THE NEED FOR CULTURAL COACHING:
A STUDY OF THE STATE OF CULTURAL EDUCATION IN INTERNATIONAL BUSINESS STUDIES IN TAMK AND OTHER UNIVERSITIES OF APPLIED SCIENCE

Ms. Mariia Plukka

ABSTRACT

This bachelor's thesis is a study into the need for cultural coaching from a student perspective. It starts off from the observation that students in the TAMK IB (International Business) line of studies have different needs than other their student colleagues in other lines of study *vis-à-vis* cultural education. This need arises both from that facts that students in the IB line of studies already encounter a multicultural learning environment from day one, as well as train to become significant international actors in the current business climate. Therefore, the central aim of this thesis is the introduction of new perspectives to cultural education in the TAMK IB line of studies, in order to meet this need. The way it proposes to do this is through the introduction of the idea of cultural coaching.

The analysis leading to this conclusion is done in three steps over the course of two chapters. The first of these steps consist of a comparative exercise where the cultural education efforts of seven other UAS are compared to those of TAMK. The second step then draws conclusions from this benchmarking exercise noting that none of the UAS under inspection fulfil their stated goals of striving for internationalism when looking at the state of their cultural education within the IB programs of study. This becomes evident when considering that these studies rarely are situated in the basic studies part of the IB program, are taught in an overly theoretical manner, and are simply too short, which is reflected in the low ECTS point amount awarded for the completion of these courses.

To counter this trend, this thesis suggests that TAMK should adopt a holistic cultural teaching style described as cultural coaching. Here students would still be introduced to conceptual issues, but personal reflection would be encouraged and practical exercises increased in number. To this end, the third part of this thesis describes a possible course structure for such an approach.

Key words: Culture and International Business Studies, cultural coaching, cultural intelligence, cultural pedagogy.

TABLE OF CONTENTS

1. INTRODUCTION

The reason I decided to examine *'cultural coaching'* in TAMK is because of my personal interest in culture and anthropology. What particularly interests me is the way the concept of culture is perceived, which then again leads to the way we view, approach, and understand the world. This has only occurred to me during my recent travels and experiences in Holland[1] and South Africa[2]. I found that the more I learned about a single culture – and I am not talking about knowledge derived from classifications[3] and categorisations but rather that that I learned by asking questions, participating in cultural situations, and observation – the easier it was for me to adjust to other, previously unknown cultures. Therefore, I was confronted with some questions concerning the definition of *'intercultural knowledge'*.[4] With this concept I intuitively thought about knowledge that can help the traveller going from one end of the world to another to adjust to new and unknown cultural situations. It almost goes without mention that this concept would be equally useful and applicable for those travelling not only for pleasure, but also for business. The conclusion I reached was that interpersonal skills are the ones that count, but which at the same time - and rather ironically - are the hardest to learn or teach. However, I believe there is a way to develop one's mastery of *intercultural knowledge* by learning more about one's *cultural intelligence[5]*. After all, as increased self-reflection never hurts in any situation – and in fact makes the world around you a little less complicated each time – it is beyond doubt that neither would a little preparation for cultural encounters.

---

[1] I completed my exchange studies at the Hogeschool von Amsterdam in the spring term of 2010.
[2] I completed my work-replacement at the Embassy of Finland as the assistant of Administration and
[2] I completed my work-replacement at the Embassy of Finland as the assistant of Administration and Accounting.
[3] Such as Geert Hofstede's work on Cultural Dimensions in '*Cultures and Organizations: Software of the Mind. Intercultural Cooperation and its Importance for Survival'*, (HarperCollinsBusiness, London, 1994).
[4] Intercultural Knowledge and Competence is '*a set of cognitive, affective, and behavioral skills and characteristics that support effective and appropriate interaction in a variety of cultural contexts.*' Janet M. Bennet 'Transformative training: Designing programs for culture learning' in Michael A. Moodian (ed.), *Contemporary Leadership and Intercultural competence: Exploring the Cross-Cultural Dynamics Within Organizations* (Thousand Oaks, California: SAGE publications 2009), at 95-110.
[5] Cultural Intelligence is '*the ability to engage in a set of behaviours that use skills (i.e., language or interpersonal skills) and qualities (e.g., tolerance for ambiguity, flexibility) that are tuned appropriately to the culture-culture based values and attitudes of the people with whom one interacts.*' Brooks Peterson, *Cultural Intelligence – A Guide to Working with People from Other Cultures* (Intercultural Press, USA, 2004) at 89.

2. THE OPERATIONAL BASIS OF THE THESIS

2.1 Purpose of the Study

As the TAMK promotes the BBA line of studies as being *'an inspiring and multicultural learning environment where the students learn basic business skills and acquire attitudes essential for success in today's international enterprise'*,[6] it is therefore necessary to examine the 'tools' that 'cultural coaching' currently offers for students to cope with this multicultural learning environment starting from the first year of studies in TAMK.[7]

The purpose of the study is to:
  (i)   bring to light the gaps that the courses aimed at cultural coaching currently have considering the different needs of IB students; and
  (ii) produce practical and implementable course structure and introduce some exercises aimed to cultural coaching.

Hence, the purpose of this is study is to introduce an alternative approach to the way culture is being taught. In other words, the alternative approach shifts the focus from the general and detailed knowledge of *a culture* to the student's cultural know-how and cultural intelligence. By providing the students with tools for developing cultural intelligence, the students will be well equipped for further cultural encounters for life.

With my thesis it is not my intention to criticize the current existing state of cultural education of in the International Business line of studies in TAMK, but rather to examine it from a student perspective and to raise a discussion about cultural coaching. Therefore, I wish my final thesis to bring to light some new aspects and intercultural skills that a TAMK Bachelor of Business Administration student requires.

---

[6] Bachelor's degree International Business in TAMK, available at:
http://www.tamk.fi/cms/tamken.nsf/$all/8B648B60715D5E44C22575920030C9A6 (retrieved 6.10.2010)
[7] Although it may be assumed that most of the BBA students have little (if not a lot) experience of multicultural (learning) environment, one may not assume that the students have highly developed intercultural awareness or high 'cultural intelligence'. In addition, if students possess such 'skills or intercultural intelligence', active re-enforcement of those 'skills or intelligence' should be practised.

2.2 Research Question

The research question of this thesis is intimately related to the dual nature of the aims of the thesis described above, and is therefore also divided into two parts, which together focus generally on the issue of cultural coaching in TAMK:

i) The thesis asks whether *cultural coaching for IB students in TAMK is sufficient in its current state?* And secondly;

ii) *What kinds of features could improve cultural coaching courses aimed for IB students?*

2.3 Methodology of the thesis

The study in this thesis is conducted by describing, comparing, and evaluating the cultural education course descriptions provided by TAMK and other polytechnics. This information has been retrieved from the polytechnics' websites. Other sources include monographs and academic journals written by scholars of the field of culture and organizational culture.

The reason I ended up choosing a qualitative research agenda is because of its '*rich and explanatory nature*'.[8] In other words, the reason for the invocation of a qualitative research method has been informed by the argument that *'[q]ualitative studies are tools used in understanding and describing the world of human experience. Since we maintain our humanity throughout the research process, it is largely impossible to escape the subjective experience'.*[9]

2.4 Structure and Limitation of the Thesis

As such, In my thesis I wish to examine the state of cultural coaching in the following order: firstly (Part 3), I will put forward the theoretical framework that informs the study of this thesis, by discussing the effects of globalization on

---

[8] Available at:
http://www.fhi.org/nr/rdonlyres/etl7vogszehu5s4stpzb3tyqlpp7rojv4waq37elpbyei3tgmc4ty6dunbccfzxtaj2rvbaubzmz4f/overview1.pdf (retrieved 1.12.2010)
[9] As Margaret Myers describes in '*Qualitative Research and the Generalizability Question: Standing Firm with Proteus,'* available at http://www.nova.edu/ssss/QR/QR4-3/myers.html (retrieved 1.12.2010)

the need for cultural education in TAMK, as well as by advancing my understanding of the concept of culture, cultural intelligence, culture shock, and the relevant theories of Hofstede and Trompenaars. Following the theoretical section this thesis will move to describing the state of courses aiming at cultural coaching in order to be able to benchmark the degree of 'cultural coaching' in the TAMK IB programme in relation to other polytechnics (Part 4). Comparing course descriptions from the syllabuses of various polytechnics offering BBA-studies will be the data in this part of the thesis. The results of this study will be taken into consideration when suggesting further recommendations for 'cultural coaching' in TAMK's IB line of studies. The courses will be evaluated not only by their description but also by their uniformity, as the learning process of intercultural skills and development of intercultural intelligence should be consistent- starting from the beginning and continuing after the foreign study and/or work replacement period(s). Based on the results I will conclude the comparison and recommend further suggestions for 'cultural coaching' to TAMK's IB programme.

The thesis will then move to analyse and introduce some techniques for, and examples of, teaching intercultural intelligence and for increasing intercultural awareness (Part 5). This section will in effect conclude the analytical part of this thesis by suggesting an alternative course structure and best practices for 'cultural coaching' to those currently used in TAMK's IB programme.

This study has been limited to exploring the significance and the benefits of introducing cultural coaching into IB cultural education curricula and does not therefore reflect on the possibility of integrated cultural education. Put differently, efforts towards cultural coaching that the polytechnics of this study may have chosen to undertake within courses, which aren't specifically designated for cultural coaching, have not been taken into account. Nonetheless, given that such information is not readily available, and further as the focus of this study is explicitly on cultural coaching courses, it is argued that the approach taken in this thesis is completely justified. Finally, this study does not take into account courses such as *'Finnish for Foreigners'* in which the aim is to promote increased knowledge of Finnish culture for foreign students as well as to learn the Finnish language. These types of courses are also seen as too limiting in their content for this study.

Further, it could be argued that the choice of the eight schools that form the basis for the data presented in the comparative section 4 of this thesis has been arbitrary. However, it is argued firstly that given that in Finland 15 polytechnics currently offer an IB line of studies, choosing eight of them is a sufficient number for a proper benchmarking exercise. Further as the method for choosing the polytechnics for this study was completely random (I chose the first eight in alphabetic order) I believe that the subjective element in choosing these specific polytechnics was minimized.

Finally, it ought to be mentioned tat the time frame and prescribed scope of this thesis as a Bachelor's thesis have both posed some limitations to the depth of this study.

2.5 Reliability of the Thesis

As mentioned above, the sources that I have used for this thesis vary significantly. Some points and arguments derive from my personal experiences as a student of Business Administration but also from cultural encounters I have been exposed to.[10] However, the starting point of this thesis relies on Mariel Blasco's study[11] of students' perspectives on learning culture, which was conducted in a similar setting in a Danish Business school similar to TAMK. Given the similarities of her findings with many of my personal experiences it could be said that the outcome of her study is used for the basis of this study as it voices detailed information about IB students' perceptions of culture, which is then further nuanced by my own personal experience.

However, despite the similarities of the Danish Business School and TAMK it is difficult to assess if the students in TAMK share exactly the same views and opinions on issues regarding learning and understanding culture. Thus, Blasco's study is seen as a supportive study rather than a definite reflection on students' view on culture.

The authors that I have quoted in this study are mostly scholars from the fields of culture and organizational culture and therefore, may be considered as

---

[10] The cultural encounters I have experienced derive from living abroad (Ireland, Italy, Spain, South-Africa, and Holland) but also from the multicultural network of friends and colleagues.
[11] Maribel Blasco, 'Cultural Pragmatists? Student Perspectives on Learning Culture at a Business School', 8 *Academy of Managements Learning & Education* (2009) 174-187.

reliable. In addition, I would like to refer the reader to the discussion above in section 2.4 for a reflection on the reliability of the comparative study found in part 4 of this thesis, as it is my opinion that here the points relating to limitations and reliability coalesce.

3. THE THEORETICAL FRAMEWORK OF THE THESIS

3.1 Globalization

It has been said that the expansion of rapid globalization started when the Berlin Wall came down in 1989. It was one of the ten forces that flattened the world. Local villages became global villages with the re-enforcement of the World Wide Web, followed immediately by a wave of outsourcing, insourcing, and offshoring.[12] And just as news travel within seconds from all over the world, so do businesses.

Learning and teaching culture in business schools is vital not only for the sake of the students who as a result gain a better understanding of themselves and their international environment, but also because of the nature of business today. Business managers are faced with multiple cultural encounters in their day-to-day activities ranging from the management of an intercultural team, to the analysis of how products, goods, and trends function in various international markets. As a hypothetical example, could you even think of a marketing plan for any product that could afford not to take into account the cultural factors of its intended market?

3.2 Globalization's effect on students

The studies leading to the Bachelor of Business Administration degree[13] in the International Business program[14] of TAMK can easily be described as different in terms of their content as well as their aim. Content wise the first difference arises form the fact that the BBA studies are mostly conducted in English[15].

---

[12] Thomas L. Friedman, *The World is Flat: A Brief History of the Twenty-first Century*, (Picador / Farrar, New York, 2006).
[13] Hereinafter referred to as 'BBA or BBA degree'.
[14] Hereinafter referred to as 'IB'.
[15] The exception being the course of 'Liikeviestintä' conducted in Finnish, as well as many language courses.

