Sociocultural Human Development
Vis-à-vis
Global Management

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Introduction

For KAM 2, I will apply a sociocultural perspective to the subject areas in theories of human development, current research in international human development, and professional practice and international human development, within a context of the particular problems these issues pose to global managers working in cross-cultural settings. For Breadth, I will analyze and compare human development theories and principles ranging from a Western sociobiological perspective, to a European psychological perspective, to an Eastern spiritual perspective, along with integrated contributions from cultural development theorists. For Depth, I will evaluate how various human development theories play out in practical cross-cultural settings. For Application, I will critique and revise my earlier master's work in cross-cultural management communications within the framework of varied and conflicting sociocultural human development theories.

BREADTH

SBSF 8210: Theories of Human Development

Sociocultural Perspectives on Human Development

The peoples of the world are growing ever closer, tighter, and more explosive. Effective global managers and policy makers must respond to the increasing interconnectivity of international relations; and they need consider the human dimensions of their workers and counterparts—including complex sociocultural influences—if they are to be successful in motivating and deriving the best those relationships might have to yield. Likewise, social scientists studying issues of human development must consider the practical issues of economics, sociocultural frictions, globalization, and so on, if the theorists are to remain relevant. Cultural patterns as well as the evolution and application of socioeconomic systems find a common heritage in the social soil of human development. This Breadth component will attempt to lay some of the foundational theory of human development, both in terms of the collective development of humanity as well as development of the human individual, leading to the applied research and practice in the Depth and Application components ahead.

Roots of Human Development

Whether human development is the outgrowth of a teleological drive aimed toward ever perfecting levels of being, or the mindless evolutionary patterns dictated by survival pressures, the past and present of human development plays a defining role in what our future may be. Few

subjects garner the intense passion of both science and poetry in examining what we were, what we are, and what we might ultimately become.

The abundance and diversity of all life forms on the planet provides empirical testimony to the sheer force of developmental power. Rogers (1961) observed that regardless of the motivational forces and mechanisms, human—indeed all organic—development, especially in the psychological realms, is an irresistible drive that will inevitably find its way. There is an innate though perhaps dormant impetus to "express and activate all the capacities of the organism," a process that is unleashed once the proper conditions allow.

> Whether one calls it a growth tendency, a drive toward self-actualization, or a forward-moving directional tendency, it is the mainspring of life. … It is the urge which is evident in all organic and human life—to expand, extend, become autonomous, develop, mature. (p. 35)

Avoiding the theoretical thicket of psychological unfolding or divine creation, some prefer to examine human development—in both the individual and collective sense—through mechanistic models. Wilson (2000) described the pathway of biological and sociological human development in evolutionary terms, or more precisely, in the term "sociobiology." Wilson proposed our physical and social constructions have been selected according to their survival value: traits which enhance our chances of survival are retained and encoded; less suitable traits are typically extinguished on the competitive battlefield of Darwinian selection. "Social behavior, like all other forms of biological response, is a set of devices for tracking changes in the environment" (p. 144).

For example, methods of "metacommunication" between male rhesus monkeys may involve dominant signals of a striding gait, an erect tail, an upright head, and so forth, or the subordinate signals of the counterpart inferior rhesus (shuffling gait, lowered head, etc.). These

forms of behavior could be selected and transmitted within the species. The dominant male gets

to impregnate and perpetuate his traits; the inferior male does not challenge the superior and thus

survives another day (p. 191). An inferior male who has not mastered and/or inherited the

appropriate subordinate traits may well be evicted, extinguished, or otherwise unselected from

the evolutionary path, and decrease the likelihood of perpetuating his inappropriate traits.

The Cartesian clockwork mechanism of sociobiological development may hold a certain

appeal in the marketplace of socioeconomic theory, since it capably provides a justifying

foundation for a system based on survival-of-the-fittest mindset especially endemic to Western

social and economic structures. In stark contrast, Montagu (1980) strenuously and at times

derisively challenged Wilson's thesis, and claimed instead that the human development process

has been one of intellectual unfolding, beyond reductionistic processes of sociobiological

mutation and adaptation. Montagu proposed the guiding mechanism of development is one of

intelligence, or a matter of brain over biology. The pressures of natural selection that have not

driven human development of any special trait or capability—excepting the special capacity for

speech—the pressures have been upon "generalized problem-solving ability or intelligence, the

capacity to develop responses to any and every challenge of the environment" (p. 11).

Rather than an evolutionary progression of incorporating selected and aging

advancements into our biological and social infrastructure, Montagu (1983) observed that our

human development may indeed be a reverse process known as *neoteny* or *paedomorphosis*. It is

a process by which we may be growing younger instead of more mature in our developed

behaviors, with "the retention into adult life of those human traits associated with childhood,

with fetuses, and even with the juvenile and fetal traits of our primitive ancestors" (p. 1).

Montague detailed the development of biological instances "inextricably intertwined" with our behavioral qualities, including the shape of our skull, size of our brain in relation to the body, agility of our limbs, posture, position of eyes and ears, etc., which "all make possible, or impossible, certain ways of behaving" (p. 8). Our physiological characteristics, the theory goes, have been morphing through the evolutionary eras so we retain the juvenile features—such as rounded heads and relative hairlessness—longer into our ontological development (p. 23). These physical characteristics in turn may impact behavior patterns, for example, expanded frontal lobes enhancing plasticity, problem-solving, extended periods of educability; and bodies more receptive to sensations enhancing relationship bonding. Along with the physical features, Montagu details the intertwined childish behavioral traits that could, should, and indeed may be stretching into the later phases of our lives as we develop as a species:

> Curiosity is one of the most important; imaginativeness, playfulness; open-mindedness, willingness to experiment; flexibility; humor; energy; receptiveness to new ideas; honesty; eagerness to learn; and perhaps the most pervasive and the most valuable of all, the need to love. (p. 2)

Frequently the human evolutionary development debate is phrased in terms of purpose versus randomness. Some have proposed that purpose is not only a defining feature of human development; it is the very driver of it. Frankl (1973) observed that much of human development is based on a search for meaning, a sense of purposefulness. "Man's search for meaning is a primary force in his life and not a 'secondary rationalization' of instinctual drives. This meaning is unique and specific in that it must and can be fulfilled by him alone; only then does it achieve a significance that will satisfy his own will to meaning" (p. 154).

Frankl, who constructed much of his development theory as a Jewish psychiatrist imprisoned in the Auschwitz concentration camp, proposed the frustration of a sense of meaning

can lead to noogenic neuroses, creating an unbalance in the "'spiritual' core of a man's personality" (p. 159). Frankl frequently quoted Nietzche, in that "He who has a *why* to live for can bear with almost any *how*" (p. 121).

Our development as individuals and as a species may not only be entwined, but may indeed follow a similar strain of evolutionary drive. G. Stanley Hall, an educator and anthropologist, applied the premise that ontogeny recapitulates phylogeny, or in other words, the development of the individual mirrors to some degree the development of the species (Grezlik, 2003). A graphic demonstration of this concept may be observed in comparing the development of a human fetus with an evolutionary chart such as found in an elementary biology classroom. This premise of recapitulation might be reflected yet again to argue that the evolution of a community and culture correlates to the development patterns of the individual, following similar if abstracted evolutionary tracks.

For an example of this, comparing a human development model—in the personage of an individual as well as the species—with our societal construct, we could contrast the development of the individual, and, from a more phylogenic perspective, the development of society itself. We could consider how that development might follow the path of a graduated hierarchy of needs as prime factors of human development, such as described by Maslow (1954).

Physiological needs, ranging from biological prerequisites such as water, salt, and oxygen to the regenerating drive and necessity to procreate. Before any higher order needs can be addressed, the fundamental needs of sustaining life must be satisfied.

Safety needs, which, next to the sustaining physiological needs, may be so consuming that they appear to be the primary fixation of a person. If the need for safety is unfulfilled, it may well lead to immobilizing neurosis. Development must be fed; it must also be protected.

Belongingness and love needs, a hunger for affection and place within the group, where an unsatisfied fulfillment of the desire may cause "maladjustment and more severe psychopathology" (p. 89). A sense of isolation or exclusion may engender self- and group-destructive forms of behavior.

Esteem needs, including "the desire for strength, for achievement, for adequacy, for mastery and competence, for confidence in the face of the world, and for independence and appreciation," as well as a desire for "reputation or prestige, status dominance, recognition, attention, importance or appreciation" (p. 90). Beyond a need of simple belonging and participation, there follows a higher calling for a sense of esteem and respect for the individual and by the individual, as well as for the group and by the group.

Self-actualization needs, or the ultimate motivator once all lower needs have been met, drives people on with feelings of "discontent and restlessness … unless the individual is doing what he is fitted for," or, as Maslow proscribes, "What a man *can* be, he *must* be" (p. 91). It is not required for the individual or the group to necessarily achieve the fulfillment of one's potential to thus satisfy the drive for self-actualization, as it is to find contentment with the process that all possible is being done within the boundaries of time and ability.

Numerous other theories addressing development of the human individual might also be extrapolated to apply the development of the human collective. Erickson (1963) proposed the theory of psychosocial development of the individual, progressing from the first year through the last days of life. These stages of development include infancy to early childhood through age three, with a focus on issues of trust versus mistrust, and autonomy versus shame and doubt. Instances of societal development which may reflect these human development dynamics are many, e.g., the revolutionary birth and early years of the United States, and the development of

the newly independent republic following the fall of the USSR. This issue will be revisited in the

Application component ahead.

Other development stages identified by Erickson include preschool-age occupation with

issues of initiative versus guilt (ages 3-6); school-age concerns with industry versus inferiority

(years 6-12); adolescent trials with identity versus role confusion (ages 12-18); young adulthood

issues of intimacy versus isolation (ages 18-35); middle-age battles between generativity versus

stagnation (ages 35-60); and the resolutions between integrity versus despair in later life (years

60 and beyond). Additional parallels might also be drawn between these stages of individual

development and the formative development of societies and institutions.

Of course, much of the developing world may not fit well within the timeline constructs

of Western development theorists such as Erickson, since the individual lifespan in developing

nations may be considerable shorter and the development stages more compressed. Yet

Erickson's psychosocial stages in general might be applied universally with some confidence to

both individual as well as societal development. For example, Erickson's evaluation of the

adolescent years included issues and conflicts such as testing limits, breaking dependent ties,

establishing new identity, and defining life goals and meaning. Again, as visited ahead in the

Depth and Application components, this stage may be witnessed in the emerging trends toward

democratic representation, and in the decade of development since the break up of the Soviet

Union and the (re)emergence of independent nation states from the former republics.

Piaget also provided theories of human development, specifically addressing issues of

cognitive or intellectual development in children (Hilgard, Atkinson, & Atkinson, 1975). Piaget

divided developmental stages into categories of sensorimotor (birth to two years) where a child

becomes aware of the relationship between actions and changes on the environment;

preoperational years between two and seven, where a child still perceives him or herself as the center of the world's revolution; concrete operational years from seven-twelve where a child develops better abilities of logical thought and understanding; and formal operational years from twelve on up where a child learns to reason in abstract terms and becomes more concerned with ideological problems. Again, individual development stages such as those advanced by Piaget may be extrapolated to some extent to apply to stages of societal development, as well as the development stages of humanity on the whole.

The contrast of theories in individual human development, societal development, and collective human development will be further explored in the Depth and Application components ahead, yet it is possible now to detect how the development of the individual, the evolution of the species, and the development of society itself may share a common navigational chart. Rather than the direction itself, much of the debate in human development frequently is focused on the source of developmental propulsion: the impact of genetic code on the individual, the psychological forces unfolding through our hierarchal needs, the push of the individual on social structures, or the social norms of a community and culture imposed on the individual. In contrast to Wilson, who supposed that much of our behavior pattern may be genetically encoded, Mead (1967) proposed that the development of the self is a unique and social process, grounded in the time, place, and cultural grouping of an individual's development. Apart from the physiological development processes, the self follows its own development patterns based on the influences of an encompassing society and culture.

> The self is something which has a development; it is not initially there, at birth, but arises in the process of social experience and activity, that is, develops in the given individual as a result of his relations to that process as a whole and to other individuals within that process. (p. 135)

If we abide by the proposition that Mead's socializing *nurture* plays a larger role than Wilson's sociobiological *nature* in human development, then the role of parentage, community, culture, and their fundamental belief systems are of paramount importance in shaping the development of humans as individuals and a species. Lines of questioning posed for Mead could include the potential ascendancy of self over the restrictions that physiological limitations might impose, and to what degree does societal nurturing—or the absence of it—impact the development process of the self in relation to its physiological host. As with Montagu above, Mead suggested the answers are complex and highly intermingled, in that as a human individual adjusts to a societal environment, the human becomes a different individual, which in turn affects the character of the encompassing society, which in turn affects the member individuals, and so on in endless looping spirals of development (p. 215).

