DEPARTMENT OF PSYCHOLOGY

A cross-cultural perspective at the role of employers in the meaning of unemployment

- a phenomenological research in Poland and in Sweden

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Abstract

Unemployment is an arousing problem in many parts of the world. That is why exploring this area is so important nowadays. This study takes a closer look at the influence that organisations, that is previous or future employers, can have on the process of unemployment. Time dimension and cultural differences are the aspects that were taken into account. The participants were divided into three groups: short- and long-time unemployed and recently reemployed individuals. To observe cultural dissimilarities, Sweden and Poland were the countries where the research took its place. A phenomenological approach (Meaning Constitution Analysis) was applied. The participants were asked to answer one open-ended question about the way that previous or new employers affected their dealing with unemployment or recovering after it. After that they filled out a questionnaire concerning work values and support coming from religion. The MCA-Minerva Software was used to analyse the text. The results have showed that Swedish unemployed speak much more about responsibility of employers and the government for the situation that jobless people are in. Polish unemployed feel much more anger and frustration, especially at the beginning of the unemployment period. Religion gives little support to Swedes while it is very helpful for Poles, but only for short-time unemployed. Recently reemployed Poles seem not to need religion anymore. Work is similarly important for both nations.

Introduction

Losing a job is a threat that is valid for all occupationally active people. For a great majority facing such a situation evolves fear from changes, loosing financial resources and social status, stress and many other negative feelings. Some people feel helpless about it and some deal with it better, but undoubtedly it's a big turmoil in a life of everyone who has experienced it. Moreover, unemployment increases in many countries in the world what makes it an important issue not only for economists and politicians but also for scientists. The scale of the phenomenon mobilises to fight with it and its negative results on society. And the best way to fight with something is to understand it. This study is a part of a cross-cultural project aiming to disclose the meaning of being unemployed. It consists in seeking for the subjective feelings, senses and values of the unemployed about the situation he/she is in, trying to uncover the real nature of unemployment and its experiencing. This particular research engages in dynamics of this phenomenon and concentrates on the points of connection between the unemployed and the employer. By 'point of connection' is meant the moment when a person leaves an organisation which he/she *was* working at and when a person enters a new organisation which he/she *will* be working in. If unemployment is treated as a continuum, which has its start and a finish, changes that are taking place in the meaning of unemployment can be studied. Moreover, it can be studied how the circumstances that occur at the points of connection with the employers (recent and future ones) can influence changes in the dynamics of the meaning of unemployment. These circumstances can be the atmosphere at the workplace (connections with work colleagues and superiors), the way that the notice was given or if help in finding a new job or adaptation to a new work place was offered. As it was mentioned above, time dimension is an important aspect of this research. Observing how experiencing of unemployment changes through time and, first and foremost,

how the meaning of it varies with the time is one of the goals of the study. Several studies have shown (McKee-Ryan, F., Kinicki, A., Song, Z. & Wanberg, C., 2005; Wanberg, C., Glomb, T., Song, Z. & Sorenson, S., 2005) that perceiving and subjective feeling towards the status of a jobless person and other aspects associated with it are not constant during the time of being unemployed. It has also uncovered that motivation to seek for a new job drastically diminishes after 5-6 months after dismissal but increases again one month later. That is why in this research the period of being unemployed is divided into three parts: (a) persons who are unemployed for not a long time, that is less than six months, (b) persons who are unemployed for a long time, that is six months or longer and (c) those who have just found a new job and have been working there for less than one month. Knowing that experiencing unemployment is not monotonous, this research is looking for the way it can be changed in the context of the organisation's influence. Individuals who have just lost their posts are asked about their past or present experiences according to role of the employers in facilitating a - dismissal. Long-term unemployed persons are to tell about their perceiving the possibility of gaining any kind of help from companies in general, mostly concentrating on the presence. And those who have just found a new work place are asked about their present experiences or wishes for aid or assistance in adaptation after the time of unemployment and integrating with the company.