Secondly, as opposed to Finnish students, students undertaking their BBA studies must complete a mandatory work placement *abroad* in addition to a compulsory exchange period *abroad* as well. As such one can argue that the main aim of these studies is to produce graduates who are well equipped as well as more likely to work in an international business environment, as compared to their colleagues in the mostly Finnish tradenomi line of studies. Therefore, one can arguably draw the conclusion that the needs of BBA students differ from their Finnish counterparts when it comes to courses designed to enhance their intercultural awareness and further that this ought to be reflected in a differentiation in courses aimed at this area for BBA students on the one hand, and Finnish students on the other.[16] This arises especially from the mandatory nature of two periods of study abroad (the work placement and the exchange period), which introduce BBA students to so called cultural 'guest-host' situations,[17] which their Finnish colleagues do not have to worry about necessarily, unless a period abroad has been chosen by a specific student especially.

In addition, some of the TAMK BBA degree students come from abroad.[18] As the foreign degree students are exposed to a multicultural learning environment together with their Finnish colleagues this further speaks in favour of the differing needs that BBA students have in comparison to their Finnish counterparts in relation to cultural exposure which BBA students experience from the very beginning of their studies. Already this setting exposes BBA students to a guest-host situation, in which intercultural awareness is called for. Therefore, the exposure to cultures can be used as a starting point for intercultural learning.

However, it would be ignorant to disregard the effects of globalization and trade on local business and as such fail to acknowledge the need of intercultural awareness and skills for students in the tradenomi line of studies. The need for

---

[16] This is argument has also been made in another Nordic Business education setting, when Maribel Blasco, from the Copenhagen Business School, argues that: 'Despite greater awareness of cultural matters as a result of pressures to internationalize business education, however, courses are still widely not considered to be sufficiently internationalized or successful at providing graduates with the skills they need to become competent global managers.' Maribel Blasco, 'Cultural Pragmatists? Student Perspectives on Learning Culture at a Business School', 8 *Academy of Managements Learning & Education* (2009) 174-187, at 176.

[17] By cultural 'guest-host' situations it is meant the behavioural differences that vary according to the culture and country of origin of the 'host' that the 'guest' is visiting. In other words, the host's own culture and the country of origin determines the role of the host to the extent that such a role is manifested in that culture. The same of course applies to the 'guest' but in reverse.

[18] In this reference the indication of 'foreign nationality' does not exclude those having one of their parents from Finland or from having previous exposure to Finnish customs and culture as such.

cultural coaching is factual as it is not uncommon for graduates of the tradenomi line of studies to be employed by international or multinational companies operating in Finland and/or abroad.

3.3 Concept of Culture

This then leads us to a central conceptual issue raised by the previous meditations; i.e. the definition of the concept of culture. However, providing such a definition is simply impossible. There are hundreds of definitions for the concept of *culture*. Yet, while these definitions vary the common way to describe *culture* is by describing it as something that is a *learned* and *shared behaviour by a [specific] group of people*. The core of culture is *intangible* but *transformable* to *more tangible*[19] (at least to a certain extend).

Nevertheless, as the concept of culture is to be found in the core of cultural studies, different concepts of culture can be invoked, such as:

(i)   *'Software of the mind'* and *'mental programming'*;[20]

(ii)   *'[…] culture is considered as something which is comprised of norms and values and governs human behavior to a particular direction, which is learned, does not change easily, which is characteristic of a particular group and which is transmitted over time from one generation to the other';*[21]

3.4 Hofstede's Dimensions

Thus by identifying the concept of culture as something that is both variable in space and time, but at the same time existing only in a specific community, the conclusion is that there must be ways in which to make sense of these communal practices. This realisation brings us to one of the customarily read authors in cultural studies: Geert Hofstede. Hofstede's theories are based on a study conducted in the late 1960's to early 1970's (to which later studies and updates have been added to) from a large database of IBM employees. By virtue of his results he was able to identify the following dimension, which he then compared to different countries. Finally he evaluated these countries and their

---

[19] By arguing that culture is transformable to more tangible matters, I refer to symbols etc.

[20] Both extracts from Hofstede's definiton of culture, *'Cultures and Organizations: Software of the Mind. Intercultural Cooperation and its Importance for Survival',* (Harper Collins Business, London, 1994) at 4.

[21] Shaidul Kazi, *Managerial Decision-Making Behavior and Impact of Culture - Experience from three Countries: India, Bangladesh and Finland, (*Tampereen Yliopistopaino Oy – Juvenes Print, 2009) at 97. Available also at: http://acta.uta.fi/pdf/978-951-44-7933-5.pdf (retrieved 29.11.2010)

compliance with his derived dimensions through an attribution of values and scores to such compliance:

(i)   *'Power Distance Index (PDI)'*;[22]

(ii)   *'Individualism (IDV)'*;[23]

(iii)   *'Masculinity (MAS)'*;[24]

(iv)   *'Uncertainty Avoidance Index (UAI)'*;[25] and

(v)   *'Long-Term Orientation (LTO)'*.[26]

3.5 Trompenaars' Dimensions

A competitive and/or alternative account on the study of culture as a communal concept comes from Trompenaars. Here what is important is

---

[22] Hofstede's power distance definition *'that is the extent to which the less powerful members of organizations and institutions (like the family) accept and expect that power is distributed unequally. This represents inequality (more versus less), but defined from below, not from above. It suggests that a society's level of inequality is endorsed by the followers as much as by the leaders. Power and inequality, of course, are extremely fundamental facts of any society and anybody with some international experience will be aware that 'all societies are unequal, but some are more unequal than others''* available at: http://www.geert-hofstede.com/geert_hofstede_resources.shtml (retrieved 02.12.2010)

[23] Hofstede's individualism definition '*on the one side versus its opposite, collectivism, that is the degree to which individuals are integrated into groups. On the individualist side we find societies in which the ties between individuals are loose: everyone is expected to look after him/herself and his/her immediate family. On the collectivist side, we find societies in which people from birth onwards are integrated into strong, cohesive in-groups, often extended families (with uncles, aunts and grandparents) which continue protecting them in exchange for unquestioning loyalty. The word 'collectivism' in this sense has no political meaning: it refers to the group, not to the state. Again, the issue addressed by this dimension is an extremely fundamental one, regarding all societies in the world,'* available at: http://www.geert-hofstede.com/geert_hofstede_resources.shtml (retrieved 02.12.2010)

[24] Hofstede's masculinity definition '*versus its opposite, femininity, refers to the distribution of roles between the genders which is another fundamental issue for any society to which a range of solutions are found. The IBM studies revealed that (a) women's values differ less among societies than men's values; (b) men's values from one country to another contain a dimension from very assertive and competitive and maximally different from women's values on the one side, to modest and caring and similar to women's values on the other. The assertive pole has been called 'masculine' and the modest, caring pole 'feminine'. The women in feminine countries have the same modest, caring values as the men; in the masculine countries they are somewhat assertive and competitive, but not as much as the men, so that these countries show a gap between men's values and women's values,'* available at: http://www.geert-hofstede.com/geert_hofstede_resources.shtml (retrieved 02.12.2010)

[25] Hofstede's uncertainty avoidance definition '*deals with a society's tolerance for uncertainty and ambiguity; it ultimately refers to man's search for Truth. It indicates to what extent a culture programs its members to feel either uncomfortable or comfortable in unstructured situations. Unstructured situations are novel, unknown, surprising, different from usual. Uncertainty avoiding cultures try to minimize the possibility of such situations by strict laws and rules, safety and security measures, and on the philosophical and religious level by a belief in absolute Truth; 'there can only be one Truth and we have it'. People in uncertainty avoiding countries are also more emotional, and motivated by inner nervous energy. The opposite type, uncertainty accepting cultures, are more tolerant of opinions different from what they are used to; they try to have as few rules as possible, and on the philosophical and religious level they are relativist and allow many currents to flow side by side. People within these cultures are more phlegmatic and contemplative, and not expected by their environment to express emotions,'* available at: http://www.geert-hofstede.com/geert_hofstede_resources.shtml (retrieved 02.12.2010)

[26] Hofstede's long-term orientation definition '*versus short-term orientation: this fifth dimension was found in a study among students in 23 countries around the world, using a questionnaire designed by Chinese scholars It can be said to deal with Virtue regardless of Truth. Values associated with Long Term Orientation are thrift and perseverance; values associated with Short Term Orientation are respect for tradition, fulfilling social obligations, and protecting one's 'face'. Both the positively and the negatively rated values of this dimension are found in the teachings of Confucius, the most influential Chinese philosopher who lived around 500 B.C.; however, the dimension also applies to countries without a Confucian heritage,'* available at: http://www.geert-hofstede.com/geert_hofstede_resources.shtml (retrieved 02.12.2010)

Trompenaars' way of describing the concept of culture through dimensions, which are based on the idea that *'each culture has it own specific solutions for universal problems'* and which examines culture through three specific divisions: *'relations with other people, attitudes to time and attitudes to the environment'.*[27] In the first division the following five dimensions are compared:

    (i) *'Universalism versus particularism: societal versus personal obligation'*;

    (ii) *'Individualism versus collectivism: personal versus group goals'*;

    (iii) *'Neural versus affective relationships: emotional orientation in relationships'*;

    (iv) *'Specific versus diffuse relationships: contact versus contract, rapport versus report'*; and

    (v) *'Achievement versus ascription (doing/being): legitimating power and status'.*[28]

The second and the third dimensions labeled as *'attitudes to time and environment'*[29] deal with two dimensions:

    (vi) *'Sequential versus synchronic time: monochronic/ polychronic time'*

    (vii) *'Inner versus outer directed: internal or external control to the environment'*

3.6 Cultural Intelligence

Having described the multifaceted ways in which one can understand culture one does see that culture has a very specific constitutive power in social relations. This power of culture is described as how *'[…] it can affect how even a lowly insect is perceived. So it should come as no surprise that the human actions, gestures, and speech patterns a person encounters in a foreign business setting are subject to an even wider range of interpretations, including ones that make misunderstandings likely and cooperation impossible'.*[30] As such, the apparent effortlessness by which one can '*understand (an action, mood, or way of behaving) as having a particular meaning or significance*'[31] in a familiar cultural setting - and reacting in accordance with that understanding - is what is meant by cultural

---

[27] Both extracts from Marie-Joëlle Browaeys and Roger Price, *'Understanding Cross-cultureal Management'* (Prentice Hall, Harlow, 2008) at 82.
[28] All extracts from Marie-Joëlle Browaeys and Roger Price, *'Understanding Cross-cultureal Management'* (Prentice Hall, Harlow, 2008) at 83.
[29] Ibid.
[30] P. Christopher Early and Elaine Mosakowski, 'Cultural Intelligence' Harward Business Review (October 2004) 139-146 at 139.
[31] Oxford English Dictionary description for the word *interpret*.

intelligence (hereinafter CQ).[32] CQ is also considered to be a derivative of *'emotional intelligence'*.[33] Although some interpersonal skills are irreducible to anything other than a persons personal characteristics nevertheless *'anyone reasonably alert, motivated, and poised can attain an acceptable level of cultural intelligence, as we have learned from surveying 2,000 managers in 60 countries and training many others'*.[34]

The importance of developing CQ skills is also justified by *'[r]ote learning about beliefs, customs, and taboos of foreign cultures, the approach corporate training programmes tend to favour, will never prepare a person for every situation that arises, nor will it prevent terrible gaffes. However, inquiring about the meaning of some custom will often prove unavailing because natives may be reticent about explaining themselves to strangers, or they may have little practise looking at their own culture analytically'*.[35] CQ has a solution to this problem by introducing three main categories for understanding and implementing of one's own adaptability:

    (i)   *'the cognitive'*;

    (ii) *'the physical'*; and

    (iii) *'the emotional/motivational'*.[36]

All of these characteristics can be attained by learning strategies and by doing exercises, which are introduced in the CQ test and analysis part of the course structure suggestion.

A person with high CQ cognitive skills is argued to observe and pay attention to see the *'clues to a culture's shared understandings. Those [clues, MP] can appear in any form and context but somehow indicate a line of interpretation worth of pursuing'*. However, high CQ cognitive skills ables one not only to mirror the counterpart's gestures and behaviour but also to prove and to convince the counterpart by proving through actions and outward behaviour that one has *'already entered their world'*. To put it differently *'[b]y adopting people's habits and*

---

[32] P. Christopher Early and Elaine Mosakowski, 'Cultural Intelligence' *Harward Business Review* (October 2004) 139-146 at 139.

[33] Emotinal Intelligence can be defined as *'the ability to monitor one's own and other's feelings and emotions, to disctiminate among them and to use this information to guide one's thinking and actions'* as introduced in Peter Salovey,, Marc a. Brackett, John D. Mayer (eds), Emotional Intelligence: key readings on the Mayer and Salovey Model (Dude Publishing, New York) 2007 at i, with a reference to Mayer's and Salovey's work conducted in 1990.

[34] P. Christopher Early and Elaine Mosakowski, 'Cultural Intelligence' *Harward Business Review* (October 2004) 139-146 at 140.

[35] P. Christopher Early and Elaine Mosakowski, 'Cultural Intelligence' *Harward Business Review* (October 2004) 139-146 at 141.

[36] All extracts Ibid.

mannerism, you eventually come to understand in the most elemental way what is like to be them'.