Montagu (1951) further underscored the impact of the collective societal group on individual human development, in that every individual within the group is socially bound to a society and its socialization processes. In this sense, the individual becomes a product of the individual's social relationships.

> In this sense the "individual" is a myth. From the standpoint of the social situation there are no individuals, except as abstracted biological entities or for the quantitative purpose of a census. … A creature apart from a social group is nothing but an organic being. The member of a social group is a person, a personality developed under the molding influence of social interstimulation. (p. 73)

Given the potentially profound impact of the socialization experience on an individual's development, and the ever expanded intertwining of societies through globalization, it becomes increasingly important to understand the dynamics of relations within and beyond communities and cultures. How those social relationships impact us, by way of our community and culture, is visited in the following section.

Branches of Human Development

In the preceding section, we have considered some of the theoretical roots of human development as individuals and a collective, and what forces—if forces there are—may propel or pull us onward. As witnessed by Montagu and Mead, humans as individuals may shape and define the collective development of humanity, which in turn reshapes and redefines the development of the individual. Whatever the modes and mechanisms, it is indisputable that humanity has developed in many different ways, in distinct divisions which may be witnessed as cultural differences both within and between societies. Numerous cultural theorists, sociologists, anthropologists, psychologists, marketing experts, and so on, have attempted to delineate and quantify those differences.

Dutch researcher Geert Hofstede has investigated various dimensions of culture and offers insight into how some of those dimensions may impact and be impacted by trends in human development, especially in socioeconomic spheres. In his original study, Hofstede (1980) classified dimensions of work-related value differences in 40 subject countries. The classifications may well be applied to aspects of human development, including:

- Power Distance (or the extent to which individuals at lower levels accept their lack of autonomy and authority);
- Individualism (or the relative importance of self and immediate family versus the collective workplace);
- Masculinity (or the extent to which traditionally "male" goals of wealth and recognition are acknowledged); and
- Uncertainty Avoidance (or the extent to which risk and ambiguity are acceptable business conditions).

Hofstede (1997) later added a fifth dimension: long-term orientation (fostering virtues oriented towards future rewards, e.g., thrift), which interjected a growing understanding of Asian

culture, specifically Confucian influence. Hofstede referred to culture as "software of the mind,"

a computer-era term for the diverse selection of programming each of us carries regardless of our

racial roots, within our not-too-dissimilar biological hardware:

> Every person carries within him or herself patterns of thinking, feeling, and potential
> acting which were learned throughout their lifetime. Much of it has been acquired in
> early childhood, because at that time a person is most susceptible to learning and
> assimilating. (pp. 4-5)

The cultural upbringing and identity we each carry bore deep into our attitudes and

thought processes. It may be compared it to a fish swimming in water; the surrounding medium

so encompasses the creature it is unaware of the water as such, but simply perceives it as an all-

embracing and inseparable reality. Hofstede (1997) said it is the new ways of perceiving

alternate realities apart from our cultural programming that can be so vexing. "As soon as certain

patterns of thinking, feeling and acting have established themselves within a person's mind, (s)he

must unlearn these before being able to learn something different, and unlearning is more

difficult than learning for the first time" (p.5).

Hall (1989) also defined various cultural dimensions, including those of high and low

context consideration of circumstances, monochronic versus polychronic perceptions of time,

issues of personal space, and patterns of information flow. Different cultures rubbing against one

another's distinct and differing dimensions may experience misunderstanding and frustration.

One of cultural dimensions which may induce the most heated friction between cultures may be

differences in time perceptions, which Hall described as M-time (monochronic time)

emphasizing a fondness for schedules and structured time allocation, and P-time (polychronic

time) where people are comfortable with looser allocation of time and multiple events happening

within given time period.

> Particularly distressing to (M-time) Americans is the way in which appointments
> are handled by polychronic people. Appointments just don't carry the same weight
> as they do in the United States. Things are constantly shifted around. Nothing seems
> solid or firm, particularly plans for the future, and there are always change sin the
> most important plans right up to the last minute. (pp. 17-18)

As we have considered, social theorists propose various mechanisms by which

cultures produce and are produced, influencing and being influenced by spheres of human

development. Extremes on the continua of cultural dimensions often produce extremes in

measurable differences of human development, particularly in the socioeconomic realms.

These differences may be demonstrated in generalized characteristics of a culture, both

within the individual and within the individual's particular society on the whole. Harrison

(2000) detailed a ten-step outline in how various characteristics within individuals and their

culture can influence how societies develop, and/or remain static (p. 299-300).

1. *Time Orientation:* Progressive cultures emphasize the future; static
   cultures emphasize the present or past. Future orientation implies a
   progressive worldview—influence over one's destiny, rewards in this
   life to virtue, positive-sum economics.
2. *Work* is central to the good life in progressive cultures but is a burden in
   static cultures. In the former, work structures daily life; diligence,
   creativity, and achievement are rewarded not only financially but also
   with satisfaction and self-respect.
3. *Frugality* is the mother of investment—and financial security—in
   progressive cultures but is a threat to the egalitarian status quo in static
   cultures, which often have a zero-sum worldview.

4. *Education* is the key to progress in progressive cultures but is of marginal importance except for the elites in static cultures.

5. *Merit* is central to advancement in progressive cultures; connections and family are what count in static cultures.

6. *Community:* In progressive cultures, the radius of identification and trust extends beyond the family to the broader society. In static cultures, the family circumscribes community. Societies with a narrow radius of identification and trust are more prone to corruption, tax evasion, and nepotism, and they are less likely to engage in philanthropy.

7. *The ethical code* tends to be more rigorous in progressive cultures. Every advanced democracy (except Belgium Taiwan, Italy, and South Korea) appears among the twenty-five least corrupt countries on Transparency International's Corruption Perceptions Index. Chile and Botswana are the only Third World countries that appear among the top twenty-five.

8. *Justice and fair play* are universal impersonal expectations in progressive cultures. In static cultures, justice, like personal advancement, is often a function of who you know or how much you can pay.

9. *Authority* tends toward dispersion and horizontality in progressive cultures, toward concentration and verticality in static cultures.

10. *Secularism:* The influence of religious institution on civic life is small in progressive cultures; its influence is often substantial in static cultures. Heterodoxy and dissent are encouraged in the former, orthodoxy and conformity in the latter.

Of Harrison's ten dimensions, at least two of them correlate with Hofstede (1980), as he defined which cultural dimensions play a larger role in socioeconomic development: *Time Orientation* and *Community*. Hofstede divided these two dimensions into terms of *Uncertainty Avoidance* and *Individualism*. Here, Harrison observed that progressive

cultures are more focused on the future (with its degree of uncertainty); while static

cultures tend to dwell in the past or the present (a more certain timeframe). Even more

interesting is the way Harrison interpreted the role of community: in progressive cultures,

the bounds of interests extend beyond the family to the larger society; while in static

cultures, the family is the narrow focus of trust and identity. In contrast, Hofstede (1997)

determined a collectivist culture is at an economic development disadvantage to more

individualist cultures, with individualism as a trait more prominent in fast-developing

societies (p. 77).

Many of our cultural development differences may also be attributable to our

religious beliefs, including the world's great religions of Christianity, Islam, Buddhism,

Taoism, Confucianism, Judaism, Hinduism. Religions as much reflect as define rules of

behavior within their adopting cultures, blending universal truths with local flavor. These

encoded belief systems permeate the localized mindset, while remaining typically opaque

to the understanding of outside viewers (Smith, 1965):

> Every religion is a blend of universal principles and local setting. The former,
> when lifted out and made clear, speak to man as man, whatever his time or
> place. The latter, a rich compound of myth and rite, can never make its way into
> the emotional life of an outsider. (p. 4)

We may certainly find it easier to answer the *what* questions of cultural variation in

human development. These matters, as capably demonstrated by Hofstede, may be identified,

categorized, and quantified in tidy graphical charts. It is considerably harder to answer the *how*

and *why* questions of our human variance. How did we wind up with such diverse cultural

characteristics, even within such a relatively compact region such as Europe? In terms of human

development theory, it is problematic to definitively address how these diverse cultural

differences, belief systems, and operational mindsets may have originated. Wilson (1979)

proposed a sociobiological perspective, in that our behaviors developed due to a Darwinian

survival advantage, where human thought processes serve as a mechanism for basic purposes of

survival and reproduction.

> The reflective person knows that his life is in some incomprehensible manner guided
> through a biological ontogeny, a more or less fixed order of life stages. He senses that
> with all the drive, with, love, pride, anger, hope, and anxiety that characterize the
> species he will in the end be sure only of helping to perpetuate the same cycle. (p. 3)

Under Wilson's model, different geographical, topographical, meteorological, and other

such location-influenced environmental factors may have selected different forms and timelines

of development, as we incorporated localized biological and behavioral adaptations for survival.

Others go beyond mechanistic explanations, into realms of psychological, psychic, mythological,

and spiritual realms to explain the developmental differences between groups of humans.

Numerous though universally present creeds and mythologies are used to explain human

creation and development. The Hindus propose that human development is based on layers of

being, several of them paralleling Western concepts of human psychological development

processes (Smith, 1965). Where the Hindu concept of development strays from the West,

however, is in the belief that the highest levels of development are not achieved through

becoming, but by discovering what we already are, where "stands Being itself, infinite,

unthwarted, eternal" (p. 52). In Chinese Taoism, it is believed that issues of development and

developmental differences are simply manifestations of the transcendent eternal and the

ultimately immanent, where Tao is "the way of the universe; the norm, the rhythm, the driving

power in all nature, the ordering principle behind all life" (p. 199). Judeo-Christian believers

may turn to the story of the Tower of Babel to explain the scattering of languages and mindsets

between people. Humanity—sharing a common language and mindset—joined in an effort to

build a tower reaching to the heavens. In retaliation, humanity was diversified and dispersed to

protect against their aims.

> And the Lord said, Behold, the people is one, and they have all one language; and this
> they begin to do: and now nothing will be restrained from them, which they have
> imagined to do. Go to, let us go down, and there confound their language, that they
> may not understand one another's speech … thence did the Lord scatter them abroad
> upon the face of all the earth. (*Holy Bible*, King James Version, Genesis 11)

Delving deep into our primordial psychological foundations, some find a unified

base in our human development, implying perhaps commensurate psycho-genetic

commonalities as we discover in our biological similarities. Jung (1968) proposed we are

all connected through a collective unconscious, the fundamental archetypes we all share,

which are only clouded by the levels of culture and societal development piled up over the

ages, where the differences in our thought processes and development patterns correspond

to various racial histories.

> In the collective unconscious you are the same as a man of another race, you
> have the same archetypes, just as you have, like him, eyes, a heart, a liver, and
> so on. It does not matter that his skin is black. It matters to a certain extent, sure
> enough—he has probably a whole historical layer less than you. (p. 51)

Hofstede (1997, pp. 42-46) half-heartedly proposed several possibilities explaining

cultural variation, such as within colder regions, humans may be forced to develop

egalitarian characteristics, huddled together over long stretches of cold and necessitated to

develop more cordial relations to ensure peace in the snow-bound household. This may be

witnessed in the Scandinavian cultures, which display more egalitarian levels on the power

distance dimension. However, a similar dynamic doesn't explain the highly divided

cultures of Eastern Europe, people living within some the world's coldest environments yet

at the highest extremes of the power distance scale. Nor does it explain why cultures living

in warmer climes may not necessarily share common levels of individualism developed

through geographical and climatic influences.

It may be we started out with common foundational clay, whether biological or

psychological, and then sculpting environmental and social influences shaped our divergent

patterns. Junger (1998), not writing about social variations but about the formation of

waves on the open sea, may offer an explanation suitable to the question at hand:

> All waves, no matter how huge, start as rough spots—cats' paws—on the surface of the water. The cats' paws are filled with diamond-shaped ripples, called capillary waves, that are weaker than the surface tension of water and die out as soon as the wind stops. They give the wind some purchase on an otherwise glassy sea, and at winds over six knots, actual waves start to build. The harder the wind blows, the bigger the waves get and the more wind they are able to "catch." It's a feedback loop that has wave height rising exponentially with wind speed. (pp. 151-152)

The capricious winds blowing through our cultures drive the ripples and waves

rolling through our societal medium, sculpting the unique features and patterns of a people.

Regardless of the differences, we may ultimately wind up moving in similar directions

through the unifying forces of globalization and the common drivers we all share. That is

the focus of the next section on our unfolding human development.

Flowering of Human Development

       An examination of the roots and branches of human development may be interesting

from an academic perspective, as well as useful to help plot the vectors of our continuing

human development. However, in an era where international relations are calculated primarily

in terms of national interests and the impetus for human development is measured in mere

socioeconomic payoff, if we do not rise above the theoretical to more effectively applied

practices, we may well be doomed to an immediate future far short of our potential. It was an

argument Montague (1951) made half a century ago:

> If we would have happy human relations, we must have a society based on human
> relations and not on economics. This, therefore, is what we must work to achieve. All
> else must be considered as subordinate and ancillary to this main task. (p. 118)

       The drive of human self-actualization, an outreach for our realized potential—assuming

the lower needs are met within the socioeconomic foundations of any culture—becomes the

overriding concern for more transcendent interrelations in international and cross-cultural

affairs. It is a matter especially worthy of public policy and global enterprise managers. Where

we have come from is important for fundamental understanding; but now, given our

unprecedented levels of international and cross-cultural interactions and the friction this

imposes, we especially need to address issues of where we are going as a human race, and how

might we best arrive there.

