

**CARRYING CULTURAL BAGGAGE
THE CONTRIBUTION OF
SOCIO-CULTURAL ANTHROPOLOGY TO
CROSS-CULTURAL COACHING**

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MA(CMP)

2005

**Carrying Cultural Baggage – The contribution of socio-cultural
anthropology to cross-cultural coaching**

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September 2005

“This dissertation is submitted in partial fulfilment of the requirements of the
degree of Master of Arts in Coaching and Mentoring Practice at Oxford
Brookes University.”

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Acknowledgements

I wish to thank my Supervisor, Tatiana Bachkirova for her help and support throughout the study. In addition, I would like to thank Mr Philippe Rosinski of Rosinski and Company sprl who inspired me to write this dissertation; David Clutterbuck of Clutterbuck Associates and the EMCC Research SIG for their assistance and advice on the earlier drafts of the Research Proposal, and John Campbell Ricketts of Oakroyd People for his invaluable advice. Finally, there is one person above all others who deserves my deepest thanks and respect for his continued support during the writing of this dissertation, my husband Marcus Ostwald. I could not have done it without him.

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Abstract

This study was developed to assess the cultural awareness of professionals working in corporates; business consultants; coaching bodies and those practicing coaching and mentoring. Given the multicultural nature of today's workforce, it is becoming increasingly important for companies and coaches alike to take into account how cross-cultural differences may affect daily working practices. This study draws on a review of current research into cultural dimensions by interculturalists and socio-cultural anthropologists, and is intended to look into the complex relationship between personality and culture, and the phenomenon of cultural baggage. In order to explore the opinions and cultural awareness of the study participants, a cultural awareness questionnaire was sent out to survey respondents who had some recognizable expertise on the subject under investigation. The purpose of the questionnaire was to identify themes and orientations to cross-cultural issues in terms not only of communality, but also of paradoxes. From the analysis, three main themes emerged which provided a framework for the presentation of the results which identified the varying levels of cross-cultural awareness of professionals working in corporates, business consultants, coaching bodies and those practicing coaching and mentoring. The results also highlighted a high level of recognition of cultural dilemmas and a perceived need and willingness to address and reconcile them. However, the diversity of opinions about the potential benefits of specific methods of addressing cultural dilemmas suggested considerable uncertainty about dealing with cross-cultural issues.

Chapter One - Introduction

“Knowing others is intelligence; knowing yourself is true wisdom. Mastering others is strength; mastering yourself is true power. If you realize that you have enough, you are truly rich”. **Tao Te Ching (570-490BC)**

Working and living in a multi-cultural environment can be complex, interdependent and ambiguous. Diversity can enrich our understanding of the world as well as cause confusion and frustration. The mixing of people from various cultures, faiths and countries has always existed, however, today people find themselves interacting more and more in their private lives as well as on the international stage for work and business purposes.

This study in cross-cultural coaching is about how cultural differences not only affect the daily lives of people, but also about being aware of cultural differences and the effect they can have on the process of managing others and doing business in general. My interest in this field was initially aroused as a result of my experience of working in multinational organizations and secondly, by the published authors and coaches Trompenaars and Hampden-Turner (1997) and more recently Rosinski (2003). Due to the increasing globalization of the economy many companies now believe that if they do not have employees with global skills, they will lose their competitive edge and on this basis, therefore, they must develop employees who understand their global businesses. Consequently, if organizations wish to sustain successful and resilient businesses, they need to promote flexibility and continuous growth/development in their people. Coaching and/or training can be an approach which companies use; however, a training and/or coaching approach which is effective with employees from one culture may not necessarily be effective with employees from another. In other words, a formalized training/coaching approach may be adequate for a group of employees holding similar pedagogical preferences and/or cultural

orientations, but not for a group holding diverse, heterogeneous pedagogical preferences and/or cultural orientations. (Rosinski, 2003; Trompenaars and Hampden-Turner, 1997)

As a result, global businesses are turning to and utilizing those trained in cross-cultural skills, for example anthropologists and interculturalists, as a way of minimizing conflicts between the corporate culture and the cultures of their employees. The rationale being that these 'specialists' are experts in the study of customs and cultures of groups in settings that vary from non-industrial societies to modern urban centres. They are trained to look at the 'larger' societal context; they have a multi-cultural perspective, and they use techniques such as participant observation which exposes what people do and want, in ways that perhaps surveys and focus groups do not.

Rosinski (2003) and Trompenaars and Hampden-Turner (1997) have developed pioneering work in cross-cultural competencies and coaching methods. At a fundamental level, their work has been based on the works of socio-cultural anthropologists Hofstede (1980) and Schwartz (1994). Their contribution in overcoming cultural miscommunication, tension and conflict, including the perils of stereotyping and 'mono-culturalism', has helped to formulate and explore the hypothesis of this study.

1.1 What is culture?

The word 'culture' comes from the Latin '*colere*' which means to inhabit, to cultivate, to honour. Different definitions of culture reflect different theories for understanding and/or for valuing human activity. Trompenaars and Hampden-Turner define culture as: "[...] *a shared system of meanings. Culture dictates what we pay attention to, how we act and what we value*". (p.6) They further suggest that "*a useful way to think about where culture comes from is the following: culture is the way in which a group of people*

solve problems and reconcile dilemmas". A similar definition of culture is offered by Rosinski: "A group's culture is the set of unique characteristics that distinguishes its members from another group". (p.20) The socio-anthropological perspective on culture takes a more holistic view, describing culture as a pattern of learned and shared behaviours of people and/or groups consisting of belief systems and languages; and of social relationships be they personal, organizational, or institutional. (Hall, 1963; Hall and Hall, 1987; Hofstede, 1980; Kondo, 1990; Levi-Strauss, 1966; Schwartz, 1994) At a fundamental level, therefore, culture is a representation of a complete way of life of a people who share the same attitudes, values and practices.

Yet, one can also look at culture from the alternative perspective of the 'cultural baggage' which people carry with them. By cultural baggage I mean that perhaps the biggest barrier employees encounter within organizations is not necessarily that they come from different parts of the world, or that they speak a different language or even occupy a different physical space, it is the baggage they carry in their own cultural suitcases which needs to be explored. Csikszentmihalyi (1997) makes the distinction of 'identity' by using snowflakes as a metaphor: "*They look identical as they fall, but taking a closer look, we soon discover that they are not identical*". (p.7) Thus, rather than seeing identity as a single unitary self, perhaps cultural identity should be viewed as being multi-faceted, i.e. acknowledging that people have a number of selves or identities depending on context and setting.

1.2 Outline of the Study

During the literature search which is discussed in Chapter Two, it became apparent that there is little or no research available on cross-cultural coaching. The main focus of this study therefore, has been the emerging discipline of cross-cultural coaching (Rosinski 2003), and exploring levels of

awareness, cultural dilemmas and 'intercultural' and 'cross-cultural' coaching within the business world. (Trompenaars and Hampden-Turner, 1997; Hofstede, 1980) The review of literature also provided the basis for my primary research, consisting of a 'Cultural Perspectives Questionnaire' which was directed at a specialist group who had some recognizable expertise on the subject under investigation. The data collected from the survey participants was then used to quantify the level of awareness of cross-cultural issues before exploring if and how the level of awareness might or might not relate to the cultural dimensions models that have been developed by Hofstede and Trompenaars and Hampden-Turner.

Consequently, the methodology for this study, which is discussed in Chapter Four, is based on a positivist paradigm and methodology approach, which is traditionally associated with quantitative methods of data analysis. This study draws on a review of current research into cultural dimensions developed by Hofstede and Trompenaars and Hampden-Turner and is intended to highlight the complex relationship between personality and culture. The study is presented in five chapters and draws attention to the difficulties and challenges faced by organizations and the coaching industry in the process of dealing with cultural dilemmas.

Chapter Two: Literature Review

During the literature search, it became apparent that, although there has been some research into mentoring and coaching, there appeared to be little that focussed specifically on cross-cultural coaching. It was therefore necessary to extend the scope of my search to include broader studies about culture by socio-cultural anthropologists, (Hall, 1963, 1976, 1984; Hall and Hall, 1987; Hofstede, 1980, 1991, 1998; Kondo, 1990; Levi-Strauss, 1966; Schwartz, 1994) and on recently published cross-cultural coaching material. (Trompenaars and Hampden-Turner, 1993, 1997; Trompenaars and

Woolliams, 2003; Rosinski, 2003) Subsequently, the review focussed on two main aspects, the historical link between culture and the individual, and the different research approaches into cultural values and dimensions. In this review I have also looked at a number of ways in which culture has been classified ranging from concepts such as the perception of predictable patterns to the various levels of cultural behaviour from the conscious (visible) to unconscious (invisible) – our ***cultural baggage***.

Chapter Three: Methodology

In this chapter I discuss my choice of methodology and research design. My intention was to identify whether professionals within organizations, coaching bodies, and those practicing coaching and mentoring have considered the growing importance of cross-cultural awareness in the workplace. I, therefore, adopted an exploratory research approach which involved a positivistic paradigm to test the hypothesis that professionals working in corporates; business consultants; coaching bodies and those practicing coaching and mentoring have varying levels of cross-cultural awareness.

The chapter was organized into three sections:

- Theoretical framework rationale

As discussed in Chapter Two: Literature review, my literature search was based on studies about culture by socio-cultural anthropologists and recently published cross-cultural coaching material but more specifically, on the work of Hofstede (1980) whose work has provided a general framework for analysis which can be applied easily across everyday intercultural encounters; and on whose work Trompenaars and Hampden-Turner, amongst others, have drawn on for their own cross-cultural work.

- Methodological paradigm

The term *paradigm* is a framework of thought or beliefs through which one's world or reality is interpreted. (Kuhn, 1962) It is important for the researcher to be able to understand their choice of paradigm which will, in turn, enable them to determine the course of the research project. Due to the nature of the study, I chose to conduct my study using a positivistic paradigm and methodology approach. The review of literature provided the base for the primary research which consisted of a 'Cultural Perspectives Questionnaire'. The scarcity of any publicly available, purely academic studies into cross-cultural coaching dictated the need to quantify the level of awareness of cross-cultural issues, before exploring if and how the level of awareness might or might not relate to the cultural dimensions models that have been developed.

- Research design

As the research was exploratory, I focussed the design on two main aspects: the initial review of literature which, as I have outlined above, drew on a broad array of coaching and socio-anthropological theories and studies, and the less extensive, but nevertheless in-depth cross-cultural coaching work of Trompenaars and Hampden-Turner and Rosinski. In turn, this provided the basis for the primary research which took the form of a questionnaire survey based on purposive sampling. (Robson, 2002) To ensure the validity for this purposive survey sample it was important to establish that the survey participants had some recognizable expertise on the subject under investigation and, as important, to make sure that the survey respondents would have an interest in this particular area of study. To this end, the survey sample was not only limited in size, but also in terms of the geographical make-up of the participants, who were mostly from the U.K., with the rest from continental Europe. The purpose of the questionnaire was to elicit the opinions of the survey participants in order to identify themes and

orientations to cross-cultural issues, in terms not only of communality but also of paradoxes. It was also intended to see how these opinions and orientations fitted with responses to questions about the various cultural dimensions identified and developed by Hofstede and Trompenaars and Hampden-Turner.

Chapter Four: Data Analysis

In order to provide a framework for the presentation of the results for this research study, I divided this chapter into three sections:

- General awareness of cross-cultural dilemmas
- Opinions on context specific cross-cultural dilemmas
- Opinions on cultural dimensions

The statistical analysis focussed on identifying modes and medians and the relative distribution of the answers for each question and, where appropriate, testing for positive and negative correlations among questions or between the groups of respondents.

Chapter Five: Discussion

The questionnaire results identified varying levels of cross-cultural awareness among professionals working in corporates, business consultants, coaching bodies and those practicing coaching and mentoring. They also highlighted a high level of recognition of cultural dilemmas, and a perceived need and willingness to address and reconcile them. The diversity of opinions about the potential benefits of specific methods of addressing cultural dilemmas suggested considerable uncertainty about best practice in dealing with cross-cultural issues. Many respondents suggested that cultural

issues are only addressed if they result in 'behavioural issues', while there appeared to be some risks associated with looking at the various cultural dimensions, primarily in terms of national differences.

Chapter Six: Conclusion

This study has highlighted the difficulty in defining and/or quantifying levels of cultural awareness, which was to some extent unsurprising given the complexity of the issues involved. The process of integrating the cross-cultural domain into both business and coaching practice is still at an early stage of development. From a coaching perspective, I have suggested that attention needs to be paid to how an individual perceives and relates to his/her culture, and on gaining a better understanding of our own 'cultural baggage'. This is also a reminder that the field of cross-cultural research is in many ways infinite, and equally subject to differing perceptions. There also appears to be a need for coaching and cross-cultural research to transcend the limitations of a focus on national culture, perhaps by adapting current socio-anthropological methods. Amongst other considerations, cultural identity should be viewed as being multi-faceted, with individuals having a number of selves or identities, depending on context and setting.

In conclusion, further research is needed to develop methods that place a greater emphasis on the processes through which culture changes. In other words, how human actions and practices change and new meanings evolve in response to changes to social contexts.

Chapter Two - Literature Review

2.1 Introduction

Whilst there has been some research into mentoring and coaching (Clutterbuck, 1985, 2003; Flaherty, 1999; Kram, 1988; Megginson and Clutterbuck, 1995; Watson, 2001; Whitworth et al, 1998; Zachary, 2000; Zeus and Skiffington, 2002), socio-cultural anthropology is still very much at the 'pioneering' stage of development within the training and coaching professions. There has been little written about this subject, however, I would like to mention at this juncture that there have been broad studies about culture by socio-cultural anthropologists. (Hall, 1963, 1976, 1984; Hall and Hall, 1987; Hofstede, 1980, 1991, 1998; Kondo, 1990; Levi-Strauss, 1966; Schwartz, 1994)

Whereas traditional coaching and mentoring leans towards values and assumptions within the confines of one's own culture, socio-cultural anthropology as a discipline concerns itself with understanding cultural aspects of life among people throughout the world, and respecting differences. It often attempts to put the insights gained to practical use, by helping people from very different cultural backgrounds to work together.

The literature search was therefore based on recently published cross-cultural material by coaches including coaching studies (Sparrow, 2004; Jarvis, 2004) and relevant developments in socio-philosophical theory. Although the sample is not exhaustive, it is fairly representative of the cross-cultural know-how within the coaching/mentoring and training communities; and has provided me with an appropriate basis for identifying an important gap¹ or phenomenon within standard and cross-cultural coaching practices.

¹ The gap or phenomenon refers to 'cultural baggage'
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Having identified this 'gap' or 'phenomenon', I have divided the review into three sections:

- The historical link between culture and the individual
- "Leveraging our cultural awareness" (Rosinski, 2003)
- Cross-cultural coaching

each of which challenges the assumptions of our 'cultural baggage', providing an appropriate basis for identifying how coaching can develop alternative ways of integrating cross-cultural know-how into common practices.

'The historical link between culture and the individual' discusses the various representations of cultural baggage, whereas *'Leveraging our cultural awareness'* argues how cultural differences affect not only professionals and the process of doing business, but also how culture in general is concerned with beliefs and values on the basis of which people interpret experiences and behaviour. *'Cross-cultural coaching'* explores how "coaching with a national and corporate cross-cultural focus does not yet prevail", and how the "acknowledgement of this cultural reality has been missing in coaching". (Rosinski, 2003, p. 20)

The focus of the literature search is discussed in *"Leveraging our cultural awareness"*, which combines the cross-cultural research and studies conducted by socio-cultural anthropologists as referred to in section 2.1; and the work of cross-cultural coaches Trompenaars and Hampden-Turner and Rosinski.

2.2 The historical link between culture and the individual

2.2.1 *Cultural Baggage: a by-product of cultural systems*

Anthropological thinking is based on the premise that all humans are born with the same basic physical characteristics but, depending on where they grow up, each individual is exposed to different climates, foods, languages, religious beliefs etc. Therefore, “*are we really self-made or did our parents, teachers, families and friends have a hand in it?*” (Trompenaars and Hampden-Turner, 1997, p.54)

Hofstede and McCrae (2004) argue that “*culture and personality was a focus of anthropology and psychology in the first half of the 20th Century*”. Bohannan (1963, 1971) defines the relationship between personality and culture as:

Children, when they are born, are without culture, and hence are without personality, and almost without social relationships. The very fact of birth may be described as the termination of a biophysical relationship and, in the usual course of events, its replacement with a social relationship. Social relationships, then, expand with maturation: new culture is demanded in which to respond to other people so that the relationships are possible. The acquisition of that culture is ipso facto the growth of the personality. As the personality develops, the characteristic way of responding to given stimuli (some of the responses being universal, some culturally normal, and some eccentric) becomes more highly developed and, at the same time, more set. (p. 20)

The key objective of anthropology is to understand the common constraints within which human beings operate, as well as the differences which are evident between particular societies and cultures. Hall (1963) argues that ‘interest in other cultures is probably as old as the exposure of human tribes to other tribes and, therefore, an exposure to **foreignness**’.

Strauss (1966) carried out extensive studies of isolated tribal societies, studying their relationships, their innate behaviour and social conditioning. His early theory of culture was based on society and culture as collective constructs containing circuits of exchange, i.e. exchanges of signs, words, body language etc. He argues that the interrelations or connections between these collective constructs are more important than the constructs themselves. For example, he maintains that every society that has ever existed anywhere, has had some system for deciding who can marry whom, who inherits what from whom, and how all of these relationships are named.

In the penultimate chapter of his book *'The Savage Mind'* Levi-Strauss discusses the relationship of *'primitive cultures'* to time and history, describing society from the most rudimentary perspective, to consist of two levels: 'Hot' and 'Cold'. He suggests that 'Hot' societies - the model on which Western societies are built - are 'thermodynamic', dependent for their functioning on the existence of internal differences and social hierarchies. He argues that 'Hot' societies see time and history as linear – a cumulative sequence of events. According to Levi-Strauss such representations of time are inseparable from the values 'Hot' societies place on change and progress. This concept has similarities to Trompenaars and Hampden-Turner's corporate culture analogy of 'The Guided Missile' and 'The Eiffel Tower' cultures (see Appendix I). According to Levi-Strauss, 'Cold' societies are more traditional; they see time as a circle, i.e. the present emerging from the past and as parallel to it. 'Cold' societies seek to eradicate (as far as they can) the effects of history – their aim is to resist change by assigning to their institutions socio-political practices and systems of representation and self-regulation, the aim being to unite in a single community, i.e. they seek to reflect on one another. His definition of 'Cold' societies has distinct similarities to Trompenaars and Hampden-Turner's corporate culture analogy of 'The Family' and 'The Incubator' cultures (see Appendix I).

