression and privilege increased from week 1 to week 9.

Graph 3. Changes in Self-Knowledge for American Students from Week 1 to Week 9



Source: own study.

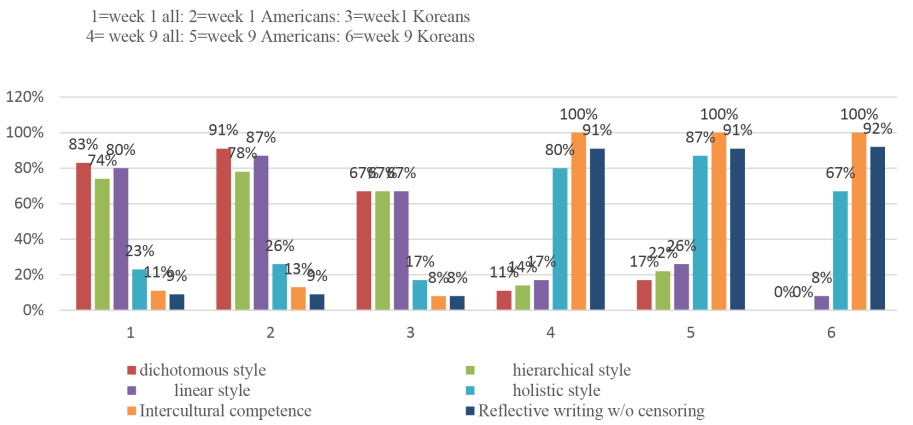
For each category, Y axis is the percentage of change before (week 1) and after (week 9) completing the course and X axis is categories of multiple identities (race, gender, class, sexual orientation, disability/impairment, age, language, religion, regions), their intersections, awareness of belonging to oppressed/privileged groups, thinking styles (dichotomous, hierarchical, linear, and holistic), and intercultural competence.

Graph 4 shows comparisons between week 1 and week 9 on thinking styles, intercultural competence, and reflective writing without censoring. The third hypothesis of the study was uncensored reflective and expressive writing on thinking styles and multiple identities and their intersections increases (a) paradigm shift in thinking (from conventional to holistic) and (b) paradigm shift in learning (from conceptual to transformative). Graph 4 shows that hypothesis 3 (a) was confirmed. It shows a substantial decrease in conventional thinking (hierarchical and dichotomous) and an increase in holistic thinking for both American and Korean participants as they increased writing without censoring. This results shows complex pedagogies can be developed on the basis of holistic thinking which examines issues from a multidimensional and multilayered perspective. One of

the reasons for traditional pedagogies' inability to address an increasingly complex reality is they are based on conventional thinking styles (dichotomous, hierarchical, and linear) which simplify complex reality.

The author chose not to distribute the questionnaire on paradigm shift in learning (transformative learning) at the end of the quarter due to unexpected emotional reactions of both Korean and American students around the upcoming departure of Korean students. The Korean students had to leave the US on the third day of final's week and both Korean and American students were not ready to end their relationship.

Graph 4. Shift in thinking (from conventional to holistic) & Intercultural competence



Source: own study.

For each category, Y axis is the percentage change and X axis is categories of thinking styles (dichotomous, hierarchical, linear, and holistic), intercultural competence, and reflective writing without censoring by the groups (1= all students in week1; 2=American students in week1; 3=Korean students in week1; 4=all students in week 9; 5=American students in week 9; 6=Korean students in week 9).

Chi-square analyses (see tables 1-3) indicated statistical significance for increase in holistic thinking (p<.00001), reflective writing without censoring (p<.00001), and intercultural competence (p<.00001) from week 1 to week 9.

Table 1. Comparisons of all students' holistic thinking between week 1 and week 9

All	Holistic thinking, yes	Holistic thinking, no	Marginal Row Totals
Week 1	8 (18) [5.56]	27 (17) [5.88]	35
Week9	28 (18) [5.56]	7 (17) [5.88]	35
Marginal Column Totals	36	34	70 (Grand Total)

Source: own study.

