

Chapter II

Literature Review

This research is a qualitative case study with various nationalities of Western staff; Eastern staff; and administrator. The major objective is to design KM tools and techniques as solutions for solving the key problems of the EP, a cross-cultural case study of Montfort College, Secondary Section, where there are various of problems in the different contexts. Thus, this chapter is a further exploration of current and relevant literature and theories in terms of the objectives of a case study's perspective.

This chapter is divided into five parts. *The first part* provides a general overview of diverse workforce management, focusing on the differences among people that affect their interactions and relationships in terms of different nationalities, diverse cultures, and various backgrounds (Bell, 2007). *The second part* focuses on cross-cultural theory in terms of individualism vs. collectivism, which studies of individualist: Western countries and collectivist: Eastern countries in terms of values, societal norms; family, schools and education; behavior; work situation; management methods; and politics and ideas (Hofstede, 2001). This theory is utilized for the study of managing cross-cultural workforce relationships with Western and Eastern staff. *The third part* emphasizes the Fifth discipline Fieldbook (Senge *et al.*, 1994) as the explored knowledge for building shared vision in terms of co-creating type. This knowledge is used for answering the research questions and developing the EP based on the results in chapter 5. In addition, building shared vision is selected for validation as a conformation the research questions and the most significant results, which is based on problems and suggestions from Western staff, Eastern staff, and administrators. *The fourth part* stresses the study of Knowledge Management (KM) tools and techniques in terms of four types of *ba* (Nonaka *et al.*, 2000) for a cross-cultural environment. Importantly, the utilized CommonKADS methodology is

presented in the OM-1, OM-5, and OTAM-1 worksheet (Schreiber *et al.*, 2000). *The fifth part* focuses on a case study (Creswell, 1998), which is utilized in this research for in-depth investigation a case study.

Therefore, the literature reviews and theories in these four parts are guidelines to design a research methodology as the right direction of investigation.

Culture is the key to people's way of living, the sum of their learned behavioral patterns, attitudes and material things by Hall, 1959 (Rogers, Hart & Mike, 2002). Culture is shared learned behavior that transmitted from one generation to another for purposes of promoting individual and social survival, adaptation, and growth and development (Samovar & Porte, 2004). Based on Hofstede (2001), culture is the collective programming of the mind, which distinguishes the members of a human group from those of another group in terms of individualism versus collectivism.

As organizations are becoming global neighbors, so the management practices due to cultural exchange are becoming global aware adding value into their sustainable communities (Kanungo, 2006).

Recognizing the problems of the English Program management based on Western staff and Eastern staff depends on recognizing the various issues involved in the impact of a diverse workforce management on Thai administrators. The major problems are personnel management details, such as clarification of job description, duties and responsibilities of the staff; and discrimination complaints of the EP staff due to three different rates of salary for different nationalities. These create a communication gap and misunderstandings occurs causing relationship problems in the EP's workplace, which are the key problems investigated in this study.

Cross-cultural workforce management is an increasingly important factor that influences the international multinational organizations, especially in English Program schools (EPs) in Chiang Mai. The managing of a cross-cultural in the English Program (EP) is associated with successful continuous quality improvement of the organization. The contributions of EP staff are communication, understanding, respect and value. All these are an institution's most important assets.

This study explores the ways to develop the effective management of a cross-cultural workforce relationship in the EP. To aid in general understanding of this paper and to provide a base from which research questions can be answered, this chapter presents review of literatures, online materials, textbook relating cross-cultural theories in terms of individualism and collectivism (Hofstede, 2001), The Fifth Discipline Fieldbook: Strategies and Tools for Building the Learning Organization, (Senge *et al.*, 1994), in terms of building shared vision which is a main goal: co-creating type. This chapter also reviews KM (Knowledge Management) tools as a type of *ba* (Nonaka *et al.*, 2000) in terms of Nonaka's theory, which is a part of "The Knowledge Creating Company", and Knowledge engineering and management: The CommonKADS methodology (Schreiber *et al.*, 2000), which will be a major concern in this study.

Part I:

2.1 Diverse workforce management

In the world today organizations are made of a complex difference in nationalities and diverse cultures, which are related to various races, ethnicity, and cultures. The complexities are associated language, communication, conflict, morale and the effect of group identity on interactions. In addition, this complication also affects the individual person in terms of the environment, life style, background, knowledge, and experience in organizations around the world as shown in *Figure 2.1* (Bell, 2007; William, 2005).

In recent years, increasing diversity in the workforce has been recognized as presenting the importance of cross-cultural management to the sustainability of the competitive edge and challenges to organizations for achieving efficiency, especially in the relationship between cross-cultural online communication and affective, cognitive and behavioral outcomes (Fujimoto and Hartel, 2006). While, Sadri and Tran (2002) note that "to ensure the success of diversity programs, managers and supervisors need to demonstrate their commitment to such programs and, more important, communicate to all employees, the relevance, importance and benefits of

such programs to all employees.” Thus, communication and understanding are parts of the element of managing diversity in an organization.



Figure 2.1: Perspectives diverse workforce management
(Adapted from Bell, 2007; William, 2005)

Thus, when managing a workforce which has cultural diversity, one uses variable management and organizational behavior techniques which harmonize different workforce needs and values. Achieving leaders can be considered as a step beyond the level of manager by working through other people to accomplish the objectives and goals of an individual organization (Hahn & Kleiner, 2002; Seymen, 2006). In addition, successful organizations can benefit from workforce diversity by creating an organizational environment which attracts people from diverse labor markets (D’Netto & Sohal, 1999). On the other hand, Seymen (2006), notes that some resources claim that most organizations are inefficient in managing the gradually growing workforce diversity. And many multinational firms are unsuccessful in solving cultural disunity problems, such as the disharmony between social values and beliefs, and the work style and traditions of organizations play a great role in this failure. Moreover, whenever people from different backgrounds

come together in the workplace, there is the potential for great accomplishment, but also for great conflict (Reichenberg, 2001). However, the cross-cultural workforce foreseen to greatly influence the 21st century business world can be very effective in terms of management styles of organizations, behavior forms, communication styles and work relationships among individuals (Seymen, 2006). It is important to consider how understanding trust (or lack of it) at the central of managerial cognitive relationship, particularly with reference to motive-based trust (Atkinson, 2004).

Some views put forward the idea that cross-cultural workforce management impacts on organizational management. D'Netto & Sohal (1999) conclude that effective management of diversity in the workforce means that changes need to be made in the areas of recruitment and selection and training and development. Argyris (1999) notes that defensive routines are routine actions intended to prevent the experience of embarrassment or threat. And organizational defensive routines are also over protective concerning dilemmas that contain important conflict. Seymen (2006) provides a contribution to cultural diversity in organizations related to its management. However, this research is different from the study by Fujimoto & Hartel (2006), found that diversity-oriented HRM can reduce the cultural fault-lines between individualist and collectivist (IC) cultures, and thereby positively affect the relationship between cross-cultural workforces.

Therefore, school director should emphasize on managing the increasing workforce diversity, which has become a strategic issue that aiming to achieve and maintain the EP competitive advantage.

Part II:

2.2 Cross-cultural Theory

As first year project, cross-cultural communication was revealed as the main barrier in managing the English Program. Similarly, Zhang, (2006) notes that “Cross-cultural communication is a major issue in public services since the communicators have significant communication norms that are different across cultures. Differences in communication styles can often create barriers to having messages understood correctly. That is, the information conveyed does not necessarily reflect the intention,

and may even cause misunderstandings. The key to successful cross-cultural communication is knowledge.” In addition, Rodrigues, (1988) describes that to be effective in cross cultural management; expatriate managers need to understand the nature of the culture of the country where they are going to be managing.

As cross-cultural diversity impact variety of society, organization, company around the world, so there are the effects and management of cultural and institutional differences. Thus, this study considers implications from cultural and institutional theories, which relate to this research.

Table 2.1: Related cross-cultural theory in managing cross-cultural workforce relationship

Author/Cross-cultural diversity	Focus of Content (Framework/Dimension)
Hall (1959)	-Communication style – low vs. high context
Triandis (1995)	-Analyzes the relationship between culture and campaign communication within the framework of collectivist and individualist cultures
Hostede (2001)	-Identifies four primary Dimensions to assist in differentiating cultures: Power Distance, Individualism, Masculinity and Uncertainty Avoidance.

The diversity of world cultures has long been documented by researchers. For instance, Rogers, Hart & Mike (2002) note that Hall (1959) believes that the variations of world cultures could be captured on a continuum of high and low contexts Countries such as China and Japan are high context cultures whereas the United States and Germany are low context. In addition, the focus in the Hall/Trager collaboration was on communication *across* cultures. Hall concluded: Culture is communication and communication is culture. Parallel with this line of thinking, while investigating the values held by IBM employees from 50 countries, Hofstede (2001) groups the cultural differences he observes into five distinctive cultural dimensions. These are the dimensions of (1) femininity versus masculinity; (2) individualism versus collectivism; (3) power distance; (4) uncertainty avoidance; and

(5) long-term versus short-term orientation. Further, Triandis (1995) argues that across the diverse cultures of the world, collectivism-individualism is the most important dimension of cultural difference in social behaviors as the goals, attitudes, and values of most people's social behaviors in these cultures are determined by their different orientations to the individual or to the collective. He believes that in extreme collectivist cultures, the individual and the in-group's needs, goals, attitudes, and values are indistinguishable, while in extreme individualist cultures no in-group determines any of an individual person's behavior.

According to cross-cultural theory and the reviewed literature, the appropriate theory that relates to this study is Hofstede's theory in terms of individualism versus collectivism. Hofstede's theory studies various traits of individualism vs. collectivism based on value, norm, society (personality/behavior), work situation and management. Therefore, this study focuses on Hofstede's theory in terms of individualism vs. collectivism.

2.2.1 Hofstede's Theory

There is an interesting cross-cultural workforce management's theory, which the Dutch scientist Geert Hofstede introduced in the early 1980s. Management scholars now use Hofstede's work extensively as a way of understanding cultural differences. He analyzed a large data base of employee values scores collected by IBM between 1967 and 1973 covering more than 70 countries, from which he first used the 40 largest only and afterwards extended the analysis to 50 countries and 3 regions. In the editions of his work since 2001, scores are listed for 74 countries and regions, partly based on replications and extensions of the IBM study in different international populations.

Subsequent studies validating the earlier results have included commercial airline pilots and students in 23 countries, civil service managers in 14 countries, up-market consumers in 15 countries, and elites in 19 countries. From the initial results, and later additions, Hofstede developed a model that identifies four primary Dimensions to assist in differentiating cultures: Power Distance, Individualism, Masculinity and Uncertainty Avoidance.

“He adds a fifth Dimension after conducting an additional international study with a survey instrument developed with Chinese employees and managers. That Dimension, based on Confucian dynamism, is Long-Term Orientation - LTO and was applied to 23 countries. These five Hofstede Dimensions can also be found to correlate with other country, cultural, and religious paradigms” (Hofstede, 2001, p. xix; Samovar *et al.*, 2007, p. 14 ; Cullen & Parboteeah, 2008, p. 54).