Hofstede (1991) refers to 'culture' as a system of meanings, values and beliefs, expectations and goals which are shared by members of a particular group of people, and distinguishes them from members of other groups. He defines this as a "*product of the collective programming of the mind*" which is acquired through regular interaction with other members of the group – not dissimilar to Levi-Strauss's collective constructs. Hofstede suggests that cultural differences can be found at many different levels, for example, professional, class, regional; but that differences are particularly potent at the national level as a result of generations of socialization into the national community. He argues that as individuals, we generally only become aware of our own culture when confronted with another; likewise, Levi-Strauss maintains that when 'Hot' societies meet 'Cold' societies they will inevitably encounter cultural differences such as culture shock, cultural stereotyping, etc.

2.2.2 Cultural Stereotyping: Culture Shock

The example of a *Japanese businessman* is often used by interculturalists and cross-cultural coaches when exploring identity and cultural stereotypes. Philippe Rosinski (2003) gives the example of a Japanese manager who begins his presentation by apologising to his audience for being "[...] *utterly unprepared to speak in front of this distinguished group*". (p. 21) Rosinski goes on to rationalise that "*from a Western behavioural perspective, this manager could be perceived as lacking assertiveness resulting from low self-esteem and lack of confidence*". (p. 21) However, from a Japanese context, the same behaviour would be seen as expected, appropriate and rewarded. Rosinski's analysis is an excellent example of cultural baggage and cultural stereotyping. He argues that stereotyping focuses attention on the kinds of judgements we make about others and that, for the Japanese businessman, his *cultural baggage* is to behave as he does in the above example. Furthermore, from the Western businessman's viewpoint, this type of

behaviour is perceived as lacking assertiveness which, in effect, comes back full circle to the Western businessman's own cultural baggage of stereotyping this type of behaviour by making Western attributions and associations, and thus failing to show any understanding of the behaviour in the context of Japanese culture.

To get some further purchase on the perspective of stereotyping and the emergent cultural baggage, I have illustrated this argument by introducing the contrasting concepts of the person as experienced by Dorinne Kondo (1990), a Japanese American anthropologist, who discusses her experiences fitting into traditional Japanese family life. In her article '*On being a conceptual anomaly*', Kondo describes how as a Japanese American, although she looked the part to her Japanese audience, she could not be categorized as one of them. As a Japanese American, Kondo created a conceptual dilemma for the Japanese she encountered, describing herself as "[...] *a living oxymoron, someone who was both Japanese and not Japanese [...]* Americans and others of Japanese ancestry born overseas are faced with exasperation and disbelief. How can someone who is racially Japanese lack cultural competence?" (p.9)

During her time spent in Japan, Kondo describes how she did her best to conform to what she thought the Japanese expectations of her were. She discusses how she found herself being trained in new sets of behaviours and routines, such as the tea ceremony, and how she came to acquire new patterns of thought, new internal monologues, self-descriptions etc. What Kondo found most disturbing was that her whole mental state and attitude evolved to the point where she was unable to recognize her own image; i.e. when she caught a glimpse of her reflection in a butcher's shop display case. This recognition produced a moment of collapse of identity for Kondo and was followed by a distancing process, whereby she returned to the United States for a period of one month before arriving back in Japan to complete her work.

Kondo's example clearly illustrates the idea of culture as something which is realized and enacted through activities and relationships, rather than something which can be pinned down and labelled in abstract stereotypical notions like 'the Japanese woman'. She further remarks that by viewing culture as a process, a 'newcomer' can be seen to some extent as affecting others and affecting cultural practices, whilst at the same time they themselves are being socialized by them; particularly where cultural practices, hierarchies and kinship have or have not changed greatly through contact with outsiders. Kondo argues that this process can almost certainly be 'labelled' under the term 'culture shock' and that negative situations are more likely to occur with minor problems quickly assuming the proportions of insurmountable crises through an inability to cope with the culture shock syndrome. For example, as her initial sense of excitement about moving to a new country wore off, Kondo gradually became aware of the fact that old habits and routine ways of doing things no longer sufficed, leaving her with the feeling of being 'the outsider'.

There may be no straightforward way of dealing with culture shock. It is to some degree inevitable, i.e. the occupational hazard of overseas living. However, by simply recognising one's vulnerability and accepting its existence, undergoing culture shock can be a positive learning experience as portrayed in the above example.

John Gray (2000), *Professor of European Thought* at the London School of Economics, makes the interesting point that man's constant search for a single ideal way of living creates tension and problems in many cultures (*as illustrated in the Kondo example*). He argues that these tensions and problems also exacerbate the natural human fear of what we do not know and/or understand, which often goes unfettered or uncorrected because it suits those in power to perpetuate these mythical stereotypes (the essence of Foucault's (1980) concept that 'Knowledge is Power'). He suggests that instead of looking for a single idealized way of living, we should actually be

trying to protect those ways of living which accommodate other ways of living; not because they fit with some dubious concept of what is morally good, ideal or just, but because they have the right to be protected. For example, Gray argues below the importance of raising or 'leveraging' our cultural awareness:

Common experience and the evidences of history show human beings thriving in forms of life that are very different from one another. None can reasonably claim to embody the flourishing that is uniquely human. If there is anything distinctive about the human species, it is that it can thrive in a variety of ways. (p. 21)

2.3 “Leveraging our cultural awareness” (Rosinski 2003)

Trompenaars and Hampden-Turner and Rosinski discuss cultural differences and how they affect not only organizations, professions and the process of doing business and managing in general, but also how cultural differences affect people from foreign nations. Rosinski argues that culture in *general* is concerned with beliefs and values on the basis of which people interpret experiences and behave individually and in groups; he also argues that culture is frequently at the root of communication challenges. In his chapter 'Integrating the Cultural Dimension', Rosinski defines the mechanics of 'leveraging' as; “...] a rigid bar resting on a pivot, used to help move a heavy or firmly fixed load with one end when pressure is applied to the other”. In other word, his analogy is that:

[...] the coaching process is the lever that helps to achieve greater success to overcome complex challenges i.e. leveraging is associated with a dynamic view of culture. It implies proactively studying cultures, and looking for creative ways to find the best of different cultural views. (p. 40)

Trompenaars and Hampden-Turner have carried out a great deal of cross-cultural research spanning a period of more than twenty years in which they have explored the challenges organizations face when 'doing business' overseas. They argue that "*an absolute condition for meaningful interaction in business and management is the existence of mutual expectations*" (p. 3) and their research (which is discussed below) clearly illustrates the importance of sustaining managerial effectiveness across cultural boards by developing cross-cultural awareness and skills which could otherwise result in disagreements, misinterpretations, stereotyping and much more.

2.3.1 The different layers of culture

Trompenaars and Hampden-Turner maintain that what people expect depends on where they come from, and the meanings they give to what they have or are experiencing. They argue that "*expectations occur on many different levels, from concrete, explicit levels to implicit and subconscious ones*". (p. 21) Furthermore, they describe culture as consisting of various levels; and because cultural differences can be quite distinct, it could be argued that people view the world through culturally tinted lenses, i.e. the lenses tint their values, relationships and assumptions. For example, from the most basic perspective, culture consists of two levels of values; an invisible and a visible level (see Fig. 2.1); the rationale for which could be explained as culture operating on both a conscious and an unconscious level. However, it could be argued that this view of culture as merely a two-level system is at best too simplistic or *basic* for a meaningful model of culture; unlike Trompenaars and Hampden-Turner's model of culture (Fig. 2.2) which is likened to an onion, presenting itself in layers.

Fig. 2.1 *A model of Culture*
 (Adapted from Edgar Schein et al 1992)

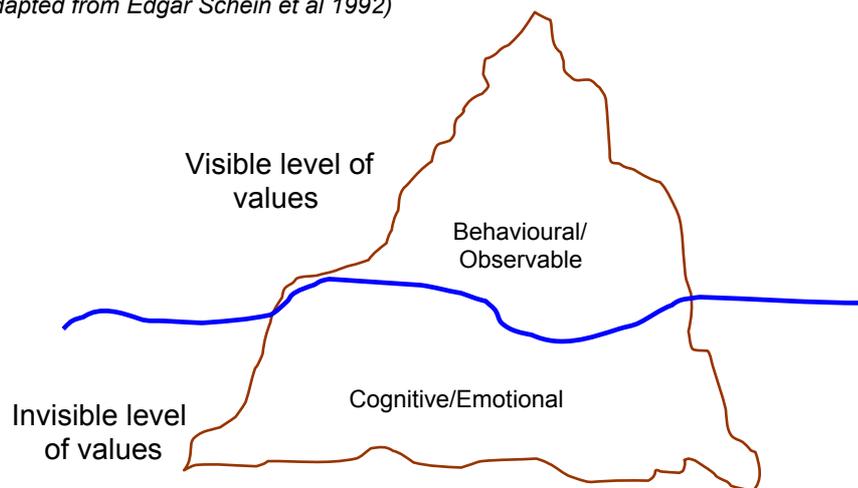
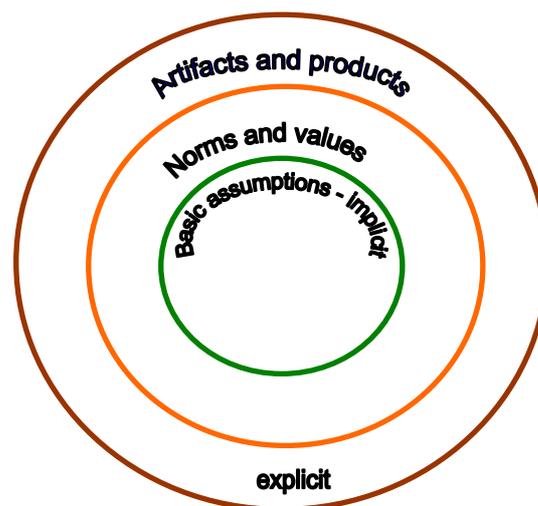


Fig. 2.2 *A Model of Culture (Trompenaars and Hampden-Turner, 1997)*



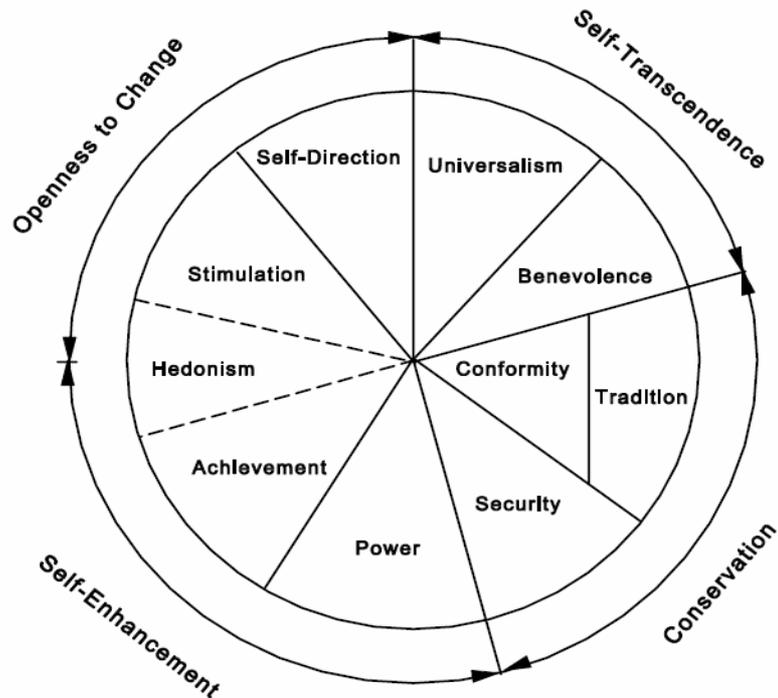
The outer layers are the products and artefacts that symbolise the deeper, more basic values and assumptions about life. The different layers are not independent from one another, but are complementary [...]. The shared meanings that are the core of the culture are man-made; are incorporated into people within a culture yet transcend the people in culture. (p. 27)

The onion model extends the core level of the simple two-layered model (Fig. 2.1); the concept being that culture is made up of basic assumptions at a core level. Trompenaars and Hampden-Turner's views have similarities to the 'values' in Hofstede's model who presents a similar onion-like model of culture, in which he describes his view of culture as a system that can be peeled, layer by layer, in order to reveal the content. At the core of his model of culture are values which form the most hidden layer of culture and which represent the ideas that people have about how things should be. As a result, Hofstede places more emphasis on the assumption that it is these hidden values which strongly influence behaviour. Hofstede's most cited work is linked to his cultural dimensions model of work-related values in which he divides culture into five dimensions, (see Appendix II):

- **Power Distance** focuses on the degree of equality, or inequality, between people in the country's society.
- **Individualism/Collectivism** focuses on the degree the society reinforces individual or collective achievement and interpersonal relationships.
- **Masculinity/Femininity** focuses on the degree the society reinforces, or does not reinforce, the traditional masculine work role model of male achievement, control, and power.
- **Uncertainty Avoidance** focuses on the level of tolerance for uncertainty and ambiguity within the society - i.e. unstructured situations.
- **Long-Term Orientation** focuses on the degree the society embraces, or does not embrace long-term devotion to traditional, forward thinking values.

Schwartz's (1994) values theory has similarities to Hofstede's culture dimensions model in that it distinguishes between value differences and value dimensions. However, Schwartz's work is separated into an individual-level analysis and a culture-level analysis which differs from the works of Hofstede and Trompenaars and Hampden Turner who, it could be argued, have at times failed to clearly distinguish between these two levels, i.e. cultural values remain in practice, in spite of oversights and compromises; people experience strong emotional reactions when their cultural values are tarnished (*tinted glasses analogy*) or when their cultures' customary behaviours are ignored. According to Schwartz's theory (the data for which was collected in 63 countries with more than 60,000 individuals taking part), his 10 distinct values types are organized dynamically according to their mutual compatibilities and incompatibilities and can be classified according to their content as summarized in the two-dimensional model of relations in Fig. 2.3 below. In this model, the two basic values dimensions are labelled '*openness to change versus conservation*', combining stimulation, self-direction and a part of hedonism with self enhancement combining achievement, and power together with the remainder of hedonism; and on the opposite side of the circle, '*self-transcendence versus self-enhancement*', which combines the value orientations of tradition, conformity and security and self-transcendence with universalism and benevolence (see Schwartz ,1994).

Fig. 2.3 Theoretical model of relations among motivational value types and two basic bipolar value dimensions



Source: Schwartz Value Inventory (Bilsky and Schwartz 1994)

2.3.2 Linking patterns and dimensions of culture

“Basic to understanding cultural change is the understanding that culture is a series of rules and methods which a society or organization has evolved to deal with the regular problems that face it”. (Trompenaars and Woolliams, 2003, p.363) According to Hall (1976) there are two classic dimensions of culture. He identifies the first dimension as high-context and low-context cultures, where the high and low contexted concepts relate mainly to the way in which information is communicated, i.e. the concept of language. Hall argues that the concept of language, which is located in the outer layer of the ‘onion’

model (referring to Hofstede (1991) 'observable rituals'), is one of the most basic concepts of intercultural communication and miscommunication. For example, when people communicate, they often take for granted how much a listener knows about the subject under discussion. Hall maintains that in low-context communication, the listener knows very little and must be told practically everything; but that in high-context communication, the listener is already 'contexted' and therefore does not need to be given much background information. There is, however, little if any statistical data available which can identify whether a given country is located on either the high or low context dimension.

Hall and Hall's (1990) second concept, i.e. monochronic and polychronic cultures, was developed to describe some of the predictable patterns between cultures with differing time systems (see Levi-Strauss (1966) 'Hot and Cold Societies'). Simply put, the monochronic time concept follows a 'one thing at a time' concept, whereas the polychronic concept focuses on multi-tasking (see Appendix III). Although both concepts are constructive and useful, they are also somewhat ambiguous due to the lack of empirical data which makes these concepts more difficult to apply in research.

In his chapter on 'How to Leverage Time Management Approaches' (p. 91-104), Rosinski argues that his concept of monochronic and polychronic cultures is not strictly equivalent to Hall's example. He argues that the notion of time is inherently ambiguous, and that a period of time and the activity attached to it is dependent on where the boundaries are set. He gives as an example, watching television whilst channel switching, arguing that watching television could be viewed as one activity or as a multiple activity, i.e. when switching channels the agent is watching several television programmes at once. Rosinski's interpretation therefore is that a monochronic culture can, at a deeper level, be both polychronic and monochronic.

Trompenaars and Hampden-Turner (1997) use a similar approach to time, however, they refer to the same dimensions as sequential and synchronous. These dimensions of culture are part of their seven value orientations (see Fig. 2.4) model which is not that dissimilar to Hofstede's five dimensions of culture (see 2.3.1 above).

Fig. 2.4 *The Seven Dimensions of Culture*
Source: Trompenaars and Hampden-Turner (1997) – See Appendix VII

- Universalism vs. Particularism
(What is more important – rules or relationships?)
- Individualism vs. Communitarianism
(Do we function in a group or as an individual?)
- Specific vs. Diffuse cultures
(How far do we get involved?)
- Affective vs. Neutral cultures
(Do we display our emotions?)
- Achievement vs. Ascription
(Do we have to prove ourselves to receive status or is it given to us?)
- Sequential vs. Synchronic cultures
(Do we do things one at a time or several things at once?)
- Internal vs. External control
(Do we control our environment or work with it?)

2.4 Cross-cultural coaching

Peterson and Hicks (1996) argue that coaching is the process of equipping people with the tools, knowledge and opportunities they need to develop themselves and become more effective. Nevertheless, as pointed out at the beginning of this chapter, there has been little written about the subject of cross-cultural coaching.

2.4.1. Cross-cultural dilemmas

Under sections 2.2.1 and 2.3, Trompenaars and Hampden-Turner argue that *“Every culture distinguishes itself from others by the specific solutions it chooses to certain problems which reveal themselves as dilemmas”* (p. 8); to this end, they have incorporated best management theories into their own analysis of the task of managing across cultures. These theories were realized by using a participant questionnaire profiler, which was based on their Seven Dimensions of Culture model (see Fig. 2.4) and by incorporating Trompenaars and Woolliams framework for managing change across cultures (see Appendix I).

Similarly, Rosinski points out the dangers of our assumptions and beliefs systems when working with coachees from varying origins and backgrounds. He argues that by providing a framework (see Appendix IV) for integrating coaching and cultural perspectives, i.e. examining numerous cultural orientations, styles and approaches to coaching, the development of a cross-cultural mindset will be facilitated. For example, he states:

Our identity could be viewed as this personal and dynamic synthesis of multiple cultures. Our behaviour will typically vary depending on the group we happen to be associated with [...]. The fact that our behaviours depend in part on the particular cultural context further justifies the need for coaches to integrate the cultural perspective into their practice. In some cases the obstacle to someone’s progress may be cultural rather than psychological, thus calling for a different coaching dialogue. (p. 1)

Furthermore, he maintains that cultural awareness is more than just realizing another culture is different from our own; it is also about learning to value that other culture.