The research will be conducted in Poland and Sweden. The results will be compared in order to find similarities and differences, which will consider work values that originate from the culture, attitude towards religion and its role in problem coping and general attitude to unemployment as an issue concerning the participants. However, it is only a part of a bigger cross-cultural project, which will be proceeded also in France, Austria and China. This project involves several scientists from the mentioned countries and is leaded by Professor Roger Sages. Its aim is to explore the phenomenon of unemployment from different points of view

and with a strong emphasis at the cultural context. Generally speaking, the cultural aspect is important especially in the context of organisation. In the age of the global village multicultural enterprises are very common. Therefore, to know the eventual cultural differences between employees in the context of work and (un)employment is crucial for this kind of organisations. It's a very important issue how to manage people from different cultural background with respect to their values and the whole life-world. One of the most important aspects of culture is religion, which couldn't have been omitted in this study. Religion, beliefs and convictions define a person. It shapes the way of living, creates values and has a great meaning in dealing with all kind of situations encountered by a man. This factor is especially underlined among polish and swedish population because religion conveys completely different meaning for those nations and brings different implications. In Poland Christianity is the dominating religion - about 90% of polish population are Christians. It is an intriguing question if religion has an impact on dealing with a situation of unemployment and is it a positive or negative impact. There has been a study on polish sample concerning this issue (Socha, P., 2000). It turned out that people who faced a job loss experience less support from their congregation and the church, especially if they are passive unemployed. Opposite to what might be expected, they seem to move away from it showing their discontent with such a situation. It is interesting that active unemployed showed low score at both interior and exterior religion orientations which seems to be a sign of their lack of religiousness. Perhaps it may be a clue that problems push the religion away. The research didn't give a clear answer if active and passive unemployed differ in the amount of effort and methods in coping with dismissal. It also showed that unemployed persons feel much more critical and doubtful towards religion than employed. The research seems to be reliable and shows interesting results – different than it could be generally thought. The diversity of tools and methods used in a study and their high statistical reliability postulate for a positive opinion about the results.

One reproof is that, although the article was written in 2000, the research was conducted during 1993-1996 when the socio-political situation in Poland was completely different and the unemployment rate wasn't as high as it is today. Another refers to the sample, which wasn't demographically equal. The impact of religiousness seems to be completely different in Sweden. In general, Swedes are more secularised and it can be assumed that religion doesn't affect the ability to deal with being unemployed. However, the Protestantism, which has been a dominating religion for many centuries in Sweden, could have left its 'mark' on cultural values. That is why these also are to be investigated in this research. The culture referring to work values can be an important aspect of perceiving joblessness and its importance in life.

As it was said, unemployment is an arousing problem in many parts of the world. People suffer from job uncertainty and some of them have to face the threat of dismissal from day to day. Partly because of the growth of technology, which causes that a human, is replaced with the machine. The fear of loosing a job is also fuelled by a high unemployment rate, which brings out the concern about finding a new job after dismissal. Although there are data saying that neither unemployment benefits nor unemployment rate have influence on well-being of jobless persons (McKee-Ryan, F., Kinicki, A., Song, Z. & Wanberg, C., 2005), to make the situation clear, the statistics about the labour market are to be presented. The unemployment rate in Sweden in September 2005 is 5,4% and it has never exceeded 6% during the last decade. Taking sex under consideration, unemployment rate among women is 4,8% and among men 5,9%. Women are 42,1% and men 57,9% of unemployed population (Statistiska Centralbyra, 2005). Figure 1 presents the structure of unemployment regarding age and sex. It shows that unemployment rate in different age groups are rather equal. The group of older people includes the smallest number of unemployed.
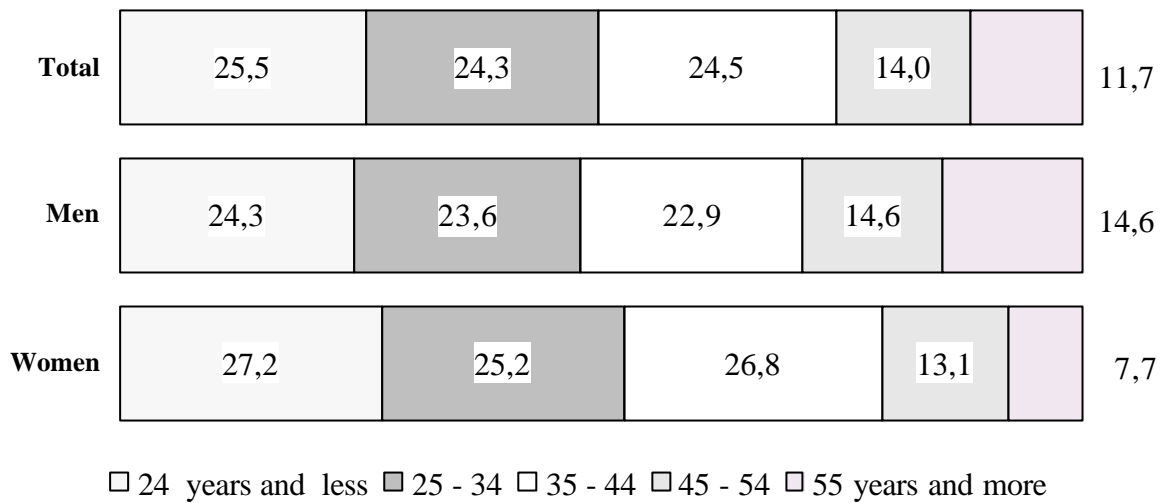
Total	25,5	24,3	24,5	14,0	11,7
Men	24,3	23,6	22,9	14,6	14,6
Women	27,2	25,2	26,8	13,1	7,7

