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T. P. Blyznyuk, Candidate of Economic Science,
Associate Professor

Т. П. Близнюк, к. е. н.,
доцент

ASSESSING READINESS OF STAFF IN UKRAINIAN AND MONGOLIAN MULTICULTURAL COMPANIES FOR CROSS-CULTURAL INTERACTION

ОЦІНКА ГОТОВНОСТІ ДО КРОС-КУЛЬТУРНОЇ ВЗАЄМОДІЇ ПЕРСОНАЛУ УКРАЇНСЬКИХ ТА МОНГОЛЬСЬКИХ МУЛЬТИНАЦІОНАЛЬНИХ КОМПАНІЙ

Urgency of the research. *At the present stage of the world economic development cross-cultural interaction becomes one of the most important aspects in the company's activity.*

Target setting. *According to the socio-psychological law on the existence of a link between positive ethnic identity and ethnic tolerance, one can state that to assess readiness of an individual to cross-cultural interaction it is necessary to assess his ethnic identity.*

Actual scientific researches and issues analysis. *At present a large number of methods to assess ethnic identity have been developed: a universal scale of ethnic identity and ethical self-identification, methodology "Ethnic Identity", a scale of express assessment of feelings, methodology for assessing positive aspects and uncertainty of ethnic identity, etc.*

Uninvestigated parts of general matters defining. *Emic approach is the basic conceptual approach on which methods of assessing ethnic identity are based, and there is no etic approach. However, the combination of these two approaches is the basis for cross-cultural research.*

The research objective. *The aim of the research is to assess readiness of the Ukrainian and Mongolian multinational companies' staff for cross-cultural interaction on the basis of a comprehensive methodological approach for assessing ethnic identity and identifying behavioral strategies of staff in the process of cross-cultural interaction.*

The statement of basic materials. *The staff in Ukrainian companies are characterized by the following types of behavioral strategy: 90% – active "intermediaries", 10% – passive "intermediaries". The staff of the Mongolian companies have the following behavioral strategies: 55% of active intermediaries, 5% of passive "intermediaries", 25% of active "nationalists", 5% of "Neurotic ethnophobes", and 10% of employees are inclined to the behavior of passive "intermediaries".*

Conclusions. *The staff in Ukrainian multinational companies in comparison with the staff of Mongolian companies have a more positive ethnic identity and are more ready for cross-cultural interaction.*

Keywords: ethnic identity; cross-cultural interaction; multinational company; Mongolia; Ukraine; readiness for cross-cultural interaction; types of ethnic identity; behavioral strategy in the process of cross-cultural interaction.

Актуальність теми дослідження. *На сучасному етапі розвитку світового господарства одним з найбільш важливих аспектів діяльності компаній стає крос-культурна взаємодія.*

Постановка проблеми. *Відповідно до соціально-психологічного закону про існування зв'язку між позитивною етнічною ідентичністю та етнічної толерантністю, можна стверджувати, що для оцінки готовності індивіда до крос-культурної взаємодії необхідно оцінити його етнічну ідентичність.*

Аналіз останніх досліджень і публікацій. *В даний час розроблена значна кількість методів оцінки етнічної ідентичності: універсальна шкала етнічної ідентичності та етичної самоідентифікації, методика «Етнічна ідентичність», шкала експрес-оцінки почуттів, методика оцінки позитивності і невизначеності етнічної ідентичності та ін.*

Виділення недосліджених частин загальної проблеми. *Основним концептуальним підходом, на якому базуються розглянуті методи оцінки етнічної ідентичності є лише etic-підхід, а відсутній etic-підхід. Однак поєднання цих двох підходів є основою крос-культурних досліджень.*

Постановка завдання. *Метою дослідження є оцінка готовності до крос-культурної взаємодії персоналу українських та монгольських мультинаціональних компаній на основі комплексного методичного підходу оцінки етнічної ідентичності та визначення поведінкових стратегій персоналу в процесі крос-культурної взаємодії.*

Виклад основного матеріалу. *Персонал українських компаній має наступні типи поведінкової стратегії: 90% – активні «посередники», 10% – пасивні «посередники». Персонал монгольських компаній має наступні поведінкові стратегії: 55% активних «посередників», 5% пасивних «посередників», 25% активних «націоналів», 5% «невротиків-етнофобів», 10% персоналу схильне до поведінки пасивних «посередників».*