       A key to unlock our potential as a species may well reside in a better understanding of

our cultures, our faiths, our foundations. Smith (1965) suggested that viewing human

development from a nationalistic cultural-centric perspective must be transcended for this

holistic perspective:

> We have come to the point in history when anyone who is only a Japanese or only an American, only an Oriental or only a Westerner, is but half human; the other half of his being which beats with the pulse of all mankind has yet to be born. (p. 7)

We may find common ground by examining our commonalities in human development processes which trump regional variations in the expression of our humanity. How might we as humans, both in the individual and collective sense, maximize our development potential? Several of this paper's reference sources offer proposals.

Some of the propositions reach upward, others inward. Wilson (2000) suggested we should further investigate the biological mechanisms that govern our behaviors and development emanating from our very cellular foundations. He warned, however, that a sociobiological perspective applied to further developed social sciences—though a prerequisite for our survival—may lead us to unappealing conclusions. We retain the early hominids of our developmental beginnings still within our psyches, which may rattle our prototypical roots with the directions our social evolution may be heading. "To maintain the species indefinitely we are compelled to drive toward total knowledge, right down to the levels of the neuron and gene" (p. 575). When we have fully discovered that our realities and processes are based in fundamentally mechanistic terms, and "the social sciences come full flower, the result might be hard to accept."

Others find our developmental calling in the psyche, perhaps a phenomenon of biological processes yet a synergistic outgrowth that places us above the mere mechanics of our being, much as a musician may play upon an instrument. Rogers (1961) selected a set of values which focuses on the "fluid elements of process" rather than the static attributes which evolutionary processes may be based upon. Humanity is in a process—indeed, humanity may be the process itself—of *becoming*, transcending our earlier perceptions of our reality; a

process that may lead to "achieving worth and dignity through the development of potentialities; the individual human being a self-actualizing process, moving on to more challenging and enriching experiences; the process by which the individual creatively adapts to an ever-new and changing world" (pp. 395-396).

As earlier considered, G.S. Hall proposed our phylogeny (development of the species) may be extrapolated to apply to our ontogeny (development of the individual), and vice versa, which in turn may be applied to the development of human relations (Grezlik, 2003). This perspective might be applied to Montagu (1985) as he described the neoteny affecting our evolutionary pattern of carrying the traits of youth longer into maturation. As we mature as a species, the very same process may be an avenue for the development of better human interrelations transcending borders and cultures, reexamining our aged positions from a youthful, engaged, and happy vantage point, rather than as the cranky cuss hollering the children off the lawn.

> As we have seen, many of those who have achieved what others call "old age" have confessed to feeling embarrassingly young, is if such feeling were something anachronistic, an unexpected freshness. It is the kind of freshness that the long-distance runner experiences when, at the apex of fatigue, he experiences a second wind (p. 224).

Montagu advised that an individual should be encouraged to develop neotenous qualities early in life, to be all the more likely to "realize the feeling of unadulterated joy in being alive the romping child so gloriously feels, the gaiety of spirit that has enabled tone to grow young more effectively and more happily than was ever before possible." Under Montagu's model of neoteny, adherents of such development theorists as Piaget and Erickson may well need to redefine and recast timelines for human psychosocial and cognitive development.

A recurring theme of development theorists is the necessity and even inevitability of human growth toward new realms of potential. It may be from a biological perspective of evolution to ensure the best physical and social traits responding to environmental cues, to advance the responsive perpetuation of the species. It may be from a psychological or even spiritual perspective, where the unfolding of our development potential is an irresistible calling, pulling as much as pushing us onward. One of the high-founders of the psychological unfolding theory, Maslow (1954) dedicated entire chapters to the subject of self-actualization, and provides detailed insights into—if not how actualization might be achieved—the traits of those who seem to have achieved it.

Efficient perception and comfortable relations with reality, where a perception of reality is less tainted by "wish, desire, anxiety, fear, or upon generalized, character-determined optimism or pessimism" (p. 204). This denotes an objective outlook on life, free from subjective colorings. Or, as a Shakespearean character observed, "Speak then to me, who neither beg nor fear your favors nor your hate" (Macbeth, Act I, Scene III).

Acceptance of self, others, and nature. This would be where the individual enjoys a "relative lack of overriding guilt, crippling shame, and of extreme or severe anxiety" (p. 206). Self-actualized people (or a self-actualized society) might see and accept other people as they are, not as they might prefer—or force—them to be (p. 207).

Problem centering. Self-actualized people are "strongly focused on problems outside of themselves," (p. 211), or view the solution to problems in terms of the general good, rather than a focus on a problem's impact on the individual ego. In other words, a problem (and its solution) exists beyond the problem's impact on and suffering endured by the self.

Detachment, or the ability to "remain above the battle, to remain unruffled, undisturbed by that which produces turmoil in others" (p. 212). This trait resonates with the foremost principles found within some of the world's most established religions, including Hinduism and Buddhism (e.g., Smith, 1965).

Freshness of appreciation, or the "wonderful capacity to appreciate again and again, freshly and naively the basic goods of life, with awe, pleasure, wonder, and even ecstasy" (p. 214). This particular trait echoes the neotenous qualities described by Montagu on page 18 above.

Oceanic feeling, or the "feelings of limitless horizons opening up to the vision, the feeling of being simultaneously more powerful and also more helpless than one ever was before, the feeling of great ecstasy and wonder and awe, the loss of placing in time and space with, finally the conviction that something extremely important and valuable" has happened, which strengthens and transforms the experiencing person in all aspects of life (p. 216). The Buddhists describe a similar spiritual experience as *nirvana*.

A democratic nature, which Maslow defined as an attitude "friendly with anyone of suitable character regardless of class, education, political belief, race, or color … as if they are not even aware of these differences, which are for the average person so obvious and so important" (p. 220). This perspective is reflective of Jung's collective unconscious described on page 16 above, where "you are the same as a man of another race, you have the same archetypes, just as you have, like him, eyes, a heart, a liver, and so on. It does not matter that his skin is black."

Discrimination between means and ends: while some people may argue the ends justifies the means, rather than viewing various actions as only means to an end, self-

actualized people often view a mean as an end within its own, or they are more likely to

"appreciate for its own sake … the doing itself" (p. 221). The means themselves are a

defining end, or—otherwise expressed—as we think and do, so we are.

Creativeness. Not in the standard sense of the word, as in writing books or music or

such, but as a "special type of creativeness, being an expression of healthy personality, that is

projected out upon the world or touches whatever activity the person is engaged in" (p. 223).

And finally, Maslow observed a self-actualized *resistance to enculturation*, or an

autonomous unconventionality, where they are "ruled by the laws of their character rather

than by the rules of society" where, rather than patriotic nationals, they become more

"members at large of the human species" (p. 227).

Whether it is called the self-actualization of Maslow, the enlightenment of nirvana,

the mechanistic sociobiological adaptations of Wilson, or the neotenous joy of Montagu,

humanity has a drive—though frequently frustrated—of developing our potential as humans,

individually and collectively, beyond the external gains wrought by technological, industrial,

and economic development. In this sense, human development on both the individual and

collective level is one and synchronous.

The definition, modes, and mechanisms of human development are understandably

subjects of academic study. However the immediate application of the principles which may

advance human development in desirable directions—both in spheres of individual and

collective development—falls within the realms of public policy and management. While

education may empower individuals to practice the principles, the practical application itself

of the principles lays in the hands of public policy decision-makers and enterprise managers.

Some have accused the educational programs preparing policy makers and managers of paying short thrift to subjects of social sciences beyond narrowly defined parameters within a field of study, such as an MBA program. This may leave world leaders in government and business circles unprepared to appreciate, navigate, and advance the course of human development. Educators are frequently called upon to better prepare students for the rapidly changing world and the daunting challenges they face.

Given our unprecedented levels of international and cross-cultural interactions and the potential for explosive friction that imposes, the proper understanding and application of human development has become more than a matter of theoretical consideration; it is now an urgent necessity. In the Depth and Application components ahead, we will visit how the principles of human development are played out in international public policy and management spheres.

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DEPTH

SBSF 8220: Current Research in International Societal Development

Management Issues in Sociocultural Human Development

In Breadth, we examined several theoretical foundations for modes and models of human development, concluding with a call to visit how the theories might play out in the practical world of public policy and enterprise management. We shall consider that call now, to be followed in Application with a more specific examination of how cultural differences might impact the development of human interrelations in a joint American-Ukrainian development project.

A Private Affair

Regardless of the mechanisms that may have brought us to the current point of development, most pressing now is the direction individual and collective human development will take from here. It is increasingly apparent, given the difficulty for national governments to build meaningful and enduring coalitions in the public sphere; much of the current and immediate-term human development on the global scale is falling to the hands of international private enterprises, in both corporate and social relations. As human development of the individual and the species moves deeper into internetworking global circles, those involved in ensuring developmental success have a calling to learn and deploy an understanding of sociocultural affairs, especially in those private realms which may be more occupied with business programs rather than social sciences.

It is a theme repeated throughout related research and articles (e.g., Bruffee, 2002; Matusov & Hayes, 2000; Zakaria, 2000). Holtzman (2002) observed that, without significant changes of internationally mistrusted American government policy, the "creation of goodwill must fall disproportionately to regular citizens and private institutions. This means building relationships in spheres of everyday life. … In many cases, only private actors have the credibility to make a difference."

Business managers, especially those with an international range of operations, are finding a bottom-line benefit to better understanding of principles of human development and cultural differences. Fernandez, Carlson, Setpina, and Nicholson (1997) underscored that "given the expanding presence and influence of multinational enterprises throughout the world, research on culture and values has grown both in amount and criticality" (p. 2). Selmer (2001a) chimes in, "Owing to the fast globalization of business and markets, cross-cultural management has emerged as a crucial issue for the international manager as well as for the international firm."

Echoing Erickson's psychosocial development stage of adolescence as described on page 7 of the Breadth component, government bodies and leaders are demoted to a secondary tier of influence as people assume a larger role in defining the future development of nations and cultures. Humans as individuals and collectively are asserting their growing sense of independence. Muravchik (2002) proposed that democracy is triumphing as a norm in international human development—an empowerment of people over governmental bodies—and cited Freedom House reports that the number of freely elected governments had reached 121 of the world's 192 independent countries as of 2002. "Democracy has become an expectation, its claims hard to resist." For observers

who may criticize the slow pace of democratic changes in reforming nations, Muravchik

countered that it took democracy in the United States "86 years to abolish slavery, 144

years to enfranchise women and 189 to assure black people the right to vote."

Holtzman (2002) suggested other realms that may benefit from non-governmental

yet refined cultural exchanges could include arts and entertainment, sports, education,

medicine, and technology. It thus behooves us to educate as broadly and as deeply as

possible in the principles of effective human relations grounded in a better understanding

of the modes and models of human development.

A Nurtured Nature

In Breadth, divergent human development theories were contrasted, including

Erickson's psychosocial stages, Piaget's cognitive development, Wilson's sociobiology,

Roger's psychological drivers, and Frankl's search for meaning. Current research carries

on the debate, with some surprising mixtures brewing up new syntheses. Hill (1997)

proposed the ultimate evolutionary effect of an individual organism is the number of its

descendents, echoing the sociobiological principles of Wilson. However, Hill heads into

an interesting argument that, unlike other species, human descendents may be

sociocultural as well as biological, and that human development owes its advances—

beyond the biological track—to the sociocultural (though not necessarily genetic)

offspring of more advanced social members such as teachers, philosophers, and other

influential shapers (pp. 158-159). In this vein, perpetuating biological offspring may even

work against the processes of sociocultural evolution, if the progenitors are more

preoccupied with their biological rather than sociocultural offspring. Hill argued that the

more important cultural traits are nurtured rather than natured, and are not necessarily

passed on along with one's genetic code to biological offspring. Even if they were, the

number of one's "offspring is minuscule compared with the number for the population as

a whole," with a likewise minuscule impact on sociocultural human development (p. 160-

161). He further proposed that advantage for prestige may have replaced the advantage of

reproductive success (RS) for lasting impact of directions of development. "Individuals

with genes which promote the expression of attributes and behavior that are admired in

their group, including the ability to learn certain techniques, will tend to prosper in that

group, although that does not mean they will necessarily have high RS" (pp. 164-165).