2.4.2 Cross-cultural indicators

Monoculturalism:

Some of the negative indicators encountered towards cross-cultural understanding are monoculturalism and ethnocentrism. For example Gray (2000) suggests monoculturalism invokes absolutist and fundamentalist thinking, i.e. a lack of respect for other people's ways and values, leading to a naïve form of realism. In other words, we can know things in the world directly without taking into account our own filtering processes – our own 'baggage'.

Ethnocentrism:

According to Rosinski, ethnocentrism denotes a mindset which depicts that different is in some way deficient, which can lead one to make false assumptions about other people(s) by "*ignoring differences, evaluating them negatively, and downplaying their importance*". (p. 31) Furthermore, he argues that the latter of these behaviours, i.e. playing down the importance of difference, is the most common mistake that coaches and leaders tend to make and that, in fact, it is an error which falls into the category of 'Ethnocentric Pitfalls'. Rosinski's model on 'Dealing with Cultural Differences' (see Appendix V), "*provides a step-by-step method for advancing your ability to recognize and deal with cross-cultural differences*". (p. 31) He argues that culture is behind our behaviour, and often without our realization. It can influence how close we stand, how loud we speak, how we deal with conflict and as a result, by failing to understand how culture impacts our needs and preferences, culture can often lead us to misinterpret behaviour.

2.4.3 Coaching studies and surveys

It is important to take into account and review to what extent coaching and mentoring practices in the UK have integrated the 'cross-cultural' concept into their design. Of the literature in this area, I have limited my review to surveys and studies on coaching which have recently been carried out by the Chartered Institute of Personnel and Development (Jarvis, 2004); and the University of Central England (Sparrow, 2004).

Jarvis (2004) examines, amongst other issues, the need to understand how to select appropriately qualified coaches and then match them to both the organizational culture and to the needs of particular individuals. However, although this guide provides invaluable insight into the process of acquiring and purchasing professional coaching services, it does not tackle the issue of how best to work with people and employees from different cultures; i.e. there is little or no reference on how Human Resources management are tackling the localization of products, processes and people and the reconciliation of regional, local and global management.

Similarly, Sparrow (2004) reports on the research undertaken into the effective procurement of coaching in the UK. He argues that the study highlighted the *"need for coaching providers to make a step change forward and respond to the needs of organizations by tackling some fundamental issues such as standards, ethics and quality"* (p.32), but there was no mention of how coaches are tackling the process of cultural differences within global organizations.

2.5 Summary

The literature search revealed that there was little or no research available on cross-cultural coaching; I therefore extended my search to include broader studies about culture by socio-cultural anthropologists. As discussed in section 2.2.1, socio-cultural anthropology concerns itself with understanding cultural aspects of life among people throughout the world. The key objective of anthropology is to understand the common constraints within which human beings operate, as well as the differences which are evident between particular societies and cultures.

This review has therefore focussed on two main aspects; the historical link between culture and the individual, and the different research approaches into cultural values and dimensions. A number of ways of classifying culture was also discussed by Hofstede and Trompenaars and Hampden-Turner ranging from concepts such as the perception of predictable patterns of time to the various levels of cultural behaviour – and from the conscious (visible) to unconscious (invisible) – our cultural baggage. However the most poignant factor which emerged from the literature search was that the majority of information available on intercultural research is embedded more in sociology than anthropology and secondly, that to a large extent the research had a business and/or national focus. For example, Hofstede and Trompenaars and Hampden-Turner's dimensions of culture were originally based on data from questionnaires, which were designed to evaluate work values, and hence relied heavily on samples of people working in businesses. This raises an interesting question about the generalisability of the data from which these concepts were derived.

The literature also examines various concepts of culture such as the traditional ideas, values and beliefs, which are closely attached to one's own group or society. For example, culture is distinct from individual personality, i.e. it does not form part of human nature, but instead culture is learned

and socially constructed. What appears to be unclear from the review is the nature of the relationship between personality and culture, particularly the aspect of how the individual influences and affects culture.

In conclusion, the literature shows that cultural baggage originates from our families and their values; our countries, for example national values which have been reinforced through schools and the media; and lastly from the organizations we choose to work for, i.e. corporate values etc. To this end, I will be exploring further a number of the themes I have outlined in this chapter in the context of the research methodology and the analysis and discussion of the data generated by this study.

Chapter Three - Methodology

3.1 Introduction

My interest in studying cross-cultural coaching developed as a result of my experience working for multinational organizations and the fact that these global businesses are utilizing those trained in cross-cultural skills as a way of minimizing conflicts between the corporate culture and the cultures of their employees. Furthermore, I became keen to identify whether professionals within organizations, coaching bodies, and those practicing coaching and mentoring have considered the growing importance of cross-cultural awareness in the workplace. However, as I have identified in Chapter Two, there was little or no research available in cross-cultural coaching on which I could base my study. As a result, I extended my research base to include broader studies about culture by socio-cultural anthropologists, and on recently published cross-cultural coaching material (see Chapter Two).

For this reason, it was important to choose a methodological framework which would help to provide a structure for identifying and recording cultural differences and similarities. Because there were very few and/or no earlier studies to which I could refer for information about cross-cultural coaching, I adopted an exploratory research approach, which involved a positivistic paradigm to test the hypothesis that professionals working in corporates; business consultants; coaching bodies and those practicing coaching and mentoring have varying levels of cross-cultural awareness. Consequently, the study has two key aspects; on the one hand to establish the level of awareness about, and attitudes to cross-cultural issues; and on the other to study the patterns and/or relationships between awareness, attitudes and the cultural dimensions developed by Hofstede and Trompenaars and Hampden-Turner among businesses and business consultants, and coaching organizations.

This Chapter therefore outlines the methodological framework and research methods that I used in the collection and analysis of data, which I have organized as follows:

- Theoretical framework rationale
- Methodological paradigm
- Research design

3.2 Theoretical framework rationale

Different cultures employ radically different conceptual methods when defining what exists in the world, how things are organized in time and space and how they influence others. In Chapter Two, during the literature search and review, it became apparent that there is little or no research available on cross-cultural coaching. My search was therefore based on broader studies about culture by socio-cultural anthropologists, and on recently published cross-cultural coaching. Although the cross-cultural coaching sample was not exhaustive, it was fairly representative of the cross-cultural know-how within the coaching community, with most of the literature discussing the general concerns with beliefs and values of individuals and groups, and how people interpret their experiences and behaviour.

More specifically, the work of Hofstede (1980) a Dutch organizational anthropologist, is among the most frequently cited studies in the arena of cultural research. In his original work, he developed his four dimensions of culture by examining work-related values in employees of IBM during the 1970s. These four dimensions were divided into culture levels as follows: “*power/distance, individualism/collectivism, masculinity/femininity and uncertainty/avoidance*”.

In his later work, Hofstede (1991) introduced a fifth dimension, the 'long-term/short-term orientation' (see Appendix II). Although Hofstede's work provides a general framework for analysis which can be applied easily across everyday intercultural encounters, it has also provided the basis for many models employed and developed by interculturalists in a business environment.

For example, Trompenaars and Hampden-Turner (1997) draw on Hofstede in their intercultural studies of behavioural and value patterns focusing their research on the cultural dimensions of business executives using their 'Seven Value Dimensions' model (see Fig. 2.4, Chapter Two); '*universalism vs. particularism, communitarianism vs. individualism, neutral vs. emotional, defuse vs. specific cultures, achievement vs. ascription, human-time relationship and human-nature relationship*'. Of these seven value dimensions, there appear to be two value orientations which have strong similarities to Hofstede's dimensions for example, Hofstede uses "*collectivism vs. individualism*", whereas Trompenaars and Hampden-Turner use their virtually identical dimension of '*communitarianism vs. individualism*'; and to a lesser extent, Trompenaars and Hampden-Turner's '*achievement vs. ascription*' value orientation - which describes how status is accorded - and although not a complete match, has close similarities to Hofstede's '*power distance index*'.

As these examples have shown, it is particularly important when undertaking cross-cultural research to think about the complexities of the various dimensions of culture and, similarly, how cross-cultural research can learn from the earlier models of anthropological work. Consequently, this study has two key aspects; on the one hand to establish the level of awareness about, and attitudes to cross-cultural issues; and on the other to study the patterns and/or relationships between awareness, attitudes and the cultural dimensions developed by Hofstede and Trompenaars and Hampden-Turner among businesses and business consultants, and coaching organizations.

3.3 Methodological Paradigm

The term *paradigm* is a framework of thoughts or beliefs through which one's world or reality is interpreted. (Kuhn, 1962) In the research field, there are two main paradigms or philosophies which are commonly known as *positivist* and *phenomenological*; they offer a framework consisting of an accepted set of theories, methods and means of data definition. It is therefore important for the researcher to be able to understand their choice of paradigm which will in turn enable them to determine the course of the research project.

The positivist and phenomenological paradigms are traditionally classified as *quantitative* or *qualitative* research methods and are respectively concerned with numbers and measurement or with description and understanding, appreciation, interpretation. (Creswell 1994) Hussey and Hussey (1997) have summarized the more common terms of the main research paradigms in the table below:

Table 3.3.1 Alternative terms for the main research paradigms

<i>Positivistic paradigm</i>	<i>Phenomenological paradigm</i>
Quantitative Objectivist Scientific Experimentalist Traditionalist	Qualitative Subjective Humanistic Interpretivist

Source: Hussey and Hussey (1997) p.47 Table 3.1

It is important to consider all the key features of the two main paradigms to make certain that there are no contradictions or flaws in the methodology. As such, the table below contains a number of new features and concepts to the two main paradigms being discussed:

In formulating my methodology, I also needed to consider that I was on the one hand applying a basic exploratory approach, since there were so few previous studies which could be referred to for information in the specific context of coaching and, secondly, I was trying to quantify the level of cross-cultural awareness.

My next step, therefore, was to look into the range of theoretical frameworks which would help me to explore the general direction of the research hypothesis. A theoretical framework is described as a theory of models from the literature which underpins a positivistic research study. (Hussey and Hussey, 1997) Kerlinger (1986) suggests that good research questions for a positivistic study should:

- Express a relationship between variables
- Be stated in unambiguous terms in question form
- Imply the possibility of empirical testing

Consequently, a positivistic or quantitative theory is developed deductively using conceptual and theoretical structures, i.e. numerical variables, which are developed and tested by empirical observation. Therefore, prior to launching into my investigation, it was necessary to conduct a survey of the relevant literature to see if anyone else had already answered my question, or hypothesis.

The focus of the review of literature in Chapter Two was therefore based on Section 2.3 "*Leveraging our cultural awareness*" - which combined the cross-cultural research and studies conducted by socio-cultural anthropologists and the work of cross-cultural coaches Trompenaars and Hampden Turner, and Rosinski. This provided me with the base for the primary research which consisted of a 'Cultural Perspectives Questionnaire'. As discussed above, the scarcity of any publicly available, purely academic studies into cross-cultural coaching determined the need to quantify the level of

awareness of cross-cultural issues before exploring if and how the level of awareness might or might not relate to the cultural dimensions models developed by Hofstede and Trompenaars and Hampden Turner.

3.4 Research Design

As the research was exploratory, I focussed the design on two main aspects: the initial review of literature which, as I have outlined above, drew on a broad array of coaching and socio-anthropological theories and studies, and the less extensive, but nevertheless in-depth cross-cultural coaching work of Trompenaars and Hampden-Turner (1997), and Rosinski (2003). In turn, this provided the basis for the primary research, which took the form of a questionnaire which was sent to a small expert survey sample to identify cross-cultural themes and patterns (see Appendix VI). I also considered participative enquiry, in the form of follow-up interviews. However, I decided against this given the volume of data generated by the survey questionnaire and the extensive analysis that it required.

3.4.1 Survey Sample

In any research, the selection of the sample is one of the key elements of the methodological research. Robson (2002) argues that we form opinions and judge *“people, places and things on the basis of fragmentary evidence”*, and that the focus in the construction of a survey sample is on ‘external validity’ or ‘generalisability’. In other words, it is about the extent to which a given set of results can be said to be time or situation specific, and thus the ‘fragmentary evidence’ cannot be claimed to be representative of a population as a whole.

Robson divides sampling techniques into two broad categories: probability

and non-probability. Probability sampling starts from the assumption that the “*probability of the selection of each respondent is known*” (p. 261) and as such is representative, which in this research was not an option, because of the shortage of any in-depth previous studies into the specific field of cross-cultural coaching. Therefore, a non-probability sampling approach was adopted, which was better suited to the exploratory nature of the research, as well as to the fact that with limited resources, the survey sample was likely to be small.

Robson identifies a wide range of approaches to non-probability sampling, among which there are a certain amount of overlapping features. The first two approaches, ‘quota’ and ‘dimensional’ sampling, are in essence trying to achieve the same objective as probability sampling. The strategy in quota sampling is to identify representatives of each of the various types within a given population on a quota (i.e. proportional) basis for example, in the way that they are supposed to be distributed within the population under study. Dimensional sampling differs from quota sampling in that the procedure focuses on including at least one representative of each of the various types or dimensions which are being researched. Neither of these approaches was an option, as there was insufficient previous research material in the specific context of cross-cultural coaching, from which groups of attitudes to, and beliefs about cross-cultural dilemmas and coaching could be identified.

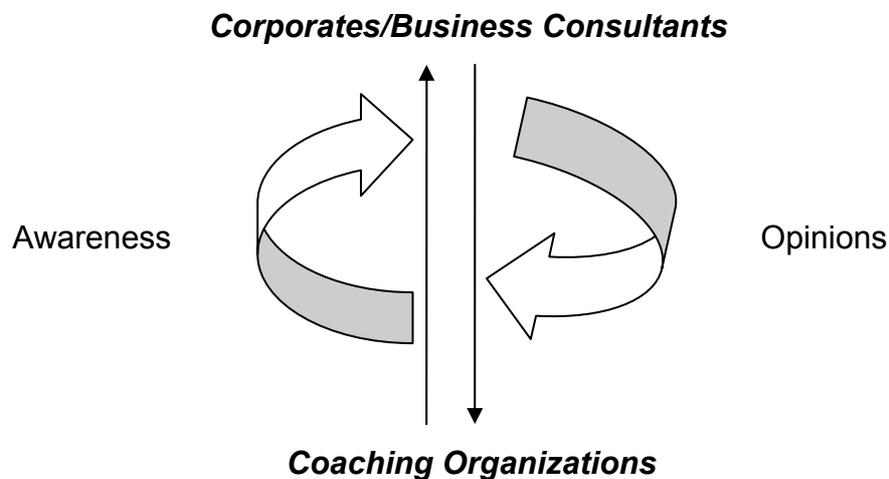
The ‘convenience’ sampling approach is very basic, in that the sample is selected purely on the basis of the respondent being the most accessible, without any consideration of their experience, suitability or background. While there was an element of “*trying to get a feel for the issues*” (p. 265) involved in this research, (for which convenience sampling is often for a pre-investigative or pilot study) it was more important to ensure that the sample had some rationally identifiable expertise and potential interest in the broad area of cross-cultural issues.

Robson argues that the term 'purposive' sampling is sometimes used to refer to all 'non-probability' approaches, but in his definition it is where a sample is chosen on the "researcher's judgement as to typicality or interest" (p. 265), and by extension to fit with the specific requirements of the research. Thus, the rationale for this approach is fundamentally different to any statistical approach which tries to generalize from a sample to a population, and was well suited to the exploratory nature of this study. One variation on purposive sampling is 'snowballing', in which one or more individual(s) (from the population of interest) are selected and interviewed, and then asked for a referral to other members of the population. However, as previously mentioned, I had already decided that this research was to be conducted on the basis of a self-report questionnaire rather than face to face interviews, therefore this was not a suitable approach. This was because it could be a source of obvious bias within the responses, given that a referral was more likely to be made to an acquaintance or friend and, by extension, someone who may well have had similar opinions.

To ensure that the survey participants had some recognizable expertise on the subject under investigation, I adopted the model in Fig. 3.1 below. On the one hand, I was attempting to quantify levels of awareness of cross-cultural issues, as well as to explore the accompanying opinions, beliefs and assumptions, and how they relate to the dimensions of culture discussed in Chapter Two, section 2.3 "*Leveraging our cultural awareness*". I was also trying to make sure that the survey respondents would have an interest in this particular area of study.

As a result, the various participants were selected through contacts made via my membership of the European Mentoring and Coaching Council (EMCC), the British Sociological Association (BSA) and Focus (an expatriate advisory and self-help group); and from participants in various diversity, coaching and cultural awareness surveys and seminars, for example the CIPD guide on coaching (2004).

Fig. 3.1 **Survey Sample and Questionnaire Model**
(Source: Barbara StClaire 2005)



The survey sample was not only limited in size, but also in terms of the geographical make-up of the participants, who were mostly from the U.K. with the rest from continental Europe (see Appendix VI). By extension it would be difficult to generalise from the results, however, this was not the intention of the study. While gender could also be a factor which might influence attitudes and responses, the exploratory nature of the study precluded it from being a controlled variable at this point, although this issue could form the basis for further research.

I also thought it prudent to have a contingency plan in case there was a major imbalance between the number of questionnaires returned by each group. In the event that this occurred, I had considered two options. My first option would be to identify additional coaching organizations and corporates/businesses and consultants to whom I would send out the questionnaire. Secondly, I considered using semi-structured interviews to look for anomalies within and between the responses to the questionnaire, which would then require a degree of modification to the methodology to incorporate a more qualitative, interpretative approach.

3.4.2 Constructing the questionnaire

The purpose of the initial questionnaire was to elicit the opinions of the survey participants in order to identify themes and orientations to cross-cultural issues, in terms of communality as well as potential paradoxes. It was also intended to see how these opinions and orientations fitted with responses to questions about the various cultural dimensions identified and developed by Hofstede and Trompenaars and Hampden-Turner. These dimensions of culture models have been widely used and adapted by interculturalists for the purpose of developing cultural questionnaires.

Equally it was important to emphasize to the participants that there were no right or wrong answers, but rather that I was looking for their opinions on cross-cultural issues. This was clearly stated in the introduction to the questionnaire (see Appendix VIII). I did not, however, assume that this would stop respondents giving socially acceptable responses, i.e. a response which reflected what they perceived to be a 'norm', rather than their own personal view. This was compensated for in the construction of the questionnaire, which was divided into two sections. The first section addressed opinions about attitudes, values and behaviours pertaining to culture in general, cultural dilemmas and, to cross-cultural coaching and training specifically. I also decided to use a number of similar questions to check for inconsistencies in responses, which might indicate either a paradox in terms of opinions, possibly a conflict between a 'norm' and a given individual's personal view, or could reflect a lack of appreciation for, or indeed indifference to, a given issue.

The second section of the questionnaire was constructed on the basis of Hofstede's and Trompenaars and Hampden-Turner's cultural dimensions, and sought to elicit culture-specific values, beliefs and assumptions (see Fig. 2.2, Chapter Two, Section 2.3.1) which could influence cross-cultural interaction within a professional environment.