Висновки. *Персонал українських мультинаціональних компаній в порівнянні з персоналом монгольських компаній має більш позитивну етнічну ідентичність й готовність до крос-культурної взаємодії.*

Ключові слова: етнічна ідентичніст; крос-культурна взаємодія; мультинаціональна компанія; Монголія; Україна; готовність до крос-культурної взаємодії; типи етнічної ідентичності; поведінкова стратегія в процесі крос-культурної взаємодії.

Urgency of the research. At the present stage of the world economic development and activation of globalization processes in all countries of the world, one of the most important aspects of modern

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companies' activities has become cross-cultural interaction, as the process of interaction between representatives of different cultures. Unlike intrinsically cultural interactions, cross-cultural interaction has its own peculiarities associated with changes in the original cultural norms of participants in interaction or their adaptation to the norms of another culture (acculturation) [1]. The main feature of the cross-cultural interaction process is, first of all, its effectiveness dependence on personal characteristics of the participants in the process, namely, their level of readiness for cross-cultural interaction.

Target setting. According to the socio-psychological law on the existence of a connection between positive ethnic identity and ethnic tolerance [2, p. 34], it can be argued that in order to assess readiness of an individual to cross-cultural interaction it is necessary to assess his/her ethnic identity because it is on the basis of ethnic identity that each participant determines his/her place in a cross-cultural society and behavior, both inside and outside his/her cultural group.

Actual scientific researches and issues analysis. As T. Stefanenko notes [3, p. 9], the main problem associated with the development of a universal assessment method of readiness for cross-cultural interaction based on ethnic identity of the individual is complexity and multi-level of "ethnic identity" definition. That is why a large number of methods evaluating ethnic identity are currently being developed, assessing various aspects of "ethnic identity" definition. Let us consider the most well-known methods to assess ethnic identity.

Thus, the universal scale of ethnic identity and ethical self-identification developed by J. Phinney [4], is a scalable questionnaire that defines expressiveness of ethnic identity through its cultural affiliation with a cultural group and the attitude to it. Method "Ethnic Identity", proposed by O. Romanova [5, p. 220], which is a scalable questionnaire, defines self-identification through awareness of the peculiarities of its own cultural group and subjective significance for an individual in membership in a given cultural group. Developed by N. Lebedeva [2, p. 14], the scale of express assessment of feelings related to ethnicity is a scale questionnaire that evaluates emotional color (valency) of ethnic identity, revealing a positive level of ethnic identity. The scale of express evaluation of ethnic identity, developed by N. Lebedeva [2, p. 15] is a scalable questionnaire designed to expressly assess the individual's ethnic identity. A. Tatarko and N. Lebedeva's method for assessing positive aspects and uncertainty of ethnic identity [6] is a scale questionnaire, assessing positive degree of ethnic identity and the degree of uncertainty of ethnic identity.

Uninvestigated parts of general matters defining. However, only emic approach is the main conceptual approach for assessing ethnic identity, on which all other methods are based, identifying cross-cultural differences. These methods, in general, lack the etic-approach focused on the study of universal properties of human behavior, manifested in any culture, while the basis for cross-cultural research in the context of cross-cultural management is the combination of the emic-approach with etic-approach. Consequently, to assess the readiness for cross-cultural interaction based on the assessment of the ethnic identity of a person, it is necessary to combine the emic- and etic-approaches. The essence of such a complex approach is in the comprehensive methodological approach to the assessment of tolerance and ethnic identity. According to G. Soldatova and S. Ryzhova [7], based on the group of universal cultural variables, it determines specific differences in culture and peculiarities of the corresponding cultural group. This is a scale questionnaire "Types of Ethnic Identity" that diagnoses ethnic identity and its transformation in conditions of cross-cultural tension.