High emotional/motivational CQ skills are rooted in confidence, which is reflected in the way a person approaches new challenging situations in a cultural setting. Early and Mosakowski explain this kind of a person as *'[…] a person with high motivation will, upon confronting obstacles, setbacks or even failure, reengage with greater vigor'.* [37]

Cultural intelligence profiles have been identified for managers and in a smaller scale – and only to a certain extent - these profiles could also be applicable to students. By this I refer to students' 'managerial positions' in team-leading tasks (as project assignments take place in the TAMK's IB programme on an almost daily basis), and future managers. These six CQ profiles are:

(i) *'The Provincial'*, which is characterized as *'being quite effective when working with people from similar background but runs into trouble when venturing farther a field';*

(ii) *'The Analyst'*, understood as an individual who *'methodically deciphers*[38] *a foreign culture's rules and expectations by resorting to a variety of elaborate learning strategies. The most common form of analyst realizes pretty quickly he is in alien territory but then ascertains, usually in stages, the nature of the patterns at work and how he should interact with them';*

(iii) *'The Natural'* is characterized as someone who *'relies entirely on his intuition rather than on a systematic learning style. He is rarely steered wrong by first impressions. […] When facing ambiguous multicultural situations that he must take control of, the natural may falter because he has never had to improvise learning strategies or cope with feelings of disorientation';*

(iv) *'The Ambassador'* is considered to be a type of manager, whose knowledge of a new culture may not be substantial when entering to it or any given cultural situation, but who however at the same time, is able to elaborate and *'communicates his certainty that he belongs there'.* It is argued that the dominant part of the *ambassador's* CQ springs from his confidence and that that confidence is obtained by seeing other managers' success (or fail) in similar situations – a learned behaviour

---

[37] All extracts Ibid.

[38] *'Convert (a text written in code, or a coded signal) into normal language'* as defined in Oxford English Dictionary.

model without further comprehension on the underlying cultural reasons of previous success or failure. However, the danger of this managerial type is failing to comprehend *'[…] what he does doesn't know – that is, to know how to avoid underestimating cultural differences, even though doing so will inflict a degree of discomfort'*;

(v) *'The Mimic'* is someone who *'has a high degree of control over his actions and behaviour, if not a great deal of insight into the significance of the cultural cues he picks up'*. There is a great deal of difference between mimicking and pure imitation – as the later creates uneasiness – whilst mimicry is argued among other things to build trust.

(vi) *'The Chameleon'* has high over all scores in all the three CQ characteristics and is described to be a rare *'managerial type'* (less than 5% of managers were identified to this profile) as this type of a manager is likely to be incorrectly mistaken for a native (of the cultural environment). More significantly it is argued that *'chameleons don't generate any of the ripples that unassimilated foreigners inevitably do. Some are able to achieve results that natives cannot, due to their insider's skills and outsider's perspective'*.[39]

The study of CQ profiles across managers also suggested that all individual was usually able to identify themselves with two or more types of profiles.

3.7 Culture Shock

This leads us to the final conceptual issue described in this theoretical section: culture shock. Culture shock is described as *'an experience of foreignness'* and in global business it is sometimes referred as an *'[…]'occupational hazard'*[40] (and opportunity). Three areas which culture shock may affect have been identified:

(i) *'Emotions: you have to cope with the stress of international work and keep an emotional balance in order to perform in a business'*;

(ii) *'Thinking style: you have to understand how your counterparts think and be able to develop culturally effective solutions'*; and

---

[39] All extracts from P. Christopher Early and Elaine Mosakowski, 'Cultural Intelligence' *Harward Business Review* (October 2004) 139-146, at 142-145.
[40] All extracts from Elisabeth Marx, *Breaking Through Culture Shock: What You Need to Succeed in International Business*, (Nicholas Brealy Publishing, London, 2001) at xv.

(iii) *'Social skills and social identity: You need effective social skills to establish new business relationships'.*[41]

Culture shock has been identified as the cause of various reactions such as *anxiety*[42] and *frustration*[43] to mention a few. Emotions should not be ignored, as it is common for negative emotions such as depression and 'nervous breakdowns' to manifest themselves. However, some of the 'highs' and 'lows' one feels during cultural encounters may be explained by the model called *'Stages of Adaption'.*[44]

Phases of adaptation
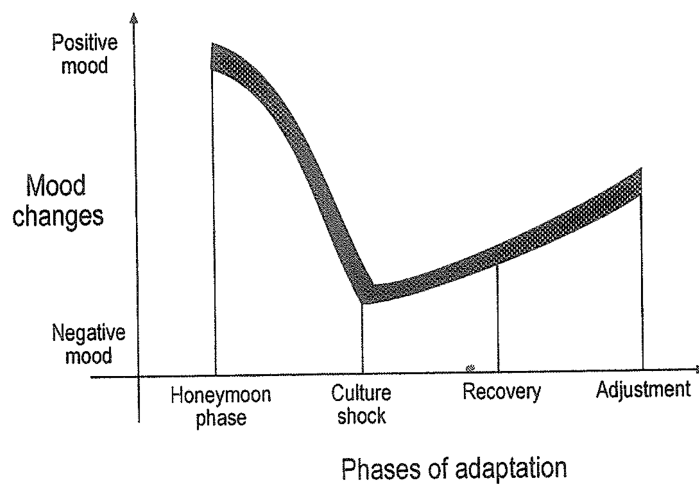
Some stages of adaption may reoccur[45] during foreign cultural encounters and *'[a]lthough different models apply, the same components are involved in adapting to short-term international work. The same experience of the unknown is present with similar reactions to personal issues and management situations will therefore occur'.*[46]

As new situations, customs, and manners take place in a foreign environment, Marx suggests that these situations are treated in one of the following three ways:

(i) by *ignoring* or by *discarding* them,

---

[41] Ibid.

[42] Anxiety defined in Oxford English Dictionary as *'a feeling of worry, nervousness, or unease, typically about an imminent event or something with an uncertain outcome'.*

[43] Frustration defined in Oxford English Dictionary as *'the feeling of being upset or annoyed, esp. because of inability to change or achieve something'.*

[44] Original model presented by Oberg (1960), this model adopted from Elisabeth Marx, *Breaking Through Culture Shock: What do you need to succeed in international business* (Nicholas Brealey Publishing, London, 2001) at 9.

[45] Eg. Honeymoon phase – culture shock - honeymoon phase – culture shock – recovery etc.

[46] Elisabeth Marx, *Breaking Through Culture Shock: What do you need to succeed in international business* (Nicholas Brealey Publishing, London, 2001) at 11.

(ii)   by considering them as *familiar situations* and therefore, likely to *draw wrong conclusions,*

(iii) by *admitting* that one cannot make sense of the them and by working on a new approach – *and a new way of reflecting it.*[47]

According to Marx, after deciding how to treat the foreign situation, international managers may become one of the following:

(i)   A '*colonialist*' – a person who does not react to the foreign culture,

(ii)   An '*imperialist*' – a person compelling one's own value system and way of thinking on to the new culture, failing to adapt to the ways of interacting and moreover, failing to see the need to change one's perceptions and approaches,

(iii) An '*internationalist/interculturalalist*' – a person who is entirely aware of the difficulty and the abstruseness of foreign cultures and who tries to adapt to the new culture by changing one's attitudes and approaches by trying to find a compromise between the new and existing (the culture of origin) cultures.[48]

As the psychological aspects of culture shock have been recognized, it is also important to discuss the aims that international adaptation leads to:

(i)   '*Coping with the stress of the transition (achieving contentment).*

(ii)   *Changing the perception and interpretation of events and behaviour (developing a way of thinking that is culturally effective).*

(iii) '*Developing better social skills and an international identity.*'[49]

As stress factors may result in culture shock, a study[50] of young adults suggests that there are great differences in coping styles to stress factors regarding sex differences. The study suggest that men are prominent to using a *problem focused coping style*[51] while an *emotion focused coping style*[52] was found helpful for women. Nevertheless, the study concludes that '[the] *process of coping is neither*

---

[47] Elisabeth Marx, *Breaking Through Culture Shock: What do you need to succeed in international business* (Nicholas Brealey Publishing, London, 2001) at 15.
[48] All extracts from Elisabeth Marx, *Breaking Through Culture Shock: What do you need to succeed in international business* (Nicholas Brealey Publishing, London, 2001) at 16.
[49] Elisabeth Marx, *Breaking Through Culture Shock: What do you need to succeed in international business* (Nicholas Brealey Publishing, London, 2001) at 13.
[50] Amanda Howerton and Karen van Gundy, 'Sex Differences in Coping-Styles and Implications for Depressed Mood', 16 *International Journal of Stress Management* (2009) 333-350.
[51] A problem focused coping style means facing the problem and trying to *manage* the problem. However, this approach was found effective only when perceived that the situation is *changeable.*
[52] An emotion focused coping style means being in touch with one's feelings and thereby *managing* them.

straightforward nor necessarily an additive process'[53] and *'[…] that a seemingly individual-level response, like coping, is structured by the social milieu in which individuals reside',* and therefore, one can argue that the surrounding cultural setting surrounding social setting matters.

Marx's research findings[54] argue that *'most managers report distinct changes in their personality, particularly related to their social skills'.*[55] The study also identifies some factors that were regarded as helpful when adapting to a foreign country, such as

(i) *'personality characteristics and attitudes such as patience, cooperative style, pragmatic orientation, flexibility, easy-going personality'*; and

(ii) *'dealing with problems in a proactive way without being too self-aware or too self-analytical'.*[56]

However, the latter brings into question the issue of how to find the balance between being culturally sensitive on the one hand and being aware without being too self-conscious on the other. Marx suggests that the solution is to stay positive and to obtain a 'can-do' attitude. I believe, however, that Marx idea about staying positive relates to the practise of trying to identify relieve (minor) stress factors. By the identification of the (minor) stress factors and by acting accordingly (i.e. not draining energy), the balance for self-awareness as such is found.[57]

4. COMPARISON BETWEEN POLYTECHNICS

The comparison between TAMK and other polytechnics is important as it describes the current state of cultural coaching and may therefore provide relevant and useful ideas for further development of cultural coaching in TAMK.

---

[53] Amanda Howerton and Karen van Gundy, 'Sex Differences in Coping-Styles and Implications for Depressed Mood', 16 *International Journal of Stress Management* (2009) 333-350, at 337.
[54] Elizabeth Marx, *The International Manager,* (NB Selection: London, 1996).
[55] Elisabeth Marx, *Breaking Through Culture Shock: What do you need to succeed in international business* (Nicholas Brealey Publishing, London, 2001) at 63.
[56] Both extracts from Elisabeth Marx, *Breaking Through Culture Shock: What do you need to succeed in international business* (Nicholas Brealey Publishing, London, 2001), at 69-70.
[57] Ibid.

At the moment, there are 15 Universities of Applied Sciences (UAS)[58] providing education for a BBA degree.[59] I have chosen to compare eight other UAS in addition to TAMK in order for this study to be wide enough for conducting a proper benchmarking exercise for TAMK.

The UAS for the study were selected in alphabetical order as presented in website of Finnish National Board of Education.[60] As there are 15 UAS a sample of eight polytechnics selected by alphabetical order provide descriptive sample for the comparison. The study was conducted by comparing course descriptions given by each institute on their websites. More precisely the following factors were examined when gathering data:

(i)   Is there a course focused on cultural coaching in the curriculum of IB students?

(ii)   How many ECTS is the course?[61]

(iii)   In which part of the studies is the course situated? [62][63]

(iv)   What are the learning objectives of the course and/or the desired outcome?

(v)   What did the course contents encompass together with any recommended or suggested reading materials?

(vi)   Teaching methods (when available).

(vii)   Other factors and opinions (e.g. the teaching language of the course.)

However, one piece of information that was unavailable for this study was the number of degree students who have a foreign nationality - resulting in a different cultural background – or how many exchange students are admitted yearly to take part in the BBA-degree programmes.[64]

---

[58] Arcada UAS, HAAGA-HELIA UAS, HAMK UAS, JAMK UAS, Kajaani UAS, Kymenlaakso UAS, LAMK UAS, North Karelia UAS, Oulu UAS, Saimaa UAS, Savonia UAS, Seinäjoki UAS, Tampere UAS, Turku UAS, Vaasa UAS According to Finnish National Board of Education, available at: https://www.admissions.fi/vierashaku/prod_index.html (retrieved 21.11.2010)

[59] Ibid.

[60] Available at: https://www.admissions.fi/vierashaku/prod_index.html (retrieved 27.11.2010)

[61] As there is a great difference between a course of 2 ECTS in comparison to a course of 5 ECTS as '*one credit generally corresponds to 25-30 hours of work*'. ECTS is '*European Credit Transfer and Accumulation System*'. More information about ECTS on the European Comission website of Education & Training, available at: http://ec.europa.eu/education/lifelong-learning-policy/doc48_en.htm (retrieved 27.11.10)

[62] However, if no such information was available in the course description, the course was grouped to one of these categories based on the suggested year of studies e.g. '*the course is suitabe for second year students*' which indicates that the course is part of Professional Studies.

[63] As the study structure of a BBA programme is: Basic Studies (60 ECTS) during the first year of studies; Professional Studies (90 ECTS) during the second and third year, including foreign exchange; Free-Choice Studies (15 ECTS) during second or third year; Practical Training (30 ECTS); Foreign Exchange (30 ECTS); and Final Thesis (15 ECTS).

[64] Although some of the UAS in this study provide information such as '*As more than 50 % of the International Business students are non-Finnish, a truly international atmosphere and a wealth of perspectives are created*'. Available at: http://www.arcada.fi/en/education/bachelors-degrees/international-business

In evaluating the courses feedback is given by reflecting on the following understanding of intercultural competence. I consider intercultural competence to be:

(i) the comprehension of the concept of culture (and by a result the increased awareness of other cultures);

(ii) the ability to compare cultures[65] accompanied by an understanding of the limitations of these methods;

(iii) interpersonal skills;

(iv) the ability to partially adapt to different cultures;

(v) the ability to function effectively in intercultural situations and exhibit intercultural communication skills; and

(vi) the knowledge of one's own intercultural strengths and weaknesses and the ability to develop them.