Prior to sending out the questionnaire, it was also important to check for potential problems in the wording or structure of the questions, which might lead to miscommunication of intent or meaning. To achieve this, it was sent for critical appraisal to a cross-cultural coach working at the EU in Brussels, and to my Supervisor at Oxford Brookes University. Having refined the questions, it was then sent to the survey sample in March 2005.

3.4.3 Analysing the data from the questionnaires

In any statistical data analysis, it is important to distinguish between exploratory data analysis which summarizes the quantitative data in the form of tables and charts, and confirmatory data analysis, that uses the data sample to draw conclusions and will involve some form of statistical test. As this was an exploratory study, the analysis needed to focus on an open-minded examination of the data, allowing it to reveal its underlying structure, rather than making assumptions about what sort of model the data might follow.

As described above, the focus of the questionnaire was to quantify levels of awareness and opinions and to qualify similarities and differences, not only from the perspective of the overall survey sample but also between corporates and coaching organizations. The emphasis, given the nature of the study, would be on exploratory rather than confirmatory analysis, in other words looking at the distribution of the responses in the form of graphs and tables, as well as at means and modes, and where applicable positive and negative correlations. For example, the second section on cultural dimensions might show that opinions at one extreme of a dimension were negatively correlated to the responses on another dimension. However, the most important aspect was not to focus on the level of agreement or disagreement, but rather on what it revealed about the quality of awareness

and understanding of cultural dilemmas and dimensions. This would assist in discussing how it might then be integrated into the specific process and practice of cross-cultural coaching.

4. Ethical considerations

As this research was based on a self-report questionnaire, there was no risk of physical threat or psychological trauma to the participants. The purpose of the questionnaire was clearly stated in the covering letter and in the instructions that prefaced the questionnaire (see Appendix VIII). Hence there was no attempt to involve the participants without their express knowledge and consent, nor were there any incentives offered for participation, other than to send a copy of the results to those participants who had expressed an interest in receiving them. While a list of the participating business and coaching organizations has been included in Appendix VI, the individual responses have been kept anonymous, except to identify whether the respondents were from a business or a coaching organization.

Chapter Four - Data Analysis

4.1 Introduction

Out of a total of 24 questionnaires sent out, 15 were completed and returned, of which 7 came from corporates and business consultants and 8 from coaching organizations. The approximately equal distribution of responses from the two groups meant that it was not necessary to use the contingency plan mentioned in Chapter Three, section 3.4.1.

The results of the questionnaire were initially converted into numeric terms, adopting a scale from 1 to 3 to facilitate the statistical analysis of the results:

No = 1	Don't know = 2	Yes = 3
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The statistical analysis focussed on identifying modes and medians and the relative distribution of the answers for each question and, where appropriate testing for positive and negative correlations among questions or between the groups of respondents. A full table of the results can be found in Appendix X, with a statistical analysis in Appendix IX.

In order to provide a framework for the presentation of the results, I have divided this chapter into the following sections:

- General awareness of cross-cultural dilemmas
- Opinions on context specific cross-cultural dilemmas
- Opinions on cultural dimensions

4.2 General awareness of cross-cultural dilemmas

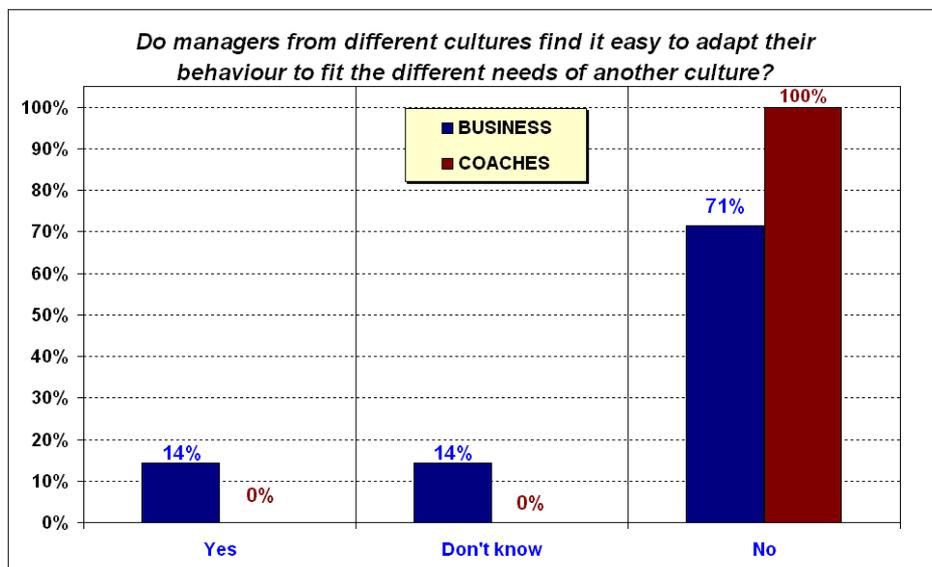
In section one of the questionnaire (see Appendix VIII), the initial objective was to establish and quantify whether both groups of participants were aware of cross-cultural dilemmas, and from a context unspecific perspective ask if, in their opinion, coaching and/or mentoring could provide assistance in addressing them. The results showed an equally high level of recognition of the significance of cultural dilemmas among both coaches and corporates and business consultants, as the table and chart below show:

Table 4.2.1 Cultural perspectives questionnaire – Qs. 1, 5, 15, 16

	Corporates	Coaches
<i>Managing international business means handling both national and organization culture differences at the same time.</i>	Yes 100%	Yes 88% No 12%
<i>Is it important for managers from diverse cultural backgrounds to develop their ability to engage and understand each other's business practices?</i>	Yes 100%	Yes 100%
<i>Coaching and/or mentoring can improve cultural awareness.</i>	Yes 100%	Yes 100%
<i>Coaching and/or mentoring can offer support for managers who have to adjust to a new culture and country.</i>	Yes 100%	Yes 100%

(Source: Barbara StClaire 2005)

Fig. 4.1 Cultural perspectives questionnaire – Q. 3



(Source: Barbara StClaire 2005)

The above questions were intentionally very broad, and the general agreement between both corporates and coaching organizations was expected. But recognition of a broad issue and the need to address it does not mean that there is agreement about exactly what it is that has to be addressed, let alone the process of how it might be approached. Equally it has to be asked whether some of the responses could perhaps be considered to be 'normative', i.e. the issue of cultural dilemmas is acknowledged because the respondents think or believe that rejecting them would be unacceptable, or at the very least appear insensitive. This is a point to which I will return when considering the responses to questions about situations when context specific issues might be addressed.

4.3 Opinions on context specific cross-cultural dilemmas

In the first instance, it seemed appropriate to look at the responses to questions about the nature of culture and how it is realized. As the table below shows, there was general agreement that culture is learned rather than inherited, and that it subconsciously forms the roots of actions.

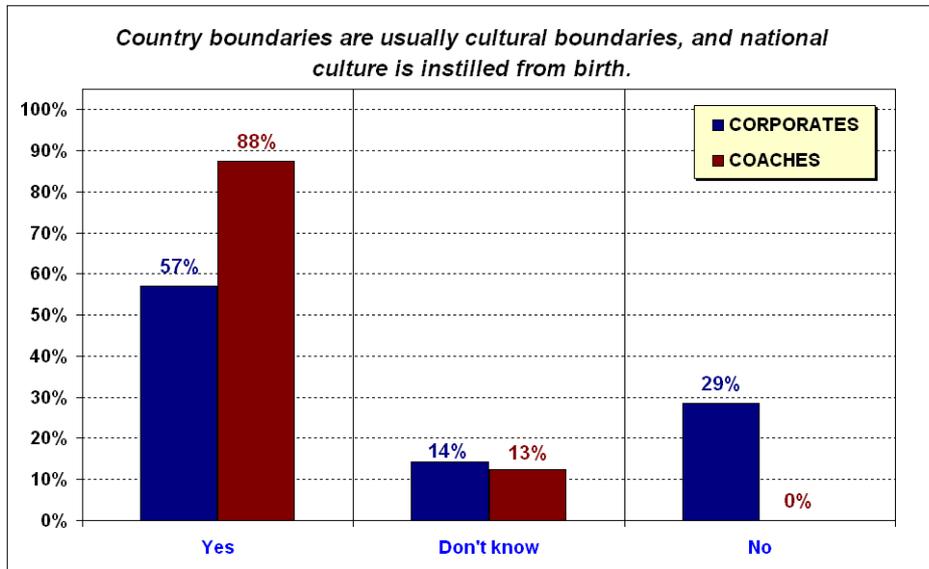
Table 4.3.1 Cultural perspectives questionnaire – Qs. 10, 11

	Corporates	Coaches
<i>Culture is not inheritable or genetic, culture is learned.</i>	Yes 86% No 14%	Yes 100%
<i>Culture is subconscious in the sense that no one bothers to verbalize it, yet culture forms the roots of actions.</i>	Yes 86% Don't know 14%	Yes 88% No 12%

(Source: Barbara StClaire 2005)

But opinions started to diverge on slightly more specific questions, both within and between the groups, for example on the question of the relationship between national and cultural boundaries.

Fig. 4.2 Cultural perspectives questionnaire – Q. 9



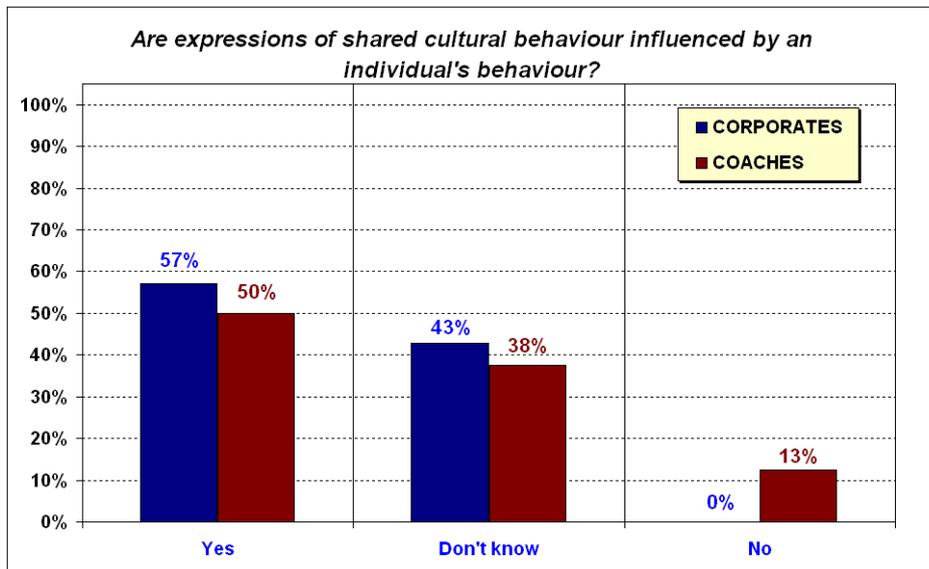
(Source: Barbara StClaire 2005)

This is a very interesting response in the context of Kondo's experience of cultural stereotyping and culture shock (see Chapter Two, 2.2.2). It does tend to suggest that the majority of respondents, particularly coaching organizations, are thinking about cultural dilemmas, primarily in terms of national differences. The rather more diverse set of opinions from the corporate respondents perhaps implies a greater recognition and, possibly, direct experience of the diverse cultural and ethnic make up of many modern societies (i.e. within a single country). It also relates back to the view that 'culture is subconscious' (see Fig. 2.1 'A model of culture', Chapter Two, 2.3.1), in that there is perhaps an implicit recognition that a key part of improving cultural awareness is becoming conscious of what our own individual culture has 'instilled' in us, in other words our 'cultural baggage'.

The relatively high level of 'don't know' responses on the next two questions, which focus on some of the processes related to culture, rather than abstract stereotypical concepts, also helped to cast some light on the way in which we relate to our culture. There was obviously some uncertainty about the way in which an individual influences his/her culture, though the majority

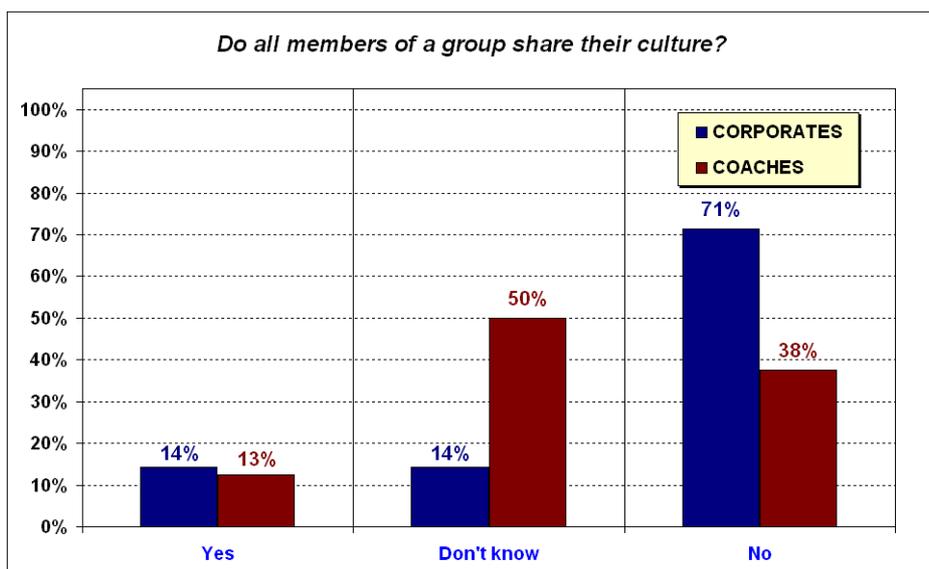
of respondents also recognized that an individual's relationship to culture is not purely passive. The latter point is not surprising, given that an individual is unlikely to always conform to cultural norms, values and beliefs.

Fig. 4.3 Cultural perspectives questionnaire – Q. 14



(Source: Barbara StClaire 2005)

Fig. 4.4 Cultural perspectives questionnaire – Q. 13

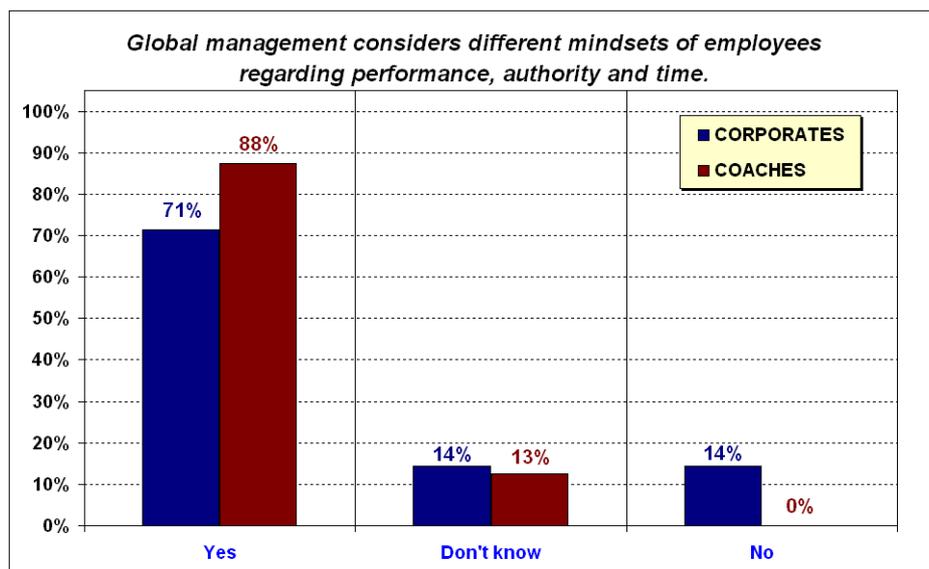


(Source: Barbara StClaire 2005)

The contrast in the results reflects to some extent the formulation of the two questions because the second questions asks if ‘**all** members’ of a group share their culture, whereas the first of the two questions is not phrased in absolute terms. As importantly, it ties in with Rosinski’s argument that our behaviour is in part dependent on “*the particular cultural context*”, and that our identity can be seen as “*this personal and dynamic synthesis of multiple cultures*” (see Chapter Two, 2.4.1). These set of responses also appear to emphasize the need to recognize the validity of Schwartz’s distinction between an individual and a cultural level of analysis.

The remainder of the questions in the first section related to opinions about cultural dilemmas and potential solutions in rather more specific contexts within the professional environment, and were expected to reveal some divergence of opinion both within and between the two groups of participants. It is again important to note that where the questions or statements refer to opinions about the overall benefits of integrating cross-cultural dilemmas, there was broad based agreement within and between the two groups, as the following question shows:

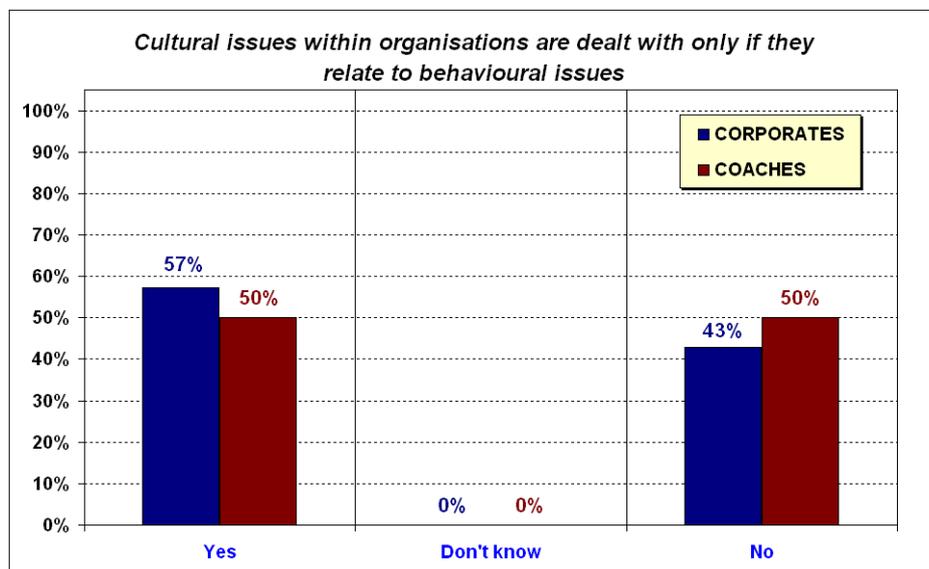
Fig. 4.5 Cultural perspectives questionnaire – Q. 2



(Source: Barbara StClaire 2005)

Of the five questions in this part of the questionnaire, this was the least context specific, and to some extent the most likely to produce a response that could be seen as a 'norm', given that the question is only asking if differing mindsets are considered, but does not mean that in a given circumstance they will always receive precedence; a point which will be considered again in the light of responses to Cultural Dimensions (under section 4.4, p. 53). However, responses to questions and statements about specific circumstances or methods showed a higher level of divergence, none more clearly than the following question:

