
Leading and Managing in Developing Countries: Challenge, Growth and Opportunities for Twenty-First Century Organisations

Michael Ba Banutu-Gomez

The Author

Michael Ba Banutu-Gomez can be contacted at the College of Business, Rowan University, 201 Mullica Hill Road, Glassboro, New Jersey 08028-1701, USA.

Executive Summary

I choose to write about the topic of managing cultural differences in developing countries because it is an essential skill all managers must master if they are to be successful in the global marketplace. My past experiences in organisational development consulting in Africa, Asia and Middle East have taught me that lack of understanding in the area of managing cultural differences causes conflict between managers and staff who originate from different cultures. This lack of understanding can cause serious miscommunication, which can hinder the growth and the productivity of an organisation or company. A lack of skill in managing cultural differences, on the part of many American or Western managers, blocks positive business negotiations in developing countries. The articles I reviewed as well as my consulting experience have shown me that managers who lack this skill inevitably face difficulties no matter where they go around the world. All of the articles, which I have read for this article, make it clear to me that being knowledgeable of and valuing the cultures of other people is a very important quality for a manager who desires to succeed in a country other than his or her own. I believe that, because one's own culture plays such an important role in the way one manages, one must strive to learn, not only about the different culture which exists in the country where one wants to do business, but also, how to see one's own culture in an objective manner. I am convinced that, for managers to succeed at business in the twenty-first century, they must learn to support, maintain, and welcome cultures different than their own because the workforce who they must now motivate comes from all corners of the planet. This is because business is no longer stationed solely within the borders of one community or even one country. For this reason, I am very motivated to study and write about this important topic in modern management.

Defining Organisational Culture

The Manjako ethnic group in The Gambia, Guinea-Bissau and Senegal defines culture as “our world of yesterday, our world of today and our world of tomorrow which creates and nurtures cooperation, development and sustainability among our people in our society.” Thus culture is our roots and the foundation of our family, community and society. Therefore ignoring our culture is ignoring our being in this world. When a society ignores its culture that society becomes light as a kite and the wind can blow it in any direction. This is due to the fact that society has no roots to keep it strong and face challenges in this world.

Beyer (1991) defines organisational culture as “created and maintained by human social interaction through which people develop shared understandings about how to cope with, manage and avoid life’s dangers.” Human beings are social animals. The advent of human culture was an evolutionary leap that initiated the use of culture as a social tool by humans that ensured the survival of their species over time. Culture creates a secure social environment for human interaction to take place. People understand the meaning of other’s behaviour because they share understandings about the nature of their purpose in the universe. The safe environment culture provides humans enables civilisations to come into being. Cultural artifacts are the outward manifestations of the strong emotions humans feel in response to events that happen to them. People create images, songs, stories and rituals to express their inner climate during significant times in their lives. These artifacts serve to evoke in others and reinforce those emotions, creating an emotional climate that people can share as a group. Culture allows for the sharing of emotions and meanings and creates a way of life for human beings to live together in peace. Culture provides each person with reasons he or she can understand as to why things happen and his or her role to play in reality. Culture is a tool people can use to understand how their society, community or organisation operates and to know how they should behave within it. It guides them in the implementation of their activities within social groups they are members of, such as organisations. Culture enables humans to develop civilisations and technology by supporting and maintaining shared meanings thus empowering collective action on a scale unheard of in any other species of living being. Culture creates an ordered stable social space in which learning and the pursuit of knowledge flourish, thus creating opportunities for humans to expand their creativity. Once a person is socialised into a culture, he or she inevitably takes steps to participate in its rites as a full member thus expressing his or her “ownership” of a particular culture.

“Over time, these understandings become invested with strong emotions. Culture provides rationales that connect behaviour to outcomes. People need a secure sense that they understand how the world works in order to behave confidently and consistently. Cultures motivate people to behave in socially accepted ways and exert effort toward collectively defined ends. People seek out and create opportunities to communicate and affirm their shared understandings with each other through cultural forms such as myths, symbols and rites.” (Beyer, 1991)

Schein (1991) believes, "Organisational cultures spring from three sources: beliefs, values and assumptions; learning experiences as the organisation evolves; and new beliefs, values, and assumptions brought in by new members and leaders." When people are initially brought into a founding group, a common history begins to be built. A common history provides a shared perspective regarding the purpose of the group and its role in its environment. As this larger group has shared learning experiences, it gradually develops assumptions about itself. Developing nations organisational culture can provide the social coherence that will allow the natives to learn from their mistakes as a group and stimulate the innovation they need to discover adaptive strategies for dealing with change.