Schatzki (2001) further considered then dismissed the concept of selectionism,

"which argues that the basic structure of explanations of biological evolution by natural

selection carries over to explanations of sociocultural change" (p. 341). The selectionist

theory may serve as a bridge between the more mechanistic perspectives of sociobiology,

with Hill's sociocultural "progeny" concept. Schatzki considered Runciman's theory that

memes as "bundles of information or instructions" (p. 347) may be passed along through

sociocultural replication, as genes are in biological replication, with a sociocultural twist

resonant with the biological model of natural selection and its impact on evolutionary

processes (p. 344):

1) sociocultural phenomena vary and either replicate or are inherited;

2) there are specific scarcities with respect to which these phenomena qualify as
   competitors;

3) things happen in the world such that rates of replication or inheritance vary among
   them.

Human development may not be based, after all, on the mechanistic postulates of sociobiology and related adherents, but rather on the larger encompassing concepts of more expansive thinkers. After extensive analytical consideration, Schatzki concluded that selectionism does not offer a genuine framework for explaining social change, but rather "is a parasitical framework that embraces a wide range of existing ontological and explanatory schemes, labeling them with a name that … fosters the illusion that a new and maybe more 'scientific' sociocultural framework is in the offing" (p. 361).

The Breadth component presented various religious and mythological considerations of influences our human development. For the most part scientific theories on development patterns sidestep teleological diversions, save some of the more expansive considerations of such as Montagu and Maslow, who seek higher purpose and order in our development patterns. Others attempt even more combustible mixtures, combining a 21st century technological era with the primal drives of our tribal ancestors. Conescu (1995) argued that our cultural conflicts may be mended through the holistic cosmos of the Cheyenne people: "The Medicine Wheel can best be understood if you think of it was a mirror in which everything is reflected. … Any idea, person or object can be a Medicine Wheel, a mirror, for man. The tiniest flower can be such a Mirror, as can a wolf, a story, a touch, a religion or a mountaintop" (pp. 291-292). The story illustrates how differences between people, and even fauna, flora and geography, may serve a valuable purpose in reflecting our own self. Conescu wondered whether we might transcend our evolved urbanized fears and conflicts, restored instead our earlier tribal sense of primal connection with everything around us (p. 297). This resonates somewhat with Eastern Taoist thought, as well as Montagu's promise of neoteny, where the best of human development may be

found in returning to our youthful traits of curiosity, playfulness, flexibility, humor,

honesty, etc., as further described on page 4 of the Breadth component.

Indeed, it could be we are progressively regressing to a tribal sense of community,

if expanding democracy may be considered a trait of that. A look at the bloody century past

and our ultimate triumphs over social evils may provide hope of an unfolding humanity.

> The 20th century began with territorial conflicts throughout Europe. After the
> devastation wrought by two world wars, the second half of the century was
> defined by the cold war and the confrontation between NATO and the Warsaw
> Pact, followed by the devastating events in the former Yugoslavia. (Harris, 2002)

Harris concluded in spite of the past century's horrors, we are packing some of our

best qualities as a species into the new millennium. "In sum, it was a brutal, bloody

century, but the ideologies of fascism, Nazism, Communism and ethnic cleansing were

vanquished, and democracy and the rule of law prevailed."

Defining Differences

The selected bibliography further demonstrates the vast cultural differences

dividing world societies. Humanity on the whole has developed along many different

paths, yet as individuals we share common developmental patterns. In Breadth pages 6-8,

Erickson, Piaget, and Mead helped define some of the fundamental processes in human

development. It was also considered how those processes in development of the

individual may be applied to development of humanity on the whole. Erickson proposed

the theory of psychosocial development of the individual, progressing from the first year

through the last days of life. Piaget in Breadth also provided theories of human

development, specifically addressing issues of cognitive or intellectual development in

children. Again, individual development stages such as those advanced by Piaget may be

extrapolated to some extent to apply to stages of societal development, as well as the

development stages of humanity on the whole.

　　　　While humans may share commonalities in the modes of individual development,

those commonalities diverge considerable when we begin to look at human development

at the macro level, and the observable cultural differences that divide humanity in realms

of social and economic development. In Breadth pages 10-14, Hofstede, Harrison, Hall,

et al., offered standardized measurement tools and terms for examining worldwide

cultural differences in human development. As we grow ever connected in our globalized

networks through international trade and high-speed, far-reaching telecommunications,

we become even more aware of those differences as they rub raw against one another.

Even more terms and tools are required for this new age. Zakaria (2000) provided some

useful definitions and distinctions, including those between the terms "expatriate" as an

employee relocated from one country to another, and "sojourner" as a traveler just

passing through without intent to reside. Since there is no clear distinction in the

timeframe for each term, they are sometimes used interchangeably (p. 495). Other useful

definitions include that of *acculturation* as a "process whereby an individual is socialized

into an unfamiliar or new culture"; and *culture shock* as an "expatriates reaction to a new,

unpredictable, and consequently uncertain environment" (p. 496).

　　　　Hofestede's seminal study into cultural dimensions, as described on page 8 of

Breadth, also needs updating for the times. The research of Fernandez, Carlson, Setpina,

and Nicholson (1997) expanded Hofstede's cultural dimensions to countries including

Russia and China, which were not included in Hofstede's original work and methodology

(IBM had no factories in those countries at the time—a target group of Hofstede's

research). Augmenting and adjusting Hofstede's results, the newer study demonstrates a

marked similarity between Russia and China on all the selected cultural dimensions,

including the highest levels of power distance and uncertainty avoidance (pp. 5-8). The

United States now ranks higher in uncertainty avoidance and Japan comes in lower than

in the original study. The United States continues to rank number one in individualism,

while Russia tops out the scale in the realm of collectivism. China scored the highest on

the dimension of masculine countries, with Russia also scoring above the mean. Germany

now resides below the mean as feminine in the current study, a shift from the masculinity

of Hofstede's study.

Adopting Adaptation

Selmer (1999) posed the question, "Business corporations are going global, but

are their managers prepared to follow?" It is s a critical issue: "To be able to effectively

compete against major global competitors, international firms need world-class managers

in the international marketplace" (p. 77). Successful relations across countries and

cultures are not so much a question of conversion or confrontation, as it is of

understanding and adaptation. Selmer cites evidence that an expatriate manager "does not

necessarily have to undergo a basic shift in deeply held values to conform to a new set of

cultural norms abroad. It is sufficient merely to learn new social and cultural skills," as

one might study a foreign language (p. 79).

The core of the solution, Bruffee (2002) proposed, is in "teaching the craft of

mutual dependence and civil compatibility among diverse cultural communities," and by

people becoming more aware that "many of the cultural assumptions and practices of

their peers … are deeply similar to their own and serve similar social, political,

emotional, and spiritual ends" (p. 13). Bruffee suggested three principles which might

help achieve a more culturally-harmonious end: 1) Recognize that most cultures are

"nearly identical in many of the most rudimentary elements of social structure, needs, and

desires." 2) Further recognize that "culturally diverse communities nested together in

heterogeneous societies do share solid common ground." And, 3) Find that achieving

common ground requires "learning the intricacies and tact of re-negotiating membership

in one's own cultures and of finding new occasions to negotiate across the boundaries

that divide cultural communities" (pp. 14-15).

For expatriates/sojourners to better understand how best to adapt to new

sociocultural environments, it is useful to first be acquainted with the adaptation

challenges and dynamics involved. Ward and Kennedy (1999) provided a seminal

examination of the "construct of sociocultural adaptation," which clarified several terms

used in sociocultural research studies. The authors proposed that "cross-cultural

adaptation may be meaningfully divided into two domains: psychological

(emotional/affective) and sociocultural (behavioral)." The first referred to "psychological

well being or satisfaction"; sociocultural adaptation is "related to the ability to 'fit in,' to

acquire culturally appropriate skills and to negotiate interactive aspects of the host

environment" (p. 660). Degrees of success in sociocultural adaptation may measured with

a Sociocultural Adaptation Scale (SCAS). This scale includes such expatriate abilities as

making friends, using the transport system, making oneself understood, going shopping,

understanding jokes and humor, following rules and regulations, dealing with people in

authority, dealing with people staring, making oneself understood, understanding the local value system, and etc. (p. 663).

Along with defining new models and terminology in sociocultural adaptation, the changing times require revision and discarding of old structural thought. For nearly half a century, accepted opinion assumed the acculturation of expatriates and sojourners followed a U-pattern of adjustment. The U-curve proposition was based in earlier studies which identified the U-pattern was molded by an initial honeymoon euphoric state of the cross-cultural transition, followed "first by a period of crisis, distress, hostility and withdrawal," then by a transition stage and "finally by a period of adjustment, integration and enjoyment" (Ward, Okura, Kennedy, & Kojima, 1998, p. 278). Ward et al. found instead that adjustment problems are greatest at the entry point and decrease over time, concluding that "despite its popular and intuitive appeal, the U-curve model of sojourner adjustment should be rejected, and more promising conceptual perspectives such as stress and coping theories and culture learning approaches should be further and more profitably investigated" (p. 290).

Furthermore, Oguri and Gudykunst (2002) asserted the acculturation process itself should be differentiated between two primary challenges of psychological and sociocultural adjustments. "Psychological adjustment refers to psychological well-being or satisfaction in new cultural environments, while sociocultural adjustment refers to sojourners' abilities to 'fit in' or effectively interact with members of host cultures" (p. 578-579).

Oguri and Gudykunst examined the acculturation processes of Asian students studying in the United States. Among the research conclusions, the Asian students—

coming from what Hall would refer to as "high-context" cultures—found adapting to the

American "low-context" cultural style required the ability to communicate in a direct

manner, speak out in class, get attention from faculty, and negotiate their specific needs

with professors and administrative staff; low-context traits that ran contrary to a more

high-context Asian style (p. 589).

Serving as a study of the reverse dynamic, Selmer (2001) examined the coping

mechanisms of US expatriate business managers working in Hong Kong, to discover

which adjustment strategies might be associated with effective sociocultural and

psychological adjustment from a Western to an Asian environment. Not surprisingly, the

adapted characteristics of the US managers adjusting to an Asian culture (Hong Kong)—

where Confucianism still permeates organizational behavior—were the near mirror image

of the Asians adjusting to the United States. In this instance, the research findings

concluded that characteristics and practices similar to Hall's high-context dimensions

were more beneficial toward sociocultural and psychological adaptation, e.g., openness,

flexibility, tolerance, patience, non-judgmental attitudes, open-mindedness, and other

such personality characteristics (p. 181).

In a related study, Selmer's (2001a) initial hypothesis predicted that facing the

necessity of cross-cultural adaptation, North American expatriate managers (i.e., from the

United States) would be less well socioculturally and psychologically adjusted to the Hong

Kong environment than their Western European counterparts. The research actually proved

the reverse of the initial hypothesis, in that American expatriates were found to adjust to

the Asian culture better than the Western Europeans, inflicting a "considerable dent in the

stereotype of 'the ugly American expatriate'" (p. 15). The Americans may have benefited

from a linguistic edge, in that English is the *lingua franca* of business circles, placing the

Europeans who did not speak English or Chinese at a disadvantage (p. 16). English

speakers should, however, beware a false sense of security in that sharing a common

language is not sharing a common mindset.

As noted above (pages 2-3), the maturing of humanity through Erickson's psychosocial

stages is empowering individual humans to exert greater influence on the development of

society. Democratized people will require a greater appreciation for their independent authority

and development dynamics by both government leadership and enterprise management. As

private citizens and enterprise managers in particular assume a larger role in international

development, special training in appreciation for the empowered individual diversity of cross-

cultural relations becomes imperative. Zakaria (2000) warned that a successful role in the

globalization process "requires the adoption of a cross-cultural perspective in order to

successfully accomplish goals in the context of global economy" (p. 492). Zakaria proposed

that effective cross-cultural training should lead to intercultural competency in cultural

awareness, cultural sensitivity, and cultural adroitness. Other training should enhance basic

skills of adaptation, cross-cultural communication, and partnership, as well as work transition,

stress-management, relationship building, and negotiation techniques (p. 504). "The

globalization of business and proliferation of intergovernmental and non-governmental

contacts involving expatriates make the need for cross-cultural competencies more important

than ever before" (pp. 507-508).

Some may see foreign cultures—especially those distant cultures in the well-

developed Western world—as garden states guarded by well-tended walls and gates.

"Today, increasingly, our survival depends less on distinguishing 'us' from 'them' than

on discovering and cultivating the common ground that lies beyond our carefully tended

gardens" (Bruffee, 2002, p. 13).

In the Application component ahead following the annotated references, we'll

consider the development of effective relations across socially and economically

disparate cultures through a joint American-Ukrainian program based in Kiev. The

process will include revisiting and revising a master's paper on the process of managing

sociocultural differences while working toward a common goal of socioeconomic

development.

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Annotated References

Bruffee, K. (2002, January-February). Taking the common ground: Beyond cultural identity. *Change*. 34 (1), 10-17.