G. Soldatova [7] believes that the main advantage of this methodological approach, unlike other methodological approaches to the comprehensive assessment of ethnic identity and tolerance, is the use of the ethnocentrism scale, determining types of ethnic identity. This scale of ethnocentrism includes continuum of identity types (with varying degrees of quality and manifestation of ethnic tolerance), from "denial" of identity (when negativism and intolerance are recorded in relation to its own cultural group) to national fanaticism (intolerance and a higher degree of negativism in relation to other cultural groups).

Accordingly, it is proposed to assess readiness of the multinational company's staff for cross-cultural interaction on the basis of a comprehensive assessment of ethnic identity, using a scale questionnaire "Types of Ethnic Identity".

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The research objective. The purpose of this study is to assess readiness of Ukrainian and Mongolian multinational companies' staff for cross-cultural interaction on the basis of a comprehensive methodological approach for assessing ethnic identity and determining behavioral strategies of these companies in the process of cross-cultural interaction, using a scale questionnaire "Types of Ethnic Identity".

The statement of basic materials. To determine the dominant type of ethnic identity, G. Soldatova and S. Ryzhova [7] have proposed 30 judgments- indicators in the scale questionnaire "Types of Ethnic Identity" interpreting the end of the phrase: "I am a man who ...". The indicators reflect the attitude towards their own and other cultural groups in different situations of cross-cultural interaction. Depending on the total points for each type of ethnic identity (possible range from 0 to 20 points), manifestation of the corresponding type of ethnic identity is determined, and comparing the results on all scales allows us to distinguish one or several dominant types of ethnic identity. On the basis of the survey results, using the questionnaire "Types of Ethnic Identity", we determine one of the directions transforming the ethnic identity: 1) hypoidentity, which manifests itself in a negative or indifferent attitude toward its own cultural group; 2) hyperidentity - a characteristic of self-consciousness, which reflects the desire of the group representatives to ethnic domination, ethnocentrism being its basis (in its negative perception).

In turn, the hypoidentity corresponds to three scales relative to the following types of ethnic identity [7]:

1) ethnonigilitism - an extreme form of hypoidentity manifestation, which is a departure from their own cultural group and the search for stable socio-psychological niches by another (non-ethnic) criterion.

2) ethnic indifference - erosion of ethnic identity, expressed in the uncertainty of ethnicity, irrelevance of ethnicity. Domination of this identity type indicates readiness for cross-cultural interaction.

3) positive ethnic identity (norm) is a combination of positive attitude towards one's own culture and other cultures. The domination of this type of identity indicates readiness for cross-cultural interaction.

Also, hyper-identity corresponds to three scales indicating the following types of ethnic identity (as an expression of discriminatory forms of cross-cultural relations), namely [7]:

1) ethnogeism – a relatively loyal manifestation of hyper-identity, which can be expressed verbally as a result of perception through the prism of the construct of "my people", but one can assume, for example, tension and irritation in communicating with representatives of other cultural groups or recognition of the people's right to solve problems at the expense of "an alien".

2) ethnoisolation – a more profound manifestation of hyperindentity, expressed in the conviction of the superiority of their culture, recognition of the need for "purification" of national culture, a negative attitude to interethnic marital unions, xenophobia.

3) ethnofanaticism – an extreme form of hyperidentity manifestation, "national fanaticism," willingness to take any action for the sake of the interests of one's own culture, even using ethnic "cleansing", refusing representatives of other cultures the right to use resources and social privileges, acknowledging the priority of ethnic rights over human rights, justifying any victims in the struggle for the welfare of their culture and people.

Dominant types of ethnic identity for a particular respondent are the types with an elevated (12 to 16 points) or/and (high) level of manifestation (from 13 to 20 points for the corresponding type of ethnic identity). At the same time, the respondent can be simultaneously dominated by several types of ethnic identity. According to the methodological approach [7], based on the determined dominant types of ethnic identity, different categories of behavioral strategies of respondents in the process of cross-cultural interaction are defined:

1) active "mediators" – a category of people determined to develop positive relationships with representatives of other cultures and best suited to their cultural environment;

2) passive "mediators" – a category of people who specifically do not avoid cross-cultural interaction, and show a calm and positive attitude in the process of cross-cultural interaction;

3) active "nationals" – is a category of people with the most aggressive behavior towards representatives of other cultural groups, as it can become the initiator of a cross-cultural conflict;

4) passive "nationals" – a category of people manifesting ethnic intolerance, irritated when communicating with representatives of other cultures, and can support active "nationalists" if there is a situation of cross-cultural conflict.