"Organisations create culture; to be renewed and restructured, they alter it. The resulting organisational culture is a set of coping skills, adaptive strategies used by members. Organisational culture represents understandings and practices regarding the nature of reality. Organisational culture is manifested in values, attitudes, beliefs, myths, rituals, performance, and artifacts." (Harris, 1993)

Managing Business Successfully in a Developing Country

To manage a business successfully in a developing country one must find ways to become aware of one's own unique culture. To become aware of the uniqueness of one's particular culture, requires first having a personal experience that reinforces the reality that cultures different than one's own actually exist; in other words, a personal experience of cultural differences. We usually term this personal experience "culture shock" in America. American culture can be characterised as parochial. All cultures are parochial to some extent, some more than others and there are specific societal factors which breed parochialism, also. "Parochialism means viewing the world solely through one's own eyes and perspective. A person with a parochial perspective does not recognise other people's different ways of living and neither working nor those differences have serious consequences. Because the United States has such a large domestic market, and English has become the international business language, as well as, because of the United States' former political and technological dominance, many Americans continue to believe that they can conduct business strictly from an American perspective." (Adler, 1991)

The global economy of today has forced most American companies to no longer consider the United States as the only appropriate home base for their operations. The trend, for most American companies, is to develop an entirely multi-national and even global business operations network. For this reason, it is clear that managers, of any US or Western corporation that desires to expand overseas, must understand the cultural aspects of traditional business practices in the countries in which they wish to do business. Harris and Kumra (2000) stated that criteria upon which Western managerial competence is based may be wholly inappropriate in an international setting and may indeed be determinants of failure rather than the key to success. "Intercultural differences influence international business in many ways" (Zakaria, 1999). Thus it is very important to realise

that when employees are sensitive to cultural differences in business practices it will help their firm to succeed in international business. "As the move toward the globalisation of business continues, companies are establishing operations in overseas countries and markets. Such practices are challenging employees who find themselves suddenly transferred to countries where they are ignorant of the language and culture" (Frey-Ridgway, 1997).

The first step in overcoming one's natural parochialism is being able to perceive the need for finding the means to escape from the parochial tyranny of one's particular cultural perspective. Just the awareness, that one's perspective is parochial, gives one an advantage because it produces a desire that starts as a small flame then kindles to a blazing fire, to overcome this parochialism by learning about cultures that are different than one's own. A "culture shock" experience provides one with an awareness of the cultural "edge" or "frame" which shapes the structure of one's own unique culture. A personal experience of cultural differences (culture shock) allows one to see one's culture in relation to a different culture. The initial perception of this cultural boundary, or difference, is the first foundation stone upon which one can struggle to build an objective vision of one's unique culture. This initial awareness of cultural differences provides a tiny crack in the shamelessness of one's naturally parochial perception of reality which inevitably widens as the desire to learn about other cultures draws one into more personal experiences with people who come from cultures which are different than one's own. "It is a well known fact that people across nations and cultures behave and believe differently. First, nations and cultures differ in terms of how they define specific phenomena. Phenomena include behaviour, language and institutions" (Graen and Hill, 1996). Because of this managing cultural difference requires the understanding how objects or events are defined in other cultures.

Unfortunately, one can be in a situation which might create the experience of "culture shock" and not experience it, because one unconsciously insulates oneself from paying serious attention to cultural differences. This is the condition of the typical American or Western tourist who only sees what he or she wants to see in a foreign country. In order to really open our mind's eye we need to acknowledge these truths about what we believe is THE truth: 1) "Our perception (of reality) is selective. We only allow selected information through our perceptual screen to our conscious mind. 2) Perceptual patterns are learned. Our personal experiences teach us to perceive the world in a certain way. 3) Perception is culturally determined. We learn to see the world (and other people) in a certain way based on our cultural background. 4) Perception tends to remain constant. Once we view reality in a certain way, we continue to see it that way. We perceive what we expect to perceive, according to our cultural map" (Adler, 1991). Thus, in order to benefit from situations that might teach one about cultural differences, one must be pre-disposed.