☐ 24 years and less ☐ 25 - 34 ☐ 35 - 44 ☐ 45 - 54 ☐ 55 years and more

Figure 1. The structure of unemployment rate in Sweden with respect to sex and age (in percentage). Situation in September 2005.

In Poland unemployment is much bigger – the biggest among EU countries. In the second quarter of 2005 its rate was 18% of civil, occupationally active population. Among whole group of unemployed people it afflicts women more often than men – women are 53,4% and men 46,6% of unemployed population. There are groups that are in a special situation, i.e. people who are unemployed for a long time (more than 12 months) and those who are very young and probably don't have a significant occupational experience. These groups are 52,8% and 21,3% respectively, among whole unemployed population. The structure of unemployment rate with respect to sex and age is presented in Figure 2. It can be seen from this Figure that the group, which has the biggest number of unemployed, is 25-34 years old. On the contrary, the smallest number of unemployed individuals is among the oldest part of polish population.
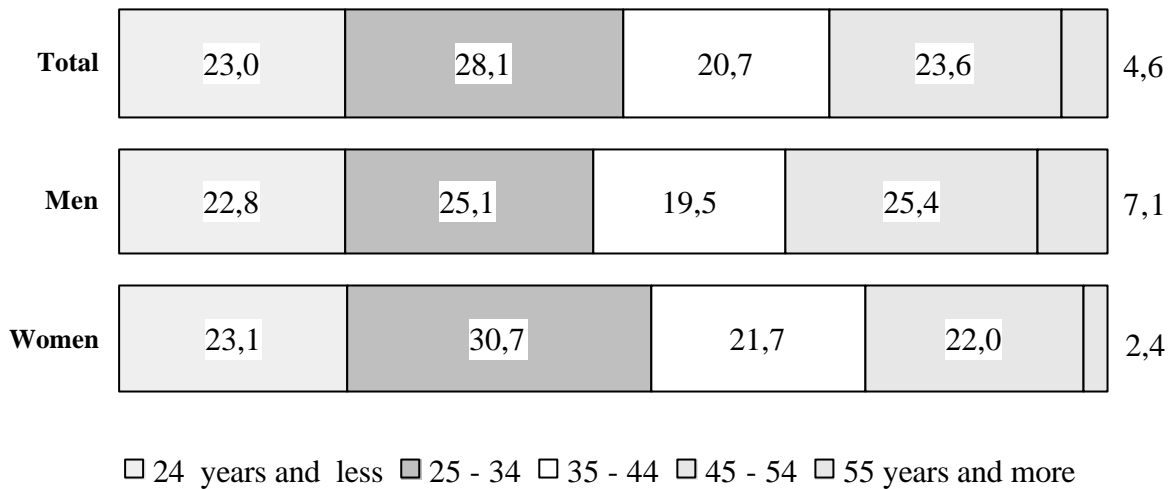
Total	23,0	28,1	20,7	23,6	4,6
Men	22,8	25,1	19,5	25,4	7,1
Women	23,1	30,7	21,7	22,0	2,4

☐ 24 years and less ▨ 25 - 34 ☐ 35 - 44 ☐ 45 - 54 ☐ 55 years and more

Figure 2. The structure of unemployment rate in Poland with respect to sex and age (in percentage). Situation in the end of a second quarter of 2005 (Glówny Urzad Statystyczny, 2005).