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5) "neurotic ethnophobia" is a category of people who, in addition to ethnophobia, are characterized by sharp deformation of ethnic identity structure and mixing different tendencies in its transformation.

In this study, a survey of the staff in Ukrainian and Mongolian multinational companies was conducted to assess the staff readiness for cross-cultural interaction. Multinationality of these companies has been determined on the basis of a cross-cultural feature, detailed in the work of H. Perlmutter [8]. The random total of respondents was 50, of which 50% were staff of Ukrainian multinational companies, 50% were staff of Mongolian multinational companies. Representatives of various management levels were surveyed, in structural ratio there were: top management - 7%, middle management – 43.7%, lower level management – 49.3%. According to the activities of multinational companies, respondents were categorized as service providers (60%) and intellectuals (40%).

Dominant types of ethnic identity of the staff in Ukrainian and Mongolian multinational companies have been identified based on the questionnaire "Types of ethnic identity" on the following: ethno-nigilitism (I1); ethnic indifference (I2); positive ethnic identity (I3); ethnogeism (I4); ethno-isolationism (I5); ethnophaneism (I6). The results of determining the dominant types of ethnic identity of staff in Ukrainian and Mongolian multinational companies are presented in Fig. 1, 2.
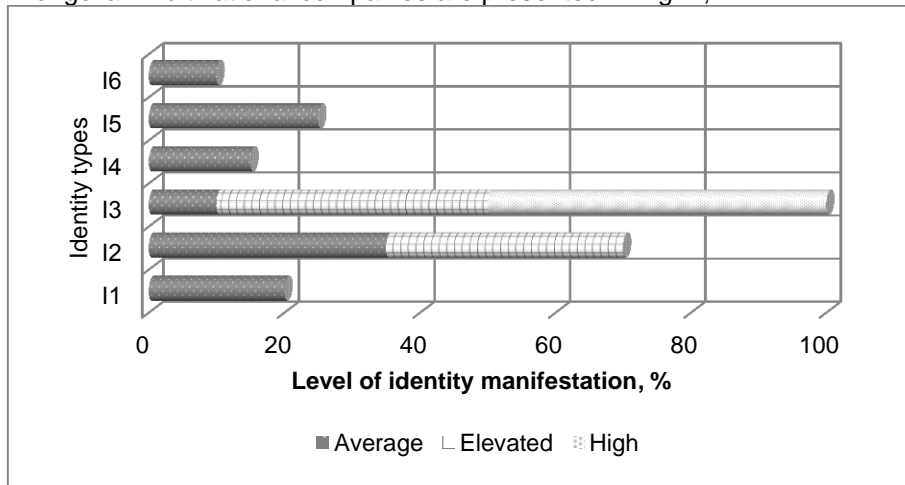

Fig. 1. Ethnic identity types of the staff in Ukrainian multinational companies
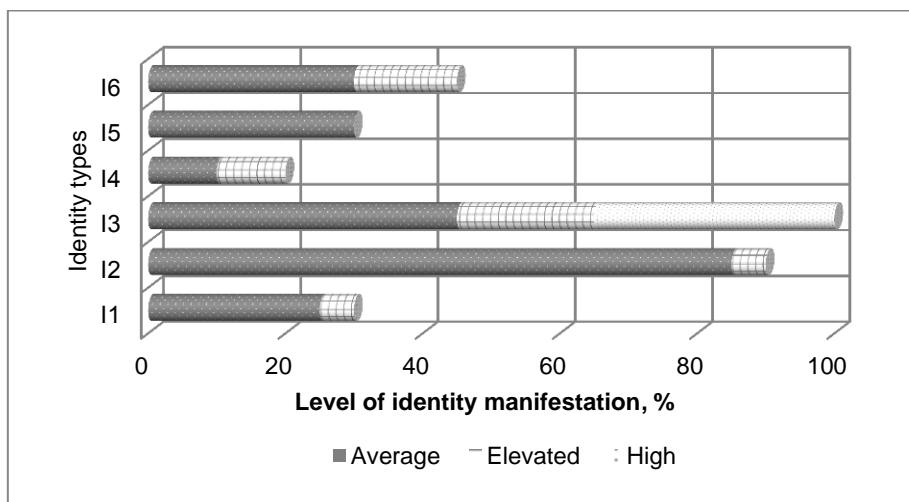*Source:* the author's own calculations