Importance of Having an Attitude for Self-Evaluation

Having an attitude of self-evaluation is necessary for the person who wants to be successful in managing a business in a culture that is different than the one he or she was brought up in. One must attempt to predict what will be the outcome of utilising or not utilising certain American or Western business practices in a foreign country, which has a culture that is different to that of the Western Nations. Then one can mentally weigh the advantages and disadvantages of these outcomes occurring. Finally, one needs to ask oneself: "How can I transform these American or Western business practices, which I am familiar with and currently feel I need to use, into a form which is congruent with the culture that predominates in the country I am in now?" But, how can one predict outcomes with little knowledge of the culture one finds oneself in? How can one imagine the implications of such outcomes for oneself and the people around one in an unfamiliar society?

Fortunately, the desire to learn about other cultures can lead one to the discovery that incredibly different human reality can and do exist simultaneously and even side-by-side, jostling elbows in the marketplace, so to speak. Digging deeper into the vast human mystery of culture brings one eventually to diverse complex value systems, the skeletal foundations of all cultures. Taking time to observe people around one in a foreign country teaches one that norms for appropriate behaviour revolve around the nucleus of a particular value system. Nevertheless, analysis of all cultural value systems can be performed using a single framework based on ten categories: "Sense of Self and Space, Communication and Language, Dress and Appearance, Food and Feeding Habits, Time and Time Consciousness, Relationships, Values and Norms, Beliefs and Attitudes, Mental Process and Learning, and Work Habits and Practices." Indeed, scholars such as anthropologists and sociologists often dissect cultures according to various systems: "Kingship, Education, Economic, Political, Religion, Association, Health, and Recreation."

Many people who must live abroad study manuals, which they hope can prepare them, mentally and emotionally for the culture shock of resettlement. Basically, these manuals advise developing personal relationships with foreigners: learn to speak a foreign language with your new friends, participate in their ethnic celebrations, try eating their foods, be patient and tolerant, solicit their point of view regarding your culture, and most importantly, "be prepared to alter your habits, attitudes, values, tastes, relationships and sources of satisfaction (Harris and Moran, 1993). Any person who wishes to become an effective manager in a foreign country, must work to disarm his or her naturally defensive mode of interacting. Usually one unconsciously disregards any experience that might teach one that there is another way to do things that is just as good, and quite possibly more appropriate in the situation. Because one may not always have the opportunity to spend time with people from different cultures, another valuable alternative is to request one's company to contract with an organisation that conducts training in

Multi-Cultural Awareness, also called Diversity Training. Therefore, "to be effective in cross-cultural management, expatriate managers need to understand the nature of the culture or the country where they are going to be managing, and how to adapt their managerial style accordingly" (Rodrigues, 1998).

Errors American or Western Managers and Leaders Make in Developing Countries

American or Western managers make errors in developing countries because the situations appear familiar to them but, in actuality, are quite different. What they do not consider is that the context of the situation determines its meaning. Because they are in a different culture, the context of situations is, in reality, unfamiliar to them. The context of all human interactions is always the culture in which they occur. That is why training in cultural differences should be required for anyone who is to be a manager at a global level. Cultures which exist in countries in developing areas of the world, such as Africa, are often high-context. "High-context cultures tend to be more human oriented than low-context cultures. An example is that the US is a low-context culture. It is technologically oriented with emphasis on individual achievement rather than group participation" (Harris and Moran, 1993).

Unfortunately many Americans or Westerners are not aware of how their own culture can interfere with developing an appreciation for the cultures of other peoples. This is especially true when it comes to attitudes Americans hold about Africans. Since coming to the US in 1987, I have had many surprising discussions with Americans, which have convinced me that the information, which is available to them, is negatively biased against Africans. When I spoke about my West African culture to a class of elementary schoolchildren, at the request of their teacher who knew me as an undergraduate student at Eastern Connecticut State University, I heard proof of this kind of mis-information about Africa coming from the mouths of young American schoolchildren.