This paper starts with the posed question, "How do we live with and learn from people who think, believe, and behave differently from us?" The author precedes the answer with a focus on the urgency of the matter, "Today, increasingly, our survival depends less on distinguishing 'us' from 'them' than on discovering and cultivating the common ground that lies beyond our carefully tended gardens"; those gardens frequently guarded by well-tended walls and gates (p. 13).

The core of the solution, Bruffee proposes, is in "teaching the craft of mutual dependence and civil compatibility among diverse cultural communities," and by people becoming more aware that "many of the cultural assumptions and practices of their peers … are deeply similar to their own and serve similar social, political, emotional, and spiritual ends" (p. 13).

Bruffee suggests three principles which might help achieve a more culturally-harmonious end: 1) Recognize that "most cultural communities are nearly identical in many of the most rudimentary elements of social structure, needs, and desires." 2) Further recognize that "culturally diverse communities nested together in heterogeneous societies do share solid common ground." And 3) Find that "taking the common ground requires learning the intricacies and tact of re-negotiating membership on one's own cultures and of finding new occasions to negotiate across the boundaries that divide cultural communities" (pp. 14-15).

The article is a little heavy on conclusions and weak on supporting data. Fortunately the deficit is covered in references below.

Conescu, J. (1995). Mythos and logos: Parallel accounts of sociocultural evolution. *The Social
Science Journal.* 32 (3), 289-298.

This study examines a selection of evolutionary sociocultural elements of human

development, relating them specifically to "our Earthly environment in a precarious state." The

elements include perspectives of metaphysical underpinnings, conceptions of spirituality,

ecological relationships, social organizations, and sociocultural self-images, interwoven with

illustrative case stories. An example of the metaphysical underpinnings perspective:

In the holistic cosmos of the Cheyenne people, "The Medicine Wheel can best be

understood if you think of it was a mirror in which everything is reflected. … Any idea,

person or object can be a Medicine Wheel, a mirror, for man. The tiniest flower can be

such a Mirror, as can a wolf, a story, a touch, a religion or a mountaintop" (pp. 291-292).

The story illustrates how differences between people, and even fauna, flora and

geography, may serve a valuable purpose in reflecting our own self. The other

enumerated perspectives are supported in similar fashion. This concept supports the

proposition that even in our diversity, there is commonality in that, if nothing else, we

may serve as one another's mirror.

The article concludes with the observation that our sociocultural self-image is an

important aspect of human development, particularly our selected identity as "urbanized"

or "nomadic," and wonders whether we might transcend our urbanized fears which have

eclipsed our earlier "tribal" sense of primal connection (p. 297). This resonates somewhat

with Montagu's promise of neoteny.

The article is a beautifully written piece, if perhaps over romanticized, bridging

scholarship into worlds of poetry. Or vice versa.

Fernandez, D., Carlson, D., Stepina, L., & Nicholson, J. (1997, February 1). Hofstede's country classification 25 years later. *The Journal of Social Psychology.* Retrieved May 13, 2000 from the Electric Library database.

The article revisits Hofstede's seminal study into cultural differences, some 25 years later. The authors underscore that "given the expanding presence and influence of multinational enterprises throughout the world, research on culture and values has grown both in amount and criticality" (p. 2). This current piece of research adds countries including Russia and China, which were not included in Hofstede's original work and methodology (IBM had no factories in those countries at the time—a target group of Hofstede's research). The authors also recount criticism against Hofstede's original methodology, such as misdefinition of cultural indicators, significant cross-loadings of measurement factors, aggregate analysis of data reducing power of subsequent analyses (pp. 2-3).

Augmenting and adjusting Hofstede's results, the current study demonstrates a marked similarity between Russia and China on all the selected cultural dimensions, including the highest levels of power distance and uncertainty avoidance (pp. 5-8). The United States now ranks higher in uncertainty avoidance and Japan comes in lower than in the original study. The United States continues to rank number one in Individualism, while Russia bottoms out the scale the in the realm of collectivism. China scored the highest on the dimension of masculine countries, with Russia also scoring above the mean. Germany shifted below as "feminine" in the current study, a shift from Hofstede's study.

The methodology in this study is well documented, and the results are graphed effectively. The article provides an extensive list of references.

Harris, D. (2002, November 20). Expanding alliance: A dream achieved. *New York Times.*
    Retrieved November 20, 2002, from http://www.nytimes.com

The writer of this letter in the New York Times is the Executive Director of the

American Jewish Committee, with observations on the conflicts, cultural and territorial,

marking much of the 20th century. The opinions support the Breadth and Depth

observations of how the changing times require, and indeed have benefited from,

revisions and integrations of counterproductive ideological foundations which may have

hampered the best aspects of human development.

To wit:

"The 20th century began with territorial conflicts throughout Europe. After the

devastation wrought by two world wars, the second half of the century was defined by the

cold war and the confrontation between NATO and the Warsaw Pact, followed by the

devastating events in the former Yugoslavia. … In sum, it was a brutal, bloody century,

but the ideologies of fascism, Nazism, Communism and ethnic cleansing were

vanquished, and democracy and the rule of law prevailed."

To help emphasize the contemporary urgency and relevancy of human

development theory, especially in global and cross-cultural spheres, the occasional use of

credible and preeminent mass media reports and opinion pieces is valuable.

Hill, J. (1997). Biology and socioculture in human evolution. *Journal of Social and Evolutionary Systems.* 20 (2), 157-170.

Hill proposes the ultimate evolutionary effect of an individual organism is the number of its descendents, echoing the sociobiological principles of Wilson. However, Hill heads into an interesting argument that, unlike other species, human descendents may be sociocultural as well as biological, and that human development owes its advances—beyond the biological track—to the sociocultural (though not necessarily genetic) offspring of more advanced social members (pp. 158-159). In this vein, perpetuating offspring may even work against the processes of sociocultural evolution, if the progenitors are more preoccupied with biological rather than sociocultural offspring.

Hill argues that the more important cultural traits are nurtured rather than natured, and are not necessarily passed on along with one's genetic code to biological offspring. Even if they were, the number of one's "offspring is minuscule compared with the number for the population as a whole," with a likewise minuscule impact on sociocultural human development (p. 160-161).

He further proposes that advantage for "prestige" may have replaced the advantage of reproductive success (RS) for lasting impact of directions of development. "Individuals with genes which promote the expression of attributes and behavior that are admired in their group, including the ability to learn certain techniques, will tend to prosper in that group, although that does not mean they will necessarily have high RS. … It is quite unsafe to assume that there is ever a fixed link between specific genes and specific decisions" (pp. 164-165).

It's a fascinating article with a paradigm shift in thinking towards sociobiological principles, and the sociocultural redefinition of "heredity."

Holtzman, M. (2002, August 8). Privatize public diplomacy. *New York Times*. Retrieved August 8, 2002, from http://www.nytimes.com

The writer argues that to advance development in international relations, it would be best to move the function of diplomatic relations from the government to the private sphere. This opinion supports the argument that those working in private sectors—especially those managing international and cross-cultural enterprises—should become better versed in the dynamics of cultural influences on human development and relationship processes.

Holtzman observes that, without significant changes of internationally mistrusted American government policy, "the creation of goodwill must fall disproportionately to regular citizens and private institutions. This means building relationships in spheres of everyday life."

Along with increased and improved business relations, other spheres that may benefit from non-governmental yet refined cultural exchanges could include arts and entertainment, sports, education, medicine, and technology. It thus behooves us to educate as broadly and as deeply as possible in the principles of effective human relations grounded in a better understanding of the modes and models of human development. "In many cases, only private actors have the credibility to make a difference."

Matusov, E., & Hayes, R. (2000, August). Sociocultural critique of Piaget and Vygotsky. *New Ideas in Psychology.* 18 (2-3), 215-239.

This paper contrasts human development theories of Piaget and Vygotsky, leading to an argument in favor of sociocultural approach to development theory. The authors take a circuitous route to get to their observations:

"The emerging legacy of Piaget and Vygotsky for developmental psychology and education cannot be overstated. Piaget's focus on the individual as an actor and active learner, his critique of existing educational and social institutions that often hider cognitive development, his claim that cooperation and dialogue of power-equal partners is necessary for individual cognitive development …" contrasted with "Vygotsky's emphases on semiotic and tool mediation, activity, and guidance and his claim that history, culture, institutions and society are key for understanding of the child's development keep attracting educators and psychologists" (p. 237).

The authors conclude that "by now it has become clear that Piaget and Vygotsky were the most inspirational child development psychologists and theoreticians on learning" (p. 237).

I did find a useful—if tortured—statement that "the extreme degree of globalization of the market economy and communication leads to diffusion of goals and even power through decontextualized mediation" (p. 237); echoing Hall's cultural dimension and application of low- versus high-context communications.

The subject may be interesting and relevant to those particularly interested in childhood development models as they relate to education, however for a more generalized application of human development theory, this article is somewhat unwieldy, verbose, inflated, and, ultimately, inaccessible.

Muravchik, J. (2002, August 19). Democracy's quiet victory. *New York Times.* Retrieved August
     19, 2002, from http://www.nytimes.com

The writer proposes that democracy is triumphing as a norm in international

human development, and cites Freedom House reports that the number of freely elected

governments had reached 121 of the world's 192 independent countries as of 2002.

"Democracy has become an expectation, its claims hard to resist."

The article, citing analyses of world events and the Freedom House statistics,

concludes that democracy is becoming a universal norm which may well spread even into

undemocratic nations such as China, Iran, and Iraq. For observers who may criticize the

slow pace of democratic changes in reforming nations, the writer counters that it took

democracy in the United States "86 years to abolish slavery, 144 years to enfranchise

women and 189 to assure black people the right to vote."

Oguri, M., & Gudykunst, W. (2002, September). The influence of self construals and
    communication styles on sojourners' psychological and sociocultural adjustment.
    International Journal of Intercultural Relations. 26 (5), 577-593.

       The title of this article should have been modified for better accuracy, " …

Asians' psychological and sociocultural adjustment *in the United States*." The study

focused on Asian international students in the states, and their success in adjusting to the

American culture. While the research is interesting, it would not likely find the same

results by other sojourners in other nations. Applying the conclusions of this specific case

to the generalized findings in the article's title is simply not valid.

       Regardless, some of the results within the more narrow limits of the study did

yield some valuable conclusions, in particular what sorts of challenges may exist for a

"sojourner" in a foreign land, variations of psychological and sociocultural challenges

that may arise, and what characteristics and adaptations might assist with better

adjustment. To differentiate between the two primary challenges, the authors clarify that

"psychological adjustment refers to psychological well-being or satisfaction in new

cultural environments, while sociocultural adjustment refers to sojourners' abilities to 'fit

in' or effectively interact with members of host cultures" (p. 578-579).

       Among the research conclusions, the Asian students—coming from what Hall

would refer to as "high-context" cultures—found adapting to the American "low-context"

cultural style required the ability to communicate in a direct manner, speak out in class,

get attention from faculty, and negotiate their specific needs with professors and

administrative staff, low-context traits that ran contrary to a more high-context Asian

style (p. 589).

Schatzki, T. (2001, December). On sociocultural evolution by social selection. *Journal for the Theory of Social Behaviour.* 31 (4), 341-364.

This article considers the concept of selectionism, "which argues that the basic structure of explanations of biological evolution by natural selection carries over to explanations of sociocultural change" (p. 341). The selectionist theory may serve as a bridge between the more mechanistic perspectives of sociobiology, with Hill's sociocultural "progeny" concept. The author considers Runciman's theory that memes as "bundles of information or instructions" (p. 347) may be passed along through sociocultural replication, as genes are in biological replication, with a sociocultural selectionist tripartite resonant with the biological model of natural selection and its impact on evolutionary processes (p. 344):

4) sociocultural phenomena vary and either replicate or are inherited;

5) there are specific scarcities with respect to which these phenomena qualify as competitors;

6) things happen in the world such that rates of replication or inheritance vary among them.

After extensive consideration, the author concludes that selectionism does not offer a genuine framework for explaining social change, but rather "is a parasitical framework that embraces a wide range of existing ontological and explanatory schemes, labeling them with a name that … fosters the illusion that a new and maybe more 'scientific' sociocultural framework is in the offing" (p. 361).

The author's analysis serves as a philosophical treatise rather than a new piece of research; however he does an admirable job of collecting and assessing the research of others.

Selmer, J. (2001). Coping and adjustment of Western expatriate managers in Hong Kong. *Scandinavian Journal of Management.* 17 (2), 167-185.

This article examines the coping mechanisms of US expatriate business managers working in Hong Kong, to discover which adjustment strategies might be associated with effective sociocultural and psychological adjustment. The article may serve as a reverse perspective regarding Oguri and Gudykunst's research on the adaptation practices of Asian students studying in the United States. In this instance, the roles were reversed, and Americans were placed in the situation of adapting a Western set of cultural values to an Asian host environment.