But above the threat of a job loss there is also an issue of the influence that dismissal has of an individual's life. There have been a number of studies telling how being unemployed affects the social life, well-being, mental health etc. A meta-analytical study (McKee-Ryan, F., Kinicki, A., Song, Z. & Wanberg, C., 2005) concerning unemployment and its effects showed that it has a great impact on mental and physical well-being, and life satisfaction. It turned out that work-role centrality has a negative relationship with mental health and life satisfaction. Positive core self-evaluations, i.e. presence of social support, financial resources and high level of time structure, are associated with higher well-being. However, social undermining and financial strain correlate with lower well-being. It is highly relevant in view of this Thesis for core self-evaluations are an important component of job-relevant variables, such as job performance and job satisfaction. Those who appraised a job loss more negatively tend to experience lower well-being and those with high reemployment expectations may expect their well-being to increase. As referred to Lazarus & Folkman (1984) the authors of the article relate these correlates to primary („what does job loss means to me?") and secondary appraisal („what can I do to manage the stress from losing my job?")

of a job loss. Another interesting result showed that an active engagement in job search is associated with a decrease of mental health. The explanation given in the text says that is a reflection of rejections connected with it. On the contrary, problem-focused coping other that active job search is related to higher level of well-being, as well as emotional-focused coping. It emerged that education is the strongest correlate among human capital and it is connected with positive well-being. As far as demographics are concerned, women experience lower mental health than men. The results also showed that long-term unemployment correlate with lower well-being comparing to short-term unemployment. This is a very important aspect from the point of view of this Thesis for time dimension is a crucial element of the research. The discussed study has also found that school leavers feel much lower psychological well-being than unemployed adults. Probably because of the burden of establishing their occupational identity. In my opinion the study described in this article was made with caution and a big effort was made to reflect the reality as much as possible. The authors seemed to comprehensively select studies that were considered valuable in order to get results the closest to reality. Also, the research took into consideration many aspect of life and sought the way of their coexistence with the feeling of being unemployed. In discussing the results, the way that conclusions that were drawn by authors seemed to be alike to phenomenological approach, trying to understand what is the meaning of the obtained results. Apart from the advantages of the described research, the biggest limitation of it is that non english-written articles weren't taken into account because of the language barrier. That effects in overlooking many possibly important and valuable data

The time of being unemployed is very hard and stressful for every person. But probably there are some factors that may decrease the negative aspects of it. This study will try to find these factors inside organisations, which are strictly connected with the phenomenon of unemployment. They are a cause of being unemployed and a rescue from it in

the same time. The question is: how an organisation can help to go trough the difficult period of unemployment and get over it after finding a new job? Can an organisation do anything at all about that? Some studies concerning this issue already had place. There has been a project which objective was to establish an outplacement/replacement model same for all EU countries. In the article written by the authors of the project (Kieselbach, T. & Mader, S., 2002) a case study was presented. It showed how big is the influence that an organisation can have on the laid off employees and an importance of the aspect of justice. A dismissed worker reported that the most important for him was a support from outplacement counselling and that he wouldn't find a new job without this kind of help. He felt that his dismissal was unfair because of his long-lasting employment in the company. He underlined the company's responsibility for acting fair. In this case outplacement decreased anger and frustration caused by dismissal and helped to develop strategies created before the layoff. Results from the part of the study, which was conducted until writing the article, showed that in many cases counselling helped in finding a new job and neutralise the frustration, caused by a job loss. The discussed research looks at the problematic of unemployment from a different side. It tries to look for factors which can prevent long-term unemployment and lessen the negative impact of it – both emotional (frustration, feeling of injustice) and practical (searching for a new job). Outplacement/replacement counselling occurred to be such a factor. The method used in this study is qualitative and seems to bring much valuable information about the experiences of workers. The emphasis on justice and fairness is a very interesting idea and presented case study confirms its importance.

This research will be conducted in order to gain information how organisations can improve its actions towards employees – those who are leaving from it and who are coming into it. The results may enable the improvement of the process of outplacement or can guide the organisation in creating an organisational culture in order not to have a negative impact on

the employees who will someday leave it. Also the organisations, that will hire a person who will remain under the stress and maybe depression because of the period of unemployment, can receive hints how to help this person to reach psychological balance in order to perform well in a new work place.