Descriptions for each of Hofstede's dimensions are listed below. For each country you will find Hofstede graphs depicting the Dimension scores and other demographics for that country and culture - plus an explanation of how they apply to that country (Hofstede, 2001).

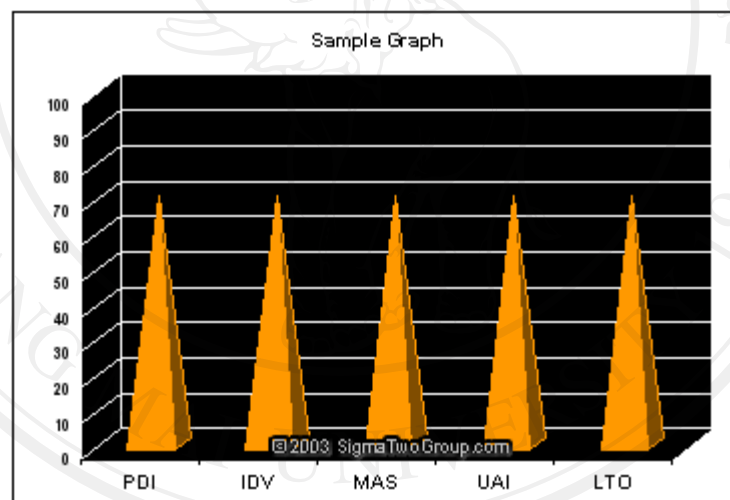


Figure 2.2: The study about Hofstede' dimensions

Adopted from: Culture Consequences: Hofstede's (2001)

Power Distance Index (PDI) 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'.

Masculinity (MAS) 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.

Uncertainty Avoidance Index (UAI) 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, and 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.

Long-Term Orientation (LTO) 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.

In short, this study utilizes Hofstede's theory because the EP has cross-cultural workforce relationship problems among Western and Eastern staff; and administrators in terms of diverse cultures and different backgrounds based on miscommunication and misunderstanding. Management scholars now use Hofstede's work extensively as a way of understanding cultural differences. The scholars call his model "Hofstede model of national culture." He develops his cultural model primarily based on differences in values and beliefs regarding work goals. It has easily identifiable implications for business by providing a clear link between national and business cultures. It also serves an important role as a basis for extensive research on cross-cultural management (Cullen & Parboteeah, 2008).

2.2.2 Individualism vs. Collectivism

This study selects individualism vs. collectivism dimension as a theoretical foundation for determining different cultures between individualism: Western country and collectivism: Eastern country, which is related to the case study of the EP. Thus, individualism and collectivism is discussed in this study.

Cultural individualism vs. collectivism is one of the major dimensions of culture and its influence on behavior has been widely discussed. Hofstede (2001) develops a framework of individualism and collectivism, in which refers to the tendency to be more concerned with the consequences of one's behaviors for one's own needs, interest goals, while, collectivism refers to the tendency to be more concerned with the consequences of one's own behavior for in-group members. Hofstede notes that in collectivist cultures, people are interdependent within their group members, give priority to the goals of their in-groups, shape their behavior primarily on the basis of in-group norms and behave in a similar way. On the other hand, in individualist cultures, people are independent, they give priority to their

personal goals over the goals of others and they behave primarily on the basis of their own attitudes rather than the norms of their in-groups.

In conclusion, a collectivist works and shares common values with others, whereas an individualist works by himself and lives by his personal standards or principles.

The individualism-collectivism (I-C) cultural dimension has become one of the most important constructs identifying cross-cultural variation in values, attitudes, and behaviors (Okoro *et al.*, 2008). It has provided a useful framework for identifying the norms guiding social relationship and exchanges across cultures. This is particularly true when trying to understand how individuals and groups manage difficult and unpleasant interpersonal situations experienced during conflicts (Konmarraju *et al.*, 2008). Cullen and Parboteeah, (2005, p.53), note that “to help leaders understand the important way in which national and business cultures differ so that leaders can manage successful in the various cultures in which they do business.” However, “there are both individualistic and collectivist societies. The values, norms, and beliefs associated with individualism focus on the relationship between the individual and the group. Individualistic cultures view people as unique. People are valued in terms of their own achievements, status and other unique characteristics. The cultural values associated with individualism are often discussed with the opposing set of values, called collectivism. Collectivist cultures also view people largely in terms of the groups to which they belong. Social groups such as family social class, organization, and team all take precedence over the individual.” (Cullen & Parboteeah, 2005: p. 58-59).

Countries high on individualism have norms, values, and beliefs such as:

- People are responsible for themselves.
- Individual achievement is ideal.
- People need not be emotionally dependent on organizations or groups.

In contrast, collectivist countries have norms, values, and beliefs such as:

- One’s identity is based on group membership.
- Group decision making is best
- Groups protect individuals in exchange for their loyalty to the group.

Countries with low individualism have collectivist norms, values, and beliefs that influence a variety of managerial practices. Organizations in collectivist cultures tend to select managers who belong to a favored group. Most often, the favored group is the extended family and friends of extended family. Being a relative or someone known by the family becomes more important than an individual's personal qualifications. In contrast, people in highly individualistic societies often view favoritism toward family and friends as unfair and perhaps illegal. In such societies, most people believe that job selection should be based on universal qualifications which means the same qualifications apply universally to all candidates (Cullen & Parboteeah, 2005). Strategic management about investment, customer relations, business relationship building, and negotiations, are interwoven into the intercultural dimensions. Cultural factors are seen as essential for interpreting and understanding business and managerial issues across cultures (Zhu & Ulijn, 2005).

Therefore, this dimension is related to the relationships between the individual and larger social groups. As mentioned earlier, cultures vary on the amount of emphasis they give on encouraging individuality/uniqueness or on conformity and interdependence. Hofstede classifies the culture of some societies as "high individualism." Individuals in these societies look primarily after their own interests. Since people in collectivistic cultures (e.g. Chinese, Japan) tend to take care of their organizations, their managers probably apply less formalized organizational controls than managers of organizations in cultures with the individualistic (e.g. United States) cultural dimension (Rodrigues, 1998). Similarly, the staff of EP is comprised of individualist: Western staff (British, American, and Australian); and collectivist: Eastern staff (Chinese, Indian, Philippines, and Thai). Table 2.1 and 2.2 are from the study by Hofstede (2001).

Table 2.2: Hofstede's Dimension of Culture Scales (Western country)

Country	Power Distance	Individualism	Masculinity	Uncertain Avoidance	Long term orientation
British/United Kingdom	35	89	66	35	25
USA	40	91	62	46	29
Australia	36	90	61	51	31

Source: Adapted from Hofstede (2001, p. 215).

This represents that Western countries have relatively strong individualism.

Table 2.3: Hofstede's Dimension of Culture Scales (Eastern country)

Country	Power Distance	Collectivism	Masculinity	Uncertain Avoidance	Long term orientation
Chinese	80	20	66	30	118
India	77	48	56	40	61
Philippines	94	32	64	44	19
Thailand	64	20	34	64	56

Source: Adapted from Hofstede (2001, p. 215).

This shows that Eastern countries have low individualism or strong collectivism traits. There are traits of individualism versus collectivism as follow:

1) Value Connotations of Individualism Differences: Differences in value associated with individualism/collectivism dimension will continue to exist and to play a big role in international affairs, such as in negotiations between rich and poor countries. However, the individualism/collectivism dimension accounts for many misunderstandings in intercultural encounters.

Table 2.4: Traits of Individualism vs. Collectivism in terms of value (Hofstede, 2001)

Low Individualism/Collectivism	High Individualism/Individualism
-More importance attached to training and use of skills in jobs	-More importance attached to freedom and challenge in jobs.
-Managers chose duty, expertness, and status as life goals	-Manager chose pleasure, affection, and security as life goals
-Group decisions are better.	-Individual decisions are better.
-Collectivism among employees of other multinational companies.	-Individualism among employees of other multinational companies.
-Identity is based in the social system	-Identity is based in the individual
-Group goal and interests	-Personal goals and interests

According to a study by Miller & Rowney (2003) on management of diverse workforce through various human resource training programs, knowledge of these concepts apparently become quite common in US and Canadian organizations. In addition, the study is reported that the level of individual and group behavior and the organizational levels are gained understanding, and documentation is needed by member, as well.

Regarding the study by Hofstede (2001, p. 212) concerning “the individualism: Western countries versus collectivism: Asian countries”, refers to the relationship between the individual and a group to which that person belongs; individualists tend to believe that personal goals and interests are more important than group interests.” On the other hand, collectivists are like to be more sensitive to group goals and interests. Similarly, differences in cultural values based on individualism and collectivism could lead to misunderstandings and potential conflict between people from various backgrounds (Stephen *et al.*, 2007). Therefore, Xin (2007) states that achieving mutual understanding between cultures is not easy to manage.

There are many causes and factors that can lead to cross-cultural workforce misunderstandings, such as ambiguous vision, mission, goals, policy, procedures or direction of work, work relationship, and responsibility and accountability. However, without mutual understanding, openness, shared commitment, and trust an

organization will never develop (Senge *et al.*, 2006). A case study, University of New South Wales, Sydney, Australia by Alavi & McCormick (2004) applied the LO model in a school context across different countries. The result was that developing a shared school vision is likely to be more effective in cultures with high future orientation and more effective in cultures with high societal collectivism.

In Eastern cultures, individuals assign less importance to their personal goals than to collective ones and see themselves as fundamentally connected with others, whereas in Western cultures, most individuals are seen as separate and independent, and they live their lives in rule or system according to personal goals. The study by Allik & Realo, (2004) is showed that individualists are more inclined toward civic engagement and political activity; they also spend more time with their friends and believe that most people are honest and can be trusted. The importance of building relationships with teachers, students, and parents fosters the commitment of the school vision (Barnett & McCormic, 2003). Likely, Donaldson & Fullan (2006, p. 145) describe that “Leaders facilitate both an understanding of the plan and a clarity about each person’s commitment to it; these are common understandings and commitments that strengthen the working relationship among the members through clarifying expectations and making commitments a matter of choice.” Moreover, individualists believe that the group succeeds when individual goals are fulfilled (Pullium, 1995).

Therefore, a shared vision provides guidance on what to preserve and what to change, and helps to clarify an organizations direction and strategy on what to do and what to learn (Hoe, 2007). Living the reality through a shared genuine vision becomes the driving force that will foster the respective employees to gain the personal initiative to develop, learn and subsequently increase the opportunity to improve competitive advantage (Senge, 1990; Senge *et al.*, 1994). Importantly, “collectivists (Asian countries) are fond of more interesting work than earnings, while individualists (Western countries) prefer earnings more than interesting work” (Hofstede, 2001, p. 226). Thus, Individual leader should reduce discrimination in the workplace and provide more role models or mentors in terms of mutual respect for

one another and acknowledge of the benefit associated with cultural diversity such as creativity, innovation, and problem solving (McMillian-Capehart, 2005).

To obtain a working relationship between individualist (Western countries) and collectivist (Eastern countries), an organization has to have clarification of vision, mission, goals, and policy, which can reduce a cross-cultural workforce's misunderstandings. The fair treatment is important in managing for all Western countries and Eastern countries. To manage effectively a cross-cultural workforce relationship, administrators must provide a clear school policy in terms of duties, roles, responsibilities, fair treatment (payment), flexible situations, and facilitated working atmosphere in terms of cooperation.