4.1 Arcadia University of Applied Sciences

According to their syllabus[66] BBA students in Arcadia are introduced to a compulsory course regarding intercultural communication (5 ECTS) at their third year of studies called '*Intercultural Business Communication*'[67], as a part of their Professional Studies. The aim of the course is to '*is to provide the student with the tools to communicate successfully in an intercultural setting as well as to make the student aware of pitfalls in intercultural communication,*' while the desired learning outcome at the end of the course is that '*[…] the student is expected to be able to communicate successfully in an intercultural setting*'.[68] This course is only available for international logistics students (and previously for management accounting students but not e.g. for marketing students).

(retrieved 21.11.2010). The portion of foreign students studying for the degree is excluded from the study since specific information is not available from all the UAS. However, it is included to those UAS institutions, which clearly specified a figure or a percentage to demonstrate their internationalism. Further quotations from the institutions websites regarding students' cultural skills taught by the UAS were used although these factors were not evaluated by any measures in the study.

[65] By using different dimension or values.

[66] Available at: http://studieguide.arcada.fi/en/curriculumsandcourses/curriculums/40/301000/272 (retrieved 21.11.2010)

[67] Course description fully available at: http://studieguide.arcada.fi/en/curriculumsandcourses/coursedescription/301000/40/FE-2-059/2 (retrieved 21.11.2010)

[68] Ibid.

For the second year of studies Arcadia offers another course - again only for international logistics students[69] – titled *'Intercultural Business'*.[70] The aim of the course (5 ECTS) is to *'[…] provide an understanding how culture influences SCM and how company culture affects leadership of organization'*.[71] The desired learning outcome is divided into three sections

(i) *'the student is expected to be able to know how to appreciate different cultures, trends, and religions'*;

(ii) *'to be familiar with different theories of culture, organisational culture and company culture and studies and be able to analyse his/her own culture'*, and

(iii) *'the student should also be able to take into account how different theories of culture influence in SCM [Supply Chain Management, MP]'*[72].

Although the knowledge of different organizational cultures is both useful and important, the importance of studies of national cultures should be stressed as acknowledged by Shaidul Kazi: *'[…] the culture of a particular organization is heavily influenced by its national culture. The reason is that organizational culture originates in the general/national culture, the nature of the business, and the beliefs and values of the founder and/or early dominant leader(s)'*.[73]

The recommended readings for the course consist of Geert Hofstede's book *'Cultures and organizations: software of the mind'* and *'Intercultural Communication, in the Global Workplace'*.[74]

I find it surprising that the teaching language of both of the courses is Swedish instead of English, especially, when the recommended readings are in English and as it is very likely that the intercultural and multicultural situations the students will encounter will be in English (being one – if not *the* - main business languages). In my opinion, the reading material suggested provides the

---

[69] *'This course is planned only for LG and they have the first priority'* a quote from the course's additional information. Available at:
http://studieguide.arcada.fi/en/curriculumsandcourses/coursedescription/301000/40/FE-2-039/0 (retrieved 21.11.2010)

[70] Course description fully available at:
http://studieguide.arcada.fi/en/curriculumsandcourses/coursedescription/301000/40/FE-2-039/0 (retrieved 21.11.2010)

[71] Ibid.

[72] All extracts Ibid.

[73] Shaidul Kazi, *'Managerial Decision-Making Behavior and Impact of Culture - Experience from three Countries: India, Bangladesh and Finland', (*Tampereen Yliopistopaino Oy – Juvenes Print, 2009) at 18. Available also at:
http://acta.uta.fi/pdf/978-951-44-7933-5.pdf (retrieved 29.11.2010)

[74] Available at:
http://studieguide.arcada.fi/en/curriculumsandcourses/coursedescription/301000/40/FE-2-039/0 (retrieved 21.11.2010)

students a traditional[75] view of culture, however, it remains unclear that how much of other, alternatives theories, views, and ways of seeing culture is provided.

4.2 HAAGA-HELIA University of Applied Sciences

At Haaga-Helia there is no special course for the study of culture or intercultural communication as such. However, Haaga-Helia offers a course called *'Project Management in Multicultural Environment'*[76] (3 ECTS), and the course is part of their Free-Choice Studies. The course consists of 11 different themes with only one of themes referring to culture or cultural learning – that being *'Multiculturalism in projects'*.[77] In the course description it is mentioned that the course is *'based on multicultural cases'*.[78] However, the course description does not elaborate the way the topic is presented i.e. what theories are being used or the view according to which culture is discussed.

It is paradoxical that Haaga-Helia identifies itself as a multicultural learning environment[79] while not providing students with a specific course aimed at dealing with either intercultural or multicultural matters. Having a multicultural setting with limited resources for cultural understanding available does not provide students with the opportunity to develop their intercultural intelligence with guidance, but only by experience. By this, I mean that it is assumed that students have more information and knowledge about intercultural communication and culture even though it is likely that students will struggle even with defining the concept of culture.[80]

4.3 HAMK University of Applied Sciences

---

[75] I am refering to Geert Hofstede, *'Cultures and Organzations: Software of Mind. Intercultural Cooperationa and its Importance for Survival', (*HarperCollinsBusiness, London, 1994).

[76] Available at: http://www.haaga-helia.fi/fi/courses/lf/too8lf001.html (retrieved 25.11.2010)

[77] Other contents of the course include: *'PM – a big picture; PM skills and knowledge areas; Project planning model; Project work in companies; Preparing a project plan based on real cases; The well-managed implementation of a project; PM tools; The inner communication; Change management; Multiculturalism in projects; and The future of project work'* Available at: http://www.haaga-helia.fi/fi/courses/lf/too8lf001.html (retrieved 25.11.2010)

[78] Ibid.

[79] *'[w]ith 1000 international degree students representing over 100 different nationalities and 350 exchange students every year, HAAGA-HELIA offers an exciting and diverse study environment. Twelve different degree programmes are completely taught in English'*, available at: http://www.haaga-helia.fi/international (retrieved 25.11.2010)

[80] *'Students' uncertainty about how to tackle cultural analysis in their study tasks is discussed in the light of their confusion over the concept of culture itself, the theoretical models they are taught, and the lack of conceptual integration on the IB programmes.'* Maribel Blasco, 'Cultural Pragmatists? Student Perspectives on Learning Culture at a Business School', 8 *Academy of Managements Learning & Education* (2009) 174-187, **at** 174.

The structure of HAMK's BBA studies differs since it is conducted part-time over a period of four years.[81] The environment is international according to HAMK's website since '*the students can interact daily with people from over 20 different countries. Approximately 30% of International Business students are from outside of Finland*'[82].

For IB students, HAMK offers a course called '*Cross Cultural Communication*' and it is label as being part of their Professional Studies as well as '*International Operations*'.[83] The course is 3 ECTS in scope of which 1 ECT is virtual studies. The desired outcome of the course is that '*[t]he student understands the importance of one's cultural background in communication. The student understands cultural variables and dimensions. The student is capable of using theoretical tools to compare and contrast different cultures with one another*'[84]. As no other information (such as suggested or recommended readings) apart from the learning objectives of the course is available, one may assume that the capability of using theoretical tools to compare cultures is done by using mainly Hofstede's '*cultural dimensions*'[85], as the desired outcome of the course suggests. Thus, if limited to that, only a narrow approach to perceiving and understanding cultural differences is introduced to the student. In addition, if my assumption is correct, a student will not be able to assess and develop her own strengths and weaknesses during the course.

Although the learning outcome stresses '*intercultural adaptability*'[86], one can only ponder on the possible methods used for students to practice or to develop it.

4.4 JAMK University of Applied Sciences

---

[81] '*Multiform studies combining contact lessons and distance learning (80 % of the studies). The course meetings will take place once a month on Friday evenings and Saturdays. Total duration of the studies will be four years*'. Available at:
http://portal.hamk.fi/portal/page/portal/HAMK/koulutus/International_DP1/IB_part_time (retrieved 21.11.2010)

[82] Ibid.

[83] All extracts available at:
http://portal.hamk.fi/opsnet/disp/en/ops_OpetTapTeks/tab/tab/sea?opettap_id=3977689&opettap_kohde=&soleid=70aeebd8960447b6b67456ab33e17c6d&stack=push (retrieved 22.11.10)

[84] Ibid.

[85] Geert Hofstede, *Cultures and Organzations: Software of Mind. Intercultural Cooperationa and its Importance for Survival (*HarperCollinsBusiness, London, 1994).

[86] Among '*communication and co-operation skills, ethical competence, communicative and social competence, internationalisation competence, ethical responsibility*', described in the course description. Available at:
http://portal.hamk.fi/opsnet/disp/en/ops_OpetTapTeks/tab/tab/sea?opettap_id=3977689&opettap_kohde=&soleid=70aeebd8960447b6b67456ab33e17c6d&stack=push (retrieved 22.11.10)

For IB-students JAMK offers a course called *'Cross-Cultural Management'* (5 ECTS) which is a part of *'Optional Professional Studies'*. The objectives of the course are the following:

(i) *'[t]he student understands how culture can be a potential resource for managers in international business, and in what ways cultural synergies may facilitate international business success'*;

(ii) *'[t]he student develops perspectives pertaining to how traditional ways of understanding culture are limiting factors, and is able to rationalize how managing cultural similarities and leveraging culturally-based knowledge can release creativity and innovation in today's global business firm'.*[87]

The critical view is well appreciated, as it is my firm conviction that teaching students only traditional views is highly limiting for the students' perception about culture. In addition, I was delighted to discover that instead of focusing on differences between cultures (as traditional view that encourages comparing cultural differences) a positive approach is taken i.e. examining the management of similarities.[88]

The substance of the course includes topics such as *'cross-cultural learning and similarities'*, *'culture shock'*, *'networking'*, *'language'*, and *'multicultural virtual teams'.*[89] I find the topic 'multicultural virtual teams' very interesting as well as very up-to-date, since it is very common for courses to be (partially if not fully) implemented in different learning environments online.[90] Therefore, providing students with the skills to communicate effectively in multicultural virtual teams is something that will most certainly prove to be useful for students during and after their studies - as distance work and multicultural teams are becoming more and more common.[91]

---

[87] All extracts from
https://webas.intra.jypoly.fi/pls/asio/asio_ectskuv1.kurssin_ks?ktun=HIBG4500&knro=&noclose=%20&lan=e (retrieved 25.11.2010)
[88] The focus on cultural differences has also been noted by Blasco and that the problem in (teaching and perceiving) culture is that the implicit message is that 'cultural differences' create problems per se, rather than seeing the 'differences' as a positive point and that it is seen as *'a threat to harmonious communication.'* Maribel Blasco & Jan Gustafsson (eds), *Intercultural Alternatives: Critical Perspectives on Intercultural Encounters in Theory and Practice* (Copenhagen Business School Press: Copenhagen 2004) at 23.
[89] Other topics listed are *'[c]ulture, values orientations, cross-cultural management, knowledge management, organizational learning, communication, negotiation'*. All extracts available at:
https://webas.intra.jypoly.fi/pls/asio/asio_ectskuv1.kurssin_ks?ktun=HIBG4500&knro=&noclose=%20&lan=e (retrieved 25.11.2010)
[90] In TAMK the virtual learning environment is called MOODLE, available at: http://moodle.tamk.fi/
[91] As David J. Skyrme discusses in the paper European Distance Working Conference, Robinson College, Cambridge (April 1993). *'Many large organisations have been slow to adopt distance working as an accepted way of operating. However, the combination of networking technologies, global competition, market and socio-demographic factors means that the adoption of practices such as teleworking and geographically distributed teams is both practical and can give a strategic advantage.'* Available at: http://www.skyrme.com/pubs/fwp0493.htm

4.5 Kajaani University of Applied Sciences

Kajaani UAS offers IB students a course called *'Intercultural Communication'* (3 ECTS) as a part of the students' Communication Studies. The objective and aim of the course is *'to provide students with a theoretical and experimental framework for intercultural communication from an interdisciplinary perspective and to increase their problem solving skills and communication skills with people from different cultural backgrounds in national, international and multicultural settings of study and work'.*[92] The topics that the course examines include

(i) *'National Characteristics: Finnish/German/British (Also dependant (sic.) upon participants)';*

(ii) *'Internationalisation and cultural identity';* and

(iii) *'Intercultural encounters: Dimensions used when comparing communication across cultures'.*[93]

The topics indicate that traditional models of understanding and comparing culture are introduced and taught to students. However, what remains unclear is whether a *'holistic'*[94] approach to the culture is being taught. The learning method is described as an *'open learning approach including face-to-face tuition, self-directed autonomous learning and project work emphasising co-operative learning'.*[95] According to the course syllabus no distance learning methods are used, which I believe has both positive and negative effects. The positive aspect of distance learning, from the point of view of students, is that it allows students to practice their intercultural communication skills analytically in a virtual learning environment (such as MOODLE at TAMK), which is heightened further when this is undertaken in virtually communicating groups. In other words, virtual learning environments may provide cultural coaching courses with multi-actor settings where students have to be able to use their intercultural communication skills without the benefit of body language, physical gestures and expressions, which in turn may compel students to think

(retrieved 25.11.2010)

[92] All extracts available at: http://www.kajak.fi/loader.aspx?id=ed5a5dd3-cec6-400b-905d-602af5782356 (retrieved 26.11.2010)

[93] Other topics are *'Inter-cultural communication; Culture is communication...Communication is culture; Identify Concepts of culture; Models used to portray and measure cultural norms. Stereotypes and culture shock; Business culture environment'.* All extracts available at: http://www.kajak.fi/loader.aspx?id=ed5a5dd3-cec6-400b-905d-602af5782356 (retrieved 26.11.2010)

[94] Definiton of 'holistic' by Oxford English Dictionary: 'characterized by comprehension of the parts of something as intimately interconnected and explicable only by reference to the whole'.