The approach used in this study is a qualitative one. Phenomenology, which is the basis of the applied method, is a way of a 'scientific investigation', which is totally turned towards the person that is investigated. But this person is not considered as part of a big group, a mass that is studied. The goal is not to study the biggest possible amount of population, but to find people who can show the researcher what is crucial for the studied topic. By using a purposive sampling, the knowledge which person will be the best source of information about the field under investigation comes with the duration of the research. This is called an emergent design, which is a procedure where as the conditions change in different phases of the study, the investigator gains information which aspect of it is the most interesting and which participant would bring the biggest knowledge about it (Maykut, P. & Morehouse, R, 1997). This allows making a correction if the reality turns to be different than the researcher primary assumed. It is a proof of a great flexibility of qualitative research. These chosen persons are the basic and only source of information. A participant is the most important element of a study and he/she is treated as an individual, not as a small part of the group that is under the real consideration. A person is investigated as a whole (Sages, R. & Jakobsdottir, Y.E., 1999). He is not decomposed into 'pieces' – variables that can even be not connected to each other. A phenomenologist looks at the participant and sees an integrated wholeness, which cannot be divided, and its 'elements' cannot be studied as they were unrelated. A researcher has to be able to understand the world the way this person does. That's why he has to indwell – see things the way a participant does. Every aspect of life, every situation is seen differently by different people and it has a specific meaning. A

researcher ought to uncover what is the meaning of them for this very person he's investigating. He tries to look trough his/her eyes but in the same time to remain as an independent individual that has his own perspective on things around him. The meaning is ever changing, dependently of the time and situation. The researcher's goal is to re-constitute the meaning as constituted by the individual under study – which is called the Meaning Constitution Analysis (Sages, R., 1998). It is called „phenomenology" because it tries to describe, represent and re-constitute individual experience independently of preconceptions, be they common sense or scientific, and reach to the essence of the phenomenon starting from this individual analysis. Every human has its own subjectivity – the way he sees thing around him specific and subjective. However, people share the world, have a common area. These are activities done together, responsibility that one has to another, things that a lot of people is engaged in. It creates an element of ethics involved in the relation between people but also a necessity of mutual understanding of meanings hidden in the everyday life of the people (Sages, R. & Lundsten, J., 2004). To efficient communication and intersubjectivity is needed. Understanding each other requires a sphere or a level which is common for everyone because this is the basis which is known and can be understood by all sides of relation. Though subjective reception a shared part of „subjectivity" must exist. This is an intersubjectivity which quarrantees objectivity meant in a positivistic way (Sages, R., Lundsten, J., Lahlou, M., Kurc, A. & Moscarola, J., 2002). It is also crucial that the researcher must be completely devoided of all the prejudices. This is a condition that has to be satisfied in order to indwell without subconscious judgement based on researcher's convictions. To achieve that the application of the epoche is necessary (Sages, R. & Lundsten, J., 2004). Epoche means obtaining a neutral position, a blank mind free of the researcher's natural convictions and biases. He has to suspend his own views and beliefs to reach another's life-world and see it as it is for an individual under investigation. The objectivity of a phenomenological study is

grounded at the belief that only the source of data – the participant of his own – can enable uncovering thing the way they really are, without the influence of researcher's preconceptions about the studied subject. Phenomenology offers also its great value from the point of view of ecological validity. The person under investigation is in his natural environment and can speak freely about his concerns. A researcher, that uses this methodology, explores the reality and observes it as it is. This is what positivistic research can never have, being only theoretical manipulations of reality.

To make generalisation possible you have to go under the level that is special for the investigated person – find traits that are common for all people, patterns that are shared by the whole population (Sages, R. & Jakobsdottir, Y.E., 1999). The possibility to generalise the results is based on the assumption that persons that were investigated do not differ, regarding to the studied field, from the population to which generalisation will be made. It is also assumed that the results, if considered generalisable, are to be extrapolated to all the members of the studied population. However, even one person who won't confirm the results, proves them wrong. This shows that generalisability is not an assumption of the phenomenological methods from the very beginning of designing a research. The possibility to extrapolate the results must be argued (Polkinghorne, D., 2001).