2) The Individualism Societal Norm: The individualism societal norm is presented as an integrated picture of general societal norms behind the individualist and collectivist syndromes. The individualism norm should also be seen as a value shared system, especially by the majority in the middle classes in a society. Its implications for various domains of life will be elaborated in following subsections. The definitions of Individualism and Collectivism by Hofstede, (2001) are “Individualism stands for a society in which the ties between individuals are loose: Everyone expected to look after him/herself and her/his immediate family only. Collectivism stands for a society in which people from birth onwards are integrated into strong, cohesive in-groups, which throughout people’s lifetime continue to protect then in exchange for unquestioning loyalty.”

Hofstede, (2001, p.227) notes that “The individualism-collectivism dimension provides a useful framework for identifying the norms guiding social relationships and exchanges across cultures. This is particularly true when trying to understand how individuals and groups deal with difficult and unpleasant interpersonal situations experienced during conflicts. For example, collectivism countries prefer working in terms of expertise, order, duty, security, which is provided by organization. Meanwhile, individualism countries like working as variety of job, pleasure, and individual financial security.” In contrast, the study by Yamaguchi (1999) found that managers should provide Japanese workers (Eastern country: collectivists) with

security of stable salary and employment and satisfactory welfare facilities more than American and Australian workers (Western country: individualists). As an example of collectivist orientation may influence decisions, an employee with a collectivist orientation may naturally prefer to avoid a conflict situation so as to maintain harmony or save face (Komarraju *et al.*, 2008). Individualism-collectivism refers to a cultural group's shared values, norms, and beliefs that socialize its members to know what is considered right or appropriate behavior with regard to interpersonal relationships (Trandis, 1995).

Human resource management based on this study by Fam & Merrilees (1998) identify differences in collectivist culture provides insight into work-related cultures and practices. Collectivist cultures have a different preference to work together and share rewards more than to strive for individual recognition; sharing responsibilities, helping each other and learning from each other; and a greater belief in mutual trust and respect.

Table 2.5: Traits of Individualism vs. Collectivism in terms of societal norm (Hofstede, 2001)

Low Individualism/Collectivism	High Individualism/Individualism
-Collectivity orientation.	-Self-orientation
-Value standards differ for in-groups and out-groups.	-Value standards should apply to all.
-Identity is based in the social system.	-Identity is based in the individual.
-High-context communication.	-Low-context communication.
-Emphasis on belonging: membership ideal.	- Emphasis on individual initiative and achievement: leadership ideal.
-Expertise, order, duty, security provided by organization.	-Autonomy, variety, pleasure, individual financial security.

3) Individualism and Collectivism, Schools, and Education: In the collectivist society, in-group versus out-group distinctions learned in the family sphere continue at school, so that students from different ethnic or clan backgrounds often form subgroups in class. In the individualist society, the assignment of joint tasks leads more easily to the formation of new groups than in the collectivist society. In the latter, students from the same ethnic or family background as the teacher or other school officials, expect preferential treatment on this basis. In an individualist society this would be considered unfair treatment and intensely immoral, but in a collectivist environment it is immoral *not* to treat one's in-group members better than others.

In the collectivist classroom the virtues of harmony and the maintenance of face reign supreme. Hofstede, (2001, p. 234) notes that "Confrontations and conflicts should be avoided, or at least formulated so as not hurt anyone; neither teachers nor students lose face. In the individualist classroom, of course, students expect to be treated as individuals and impartially, regardless of their background." One member's idea is a valuable proposition that may bring through acceptance and implementation progress of reflected outcomes of organization performance (Rothberg, 2006). Alavi & McCormick (2004) also note that openness and clear words may encourage school staff to exchange their opinions and also take others' ideas into account. Likewise, Hofstede (2001, p: 244) reported that "collectivists' natures are openly sharing with a person's feeling about his/her cooperation." A starting point for shared understanding can be expressing of cross-cultural member's ideas, which can help the staff getting greater understanding of each other (Groeschl & Doherty, 2000).

Table 2.6: Traits of Individualism vs. Collectivism in terms of family, personality and behavior, and schools (Hofstede, 2001)

Low Individualism /Collectivism	High Individualism/Individualism
<i>In the Family</i>	
-Harmony should always be maintained and direct confrontation avoided.	-Speaking one's mind is a characteristic of an honest person.
-Opinions predetermined by in-group.	-Personal opinions expected.
<i>In Personality and Behavior</i>	
-“Low Individualistic” not important as a personality characteristic.	-“Individualistic” important as a personality characteristic.
-Harmony: (law) to be avoided.	-Confrontations (law) are normal.
Low Individualism /Collectivism	High Individualism/Individualism
<i>In Personality and Behavior</i>	
-Managers stress conformity and orderliness.	-Manager stress leadership and variety.
<i>Group Identity</i>	
-Students abroad consider their language as not respected.	-Students abroad consider their language as highly respected.
<i>Group Identity</i>	
-Self-concept in terms of group.	-Self-concept by himself more than group
<i>At School</i>	
-Harmony, face, and shaming in class.	-Students' selves to be respected.
-Purpose of education is learning how to do.	Purpose of education is learning how to learn.

4) Individualism and Collectivism in the Work Situation and management Method (Hofstede, 2001)

- ***In the Work Situation:*** Employed persons in an **individualist culture** are expected to act rationally according to their own interest, and work should be organized in such a way that this self-interest and the employer's interest coincide. Workers are supposed to act as people with combination of economic and psychological needs, but in any event as individuals with their own needs. In collectivist cultures, an employer never hires just an individual, but a person who belongs to an in-group. The employee will act according to the interest of this in-group. The employee will act according to the interest of this in-group, which may not always coincide with his or her individual interest. Self-effacement in the interest of the in-group belongs to the normal expectation in such a society. Often, earnings have

to be shared with relatives (Hofstede, 2001). In addition, D'Netto & Sohal (1999) report that they believe organizations can increase productivity as achievement considerably through effective management of a cross-cultural workforce. In addition, the approaches taken by the successful organization included: greater vision; implementation of permanent work and problem-solving teams are more cooperative relations of organizational environment (Sohal, 1999).

Moreover, the overuse of vision statements has led to many schools having mission statements, which are remarkably similar with phrases such as “high achievement” and “respect for individuals” being common (Davies & Ellison, 2001). However, “management work situations in terms of individualists (Western countries) prefer organizational achievement attributed to withholding information, not openly committing, and avoiding union/alliance” (Hofstede, 2001, p. 244). Likewise, Cullen & Parboteeah, (2005) state that in Western countries, individualists' achievement is deal. And individualists also emphasize equality, democracy and equal representation (Black, Mrasek & Ballinger, 2003; Hofstede, 2001). Importantly, individuals should be encouraged in a democratic organization with innovation fostered in a climate of trust and safety (West, 1994).

The hiring process in a collectivist society always takes the in-group into account. Usually preference in hiring is given to relatives, first of all of the employer, but also of other persons already employed by the company. Hiring persons from a family one already knows reduces risks. Also, relatives will be concerned about the reputation of the family and help to correct misbehavior of any family members. In the individualist society, family relationships at work are often considered undesirable, as they may lead to a conflict of interest. Some companies have a rule that if an employee marries another employee, one of them has to leave (Hofstede, 2001). However, the study of managing expatriates' relationship in terms of cross-cultural workforce adjustment reveals that job satisfaction is important and that the adjustment of expatriates is enhanced with greater satisfaction in the host country (Lui & Lee, 2008). Similarly, the study based on theory of cooperation and competition and theory of leader-member exchange (LMX) by Yifeng & Tjosvold (2008) is identified that cross-cultural managers (Western) may be able to develop high quality

relationships that in turn promote employees' commitment and performance in a Chinese context with different status (Eastern).

In a collectivist society, the workplace itself may become an in-group. The relationship between employer and employee is seen in moral terms. It resembles a family relationship, with mutual obligations of protection in exchange for loyalty. So, in the collectivist society the personal relationship prevails over the task and over the company and should be established: in the individualist society, in contrast, the task and the company are supposed to prevail over any personal relationships (Hofstede, 2001).

- ***In the Applicability of Management Methods:*** Cultural patterns at work reflect cultural patterns in the wider society. Trying to study “management culture” without insight into societal culture is a trivial pursuit. Managers share the cultures of their society and of their organization with their subordinates – a category to which, often, they once belonged themselves. Managers are culturally the followers of their followers, and both act according to the values they earned as children. The child is father to the manager (Hofstede, 2001).

Management in individualist societies is management of individuals, and this reflected in mainstream management theories written in such societies. Subordinates can be moved around individually; if incentives or bonuses are given, these should be linked to the individuals' performance. Management in collectivist societies is management of groups. The extent to which people actually feel emotionally integrated into work group may differ from one situation to another. Ethnic and other in-group differences within the work group play a role in the integration process, and managers within a collectivist culture will be extremely attentive to such factors. It often makes good sense to put persons from the same ethnic background into one crew, although individualistically program managers usually consider this dangerous and want to do the opposite (Hofstede, 2001). “Management techniques and training have been developed almost exclusively in individualists countries, and they are based on cultural assumptions that may not hold in collectivist cultures” (Hofstede, 200, p. 241). While, Western cultures determine status, respect and power due to on-the-job performance, many Asian cultures were more influence by position age or family

power. Subsequent advocates of cross-cultural competencies promoted training to bridge in the culture gap between agents (Collard, 2007). In addition, the important understanding cultural individualism and collectivism in job management such as administrative justice on variables as job satisfaction, organizational commitment, legal right of organization and interactions between supervisors and subordinates influence behavior of both individualist and collectivist that impact on their job duty and also influence the distribution process (Fadil & Williamson, 2009). However, “policy is guidelines for decision making with the organization” (Goodman *et al.*, 2007, p. 111). In order to recognize the benefits of successful cross-cultural workforce, organizations need to demonstrate their commitment to incorporation in every policy and procedure (McCuiston *et al.*, 2004).

In addition, the effective plans management is the main standard, which should be carried out to organize the members such as job training, policy, vision, mission, and goal. Thus, managers need to implement regular cross-cultural workforce training programs that will stimulate cultural interaction within the workplace (King, 2000). Likely, work situation management and values in individualists (Western cultures) emphasizes that training will get most effective outcome when focused at individual level and more importance attached to freedom and challenge in jobs (Hofstede, 2001). However, “the main objective of cross-cultural training is to increase the relational abilities of the future expatriate.” (Cullen & Parboteeah, 2008, p. 528-529).

The study by Hofstede (2001, p. 226, 244) is reported that collectivists: Asian countries realize work situation in their organizations as self-concept in terms of group, employees’ teamwork and personal contact. Zuber-Skerritt (2002) notes that “team spirit is the willingness or enthusiasm of team members to co-operate and collaborate in a team in order to create change and to make a significant contribution to organization(s) in which they work.” In addition, team needs to learn how to develop knowledge, shared information and build on each other’s knowledge to create new knowledge (Yeh *et al.*, 2006). However, the team members must have an interdependent relationship that they have to interact through work activities by mutual understanding in terms of clarification of goal or common purpose. It leads to

arouse high levels of commitment from all members (Goodman *et al*, 2007, p. 308). In contrast, the study by Hofstede (2001, p. 244) reports that “collectivists: Asian countries have low employee commitment in their organizations.”