Fig. 2. Ethnic identity types of the staff in Mongolian multinational companies
Source: the author's own calculations

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According to the results of determining the dominant types of ethnic identity, it can be argued that positive ethnic identity (norm) is dominated in 90% of staff in Ukrainian multinational companies and in 55% of staff in Mongolian multinational companies. There is also a predominance of ethnic indifference in 35% of Ukrainian multinational companies' staff and in 5% of staff in Mongolian multinational companies. 10% of the staff in Ukrainian multinational companies did not show any dominance of one of the types of ethnic identity but the average level of positive ethnic identity (norm) is present. In general, the staff in Ukrainian multinational companies do not recognize the dominance of other types of identity. At the same time ethnonigilism is dominated in 5% of Mongolian multinational companies' staff, 10% of the staff are characterized by ethnogeism, and 15% of them are characterized by ethnic fanaticism.

Thus, it has been determined that for the staff of Ukrainian multinational companies the following types of behavioral strategy are inherent in the process of cross-cultural interaction: 90% are active "intermediaries" and 10% are passive "intermediaries". For Mongolian multinational companies, the following behavioral strategies are inherent in the process of cross-cultural interaction: 55% are active intermediaries, 5% are passive 'intermediaries', 25% are active 'nationalists', 5% are neurotic ethnophobes and 10% of staff are more prone to the behavior of passive "mediators", but they have not made any decisions yet since they have an average level of ethnic indifference.

Conclusions. Based on the assessment results of readiness for cross-cultural interaction between the staff in Ukrainian and Mongolian multinational companies, using a comprehensive methodological approach for assessing ethnic identity and analyzing the strategies of the staff of these companies in the process of cross-cultural interaction, it has been determined that the staff of these Ukrainian multinational companies have the following characteristics in the process of cross-cultural interaction: set to develop positive relationship with representatives of other cultures; more adapted to alien cultural environment and new ethnosocial conditions; are able not only to successfully maintain relations, but also regulate them, resolve conflict situations and to negotiate, have positive ethnic tolerance and readiness for cross-cultural interaction.

At the same time, the staff in Mongolian multinational companies have mixed perceptions of the cross-cultural interaction process, as 60% of them have positive ethnic tolerance and ready for cross-cultural interaction (passive and active "mediators"). Moreover, 30% of staff (active "national" and "neurotics-ethnophobia") show ethnic intolerance and lack of readiness for cross-cultural interaction, and 10% of staff have not yet been identified, but are more prone to positive ethnic identity (with average level of ethnic indifference).

Thus, it can generally be argued that Ukrainian multinational companies' staff have a more positive ethnic identity in comparison with the staff of Mongolian companies, indicating readiness for cross-cultural interaction. Only a portion of Mongolian staff (60%) are ready for cross-cultural interaction, 30% of the staff are not ready for it, and 10% have not yet fully decided.

The results of the research can become one of the key aspects for developing practical recommendations for the strategy of personnel management in multinational companies, taking into account readiness of their staff for cross-cultural interaction.

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Близнюк Тетяна Павлівна — кандидат економічних наук, доцент докторант кафедри менеджменту та бізнесу, Харківський національний економічний університет імені Семена Кузнеця;
https://orcid.org/0000-0002-8291-4150;
Researcher ID: H-8829-2017;
SPIN-код: 6765-3205;
E-mail: blyznyuk.tetyana@gmail.com;

Blyznyuk Tetyana Pavlivna — Candidate of Economic Science, Associate Professor at the Department of Management and Business, Simon Kuznets Kharkiv National University of Economics;
https://orcid.org/0000-0002-8291-4150;
Researcher ID: H-8829-2017;
SPIN-code: 6765-3205;
E-mail: blyznyuk.tetyana@gmail.com