The chi-square statistic is 22.8758. The p-value is .000002. This result is significant at p < .00001.

Table 2. Comparisons of all students' reflective writing without censoring between week 1 and week 9

All	Reflective writing w/o censoring(yes)	Reflective writing w/o censoring(no)	Marginal Row Totals
Week 1	3 (17.5) [12.01]	32 (17.5) [12.01]	35
Week 9	32 (17.5) [12.01]	3 (17.5) [12.01]	35
Marginal Column Totals	35	35	70 (Grand Total)

Source: own study.

The chi-square statistic is 48.0571. The p-value is .00001. This result is significant at p < .00001.

Table 3. Comparisons of all students' intercultural competence between week 1 and week 9

All	Intercultural competence (yes)	Intercultural competence(no)	Marginal Row Totals
Week 1	4 19.5) [12.32]	31 (15.5) [15.5]	35
Week 9	35 (19.5) [12.32]	0 (15.5) [15.5]	35
Marginal Column Totals	39	31	70 (Grand Total)

Source: own study.

The chi-square statistic is 55.641. The *p*-value is 00001. The result is significant at $p < .00001$.

The present study demonstrated specific strategies to deconstruct dichotomous, hierarchical, and linear thinking styles and to develop holistic thinking. Developing holistic thinking is the foundation of increasing intercultural competencies for all (e.g., students, faculty, managers, and CEOs). It provides us to view the world from both linearity (Western) and non-linearity (Eastern). The strengths of the study were (a) participants were in the same course, intercultural competence and (b) engaged in experiential learning activities on a weekly basis (e.g., writing without censoring, in-depth course content processing, community based learning projects, creative projects as small groups who were partnered for a whole quarter). (c) Students defined themselves through self-reflection based essays that asked the question, "who am I?". (d) they assessed their own changes in their multiple identities, thinking styles, their relationship to systemic privilege and oppression and internalized privilege and oppression, and intercultural competencies by comparing the 1st (before) and the 9th (after) week descriptions at the end of the quarter. Some participants reported that comparing the two descriptions was transformative because they actually witnessed their growth in self-knowledge and self-awareness in the process.

One of the limitations was a sample size being too small (N=35) and the duration (3 months) being too short. Future studies need to include a larger

sample with a longer duration to examine the effectiveness of uncensored writing on increasing holistic thinking which is essential for intercultural competencies. Future studies should also include learning intercultural competencies through transformative learning. Conceptual understanding of intercultural competencies is necessary but not sufficient. "Due to deep-rooted emotional attachment to in-group favoritism, deconstructing inappropriate hierarchical, dichotomous, and linear thinking must focus on understanding the affective transformative process as well as the rational transformative process" [Jun H., 2010, p. 264]. We may communicate our implicit attitude on intercultural competences. Affective transformative learning involves experiencing a deep structural change in our feelings and actions and is essential for us to transcend our implicit biases.

The main contribution of the study was demonstrating specific strategies to deconstructing dichotomous, hierarchical, and linear thinking styles and how to develop holistic thinking. Developing holistic thinking is the foundation of increasing intercultural competencies for students, faculty, managers, and CEOs. The other contribution was demonstrating that uncensored reflective and expressive writing on a regular basis to answer specific questions around our beliefs and values give access to our ingrained values and beliefs.

The process of acknowledging our ingrained values and beliefs without judgment leads to self-understanding and self-acceptance as we are. Many students who engaged in regular practice of reflective and expressive writing without censoring since 2009 reported accepting themselves allowed them to be more accepting of others. In turn, it increased their intercultural competencies. If educators, leaders, managers, employees, students, politicians, CEOs, and researchers incorporate this model to increase their own and their organizations' or institutions' intercultural competencies, it is possible to resolve inter and intra-cultural, organizational, institutional, political issues and conflicts with respect, trust, and cooperation.