[95] Available at: http://www.kajak.fi/loader.aspx?id=ed5a5dd3-cec6-400b-905d-602af5782356 (retrieved 26.11.2010)

more carefully about the way in which they communicate.

However, this is not without prejudice to the negative aspects of virtual learning. For, if a course is conducted completely online, students may be similarly limited in their ability to share and/or to practice cultural and learned experiences among peers. This could be of course minimised by introducing an active virtual multi-actor setting; nevertheless it is hard not to conclude that an actually convening multi-actor setting might be more productive.

4.6 Kymenlaakso University of Applied Sciences

Kymenlakso UAS offers IB students a course called *'Developing Intercultural Competence'* (2 ECTS) as a part of their first year Basic Studies. Having students complete a mandatory course aiming to improve students' intercultural competence during the first year is well thought. This is because of the fact that students' start to accumulate intercultural and multicultural encounters and experiences[96] from the very beginning of their studies. Thus, it is pleasing to see that the exposure to a multicultural learning environment and its effects has been taken into consideration when planning the curriculum.[97]

The course is conducted fully through contact lessons, i.e. without a distance or online learning aspect. The educational objectives of the course are for the student to be able to

 (i) *'recognise the significance of cultural self-identity, cultural sensitivity and intercultural learning'*;
 (ii) *'acquire intercultural competence'*; and
 (iii) *'demonstrate the acquired competence in team work and working life.'*[98]

The competences students are expected to have by the end of the course are '*international business awareness, communication and co-operation skills, intercultural adaptability'*.[99] However, one might ask whether a course of 2 ECTS (53 hours) is substantive enough to provide students with sufficient competencies for

---

[96] Among their peers and teachers from different nationality.
[97] All extracts available at:
http://soleops.kyamk.fi/opsnet/disp/en/ops_OpetTapTeks/tab/tab/sea?opettap_id=3532320&stack=push (retrieved 27.11.2010)
[98] All extracts Ibid.
[99] Available at:
http://soleops.kyamk.fi/opsnet/disp/en/ops_OpetTapTeks/tab/tab/sea?opettap_id=3532320&stack=push (retrieved 27.11.2010)

intercultural awareness and communication, and tools for the students' further independent self-development, despite the fact that course description focuses greatly on students' self-development and self-knowledge.

One positive aspect of the course is that students have to demonstrate the acquired intercultural competence in 'real-life'. In other words, the skills are tested in real-life circumstances i.e. classes, and as this is also a form of assessment students are able to receive feedback about their intercultural skills in a multi-actor setting. In addition, I find it important that the significance of cultural self-identity is recognized and stressed as the way we see a different culture depends on our awareness of our own cultural identity, knowledge, and perception.

4.7 Lahti University of Applied Sciences (LAMK)

According to LAMK's curriculum LAMK does not offer IB students a specific course for cultural coaching although one of the objectives of the degree programme is to turn students into '*Graduates [who, MP] will easily adapt to work with people from different countries, as they are trained to understand other business cultures*'[100]. The argument - that adaptability to work with people from different countries is a result of understanding other business cultures – is in my opinion not valid. The knowledge of *a business culture* is an insufficient basis for seeking to understand the minds of people from various countries, nor does it enhance one's own intercultural intelligence as such. In addition, even the knowledge of *several business cultures* is insufficient, as it does not promote the development of students' interpersonal skills. Thus students are left to their own devices in this regard and made to cope with those skills they possessed prior to learning about business culture(s).

LAMK promotes the this goal of '*understand other business cultures*' as a part of the students' Professional Studies by introducing students to the *'Elements of Culture'* and by examining *'Cultural effects on business'* as well as providing students *'Area related information'* in a course called *'Basics of*

---

[100]The objectives of the IB programme of LAMK available at:
http://www.lamk.fi/material/ops0910_ltl_ibu.pdf (retrieved 27.11.2010)

Internationalisation'[101](3 ECTS). The learning objective of the course is for the student to be able to *'[…] assess the impact of culture on business.'*[102]

4.8 North Karelia University of Applied Sciences

The North Karelia UAS offers IB students a course called '*Multi-cultural teamplaying* (sic.)' (5 ECTS), which is a part of the students' first year Basic Studies. However, unlike the name suggests, the course has very little to do with actually teaching culture or intercultural awareness as its desired learning outcomes seem to be focused on effective business communication:

(i) '*The student understands and is able to speak and write English that is comprehensible to both native and non-native speakers of the language'*;

(i) '*S/he is aware of the essential cultural factors that affect interpersonal communication and group work*'

(ii) '*S/he is able to adjust his/her speech and communication style, and accommodate his/her behaviour to converge with a multicultural group*'.

Although the '*basics of intercultural communication'* is a part of the course content, it seems almost as if the students are rather provided with 'tips or quick fixes' on how to communicate in multicultural teams rather than equipping them with an understanding of the nature of culture or tools to develop further intercultural knowledge in the future. This argument is backed up by the fact that cultural knowledge *per se* is not mentioned at the course description and therefore the conclusion is justified.[103]

A positive aspect of the course is that it is a part of the Basic Studies and therefore the skills (despite the lack of a profound understanding of culture) may help students to communicate and function better as teams as one of the

---

[101] Other contexts of the course include '*Modes of internationalisation'* and '*Internationalisation process*'. All extracts Ibid.

[102] The full learning objective: '*The student - understands the internationalisation process of a company - is capable of obtaining relevant information on potential market areas - is able to assess the impact of culture on business - understands the ways of corporate internationalization.'* Available at http://www.lamk.fi/material/ops0910_ltl_ibu.pdf (retrieved 27.11.2010)

[103] All extracts available at: http://soleops.pkamk.fi:8080/opsnet/disp/en/ops_KoulOhjSel/tab/tab/sea?koulohj_id=5444459&ryhm tyyp=1&lukuvuosi=&stack=push (retrieved 29.11.2010)

course aims is to understand the '*[p]rinciples of group dynamics and teamwork'*[104]. The suggested readings for the course is '*Chaney, L. & Martin, J. 2010. Intercultural Business Communication. 5th edition. Prentice Hall. ISBN-10: 0132127903'*.[105]

4.9 Tampere University of Applied Sciences (TAMK)

The current TAMK syllabus does not offer IB students a mandatory course focused directly and only on culture and cultural understanding.[106] As from the TAMK's free choice studies, students are able to choose '*International Cultures'* (2 ECTS)[107] or '*Cultures and customs'* (6 ECTS).[108] However, as these two courses are not designed for BBA students - to their differing needs nor are they part of IB curricula as such, they are not considered to be relevant for this comparison.

In addition, a course called '*Managing Multicultural Organizations'*[109] (5 ECTS) used to be included in the IB syllabus.[110] The learning goals of the course were defined as the following:

---

[104] The core content of the course is '*International English in business studies and work. Basics of intercultural communication. Principles of group dynamics and teamwork,*' available at: http://soleops.pkamk.fi:8080/opsnet/disp/en/ops_KoulOhjSel/tab/tab/sea?koulohj_id=5444459&ryhm tyyp=1&lukuvuosi=&stack=push (retrieved 29.11.2010)

[105] Ibid.

[106] TAMK offers a course called '*Orientation for TAMK's Outgoing Exchange Students and Trainees'* (2 ECTS). However, the course is not included in the comparison since the course is not designed for cultural studies *per se* but rather for dealing with practical matters as it aiming at '*[s]etting one's own goals for learning the language and substance, improving cultural knowledge, handling practicalities such as applying for a university abroad, student and housing grants of KELA, insurances, health care, travel arrangements, tickets, visas, working permits, permits and housing. TAMK grants, Learning Agreement, practical training contract, Transcript of Records, exchange/practical training reports, accreditation. Finnish identity as the basis for becoming more international, cross-cultural communication, culture shock and preparing for it, returning home. The students should take part in at least one orientation event organised by the local or national international network'.* More information about the course available at: http://opinto-opas.tamk.fi/ops/degree_programmes.php# (retrieved 2.12.2010)

[107] Designed for '*tekniikka ja liikenne'* according to the course description, available at: http://ops.tamk.fi/ops/opas/ops/eops.php?y=2010&mod=&unit=19067&re[10899]=1#10899 (retrieved 2.12.2010)

[108] According to the course description 4 ECTS of the course concentrates on '*International cuisine and customs*'. Full course description available at: http://ops.tamk.fi/ops/opas/ops/eops.php?y=2010&mod=&unit=23691&re[12930]=1#12930 (retrieved 2.12.2010)

[109] Course id of MMO B-312E-2001. Full course description available in MOODLE: http://moodle.tamk.fi/ (retrieved 29.11.2010)

[110] Being a TAMK student myself I was able to gather the resources used for this the course and therefore, the analysis of the course content is more profound than in other descriptions of cultural coaching in other polytechnics.

(i) *'To understand what are the inner dynamics of culture; culture is not something what we see only but something more what we do not see;*

(ii) *Regional cultural differences and their impact on management;*

(iii) *How to accommodate oneself in a multicultural work environment;* and

(iv) *Understanding individual differences and leading and managing people with diverse cultural background'.*[111]

Because of its nature – understanding culture and using that knowledge for management purposes – the course was not recommended for first year students. From the point of view of management organization studies it could be justified that the course was not part of the basic studies. However, the cultural aspect of the course would most likely have proven to be very useful for first year students engaged in a multicultural learning environment from their first day of studies.

The course consisted of the following themes and parts: *'Culture, multiculturalism, cultural dimensions - Organizational behavior and individual differences - Worldwide differences in management styles - Multicultural negotiations - Multicultural team building - Cultural influences in decision-making and motivation - Cultural synergy - Sensitivity training - Course paper presentation and a test - 5 short essays'.*[112] These themes and parts together provided the students with conceptual knowledge relating to culture as well as practical knowledge of organizational culture (and how it is derived from the national culture of the organization).

The suggested reading materials for the course were:

(i) *'Adler, Nancy J. (2002). International Dimensions of Organizational Behavior. Cincinnati (Ohio): South-Western, cop. (suggested chapters);* and

(ii) *Hofstede, Geert (2001). Culture's consequences: comparing values, behaviors, institutions and organizations across nations. Thousand Oaks (Calif.): Sage, cop (suggested chapters)',*

One of the teaching methods used in the course was to let students learn from their peers. This in turn resulted in the setting up of a multi-actor learning space, which provided a forum for students to learn from others and reflect on

---

[111] Ibid.
[112] Ibid.

their own experiences. In addition, as students participating in the course came from a number of different nationalities, there were times when some opinions caused tension, which in itself served as basis for a truly international learning experience as the focus were on cultural matters.

4.10 Conclusion of comparison and Suggestions for TAMK

4.10.1 Basic Studies

In conclusion, looking at the state of cultural coaching in the IB programme in TAMK in comparison with the other UAS programs, it can be argued that students do not receive the kind of cultural orientation that is necessary for self-development and international awareness from the beginning of their studies (unlike e.g. in Kymeenlakso UAS). This may be due to an underlining assumption that students admitted to the TAMK IB line of studies may (and most likely) have had some previous international experience and are therefore already equipped with intercultural knowledge and awareness that allows them to cope with a multicultural environment. This at least would be a reasonable explanation for not including cultural coaching as mandatory part of the Basic Studies.

However, that implicit assumption does not take into consideration the following matters:

    (i)   Not all the students have international experience nor the capability to use it as a basis for intercultural development without guidance;

    (ii)   Regardless of any previous cultural experience students may have gained, students may nevertheless continue to be exposed to different cultural roles (i.e. a Finn living abroad makes her/him a guest of the country and culture, while a Finn in Finland is exposed to a role of host, however multicultural the environment would be) or to different multicultural virtual teams;

    (iii)   IB students (who are likely to work in international organizations) are not automatically equipped with the ability to develop their own cultural intelligence, while it is my firm conviction that increasing such knowledge and paying explicit attention on their intercultural skills will encourage them to be active in multicultural environments.

Therefore, it is suggested that cultural coaching should be included in the first year Basic Studies curriculum,[113] as it will provide students with useful tools to cope with cultural encounters. In order to promote multiculturalism the course should be open and be promoted to exchange students as well. In addition, a strong sense and good knowledge of cultural matters does not only benefit the student for the sake of self-development and intercultural awareness, but will also be useful and supportive in other topics as well (e.g. marketing studies). However, it should be also noted that cultural teaching should be integrated in other topics as well when relevant and educational.

When comparing the different course descriptions it seemed as if students are taught more about different cultures rather than the ways to understand culture. Even when cultural understanding is dealt with it is usually done in conjunction with another topic (e.g. management). Therefore, I agree with the conclusion of Blasco that '[…] *cultural understanding is seen as a means to an end, rather than an end in itself and as something that can be manipulated to achieve that end'.*[114] Therefore, and in order to counter this trend, I believe it is fully justified to call for the same goals for cultural coaching that all other topics in TAMK share – for the student to gain a deep and profound understanding.