For this reason I have concluded that Americans' "awareness of Africa is not of the diversity and generosity of its people, their eagerness to learn and their hard-working ways; nor of the continents' immense resources and natural beauty" because US and Western mass media shows "horror stories of famine, unrest and corruption. The success stories of African foreign students and business enterprises are overlooked in the reporting on disasters, like drought and civil wars" (Harris and Moran, 1993). Is it not surprising that, in their interactions with Africans, both at home and on the African continent, Americans or Westerners experience many difficulties. The fact that an American manager's ancestors were originally brought to America from Africa bound by the chains of the slave trade does not make him or her exempt from the negative influences of a cultural bias against Africans in the US (Peppas, 2001) reported that Sanders in 1990 indicated that executives serious about valuing diversity must be willing to take risk and

must develop a plan which eliminates stereotypes, explores assumptions about group differences, builds relationships with people regarded as different, and empowers employees.

This negative bias is especially sad because Africans have so many wonderful positive cultural traits, which they are happy to share with all peoples around the world. "Africans believe strongly in friendship and once a person is accepted as a friend, the person automatically becomes a member of the family. In African societies, appointment making is not the common because Africans are readily prepared to entertain their friends at anytime of day or night. When a friend is ill, it is customary for that person to receive many, many visitors. Normally, before a business meeting begins, there is general talk about families and current events rather than the business at hand. Friendliness is one of the most important African cultural traits American or Western managers should be aware of because "if an African tries to reach out but receives a cold response, he may become alert and suspicious, and lose interest in the deal."

A different way of dealing with time, from Americans, is one of the cultural traits Africans share with many non-Western societies around the globe. This is why I believe learning how to relate to time the way Africans do will help American and Western managers succeed in many other cultures. "People come first, then time." American and Western managers must be especially aware of this because "anyone in a hurry is viewed with suspicion and distrust. Since trust is very important, individuals who follow inflexible schedules will have very little success" (Harris and Moran, 1993).

There are five good points which American or Western business people should remember when doing business in Africa, but I am sure these are things which would help anyone from the US or the West who wanted to be accepted by people in many countries with non-Western cultures. 1) "Be respectful. Do not be suspicious and openly check on something. 2) Be trustworthy. Be sure you deliver when and what you promised. 3) Relax and slow down. You are not on the same kind of time schedule as you were in the United States or in your own country. 4) Do not be overly sensitive to criticism or advice. Remember, you can learn a lot from the local people. And, most importantly, 5) "Patience is the key to successful business" anywhere around the world (Harris and Moran, 1993).

Managers from developed countries, especially the US, often inappropriately expected their employees in developing countries to respond to incentives for individual achievement as Americans do. American or Western managers working in developing countries quite often neglect to utilise their employees' strong cultural value of group achievement. Ignoring the need to train its managers in managing cultural differences skills, inevitably hinders the organisational effectiveness of any company. "Joint ventures, mergers and acquisitions, licensing and distribution agreements, and sales of products and services - crucial aspects of all such rela-

tionships are face-to-face negotiations. As the proportion of foreign to domestic trade increases, so does the frequency of business negotiations between people from different countries and cultures. To successfully manage these negotiations, business people need to know how to influence and communicate with members of cultures other than their own” (Adler, 1991).

The success of negotiations often hinges on non-verbal cues that are often uniquely used by each different culture; consider, for example, the use of silence during bargaining: while “the Japanese silently consider the Americans’ offer, the Americans interpret the silence as rejection and respond by making unnecessary concessions (by lowering the price). Latinos touch much more than Canadians, who in turn touch more than Swedes. Arabs maintain much greater eye contact than do Americans, who in turn use more than the Japanese” (Adler, 1991).

Being aware of cultural differences in a foreign country is not only an essential skill for US and Western managers, it is also especially important to American and Western employees who work under supervisors who are native to that country. “Usually, the cause of more serious problems is that interpersonal work or social relations with the host nationals have gone sour, not because of personality factors, but because of ineffective communications and a misreading of verbal and non-verbal communication signals” (Harris and Moran, 1993).

Ultimately the skills in managing cultural differences which American and Western business people acquire, in order to succeed abroad, are also the skills which will allow them to succeed at home in America or their own country. “As a new and challenging route in the area of management studies, the interplay of an intercultural perspective and logistics should be regarded as an ongoing process in which awareness of cultural diversity and the need to challenge stereotypes associated with it should underlie the logistics that is taught and is practiced” (G. Canen and Canen, 1999). An appreciation for cultural differences is a prerequisite for developing a willingness to support and maintain cultural diversity within an organisation or company. This excerpt from *Beyond Culture*, by Edward T. Hall, describes an incident, which easily could have happened in America and demonstrates the common attitude of many Americans toward people who come from a culture, which is different than their own. “I saw Americans ridicule and humiliate their Iranian co-workers. They were ”farces” - something less than human; their ancient customs were “hokey-pokey.” I even knew of a fellow who rode his motorcycle through a mosque” (Harris and Moran, 1993).