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Appendix A

Concrete Strategies

Inappropriate Dichotomous Thinking and Intrapersonal Communication

The purpose of these activities is to gain conscious awareness of how you think and how your thinking style affects your interpersonal communication. It is important that you do not judge, censor, or minimize your inner dialogue (intrapersonal communication).

Reflection-based Learning Activities

Record your inner dialogue (intrapersonal communication) on a daily basis for at least a week or 10 days and then do the following.

1) Examine whether you used an inappropriate dichotomous thinking style and what happened as a result.
2) If you used an inappropriate dichotomous thinking style, do you recall the first time you were exposed to it?
3) Did your parents, siblings, and/or school teachers inappropriate dichotomous thinking while you were growing up? How did this shape your intrapersonal communication?
4) Close your eyes for 5 min while breathing in and out slowly and evenly. Reflect on your answers to the previous questions. Open your eyes and write down your relationship to the inappropriate dichotomous thinking style.
5) Think of one incident where you were frustrated with a client, boss, or friend. What were your assumptions? What did you expect? Was your frustration related to inappropriate dichotomous thinking? If so, explain.
6) Estimate the percentage of inappropriate dichotomous thinking in your inner dialogue each day. [Jun, 2010, p. 34]

Appendix B

Examination of Identity Descriptions

1. Check one which represents you most accurately.

   1) __Korean student ___American student

   2) __Female __Male __Trans

   3) __First year __sophomore __Junior __senior

2. (a) Read "Who am I?" you wrote at the beginning of the quarter (week 1) and check words or concepts you used to describe yourself for part A, list as instructed for part B, and describe for part C.

   (b) After completion of (a), read your second description of "Who am I?" you wrote on Monday (at the end of the quarter) and follow the same instructions as (a) for week 9.

Concepts or Ideas	Beginning of the Quarter (week 1)	End of the Quarter (week 9)
Multiple Identities	Check	
race		
gender		
class		
sexual Orientation		
disability/Impairment		
age		
language		
religious Affiliation		
region		
Thinking styles		
dichotomous style		
hierarchical style		
linear style		
holistic style		
Intercultural competence		

Reflective writing w/o censoring		
Multiple Identities and their intersections	List intersecting identities	List intersection identities
Belong to privileged group	List # of groups	List # of groups
Belong to oppressed group	List # of groups	List # of groups
Aware of belonging to privilege group	List group name(s)	List group name(s)
Aware of belonging to oppressed group	List group name(s)	List group name(s)

C. Essays

3. State similarities and differences between your first and last descriptions.
4. Describe your learning from comparing your identity descriptions.

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Masculinity vs Femininity in Polish and Ukrainian Organisational Cultures

Abstract: One of the five cultural dimensions suggested by G. Hofstede, the dimension of masculinity and femininity, is very controversial. Defining cultures as feminine and masculine results in two issues. In the first, the content one, masculine cultures are characterised by "hard", instrumental values, whereas feminine cultures by "soft" values whose core is the quality of interpersonal relations. In feminine cultures gender differences disappear, however, with the increase in the masculinisation of culture, the differences in the range of gender values grow. The article is of cognitive character. It shows the results of the research concerning the values and basic objectives in the range of dimensions of masculinity and femininity carried out in Polish and Ukrainian organizations.

Key words: organisational culture, cultural dimensions, dimension of masculinity and femininity

Introduction

Culture directs the way of thinking about man, it forms the frames of what is considered as the way of realisation of humanity. In the studies of management the attention is on organisational culture. M. Kostera claims that organisational cultures are only a small part within a bigger cultural context and that the customs from the outside permeate inside in a visible way (Kostera, 2005, p. 42). Therefore, looking at organisational culture in isolation from a wider cultural context seems to be a utopian approach.