In addition to this recommendation it is also recommended that students would have to undergo another course aimed at cultural coaching before their exchange period or work replacement abroad.[115]

The length and timing of courses offered – e.g. having to complete courses aimed at increased intercultural awareness before an exchange or other foreign placement takes place – also brings forth interesting issues. Firstly, by limiting the length of the courses to be completed before foreign assignments, the likelihood of the implementation of the learnt skills is severely limited.[116] Secondly, reflection on the cultural aspects of a period abroad, and the self-evaluation of learned cultural skills during such times, is left to be completed entirely by students without any possibility to exchange their thoughts in any

---

[113] But not only limited to first year studies.
[114] Mariel Blasco argues in Maribel Blasco & Jan Gustafsson (eds), *Intercultural Alternatives: Critical Perspectives on Intercultural Encounters in Theory and Practice* (Copenhagen Business School Press: Copenhagen 2004) at 21.
[115] Althouh there is a (mandatory) course aimed at BBA students going abroad.
[116] Although it can be assumed that students have the possibility to exercise their cultural abilities daily in a multicultural learning environment.

collaborative forum designed for such purposes. Evaluating the effectiveness of different intercultural skills learnt during 'cultural coaching' courses *after* having completed a period abroad is very important as it is only then that more mature reflection may take place. Furthermore, reflecting on experiences may facilitate and help the students to recognise as well as to learn from potential culture shock as culture shock may be characterized as having its own '*etiology, symptoms, and cure*'[117] as it is triggered '*by the anxiety that results from losing all our familiar signs and symbols of social intercourse'.*[118] Moreover, providing students with assistance to channel their experiences and emotions after the period(s) abroad will benefit students and equip them for the future.

Finally, this study will also recommend that cultural coaching should be viewed as a consistent subject throughout the BBA studies and therefore, should be perceived as a holistic teaching ethos instead of separate courses on culture and/or courses aiming at promoting intercultural awareness.

4.10.2 Learning and Teaching Methods

It is suggested that course should consist of contact lessons rather than virtual learning. This is because of the limitation the hierarchal student - teacher relationship imposed through many virtual learning environments poses on learning. Further, the on-line nature of courses aimed at increased intercultural awareness also raises a question of the limitation it poses on teaching methods in general. As learning methods and preferences vary among students, using a variety of different teaching methods assures

    (i)   enhanced learning experiences; as well as

    (ii)   a greater possibility of accommodating the varying preferences of different students leading to the possibility of greater student satisfaction.

However, should virtual learning be used in a course aimed at cultural coaching, its aims should include encouraging students to function in multi-cultural teams (as in JAMK UAS).

---

[117] Dr. Kalervo Oberg's speech presented to the Women's Club of Rio de Janeiro, Brazil, (August 3, 1954). Available at: http://www.smcm.edu/Academics/internationaled/Pdf/cultureshockarticle.pdf (retrieved 7.10.2010)
[118] Ibid.

Even more, when discussing courses aiming to promote intercultural awareness the courses should not be solely based on conceptual writing. For as much as theoretical knowledge is the bedrock of learning, the practical aspect of learning – a characteristic of studies at TAMK – should not be forgotten. Put differently, although it is recognised that conceptual learning is a necessary aspect of 'cultural coaching' it is my firm conviction that this learning must be enhanced by the use of practical learning exercises.

4.10.3 ECTS and the length of the course

The length of a course does not necessarily reveal much relevant information of a course, but it is nevertheless an indicator of the depth with which the topic of the course is taught (and of how important of a topic that topic is seen). Thus, because of the importance of cultural coaching and how it is a discipline that enhances and broadens students' perspectives in other topics (e.g. marketing) it is suggested that a course aimed at cultural coaching should be 5 ECTS in depth.

5. COURSE STRUCTURE SUGGESTION

The suggestions on the course structure that follow are guidelines that provide a general idea of what cultural studies should include. These suggestions are proposed both from a student perspective as well taking into account ideas and suggestions derived from the study of cultural coaching for IB students as well as the theoretical framework propounded in Part 3 of this thesis. Further, the course structure suggested in the following section relies greatly on a course designed and lectured by Ms. C. S. Taylor, a former lecturer of intercultural awareness at the Hogeschool von Amsterdam.

The suggested exercises are derived from the following idea: *'[...] with businesses operating in global markets, our students need more than just a descriptive exposure to differences in culture. They need practice in acting effectively across different cultural groups in order to develop cultural competency'.*[119] In addition, the goal of the suggested assignments is to increase student awareness through experience, which follows the argument that *'cultural awareness has been found to be most*

---

[119] Wesley H. Jones, 'Over the Wall: Experiences with Multicultural Literacy' 25 *Journal of Marketing Education,* **(**2003) 231-240, at 231.

efficiently learned through direct, experimental exposure to intercultural situations where students are affectively as well as cognitively engaged'.[120]

The teaching methods suggested for the course derive from Blasco's reference to Jones, who states that '*[t]raditionally, cultural awareness in business programs has been taught through lectures, cases, and project writings and supervision, with assessed mostly on private affair between teacher and student'.* In addition the reference to Truillo Sáez[121] is informative, as he argues that: '*such teachings [traditional ways of teaching culture in IB programs, MP] has tended either to emphasize the cognitive and theoretical dimensions of culture or the practical-vocational dimensions aimed at producing particular type of behaviour in intercultural situations'.*[122]

In addition Blasco's findings suggests that '*[g]raduate and undergraduate students alike saw culture either as "vague," "abstract," "too complex," "less scientifically credible than economics or sociology," or "too simplified into boxes and models." This meant that students had trouble using the concept heuristically, yet at the same time they felt they could "get away with putting too many things under the culture umbrella."'*[123] Therefore, in order to counter this trend the course will seek not to promote culture *per se*, but *cultural awareness*, understood as *'the recognition that culture affects perception and that culture influences values, attitudes and behaviour.'*

Thus, it is my suggestion that the TAMK's IB program follow the guidelines described by Jones; to create a course aimed at cultural coaching, which '*[…] provides tools that are appropriate for dealing with differences between cultures, regardless of whether the differences follow countries, ethnic groups, or corporate culture lines'.*[124]

In addition to this recommendation, in my view a mandatory course to be completed *after* a student returns from the *first* foreign assignment required by

---

[120] Argument made by Mariel Blasco referring to the study of Wesley H, Jones. Maribel Blasco, 'Cultural Pragmatists? Student Perspectives on Learning Culture at a Business School', 8 *Academy of Managements Learning & Education* (2009) 174-187, at 177.

[121] Fernando Truillo Sáez, 'Towards Interculturality Through Language Teaching: Argumentative Discource,' available at: http://institucional.us.es/revistas/revistas/cauce/pdf/numeros/25/Trujillo.pdf (retrieved 30.11.2010)

[122] Both extracts from Maribel Blasco, 'Cultural Pragmatists? Student Perspectives on Learning Culture at a Business School', 8 *Academy of Managements Learning & Education* (2009) 174-187, at 177.

[123] Maribel Blasco, 'Cultural Pragmatists? Student Perspectives on Learning Culture at a Business School', 8 *Academy of Managements Learning & Education* (2009) 174-187, at 179.

[124] Wesley H. Jones, 'Over the Wall: Experiences with Multicultural Literacy' 25 *Journal of Marketing Education,* **(**2003) 231-240, at 236.

TAMK (exchange or work replacement) is necessary. For while it is important to be well prepared prior to a period abroad, it is also crucial to have to reflect on the expectations, experiences, cultural encounters and skills learned *after* returning back to TAMK. However, the course suggestion that follows concentrates only on the course promoting intercultural awareness and skills *prior to* the foreign assignment.

My suggestion is that the course should contain both theoretical and practical approaches to culture starting with the task of *defining* culture and understanding how the definition chosen affect the way we see *others* and how it also reflects on *ourselves*. Secondly, a closer look at *what* culture consists of is introduced followed by the third part, which consists of presentations of some more traditional theories of culture. The fourth part of the course suggestion concentrates on the concept of *cultural intelligence* together with the introduction of some practical exercises aimed at the *development* of cultural intelligence. Finally, the course structure introduces the concept of *culture shock* - whether it can be prevented and discussing its consequences.

I would like to note that some parts of the suggested course structure take more time to teach and have more components than others. Therefore, it is not my suggestion that an equal amount of time be spent with each category. However, it is my suggestion that each part is treated with equal weight as the parts form a complete structure of the course. In addition, *intercultural communication* is not seen as a separate part of the course but is integrated within the teaching and learning processes of all the sections, which can be demonstrated concretely to students by a game introduced in Appendix 1.

5.1 Course Part 1: The concept of Culture

The concept of culture is to be found in the core of cultural studies as was already described above (see Part 3.3). Therefore, students should be exposed to different concepts of culture, such as:

(iii)   *'Software of the mind'* and *'mental programming';*[125]

(iv)   *'[…] culture is considered as something which is comprised of norms and values and governs human behavior to a particular direction, which is*

---

[125] Both extracts from Hofstede's definiton of culture, '*Cultures and Organizations: Software of the Mind. Intercultural Cooperation and its Importance for Survival',* (Harper Collins Business, London, 1994) at 4.

learned, does not change easily, which is characteristic of a particular group
and which is transmitted over time from one generation to the other';[126]

After discussing various definitions, students should be able to express which of them they find most convincing. By so doing students would be able to reflect on the argument which holds that the way the culture is defined dictates the way the world and others are seen (as the definition dictates the inclusion of the matters that are perceived to be *culture* and the matters that are excluded from the perception of culture).

Written assignment can be completed individually or in groups, as the idea is to exchange the written assignments with others and comment on them in writing. Getting feedback and the ability to give feedback will demonstrate to the students the possibility of a plurality of definitions of culture and how they all differ.

In addition, students should be encouraged to think about the way they perceive their own culture. In other words, can one's own culture be seen as static, or are the characteristics of one's culture always in relation to the culture that is compared and/or reflected on. For example: are the characteristics in which Finnish culture is described the same when compared to Swedish culture than when comparing to Japanese culture? To put it differently, are there relevant non-variable characteristics regardless of what is compared? Does the 'counter culture' determine the way one's own 'cultural identity'[127] is seen?

By the end of this section, student should be aware and understand the following concept: *culture*.

5.2 Course Part 2: What culture consists of

After the definitions of culture have been discussed students should have formed their *own idea* about what they understand as culture. But as culture is

---

[126] Shaidul Kazi, *Managerial Decision-Making Behavior and Impact of Culture - Experience from three Countries: India, Bangladesh and Finland, (*Tampereen Yliopistopaino Oy – Juvenes Print, 2009) at 97. Available also at: http://acta.uta.fi/pdf/978-951-44-7933-5.pdf (retrieved 29.11.2010)
[127] *'Three distinct elements of cultural identity are defined: the conceptual, symbolic, and demonstrative,'* A quote from Frank H. Aarebrot and Derek W. Urwin in 'The Politics of Cultural Dissent: Religion, Language, and Demonstrative Effects in Norway,' at 75. Available at: http://www.tidsskrift.dk/visning.jsp?markup=&print=no&id=95323 (retrieved 29.11.2010)

not the *sole* factor that '[…] *governs human behavior to a particular direction*'[128] it is important to introduce some of the other factors affecting behaviour as well. Therefore an introduction to the triangle originating from Hofstede's model is recommended. The intention of this part is to clarify to students what culture *is* and what culture *isn't* – in other words, where does personality end and culture pick up – and how separate these two concepts are.

Fig. 1: Levels of mental programming
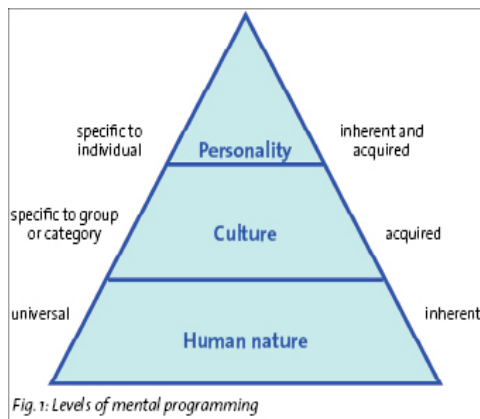
(Figure representing three levels of uniqueness in human mental programming)[129]

Assuming that the conclusion that culture is a *learned and experienced* aspect of society has been reached, students should then be engaged in a discussion on the ways by which culture is transferred – together with the introduction of different levels of culture and discussion on *sub-cultures*[130].

In addition, students should be able to identify and assess different levels of culture and factors that shape culture. For at this point students should be able to use their newly acquired analytical skills rather than by identifying the factors shaping culture broadly by stating e.g. *'everything surrounding individual(s)'* as *'[…] the 'culture' of a group of people is the consensual characterization of the group's attitudes, values, beliefs, opinions, behaviors and norms that is constructed through a reciprocal process of top- down and bottom-up*

---

[128] Taken from a definition of culture introduced by Mr. Kazi. The definition: *'[…] culture is considered as something which is comprised of norms and values and governs human behavior to a particular direction, which is learned, does not change easily, which is characteristic of a particular group and which is transmitted over time from one generation to the other'* Shaidul Kazi, '*Managerial Decision-Making Behavior and Impact of Culture - Experience from three Countries: India, Bangladesh and Finland'*, (Tampereen Yliopistopaino Oy – Juvenes Print, 2009) at 97. Available also at: http://acta.uta.fi/pdf/978-951-44-7933-5.pdf (retrieved 29.11.2010)
[129] Original model from Geert Hofstede. Modified model (the one presented), available at: http://www.tuer-tor-report.com/index.php/news/240/325/Interculturally-competent (retrieved 29.11.2010)
[130] The definition of subculture by Oxford English Dictionary is '*a cultural group within a larger culture, often having beliefs or interests at variance with those of the larger culture'*.

influence.[131] If needed, encouragement towards discussions on the matters that shape culture could be introduced by using a traditional topic for debate such as the *nature vs. nurture* issue, or as suggested by Plomin and Asbury *'[t]he appropriate conjunction between the words nature and nurture is not versus but and. […] [R]esearch also provides the best available evidence for the importance of environmental influence and important clues about how the environment works'.[132]*

The second section of this part of the course deals with *stereotypes*.[133] The students should be able to understand *why* stereotypes exist[134] and that there are logical explanations to stereotypes. For example, they have been argued to originate from some sort of a *survival instinct* and further stereotypes have been *'associated with general regions in the brain involved in memory and goal-planning'*.[135] However, students should be able to recognize that endorsing stereotypes may result in *cultural relativism* and or *discrimination.*

By the end of this section, student should be aware of and understand the following concepts: *sub-culture and different levels of culture, stereotype, prejudice, cultural relativism, discrimination, and identity.*

5.3 Course Part 3: Traditional theories (and how to read them) and Criticism of the theories

Having been introduced to the concept of culture as well as the different ways to think of what culture may consist of, students should then be introduced to some basic writings on the theories of culture such as *'cultural dimensions'* by Hofstede and Trompenaars' *'seven dimensions'* as elaborated by Marie-Joëlle Browaeys and Roger Price.[136] The chapters from '*Understanding Cross-cultural management'* are recommended readings for students because the chapters

---

[131] David Matsumoto, **'**The Discrepancy between Consensual-Level Culture and Individual-Level Culture', 9 *Culture Psychology (*2003) 89-95 at 90.