The study by is found that individualists have interaction with people from and individualist culture by encouraging value the important of openly discussion, which a conflict situation and understanding that this would not lead to break in the relationship. Like, the trait of collectivism is openly sharing with a person one’s feelings about him or her spoils cooperation whereas, individualism is openly sharing with a person one’s feelings about him or her may be productive (Hofstede, 2001, p. 245). In addition, most multinational or global businesses difficulties are encountered in the performance evaluations of employees because of cultural needs of showing diversity. For instance, Americans prefer the announcement of their performance results directly to themselves, whereas Asians generally prefer indirect way (Seymen, 2006).

According to Hofstede’s theory, a relationship is established with a person rather than with a company. To the collectivist mind, only persons are worthy of trust, and via these persons their friends and colleagues, but not impersonal legal entities like companies. So in the collectivist society the personal relationship prevails over the task and over the company and should be established first; in the individualist society, in contrast, the task and the company are supposed to prevail over any personal relationships. Western business persons who try to force quick business in a collectivist culture condemn themselves to negative discrimination as out-group members (Hofstede, 2001).

Table 2.7: Traits of Individualism vs. Collectivism in terms of societies: work situation and management methods (Hofstede, 2001)

<i>In the Work Situation</i>	
Low Individualism/Collectivism	High Individualism/Individualism
-Relatives of employer and employees preferred in hiring.	-Family relationships seen as a disadvantage in hiring.
-Employer-employee relationship is basically moral like a family link.	- Employer-employee relationship is business deal in a “labor market”.
-Employee commitment to organization low.	-Employee commitment to organization high.
-Training most effective when focused at group level.	-Training most effective when focused at individual level.
-Relationship with colleagues cooperative for in-group members, hostile for out-group and political alliances.	-Relationship with colleagues do not depend on their group identity.
<i>In the Work Situation</i>	
Low Individualism/Collectivism	High Individualism/Individualism
-In business, personal relationship prevail over task and company.	-In business, task and company prevail over personal relationships.
-Belief in collective decisions.	-Belief in individual decisions.
-Employees and managers report teamwork, personal contacts, and discrimination at work.	-Employees and managers report working individually.
-Management is management of groups.	-Management is management of individuals.
-Direct appraisal of performance is a threat to harmony.	-Direct appraisal of performance improves productivity.
-Openly sharing with a person one’s feelings about him or her spoils cooperation.	-Openly sharing with a person one’s feelings about him or her may be productive.

Seeing *part 2* based on Hofstede’ theory, there are four components of issues and the reviewed literature concerning this study: 1) Value Connotations of Individualism; 2) The Individualism Societal Norm Differences; 3) Individualism and Collectivism, Schools, and Educational; and 4) Individualism and Collectivism in the Work Situation and Management Method.

1) Value Connotations of Individualism

Miller & Rowney (2003) is found that members' competencies apparently become quite common in the US and Canadian organizations and that at the level of individual and group behavior and the organizational levels are gained understanding and documentation is needed by member. Likewise, an initial finding of this case study is that administrators do not provide Teacher's Handbooks, Student's Handbook to the EP staff. This shows that the documentation is important to Western staff.

Meanwhile, the study by Yalcinkaya (2008) is about different cultures and behavior and also notes that the potential implications of cultural differences on social interactions, consequently, adoption and diffusion of new products are vast. Hofstede's framework can indicate how differences in cultures can affect social interactions that ultimately affect on individuals' adoptive behavior.

Senge *et al.*, (2006), state that there are a lot of factors lead to cross-cultural workforce misunderstanding, such as ambiguous vision, mission, goals, policy, procedure or direction of work, work relationship, and responsibility and accountability. However, without mutual understanding, openness, shared commitment, and trust will never develop organization. Similarly, the study by Hofstede (2001, p. 212) is reported on "the individualism: Western countries versus collectivism: Asian countries refer to the relationship between individuals and a group to which that person belongs; individualists tend to believe that personal goals and interests are more important than group interests.

2) The Individualism Societal Norm Differences

From the above reports on the individualism-collectivism, the researcher can apply these to the management of EP staff, which is a multi-nationality cultural department. Because culture is an important factor influencing the way people interact with each other. It sometimes can lead to misunderstandings. It sets rules and norms within a social group that influence individual behavior and social interaction, which is how we react to the behavior of others.

This can be said that in collectivist environments an individual's cognitive processes are very much shaped by group relationships, whereas in individualistic settings cognitive processes are mostly self imposed. In other words, self-leadership in collectivist cultures may be understood and applied on the basis of social relations, while in individualistic cultures it is essentially centered on the person.

This provides multiple occasions for misunderstanding and conflicts when rules and norms from different cultural backgrounds have to be addressed within one team or workgroup. As Yamaguchi (1999) suggests the provided security of a stable salary, employment and satisfactory welfare for both Western and Eastern countries is a fundamental norm. With the rising number of cross-cultural teams and multinational organizations, it has become increasingly important that people are aware of cultural differences and are able to work and live together. Therefore, ability is successfully achieving mental and physical content. This means one learns a person's capability to acquire each other's cultural characteristics for gaining understanding and reducing communication gaps among EP staff, which is the EP staff's interaction and communication norm.

This research is relevant to Western staff, Eastern staff, and administrators, who have different nationalities and diverse cultures working in the same workplace. This study also finds ways to solve problems of the EP management and how to embody different cultural personalities. This ability to understand and respond to cultural and personality of each staff's characteristics based on their backgrounds. Thus, the collectivism –individualism dimension is one of the most important dimensions as it outlines general differences between the behaviors in individual communication, group and inter-group communication.

3) Individualism and Collectivism, Schools, and Education

Viewing the situation from several perspectives, that is, with an open mind as shared interests, harmony, traditions and public good. The members of a collectivist culture can suppress emotions according to the mood of the group. Individualistic cultures emphasize personal rights and responsibilities, privacy, one's own opinions, freedom, and self expression (Hofstede, 2001). Groeschl & Doherty (2000) state that

a starting point of shared understanding by expressing of cross-cultural member's ideas with clear communication can help all staff to become more understanding of each other.

Education is perceived differently by individualist and collectivist societies. In the former, education is seen as aimed at preparing the individual for a place in a society of other individuals. This means learning cope with new, unknown, unforeseen situations. There is basically a positive attitude toward what is new. "The purpose of learning is not so much to know *how to do* as it is *how to learn*. The longer education for a given job, which seems to go together with collectivist, suggests a more traditional educational system with more rote learning of revealed truths; also, this educational system will cover a smaller part of the population than the more pragmatic education likely on the individualist side (Hofstede, 2001).

4) Individualism and Collectivism in the Work Situation and management Method

This represents the phenomenon that both individualists and collectivists recognize the importance of diversity management, but there is still a gap between recognition and action. Hofstede (2001) also demonstrates that management in individualist societies is management of individuals, and this is reflected in mainstream management theories written in such societies. The extent to which people actually feel emotionally integrated into a work group may differ from one situation to another. However, "the main objective of cross-cultural training is to increase the relational abilities of the future expatriate, but training cannot fully prepare expatriates to face life in the new countries. Many companies rely on buddy programs to facilitate integration in the host-country. Likewise, the administrators of the EP at Montfort College, Secondary Section need senior teachers to be good models for new teachers as mentors.

Part III

2.3 Building shared vision

Knowledge plays “a big role in gaining competitive advantage “(Nonaka and Takeuchi 1995, p.3) .Knowledge means codified information with a high proportion of human value-added, including insight, interpretation, context, experience, wisdom, and so forth (Davenport & Volpel, 2001). While, Smith (2001) defines knowledge as a key role in the information revolution, which is selected as the right information from numerous sources and transform it into useful knowledge. Knowledge is the existed in documents and repositories, which becomes embedded in people’s minds overtime and it is demonstrated through their actions and behaviors (Al-Alawi *et al.*, 2007).

Senge, (1990) addresses the fifth discipline, which is nothing more than a vision, which has generated considerable discussion among researchers about the dichotomy between the practical (learning organization as an outcome) and metaphor “Learning organization as a vision”.

This study utilizes Learning Organization (LO): the fifth Discipline (Senge, 1990) and the Fifth discipline Fieldbook (Senge *et al.*, 1994) as the explored topic, which is building a shared vision

The Fifth Discipline: The Art and Practice of the Learning Organization is a book by Senge (1990, p. 3) that defines the learning organization as “...organizations where people continually expand their capacity to create the results they truly desire, where new and expansive patterns of thinking are nurtured, where collective aspiration is set free, and where people are continually learning to see the whole together.” Meanwhile, Senge (1990, p. 340) states that “in a learning organization, leaders are designers, stewards and teachers. They are responsible for *building organizations* that people continually expand their capabilities to understand complexity, clarify vision, and improve shared mental models – that is they are responsible for learning.... Learning organizations will remain a ‘good idea’... until people take a stand for building such organizations. Taking this stand is the first leadership act, the start of *inspiring* the vision of the learning organization (Senge 1990, p. 340). Therefore, Senge (1990, p. 298-300) demonstrates that leaders and

managers must become designers, teachers and stewards with the capacity to create new tools and build a shared vision company-wide.

In addition, Senge (1994, p. 5) also believes that “the learning organization exists primarily as a vision in our collective experience and imagination.” Senge, (1990, p. 373) also believes that the impact of *practices, principles and essences* are highly influential. *Practices* are “what you do”. *Principles* are “guiding ideas and insights,” and *essence* is “the state of being those with high levels of mastery in the discipline.” He looks at leaders as teachers, stewards and designers- quite a different metaphor than the traditional business practices of the time. It is the leaders who must pave the way to the creation of the learning organization, and they must also model the process.

Moreover, Senge (1990) elaborates on systems dynamics and experimental methods of learning. These two elements are infused into Senge’s five dimensions that constitute LO. The conception of mental models and personal mastery is, strictly speaking, a private affair that has little direct bearing on the organization. The conversion of these personal domains into a public forum takes shape when individuals attempt to consolidate their personal mental models into systems thinking by realigning personal beliefs, values, and behaviors into shared vision representations of reality, through systems dynamics and collective experimental learning. In addition, the influence of the context of person-environment fit on career success may prove to be useful avenue for future careers both employees and employers (Ballout, 2007). A learning organization is considered the embodiment of organizational systems. It is one that facilitates the learning of all its members and transforms itself in order to meet its strategic goals. Transformation is a key component to this discussion, since one cannot learn without changing nor change without learning (Prewitt, 2003). However, the study by Alavi a & McCormick (2004) suggests that the effectiveness of the LO model across different countries may vary due to cultural differences in term of in-group and societal collectivism, power distance and future orientation. Thus, to be an earning organization one must be continuously transformed.

According to the research question “building shared vision” is the key solution for managing cross-cultural work relationship problems. Thus, this study highlights the selected building shared vision for implementation and verification in the English Program at this school.