Phenomenological approach assures that the answers of a participant won't be an effect of misunderstanding a question or wrong structure of the questionnaire. The question, which is asked to the participant, allows him to speak freely in his/her own words, the way he or she feels about the topic and without any kind of frames which would delimit the answer. That is why the proper construction of the question plays an important role in the construction of the study (Maykut, P. & Morehouse, R., 1997). The aim is to let the person speak about things that *he* considers important – not the researcher. Every aspect of life has a context and asking about this aspect can't be devoided of it. Phenomenology remembers about that and

that's why there is less danger that answers won't be compatible with the reality. This also includes culture which should be a constant element of every psychological research (Sages, R, Lundsten, J., Andersson, M. & Histrup, S., 2000). Every person exists in his/her culture, which is an inseparable part of his/her life-world and plays a great role in the meaning constitution.

One of the characteristics of a phenomenological research is pointing toward the horizons of an individual (Sages, R., 2001). This is necessary to comprehend the meaning that was included in individual's experience and move toward experiences that will be encountered in the future. In other words, the horizon expresses the time dimension, which goes from understanding what a person thinks and feels to what he or she will think and feel. The group of horizons establishes a life-world, which is the basis of experience where it originates from.

This is the philosophy, which is the basis of the research. The explanatory nature of it led to a discovery how unemployed feels about organisations, which they were employed at, they have been just employed at or about organisations in general. This feeling is connected with help that they received or would like to receive. The explanation should refer to a time dimension, which will show how those feelings change along with duration of unemployment until reemployment. Furthermore, the explanation should take different cultural background under consideration. Comparing participants from two different countries will enable seeing how a process of unemployment is changed if the participants come from various cultures.

Method

The research was conducted applying an emergent design - that means that the participants were selected on the basis of current results, which were the guidelines saying what kind of person would give the most interesting information referring to the already gained knowledge. Gathering the data was based on asking the participants one broad, open-ended question concerning the field of interest of this study. However, the questions were slightly different depending to which group did the participant belong. Table 1 presents what kind of question was asked to each group.

Table 1.

The kind of open-ended question depending on the group to which a participant belonged.

Group	Question
Unemployed for less than six months (A)	Would You please write all Your thoughts, feeling, associations, emotions about things, situations, issues that Your previous employer did or could have done for You to facilitate Your time during unemployment?
Unemployed for six months or longer (B)	Would You please write all Your thoughts, feeling, associations, emotions about things, situations, issues that companies could do for You to facilitate Your time during unemployment?
Employed for less than one month after the period of unemployment (C)	Would You please write all Your thoughts, feeling, associations, emotions about things, situations, issues that You would like Your new employer do for You to facilitate the adaptation after Your time of unemployment?

In swedish part of the study the question was sent to all participants by e-mail and so was the answers received. About one week after receiving it a questionnaire was also sent by e-mail to the same participants. It concerned two aspects: religious way of problem solving and culture in connection with work values. The answers in the questionnaire were given on a four-

levelled scale. The part about religiousness in the questionnaire for polish participants was asking directly about faith in God with rather obvious relation to Christianity. It is presented in Appendix A. However the same part for swedish participants couldn't have been the same because this population is much more secularised. The questions concerning religiousness were asking more about spirituality and belief in higher power. The swedish version of the questionnaire is presented in Appendix B. Both an open question and a questionnaire were stated in a national language, that is polish in Poland and swedish in Sweden. In polish sample the procedure was a bit different. Since much smaller part of society has a possibility to use the internet and even smaller part has an access to it at home, proceeding the study via internet occurred to be impossible. Because of that, the phenomenological question was printed and a short introduction, which was a part of the project description, was written on the top of the page. It was saying:" Since unemployment is becoming a great problem in many places in the world, I would like to know more about its nature in order to help people who have to face this kind of situation. Greater understanding of the several aspects of this phenomenon may enable to gain knowledge on how to deal with it, both during the period of unemployment and also, the adaptation to the eventual new work. Please answer the following question in order to help us explore this phenomenon and try to solve the problem of unemployment". Right after a participant has finished answering at the open question, a questionnaire was given to him. In polish part of the study at the bottom of the page with the questionnaire, a participant was asked to answer at few questions concerning some personal data. Those questions were the same that was sent do swedish participants at the very beginning of the procedure.