[132] Robert Plomin and Kathryn Asbury, 'Nature and Nurture: Genetic and Environmental Influences on Behavior' 600 *The ANNALS of the American Academy of Political and Social Science* (2005) 86-98 at 86.

[133] The definition of stereotype by Oxford English Dictionary is '*a widely held but fixed and oversimplified image or idea of a particular type of person or thing'.*

[134] David Amodio, an assistant professor of psychology at New York University argues '*[s]tereotypes are seen as a necessary mechanism for making sense of information'* in Pam Belluck, 'Yes, Looks Do Matter' *New York Times* (April 24, 2009), available at: http://www.nytimes.com/2009/04/26/fashion/26looks.html?pagewanted=all (retrieved 2.12.2010)

[135] Pam Belluck, 'Yes, Looks Do Matter' *New York Times* (April 24, 2009), available at: http://www.nytimes.com/2009/04/26/fashion/26looks.html?pagewanted=all (retrieved 2.12.2010)

[136] Marie-Joëlle Browaeys and Roger Price, '*Understanding Cross-cultureal Management'* (Prentice Hall, Harlow, 2008).

provide the reader with a critical view of the dimensions[137] combined with management aspect as well. [138] In addition, it is important that students understand how to read and analyse these theories.

The ability to use the theories (e.g. of Hofstede and Trompenaars) provides students with useful knowledge and valuable insight for other topics as well. In addition, the introduction to traditional scholars and to their critics expose students to the idea that culture is not something to be perceived as *static* nor are the characteristics of a culture easy to categorize. Rather, culture has explicit, implicit and dynamic dimension.

By the end of this section, student should be aware of and understand the following concepts: *rank, score, individualism, collectivism, power distance, masculine, feminine, uncertainty avoidance, short-term orientation, long-term orientation*. In addition, student should understand the following concepts: *universal, particular, achievement,* and *ascription, specific, diffuse,* and *affective.*

5.4 Course Part 4: Cultural Intelligence

As at this point students ought to be aware of the power of culture as *'[…] it can affect how even a lowly insect is perceived. So it should come as no surprise that the human actions, gestures, and speech patterns a person encounters in a foreign business setting are subject to an even wider range of interpretations, including ones that make misunderstandings likely and cooperation impossible'.[139]* Therefore, once the course has advanced to its fourth part, it is suggested that they be introduced to the concept of cultural intelligence understood as the apparent effortlessness by which one can '*understand (an action, mood, or way of behaving) as having a particular meaning or significance*'[140] in a familiar cultural setting - and reacting in accordance with that understanding.

As students are aware of sub-cultures (learned in the second part) a different – organizational – perspective should be introduced to the usage of CQ. This is

---

[137] The cultural dimensions by Hofstede (*individualism, collectivism, power distance, masculine, feminine, uncertainty avoidance, short-term orientation, long-term orientation*) and by Trompenaars (*universal, particular, achievement, ascription, specific, diffuse, affective*).
[138] Brendan McSweeney, '**H**ofstede's Model of National Cultural Differences and their Consequences: A Triumph of Faith - a Failure of Analysis' 55 *Human Relations* (2002) 89-118.
[139] P. Christopher Early and Elaine Mosakowski, 'Cultural Intelligence' Harward Business Review (October 2004) 139-146 at 139.
[140] Oxford English Dictionary description for the word *interpret*.

particularly pertinent as CQ comes in handy as every organization has its own organization culture.[141]

---

[141] Organizational culture defined by Gareth Morgan: '*[t]he set of the set of beliefs, values, and norms, together with symbols like dramatized events and personalities, that represents the unique character of an organization, and provides the context for action in it and by it." Beliefs and values are words that will pop up frequently in other definitions, as well. Norms might be described as traditions, structure of authority, or routines*'. Available at: http://www.organizationalculture101.com/definition-of-organizational-culture.html (retrieved 2.12.2010)

Diagnosing Your Cultural Intelligence

These statements reflect different facets of cultural intelligence. For each set, add up your scores and divide by four to produce an average. Our work with large groups of managers shows that for purposes of your own development, it is most useful to think about your three scores in comparison to one another. Generally, an average of less than 3 would indicate an area calling for improvement, while an average of greater than 4.5 reflects a true CQ strength.

Rate the extent to which you agree with each statement, using the scale:
1 = strongly disagree, 2 = disagree, 3 = neutral, 4 = agree, 5 = strongly agree.

_____ Before I interact with people from a new culture, I ask myself what I hope to achieve.

_____ If I encounter something unexpected while working in a new culture, I use this experience to figure out new ways to approach *other* cultures in the future.

_____ I plan how I'm going to relate to people from a different culture before I meet them.

+ _____ When I come into a new cultural situation, I can immediately sense whether something is going well or something is wrong.

Total _____ ÷ 4 = [ ] **Cognitive CQ**

_____ It's easy for me to change my body language (for example, eye contact or posture) to suit people from a different culture.

_____ I can alter my expression when a cultural encounter requires it.

_____ I modify my speech style (for example, accent or tone) to suit people from a different culture.

+ _____ I easily change the way I act when a cross-cultural encounter seems to require it.

Total _____ ÷ 4 = [ ] **Physical CQ**

_____ I have confidence that I can deal well with people from a different culture.

_____ I am certain that I can befriend people whose cultural backgrounds are different from mine.

_____ I can adapt to the lifestyle of a different culture with relative ease.

+ _____ I am confident that I can deal with a cultural situation that's unfamiliar.

Total _____ ÷ 4 = [ ] **Emotional/ motivational CQ**

(Cultural Intelligence test in the original format presented in the *Harvard Business Review*[142])

---

[142] P. Christopher Early and Elaine Mosakowski, 'Cultural Intelligence' *Harward Business Review* (October 2004) 139-146, at 143.

5.4.1 Cultural Intelligence test and analysis (exercise)

The learning strategy for improving cultural intelligence is described as a six-stage model[143], on which the exercises introduced in the next chapter are based. These stages are:

  (i)   An examination of the strengths and weaknesses of one's CQ;
  (ii)   Identifying the weaknesses and selecting appropriate training activities;
  (iii) Executing the training activities;
  (iv)   Organizing CQ resources for the training activity (assessment of time available and the workload);
  (v)   Entering to a cultural setting that needs to be mastered;
  (vi)   Re-evaluation of newly developed skills and further development.

As a part of the effort to try to increase the students' intercultural awareness they will be asked to perform an evaluation on their cultural intelligence in the beginning of the course. This test will act as the starting point for the development of their intercultural awareness. Regarding the results of the CQ test students are expected to analyse them, returning the CQ test together with an analysis of the scores to the teacher, who will approve, disapprove, and/or grade the analysis. An example of this kind of an analysis can be found in Appendix 2.

The analysis of the result is important – not only because students are expected to be able to analyse the topics to a certain extent – but also because the exercise creates awareness. In addition, the CQ analysis provides the teacher valuable information about the students' motivation and their capabilities; enhancing their own previous experiences, learning processes, needs for improvement and learning outcomes. In addition, the assignment gives the teacher inside information on which CQ parts the students wish and require improvement (i.e. the students *needs* for improvement), thus helping the teacher to 'tutor' students in their desired improvement areas.

In addition, students are expected to complete (at least) one practical exercise to improve their CQ skills – most importantly in the area in which the student

---

[143] The model presented in P. Christopher Early and Elaine Mosakowski, 'Cultural Intelligence' *Harvard Business Review* (October 2004) 139-146, at 146.

scored lowest points. This should include designing the practical exercise[144] as a group[145] (e.g. the students whose emotional/motivational CQ score was the best would come up with assignment for those students whose emotional/motivational CQ was low). Here is an example of an assignment[146] intended for improving Physical CQ:

(i)   The practical exercise: *'Watch two television shows from two different cultures (for example, a Dutch program and an American program). The shows should be similar formats, for example both talk shows or sitcoms or dramas. For the first half of the show, turn the sound off. Describe and analyze the non-verbal communication. This includes gestures, eye contact, physical contact, clothing styles, and greetings. For the second half of the show, turn the sound on. Describe and analyze the verbal communication. This includes words, tone, volume, speed of talking, and how quickly conversation alternates between one person and the other.'*

(ii) The reflection should be submitted in writing as an individual assignment: *'Describe the shows you watched, including title, type, and content. Describe your observations of both the non-verbal and verbal aspects of the television shows. What did you learn from this experience? How did this assignment improve your physical intelligence?'*

Designing the assignments ensures that not only the students who complete the task but also those who have designed the task gain a profound understanding of the aspects of CQ and the ways in which to develop these skills. Thus, one may suggest, that through these exercises (analysis and practical exercise(s)) students are empowered with methods of developing cultural awareness and methods of further self-development that they may continue to implement in many future settings after their studies in TAMK.

5.4.2 Cultural Intelligence Evaluation

Students are to complete the same CQ test at the end of the course. The test is a clear indicator for students of the development of their CQ as well as a good way to point them to areas of further improvement. The students are expected

---

[144] The tasks designed by the students should be specific, measurable, attainable, realistic, timely, and inspirational and approved by the teacher.
[145] Team exercise provides the teacher an opportunity to evaluate the students ability to function in multicultural group.
[146] These assignments were designed by the students participating in the HES course *'Intercultural Awareness'* in the Spring of 2010.

to write an analysis of their improved CQ and what concrete measures they did to achieve it.

By the end of this section, student should be aware and understand the following concepts: *cultural intelligence, cognitive, emotional, physical, reflection cycle*

5.5 Course Part 5: Culture Shock

Preparing students to current and future cultural encounters is a crucial. Most likely – especially thinking of foreign IB degree students – some of the students have already experienced culture shock whether they are aware of it or not as the timing of the culture shock varies. As Elizabeth Marx states *'[…] the timing of culture shock will depend on the 'foreignness' of the culture (how different it is to your own culture), the social context (whether you have support through an expatriate network or through host-country nationals) and the personality of international manager involved.'*[147]

Thus, including the concept of culture shock is relevant as it will well help students gain an understanding and further insight on why the might feel in a certain way when functioning in a new cultural environment.

The degree of a culture shock that one experiences depends on how different the *new culture* is from one's own culture. However, culture shock should be viewed in a positive light, as although the symptoms may be perceived as *unpleasant* or *negative* it has been argued by Marx that *'[a] study of Canadian expatriates in Africa showed that those who experienced culture shock were ultimately the most effective (Hawes and Kealy, 1981). […] In contrast, expatriates who were not affected by culture shock and generalized there own views to the other culture did not adapt very well'.*[148]

By the end of this section, student should be aware of and understand the following concepts: *adaptation, acculturation, honeymoon stage, culture shock, stable state.*

---

[147] Elisabeth Marx, *Breaking Through Culture Shock: What do you need to succeed in international business* (Nicholas Brealey Publishing, London, 2001) at 10.
[148] Elisabeth Marx, *Breaking Through Culture Shock: What do you need to succeed in international business* (Nicholas Brealey Publishing, London, 2001) at 6.

6. CONCLUSION

After comparing different polytechnics offering courses aimed at cultural coaching it is clear that these courses are not seen as relevant enough to be included as a part of the basic studies. Cultural coaching seems to be perceived as a *separate* item rather than a subject to be consistently studied and practised throughout the studies; this being so even in the face of polytechnics recognizing the importance of *internationalization*. In addition, according to the course descriptions studied, I found that only few polytechnics offered courses for cultural coaching, and even those that did were more concentrated on teaching theoretical aspects of culture, than on the practical aspect of the developing those skills.

Generally speaking, TAMK offers quite a few courses that take culture into consideration or which at least include it partially within the course. However, there seems to be a lack of courses based on the BBA students' specific needs as they are exposed to different cultural situations and encounters from the beginning of their studies through their peers and foreign students. Therefore, it is my contention that TAMK's IB programme has a real chance of distinguishing and differentiate itself from other polytechnics with BBA studies by offering a superior cultural coaching program resulting in culturally *ready* and *prepared* students for international encounters.

Lastly, the course structure proposed in this final thesis contains relevant features for the future development of cultural coaching in TAMK. Further, it offers a student perspective based on cultural experiences and theoretical knowledge. Practical exercises are included in the proposed course structure where possible as a practical learning experience is one of the characteristics the make TAMK stand out from other institutions of higher education. In addition, the aim of the suggested course proposal is to make students *aware* of - and thus *empower* them with -valuable cultural knowledge for the future.