Managing organisations which function in culturally heterogeneous conditions requires not only the knowledge of the language or customs of other cultures, but also more subtle abilities, based on emotions: tolerance, openness and acceptance (Koźmiński, Jemielniak, Latusek, 2009). According to G. Hofstede, intercultural communication can be learnt and the basis for this process of learning is first of all the realisation of the fact that each person is "mentally programmed" in a different way because each person was raised in a different way (2007). Another important issue is the tendency to generalise the cultural phenomena. It has been accepted to attribute the same features to the representatives of national cultures of post-socialist countries.

In the article the attention has been placed on showing the differences in the dimension which causes most definitional problems – masculinity and femininity, in the organisational cultures of two companies that deal with the production of metal furniture whose seats are in neighbouring countries: Poland and Ukraine. Both companies are managed in a similar way, their vision and objectives are alike, the systems of assessment and reward are also the same. Such specifics of the studied companies allow us to obtain the answer to the question whether specific features of national culture (Polish or Ukrainian) are visible in the masculinity-femininity dimension in the organisational culture of the studied subjects.

It is important to stress that relating to just one dimension does not give a full picture of the two cultures. For this reason, the conclusions

that come from the research have been treated as an introduction to a bigger research project.

1. Masculinity and femininity as a cultural dimension

In the first half of the 20th century social anthropologists reached the conclusion that societies, both the traditional ones and the contemporary ones, face the same problems. The solutions, however, are different. This conception became popular mainly thanks to two American researchers: R. Benedict and M. Mead. A natural consequence of such an attitude was an attempt to specify the problems common to all societies. In 1954 a sociologist A. Inkeles and a psychologist D. Levinson, published a vast anthology of English-language literature about national cultures. Twenty years later G. Hofstede analysed this huge database and began his own study. The author, using a questionnaire carried out on dozens of thousands of employees from IBM, extracted differences between them connected with culture and categorised them in the form of four, five and then six dimensions:

- PDI – Power Distance Index;
- IDV – Individualism;
- MAS – Masculinity;
- UAI – Uncertainty Avoidance Index;
- LTO – Long term Orientation;
- IND – Indulgence.

Masculinity-femininity is the third dimension of culture and similarly to the previous two dimensions it is bipolar. The influence of culture, which modifies biological conditions, does not occur as strongly in any other area of individual and social life as in the range of gender psychological properties and relations between men and women. Analysing the variety of what is acceptable or forbidden for men and women as well as in the interactions

between them, we realise how considerable the degree of cultural flexibility in relation to the nature is. Nevertheless, describing cultures as feminine or masculine is not frequent in the literature of social studies, that is why the experiment by G. Hofstede attracts attention. The researcher claims that cultural programming makes us support a harder, more competitive approach to the world or a more humane, caring and understanding one. Arising from basic assumptions prerequisites of shaping masculine and feminine societies have been presented in table 1.

Table 1. Cultural assumptions in the dimension masculinity/femininity

Masculinity	Femininity
• men must have the characteristics of a conqueror and women can fulfil caring roles, which are of less importance • a smaller proportion of women in labour market • social roles are very important and unchangeable, the division on the basis of gender is stressed • humanization of work means enlargement of the scope of competences • effectiveness is important • remuneration is dependent on your achievements • you live to work • extra remuneration is more valuable than free time • money and objects are important • ambition is important because it motivates to act • those who achieve success are admired • men are strong and aggressive; women who have achieved success are stronger and more aggressive than men • strength is the main attribute • conflicts are solved through confrontation of force	• a person does not have to conquer, caring functions are equally important, having a career is a free choice of both sexes • a larger proportion of women in labour market • a person is more important than social roles, division on the basis of gender is not stressed • humanization of work means more interpersonal relations and co-operation • quality of life is important • remuneration according to the principle of equality • you live to live • free time is more valuable than extra remuneration • money and objects are not the most important • friendly interpersonal relations are important • those who did not manage to achieve success are not discredited • both men and women are gentle, sensitive, warm, they equally share household and workplace duties • personal charm is an important attribute • conflicts are solved through compromise and negotiations

Source: own study based on: Hofstede, 2007, p. 159.