The following is the content of theory of a shared vision. Shared vision is a widely practiced theory among modern organizations. The purpose of this literature review is to present different viewpoints regarding shared vision.

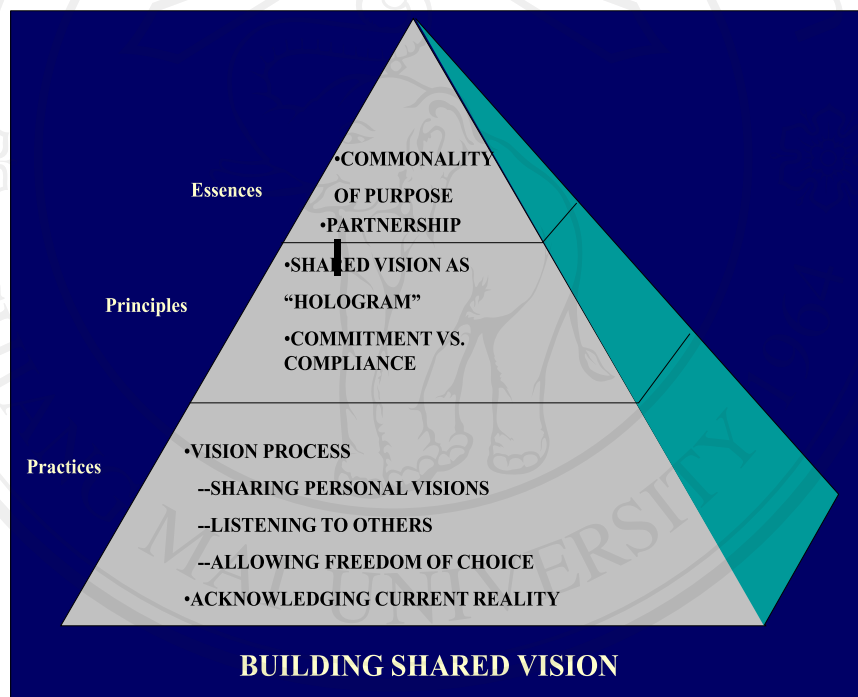


Figure 2.3: Building shared vision in terms of level of practice, principles, and essences

Senge (1990, p. 206) describes “shared vision as shared pictures of the future that foster genuine commitment and enrollment, rather than compliance to organizational goals and ‘a force in people’s hearts’ that provides the focus and energy for learning.” He sees vision as the foundation for trust and commitment in the organization. The vision of the company is the driving force for improvement in Senge’s model. Harris (as cited by Wilkins, 1989) describes vision as a common

definition of company purpose and values. He believes that the areas of the general concept of the business, sense of uniqueness or identity, philosophy about employee relationships, and an orientation to external stakeholders can be addressed by shared vision.

There are several different theories of shared vision as follows:

1. Harris (as cited by Marvin Weisbord (1987, p. 3-4) has a slightly different slant on the idea of shared vision. He calls his form of shared vision “future search” referring to the idea that the organization searches for the ideal future. He bases future search on three assumptions: 1) Change is so rapid that we need more, not less, face-to-face discussion to make intelligent strategic decisions 2) Successful strategies ... come from envisioning preferred futures; and 3) People will commit to plans they have helped to develop.

2. Elkin (2001) presents the overall of creating a shared vision process in terms of mastery and skillful application. The followings are integrating seven skills within the framework of creative tension yields synergy:

Skill 1: Driven by vision is to create anything start with a clear, compelling picture of what you want, a *vision*. It first challenge as a creator of anything is to clarify and articulate a clear vision of the result you want to create—regardless of whether you currently have or think you have what it takes to produce it.

Skill 2: Grounding vision reality is to produce deep change and to create outstanding results, which are based on: 1) *Strategies for distorting reality* : Reality can also be distorted by blaming others or circumstances for one’s own lack of performance or productivity. The reality of organization’s capacity is staff’s members can be corrected through objective, accurate description. 2) *The power of accurate description*: the process of creating deep change between vision and reality by sharing both a clear specific vision and an objective description of their current reality.

Skill 3: Setting up creative tension: Key tasks of a leader are first, to set up a framework that generates creative tension throughout the organization. Creative tension engages and empowers the inventiveness of people at all levels of an organization. Creativity is encouraged and supported clarification, firm guidance

because the framework establishes clear criterion against which creative experiments can be designed, tested, and evaluated.

Skill 4: Creating hierarchies of choice: Choice is critical in the creative process. Choice sets a direction for the future. It focuses energy and action toward desired results. Top down administrative hierarchies can foster ideas a group of people forms of management. The structure of creative tension makes it possible to establish growth hierarchies-nested hierarchies of value in which what truly matters is clearly articulated and shared throughout the organization.

Skill 5: Integrating action in the creative process: Establishing a clear, compelling vision, objectively assessing current reality, then holding the two together in creative tension are critical steps toward creating results you want. In order to bring their visions into being, creators must ensure consistency of purpose at all levels throughout the organization.

Skill 6: Making up the plan as you go: It is an overview of the territory to be explored, which is a useful tool that can be tested, changed, even scrapped.

Skill 7: Building momentum through feedback and adjustment: finishing fully: Carefully evaluating actions and gathering accurate, objective information about where you are in relationship to where you want to go are prerequisites to useful adjustment. This process of evaluation is similar to W. Edwards Deming's famous PDCA (Plan, Do, Check, Act) quality improvement cycle. It is on-going and provides the feedback necessary to keep processes on track toward desired results with a maximum of efficiency and effectiveness.

3. Meanwhile, the roles of HRD in vision development: vision process, vision content, and vision implementation are reviewed by Foster & Akdere (2007) as follows:

- Vision process: Maintain awareness of culture, capabilities, and history throughout organization; Provide feedback to leaders regarding information gathered from various levels within organization; Facilitate intervention at individual, group, and organization levels such as dialogue sessions, guided, reflection, leadership development, values clarification and integration, team building, brainstorming and strategic alignment assessment.

- Vision content selection: Translate organizational values into terms that are action-oriented, long-term, and purposeful; Ensure that vision content reflects values, principles, and philosophy of the organization
- Vision implementation: Design, plan, and carry out training and development opportunities that align with vision; Ensure that systems and channels are in place for communication development; Craft organizational communications using various forms of media; Incorporate knowledge of organizational process and organizational change to ensure alignment and effectiveness.

Thus, it is important for organizational administrators to facilitate vision process of creating a vision and strategically integrating all components of organization function to align this with vision.

4. Senge (1990) says that defensive visions such as wanting to beat a competitor are extrinsic and often transitory. Once the goal is accomplished, the shared vision no longer exists. According to Senge (1990, p. 08), intrinsic motivators coinciding with personal vision of the individuals create the most long lasting and effective shared vision. These intrinsic motivators uplift individual aspirations and “create the spark that lifts organizations out of the ordinary drab existence.” The two sources of motivational energy are the fear that underlies negative visions, and the aspiration that drives positive visions. Fear is short term and aspiration is enduring; therefore, a shared vision inducing aspiration is desired. Senge (1990) is convinced that the gap between vision and reality causes the creative tension which drives the organization to narrow that gap by taking steps toward achieving the vision. The leader of the organization is primarily responsible for maintaining the creative tension throughout the organization.

Senge *et al.*, (1994) asserts that as organizations mature into the more involved end of this continuum, individuals in the organization become more empowered. The stage necessary for the learning organization is co-creating, because this process gives individuals ownership and input into the company’s goals. When genuine shared vision occurs, people excel and learn because they want to, not because they are forced. This results in better individuals, as well as a more productive, successful, and

flexible organization. A sign of shared vision at work occurs when the language used changes from “their” to “our” company (Senge, 1990).

Senge (1990, p. 9) starts from the position that if any one idea about leadership has inspired organizations for thousands of years, “it’s the capacity to hold a share picture of the future we seek to create”. Such a vision has the power to be uplifting – and to encourage experimentation and innovation. Crucially, it is argued, it can also foster a sense of the long-term, something that is fundamental to the ‘fifth discipline’.

When there is a genuine vision (as opposed to the all-to-familiar ‘vision statement’), people excel and learn, not because they are told to, but because they want to. But many leaders have personal visions that never get translated into shared visions that galvanize an organization...What has been lacking is a discipline for translating vision into shared vision - not a ‘cookbook’ but a set of principles and guiding practices. *The practice of shared vision* involves the skills of unearthing shared “pictures of the future” that foster genuine commitment and enrolment rather than compliance. Building shared vision is important for bring people together and to foster a commitment to a shared future. According to Senge (1990), this idea of leadership has inspired organizations for thousands of years, but what has been lacking is principle and guiding practices for translating a personal vision into a truly shared vision. He believes that a shared vision for the organization must transcend an influential leader. Building a shared vision must start with a personal vision to which one is committed. In mastering this discipline, leaders learn the counter-productiveness of trying to dictate a vision, no matter how heartfelt (Senge 1990, p. 9).

However, Senge (1990, p. 340) argues that “learning organization require a new view of leadership. Senge, sees the traditional view of leader (as special people who set the direction, make key decisions and energize as deriving from a deeply individualistic point of view. At its center the traditional view of leadership, ‘is based on assumptions of people’s powerlessness, who lack of personal vision and inability to master the forces of change, deficiency which can be remedied only by a few great leaders’. Against this traditional view he sets a ‘new’ view of leadership that centers on ‘subtler and more important tasks.’”

From The Fifth Discipline Fieldbook, Senge *et al.*, (1994) describe the learning organization as something that develops within a team, and is part of a “deep learning cycle” where team members develop new skills and abilities, which in turn create new awareness and sensibilities, which it turn creates new attitudes and beliefs. These new attitudes are the things that can change the deep beliefs and assumptions inherent in an organization and product transformation.

Senge *et al.*, (1994) in The Fifth Discipline Fieldbook, offers five approaches to building a shared vision. He suggests that an organization needs to evaluate which stage best represents its culture and then try to introduce the next higher stage to gain greater commitment to the shared vision. If the organization is prepared to invest the time and energy, moving to the co-creating stage would be preferred.

Stage 1 – Telling

This is the CEO’s vision. The organization needs to get behind it and make it work now. If the organization is in crisis and needs a quick fix to survive this may be appropriate, however, it will not create a culture producing the greatest commitment. To implement, consider the following suggestions:

1. Direct, clear, and consistent communication is required.
2. The current situation must be honestly presented.
3. The givens, or non-negotiable, must be stated.
4. Enough details of the vision need to be shared.

Therefore, *telling*: where the boss tells the individuals what the vision is and demands that they follow it.

Stage 2 – Selling

This is the best vision for our institution and we would like you to buy in.

Here the CEO knows that it is important for the employees to support the vision if it is to be successfully implemented. Implementation suggestions would include the following:

1. Keep channels open for responses.
2. Ask employees to sign on, but do not try to manipulate.
3. Build on your relationship with your employees.

4. Focus on benefits. Do not just describe the view.
5. Refer to the vision as yours. Do not imply that they have signed on.

Thus, *selling*: where “the ‘boss’ knows what the vision should be, but he needs the organization to ‘buy in’ before proceeding.