Not surprisingly, the dynamics of the US managers adjusting to an Asian culture (Hong Kong)—where Confucianism still permeates organizational behavior—were the near reverse-process of the Asians adjusting to the United States. In this instance, the research findings conclude that characteristics and practices similar to Hall's high-context dimensions were more beneficial toward sociocultural and psychological adaptation, e.g., openness, flexibility, tolerance, patience, non-judgmental attitudes, open-mindedness, and other such personality characteristics (p. 181). They dynamics are skewed, however, in that Hong Kong in particular provides the means for expatriates to "lead a life totally protected, socially and physically, from the local Chinese community" (p. 179).

The author provides a well-chronicled methodology and extensively tabulated results, along with a useful presentation of conclusions.

Selmer, J. (2001a). Adjustment of Western European vs. North American expatriate managers in China. *Personnel Review.* 30 (1), 6-21.

This piece is another in a series of research article by the same author investigating various issues regarding the adjustment of Westerner managers in China. In this article, the author compares the relative adaptability of managers from Western Europe and the United States.

The author begins with the observation that, "Owing to the fast globalization of business and markets, cross-cultural management has emerged as a crucial issue for the international manager as well as for the international firm." The ensuing hypotheses predict that facing the necessity of cross-cultural adaptation by expatriate managers, North American (i.e., from the United States) will be less well socioculturally and psychologically adjusted to the Hong Kong environment than their Western European counterparts.

The research actually proved the reverse of the initial hypotheses, in that American expatriates were found to be "better adjusted socioculturally than their Western European counterparts, especially in the case of interaction adjustment." The author concludes that the results seem to make a "considerable dent in the stereotype of 'the ugly American expatriate'" (p. 15).

The results may be skewed however, by variables such as that Americans are native English speakers, the lingua franca of international business which could put non-English speaking European managers at a disadvantage (p. 16). English speakers should beware, however, that sharing a common language is not sharing a common mindset.

As other research by this author, this article was methodical, well-charted, and offered a fine presentation of results, conclusions, and references.

Selmer, J. (1999). Career issues and international adjustment of business expatriates. *Career Development International.* 4 (2), 77-87.

This article poses the question, "Business corporations are going global, but are their managers prepared to follow?" It's a critical issue: "To be able to effectively compete against major global competitors, international firms need world-class managers in the international marketplace (p. 77). The author cites evidence that an expatriate manager "does not necessarily have to undergo a basic shift in deeply held values to conform to a new set of cultural norms abroad. It is sufficient merely to learn new social and cultural skills, in much the same was as one learns a foreign language" (p. 79).

The research concluded that the career issue of meeting goals within a corporation "does not significantly affect work adjustment, but it does have a positive impact" on other dimensions of sociocultural and psychological adjustment, as measured by "subjective well-being" by Western expatriate managers in Hong Kong. The research also concludes that no other variables depicting career issues for expatriates—i.e., career development fit, supportive corporate attitude to expatriation, etc.—"had any significant effect on any of the adjustment variables" (p. 83).

The article did not discussion beyond the career issues how expatriate adjustment may—or may not—have been assisted, but these are topics covered elsewhere in Selmer's research and writings.

Ward, C., & Kennedy, A. (1999, August). The measurement of sociocultural adaptation**.** *International Journal of Intercultural Relations.* 23 (4), 659-677.

This paper provides a seminal examination of the "construct of sociocultural adaptation," and offers definition and clarification of several terms used in this and other research studies. The authors propose that "cross-cultural adaptation may be meaningfully divided into two domains: psychological (emotional/affective) and sociocultural (behavioral). The former refers to psychological well being or satisfaction; the later is related to the ability to 'fit in,' to acquire culturally appropriate skills and to negotiate interactive aspects of the host environment" (p. 660).

This current study is primarily concerned with issues of sociocultural adaptation, measured with items on a Sociocultural Adaptation Scale (SCAS), including such expatriate abilities as making friends, using the transport system, making yourself understood, going shopping, understanding jokes and humor, following rules and regulations, dealing with people in authority, dealing with people staring at you, making yourself understood, understanding the local value system, and etc. (p. 663).

The study concludes, based on analyses of its application, that the SCAS has "been presented as a reliable, valid and extremely versatile instrument for the measurement of intercultural competence or behavioral adaptability" (p. 673). The study is useful in both providing clarity in terminology, as well as its documenting the valuable measurement tool of the SCAS.

Ward, C., Okura, Y., Kennedy, A., & Kojima, T. (1998, August 1). The U-Curve on trial: a longitudinal study of psychological and sociocultural adjustment during Cross-Cultural transition. *International Journal of Intercultural Relations.* 22 (3), 277-291.

The authors examined the time implications on student sojourners' psychological and sociocultural adjustment during the cross-cultural transition to their host countries, measured in time segments of 24 hour after arrival, with follow-up after 4, 6 and 12 months in New Zealand. The initial hypothesis was that the adjustment patterns would follow a projected U-curve over the timeframe. Instead, the results demonstrated that adjustment problems were greatest at the entry point, and decreased over time.

The U-curve proposition was based in earlier studies which identified the U-pattern was molded by an initial "honeymoon" euphoric state of the cross-cultural transition, followed by "first by a period of crisis, distress, hostility and withdrawal," then by a transition stage and "finally by a period of adjustment, integration and enjoyment" (p. 278). Instead, the current study concluded that, rather than euphoria, psychological distress "appeared to characterize entry to a foreign milieu," with adjustment difficulties decreasing from then onward. The study group demonstrated a "magnitude of the relationship between sojourners' psychological and sociocultural adjustment" increased over time, demonstrating an increased strength and efficacy in adaptation (p. 286).

The authors conclude that "despite its popular and intuitive appeal, the U-curve model of sojourner adjustment should be rejected, and more promising conceptual perspectives such as stress and coping theories and culture learning approaches should be further and more profitably investigated" (p. 290).

Zakaria, N. (2000, November 16). The effects of cross-cultural training on the acculturation process of the global workforce. *International Journal of Manpower.* 21 (6), 492-510.

This article examines the effectiveness of cross-cultural training on acculturation, and in the process provides considerable training on what cross-cultural vocabulary terms and issues there are. The author begins by underscoring the importance of the topic, in that globalization "requires the adoption of a cross-cultural perspective in order to successfully accomplish goals in the context of global economy" (p. 492). Some of the useful definitions and distinctions provided in the article include that between the terms "expatriate" as an employee relocated from one country to another and "sojourner" as a traveler just passing through without intent to reside. Since there is no clear distinction in the timeframe for each term, they are sometimes used interchangeably (p. 495).

Other useful definitions include that of "acculturation" as a "process whereby an individual is socialized into an unfamiliar or new culture"; and "culture shock" as an "expatriates reaction to a new, unpredictable, and consequently uncertain environment" (p. 496).

The author proposes the effective cross-cultural training should lead to intercultural competency in cultural awareness, cultural sensitivity, and cultural adroitness. Other training should enhance basic skills of adaptation, cross-cultural communication, and partnership, as well as work transition, stress-management, relationship building, and negotiation techniques (p. 504).

The article concludes that "expatriates require more in-depth training, which involves better preparation and leads to distinct mindset changes. … The globalization of business and proliferation of intergovernmental and non-

governmental contacts involving expatriates make the need for cross-cultural

competencies more important than ever before" (pp. 507-508).

The author injects no new research data into the analysis, but combines and

synthesizes earlier research from other important studies.

APPLICATION

SBSF 8230: Professional Practice and International Human Development

Critique and Revision of Master's Work

My master's work was a case study of management and communication issues

across the yawning cultural divide of the United States and Ukraine, as applied to a

socioeconomic public education program co-sponsored by the United States Agency for

International Development and the Government of Ukraine. The original work focused

extensively on some of the practical and anecdotal aspects of the experience. In light of

the current KAM work and research, I would expand on my work with some additional

theoretical foundation, particularly in the realms of human development in both the

individual and collective sense. I will start with some general additions, then expound on

some specific revisits and revisions.

Ukraine is the cradle of Slavic culture; the home of ancient *Rus*, which then

spread and developed into Russia and throughout Eastern Europe with minor cultural

variations based primarily along geographical lines, e.g., Ukraine is a predominantly

agricultural nation. I was based in Russia as a television bureau chief 1990-91, followed

by four years managing a development program in Ukraine. I found language and cultural

differences between Moscow and Kiev nominal. Since much of the newly available

research into Eastern European culture focuses on Russia rather than Ukraine, I will

extend such research results to Ukrainian culture.

As considered in the Depth and Breadth components, numerous theories addressing development of the human individual might be extrapolated to apply the development of the human collective. In Breadth pages 6-8, Erickson proposed the theory of psychosocial development of the individual, progressing from the first year through the last days of life. These stages of development include infancy to early childhood through age three, with a focus on issues of trust versus mistrust, and autonomy versus shame and doubt. I would expand my original Master's work to consider the development of human individuals, especially as it might be applied to the development of nascent and developing nations such as Russia and Ukraine redefining the character and nature of development as independent states. In particular, the work should consider the infancy stages of Erickson in psychosocial development, where the Ukrainians were preoccupied with trust issues regarding the newborn government structures, and resolving the guilt issues of their role in the acquiescence of power and atrocities of the Soviet state, such as the artificially forced starvation of some eight million Ukrainians.

Other development stages identified by Erickson include the adolescent trials with identity versus role confusion (ages 12-18); and young adulthood issues of intimacy versus isolation (ages 18-35). These stages—especially the adolescent phase including issues and conflicts such as testing limits, breaking dependent ties, establishing new identity, and defining life goals and meaning—are very much in the forefront of development in Ukraine and throughout Eastern Europe, as the emerging nations and citizens reexamine their cultural identities, and their historically isolated place in the global community.

Piaget also provided theories of human development as considered in Depth pages 7-8, specifically addressing issues of cognitive or intellectual development in children. Again, individual development stages such as those advanced by Piaget may be extrapolated to some extent to apply to stages of societal development, in the instance of Ukraine, coinciding with developmental stages of sensorimotor (birth to two years) where a child becomes aware of the relationship between actions and changes on the environment; preoperational years between two and seven, where a child still perceives him or herself as the center of the world's revolution; and the concrete operational years from seven-twelve where a child develops better abilities of logical thought and understanding. Some of these dynamics are discussed in the attached addendum; however they might be fleshed out more fully with grounding in Piaget's theories.

Often it can be a challenge to discern between what might be a driving force, and what it is that is driven. Do cultural influences drive social development? Or do social factors drive cultural change? What is the driver relationship between individual and collective development? While culture may play a lead role in the socioeconomic development of a society, economic development can impact culture at its core in return, especially along the dimensional spectrum of individual-collectivist societies. As a nation experience developing wealth for its individual citizens and collectively, there may well be a shift from collectivist modes of thought to more individualistic (Hofstede, 1997).

> The storyteller in the village market is replaced by TV sets, first one per village, but soon more. In wealthy Western family homes every family member may have his or her own TV set. … The village hut in which the entire family lives and sleeps together is replaced by a house with a number of private rooms. (p. 76)

Hofstede (1997) wrote it is the individual-collective dimension which can often contribute to the greatest misunderstanding between cultures, especially those at opposite ends of the spectrum. However, this is one cultural dimension that is unlikely to change easily. "The deep roots of national cultures make it likely that individualism-collectivism differences, like power distance differences, will survive for a long time. Yet if there is to be any convergence between national cultures, it should be on this dimension" (p.77).

As considered in Depth on page 30, a recent update to Hofstede's study demonstrated the United States continues to rank number one in individualism, while Russia topped out the scale in the realm of collectivism. Yet contemporary events support Hofstede's contention that there may be evolutionary convergence on this dimension, even between the polar individual/collective extremes of the East and West. Expanded private relations and enhanced democratic yearnings are creeping into the Slavic mindset and practices, as witnessed by shifting attitudes in Russia towards international trade with free markets and their association with democratic alliances: 52% of Russians think their country should eventually join European Union, which is already Russia's largest trading partner (Belton & Fairlamb, 2002). "For the heirs of Peter the Great, the lure of the West is proving more attractive than ever" (p. 2).

Prestigious Russian thinkers are proposing that the nation can shake off the globally restrictive binders of its reclusive and collectivist past. Mikhail Epstein, a "fabled figure among Moscow's intelligentsia in the 1970s and 80's," promoted a theory of transculture, "which holds that while any society tends to be a trap, one can, through culture, liberate oneself" (Monaghan, 2002, p. 5). This supported Hill's contention that we might through a

sociocultural evolutionary process, inject new ways of living into a society and perpetuate

it, as considered in Depth page 26. Monaghan cited Lenin's remark that "one cannot live

in a society and be free of it," then countered Lenin with Epstein's observation that "culture

is not a product of society, but a challenge and an alternative to society" (p. 5). This could

support a contention that culture may be an animating power of a society with the power to

transmute and transcend societal bounds, rather than Lenin's opinion to the contrary.