In relation to the masculinity/femininity dimension, cultures which are called masculine determine values such as: success, ambition, assertiveness, self-confidence and competition. Femininity on the other

hand is defined by: concern for others and care giving, giving each other the sense of safety and emotional support. In culturally masculine societies there is a clear division into masculine and feminine roles, open display of ambition is accepted, male domination is undisputed. However, in culturally feminine societies free choice of masculine and feminine roles is accepted and mutual dependence between the two genders is stressed. It means less fixed division of social roles, not only on the basis of gender, but also race, nationality and age.

Norms and values which constitute this dimension influence first of all the way of motivating the employees, but also organisational culture and the management style (table 2) (Mazur, 2015).

Table 2. The influence of culture on the way of work and the management method in the masculinity and femininity dimensions

	Masculinity	Femininity
Work	• challenges are important, motivating and ambitious work gives a sense of personal satisfaction • respected values: constant development, achievements, income	• stability and sense of security are important • • respected values: good relationships, pleasant atmosphere at work, security
Management	• autocratic style of management • the company's interest justifies the interference in the sphere of private life • great importance of the measurement of the results • managers should be firm and aggressive	• democratic style of management • the company should not enter the sphere of personal life • less importance of the measurement of the results • managers should follow their intuition and strive for agreement

Source: own study based on Hofstede, 2007, pp. 159–270.

In the cultures of higher level of femininity the supervisor should take care of the good atmosphere at work overcoming arising conflicts. This dimension is very significant in choosing the management method because it relates to management through communication. The supervisor respects employees' opinions. The measures of success are good rela-

tions in the organisation and effective cooperation. On the other hand, in the cultures of high level of masculinity, the supervisor is expected to be firm and resolute and should make decisions by themselves. The best person for this position is someone who can make decisions independently on the basis of facts rather than someone who organises group discussions to find out what employees think before making a decision. If a conflict arises, it should be solved through confrontation, friction or domination rather than through concession and looking for compromises. For the employees financial gratification is more important than the atmosphere at work (Mazur, 2012, pp. 136–137).

2. Masculinity-femininity dimension in Polish and Ukrainian national cultures

National culture, understood as one of the environment dimensions, influences the way of functioning of the entities within it. It is especially visible nowadays when the enterprises involved in running business in international markets come across different national cultures. These cultures form the values, norms and behaviours of employees and contractors of international companies (Rozkwitalska, 2008, p. 241). The identification of cultural patterns is a complex process. The features of national cultures form in the context conditioned by history, geography and economy. The source of these values can be found in the tradition, religion or language. The knowledge of cultural patterns makes it easier to function in a given community. The most often indicated and analysed external factor determining the properties of organisational culture is the national culture (Mazur, 2012, p. 31).

Even without insightful analysis, essential differences between Ukraine and Poland can be noticed. Political events from 2014 and the beginning of 2015 confirm it. The Polish state is much more integrated than the Ukrain-

ian one. However, despite the diversity connected with language, political views, declaration of national affiliation, Ukraine shows some common features. Therefore, we can talk about both Polish and Ukrainian culture.

The analysis of literature shows that the Ukrainian culture is more feminine than the Polish one. Undoubtedly one of the main reasons for the differences is religion. In Ukraine the dominant religion is Orthodoxy whereas in Poland it is Catholicism. Basing on the review of the literature devoted to the features of Orthodoxy and Catholicism, we can conclude that the representatives of the Orthodox church value collectivism to a greater degree than the representatives of the Catholic church. They also demonstrate a bigger power distance than the followers of the Catholic church. The Orthodox have more features of a culture which is described as feminine, whereas the Catholics have the features of a culture described as masculine (Mazur, 2012). O. Kiś, W. Ahajewa, L. Taran, J. Kononenko, T. Marceniuk, O. Oksamytna, T. Hundorowa expose the feminist aspect in Ukrainian culture, which gained significance after Ukraine became independent[1]. A few feminist centres emerged: Kiev, Lvov, Odessa, Kharkiv. Each of them fought with the myth about Berehynia – a symbol of Ukrainian matriarchy. In reality, women while looking after the family, often took the roles of both men and women. They fought to ensure their families survival, they had a strong position, and yet they were not appreciated.