Many modern US companies now require their managers to motivate and supervise employees within “nonhierarchical, flexible and collaborative organisational structures.” This kind of work environment demands a “ten- or twenty-fold increase in our tolerance for individuality.” American managers are now discovering that disagreement can lead either to hard feelings or to innovation, depending on the role the leader plays. Employees must feel free to disagree if they are to

contribute the best of their thinking. Managers must now welcome diversity by withholding judgement, entertaining criticism and trying to understand strange ideas. "US companies are faced with the problem of surviving in a fiercely competitive world with a workforce that consists of and will continue to consist of *un-assimilated diversity*. Learning to manage diversity will make them more competitive" both at home and overseas (Harvard Business School Case, 1994).

Being an African has taught me that in order to design solutions to serious problems that will be sustainable in developing countries, there is a need to value and respect the culture of the local people and be ready to work with them. One must begin by cooperating with local community residents and their leaders, by utilising traditional methods of "consultation, discussion and consensus" in order to negotiate the formation of new social and economic structures.

Suggestions for Managers, Leaders and Practitioners from Developed Countries in Managing Cultural Differences in Developing Countries for Twenty-First Century Organisations

Solutions to serious problems will never succeed unless one manages relations with community neighbourhood organisations in ways which empower local people. It is essential to learn as much as possible, oneself, from neighbourhood organisation personnel, as well as to train them. "Indeed, with movement to more global, more cross-cultural business activity, it is insufficient to consider cross-border business and career activity in the context of simplistic geographic shifts or size that do little more than perpetuate ethnocentric business and management approaches" (Fish, 1999). From my consulting experience in developing countries, I learned that if neighbourhood organisations were given the legal power to make changes which will better their community, they would be able to gain the commitment of local people to put forth the effort to make positive changes happen. According to Loo (1999) given the multi-cultural make-up of most countries and the thrust towards globalisation with the resulting growth in international organisations having diverse workforces, there is a growing need to sensitise managers, staff, and in particular, professionals-in-training in our educational systems to cross-cultural differences and the valuing of both cultural and workplace diversity.

For this endeavour to succeed one must make sure that power is accompanied by knowledge. To manage effectively in developing countries, allow the local people in that community to actually "own" their problems and take responsibility to solve them. They must also be given the power to perform enforcement duties. "If cultures in an organisation are integrated in such a way that co-operation and mutual trust can flourish, and this internal strength is used successfully in exploiting environmental opportunities and neutralising environmental threats, such an organisation is likely to gain competitive advantages over other firms were these conditions are not met" (Bijisma-Frankema, 2001).

Using organisational culture can provide Western leaders and managers the means by which their vision can be known by their employees so they will be willing to buy into it. To be effective, Western leaders and managers must play a key role in the creation and maintenance of organisational culture in developing countries by creating and influencing legends, rituals and celebrations, as well as visual images which represent their vision for that nation. Western Leaders and Managers can institutionalise their vision by facilitating the growth of traditions based on legends, rituals and celebrations. As their employees are socialised to this organisational culture, a sense of belonging stimulates them to pass on these traditions to their children, thus providing them with an identity within this organisational culture.

“Cultural forms are the visible expressions and chief means of communicating the vision of a leader. Through stories, myths, rites, reward systems, language, and symbols, cultural meanings are communicated, celebrated and affirmed. Closely related to the use of cultural forms is traditions. Cultural continuity requires that members remember and pass on to new members the ideologies to which they subscribe” (Beyer, 1991).