The potential for fundamental change in the Slavic sociocultural structures may

lead to smoother relations between expatriate managers and native workers, overcoming

some of the more disabling challenges as described in the thesis addendum below. Yet

even in cross-cultural relations not so disparate in their relative positions on dimensional

continua, challenges will remain. "International managers have it tough. They must

operate on a number of different premises at any one time. These premises arise from

their culture of origin, the culture in which they are working and the culture of the

organization that employs them" (Trompenaars, 1998, p. 3).

International managers and facilitators must prepare for and adapt with the shift in global

interrelations and whatever localized sociocultural changes might result. The importance of

preparation and training was visited in Depth on page 34. Given the rapid expansion in

international trade and relations over the past decade facilitated in large part by technological

innovations in telecommunications, it becomes even more critical that those on the frontlines of

intercultural relations are fully prepared for the challenges. It is a lesson not lost in contemporary

management textbooks, now emphasizing a manager's mission to envision possible futures and

develop strategies to ensure successful outcomes:

> The 'possible future' is a moving target: The firm and the environment change in both unexpected and anticipated ways. … The organization must be structured and its processes shaped so that it follows the right strategic path in a dynamic world. (Saloner, Shepard, & Podolny, 2002, p. 403)

Given the preceding general observations, there are several specific passages and concepts that may be revisited and revised in the attached work. Among these are the particular challenges faced in understanding processes of human and societal development; communicating across ideological as well as cultural schisms; the intrinsic nationalistic and government-related antagonisms; the sociocultural and socioeconomic impact of the Communist state; the relative inexperience of Westerners working in such culturally unfamiliar environs as Eastern Europe; and a perceived Western hegemony in economic imperialism. The following comments and excerpt page numbers refer specifically to the addendum.

The attached work proposed that many of the relationship difficulties between the American managers and the Slavic workers were based on ideological rather than cultural differences. It was suggested that local ideologies, as imposed by indoctrination and government edicts, were superficial in nature and might be overcome through communication and clarification.

> Especially challenging for American organizations operating in the transforming economies of post-Soviet states are communications across ideological barriers, where fundamental operational concepts such as property rights, class distinctions, motivations and incentives may be diametrically opposed. (p. 13)

Further research into cultural foundations demonstrates how deeply social constructs may be rooted in the mindset of a people. The ideological barriers and conflicts described in the thesis were socioeconomic constructions built upon a cultural

foundation. It can be seductive yet too easy to blame the dynamics of ideological

difference on political and social systems, rather addressing and redressing the deeper

and more nebulous cultural bases.

In a similar vein, many of the cross-cultural management problems to which the

thesis refers were attributed to nationalistic allegiances, as an outgrowth of ideology that

presupposed a decreed alliance with a social construct, rather than a deeper

sociocultural—and perhaps even genetically decreed—bond with a kin group.

> The informal structure of the program is complicated by the psychological
> dynamics of a foreign "power" operating in a formerly Soviet country, and the
> allegiances of Ukrainian staff who report to American management while also
> interacting with the project's "partner" ministries within the Ukrainian
> government. Communications that would normally flow vertically and
> horizontally within a closed-management structure frequently spin in
> unpredictable directions, with staff allegiances often counterpoised between
> the project's American management and Ukrainian patriotism. Along with the
> cross-national allegiances enhanced by historical political enmities as well as
> the ancient influences of culture and language, a more recently imprinted
> mindset of socialist/communist ideology and methods is often inherent in
> local employees, further contributing to cross-cultural communication
> conflicts. (p. 14)

Again, as with the political and economic ideological differences between the

American and Ukrainian "partners," the patriotic allegiances could well be more

attributable to deeper cultural foundations than more superficial nationalistic influences.

This is a lesson we should consider to help avoid potentially mistaken distinctions

between various governments' policies and their people.

It is not so easy to dismiss the influence of the Soviet state on the sociocultural

evolution of Eastern Europe. Many of the Soviet policies were violently imposed and

enforced on the people, rather than an outgrowth of natural cultural tendencies. Indeed,

Stalinist purges were designed to ensure that cultural mindsets were either adjusted or exterminated.

> American-bred managers are finding that the post-Soviet nations are packed with the baggage of, in most cases, more than 70 years of communist influences on several generations of indigenous workers and managers. It may take several generations more before these fledgling free societies synthesize their past histories and current realities with their future possibilities. (p. 15)

The Soviet experiment may serve as an example of Hill's sociocultural selectionism, where newly introduced cultural traits might be passed on to progeny as discussed in Depth on page 26. In this instance, however, the process may have been one of deselecting traits, rather than one of selection.

Several of the passages and concepts in the thesis are further fortified by some of the more current research. Most importantly, we should consider that better *understanding* of cultural differences and mindsets does not necessarily equate with better *acceptance* or accommodation of those differences.

> Indeed, now that the ideological differences are coming face-to-face with the operational practices, both sides of the breach are coming to a better understanding of, if not one another, at least how disparate our differences are. As one Ukrainian worker confided to me recently, "We used to have such hopes of using America as a model of what we might become … until we started meeting Americans." (p. 16)

The "garden states guarded by well-tended walls" referenced on page 34 of Depth may repel understanding as well as invaders, and obscure the outsider's perception of what may truly lie inside the garden. It poses an additional challenge for cross-cultural expatriates and sojourners to rectify the reality of new interactions with whatever faulty perceptions might exist. Many problems created in cross-cultural relations, especially by

those of inexperienced and unprepared international managers, may be addressed through

a preemptory respect.

> Rao and Swaminathan interject that neglected issues of cultural differences, amplified across national settings, are a frequent cause of the 'culture shock' leading to aborted cross-national alliances (1995): "Firms engaged in alliances have to increasingly deal with each other's cultural norms and quirks, either for a brief R&D romance or for a prolonged marriage of product and market development." While American managers working abroad have a significant influence on the organizational work culture, they must also accommodate and respect the external culture of the community that surrounds it if they expect to have a smoothly functioning organization. (p. 21)

The concept of respecting one another's culture may have been a novel idea in

1996 while the full forces of globalization and telecommunications were still mobilizing.

Now it's a standard preamble for many of the studies on sociocultural affairs and

textbook caveats on finding success in cross-cultural relations.

Given the current state of affairs in the world, and an increased isolation of the

United States in the international community, there is one warning included in the thesis

that becomes even more urgent. We not only need be wary of expecting our Western

mindsets to be adopted by differing cultures, but an attempt to forcibly impose them

might be met with explosive consequences, whether in Eastern Europe or elsewhere.

> We must also consider the profound dangers of dogmatic and hegemonic imposition of American modes of management, especially in light of cultural and social objections to many underlying ideologies that may never translate well to a post-Soviet environment. Samary warns, "As public disenchantment grows (with imposed 'market' systems), so does the danger of rightwing nationalism and populism …we are heading for an explosion that could open the way for the rightwing extremists who inveigh against 'cosmopolitan' globalization." What's at stake is certainly American interests, also the well-being of post-Soviet peoples who must find their own way in a rapidly evolving world environment, and, what's more, the realized potential of all our progeny into the next millennium and millennia yet to come. (p. 25)

Whether our perspective on human development is focused through the psychosocial stages of Erickson, the cognitive development of Piaget, the sociobiological mechanisms of Wilson, the actualization of Maslow, the sociocultural evolution of Hill, the neoteny of Montagu, or the metaphysical visions of Conescu, it is increasingly clear that the theoretical processes of our growth go beyond providing insights into human development, to an ultimately urgent concern of human survival. From our forced vantage point of looking forward—necessitated by global economic and political forces—human development can only be enhanced through increased experience with interactions on all levels of human relations, whether in transcultural forums such as the global marketplace, or bicultural exchanges such as detailed in the Application addendum.

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APPLICATION ADDENDUM

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Understanding the Human Communication Process

November 27, 1999

MELDING MINDSETS: A survey of transnational, transcultural and trans-ideological communication issues facing American managers in former socialist states of Central and Eastern Europe.

</div>

<u>**Introduction**</u>

[*Note: Various sources referenced within this paper refer to "Central and East European," "post-communist," or "post-socialist" subject nations and time periods. The cited countries were either republics within the Soviet Union or were members of the Soviet bloc. For consistency's sake, I will primarily refer to them as Soviet and post-Soviet nations, referring more to a chronological rather than geographical dividing line, loosely encompassing the fall of the Berlin Wall in 1989 and the disintegration of the Soviet Union in 1991. Quotations from the sources will retain the original references. Also, while I am tempted to equate American ideals with other Western ideologies, I have forsaken that temptation for a number of reasons, including the fact that other Western countries have proven more adept at adapting to post-Soviet circumstances through greater geographical proximity and thus keener understanding of the social environment; while also considering that the great political ideologies of the twentieth century including liberalism, socialism, anarchism, corporatism, Marxism, communism, social democracy, conservatism, nationalism, fascism, and Christian democracy all share one thing in common: they are all products of Western civilization (Huntington 1995).]*

Working in foreign lands typically involves communication challenges across linguistic and cultural boundaries. Especially challenging for American organizations operating in the transforming economies of post-Soviet states are communications across ideological barriers, where fundamental operational concepts such as property rights, class distinctions, motivations and incentives may be diametrically opposed. This paper looks to identify some of the related communication and management issues, the contextual environment within which these issues play in post-Soviet countries, the barriers that might be reconciled and those that may never be bridged, with an eye to moving beyond all that to forge new avenues of productive relations.

This paper is based on wide-ranging current topical literature and news reports, providing a survey of some of the diverse issues and solutions that relate to successful management and communications within the existing social, political, and economic context of American organizations working in post-Soviet countries of Central and Eastern Europe.

The paper also incorporates some of my own practical experience, currently as a manager for the Ukraine Market Reform Education Program (UMREP) since April 1997 on behalf of the United States Agency for International Development (USAID). I began working in management positions with the (former) Soviet Union in 1989 as executive producer and bureau chief for a Moscow-based television news service, managing a staff of Russian workers and also overseeing a joint-venture project with the Soviet-controlled newspaper *Literaturnaya Gazeta*.

UMREP has a Kiev-based staff of 50, including two full-time American managers. The project produces nationwide television and radio programs, and several

print publications, providing information on social issues and legislation impacting

Ukrainians in topic areas including privatization, employment, pensions, housing, tax

reform, etc.

The informal structure of the program is complicated by the psychological

dynamics of a foreign "power" operating in a formerly Soviet country, and the

allegiances of Ukrainian staff who report to American management while also interacting

with the project's "partner" ministries within the Ukrainian government.

Communications that would normally flow vertically and horizontally within a closed-

management structure frequently spin in unpredictable directions, with staff allegiances

often counterpoised between the project's American management and Ukrainian

patriotism.

Along with the cross-national allegiances enhanced by historical political enmities

as well as the ancient influences of culture and language, a more recently imprinted

mindset of socialist/communist ideology and methods is often inherent in local

employees, further contributing to cross-cultural communication conflicts.

As evidenced in the selected references, many of the subject management issues

resident in the UMREP project are also endemic in American-managed companies and

organizations throughout other countries of the former Soviet Union and Soviet bloc. By

better understanding the management and communication problem areas, as well as the

contextual economic, social, political and ideological environment of the host country

that permeates workers' mindsets, we might better select appropriate and innovative

management and communication tools to address the problems, or transcend them

altogether.

Environmental Issues

"It is unacceptable to claim that after the fall of communism, capitalism is the only alternative." – Pope John Paul II

With the fall of the Berlin Wall in 1989, and the ultimate disintegration of the Soviet Union in 1991, American organizations have had near a decade now to discover the challenges of working in the post-Soviet world of Eastern and Central Europe. Some have succeeded, many have failed (Banerjee 1999), but most have discovered the fundamental fact that realized opportunities in foreign lands require that more attention needs to be given to social, cultural, and political factors that affect factors of organizational productivity and success (Mueller & Clarke, 1998; Wedel, 1998; Rao & Swaminathan, 1995).

American-bred managers are finding that the post-Soviet nations are packed with the baggage of, in most cases, more than 70 years of communist influences on several generations of indigenous workers and managers. It may take several generations more before these fledgling free societies synthesize their past histories and current realities with their future possibilities ("The Ragged March," 1999). American managers expecting a warm reception to the formulas and methods so successful in established Western market economies are likely to be surprised by how skeptical – even antagonistic – the post-Soviet environment can be (Samary, 1999; Huntington, 1995).

If recent elections in many post-Soviet nations are considered a barometer of changing social pressures, aspirations for sweeping market reforms are increasingly dimmed by the growing numbers of citizens casting their votes for communist candidates

and platforms (e.g., Andrews, 1999; Cohen, 1999). American and post-Soviet mindsets

have not found a perfect meld. Indeed, now that the ideological differences are coming

face-to-face with the operational practices, both sides of the breach are coming to a better

understanding of, if not one another, at least how disparate our differences are. As one

Ukrainian worker confided to me recently, "We used to have such hopes of using

America as a model of what we might become … until we started meeting Americans."