In relation to Polish culture in the dimension – masculinity and femininity – we deal with different index values. A. Lubecka is writing about Polish people as a culturally feminine society. J. Mikułowski Pomorski, referring to the study of students from the 1990s, also highlights the predominance of the feminine element in Polish culture (Mikułowski Pomorski, 1998, pp. 43–58). This opinion is contrary to the findings of G. Hofstede, according to which the factor of masculinity in Poland is 64. According to the data

1. In order to get information about the problem of Ukrainian feminism, in-depth interviews with female journalists, writers, poets, interpreters, MPs, representatives of the world of science and business have been conducted (Kiev, January–March 2013).

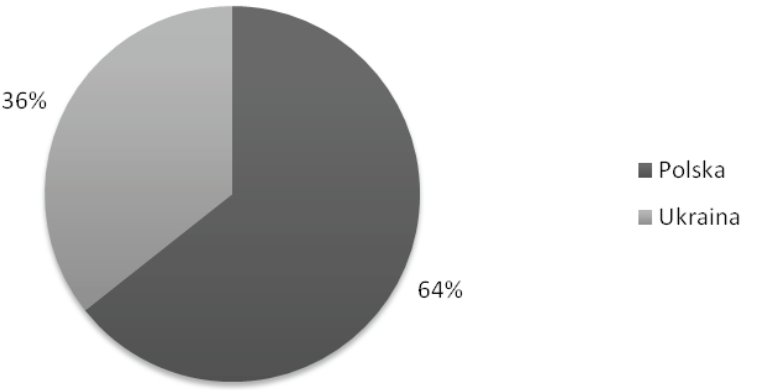
of GLOBE, it oscillates on the level of 53,57. A similar outcome – 51 – was reached by B. Mikuła and W. Nasierowski.

We can conclude that Polish society is set on masculine values and stressing gender differences a little more than the world average – 48. On the official website of G. Hofstede we can find values of indicators for the dimension of masculinity and femininity for Poland and Ukraine. The indicator for Poland is 64, for Ukraine it is 27. This means that Polish culture shows masculine features and Ukrainian culture shows more feminine features. The conclusions from both the analysis of literature and the interpretations of the results of the research carried out so far confirm that there are cultural differences between the two studied cultures.

3. The result of own study

In the research process quantitative method PAPI was used. The questionnaire was distributed among the employees chosen by the two companies. Their choices were intentional since it was necessary to obtain comparable results. The research was conducted simultaneously in both companies in February 2015. 200 employees from the two companies producing metal furniture were surveyed. The first company is in Poland in Suwałki, the other in Ukraine in Kharkiv. 184 questionnaires were analysed. The percentage distribution is presented in picture 1. Men constituted 87% of the surveyed, 13% were women. 37% of the people had higher education, 44% secondary education, 18% vocational education and only 1% primary education. 28% had a short length of service – up to a year, 32% between one and five years, 14% between five and ten years, 26% over ten years.

Figure 1. The structure of the sample depending on the location of headquarters



Source: own study.