APPENDIX 1

Barnga - A game about inter-cultural awareness[149]

(Description by Andrea MacGregor)

'Time Requirement: 60-80 minutes

Outcomes:

- Realization that different cultures perceive things differently, and/or play by different rules.
- Students must understand and reconcile these differences if they want to function effectively in a cross-cultural group.

Introduction: In Barnga, participants experience the shock of realizing that despite many similarities, people from differing cultures perceive things differently or play by different rules. Players learn that they must understand and reconcile these differences if they want to function effectively in a cross-cultural group.

Overview: Participants play a simple card game in small groups, where conflicts begin to occur as participants move from group to group. This simulates real cross-cultural encounters, where people initially believe they share the same understanding of the basic rules. In discovering that the rules are different, players undergo a mini culture shock similar to actual experience when entering a different culture. They then must struggle to understand and reconcile these differences to play the game effectively in their "cross-cultural" groups. Difficulties are magnified by the fact that players may not speak to each other but can communicate only through gestures or pictures. Participants are not forewarned that each is playing by different rules; in struggling to understand why other players don't seem to be playing correctly, they gain insight into the dynamics of cross-cultural encounters

Set-up: Set up (approximately) 6 tables (about 4 people per table), depending on the number of people participating. On each table there should be a copy of the rules for that table per player plus a deck of cards (use only A-10, no face cards). To start, let the' participants play a few rounds with the rules and with talking allowed. Next, EVERYTHING is removed from the playing tables. Play continues with everyone at his own table. From now, talking is prohibited. Winners will receive one popsicle stick (see below for how to win).

---

[149] Available at: http://plato.acadiau.ca/courses/educ/reid/games/Game_descriptions/Barnga1.htm
(retrieved 2.12.2010)

After allowing a few rounds without talking at the home table, participants must switch tables—the person who won the most tricks moves clockwise to the next table, the person who loses the most tricks moves counter-clockwise to the next table. What the players do not know is that each table has learned a different set of rules (see below).

The rules: Depending on the number of players, rule sheets can be altered or discarded for the number of tables being used. Some samples of rules are as follows:

- Table 1: Ace high, no trump
- Table 2: Ace low, diamonds trump
- Table 3: Ace low, clubs trump
- Table 4: Ace high, hearts trump
- Table 5: Ace high, spades trump
- Table 6: Ace low, no trump
-
- In all cases, other cards will be worth face value—10 high, 2 low.

Each table shares the following rules:
- Players are dealt 5 cards each
- Whoever wins the most tricks will move clockwise to the next table
- Whoever loses the most tricks will move counter clockwise to the next table
- Everyone else stays at the same table
- Ties are resolved by paper rock scissors
- Each round will be about 5 minutes long (longer if time allows) and each round will consist any number of games that the time allows.
- After the initial round, players will not be allowed to see the rules or speak to each other. Gestures and pictures are allowed, but players are not allowed to use words.
- The game "winner" will be the person who has won the most tricks in total. (Of course, once game play starts, winning will likely take a back seat to trying to figure out what everyone else is doing, as they are playing by different rules.)
- Players can keep track of scores with popsicle sticks (one stick per trick won).

- The dealer can be anyone at the table, the person who plays first will be to the right of the dealer.
- The first player for each trick may play ANY suit. All other players must follow suit (play a card of the same suit). For each round, each player plays one card.
- If a player does not have that suit, a card of any suit must be played. The trick is won by the person with the HIGHEST card of the ORIGINAL suit (players will begin to become confused when some players believe their card is trump, and others disagree or contradict this).

Debriefing: After playing a number of rounds—either use a set time limit, or allow the number of rotations according to the number of tables in play (6 rounds for 6 tables). Students should be aware that they were playing by different rules, and the following questions should be discussed. Students can stay in the last group they were in, or return to their home groups at the teacher's discretion.

Questions:
- If you could describe the game in one word, what would it be?
- What did you expect at the beginning of the game?
- When did you realize that something was wrong?
- How did you deal with it?
- How did not being able to speak contribute to what you were feeling?'

APPENDIX 2

'This section of the diagnosis clearly gave me the lowest score of the three (3,25/5). What particularly surprised me was that I scored my ability to befriend people whose cultural backgrounds are different from mine as low as 3. For while, I do still stand behind this assessment, what I wished to convey here is what I still perceive as a difficulty in befriending people from different cultural backgrounds. This difficulty being, that while it is easy to make acquaintances, it may prove to be difficult, or at least it may take a longer time, to forge deep and true friendships with individuals who come from a completely different background (individualistic vs. collective society; religious views; etc.). Yet in this I hope to be proved wrong, and that my fears will be shown to be unfounded.

Yet, I do not wish that this be read as something I am apprehensive towards, but rather it is a reflection of my own personal strengths and weaknesses. These may or may not arise from my relative lack of experience in befriending people from various different cultural backgrounds ([…] being a rather secluded country).

Still, it is my opinion that people who regardless of their different cultural backgrounds find themselves in similar, or comparable, life and/or professional situations find it nonetheless easier to be friends. These may be true friendships or so-called 'emergency friendships'. By true friendships I mean, long-lasting profound relationships. And my 'emergency friendships' mean friendships, which arise out of necessity as well as from a common feeling of solidarity due to the similar life situation, which is completely independent from the different backgrounds each party to the relationship may come from. Yet, it is my experience that these kind of 'emergency friendships' usually turn out to be invaluable, to the extent that one would not want to change them for anything in the world, and may in fact turn out to be more important for that specific period of time than any other long term relationships that may have existed before.'[150]

---

[150] A part of analysis of CQ inventory by a HvA student, submitted to the course *'Intercultural Awareness' in Spring 2010.*

Bibliography

Books

Geert Hofstede, *Cultures and Organizations: Software of the Mind. Intercultural Cooperation and its Importance for Survival* (HarperCollinsBusiness, London, 1994)

Marie-Joëlle Browaeys and Roger Price, *Understanding Cross-cultural Management* (Prentice Hall, Harlow, 2008)

Michael A. Moodian (ed.), *Contemporary Leadership and Intercultural competence: Exploring the Cross-Cultural Dynamics Within Organizations* (Thousand Oaks, California: SAGE publications 2009)

Brooks Peterson, *Cultural Intelligence – A Guide to Working with People from Other Cultures* (Intercultural Press, USA, 2004)

Maribel Blasco & Jan Gustafsson (eds), *Intercultural Alternatives: Critical Perspectives on Intercultural Encounters in Theory and Practice* (Copenhagen Business School Press: Copenhagen 2004)

Elixabeth Marx, *Breaking Through Culture Shock: What You Need to Succeed in International Business,* (Nicholas Brealy Publishing, London, 2001)

Elizabeth Marx, *The International Manager (*NB Selection: London, 1996)

Shaidul Kazi, *Managerial Decision-Making Behavior and Impact of Culture - Experience from three Countries: India, Bangladesh and Finland, (*Tampereen Yliopistopaino Oy – Juvenes Print, 2009) at 18. Available also at: http://acta.uta.fi/pdf/978-951-44-7933-5.pdf (retrieved 29.11.2010)

Peter Salovey, Marc a. Brackett, John D. Mayer (eds), *Emotional Intelligence: key readings on the Mayer and Salovey Model* (Dude Publishing, New York, 2007)

Thomas L. Friedman, *The World is Flat: A Brief History of the Twenty-first Century,* (Picador / Farrar, New York, 2006)

Oxford English Dictionary

Journal Articles

Maribel Blasco, 'Cultural Pragmatists? Student Perspectives on Learning Culture at a Business School', 8 *Academy of Managements Learning & Education* (2009) 174-187

Wesley H. Jones, 'Over the Wall: Experiences with Multicultural Literacy', 25 *Journal of Marketing Education,* (2003) 231-240

Fernando Truillo Sáez, 'Towards Interculturality Through Language Teaching: Argumentative Discource',------- available at: http://institucional.us.es/ (retrieved 29.11.2010)

David Matsumoto, **'**The Discrepancy between Consensual-Level Culture and Individual-Level Culture', 9 *Culture Psychology (*2003) 89-95

Robert Plomin and Kathryn Asbury, 'Nature and Nurture: Genetic and Environmental Influences on Behavior' 600 *The ANNALS of the American Academy of Political and Social Science* (2005) 86-98

Brendan McSweeney, **'**Hofstede's Model of National Cultural Differences and their Consequences: A Triumph of Faith - a Failure of Analysis' 55 *Human Relations* (2002) 89-118

P. Christopher Early and Elaine Mosakowski, 'Cultural Intelligence' *Harward Business Review* (October 2004) 139-146

Amanda Howerton and Karen van Gundy, 'Sex Differences in Coping-Styles and Implications for Depressed Mood', 16 *International Journal of Stress Management* (2009) 333-350

Websites

David J. Skyrme, *'Distance Working - The Corporate Perspective'* in European Distance Working Conference, Robinson College, Cambridge (April 1993), available at: http://www.skyrme.com/pubs/fwp0493.htm (retrieved 29.11.2010)

Kalervo Oberg speech presented to the Women's Club of Rio de Janeiro, Brazil, (August 3, 1954) available at: http://www.smcm.edu/ (retrieved 7.10.2010)

Frank H. Aarebrot and Derek W. Urwin in '*The Politics of Cultural Dissent: Religion, Language, and Demonstrative Effects in Norway*', available at: http://www.tidsskrift.dk/visning.jsp?markup=&print=no&id=95323 (retrieved 29.11.2010)

Margaret Myers, **'***Qualitative Research and the Generalizability Question: Standing Firm with Proteus,'* available at http://www.nova.edu/ssss/QR/QR4-3/myers.html (retrieved 1.12.2010)

Miscellaneous

TAMK, Bachelor's degree International Business, available at: http://www.tamk.fi/cms/tamken.nsf/$all/8B648B60715D5E44C22575920030C9A6 (retrieved 6.10.2010)

TAMK, Moodle - virtual learning environment, available at: http://moodle.tamk.fi/ (retrieved 29.11.2010)

TAMK, course description of *'Intercultural Communication'*, available at: http://opinto-opas.tamk.fi/ops/degree_programmes.php# (retrieved 29.11.2010)

Finnish National Board of Education, available at: https://www.admissions.fi/vierashaku/prod_index.html (retrieved 21.11.2010)

European Comission website of Education & Training, available at:
http://ec.europa.eu/education/lifelong-learning-policy/doc48_en.htm
(retrieved 27.11.10)

Arcadia, International Business Programme, available at:
http://www.arcada.fi/en/education/bachelors-degrees/international-business (retrieved 21.11.2010)

Arcadia, Business Administration Curriculum, available at:
http://studieguide.arcada.fi/en/curriculumsandcourses/curriculums/40/301000/272 (retrieved 21.11.2010)

Arcadia, course description of '*Intercultural Business Communication'*, available at:
http://studieguide.arcada.fi/en/curriculumsandcourses/coursedescription/301000/40/FE-2-059/2 (retrieved 21.11.2010)

Arcadia, course description of *'Intercultural Business'*, available at:
http://studieguide.arcada.fi/en/curriculumsandcourses/coursedescription/301000/40/FE-2-039/0 (retrieved 21.11.2010)

Haaga-Helia course description of *'Project Management in Multicultural Environment'*, available at: http://www.haaga-helia.fi/fi/courses/lf/too8lf001.html (retrieved 25.11.2010)

Haaga-Helia on Internationalization, available at: http://www.haaga-helia.fi/international (retrieved 25.11.2010)

HAMK, Bachelor's degree International Business and course description of *'Cross Cultural Communication'*, available at:
http://portal.hamk.fi/portal/page/portal/HAMK/koulutus/International_DP1/IB_part_time (retrieved 21.11.2010)

JAMK, course description of *'Cross-Cultural Management'*, available at:
https://webas.intra.jypoly.fi/pls/asio/asio_ectskuv1.kurssin_ks?ktun=HIBG4500&knro=&noclose=%20&lan=e (retrieved 25.11.2010)

Kajaani UAS, Bachelor's degree International Business and course description *'Intercultural Communication'*, available at:
http://www.kajak.fi/in_english/Interested_in_Studying/Studies_Taught_in_English/Degree_Programme_in_International_Business.iw3 (retrieved 25.11.2010)

Kymenlaakso UAS, Bachelor's degree International Business and course description *'Developing Intercultural Competence'*, available at:
http://soleops.kyamk.fi/opsnet/disp/en/welcome/nop?kieli=1&menuid=0 (retrieved 25.11.2010)

Lahti UAS, Bachelor's degree International Business and course description *'Basics of Internationalisation'*, available at:
http://www.lamk.fi/english/business/studies/undergraduate/ (retrieved 25.11.2010)

North Karelia UAS, Bachelor's degree International Business and course description *'Multi-cultural teamplaying',* available at: http://www.ncp.fi/eng/index.php?option=com_content&view=article&id=88 &Itemid=111 (retrieved 25.11.2010)

Geert Hofstede website, available at: http://www.geert-hofstede.com/geert_hofstede_resources.shtml (retrieved 02.12.2010)

Andrea MacGregor, Barnga - A game about inter-cultural awareness, available at: http://plato.acadiau.ca/courses/educ/reid/games/Game_descriptions/Barnga1.htm (retrieved 2.12.2010)

Gareth Morgan, Organizational Culture, available at: http://www.organizationalculture101.com/definition-of-organizational-culture.html (retrieved 2.12.2010)

Qualitative research, available at: http://www.fhi.org/nr/rdonlyres/etl7vogszehu5s4stpzb3tyqlpp7rojv4waq37elpbyei3tgmc4ty6dunbccfzxtaj2rvbaubzmz4f/overview1.pdf (retrieved 1.12.2010)