The participants from a swedish sample were found by searching in Arbetsförmedlingen in Lund, Eslöv and Malmö asking encountered persons if they would be willing to participate in a study (group A and B) or by asking in companies in Lund if there

was a new hired person in their organisation (group C). Also, there was a note hanged in a store in the centre of Lund, telling that persons who experienced a job loss are looked for. Unfortunately nobody has answered for the note. Polish sample was found with help of person staying in Poland and searching for participants by asking among his friends and acquaintances and visiting the Work Clubs in Warsaw. A Work Club is a place where jobless people can actively search for a job. They can meet there advisors who can try to help them find a best way to look for a job they would like to have. Different kind of workshops and courses take its place there. Unemployed people can gain new occupational skills and, by cooperate with psychologists and trainers, get know about their predisposition to work in some kind of occupation. Also, all kind of support, like internet access and daily newspaper, is available there.

There were 20 participants in the research – 8 Swedes and 12 Poles. The detailed description of a number of participants in each group is presented in Table 2.

Table 2.

Number of participants in each group with respect to sex.

	Group A		Group B		Group C		Total	
	female	male	female	male	female	male	female	male
Sweden	2	1	2	0	3	0	7	1
Poland	3	1	2	2	3	1	8	4
Total	5	2	4	2	6	1	15	5

The analysis of the answers for the open questions has been made by Minerva – software developed by Professor Roger Sages. It consists of a semantic division of a speech into meaning units, which are separate parts of a text representing different load of meaning. Afterwards modalities, that is the way a participant is expressing himself, are analysed. They

give gave an understanding of what a person experiences. Modalities used in this research are: Belief, Affect, Function, Property, Subject, Time and Will. After that, entities are separated from meaning units and appropriate predicates are added to the entities. As was said in Sages, Jakobsdottir and Lundsten (2000) "An entity is something that appears as something that "exists" for the experiencing individual. Everything which is tied to an entity is now accounted for in all its found variations. The words and expressions used to speak of the entities, the predicates, are tied to their respective entities and highlight their meanings as experienced by the respondent". Then a phenomenological interpretation can begin.

Results

Our results will be presented in two parts. In the first one, as an example, the results of one of the participants called Person A will be analysed. This is to show how all the results have been analysed. In the second one, the groups that have been distinguished among all the participants are presented and the results gained in them are described. In the third part a comparison between swedish and polish samples has been made.

Part I - To be able to tell what characterises a group of people we have to first analyse each person separately. Similarities or trends between individuals in a group can tell about a characteristic of the whole group. To make clear how an analysis was made, a process of analysing one person will be shown as an example.

Figure 3 presents modalities that Person A was using in the answer. One can see that in Belief modality doxa-affirmation was used in 95% of it and doxa-negation in 5%. The Person is sure about what is saying. In the Affect modality neutral is the most common used (42%) however positive-prospective and negative-prospective are also seen in many parts of the answer (21% and 26%). Perceptive (49%) and signitive (33%) share the Function modality. Property is mostly not stated (82%). In Subject modality there is no domination. Although one-all and unspecified are the most common (36% and 38%), I is also often used (21%). Person A speaks mostly in present Time modality (33%). In 21% of the answer present-future is used. Always-recurrent and past Time modalities share the third place (both 15%). In Will modality engagement is a dominant one (56%), however wish-positive is used in 18% of Person's A answer.

Modality	Category	Meaning Unit	Freq	R Freq
Affects	negative-prospective		10	25,64%
	negative-retrospective		4	10,26%
	neutral		16	41,03%
	positive-prospective		8	20,51%
	positive-retrospective		1	2,56%
Belief	doxa-affirmation		37	94,87%
	doxa-negation		2	5,13%
Function	perc/sign		7	17,95%
	perceptive		19	48,72%
	signitive		13	33,33%
Property	its		1	2,56%
	my		2	5,13%
	not stated		32	82,05%
	our		1	2,56%
	their		1	2,56%
	your		1	2,56%
Subject	I		8	20,51%
	one-all		14	35,90%
	unspecified		15	38,46%
	we		1	2,56%
Time	always-recurrent		6	15,38%
	empty		2	5,13%
	future		2	5,13%
	past		6	15,38%
	pres -> fut		8	20,51%
	pres -> pas		2	5,13%
	present		13	33,33%
Will	aspiration		1	2,56%
	engagement		22	56,41%
	none		6	15,38%
	unengagement		2	5,13%
	wish-positive		7	17,95%

Figure 3. Frequency of all modalities used by Person A in her answer on a open-ended question.

To analyse entities in connection with predicates the most frequent and significant entities are taken from the text. Table 3 shows these entities and predicates that are related to them in order to in-depth the analysis of the answer of Person A.