Among the respondents, 64% were the employees of the Polish organisation and 36% were from the Ukrainian organisation. In the questionnaire the following statements were put:

1) **conquering:** a man should have the characteristics of a conqueror, women should perform the caring functions, which are less honourable / the caring functions are at least as honourable as the conquering functions;
2) **social roles:** social roles are very important: the ones connected with gender are fixed / humans are more important than social roles;
3) **quality of life:** in our work the result is most important / in our work quality of life is what counts, it is more important than the results achieved;
4) **attitude to work:** work is most important in human life / work is of little importance in human life;
5) **meaning of life:** you live to work / you work to live;
6) **importance in life:** money and objects are important / people and nature are important;

7) **independence:** one should pursue independence / people are dependent from one another;
8) **motivation:** ambition motivates action / serving other people motivates action;
9) **success:** those who have achieved success are admired: failures do not deserve attention / you feel empathy to those who fail;
10) **beauty:** large is beautiful / small is beautiful;
11) **speed of actions:** first come, first served / make haste slowly;
12) **dissimilarity of genders:** men are strong and aggressive; women who have achieved success are stronger and more aggressive than men / men and women are gentle, sensitive and warm;
13) **achievements:** achievements are defined within recognition and prosperity / achievements are defined within interpersonal relations and living environment
14) **working time:** people prefer higher wages over shorter working time / people prefer shorter working time over higher wages
15) **assets:** strength is the main asset / charm is an important asset.

If the person participating in the study identifies themselves with the statement on the left, they can choose from 1 (the highest level of identification) to 3 (the lowest level of identification) with the statement. If he / she identifies with the respective statement on the right, they can choose from 5 (the lowest level of identification) to 7 (the highest level of identification). The respondents for whom both statements are equally important put the sign x in the middle of the scale (4). In the static analysis a nonparametric test by U. Mann-Whitney was used for two independent samples. During the test the zero hypothesis is verified, which says that the studied arrangements do not differ from each other according to a hypothesis that the differences are significant. In the case where level p is lower than the adopted limit value (during the calculations it has been assumed that the limit value of the level of significance is 0,05), the zero hypothe-

sis should be rejected, which leads to the conclusion that there are significant differences between the answers of the people employed in the Polish organisation and the Ukrainian one (Gatnar, Walesiak, 2011). The results are presented in table 3.

Table 3. Average ratings of the answers concerning masculinity-femininity depending on the location of the enterprise

Indicators of masculinity-femininity	Average		Statistics Z	Level p
	Poland	Ukraine		
Conquering	4,429	3,806	2,208	0,027
Social roles	5,223	4,694	2,596	0,009
Quality of life	4,464	3,258	3,727	0,000
Attitude to work	4,134	2,726	4,406	0,000
Meaning of life	5,714	5,516	1,092	0,275
Importance in life	4,313	3,806	1,551	0,121
Independence	3,804	3,597	0,746	0,455
Motivation	3,107	3,161	-0,264	0,792
Success	3,866	3,290	2,124	0,034
Beauty	4,384	3,081	4,326	0,000
Speed of actions	4,768	4,032	2,429	0,015
Dissimilarity of genders	3,527	3,387	0,699	0,484
Achievements	3,911	3,694	0,943	0,346
Working time	3,455	2,871	1,727	0,084
Assets	4,384	4,452	-0,178	0,859