Stage 3 – Testing

The leader presents the vision, but then asks the employees what they like or do not like about it. The results of the conversation should be used to revise the vision statement.

Suggestions for implementation include the following:

1. Present all aspects of the vision to get quality responses.
2. Make it an honest test.
3. Allow anonymous responses.
4. Use survey responses and face-to-face interviews.
5. Test the level of commitment, excitement, utility, and motivation.

Summary, *testing*: where “the ‘boss’ has an idea about what the vision should be, or several ideas, and wants to know the organization’s reactions before proceeding”;

Stage 4 –Consulting

In this scenario the leader knows he or she does not have all the answers and seeks input from employees who will suggest ideas and consider the implications of those ideas. The CEO may reserve the final decision-making authority, but opens the door for other perspectives.

Implementation might include the following:

1. A “cascade” process where ideas are shared in small groups and the members of the previous group become the facilitators for the next group, etc.
2. The critiques journey back up to the top.
3. Assure clear messages from the CEO through videotape, print, etc.
4. Collect comments in every session and disseminate.

5. Do not mix “telling” and “consulting”. If you have already made up your mind, do not ask.

So, consulting is where “the ‘boss’ is putting together a vision, and wants creative input from the organization before proceeding

Stage 5 – Co-creating

In this stage the CEO says, let’s create the future we individually and collectively want. Every employee has an opportunity to reflect their personal vision through the organization and help to create a shared vision that all can embrace.

The co-creating process promotes alignment. As an evolving understanding of the vision and its implications cascades through the teams, there is time for skeptics to understand the process and for everyone to begin thinking freshly about their relationship to the whole.

Four steps for implementation as the following:

1. Articulation of personal vision
2. Evolving from that into a sense of organizational and shared vision
3. Gaining a mutual understanding of current realities
4. Beginning to take action on strategic leverage points to close the gap

Therefore, *co-creating*: where “the ‘boss’ and ‘members’ of the organization, through a collaborative process, build a shared vision together.

There are nine Tips for utilizing building shared vision in terms of co-creating:

- 1) Ask people to start with personal vision and how that fits a possible shared vision.
- 2) Treat everyone as equals.
- 3) Seek alignment, not agreement.
- 4) Encourage interdependence.
- 5) Involve everyone – do not sample.
- 6) Ask people to speak only for themselves.
- 7) Nurture reverence for each other.
- 8) Use an “interim vision” that might evolve as a discussion piece.
- 9) Focus on the dialogue, not just the vision statement.

Senge *et al.*, (1994) cite five stages of creating shared vision that exist on a continuum that progress from little to much active involvement necessary on the part of the individual to formulate the vision: 1) Telling, 2) Selling, 3) Testing, 4) Consulting, and 5) Co-creating. Senge *et al.*, 1994, p. 314) assert that “as organizations mature into the more involved end of this continuum, individuals in the

organization become more empowered. The state necessary for the learning organization is co-creating, because this process gives individuals ownership and input into the company's goals." However, the broad direction is essential as it provides a general guide to members of an organization on what knowledge to acquire and disseminate. A shared vision also provides a reference point where there exists a diversity of viewpoints. Therefore, shared vision is very important for organizational learning because it provides the focus and energy for learning to take place (Hoe, 2007).

As an organization moves up the level of stages in building a shared vision, "there is less dependence on the CEO and more is expected from all employees. Non-profit organizations and higher education, in particular, respond best to a leadership style that encourages building a shared vision through a co-creation process. The content of a true shared vision cannot be dictated, it can only emerge from a coherent process of reflection and conversation" (Senge, *et al.*, 1994, p. 297-346). In contrast, building shared vision by leaderships practices are developing consensus and commitment for high expectation, which is related to the school community in collaborative process (Barnett and McCormic, 2003).

In addition, a qualitative with multiple case studies by Christenson & Walker (2008), reports: *First*, the outcomes vision that was effectively communicated made a strong and positive impact upon perceived project success. *Second*, a protocol was developed and thoroughly tested to develop a project vision. This protocol was found to be successful for the projects it was trialed on and reasons for its acknowledged success were explicated. *Third*, the study highlighted four issues of social group that require further investigation but for the moment may be risks that need to be managed or opportunities to be exploited. These are: the benefits of an incremental or phased approach; the need for sustainment; the necessity of addressing horizontality; and the imperative of vision champions. While, the study by O'Keeffe & Harington (2001) about a diverse group of multinationals in Ireland, is found that the learning organization required executive management commitment vision that supports successfully implementing the key concept of a learning organization. It is of strategic

important in developing sustainable competitive advantage and the effective utilization of resources.

Individual perception of vision is important because it is the individual within the organization who actually puts the vision into action (Foster & Akdere, 2007). Likewise, a study by Bennett (2001) states that originating *ba* is the beginning of place, where individual action as face to face interaction, empathy, trust, commitment, and sympathy for colleagues occurs. It is also an open place to design vision knowledge, and culture, with emphasis on free direct encounters between individuals. Moreover, it is only through personal choice that people can become committed to a shared vision. However, it is still not enough to state governing ideas; they must be the ideas by people in the organization (Appelbaum & Goransson, 1997). Meanwhile, organizational diversity and shared vision are important for a balanced approach to exploratory and exploitative learning. Organizational parameters must be aligned to instill the two types of organizational culture to achieve either simultaneous or sequential ambidexterity (Wang & Rafiq, 2009).

In collectivist: Eastern cultures, individuals subordinate their personal goals to collective ones and see themselves connected with others, whereas in the individualistic: Western cultures, most individuals are seen as separate and independent, and they live their lives in accordance with personal goals/vision (Allik & Realo, 2004). Responsibility and accountability are also essential for improving the EP. Creating understanding, a major discussion in learning to work well together is to understand what kinds of relationships are most important (Traindis, 1995, p. 164). Similarity, Yalcinkaya (2008) states that offering a deeper understanding of how social interactions influence individuals' innovation adoptive decisions and provides a new foundation by bringing values of ideas together of individual, cultural differences, and social interactions. Furthermore, in the modern world, one of the most frequent types of cross-cultural interaction is between people from collectivist and people from individualistic cultures. Not only "the East-West relationship very important, but also many of the people who move from traditional cultures to modern information societies are collectivists" (Trandis, 1995, p. 154).

The contrast between Eastern and Western values as three limitations: First, not everyone in a culture has the same basic values or ideas. Each culture has various layers. Second, cultures change over time. People frequently reinterpret traditional values to meet new needs and solve new problems. Third, the concept of basic values is itself a generalization. People combine and give different importance to various values as they create institutions and social practices (Xin, 2007). However, the suggestion by (Yifeng & Tjosvold, 2008) is developing a high quality leader-member relationship based on cooperative vision and goals between administrators and employees with different cultural backgrounds facilitate successful interaction and contribute to organization. In addition, “leaders have to ensure an atmosphere where co-creating is an important day in everyone’s life when they begin to work for what they want to build rather than to please a boss ... Let’s create the future we individually and collectively want” (Senge *et al.*, 1994, p. 315-316). The study by Barmett & McCormick (2003) is reported that vision is an important transformational leadership behavior to provide direction and purpose. In addition, building a shared vision involves the initiation of collaborative processes within the school community to develop a shared vision. This helps to bind people together and establish group ownership of school vision. General agreement and commitment to school vision are developed through leadership practices such as communication, leader credibility and the involvement of the school community in collaborative processes. Importantly, it helps to build relationships with teachers and other members of school community that are central to the leadership of principles in this study, because it is through these relationships that they establish and maintain leaders and encourage commitment and effort towards making the goals of shared vision a reality. Similarly, the study by Laiken (2005) reports that for generating vision:

The first step, involves an clarifying individual’s vision and asking them to jot notes to themselves on their vision of an ideal future for their organization;

The second step, share ideas with a partner, which encourage participants to express freely their unique ideas;

The third step, shared visions in a small groups are encouraged to dialogue about the ideas being presented before they are recorded, using both the skills of

advocacy (taking a stand for what you believe) and inquiry (genuinely listening for understanding to the ideas of others);

The fourth step, is to generate the vision, each group presents their categorized statements to the whole group, which represents a mutual understanding together. Vision statement is not recorded as agreement until every member agrees that they can live with the idea, even if it is not their highest priority.

Therefore, the creation of an organizational vision can be the first step towards inspired performance. It is the underpinning of the organization's mission, goals and objectives. It is a clear statement of what organizational members truly believe, and describes how they should behave in every aspect of their day-to-day functioning. It is in this arena that we begin to see if compassion and honesty might work together to produce deeper and more profound relationships.

In short, the values of ideas such as shared vision as *co-creating* are the key point for all diverse members with different nationalities in an organization. Importantly, shared vision is the discipline of creating a shared picture of the future that fosters genuine commitment and engagement.

It can be said that part three is very important for this study because it is utilized for designing solutions to problems and suggestions, including answers to research questions. There is much research about building shared vision for example in collectivist: Eastern cultures, individuals subordinate their personal goals to connect with others, whereas in the individualistic: Western cultures, most individuals are seen as separate and independent, and they live their lives in accordance with personal goals/vision (Allik & Realo, 2004). Moreover, Yifeng & Tjosvold (2008); Allik & Realo (2004) state that it is very important to manage cross-cultural workforce relationships among various collectivist countries and individualist countries in terms of various cultures. It demonstrates that shared vision is a good start to deal with personnel management in an organization.

In contrast, the study by Barnett and McComic (2003) reflects that building a shared vision by leadership practices develops a consensus and commitment for high expectations, which is related to the school community in a collaborative process. However, it is very hard to focus on leaderships' vision as the center point of views

dealing with cross-cultural workforce in terms of various individualists and collectivists in one organization. Because the variety of nationalities with different backgrounds and diverse cultures, an organization's members have different concepts or points of views, knowledge, experiences, so it needs to be administered as collaborative administration by starting with developing the organizational vision together. This leads workers to have participation and share a sense of belonging to the organization, which is a good start to share the organizational picture together. Therefore, individual perception of vision: co-creating is important because it is the individual within the organization who actually puts the vision into action (Foster & Akdere, 2007).

In short, the selected co-creating type: building a shared vision is selected for solving problems of this case study, which have various problems from individualist staff, collectivist staff, and administrators in different situations.

Part IV:

2.4 Knowledge Management (KM)

Knowledge management (KM) is the key success factor of today's business (Davenport, 2001). It has been used to describe the ability of the organization to capture, store, represent and share knowledge, which serves an organization to obtain competitive advantage and effective management through sharing and re-use of knowledge in the organization. It also means an activity that has generated a great deal of interest in the business world recently and now is attracting interest in the academic and business fields. Capturing, sharing employees' knowledge and create new knowledge in an organization have become one the most important business strategies (Zarraga & Garcia-Falcon, 2003). In addition, managers are more likely to strongly agree that the organization would benefit from a KM system that would capture, store, organize and manage knowledge, a very important asset and source of competitive advantage to the organization (King *et al.*, 2007). Moreover, the major work of knowledge management is to establish a good learning environment in which the employees are able to conduct all sorts of learning activities and exchange or share

knowledge and wisdom with colleagues, clients, and other industries (Hong & Kuo, 1999).