Apart from the subtler ideological differences, most American managers such as

myself are struck from the first day on the ground of just how contrary many of our

minor social customs are to those in post-Soviet states. A sampling:

- The written equivalent of "I" (as in "I am") in Slavic languages is used in lower case ("i"), while "You" is frequently capitalized where we would not.
- Birthday celebrants are required to throw their own parties, rather than have parties thrown for them.
- They peel bananas from the bottom (which makes sense, really: it's easier to peel the banana that way, and it gives one a convenient handle to hold).
- Engagement & wedding rings are worn on the right hand, rather than the left.
- When asked, "How are you?" we Americans will typically answer, "Fine, thank you." Their contrasting response is, "Thank you, fine." (Or, "Thank you, not bad," or "Thank you, I'm awful.") The point is, first they acknowledge the asker before talking about themselves. It's a rather revealing contrast.
- Slavic languages use double, triple, even quadruple negatives without changing the meaning of the sentence (e.g., "I do not never nowhere work no how").

American and Soviet adages also contrast the different mindsets between the

respective assertive and more passive operational modes. Americans are wont to advise

such aggressive aphorisms as, "The squeaky wheel gets the grease," or "The early bird

gets the worm." Post-Soviets, instead, continue to opine about the benefits of more

passive tacks or the dangers of standing out: "The quiet calf gets milk from two mothers,"

and "The nail that stands up highest gets whacked first."

These indicator trivialities hint of even more profound differences in mindsets and ideological inclinations to come, as the surprise of first impressions gives way to seasoned befuddlement on behalf of both American guests and post-Soviet hosts.

Numerous guides exist on dealing with the social issues of international integration (e.g., Morrison, Conaway, & Borden, 1994), however less literature exists on overcoming the ideological barriers in post-Soviet organizations, let alone defining them.

The Soviet Union was inscribed on a foundation of Leninist-communist ideology, summed up in the famous Marxist credo, "From each according to their ability, to each according to their need." Though the lovely sentiment proved ultimately incompatible with the foibles of too human hearts and ambitions, it nonetheless left an imprint on the Soviet *raison d'etre*, if not the Soviet machinations. (A later edition of the Soviet Union's constitution rephrased the demoted clause, "From each according to their ability, to each according to their *work*.") In its place, with the demise of Communist Party paternalism, American market ideology has asked the post-Soviets to adopt the less poetical business-school credo of, "Maximize profits, minimize expenses" (or – uncharitably paraphrased – get as much as you can, give as little as you must). Many post-Soviets have found this to be a less satisfying creed (and economic principle) to live by, perhaps evidenced by their soaring suicide rates ("The Pain," 1998).

The term "market" itself as applied to post-Soviet transition economies has been called into question: the linguistic device of "free-markets" has been a useful euphemism masking the term "capitalism" – a word as much of an indoctrinated anathema to the former Soviets as "communist" is to American sensibilities (Samary 1999).

In former socialist organizations, there existed well-defined subcultures based along political and ideological lines (Michailova 1999). Such subculture divisions naturally transitioned to a post-Soviet environment, evident in American-managed organizations where the American and local staff are frequently divided along lines of "ours" ("*nashi*" in Russian), and them. American managers often fortify these divisions with didactic exultations that "our way is the right way to do things."

Citizens living under Soviet rule had decades to develop informal but rigorous elite circles, "intricate, efficient, and undeclared networks to get things done in the face of dangers and difficulties that intensify bonds" (Wedel 1997). Post-Soviet "civil society" is well considered an outgrowth of those relationships.

Post-Soviet nationals frequently exhibit divided loyalties between their American managers and their own sense of national fidelity. Indeed, some see it as their patriotic duty to take advantage of their "American masters." One Russian colleague expressed it, "The world owes our country much for demonstrating that communism doesn't work" (Van Hook 1991).

Wedel examines how effective the post-Soviet mindset has been in exploiting the frequently naïve expectations of American organizations in imposing standards of behavior (1997): "Central and Eastern Europeans were prepared to handle this: an entire language was developed under communism to describe the practice of creating fictions to please authorities. Russians speak of *ochkovtiratel'stvo* (literally, to kick dust into someone's eyes), meaning to pull the wool over someone's eyes or to fool the observer, boss, or do-gooder." It's a short transition from dusty feet to dirty hands.

Several former Soviet republics have been in front-page headlines lately, reported as hotbeds of corruption and intrigue ranging from the highest levels of government power to ordinary citizens passing bribes in the street. American federal investigators continue to examine billions of dollars filtered from Russia through the Bank of New York, while former Ukrainian Prime Minister Pavlo Lazarekno sits in a Dublin, California detention center under suspicion of embezzling millions of dollars in government funds through a long-running corruption scheme (O'Brien 1999). Critics accuse Ukrainian officials of blackmailing the West for $1.2 billion in aid to halt operations of a risky Chernobyl nuclear reactor (Sysoyeva 1999). Russian citizens pay bribes as a matter of daily course ranging from $150 to pass a university exam, up to $100,000 to halt a criminal investigation (Paddock 1999). Much of this extra-legal activity may be remedied as post-Soviet economies find more legitimized payment plans (Van Hook 1999).

This is not to say that the Ukrainians and Russians I've worked with over the last decade as a whole, or even in the majority, are a corrupt and crooked people. Indeed, some of the most honest people I've ever met have been of Slavic birth. Unfortunately though, many post-Soviet organizational structures do not reward honest dealings, and in fact penalize through exclusion those who hold to loftier ideals (Van Hook 1995). Nor are all American managers who have been "banished" to post-Soviet sites of the highest moral caliber. In fact, it often appears that the more dishonest are American managers, the greater success they find working in the free-for-all transitioning economies of Central and Eastern Europe.

This makes it all the more essential that other American managers who might represent the higher of American ideals and standards learn, adapt, and perhaps even adopt some differing methods and ideologies for a more effective meld with post-Soviet mindsets.

Unto the Breach: Tools & Tactics

Many American managers working in post-Soviet countries, frustrated with the management issues and general living hardships, frequently commiserate with one-another offering up pep talks, other times receiving them, sometimes resonating with the rally call from Shakespeare's King Henry V: "Once more unto the breach, dear friends, once more." Americans speak of going home for breaks or the final exit in terms of "getting out." The aging factor seems somewhat like dog years: seven month's wear for every month in residence. Much of the trauma is self-imposed, and can be minimized with some fundamental management tactics and tools for adapting.

Many of the more successful American managers in post-Soviet organizations apply a "trans-ideological" philosophy, moving beyond the polarized positions of us versus them, East versus West, free-market capitalism versus centrally controlled socialism. Transnational and trans-cultural schools of thought as well might help shift us to higher planes beyond narrower dimensions of "cross" or "inter" relations. Epstein provides a definition for "transcultural" theory, which "challenges both the 'melting pot' model of unified culture and the 'mosaic' model of multiculturalism … as an alternative to the legacies of cultural divisions and hegemony that have dominated both Western and Soviet worlds" (Berry & Epstein, 1999).

Rao and Swaminathan interject that neglected issues of cultural differences, amplified across national settings, are a frequent cause of the 'culture shock' leading to aborted cross-national alliances (1995): "Firms engaged in alliances have to increasingly deal with each other's cultural norms and quirks, either for a brief R&D romance or for a prolonged marriage of product and market development."

While American managers working abroad have a significant influence on the organizational work culture, they must also accommodate and respect the external culture of the community that surrounds it if they expect to have a smoothly functioning organization (Stewart 1996).

Kelly (1996) provides a warning to American companies considering sizable capital and intellectual outlays for foreign operations: "Easily lost in all of the logistical work and strategizing that precede a foreign assignment is the fact that American expatriates often rely on a managerial mindset that, while tried and tested at home, will not work abroad." Kelly invokes Hofstede's (1980) classifications of work-related value differences in 40 subject countries including: *power distance* (or the extent to which individuals at lower levels accept their lack of autonomy and authority); *individualism* (or the relative importance of self and immediate family versus the collective workplace); *masculinity* (or the extent to which traditionally "male" goals of wealth and recognition are acknowledged); and *uncertainty avoidance* (or the extent to which risk and ambiguity are acceptable business conditions). These are all differences American managers should consider in bridging cultural values with post-Soviet workers.

Offerman (1996) proposes that managers, specifically those attempting to implement employee empowerment in countries with less democratic traditions, exercise

three "T"s in their management strategy: time, trust, and training. In respect to post-Soviet environments, *time* is perhaps the most crucial "T" given the current state of affairs. Managers expecting immediate results or ideological realignments are destined for disappointment. *Trust* is essential for effective bilateral communications; post-Soviet workers must be assured that American managers are respectful of cultural and ideological differences, or the workers may respond with resentment or even sabotage of the organization's efforts. And fortifying the two former "T"s is *training*, certainly as crucial for the American managers to better understand the local environmental issues, as it is for the post-Soviets trying to find a fit in American-managed organizations. And staff trainings must amount to more than mono-ideological indoctrination sessions, or any positive results could well be nullified. Post-Soviet nations have experienced the well-intentioned but frequently ineffectual "trainings" provided by legions of international donor agencies with increasingly grudging acceptance, provided the trainings are accompanied by benefits such as opportunities for travel abroad or treasured donations of fax machines, copiers, and office supplies. Soviet workers would earlier joke about their communist overlords, "They pretend to pay us, and we pretend to work." A new revision of this old saw relating to Western training and assistance, "They pretend to help us, and we pretend to be helped" (Wedel 1998).

McDonald's is a quintessential multinational organization that has found considerable managerial success working in post-Soviet environments. The "golden arches" can be seen throughout many nations of Central and Eastern Europe, including Russia, Ukraine, and Belarus (an ancient triumvirate of Slavic and communist power), with company plans for even further expansion (e.g., Nettelfield 1997). McDonald's

utilizes a style of management well suited for a "cosmopolis," as defined by O'Niell,

Beauvais, and Scholl (1997): "…an organization with geographically diluted employees,

a high percentage of employees performing relatively simple tasks, and which possesses

strong and pervasive structure and culture." Though McDonald's has become a

pervasive symbol to many post-Soviets of "Western invasion," the company's successful

management systems and cultural adaptations are something other organizations might

consider.

Perhaps one of the most interesting "laboratories" for studying transitioning and

interacting post-Soviet and Western mindsets is East Germany. With the partitioning of

East and West Germany following World War II, the divided nation could be equated

with "separated twin" phenomena and studies measuring the effects of nature versus

nurture. As the world recently celebrated the tenth anniversary of the Berlin Wall's fall,

Germany continues to face problems in unifying "Western" and "Eastern" ideologies

(Andrews 1999). Sweeny and Hardaker (1994), in a dated study of East German

organizational transformation, warn that managers must "attempt to understand how the

process of change can be better facilitated through their actions." This is an issue and

environment well worth additional research, in this particularly well-suited geographical

and ideological front line.

In his comprehensive analysis of clashing civilizations, Huntington (1995)

underscores that the successful global business must adopt a global philosophy,

especially given that the collapse of Soviet ideology does not necessarily mean that post-

Soviet societies will import other Western ideologies: "Westerners who assume that it

does are likely to be surprised by the creativity, resilience, and individuality of non-

Western cultures. … Non-Western societies can modernize and have modernized without abandoning their own cultures and adopting wholesale Western values, institutions, and practices. … It would, as Braudel observes, almost 'be childish' to think that modernization or the 'triumph of civilization in the singular' would lead to the end of the plurality of historic cultures embodied for centuries in the world's great civilizations."

This may be a good point to reiterate Mueller & Clarke's (1998) admonition that more attention must be paid to the social, cultural, and political factors affecting transnational organization success. Granted, these three factors are impossible shifting targets in the mercurial post-Soviet world, but that does not provide American managers the luxury of discounting the factors' vital relevance to organizational success. I've witnessed many bright-eyed American managers and consultants arrive in my posts of Russia and Ukraine, only to depart sometime later bruised and beaten, a battering that might have been avoided with an expanded transnational perspective prior to their arrival.

Conclusions

Operational management methods of American business will not necessarily be immediately – if ever – adopted by the "former" socialists. The post-Soviet social, political, and economic environment should be taken into account by American managers, especially in ways that organization strategies, goals, and philosophies are expressed. Rather than fixate on ideological differences, differing nationals should focus instead on universal commonalities: meeting needs of families and communities, "transcultural" ideals of truth and justice, while ensuring the mutually rewarding fiscal and social health of the organization.

We must also consider the profound dangers of dogmatic and hegemonic imposition of American modes of management, especially in light of cultural and social objections to many underlying ideologies that may never translate well to a post-Soviet environment. Samary warns, "As public disenchantment grows (with imposed 'market' systems), so does the danger of rightwing nationalism and populism …we are heading for an explosion that could open the way for the rightwing extremists who inveigh against 'cosmopolitan' globalization" (1999). What's at stake is certainly American interests, also the well-being of post-Soviet peoples who must find their own way in a rapidly evolving world environment, and, what's more, the realized potential of all our progeny into the next millennium and millennia yet to come.

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