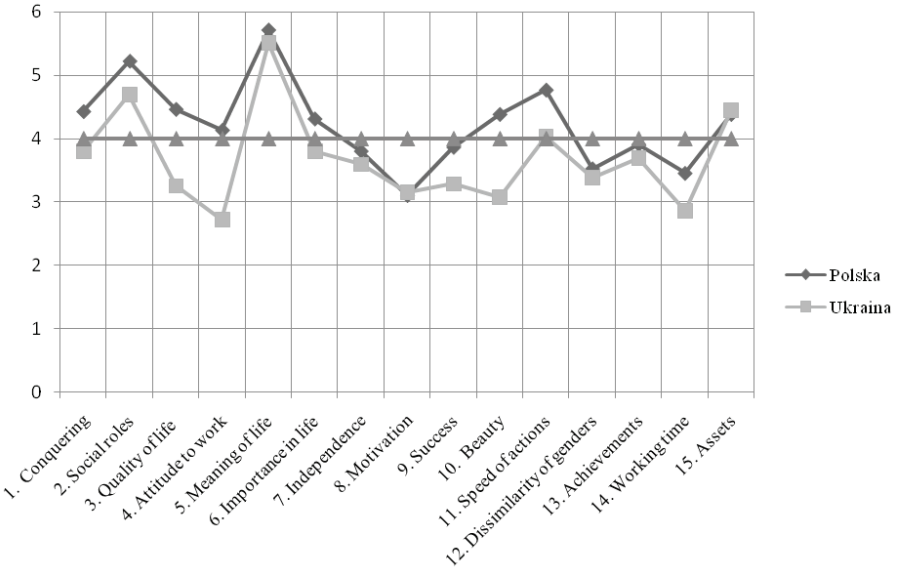
Z – test by U Mann-Whitney

Source: own study.

The distribution of the answers under the cultural assumptions referring to the dimension **masculinity/femininity** shows that there are statistically important differences between the groups in the categories: quality of

life (p = 0,00), attitude to work (p = 0,00), beauty (p = 0,00), social roles (p = 0,009), speed of actions (p = 0,015), conquering (p = 0,027), success (p = 0,034). In the remaining cultural assumptions we can see smaller differences referring respectively to the categories: meaning of life, importance in life, independence, motivation, dissimilarity of genders, achievements, working time, assets (Fig. 2).

Figure 2. Differences in cultural dimension of masculinity-femininity in groups of Polish and Ukrainian workers



Source: own study.

In the group representing Polish national culture they identified themselves with the statement that a human is more important than social roles to a greater degree than in the group representing Ukrainian national culture. The caring functions are at least as honourable as the conquering functions. The respondents from the Polish company also identified themselves with the statement that in action the quality of life is what counts the most and it is more important than the achieved results. They found that

work is important, but not the most important in human life. People should not be judged by their success, we feel affection to those who failed. Size and quantity are not of great significance in the case of the respondents from the Ukrainian company.

In the group representing Ukrainian national culture they identified themselves strongly with the statement that social roles are very important. The man should have the characteristics of a conqueror and the woman should fulfil caring roles. They also found that in action the result is what counts the most and those who have achieved success are admired. Size and quantity are important. Their motto is: first come, first served. That means that the respondents from the Ukrainian company were set on achieving the goal.

In masculine cultures the role division is stressed, whereas in feminine cultures such a division is not approved of. In Ukraine the role division is strongly highlighted, however, occasionally women take over men's roles.

In light of the research results, significant differences in the organisational cultures of the companies can be seen. In the organisational culture of the Polish company the level of masculinity is a bit lower than in the organisational culture of the Ukrainian company. It shows that specific features of national culture (Polish, Ukrainian) are visible in the masculinity-femininity dimension in the organisational culture of the studied companies. This means that the way of managing, motivating or planning within the two companies should differ.

Conclusions

In the organisational culture of the Polish company feminine features dominate whereas in the organisational culture of the Ukrainian company masculine features dominate. It is important to stress that the results of the study slightly differ from the data about the dimension of masculinity/femininity in Polish and Ukrainian cultures which were obtained from the analysis of the literature of the subject. It inclines that the research project should

be broadened and that studies should be carried out in companies in other sectors which are embedded within Polish and Ukrainian national cultures. Moreover, the research study shows differences referring to single subjects which do not allow us to formulate conclusions of general character. Nevertheless, the direction of further studies has been indicated.

The obtained results illustrate the view that in specific cultures different approaches to the differences between men and women are formed (see statements: 1, 2 and 12). The representatives of both cultures differ in their approach to discrepancies connected with gender. The respondents from Ukraine underline and promote clear differences between men and women, the respondents from Poland, however, minimise their significance. In the article this issue was merely mentioned. According to the author of this text, it deserves to be analysed in detail.

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