Furthermore, “knowledge sharing in organizations involves knowledge sharing between individual and individual, knowledge sharing between team and team, as well as knowledge sharing between organization and organization. Knowledge sharing drives the process of knowledge amplification, which is moving knowledge from the individual level to the group, organizational, and inter-organizational levels” (Ma *et al.*, 2008).

Meanwhile, KM by Loerman (2002) is presented as the following:

- **Concept of KM**

- KM is a way to improve an organization’s learning capability; it thereby improves the capacity for the organization to generate new knowledge.
- KM focuses on the results or outputs from the learning process and management of knowledge capital is being properly maintained.
- KM may not sit comfortably with dominant values and goals of people management, which focus on fairness in the employee relationship, intrinsic motivation and human quality of work experience
- KM as learning and managing believes that successful companies are those that consistently create new knowledge, disseminate it widely throughout the organization and quickly embody it in new technologies and products.
- KM is tacit knowledge and explicit knowledge oriented and technology.

The concepts are still evolving to include aspects that will facilitate organizations to create and maintain competitive advantage in current business contexts. In addition, the focus of organizational learning needs to incorporate the perspective of creativity and extreme innovation, as strategic orientation to sustained competitive advantage (Wang & Ahmed, 2003). Developing a working definition of knowledge, dealing with tacit knowledge and utilization of information technology, adaptation to cultural complexity, attention to human resources, developing new

organizational structures, and coping with increased competition are the main knowledge management challenges faced by global business today (Kalkan, 2008).

Therefore, organization should focus on the total inter-organization learning process (ie. the creation of new corporate knowledge from the total environment within which the organization operates) and the nurturing of the cultural environment that supports it and ensures its continuing development (Loermans, 2002).

In this study, knowledge management is emphasized on: 1) knowledge sharing; 2) type of *ba* which is originating *ba* and dialoguing *ba* 3) CommonKADS methodology:

2.4.1 Knowledge sharing and Type of *ba*

The well-known knowledge creation theory comes from a highly influential book, “The Knowledge Creating Company”, written by Nonaka & Takeuchi (1995). Nonaka *et al.*, (2000) identify four types of *ba*: originating *ba*, dialoguing *ba*, systemizing *ba*, and exercising *ba*. The concept of *ba* is originally proposed by Japanese philosopher Kitaro Nishida and further developed by Shimizu. Professor Ikujiro Nonaka adapts this concept for the purpose of elaborating the SECI model of knowledge creation. A spiral process of movement and interaction between tacit and explicit knowledge is called “knowledge conversion”. Tacit and explicit knowledge interact with each other and continue in a continuous cycle of four integrated processes (SECI): socialization (from tacit knowledge to tacit knowledge), externalization (from tacit knowledge to explicit knowledge), combination (from explicit knowledge to explicit knowledge) and internalization (from explicit knowledge to tacit knowledge). With the inclusion of knowledge-creating space as *ba*, the framework acknowledges that knowledge goes beyond a dynamic process (Nonaka *et al.*, 2000).

Top management and knowledge producers can build *ba* by providing *physical space* such as meeting rooms, *virtual space* such as a computer network, or *mental space* such as common goals (Nonaka *et al.*, 2000). The physical environment has an effect on human learning, especially the quality of interpersonal relationship

such as a round table with comfortable chairs, free seating, refreshment, a nice room with cool air-conditioning, notebooks, an LCD projector, a video recorder, a whiteboard and markers, sheets of paper (Knowles, 1998), one technician, two observers, including a facilitator for running the investigation, and guiding questions. Importantly, as a new member joins the organization, the physical environment reinforces the processes of socialization that the member undergoes (O'Toole, 2001). West (1994) reports that it is essential for individuals, groups, societies and organizations to exchange their energy, information or material boundaries by interacting with an environment. Similarly, the study by Senoo *et al.*, (2007) identify that the practitioners as the factors of active *ba* in the workplace can contribute to an increase in direct communication over information sharing. In addition, offering positive ideas, brainstorming, and taking the initiative may enhance collaborative knowledge creation (Jakubik, 2008).

In short, *ba* is the context shared by those who interact with each other, and *ba* is the place where participants create, share and use knowledge. In addition, through the interaction in *ba* and the context by itself evolve through self-transcendence to create knowledge. In other words, *ba* is an emerging relationship among individuals, and between an individual and the environment.

In addition, study of the examination of relationship between individualism and collectivism based on Hofstede's theory by using KM as knowledge sharing by Schulte & Kim (2007) find that collectivism: Eastern workers (Taiwanese) have higher expectations about benefits of KM than individualism: Western workers (US). Thus, it represents that a significant contributions in terms of theoretical and practical understanding of the relationship between international culture and KM.

However, the research by Lamproulis (2007) illustrates that "the cultural artifact of physical space and technology enhance the creation of knowledge, which permits employees to feel relaxed, have informal conversation when they need to, be focused on their task and have strong feelings of ownership about their workplace. The cultural space, although it can facilitate the creation of knowledge, is based on a stability that is secured by certain rules that govern the relationships between staff. This stability is further reflected in the fixed physical organizational setting that

employees utilize in their day-to-day behaviors and actions. In other words, the cultural space endorses both the stability and the creation of knowledge that occurs within an organization, whereas, the meaning of 'ba' focuses only on the perpetual creation of knowledge as it takes place between staff." The findings by Sackmann & Friesl (2007) is reported that different cultural backgrounds due to ethnicities, gender, national culture or functions create a cultural complexity, which might affect knowledge sharing in a negative way; however, the findings also reveal that knowledge sharing is only likely to occur if new project members are welcomed emotionally as valuable contributors to a common task.

As the theory of KM as knowledge sharing was created in West, there is also a need to examine concept of KM in China. With China's unprecedented economic explosion, it has become one of the favorite emerging markets for the West and it is critical that scholars start to examine knowledge management in such a dynamic economy (Ma *et al.*, 2008). Moreover, China is a highly collectivistic country (Hofstede, 2001). However, one study is found that Taiwanese workers have higher expectations about benefits of KM than US workers because they view sharing knowledge and integrating knowledge to their enterprises (Schulte & Kim, 2007). In addition, knowledge sharing and organizational learning can positively influence and significantly contribute to organizational effectiveness. The ultimate goal of acquiring and sharing knowledge is the transfer all of individual experience and knowledge to organizational capabilities, i.e. its assets (Yang, 2007). Likewise, the study provides some multinational companies with some implication of better knowledge sharing in virtual teams as a model based on different employees from different national culture backgrounds that can enrich understanding of the whole mechanism and persuade positive knowledge sharing behavior (Wei *et al.*, 2008). Knowledge sharing also helps to identify gaps in a team's knowledge and ascertain how these could be filled by packaging, dispatching and recreating knowledge locally and between teams. By communicating future prospects in respect of knowledge creation, the activist connects the local knowledge creation initiatives of the various teams with their specific *ba* with the organization's overall vision (Nonaka *et al.*, 2006). However, a general outline of the factors affecting the knowledge management process is work

teams, which could be improved in the future by completing it with contributions (Zarraga & Garcia-Falcon, 2003). Importantly, Bhatt (2002) reports that management should create an environment that encourages its employees to collaborate to shared knowledge. His study also reports in enhancing employees' knowledge and creating organizational knowledge through individual interactions.

Therefore, this study applies types of *ba* as a facilitated cross-cultural environment as a shared space for emerging relationships. It also can be a physical, virtual or mental space, which has knowledge embedded in *ba*, where it is acquired through individual experiences, ideas, and knowledge or reflection on others' experiences, ideas, and knowledge.

2.4.2 The CommonKADS methodology

The CommonKADS knowledge engineering is a methodology promoted by Schreiber, *et al.*, (2000), which based on a number of fundamental principles: 1) knowledge engineering involves constructing different aspect models of human knowledge; 2) knowledge modeling focuses on the conceptual structure of knowledge; 3) knowledge has a stable internal structure that be analyzed by distinguishing specific knowledge types and roles; 4) a knowledge project must be managed by learning from experience.

In essence, the CommonKADS model suite contains six models of an organization:

- *Organization model.* The organization model supports the analysis of the major features of an organization
- *Task model.* The task model analyzes the global task layout, its inputs and outputs, preconditions and performance criteria, as well as the resources and competences required.
- *Agent model.* The agent model describes the characteristics of agents (those who execute a task).
- *Knowledge model.* The knowledge model gives a detailed explanation of types and structures of the knowledge used to perform a task.

- *Communication model.* The communication model analyzes the communicative transactions between the agents involved.
- *Design model.* The design model comprises based on knowledge of organization contexts in terms of architecture, implementation platform, software modules, etc.

The CommonKADS methodology: OM-1, OM-2, OM-3, OM-4, OM-5, and OTAM-1 worksheets are very popular for research investigation.

Organization Model-1 (OM-1) worksheet describes the organizational context. These elements are assumed to stay the same during the project at hand. This means that we assume that vision mission, and goals of the organization are fixed as far as the project is concerned. It might well be that the project comes to conclusion which could affect the organizational vision or goals, but this process lies outside our current scope. The vision mission and goals in this case study reflect the fact that is organization is a recently privatized department of the local administration and is moving in the direction of a 'real' business.

Organization Model-2 (OM-2) worksheet is used for describing the organizational aspects affected by the selected problem. The maritime operation chart is Operations, Planning, Communications, and Serialization. The process activity chart includes land operations. Additionally, in OM-2 is related to the business, processes and tasks, such as: mission, vision, culture and power, involved areas, involved knowledge, needed resources, priority, associated temporal restrictions.

Organization Model-3 (OM-3) worksheet is used for describing process through its High level tasks, which is well defined objectives and specific outputs. Operation Process could be considered as a that has been divided in order to better structure it and to describe every detail about the activities.

Organization Model-4 (OM-4): worksheet is used for describing knowledge components from the organizational model. The process knowledge is defined in OM-4, but it is important to further classify it depending on its type: data (facts), information (processed data), skills or abilities (from the person), process-specific knowledge and knowledge asset.

Organization Model-5 (OM-5) worksheet is feasibility of solution “automation-assessment task in combination with retraining staff for urgency handling.” (Schreiber, *et al.*, 2000, p. 249).

CommonKADS is one of the most mature knowledge engineering methodologies. The essence of CommonKADS is that a knowledge manager will model different aspects of the organization from a knowledge perspective, and although it betrays its roots in expert system research by focusing to an extent on automation, it provides a full and straightforward account of knowledge modeling and management that (a) fits neatly with existing software engineering methodologies, therefore increasing the likelihood of industrial take-up, and (b) is extensible where special purposes demand it (O’Hara, K. & Shadbolt, N., *kmo, nrs@ecs.soton.ac.uk*)

While technology is not the most important aspect of knowledge management, it does play a crucial role in facilitating communication and collaboration among knowledge workers in an organization. Both tacit and explicit knowledge can be managed better by using a knowledge management system: a special system that interacts with the organization’s systems to facilitate all aspects of knowledge processing. For Schreiber *et al.*, (1999), knowledge systems are the tools for managing knowledge, helping organizations in problem-solving activities and facilitating the making of decisions.