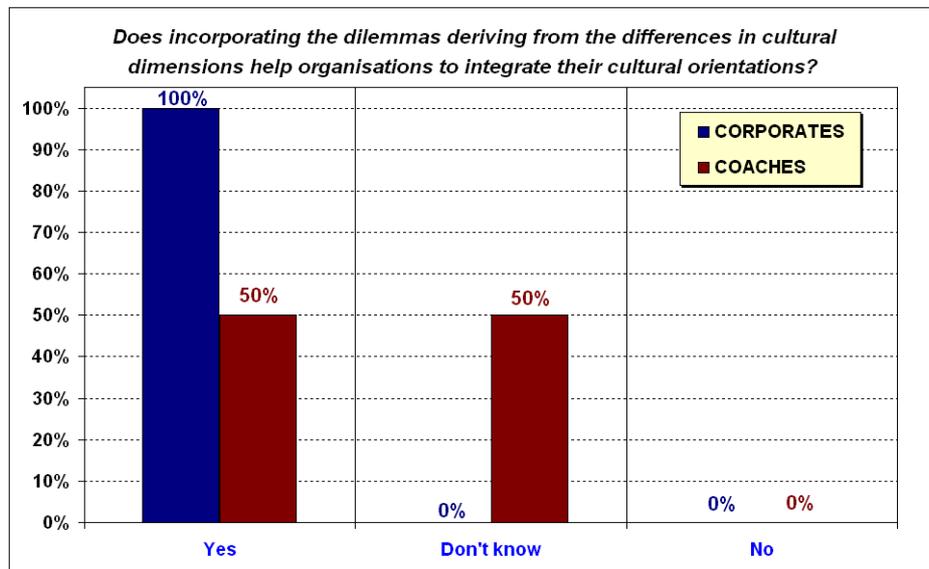
Fig. 4.6 Cultural perspectives questionnaire – Q. 12



(Source: Barbara StClaire 2005)

The deep division of opinion in both groups, which is further reinforced by a total lack of 'don't know' responses, indicates this to be an important issue. These responses suggest that some organizations are struggling to transcend the perspective that dealing with cultural issues is, for the most part, about dealing with behavioural issues and conflict. Nevertheless, other responses reinforce the view that there is recognition that a better understanding of the dimensions along which cultures are believed to differ, can be a benefit to organizations. As an example: (see Fig. 4.7 below)

Fig. 4.7 Cultural perspectives questionnaire – Q. 6

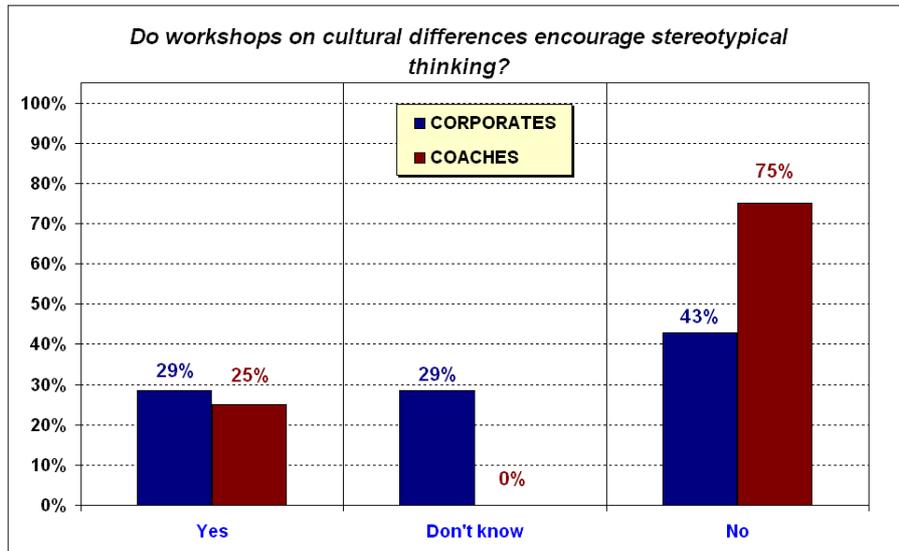


(Source: Barbara StClaire 2005)

The complete unanimity among corporates and the lack of any negative responses underscores the perceived potential benefits, but the fact that 50% of coaching organizations said they did not know is worth noting. It may reflect nothing more than a lack of experience in the specific field of cross-cultural coaching. On the other hand, it might indicate a view that it is not about *whether*, but *how* cultural dilemmas are incorporated, in other words the method rather than the principle. It could also reflect that the focus of many coaching organizations is within the field of executive coaching, which necessarily has a greater bias to individuals rather than groups; hence they were unsure about how the dilemmas might be incorporated.

The above responses stand in quite sharp contrast to the opinions expressed on the next question:

Fig. 4.8 Cultural perspectives questionnaire – Q. 8



(Source: Barbara StClaire 2005)

The variety of opinions from the corporates is not that surprising, possibly reflecting both positive and negative experiences with such workshops, or a genuine lack of any first-hand experience. A negative experience could have many causes: the resistance of long-serving employees to change; analogous to leading a horse to water but not being able to make it drink; the resistance of those who have travelled a lot on business (but not become expatriates), who may believe that their experiences mean that they 'know better'; the resistance of a star employee, who might see such a workshop as a waste of time. As for the 25% of coaching organizations who voiced their concerns about stereotypical thinking, this could be due to first hand experience of such a workshop programme not having achieved its intended purpose. It might also reflect the view that placing a specific emphasis on cultural differences could inadvertently reinforce negative evaluations of these differences, or downplaying their importance, despite the intention that they should improve awareness and comprehension.

More than half of the responses to the question (No. 4):

'Do we consciously train a manager to adopt a particular cultural orientation, or is the orientation so deeply ingrained in the way we train that we would have to make a strong conscious effort to avoid it?'

were *'don't knows'*; mainly because the respondents saw it as two questions. The intention had been that agreement with the first half of the question should elicit a 'Yes', and agreement with the second half should result in a 'No'. The rest of the responses were equally divided, which was what would have been expected, mainly because the question is addressing the heart of the whole debate about *'nature vs. nurture'*.

The responses to the second section of the questionnaire on cultural dimensions are evaluated below.

4.4 Cultural dimensions

In presenting the results, I have highlighted some of the key features of each of the dimensions, as described by Trompenaars and Hampden-Turner (see Appendix VII for a full description) on which the respondents' opinions were sought as a reminder of the cultural dimension context. One should also bear in mind that these are individuals' responses, hence while their views will have been shaped by being members of a corporate entity, a business consultancy or a coaching organization, there will have been numerous other cultural influences at work.

4.4.1 Universalism vs. Particularism

In ‘*universalistic*’ cultures (to which the first of the two questions relates), there is a strong belief in the ‘letter of the law’, that ‘rules, codes, values and standards’ have priority over the circumstances. By contrast a ‘*particularist*’ culture places greater emphasis on the ‘spirit of the law’ and on friendship and relationships.

Table 4.4.1 Cultural perspectives questionnaire – Q. (a)

	Corporates			Coaches		
	Yes	Don't know	No	Yes	Don't know	No
General rules and obligations are a strong source of moral reference.	86%	0%	14%	63%	25%	13%
Circumstances are more important than the rules.	29%	43%	29%	50%	38%	13%

(Source: Barbara StClaire 2005)

As was to be expected, there was a strong preference for the universality of general rules among corporates, though this was clearly not evidence of blinkered universalism, given the very mixed set of responses to the role of circumstances. Equally, the more ambivalent views of coaches were not a surprise. However, what the table above does not show is that only two of the corporates and one of the coaches responded yes/no, whereas a total of five (2 corporates and 3 coaches) responded yes/yes. On balance, it suggests an overall preference for a relatively flexible form of ‘*universalism*’, which perhaps might be argued to be equivalent to a medium to high score on Hofstede’s ‘*uncertainty avoidance*’ dimension (see Appendix II). There was a certain amount of echo of these results in responses to the next dimension.

4.4.2 Individualism vs. Communitarianism

On this dimension, the questions are about whether the individual takes precedence over the community ‘*individualism*’, or vice versa ‘*communitarianism*’. It relates to the above dimension, because it is suggested that in a particularistic society there should be a lot of freedom and opportunity for the individual.

Table 4.4.2 Cultural perspectives questionnaire – Qs. (c), (d)

	Corporate			Coaches		
	Yes	Don't know	No	Yes	Don't know	No
Do we relate to others by discovering what each one of us individually wants and then try to negotiate the differences?	43%	29%	29%	63%	38%	0%
Do we place ahead of this some shared concept of the public and collective good?	100%	0%	0%	38%	63%	0%

(Source: Barbara StClaire 2005)

Once again corporates and coaching organizations diverged in their views, though the corporate responses showed an expected strong consistency with ‘*universalism/communitarianism*’, which would fit with what might be considered to be a ‘normal’ ascendancy of the corporate entity over the individual. But the even greater degree of uncertainty among Coaches (the 63% on ‘*communitarianism*’ was the highest level of “*don't knows*” on any question) requires some analysis. On the one hand, it may purely reflect some antipathy to attitudes and beliefs, which prioritize the well being of a group over the individual. This would be logical from the perspective that coaching as a profession places so much weight on building rapport and empathizing with an individual coachee. This would also seem to imply that the responses were guided more by professional, rather than national cultural values. On the other hand, it may largely reflect the extent to which so many within the coaching profession are involved with the more individualistic sphere of executive coaching. Therefore, they may, for

example, have had much less exposure to middle/lower level management/staff within any given corporate entity, where ‘team spirit’ and ‘community’ seem likely to feature more prominently. The responses to the next dimension may help to shed some light on this.

4.4.3 Achievement vs. Ascription

The focus in this dimension is on whether status is ‘achieved’ by way of what an individual does and has accomplished, or if it is ‘ascribed’ through how a given position in society, an organization or community is perceived. The opinions on this particular dimension were perhaps among the most diverse and surprising:

Table 4.4.3 Cultural perspectives questionnaire – Qs. (g), (h)

	Corporate			Coaches		
	Yes	Don't know	No	Yes	Don't know	No
Status is based on performance and achievement.	43%	14%	43%	38%	25%	38%
Status is attributed by virtue of age, class, gender, education, etc.	29%	0%	71%	50%	38%	13%
Correlation between individual responses		-0.68			+0.62	

(Source: Barbara StClaire 2005)

The lack of a clear majority among either corporates or coaches for status being either ‘ascribed’ or ‘achieved’, and a sharp divergence of views among both groups about performance and achievement was one of the more counterintuitive results. In addition, there was a significant negative correlation between individual responses from corporates and business consultants (i.e. yes/no or no/yes), but a positive correlation (i.e. yes/yes or no/no) between individual responses from coaches. On the surface, it appears to imply that views about status are heavily influenced by individual preferences, rather than by culture (at least within this Anglo-European

sample). It could also suggest that there is another factor operating, to which responses on the following dimensions may also provide some further insight.

4.4.4 *Specific vs. Diffuse / Affective vs. Neutral / Internal vs. External*

I have grouped the responses for these three dimensions together, primarily because the opinions expressed on all the dimensions came very close to having a 100% positive correlation. The immediate issue was why there was such a strong correlation; whether it was in any way contradictory and as suggested above, what light it might cast on some of the views expressed on the other dimensions as well as on the views expressed in section one of the questionnaire.

Table 4.4.4 *Cultural perspectives questionnaire – Qs. (f), (e), (k)*

	Corporates	Coaches
<i>Personal contact in a business relationship is more effective than a relationship prescribed by contract alone.</i> - Specific vs. Diffuse -	Yes 100%	Yes 100%
<i>In relationships between people, reason and emotion both play a role.</i> - Affective vs. Neutral -	Yes 100%	Yes 100%
<i>Markets can be created and problems can be overcome by one's own doing.</i> - Internal vs. External -	Yes 86% Don't Know 14%	Yes 87% Don't Know 13%

(Source: Barbara StClaire 2005)

A 'specific' culture is defined as one in which facts, standards and contracts are paramount, and where the public sphere of individual lives is much larger than the private sphere. By contrast, a 'diffuse' culture is one in which newcomers are not easily welcomed into either the public or the private sphere, i.e. the "whole is more than just the sum of its parts", with the key qualities being trust and understanding. This strong preference for a

'diffuse' culture may indicate why there was such a diversity of opinions on how status is attributed. It suggests a perception that it is not *what* you know, but *who* you know and the quality of the relationship, which has a strong influence on perceptions about status. In this vein, it emphasizes the perceived importance of an individual's ability to develop and maintain relationships, and this would appear to be underscored by the responses to questions on the '*affective/neutral*' and '*internal/external*' dimensions.

A '*neutral*' culture is one in which overtly showing one's feelings is perceived to be incorrect, and showing too much emotion is likely to 'erode your power to interest people'. While an '*affective*' culture is one in which displays of emotion are not frowned upon, and where the 'less explicit signals of a neutral culture' are sometimes ignored or go unnoticed. It might have been interesting to split this question into two (i.e. one on reason and one on emotion). However, given the unanimity of response, it seems reasonable to suggest that this would not have yielded a different outcome, particularly as the question was not designed to ask about the relative impact or importance of reason or emotion in a specific relationship context, but rather whether reason and emotion both 'play a role'.

While there was not the same unanimity as in the responses on the two dimensions above, the survey sample showed a clear bias to the '*internal*' as opposed to '*external*' side of this dimension. The intention of this dimension is to define the way we seek to have control over our own lives and destinies, and by extension is seen as a proxy for our relationship to nature. It is suggested that those at the '*externalistic*' end of the dimension see mankind as one of nature's forces, operating in harmony with the environment; by contrast those at the '*internalistic*' extreme see nature from a mechanistic perspective, in which knowledge and expertise are the tools which we use to gain control. At the extremes of this dimension, there are similarities with Levi-Strauss' proposition that 'Cold societies' try to eradicate

(as far as is possible) the effects of history and assign to their institutions socio-political practices and systems of representation and self-regulation; while 'Hot societies' are dependent for their functioning on the existence of internal differences and social hierarchies.

It could be argued that a different formulation of the question, which contained a more explicit reference to our relationship with nature, might well have elicited a different set of opinions. Nevertheless this is a significant dimension in terms of getting to grips with cultural dilemmas, because the opinions expressed do actually fit with the responses in section one of the questionnaire. This is in view of the fact that the first section responses showed broad agreement that a better awareness and understanding of cultural dilemmas is desirable and achievable, which echoes a belief that 'markets can be created and problems can be overcome by one's own doing'.

Thus far, the responses to the second section of the questionnaire suggest that it is a perceived lack of cultural familiarity, i.e. not knowing, or being aware of how to engage and negotiate communication with those from another culture, which is a key issue. This in turn indicates that Hofstede's '*uncertainty avoidance*' dimension is likely to be helpful in identifying and understanding an individual level of 'cultural baggage', insofar as a greater tolerance for a variety of differing opinions and values is equated on Hofstede's scale with a low '*uncertainty avoidance*' ranking. It also infers that a '*particularistic*' society should in theory provide a more constructive backdrop for greater tolerance, as would a good balance on the '*diffuse vs. specific*' dimension. This is a point which will be explored further in the discussion.

4.4.5 Sequential vs. Synchronic

This refers both to attitudes about the past, present and future, as well as to how we organize our time. A ‘*sequential*’ orientation sees time as constantly moving forward (one unit of time after another), while a ‘*synchronic*’ orientation sees units of time as cyclical. The former suggests a bias to structuring time on the basis of doing one thing at a time with an emphasis on planning and punctuality; while the latter allows for multi-tasking, with a focus on the flexibility of plans depending on circumstance and the nature of the relationship.

Table 4.4.5 Cultural perspectives questionnaire – Qs. (i), (j)

	Corporate			Coaches		
	Yes	Don't know	No	Yes	Don't know	No
<i>Time is sequential, a series of passing events.</i>	43%	14%	43%	50%	38%	13%
<i>Time is synchronic with past, present and future all interrelated.</i>	71%	14%	14%	75%	25%	0%

(Source: Barbara StClaire 2005)

The results did not come as any great surprise, given that a business environment requires both planning and flexibility, with the latter more likely to be given a greater weight. It could also be suggested that as a lot of coaching models are very much goal or future oriented, a coach is thus more likely to be conscious of the need to avoid slippage on time lines. One good instance of how a compromise between the two extreme perspectives on time might be accommodated in a business environment is the ‘working lunch’, for example when the French penchant for long lunches meets the American or British desire not to ‘waste time’ during the working day. It also brings to mind Rosinski’s contention that the notion of time is ‘inherently ambiguous’, with much depending on how the boundaries are set on an activity and the period of time allocated to it. One potential criticism of this dimension is that it would appear to be very difficult to establish whether the

primary influence on the cultural values expressed are of a national, rather than a corporate/professional nature.

The other notable feature was the fact that there were overall a much higher level of *'don't know'* responses from coaching organizations on the cultural dimensions section of the questionnaire. This was not only when compared to the responses from corporates, but also relative to the first section of questions on cross-cultural dilemmas. This could be interpreted in two ways: on the one hand it may simply reflect a degree of ambivalence and/or a balanced perspective, but it may equally reflect a general lack of familiarity with the models that have been developed and employed by socio-cultural anthropologists and interculturalists. The latter would seem to echo Rosinski's point that *"coaching with a national and corporate cross-cultural focus does not yet prevail"*.

Finally it has to be acknowledged that the analysis of the results has not examined how gender might have affected the opinions expressed, or the ethnic background of the respondents. Indeed, it was not known whether the person to whom the questionnaire was originally addressed responded, or whether it had in fact been passed onto someone else within their or another department to complete.

In conclusion, the questionnaire results have highlighted considerable recognition of the significance of cross-cultural dilemmas. However the responses also suggest that the respondents were uncertain, or had differing opinions about the most suitable methods of improving cross-cultural awareness. I will be exploring the results further in terms of coaching, socio-cultural anthropology and the links between patterns and dimensions of culture in Chapter Five.

Chapter Five - Discussion

The questionnaire results showed that professionals working in corporates, business consultants, coaching bodies and those practicing coaching and mentoring have varying levels of cross-cultural awareness. However the responses to the questionnaire also indicated that there was a high level of recognition of cultural dilemmas, and a perceived need and willingness to address and reconcile them. The diversity of opinions about the potential benefits of specific methods of addressing cultural dilemmas suggested considerable uncertainty about best practice in dealing with cross-cultural issues. This could be due to a number of factors, for example: a lack of experience in dealing with cross-cultural issues, or by contrast an appreciation of the complexity of the challenges involved. It could also be that negative experiences in implementing programmes to improve cross-cultural awareness may have played a part.

One very notable and interesting aspect was that half the respondents in each group agreed with the view that *'Cultural issues within organizations are dealt with only if they relate to behavioural issues'*. This does not by any means suggest a lack of cross-cultural awareness. However, it does perhaps place considerable emphasis on the perspective that the cross-cultural domain is about solving problems and conflicts as and when they crop up, rather than the idea that improving cross-cultural communication skills could potentially yield many synergies and benefits. This in turn could pre-emptively mitigate against the occurrence of these conflicts. It also appears to endorse Rosinski's point that playing down the importance of cultural differences is the most common mistake that coaches and leaders tend to make; an error which he consigns to the category of 'Ethnocentric Pitfalls'. I would suggest that 'mono-culturalism' might be a better term to use to describe this phenomenon, simply because it acknowledges the possibility that ignoring national, ethnic or indeed other cultural differences

may in fact be attributable amongst other factors to corporate culture, as well as ethnocentrism.