Kolb, Rubin and Osland (1991) have stated, “The signs of an organisation’s culture can be found in its visible artifacts - the constructed environment of the organisation, its architecture, technology, manner of dress, visible and audible behaviour patterns, and public documents such as charters.” Western leaders and managers send a clear message to the native people and those outside developing nations by choosing to play a significant role in decision-making involving the visual artifacts of their organisation’s organisational culture. Western leaders and managers can use the visual artifacts of their organisation’s organisational culture to send a clear message that creates an emotional climate that reinforces the norms and values they want their people to conform to. In this way, by actively moulding their organisation’s organisational culture, Western leaders and managers can choose values they wish to be encoded in the behavioural norms of their employees. It is important for Western leaders and managers to go beyond the tangible cultural artifacts of that developing country’s current organisational culture to seek the underlying assumptions, which actually determine how their people perceive, think and feel. The interrelated underlying assumptions that people hold form a coherent cognitive pattern, which can be understood as a cultural paradigm. By involving native people in cultural forms such as rituals and celebrations, Western leaders and managers can socialise natives to their values. Thus, their people’s underlying assumptions about themselves, their organisation and nation and its role in their society are formed into a cultural paradigm which can motivate them to act collectively to bring their leader’s and manager’s vision into reality.

Conclusion

To summarise, the use of community teambuilding: group problem solving, task autonomy, accountability and responsibility, is the best way to manage in a devel-

oping country because one is in a high-context situation. This is why organisational leadership in a developing country requires a strong commitment to a high standard of conduct. Managing in this kind of situation requires being able to design and implement a bottom-up management system, which includes a two-way exchange of ideas, values innovation, nurtures flexibility, sustains diversity and offers members the freedom to experiment. Joint collaborative research and development projects, incorporating the ideas and efforts of local people, central governments and Western businesses and organisations, can find ways to produce and market local products effectively. In this way people in developing countries around the world will soon be able to independently sustain them in the global marketplace.

All of these efforts must be built upon the willingness to accept, value, support and maintain multi-cultural, locally-based organisations. Expatriate businesses will falter and fail unless they realise this important truth. Only when expatriate businessmen are able to escape their provincial perspective and wholeheartedly accept and appreciate the culture of their clients, the local people, will they succeed and their organisation will be more productive.

References

- Adler, Nancy J. (1991) *International Dimensions of Organizational Behavior*, Wadsworth.
- Beyer, Janice M., Trice, Harrison M. (1991) "Cultural Leadership in Organizations." *Organizational Science*, 2(2).
- Bijisma-Frankema, Katinka (2001) "On managing cultural integration and cultural change processes in mergers and acquisitions." *Journal of European Industrial Training*, 25(2,3,4), pp.192-207.
- Cane, Alberto G. and Canen, Ana (1999) "Logistics and Cultural Diversity: Hand in Hand for Organizational Success." *Cross-Cultural Management*, 6(1), pp.3-10.
- Fish, Alan (1999) "Cultural diversity: challenges facing the management of cross-border business careers." *Career Development International*, 4(4), pp.196-205.
- Frey-Ridgway, Susan (1997) "The cultural dimension of international business." *Collection Building*, 16(1), pp.12-23.
- Graen, George and Hui, Chun (1996) "Managing changes in globalizing business: how to manage cross-cultural business partners." *Journal of Organizational Change Management*, 9(3), pp.
- Harris, Hilary and Kumra, Savita (2000) "International manager development: Cross-cultural training in highly diverse environments." *Journal of Management Development*, 19(7), pp.602-614.
- Harris, Philip R. and Moran, Robert T. (1991) *Managing Cultural Differences*. Gulf.
- Kolb, David A., Rubin, Irwin M. and Osland, Joyce S. (1991) *The Organizational Behavior Reader*. Fifth edition, Prentice Hall, Englewood Cliffs, New Jersey.
- Loo, Robert (1999) "A structured exercise for stimulating cross-cultural sensitivity." *Career Development International*, 4(6), pp.321-324.
- Peppas, Spero C. (2001) "Subcultural Similarities and Differences: An Examination of US Core Values." *Cross-Cultural Management*, 8(1), pp.59-70.
- Rodrigues, Carl R. (1998) "Cultural Classification of Societies and How They Affect Cross-Cultural Management." *Cross-Cultural Management*, 5(3), pp.31-41.
- Schein, Edgar H. (1992) *Organizational Culture and Leadership*, Second Edition, Jossey-Bass Publishers, San Francisco, CA.

Thomas, Jr., R. Roosevelt (March-April 1990) "From Affirmative Action to Affirming Diversity." *Harvard Business Review*.

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