The following outlines the CommonKADS methodology: OM-1, OM-5, and OTAM-1 (Schreiber *et al.*, (1999).

Organization Model-1(OM-1) worksheet is used for indentifying knowledge-oriented problems and opportunities context in the organization. It explains various aspects to consider, and helps in specifying organization. This worksheet is used for interviewing key staff members to obtain problems and opportunities, which concentrates upon the focused area of the organization as the in-depth analysis within the organization.

- *Problems and opportunities*: Make a shortlist of perceived problems and opportunities, based on interviews, brainstorming and visioning meetings, discussion with managers.

- *Organizational context*: Indicate in concise manner key features of the wider organizational context, so as to put the listed opportunities and problems into a proper perspective. Important features to consider are:

1. Mission, vision, goals of organization
2. Important external factors the organization has to deal with
3. Strategy of the organization
4. Its value chain and major value drivers

- *Solution*: List possible solutions for the perceived problem and opportunities, as suggested by the interviews and discussion held and the above features of the organizational context.

Organization Model-5 (OM-5) is a checklist of issues focusing on most on the requirements of the knowledge capture process itself, software, methods, etc, which we can assume will be in place. Issues to do with business feasibility are closer to our concerns, and will list the benefits of the proposed capture program, the added value to the organization, expected costs and the comparison with other solutions, and a risk assessment. Project feasibility issues of relevance include the commitment from relevant actors, and the resources available. This may be the locus of an interesting trade off within the organization between those who want access to some knowledge, and those whose interests require that they guard it and share it sparingly. In addition, the final worksheet of the organization model, OM-5, intends to indicate the feasibility of potential solutions to perceive organizational problems.

Checklist for the feasibility decision is an organization model as decision document: Worksheet OM-5

- *Business Feasibility*: For a given problem/opportunity area and a suggested solution, the following questions have to be answered:

1) What are the expected benefits for the organization from the considered solution? Both tangible economic and intangible business benefits should be identified here.

- 2) How large is this expected added value?
- 3) What are the expected costs for the considered solution?
- 4) How does this compare to possible alternative solutions?

5) Are organizational changes required?

6) To what extent are economic and business risks and uncertainties involved regarding the considered solution direction?

-*Technical Feasibility*: For a given problem/opportunity area and a suggested solution, the following questions have to be answered:

1) How complex, in terms of knowledge stored and reasoning processes to be carried out, is the task to be performed by the considered knowledge system solution? Are state of the art methods and techniques available and adequate?

2) Are there critical aspects involved, relating to time, quality, needed resources, or otherwise? If so, how to go about them?

3) Is it clear what the success measures are and how to test for validity, quality and satisfactory performance?

4) How complex is the required interaction with end users (user interfaces)? Are state of the art methods and techniques available and adequate?

5) How complex is the interaction with other information systems and possible other resources (interoperability, systems integration)? Are state-of-the-art methods and techniques available and adequate?

6) Are there further technological risks and uncertainties?

- *Project Feasibility*: For a given problem/opportunity area and a suggested solution, the following questions have to be answered:

1) Is there adequate *commitment* from the actors and stakeholders (managers, experts, users, customers, project team members) for further project steps?

2) Can the needed *resources* in terms of time, budget, equipment, staffing be made available?

Organization-Task-Agent Model-1 (OTAM-1) is a model as checklist for the impacts and improvements decision document worksheet, which is consisted of three components Schreiber *et al.*, (1999) as following:

1.1 *Impacts and Changes Organization*

Describe which impacts and changes the considered knowledge system solution brings with respect to the organization, by comparing the differences between

the organization model in the current situation, and how it will look like in the future. This has to be done for all components in specific aspects for individual tasks or staff members are dealt: 1) Structure; 2) Process; 3) Resources: people; 5) Knowledge; 6) Culture and Power.

1.2 *Task/Agent-Specific Impacts and Changes*

Describe which impacts and changes the considered knowledge system solution brings with respect to individual tasks and agents, by comparing the differences between the task and agent models (Worksheets TM-1/2 and OM-1) in the current situation, and how they will look like in the future. It is important to look not only at the staff members directly involved in a task, but also to other actors and stakeholders (decision makers, users, clients): 1) Changes in task lay-out (flow, dependencies, objects handled, timing, control); 2) Changes in needed resources; 3) Performance and quality criteria; 4) Changes in staffing, involved agents; 5) Changes in individual positions, responsibilities, authority, constraints in task execution; 6) Changes required in knowledge and competences; 7) Changes in communication.

1.3 *Attitudes and Commitments*

Consider how the individual actors and stakeholders involved will react to the suggested changes, and whether there will be a sufficient basis to successfully carry through these changes *Proposed Actions*. This is the part of the impacts and improvements decision document that is directly subject to managerial commitment and decision making. It weights and integrates the previous analysis results into recommended concrete steps for action:

1) *Improvements*: what are the recommended changes, with respect to the organization as well as individual tasks, staff members, and systems?

2) *Accompanying measures*: what supporting measures are to be taken to facilitate these changes (e.g. training, facilities)

3) What further *project action* is recommended with respect to the under taken knowledge system solution?

4) Expected results, *costs, benefits*? (Reconsider items from the earlier feasibility decision document)

5) If circumstances inside or outside the organization change, under what *conditions* is it wise to reconsider the proposed decisions?

Therefore, worksheet OTAM-1 presents as an outcome of this part of the study, a decision is taken to further refine, assess, and prioritize the suggested knowledge-improvement scenarios, and to select a first knowledge module for rapid development and demonstration. This further detailing and decision-making was done on the basis of task/agent modeling.

This represents that the CommonKADS is used to validate the research questions: creating shared vision, and findings in the verifying phase. The idea underlying the CommonKADS organization model is to take the relevant elements and experience from various sources – including organization theory, business process analysis, and information management – and to integrate them into a coherent and comprehensive pace targeted at knowledge orientation in the organization (Schreiber *et. al.*, 2000)

In short, knowledge management is used in this research due to the value of its process (ie., create a physical environment, share knowledge, experience, and ideas through interaction, Knowledge Engineering: CommonKADS methodology). The powerful KM capable of having the participants of this study collaborate to solve the EP management problems. Although, KM helps the researcher to design KM tools and techniques to capture knowledge, it must be applied in an appropriate context in an organization. For example, the most important goals for knowledge management and IT/knowledge system development must be developed continuously because of the impacted internal and external environment on organization. However, KM has many tools and techniques that the researchers should study in-depth before selecting those with which to conduct the research.

Part V

2.5 A case study

Case study research is more than simply conducting research on a single case, which investigates through complex and various situations. It enables the researcher to answer “how” and “why” type questions, while taking into consideration how a

phenomenon is influenced by the context within which it is situated (Baxter & Jack, 2008). In addition, case studies are widely used in organizational studies and across the social sciences. Berge (2004, p. 256) notes that “when conducting exploratory case studies, field work and data collection may be undertaken before defining a research question. This type of study may be seen as a prelude to a large social scientific study. Nonetheless, the study must have some type of organizational framework that has been designed prior to beginning the research. This sort of exploratory study may be useful as a pilot study, for example, when planning a larger, more comprehensive investigation.” While, Creswell (1998) notes that case study is considered a methodology, or “the case” may be considered an object of the study. Consequently, the case study approach embraces several methodological possibilities. The proponents of the first approach provide guidelines especially for conducting case study.

A case study focus on a qualitative approach that is a situated activity researchers study things in their natural settings, attempting to make sense of, or to interpret, phenomena in terms of the meanings people bring to them. The potential benefits of this type of analysis triangulation include a better understanding of the phenomenon in question, an improved research process and quality, and individual and social benefits Denzin, N., & Lincoln, Y. (2000).

The researcher selects Creswell (1998) for this case study because “it is a qualitative case study provides an in-depth study of this system based on a diverse array of data collection materials, and the researcher situates this system or case within its larger context or sitting.” Moreover, there is guideline for carrying activities out. The following is the described case study (Creswell, 1998, p.186-187).

- “The writer opens with a vignette so that the reader can develop a vicarious experience to get a feel for the time and place of the study.
- Next, the researcher identifies the issue, the purpose, and the method of the study so that the reader learns about how the study comes to be, the background of the writer, and the issues surrounding the case.

- This followed by an extensive description of the case and its context—a body of relatively uncontested data—description the reader might make if he or she had been there.
- Issues are presented next, a few key issues, so that the reader can understand the complexity of the case. This complexity builds through references to other research or the writer’s understanding of other cases.
- Next, several of the issues are probed further. At this point, too, the writer bring the both confirming and disconfirming evidence.
- Assertions are presented, a summary of what the writer understands about the case and whether initial naturalistic generalizations, conclusions arrived at through personal experience or offered as vicarious experiences for the reader, have been changed conceptually or challenged.
- Finally, the writer ends with a closing vignette an experiential note reminding the reader that this report is one person’s encounter with a complex case.”

Therefore, a case study may be classified according to philosophical perspectives. In addition, the complicated and various problems of a case study is an excellent opportunity to gain tremendous insight into a case. It enables the researcher to gather data from a variety of sources and to merge the data to illuminate the case

Conclusion

In this chapter the importance of a framework is highlighted, with emphasis of four main components based on theories and a literature review.

First, diverse workforce management is fundamentally concerned with real differences among people that affect their interactions and relationships in terms of different nationalities and diverse cultures.

Second, cross-cultural theory in terms of individualism vs. collectivism explains the differences between individualist: Western countries and collectivist: Eastern countries in terms of values, societal norm; family, schools and education; behavior; work situation; management methods; and politics and ideas.

Third, the research emphasizes building shared vision: co-creating type. In addition, building shared vision is selected for validation as conformation of the

research question and the most significant results, which are based on problems and suggestions from Western staff, Eastern staff, and administrators.

Fourth, the study stresses Knowledge Management (KM) tools and techniques in terms of knowledge sharing and the applied concepts of originating *ba* and dialoguing *ba* for a cross-cultural environment. Importantly, the CommonKADS knowledge engineering as methodology is used for in this study for research investigation are following:

OM- 1 worksheet for listing problems and opportunities;

OM-5 worksheet for organization feasibility in terms of business, technique, and project;

OTAM-1 worksheet for the impact of the organization in terms of changes affect on staffs' job duties and current jobs that can be managed and operated according to vision

This study is used OTAM-1 to test building shared vision of the EP in terms of co-creating type, which is a form of strategic knowledge management in this study. These four mains components of this chapter also are guidelines to design a research methodology as the right direction of investigation.

Fifth, a qualitative case study is selected Creswell (1998) for this study. There are a number of reasons that a particular organization. For example, a researcher undertakes a case study of an organization to illustrate the way certain administrative systems operate in certain types of organizations. Moreover, the case method is an extremely useful technique for researching relationships, behaviors, attitudes, motivations, and stressors in organizational settings.

In short, the EP should be considered as diverse in function, education, values, and attitudes as they affect each member's organizational experiences. In addition, any effort to treat everyone the same, without regard to their fundamental staff differences, only leads to problems. More importantly, the school director should emphasize on managing the increasing workforce diversity, which has become a strategic issue in aiming to achieve and maintain the EP competitive advantage and can no longer be neglected.