In this vein, a further notable feature of the responses of businesses and business consultants on the cultural dimensions section of the questionnaire was the greater weight attached to rules ('universalism') over circumstances ('particularism'), as well as '*communitarianism*' over '*individualism*'. This is, again, not necessarily indicative of a lack of appreciation of cross-cultural perspectives. It is, in fact, more likely to be attributable to the ostensibly 'normal' ascendancy of the corporate entity over individual needs. But this does run the risk of thinking about cross-cultural issues in predominantly corporate cultural terms, a form of 'cultural baggage' which coaches and businesses organizations need to be aware of. By contrast, it was also noticeable that there were considerably more '*don't know*' responses from coaches in this second section of the questionnaire on cultural dimensions. This may reflect on the one hand a generally more balanced view of the dimensions, or on the other be due to a lack of exposure to, or experience of utilizing the various cultural dimension models within a coaching context.

5.1 Culture and the Individual

Coaching (particularly in the professional business environment) has a focus on personal growth, learning and development, as well as in assisting in organizational change initiatives, with a primary focus on the individual. To a certain degree this stands in contrast to cross-cultural coaching, where the focus is on the way that culture shapes the habits and responses of an individual, rather than in seeing how an individual can find greater self-fulfilment and thus make a better contribution to a group. This difference in emphasis is probably best demonstrated, for example, by Schwartz (1994) who divided his values theory into an individual and a culture level analysis. It can also be seen within his two basic bipolar value dimensions (see

Chapter Two, 2.3.1, Fig. 3) with traditional coaching leaning more to the side of self-enhancement, while cross-cultural coaching has a more obvious bias to self-transcendence. But the two perspectives are in effect two sides of the same coin, and this can be seen in Rosinski's point that one has to be aware that the barriers to an individual's progress may be cultural rather than psychological. Rosinski argues that this is why there is a need for the cultural perspective to be integrated into coaching practice. In other words an important factor to consider is that an individual is both acted upon and influenced by culture, as well as being an actor or an influence on culture. In this respect, it was interesting that the questionnaire results implied that there was a great deal more uncertainty about whether 'expressions of shared cultural behaviour are influenced by an individual's behaviour' (*Questionnaire 1st section no. 14*), rather than vice versa. For example, all but one of the respondents agreed that 'culture is learned' (*Questionnaire 1st section no. 10*). Taking these results at face value, this appears to suggest greater weight is being attached to the way culture shapes the individual; and considerably less on the dynamic processes through which culture is constantly evolving, and upon which the individual and groups of individuals have an influence. In a sense, this is the distinction between realizing that cultural differences are relative and not absolute, i.e. they are constantly changing and evolving. Nevertheless, if culture is seen as something that is learned, it is also understandable that it might be perceived to have a relatively fixed set of rules, and consequently how this can progress to the formation of cultural stereotypes.

5.2 Cultural stereotypes

Bohanann's description of the relationship between personality and culture (see Chapter Two, 2.2.1) is perhaps instructive in this regard, particularly in how he divides the ways in which we respond to given stimuli into those which are universal, culturally normal and eccentric. While acknowledging

that there is diversity in our individual responses, there is still an underlying implication that what is not universal or normal to our given culture is therefore eccentric, for which the Oxford English dictionary definition is “*deviating or departing from convention; irregular or odd*”. This also overlaps with Hall’s assertion that interest in other cultures has been contingent on exposure to foreignness. It can be argued that such terminology reveals one of the key motivations for the early interest in social anthropology, and implies a focus on defining what is unfamiliar in another culture in terms of what is familiar within our own culture and environment. Perhaps more significantly, such an approach emphasizes looking for differences in those attitudes, values and beliefs, which are most important to our culture. But it may not necessarily recognize that another culture might have other attitudes, values and beliefs, which have far less significance from our cultural perspective, and as a result are ignored. Such an approach is a very good example of needing to be aware of our ‘cultural baggage’ and as importantly, why modern anthropology has progressed to view culture as being the result of group interaction, as opposed to a set of defining traits and features. In essence, the distinction is one of defining how cultural differences are approached. On the one hand there is a process of labelling and defining differences, which may appear to be difficult to overcome, but will not be helped by generating ‘cultural stereotypes’, which can become associated with negative value judgements. On the other hand there is an approach of trying to understand the relative nature of a cultural difference, and then negotiating and evolving a mutually acceptable form of communication that bridges or accommodates that difference. This may not be easily accomplished, but in coaching terms it is about developing rapport and skills, rather than in simply identifying the symptoms of a problem which needs to be overcome.

This was reflected in the responses of the survey respondents, in that the complexity of dealing with cultural differences was generally recognized, as evidenced by the clear ‘No’ in the responses on whether *‘Managers find it*

easy to adapt their behaviour to fit the different needs of another culture' (Questionnaire 1st section no. 16). Equally, there was general agreement about some of the key aspects of the nature of culture, for example: that it is learned but also instilled from birth (Questionnaire 1st section nos. 9 and 10), and it is subconscious in the sense that it is not verbalized but forms the root of actions (Questionnaire 1st section no. 8). However, recognition of these aspects is not the issue per se, but rather dealing with the dynamics of how best to address cultural differences and dilemmas. The results showed that there were some differences of opinion about the potential benefits of specific coaching related solutions for example, 'workshops on cultural differences encouraging stereotypical thinking' (Questionnaire 1st section no. 14). However, it was the responses to the cultural dimensions in the second section of the questionnaire which were perhaps more revealing in terms of some of the issues that may need to be addressed, if a better awareness and understanding of cross-cultural dilemmas is to be achieved. In turn, these also gave some indication of how useful the various dimensions may or may not be in identifying potential stumbling blocks to improving cultural awareness.

5.3 Cultural dimensions

A common thread which runs through both Hofstede's and Trompenaars and Hampden-Turner's cultural dimensions is a focus on the flexibility and adaptability of our attitudes and beliefs. This was also given specific emphasis in Schwartz's bipolar dimension of 'Openness to Change vs. Conservation' (see Chapter Two, 2.3.1, Fig. 2.3). However, there appears to be less emphasis in the literature on the extent to which 'openness to change' or 'conservation' might vary according to an individual's familiarity with a context or interaction. This, in turn, is likely to have an impact on the degree to which an individual's responses can be

characterized as habitual, and to an extent subconscious. For instance, this could be an important aspect in attempting to explain the differences of opinions between businesses and coaching organizations on the *'individualism vs. communitarianism'* (Questionnaire 2nd section nos. 3 and 4), and to a lesser extent *'universalism vs. particularism'* dimensions (Questionnaire 2nd section nos. 1 and 2). It could be argued that the greater importance attached to 'rules' and 'the public and collective good' by businesses, and the fact that coaching organizations put as much weight on 'circumstances' and 'negotiating differences' may reflect nothing more the habits, values, norms and basic assumptions of their respective professional cultures, i.e. corporate and coaching, rather than national. In other words, some consideration must be given to the possibility that an individual set of responses may not only reflect national cultural influences. They may also be attributable to the values and assumptions that facilitate interaction in a given professional or other sub-cultural context.

A preference for what is familiar would also appear to have been evidenced by the total agreement among both groups of respondents that *'Personal relationships are more effective than those prescribed by contract alone'* (Questionnaire 2nd section no. 6). This certainly fits very well with Trompenaars and Hampden-Turner's contention that meaningful interaction is contingent on *"the existence of mutual expectations"*, or in other words a consciously and subconsciously negotiated set of rules which guide and shape our interactions and mitigate the occurrence of misunderstandings and conflict. This, in turn, finds a further echo in the opinions expressed on *the 'internal vs. external'* dimension (Questionnaire 2nd section no. 11), in which both business and coaching organization respondents were largely in agreement that *'Markets can be created and problems be overcome by one's own doing'*. The statement employed for this particular dimension does not (of itself) preclude that the 'creation of a market' or 'overcoming a problem' could actually be in harmony with nature or a given environment, as the

definition of the dimension seems to suggest. This would seem to be especially true in the specific context of a questionnaire given to professionals from a business or coaching background, because to deny that a 'market can be created' or a 'problem overcome by one's own doing' would be to some extent to put a large question mark against their own problem solving skills. Hence it would be difficult to draw the conclusion that agreeing with this statement is necessarily an indication of an underlying belief in 'man over nature'. It does, however, imply a belief that the knowledge and skills to negotiate cultural differences can be acquired and put into action.

5.4 Cultural dimension dilemmas

This raises the issue of whether thinking about and approaching cultural dilemmas in terms of these various dimensions provides the best starting point for improving cultural awareness, and/or integrating the cultural dimension into coaching. To be sure, Schwartz, Hofstede, Trompenaars and Hampden-Turner have all emphasized that their various dimensions are continuums, and that the poles of these dimensions are to be understood as extremes. However, the classification of a given national culture or a personal viewpoint on either side of the mid-point of a given continuum can be seen as an invitation to stereotypical thinking and behaviour. First of all, to make the assumption that a person from a given national culture will actually conform to the general preferences suggested by the responses on the various dimensions is questionable, simply because it presumes a homogeneity within any given national culture which does not stand up to empirical analysis. This relates again to the point which Hofstede emphasized when he distinguished between a cultural and an individual level analysis, specifically highlighting the dangers of transferring data acquired at one level to the other. It is also another example of why some consideration must be given to the role of other non-national cultural influences.

Secondly, there also appears to be a two-fold risk in an individual trying to adapt his or her behaviour to a particular national cultural orientation. On the one hand, as the example of Dorinne Kondo (see Chapter Two, 2.2.2) showed, the process of adapting behaviour can result in a crisis of identity within the individual. On the other hand, there is also a fine line between what is perceived to be polite appreciation and what is seen as lacking sincerity and authenticity, and thus causes offence. A further point to consider is whether a strategy of behaviour adaptation, which has a particular emphasis on recognition of the rituals, etiquette and protocols of another culture, places too much emphasis on the superficial outer layers of the 'onion model of culture' (Trompenaars and Hampden-Turner, 1997, see Chapter Two, 2.3.1 Fig. 2.2), and not enough on the process of trying to understand and respect differing values. In other words, achieving greater cultural awareness is not about subordinating our values or beliefs to those of another culture, or expecting those from other cultures to subordinate theirs.

At a higher level of analysis, the sociological approach that uses a single questionnaire across multiple cultures to try and achieve comparability (and by extension empirical validity) may be missing the point that the essence of culture is that it defines itself. Therefore, the concept of trying to quantify qualitative differences between cultures is to misunderstand this self-defining quality, as tautological as this may sound. The other aspect is that a given culture and all its artefacts are constantly evolving. Therefore to quantify the differences between cultures along the various dimensions is to provide a very interesting, but nevertheless specific snapshot of cultural evolution at a given point in history. The historical and evolutionary context of a given pairing of national cultures is one aspect that the cultural models do not really appear to pay sufficient attention to. For example, the ostensible individualism of American national culture may need to be at least partially understood in terms of its immensely diverse ethnic make-up and its long-term dependence on immigration. Whereas the focus on group etiquette and

rituals in Japan can be attributed to some extent to its long period of isolation (1656-1853), which led to a form of cultural introspection and conservation. Greater cultural awareness is not contingent on knowing such facts, but an appreciation that cultural differences, particularly at a national level, are embedded and have evolved in a historical social context, may help to shift the focus towards the dynamic processes of culture. In other words, a focus on cultural differences needs to acknowledge that these differences are subject to change.

5.5 Cultural Baggage

Therefore, the process of trying to gain a better understanding may need to start with becoming more conscious of the values and assumptions of our own culture (i.e. the 'tinted glasses' of our own 'cultural baggage'), and not just at a national level of analysis, but also professional, family, social group, religious, economic, etc. The multi-layered nature of culture may also provide some explanation for the diversity of opinions expressed by the survey respondents on status being '*achieved vs. ascribed*' (*Questionnaire 2nd section nos. 7 and 8*) and time being '*sequential vs. synchronous*' (*Questionnaire 2nd section nos. 9 and 10*). I have already noted in Chapter Two, section 2.3.2, that Rosinski has argued that the notion of time is 'inherently ambiguous', and it can be claimed that the same can be said of status. For example, a doctor or a nurse can be ascribed a given status because of the nature of their profession, but equally they can achieve status by helping to cure or care for a person, who then may ascribe this status to all others of their profession. Furthermore it is questionable whether this dimension has validity at a strictly national cultural level of analysis. Firstly, status in many societies is highly ephemeral, whether it is achieved or ascribed, and is frequently attributed and removed on the basis of (often highly biased) reports in the media. Secondly the status of a given profession or person within a society can often polarize opinions, which

themselves are formed on the basis of stereotypes that are not fundamentally rational, and could reflect for example political or religious beliefs. Thirdly to examine the way that status may be achieved or ascribed without considering the role and influence of gender is nigh on impossible, which accounts for the inclusion of the '*masculinity/femininity*' dimension in Hofstede's model. Hence the complexity of status attribution suggests that a national cultural level analysis is both too narrow and, that it heightens the risk of encouraging stereotypical thinking.

One other issue that the diversity of opinions on the 'status' and 'time' dimensions seems to highlight is that it was not possible to tell from the responses what level of importance was attached to each of the dimensions by the respondents. This would have helped in ascertaining where a given individual would be most likely to commit the error of ignoring a cultural difference. Equally it should, in theory, help to focus on those cultural value dimensions, where an individual is most likely to be most sensitive to being offended.

Above all we live in a world where the processes of globalization are increasingly difficult to resist, let alone to ignore; therefore dividing culture along national lines may increasingly appear to be arcane, and possibly counter-productive. This is not to deny that account needs to be taken of, or respect accorded to, the "*products and artefacts that symbolise the deeper, more basic values and assumptions about life*" (Trompenaars and Hampden-Turner, 1997) in a given national culture. It is rather to say that gaining greater awareness and understanding of cultural differences should place greater emphasis on the process of developing a set of mutual expectations, i.e. rapport, and thus is about expanding our routines and habits, rather than relying on existing rituals and behaviours. But perhaps the more important aspect of globalization from a coaching perspective is that greater ethnic diversity within countries may help to encourage a better balance in cross-cultural research. This balance should place as much emphasis on

differences as on similarities between cultures, and above all needs to focus on the processes of cultural communication, rather than characteristics. The point being that recognizing that cultures differ is actually the problem, how we bridge these differences is the solution.

Chapter Six - Conclusion

“Altered opinions do not alter a man's character (or do so very little); but they do illuminate individual aspects of the constellation of his personality which with a different constellation of opinions has hitherto remained dark and unrecognizable”.

Friedrich Nietzsche (1844 – 1900)

I began this study from the perspective that while there has been some research into mentoring and coaching, there appeared to be little that focussed specifically on cross-cultural influences. In my review of the available literature, it became increasingly clear that the integration of a cultural perspective into coaching was very much at the ‘pioneering’ stage. The main aims of this study were to try and establish levels of awareness about, and attitudes to, cross-cultural issues; and to study the patterns and/or relationships between awareness, attitudes and the cultural dimensions developed by Hofstede and Trompenaars and Hampden-Turner among businesses and business consultants, and coaching organizations.

In analyzing the responses to the questionnaire, it was evident that there was a high level of recognition of the importance of cross-cultural issues, and the need to address and reconcile them. However, it was very difficult to define or quantify levels of cultural awareness, which was to some extent unsurprising, given the complexity of the issues involved. But as I outlined in the methodology, a major objective was also to explore the quality of awareness and understanding of cultural dilemmas and dimensions. In this respect, the first section of the questionnaire (on attitudes to culture and potential cross-cultural coaching solutions) was very instructive in terms of perceptions about the relationship between culture and personality. In my opinion, the most notable contrast was that there was considerably greater agreement that culture shapes the personality (e.g. ‘*culture forms the root of actions*’, ‘*culture is learned*’), and a lot more uncertainty about how the

individual shapes culture (e.g. only half the respondents agreed that “*expressions of shared cultural behaviour are influenced by an individual's behaviour*”). This impression was further reinforced by the general agreement that managers from different cultures do not necessarily find it easy to adapt their behaviour to fit the different needs of another culture.

From a coaching perspective, it suggests some attention needs to be paid to how an individual perceives and relates to his/her culture. For example, there is a clear difference between seeing culture as providing a framework for social interaction, which is constantly evolving, and on the other hand perceiving culture as providing a set of social constraints. In either case, there may be some elements of our culture which, at an individual level, are considered to be important in our everyday lives, while there are others which may be difficult to accept and could be sources of tension with other members of our culture. Given that such perceptions may be operating partly at a subconscious level, this may not be easy to establish. But they appear to me to be a significant element in the process of gaining a better understanding of our cultural baggage, i.e. how we synthesize the myriad of cultural groupings to which we are exposed on a daily basis.

As I noted in the data analysis, there was greater diversity of opinion about the benefits of specific cross-cultural training solutions and when, where and how they might be applied. The initial conclusion that can be drawn is this shows that the process of integrating the cross-cultural domain into both business and coaching practice is still at an early stage of development.

As far as improving the general awareness and understanding of the benefits of cross-cultural training, three sets of responses in the first section of the questionnaire seem to me to define some of the issues that need to be addressed. Firstly the fact that half of the respondents believed that ‘*Cultural issues within organizations are dealt with only if they relate to behavioural issues*’ is indicative of a certain level of resistance to dealing with these

issues, which may be due to an appreciation of the complexity of such issues. On the other hand, if cultural issues in some organizations are only addressed when there is a behavioural conflict, then this will tend to cast them in a negative light. Hence it does lead to the conclusion that some organizations are not sufficiently aware that ignoring and playing down cultural differences, as well as evaluating them negatively are all major contributors to miscommunication, misunderstanding and conflict. Secondly, while coaches largely agreed that *'Business managers recognize that diversity training should now include cross-cultural training for employees sent on global assignments'*, the business organizations' responses were very divided. This leads me to conclude that some businesses are either unaware, or possibly not persuaded of the benefits of this specific approach. Nevertheless this set of responses, and the fact that none of the respondents disagreed that *'incorporating the dilemmas deriving from the differences in cultural dimensions help organizations to integrate their cultural orientations'* implies that the key area of uncertainty among businesses and coaches is the method and/or models of integrating cultural dilemmas. The point that this suggests to me is that, before any attempt is made to develop the skills necessary to negotiate the differences between cultures, a greater awareness of how we negotiate difference in our own culture is required. This is to say we need to be more consciously and self-critically aware of the assumptions that underlie our habitual responses and modes of interaction, in other words our cultural baggage. In principal this is already the main focus of traditional coaching and mentoring. But I believe considerably more research needs to be conducted into how these methods and skills can be developed to take account of, and integrate, cross-cultural issues and dilemmas.

6.1 From national to cross-cultural perspectives

Cross-cultural research has largely focussed on national differences because it is much easier to establish a person's nationality than to identify him/her as belonging to another type of cultural grouping, be that regional, professional, political, economic or social. The most frequently cited reason is that a given individual will be a member of numerous forms of so-called sub-cultures or higher level cultures (e.g. European), which in effect rules them out as unique independent variables. But I believe that without exercising some control for the effect of these 'other' cultural variables, it is difficult to be sure that attributing a given behaviour, belief, value or attitude expressed by an individual to national cultural influences is theoretically or empirically valid. For example, even at a national level, there has to be particular care to acknowledge the difference between ethnically diverse nations such as Canada or Malaysia; ethnically and/or religiously divided nations such as Belgium or the former Yugoslavia, or relatively homogeneous nations such as Japan or Korea, let alone very complex national cultures such as China or India. In essence, this does nothing more than acknowledge that socio-cultural anthropology is the study of the dilemmas and problems of differences and similarities not only *between*, but also *within* societies.

In the specific context of this study, one of the most interesting aspects of the responses to the second section of the questionnaire on cultural dimensions were the differences in opinions both within and between coaches and business organizations. My original intention in including a section on cultural dimensions was to explore the relationship between these responses and those on the first section of the questionnaire. But the differences of opinions between the two sets of respondents on the '*rules vs. circumstances*' (universalism vs. particularism) and '*individualism vs. communitarianism*' suggested to me that I had to consider whether these

opinions in some way reflected values that were influenced by the differing needs and requirements of the corporate and coaching environments. I cannot deduce whether this was the key influence on these responses. However, I do think this emphasizes that it is tenuous to assume that the responses to such value dimensions questionnaires can be ascribed largely to national culture. I also believe that the way that corporate and professional culture influences our habits and values requires a great deal more in-depth research. For example, it might be interesting to establish whether there are differences in the responses to a cultural dimensions questionnaire between professional groups, e.g. doctors, police officers, computer programmers, sports professionals etc, and how these compare to national differences. However, it also has to be acknowledged that the difficulty of drawing any definite conclusions about key influences is clearly a limitation to the use of questionnaires in general. This does suggest it would have been preferable to be able to expand and explore the data that was generated by the questionnaires via follow-up interviews. However, as discussed in the methodology, this would have required a lot more time and resources than were available to me in this study.

Nevertheless analyzing the results in relation to the problem of ignoring and playing down the importance of cultural differences also suggested that the questionnaire design needed refinement. Specifically, I was unable to deduce or make any assumptions about what level of importance each respondent attached to the various dimensions. A system of ranking the relative importance of value dimensions is not a new concept or methodology, in that it is very similar to the two 'basic bipolar' dimensions of '*openness to change vs. conservation*' and '*self-enhancement vs. self transcendence*' that are incorporated as higher dimensions in the Schwartz Value Inventory (1994 see Chapter Two, 2.3.1, Fig. 2.3). But more importantly I think that more research into developing a system of

ranking the value dimensions would not only help to identify those value dimensions, which may be ignored, downplayed or even negatively evaluated, but also provide a potentially very useful tool for integrating the cross-cultural dimension into traditional coaching and mentoring practice.

6.2 Methodological issues

There are also broader methodological issues about whether questionnaires and the results that they produce are necessarily the best way of exploring cross-cultural issues and dilemmas, which I think need to be considered. A major criticism of Attitude theory is that it is a poor predictor of behaviour, with the greatest weakness being that it researches general attitudes in the hope of predicting behaviour in a specific context, while struggling to account for either situational, contextual or normative factors. For example, in this study, it was not possible to deduce if the generally positive attitudes to addressing cultural dilemmas were in fact a reflection of 'norms'. As importantly, the issue of individual attitude variability has to be taken into account, which can take a number of different forms: expressing a contradictory set of attitudes about a given issue, person or group of people in the same interview; changes and contradictions in attitudes according to time and/or context; and the very complex issue of people having an attitude or value, but making an exception for themselves. (Potter and Wetherell, 1995) From this specific perspective, a focus on quantifying how national cultures differ along the various value dimensions that have been identified does run some risk of contributing to the formation of cultural stereotypes, which have little or no predictive value.

This is why greater emphasis needs to be placed on understanding our own 'cultural baggage' from a coaching perspective, particularly on the dynamic processes of the way in which our own culture has, and is evolving. The building blocks of improving cultural awareness and developing cross-

cultural skills, therefore, have much in common with the key skills associated with building rapport as a coach or mentor. For the coach or business organization, it is about understanding the processes involved with the different ways in which we negotiate social interaction, and the elements of the various models of culture. These range from the apparently simple distinction between the visible and invisible level of values (see Chapter Two, 2.3.1, Fig. 2.1) to the complexity of Schwartz's 'Theoretical model of relations among motivational value types and two basic bipolar value dimensions' (Fig. 2.3). It is about raising our awareness of what is subconscious and invisible up to a conscious and visible level; and from there we can develop the skills necessary to negotiate ways of interacting with others whose values, attitudes and habits are unfamiliar to us. I believe that if this is to be achieved, coaching and cross-cultural research needs to transcend the limitations of a focus on national culture. For example: in the introduction to this study, I suggested that at a fundamental level, culture is a representation of a complete way of life of a people who share the same attitudes, values and practices; and that one can look at culture from the alternative perspective of the 'cultural baggage' which people carry with them. To explain this further, I used Csikszentmihalyi's metaphor of 'snowflakes' (see Chapter One, p. 5) to indicate the importance of acknowledging that cultural identity should be viewed as being multi-faceted, for example, that people have a number of selves or identities depending on context and setting. This is also a reminder that the field of cross-cultural research is in many ways infinite, and equally subject to differing perceptions.

This study has highlighted the importance of the work conducted by Schwartz, Hofstede and Trompenaars and Hampden-Turner which has provided very valuable insights into the cultural dimensions that help to identify the way in which values differ between national cultures. However, they would also be the first to acknowledge that national cultures are in a constant state of change, and this in turn dictates the need to evolve their

questionnaires, re-analyze the accompanying databases of results, and amend and redefine their models accordingly.

In concluding this study, I would therefore like to suggest that perhaps a key aspect for further research is to develop methods that place a greater emphasis on the processes through which culture changes. In other words how human actions and practices change, and new meanings evolve in response to changes to social contexts. This would include, for example, the impact of increased migration (whether voluntary, or in response to political or economic factors), or the proliferation of new forms of communication like the internet, not only on working environments, but on the myriad ways in which we organize our social lives. By this I mean that it should help to move research and practice from a focus on more abstract concepts such as values, to the ways in which culture is produced and negotiated. As Rosinski (2003) notes:

By integrating the cultural dimension, coaching will unleash more human potential to achieve meaningful objectives' and thereby, 'enriched with coaching, intercultural professionals will be better equipped to fulfil their commitment to extend people's worldviews, bridge cultural gaps, and enable successful work across cultures.
(p. xviii)

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The extreme stereotypes of corporate culture

The Incubator

This culture is like a leaderless team. This person-oriented culture is characterised by a low degree of both centralisation and formalisation. In this culture, the individualisation of all related individuals is one of the most important features. The organization exists only to serve the needs of its members.

The organization has no intrinsic values beyond these goals. The organization is an instrument for the specific needs of the individuals in the organization.

Responsibilities and tasks within this type of organization are assigned primarily according to the member's own preference and needs. Structure is loose and flexible control takes place through persuasion and mutual concern for the needs and values of other members.

Its main characteristics are:

- person oriented
- power of the individual
- self-realisation
- commitment to oneself
- professional recognition

The Guided Missile

This task-oriented culture has a low degree of centralisation and a high degree of formalisation. This rational culture is, in its ideal type, task and project oriented.

'Getting the job done' with 'the right man in the right place' are favourite expressions/ Organizational relationships are very results oriented, based on rational/instrumental considerations and limited to specific functional aspects of the persons involved. Achievement and effectiveness are weighted above the demands of authority, procedures or people. Authority and responsibility are placed where the qualifications lie, and they may shift rapidly as the nature of the [task] changes.

Everything in the Guided Missile culture is subordinated to an all-encompassing goal. The management of the organization is predominantly seen as a continuous process of solving problems successfully. The manager is a team leader, the commander of a commando unit, in whose hands lie absolute authority. This [task] oriented culture, because of its flexibility and dynamism, is highly adaptive but at the same time is difficult to manage.

Decentralised control and management contribute to the shortness of channels of communications. The task-oriented culture is designed for a rapid reaction to extreme changes. Therefore, matrix and project types of organizations are favourite designs for the Guided Missile.

Its main characteristics are:

- task orientation
- power of knowledge/expertise
- commitment to (tasks)
- management by objectives
- pay for performance

The extreme stereotypes of corporate culture – *cont'd*.....

The Family Culture

The Family Culture is characterised by a high degree of centralisation and a low degree of formalisation. It generally reflects a highly personalised organization and is predominantly power oriented.

Employees in the 'family' seem to interact around the centralised power of father or mother. The power of the organization is based on an autocratic leader who, like a spider in a web, directs the organization. There are not many rules and thus there is little bureaucracy. Organizational members tend to be as near to the centre as possible, as that is the source of power. Hence the climate inside the organization is highly manipulative and full of intrigues. In this political system, the prime logic of vertical differentiation is hierarchical differentiation of power and status.

Its main characteristics are:

- power orientation
- personal relationships
- entrepreneurial
- affinity/trust
- power of person

The Eiffel Tower Culture

This role-oriented culture is characterised by a high degree of formalisation together with a high degree of centralisation and is symbolically represented by the Eiffel Tower. It is steep, stately and very robust. Control is exercised through systems of rules, legalistic procedures, assigned rights and responsibilities.

Bureaucracy and the high degree of formalisation make this organization inflexible. Respect for authority is based on the respect for functional position and status. The bureau or desk has depersonalised authority.

In contrast to highly personalised Family, members in the Eiffel Tower are continuously subordinated to universally applicable rules and procedures. Employees are very precise and meticulous. Order and predictability are highly valued in the process of managing the organization. Duty is an important concept for an employee in this role-oriented culture. It is duty one feels within oneself, rather than an obligation one feels towards a concrete individual.

Procedures for change tend to be cumbersome, and the role-oriented organization is slow to adapt to change. Its main characteristics are:

- role orientation
- power of position/role
- job description/evaluation
- rules and procedures
- order and predictability

Source: Trompenaars and Woolliams (2003), *Journal of Change Management* Vol.3, 4, 361-375: Henry Stewart Publication

Geert Hofstede – 5 Cultural Dimensions Model (1991)

- **“Power Distance** focuses on the degree of equality, or inequality, between people in the country's society. A High Power Distance ranking indicates that inequalities of power and wealth have been allowed to grow within the society. These societies are more likely to follow a caste system that does not allow significant upward mobility of its citizens. A Low Power Distance ranking indicates the society de-emphasizes the differences between citizen's power and wealth. In these societies equality and opportunity for everyone is stressed.
- **Individualism/Collectivism** focuses on the degree the society reinforces individual or collective achievement and interpersonal relationships. A High Individualism ranking indicates that individuality and individual rights are paramount within the society. Individuals in these societies may tend to form a larger number of looser relationships. A Low Individualism ranking typifies societies of a more collectivist nature with close ties between individuals. These cultures reinforce extended families and collectives where everyone takes responsibility for fellow members of their group.
- **Masculinity/Femininity** focuses on the degree the society reinforces, or does not reinforce, the traditional masculine work role model of male achievement, control, and power. A High Masculinity ranking indicates the country experiences a high degree of gender differentiation. In these cultures, males dominate a significant portion of the society and power structure, with females being controlled by male domination. A Low Masculinity ranking indicates the country has a low level of differentiation and discrimination between genders. In these cultures, females are treated equally to males in all aspects of the society.
- **Uncertainty Avoidance** focuses on the level of tolerance for uncertainty and ambiguity within the society - i.e. unstructured situations. A High Uncertainty Avoidance ranking indicates the country has a low tolerance for uncertainty and ambiguity. This creates a rule-oriented society that institutes laws, rules, regulations, and controls in order to reduce the amount of uncertainty. A Low Uncertainty Avoidance ranking indicates the country has less concern about ambiguity and uncertainty and has more tolerance for a variety of opinions. This is reflected in a society that is less rule-oriented, more readily accepts change, and takes more and greater risks.

Geert Hofstede – 5 Cultural Dimensions Model (1991) (cont'd)

- **Long-Term Orientation** focuses on the degree the society embraces, or does not embrace long-term devotion to traditional, forward thinking values. High Long-Term Orientation ranking indicates the country prescribes to the values of long-term commitments and respect for tradition. This is thought to support a strong work ethic where long-term rewards are expected as a result of today's hard work. However, business may take longer to develop in this society, particularly for an "outsider". A Low Long-Term Orientation ranking indicates the country does not reinforce the concept of long-term, traditional orientation. In this culture, change can occur more rapidly as long-term traditions and commitments do not become impediments to change."

Source: Hofstede, G. H. (1991), *Cultures and Organizations – Software of the Mind*, London: McGraw-Hill

Common Time Differences in Business

Monochronic People	Polychronic People
Do one thing at a time	Do many things at once
Concentrate on the job	Highly distractible and subject to interruptions
Take time commitments seriously (deadlines, schedules)	Consider time commitments an objective to be achieved only if possible
Low-context and need information	High-context and already have information
Committed to the job	Committed to people
Adhere religiously to plans	Change plans often and easily
Concerned about not disturbing others; Follow rules of privacy and consideration	More concerned with relations (family, friends, close business associates) than with privacy
Show great respect for private property, seldom borrow or lend	Borrow and lend things often and easily
Emphasize promptness	Base promptness on the relationship
Accustomed to short-term relationships	Strong tendency to build lifetime relationships

Source: Hall and Hall (1989)

Cultural Orientations Framework

Categories	Dimensions	Description
Sense of Power and Responsibility	Control/Harmony/Humility	Control: People have a determinant power and responsibility to forge the life they want. Harmony: Strive for balance and harmony with nature. Humility: Accept inevitable natural limitations.
Time Management Approaches	Scarce/Plentiful	Scarce: Time is a scarce resource. Manage it carefully! Plentiful: Time is abundant. Relax!
	Monochronic/Polychronic	Monochronic: Concentrate on one activity and/or relationship at a time. Polychronic: Concentrate simultaneously on multiple tasks and/or relationships.
	Past/Present/Future	Past: Learn from the past. The present is essentially a continuation or a repetition of past occurrences. Present: Focus on the "here and now" and short-term benefits. Future: Have a bias toward long-term benefits. Promote a far-reaching vision.
Definitions of Identity and Purpose	Being/Doing	Being: Stress living itself and the development of talents and relationships. Doing: Focus on accomplishments and visible achievements.
	Individualistic/Collectivistic	Individualistic: Emphasise individual attributes and projects. Collectivistic: Emphasize affiliation with a group.
Organizational Arrangements	Hierarchy/Equality	Hierarchy: Society and organizations must be socially stratified to function properly. Equality: People are equals who often happen to play different roles.
	Universalist/Particularist	Universalist: All cases should be treated in the same universal manner. Adopt common processes for consistency and economies of scale. Particularist: Emphasize particular circumstances. Favour decentralisation and tailored solutions.
	Stability/Change	Stability: Value a static and orderly environment. Encourage efficiency through systematic and disciplined work. Minimize change and ambiguity, perceived as disruptive. Change: Value a dynamic and flexible environment. Promote effectiveness through adaptability and innovation. Avoid routine, perceived as boring.
	Competitive/Collaborative	Competitive: Promote success and progress through competitive stimulation. Collaborative: Promote success and progress through mutual support, sharing of best practices and solidarity.

Cultural Orientations Framework cont'd/.....

Categories	Dimensions	Description
Notions of Territory and Boundaries	Protective/Sharing	Protective: Protect yourself by keeping personal life and feelings private (mental boundaries), and by minimising intrusions in your physical space (physical boundaries). Sharing: Build closer relationships by sharing your psychological and physical domains.
Communication Patterns	High Context/ Low Context	High Context: Rely on implicit communication. Appreciate the meaning of gestures, posture, voice and context. Low Context: Rely on explicit communication. Favour clear and detailed instructions.
	Direct/Indirect	Direct: In a conflict or with a tough message to deliver, get your point across clearly at the risk of offending or hurting. Indirect: In a conflict or with a tough message to deliver, favour maintaining a cordial relationship at the risk of misunderstanding.
	Affective/Neutral	Affective: Display emotions and warmth when communicating. Establishing and maintaining personal and social connections is key. Neutral: Stress conciseness, precision and detachment when communicating.
	Formal/Informal	Formal: Observe strict protocols and rituals. Informal: Favour familiarity and spontaneity.
Modes of Thinking	Deductive/Inductive	Deductive: Emphasize concepts, theories and general principles. Then, through logical reasoning, derive practical applications and solutions. Inductive: Start with experiences, concrete situations and cases. Then, using intuition, formulate general models and theories.
	Analytic/Systemic	Analytic: Separate a whole into its constituent elements. Dissect a problem into smaller chunks. Systemic: Assemble the parts into a cohesive whole. Explore connections between elements and focus on the whole system.

Dealing with Cultural Differences

Ethnocentric* Pitfalls

1. Ignore differences
 - ❖ be physically or mentally isolated/separated
 - ❖ deny
2. Recognize differences but evaluate them negatively
 - ❖ denigrate other
 - ❖ feel superior
 - ❖ place others on a pedestal
3. Recognize differences but minimize their importance
 - ❖ trivialise
 - ❖ fail to notice uniqueness

* Ethnocentric coaching

Ethnorelative** Approaches

4. Recognize and accept differences
 - ❖ acknowledge, appreciate, understand
 - ❖ acceptance ≠ agreement, surrender
 - ❖ acceptance needs to be instinctual and emotional as much as intellectual
5. Adapt to differences
 - ❖ move outside one's comfort zone
 - ❖ empathy (temporary shift in perspective)
 - ❖ adaptation ≠ adoption, assimilation
6. Integrate differences
 - ❖ hold different frames of reference in mind
 - ❖ analyse and evaluate situation from various cultural perspectives
 - ❖ remain grounded in reality; essential to avoid becoming dazzled by too many possibilities
7. Leverage differences
 - ❖ make the most of differences, strive for synergy
 - ❖ proactively look for gems in different cultures
 - ❖ achieve unity through diversity

** Ethnorelative coaching
 = Global coaching
 = Coaching across cultures

Culture as a Given

Culture as a Process

Sources: Milton Bennett, "Toward Ethnorelativism: a Developmental Model of Intercultural Sensitivity," 1993, and Philippe Rosinski, "Beyond Intercultural Sensitivity: Leveraging Cultural Differences," 1999

Survey Participants:

Association for Coaching
Association for Management Education and Development (AMED)
Blue Danube
Chartered Institute for Personnel Development (CIPD)
Clutterbuck Associates
European Bank for Reconstruction and Development (EBRD)
European Mentoring and Coaching Council (EMCC)
Farnham Castle
HSBC Asset Management
Intercultural Success
International Coach Federation
KPMG
Mayflower consulting Ltd.
McKinsey and Company, Inc.
Oxford School of Coaching and Mentoring (OSCM)
PA Consulting Group
Penna Consulting
PRPi Limited
Rosinski and Company sprl
Shell International Exploration and Production B.V.
The British Sociological Association
Thomas Preston and Associates
Transcultural Synergy Ltd.
Unilever plc.

Trompenaars and Hampden Turner – Overview of The Seven Dimensions of Culture

(Source: <http://www.trompenaars.net/index1.html> - 04.2)

1. Universalism vs. Particularism

People in **universalistic** cultures share the belief that general rules, codes, values and standards take precedence over particular needs and claims of friends and relations. In a universalistic society, the rules apply equally to the whole 'universe' of members. Any exception weakens the rule. For example: the rule that you should bear truthful witness in a court of law, or give your honest judgement concerning a payment it is about to make to you, is more important here than particular ties of friendships or family. It isn't that in universalistic cultures, particular ties are completely unimportant. But the universal truth, the law, is considered logically more significant than these relationships.

Particularistic cultures see the ideal culture in terms of human friendship, extraordinary achievement and situations; and in intimate relationships. The 'spirit of the law' is deemed more important than the 'letter of the law'.

Obviously there are rules and laws in particularistic cultures; but these merely codify here how people relate to each other. Rules are needed – if only to be able to make exceptions to them for particular cases – but we need to be able to count on our friends.

2. Individualism vs. Communitarianism

Each of us is born alone. In predominantly **individualistic** culture people place the individual before the community. Individual happiness, fulfilment, and welfare set the pace. People are expected to decide matters largely on their own and to take care primarily of themselves and their immediate family. In a particularistic culture, the quality of life for all members of society is seen as directly dependent on opportunities for individual freedom and development. The community is judged by the extent to which it serves the interest of individual members.

Each one of us is born into a family, a neighbourhood, a community, which existed before we did, and will continue after we die. In a predominantly **communitarian** culture people place the community before the individual. It is the responsibility of the individual to act in ways which serve society. By doing so, individual needs will be taken care of naturally.

The quality of life for the individual is seen as directly dependent on the degree to which he takes care of his fellow man, even at the cost of individual freedom. The individual is judged by the extent to which he serves the interest of the community.

3. Specific vs. Diffuse

People from **specific** cultures start with the elements, the specifics. First they analyze them separately, and then they put them back together again. In specific cultures, the whole is the sum of its parts. Each person's life is divided into many components: you can only enter one at a time. Interactions between people are highly purposeful and well-defined. The public sphere of specific individuals is much larger than their private sphere. People are easily accepted into the public sphere, but it is very difficult to get into the private sphere, since each area in which two people encounter each other is considered separate from the other, a specific case. Specific individuals concentrate on hard facts, standards, contracts.

People from **diffusely** oriented cultures start with the whole and see each element in perspective of the total. All elements are related to each other. These relationships are more important than each separate element; so the whole is more than just the sum of its elements.

Diffuse individuals have a large private sphere and a small public one. Newcomers are not easily accepted into either. But once they have been accepted, they are admitted into all layers of the individual's life. A friend is a friend in all respects: tennis, cooking, work, etc. The various roles someone might play in your life are not separated.

Qualities cherished by diffuse cultures include style, demeanour, ambiance, trust, understanding, etc.

4. Affective vs. Neutral

In an **affective** culture people do not object to a display of emotions. It isn't considered necessary to hide feelings and to keep them inside. Affective cultures may interpret the less explicit signals of a neutral culture as less important. They may be ignored or even go unnoticed.

In a **neutral** culture people are taught that it is incorrect to show one's feelings overtly. This doesn't mean they do not have feelings, it just means

that the degree to which feeling may become manifest is limited. They accept and are aware of feelings, but are in control of them. Neutral cultures may think the louder signals of an affective culture too excited, and over-emotional. In neutral cultures, showing too much emotion may erode your power to interest people.

5. Achievement vs. Ascription

Achieved status refers to what an individual does and has accomplished. In achievement-oriented cultures, individuals derive their status from what they have accomplished. A person with achieved status has to prove what he is worth over and over again: status is accorded on the basis of his actions.

Ascribed status refers to what a person is and how others relate to his or her position in the community, in society or in an organization. In an ascriptive society, individuals derive their status from birth, age, gender or wealth. A person with ascribed status does not have to achieve to retain his status: it is accorded to him on the basis of his being.

6. Sequential vs. Synchronic cultures - 'Time'

Every culture has developed its own response to time. The time orientation dimension has two aspects: the relative importance cultures give to the past, present, and future, and their approach to structuring time. Time can be structured in two ways. In one approach time moves forward, second by second, minute by minute, hour by hour in a straight line. This is called **sequentialism**. In another approach time moves round in cycles: of minutes, hours, days, years. We call this **synchronism**.

People structuring time sequentially tend to do one thing at a time. They view time as a narrow line of distinct, consecutive segments. Sequential people view time as tangible and divisible. They strongly prefer planning and keeping to plans once they have been made. Time commitments are taken seriously. Staying on schedule is a must.

People structuring time synchronically usually do several things at a time. To them, time is a wide ribbon, allowing many things to take place simultaneously. Time is flexible and tangible. Time commitments are desirable rather than absolute. Plans are easily changed. Synchronic people especially value the satisfactory completion of interactions with others. Promptness depends on the type of relationship.

Past-oriented cultures

If a culture is predominantly oriented towards the past, the future is seen as a repetition of past experiences. Respect for ancestors and collective historical experiences are characteristic of a past-oriented culture.

Present-oriented cultures

A predominantly present-oriented culture will not attach much value to common past experiences nor to future prospects. Day-by-day experiences tend to direct people's life.

Future-oriented cultures

In a future-oriented culture most human activities are directed toward future prospects. Generally, the past is not considered to be vitally significant to a future state of affairs. Planning constitutes a major activity in future-oriented cultures.

7. Internal vs. External – ‘Relations with Nature’

Every culture has developed an attitude towards the natural environment. Survival has meant acting with or against nature. The way we relate to our environment is linked to the way we seek to have control over our own lives and over our destiny or fate.

Internalistic people have a mechanistic view of nature. They see nature as a complex machine and machines can be controlled if you have the right expertise. Internalistic people do not believe in luck or predestination. They are ‘inner-directed’ – one's personal resolution is the starting point for every action. You can live the life you want to live if you take advantage of the opportunities. Man can dominate nature – if he makes the effort.

Externalistic people have a more organic view of nature. Mankind is one of nature's forces, so should operate in harmony with the environment. Man should subjugate to nature and go along with its forces. Externalistic people do not believe that they can shape their own destiny. ‘Nature moves in mysterious ways’, and therefore you never know what will happen to you. The actions of externalistic people are ‘outer-directed’ – adapted to external circumstances.

Cultural perspectives questionnaire

The following questions will help me to find out your view(s) about cross-cultural perspectives in organizations and the coaching and mentoring professions. The questionnaire will take you no longer than 15 minutes to complete. Please answer each and every question in the questionnaire. In some cases, you might feel that it is difficult to choose between 2 or 3 possible answers. However, please choose the option that you think is closest to your viewpoint by placing a tick in the appropriate box. There are **no right** or **wrong** answers to the questions.

Once you have completed the questionnaire please return to me in the stamp-addressed envelope provided. Your completion of this questionnaire will be greatly valued.

	Yes	No	Don't know
1. Managing international business means handling both national and organization culture differences at the same time.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2. Global management considers different mindsets of employees regarding performance, authority and time.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3. Do managers from different cultures find it easy to adapt their behaviour to fit the different needs of another culture?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4. Do we consciously train a manager to adopt a particular cultural orientation, or is the orientation so deeply ingrained in the way we train that we would have to make a strong conscious effort to avoid it?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
5. Is it important for managers from diverse cultural backgrounds to develop their ability to engage and understand each other's business practices?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
6. Does incorporating the dilemmas deriving from the differences in cultural dimensions help organizations to integrate their cultural orientations?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
7. Business managers recognize that diversity training should now include cross-cultural training for employees sent on global assignments.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
8. Do workshops on cultural differences encourage stereotypical thinking?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
9. Country boundaries are usually cultural boundaries, and national culture is instilled from birth.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
10. Culture is not inheritable or genetic, culture is learned.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
11. Culture is subconscious in the sense that no-one bothers to verbalise it, yet culture forms the roots of actions.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12. Cultural issues within organizations are dealt with only if they relate to behavioural issues.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

(Cultural perspectives questionnaire cont'd/.....)

	Yes	No	Don't know
13. Do all members of a group share their culture?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
14. Are expressions of shared cultural behaviour influenced by an individual's behaviour?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
15. Coaching and/or mentoring can improve cultural awareness.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
16. Coaching and/or mentoring can offer support for managers who have to adjust to a new culture and country.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

The following questions are designed to elicit culture-specific values, beliefs and assumptions which may influence cross-cultural interaction within a professional environment:

	Yes	No	Don't know
(a) General rules and obligations are a strong source of moral reference.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
(b) Circumstances are more important than the rules.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
(c) Do we relate to others by discovering what each one of us individually wants and then try to negotiate the differences?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
(d) Do we place ahead of this some shared concept of the public and collective good?	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
(e) In relationships between people, reason and emotion both play a role.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
(f) Personal contact in a business relationship is more effective than a relationship prescribed by contract alone.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
(g) Status is based on performance and achievement.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
(h) Status is attributed by virtue of age, class, gender, education, etc.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
(i) Time is sequential, a series of passing events.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
(j) Time is synchronic with past, present and future all interrelated.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
(k) Markets can be created and problems can be overcome by ones own doing.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

ALL RESPONDENTS

Section 1	Responses	Sum	Average	MODE	Variance	Skew
1	15	43	2.87	YES	0.27	-3.87
2	15	41	2.73	YES	0.35	-2.27
3	15	18	1.20	NO	0.31	2.92
4	15	31	2.07	Don't Know	0.50	-0.09
5	15	45	3.00	YES	0.00	N/A
6	15	41	2.73	YES	0.21	-1.18
7	15	38	2.53	YES	0.55	-1.33
8	15	25	1.67	NO	0.81	0.78
9	15	39	2.60	YES	0.54	-1.63
10	15	43	2.87	YES	0.27	-3.87
11	15	43	2.87	YES	0.12	-2.40
12	15	31	2.07	YES	1.07	-0.15
13	15	24	1.60	NO	0.54	0.84
14	15	37	2.47	YES	0.41	-0.80
15	15	45	3.00	YES	0.00	N/A
16	15	45	3.00	YES	0.00	N/A
Section 2	Responses	Sum	Average	MODE	Variance	Skew
a	15	39	2.60	YES	0.54	-1.63
b	15	33	2.20	Don't Know	0.60	-0.38
c	15	36	2.40	YES	0.54	-0.84
d	15	40	2.67	YES	0.24	-0.79
e	15	45	3.00	YES	0.00	N/A
f	15	45	3.00	YES	0.00	N/A
g	15	30	2.00	NO	0.86	0.00
h	15	30	2.00	YES	0.86	0.00
i	15	33	2.20	YES	0.74	-0.43
j	15	40	2.67	YES	0.38	-1.79
k	15	43	2.87	YES	0.12	-2.40

CORPORATES and BUSINESS CONSULTANTS

Section 1	Responses	Sum	Average	MODE	Variance	Skew
1	7	21	3.00	YES	0.00	N/A
2	7	18	2.57	YES	0.62	-1.76
3	7	10	1.43	NO	0.62	1.76
4	7	14	2.00	Don't Know	0.67	0.00
5	7	21	3.00	YES	0.00	N/A
6	7	21	3.00	YES	0.00	N/A
7	7	15	2.14	YES	0.81	-0.35
8	7	13	1.86	NO	0.81	0.35
9	7	16	2.29	YES	0.90	-0.76
10	7	19	2.71	YES	0.57	-2.65
11	7	20	2.86	YES	0.14	-2.65
12	7	15	2.14	YES	1.14	-0.37
13	7	10	1.43	NO	0.62	1.76
14	7	18	2.57	YES	0.29	-0.37
15	7	21	3.00	YES	0.00	N/A
16	7	21	3.00	YES	0.00	N/A
Section 2	Responses	Sum	Average	MODE	Variance	Skew
a	7	19	2.71	YES	0.57	-2.65
b	7	14	2.00	Don't Know	0.67	0.00
c	7	15	2.14	YES	0.81	-0.35
d	7	21	3.00	YES	0.00	N/A
e	7	21	3.00	YES	0.00	N/A
f	7	21	3.00	YES	0.00	N/A
g	7	14	2.00	NO	1.00	0.00
h	7	11	1.57	NO	0.95	1.23
i	7	14	2.00	YES	1.00	0.00
j	7	18	2.57	YES	0.62	-1.76
k	7	20	2.86	YES	0.14	-2.65

COACHING ORGANIZATIONS

Section 1	Responses	Sum	Average	MODE	Variance	Skew
1	8	22	2.75	YES	0.50	-2.83
2	8	23	2.88	YES	0.13	-2.83
3	8	8	1.00	NO	0.00	N/A
4	8	17	2.13	Don't Know	0.41	-0.07
5	8	24	3.00	YES	0.00	N/A
6	8	20	2.50	Don't Know	0.29	0.00
7	8	23	2.88	YES	0.13	-2.83
8	8	12	1.50	NO	0.86	1.44
9	8	23	2.88	YES	0.13	-2.83
10	8	24	3.00	YES	0.00	N/A
11	8	23	2.88	YES	0.13	-2.83
12	8	16	2.00	NO	1.14	0.00
13	8	14	1.75	Don't Know	0.50	0.40
14	8	19	2.38	YES	0.55	-0.82
15	8	24	3.00	YES	0.00	N/A
16	8	24	3.00	YES	0.00	N/A
Section 2	Responses	Sum	Average	MODE	Variance	Skew
a	8	20	2.50	YES	0.57	-1.32
b	8	19	2.38	YES	0.55	-0.82
c	8	21	2.63	YES	0.27	-0.64
d	8	19	2.38	Don't Know	0.27	0.64
e	8	24	3.00	YES	0.00	N/A
f	8	24	3.00	YES	0.00	N/A
g	8	16	2.00	NO	0.86	0.00
h	8	19	2.38	YES	0.55	-0.82
i	8	19	2.38	YES	0.55	-0.82
j	8	22	2.75	YES	0.21	-1.44
k	8	23	2.88	YES	0.13	-2.83

SECTION 1		CORPORATES			COACHES			OVERALL		
		Yes	Don't know	No	Yes	Don't know	No	Yes	Don't know	No
1	<i>Managing international business means handling both national and organization culture differences at the same time.</i>	100%	0%	0%	88%	0%	13%	93%	0%	7%
2	<i>Global management considers different mindsets of employees regarding performance, authority and time.</i>	71%	14%	14%	88%	13%	0%	80%	13%	7%
3	<i>Do managers from different cultures find it easy to adapt their behaviour to fit the different needs of another culture?</i>	14%	14%	71%	0%	0%	100%	7%	7%	87%
4	<i>Do we consciously train a manager to adopt a particular cultural orientation, or is the orientation so deeply ingrained in the way we train that we would have to make a strong conscious effort to avoid it?</i>	29%	43%	29%	25%	63%	13%	27%	53%	20%
5	<i>Is it important for managers from diverse cultural backgrounds to develop their ability to engage and understand each other's business practices?</i>	100%	0%	0%	100%	0%	0%	100%	0%	0%
6	<i>Does incorporating the dilemmas deriving from the differences in cultural dimensions help organizations to integrate their cultural orientations?</i>	100%	0%	0%	50%	50%	0%	73%	27%	0%
7	<i>Business managers recognize that diversity training should now include cross-cultural training for employees sent on global assignments.</i>	43%	29%	29%	88%	13%	0%	67%	20%	13%
8	<i>Do workshops on cultural differences encourage stereotypical thinking?</i>	29%	29%	43%	25%	0%	75%	27%	13%	60%
9	<i>Country boundaries are usually cultural boundaries, and national culture is instilled from birth.</i>	57%	14%	29%	88%	13%	0%	73%	13%	13%
10	<i>Culture is not inheritable or genetic, culture is learned.</i>	86%	0%	14%	100%	0%	0%	93%	0%	7%
11	<i>Culture is subconscious in the sense that no-one bothers to verbalise it, yet culture forms the roots of actions.</i>	86%	14%	0%	88%	13%	0%	87%	13%	0%
12	<i>Cultural issues within organizations are dealt with only if they relate to behavioural issues.</i>	57%	0%	43%	50%	0%	50%	53%	0%	47%
13	<i>Do all members of a group share their culture?</i>	14%	14%	71%	13%	50%	38%	13%	33%	53%
14	<i>Are expressions of shared cultural behaviour influenced by an individual's behaviour?</i>	57%	43%	0%	50%	38%	13%	53%	40%	7%
15	<i>Coaching and/or mentoring can improve cultural awareness.</i>	100%	0%	0%	100%	0%	0%	100%	0%	0%
16	<i>Coaching and/or mentoring can offer support for managers who have to adjust to a new culture and country.</i>	100%	0%	0%	100%	0%	0%	100%	0%	0%

SECTION 2		CORPORATES			COACHES			OVERALL		
		Yes	Don't know	No	Yes	Don't know	No	Yes	Don't know	No
A	<i>General rules and obligations are a strong source of moral reference.</i>	86%	0%	14%	63%	25%	13%	73%	13%	13%
B	<i>Circumstances are more important than the rules.</i>	29%	43%	29%	50%	38%	13%	40%	40%	20%
C	<i>Do we relate to others by discovering what each one of us individually wants and then try to negotiate the differences?</i>	43%	29%	29%	63%	38%	0%	53%	33%	13%
D	<i>Do we place ahead of this some shared concept of the public and collective good?</i>	100%	0%	0%	38%	63%	0%	67%	33%	0%
E	<i>In relationships between people, reason and emotion both play a role.</i>	100%	0%	0%	100%	0%	0%	100%	0%	0%
F	<i>Personal contact in a business relationship is more effective than a relationship prescribed by contract alone.</i>	100%	0%	0%	100%	0%	0%	100%	0%	0%
G	<i>Status is based on performance and achievement.</i>	43%	14%	43%	38%	25%	38%	40%	20%	40%
H	<i>Status is attributed by virtue of age, class, gender, education, etc.</i>	29%	0%	71%	50%	38%	13%	40%	20%	40%
I	<i>Time is sequential, a series of passing events.</i>	43%	14%	43%	50%	38%	13%	47%	27%	27%
J	<i>Time is synchronic with past, present and future all interrelated.</i>	71%	14%	14%	75%	25%	0%	73%	20%	7%
K	<i>Markets can be created and problems can be overcome by ones own doing.</i>	86%	14%	0%	88%	13%	0%	87%	13%	0%