The most often entities are: I, employers, job, help and workers. This person is very discouraged with being unemployed and feels that has done everything possible to find a job – but this is still not enough. Work is something that many have lost but is very hard to find. Person A thinks that employers have a great responsibility for what happens to their workers. She says that companies should invest in their education and feel responsible for them after dismissal. Workers are the one who often give their live to the job and thank to them employers have made profits. After lay off employees can become depressed and suicidal what makes the role of responsibility even bigger. In her speech she also underlines the role of

government, which helps the companies, but not in a way that leads to hiring more workers. This kind of information can be gathered from "working table" in Minerva. Furthermore, from looking at the answers that Person A gave in the questionnaire, it can be seen that she is a very religious person. On almost every question she marked those answers, which were saying about finding a great support in religious faith (rank 4 in 1-4 scale). In spite of this, she still has some negative thoughts related to her present situation. The questionnaire also shows that work is quite important in the life of Person A. She claims that she would choose work over her family (rank 4) but on the other hand her profession is not a very important element of her life (rank 2). It doesn't seem to be coherent. Perhaps although work isn't important considering defining herself and her life but is very important as something that is necessary to live and provide financial balance.

Table 3.

Entities, which Person A used the most, and predicates related to them.

Entity	Frequency	Predicate
I	21	I try my best I've done all I can I feel my good is not good enough I would like the companies to rethink before they lay workers off
Employers	13	plans to lay off the workers which government should help to hire more can invest in educating the workers can make the transition easy
Job	10	which one is supposed to search actively which few succeeds to find which many have lost which companies should help to find
Help	14	should be given with education which government gives to the companies
Workers	14	helped the employer to make a lot of profits gave their lives to the job become depressed and suicidal after lay off

Part II - To characterise the group, entities used by almost all participants have been chosen. These entities are "I" and "employer". The most essential predicates connected to these entities have been analysed in order to see a life-world that is shared by the whole group. Apart of this, some entities that are specific or characteristic to one group are presented. They were chosen because of their high frequency in the text and if they illustrate well the mainstream connecting all the participants in the group.

Swedish Group A

Table 4.

The most important entities and its predicates, which were used by swedish Group A.

Entity	Frequency	Predicate
I	65	Whose education nobody demands
		I have been to so many interviews
		I think that something functions badly
		I didn't get any compensations
		I wasn't informed about my rights
		I see a social problem
Employer	24	which demand that one have education
		are seeking a person who is go-ahead and happy
		are good
		who couldn't have done anything to facilitate under the unemployment period
		it doesn't lie in his interest to support unemployment
		it is not his fault
Unemployment office	16	should inform how it works and what it can help with
		meet so many lost youth
Politicians	8	doesn't help people but the capital
		have sold out the society
		have given up a social system in front of a capital

As it is seen from Table 4, swedish Group A is embittered with the situation that unemployed people are in. They feel helpless about the demands that employers have which they can't fulfill. But not only this is their concern. They see that something is wrong with the whole

social and political system. Some of them say that it's not the employer's fault and that employers are good. They see fault in politicians who don't care about society and the formal system, which doesn't inform the unemployed about their rights. They don't get enough help and information to effectively deal with their situation. Looking at the answers received in a questionnaire concerning occupational values and religiousness, work is not something of crucial importance for respondents in this group. It is also like that in case of religion, or even more extreme. Faith gives no support to short-time unemployed (all answers 1).

Swedish Group B

Table 5.

The most important entities and its predicates, which were used by swedish Group B.

Entity	Frequency	Predicate
I	40	I feel my good is not good enough
		I try my best
		I think how will I be able to survive economically
		I didn't have thoughts how enterprises would have done to help me
		I would like the companies to rethink before they lay workers off
Employers	16	which government should help to hire more
		never showed interest in calling me to interviews
		can invest in educating the workers
Help	16	there is no reason for the companies to do
		which I didn't have thoughts how enterprises would have done
		under my unemployment time
		Which government gives to the companies
Work	10	which so many have lost
		which few succeeds to find
		which one is supposed to search actively

Long-time unemployed in Sweden also feel helpless about their situation as jobless. As Table 4 presents, they know how difficult it is to find a job and how easy to loose it. They try very hard to change their position but feel that there is nothing more they can do about it that what they did so far. However, their opinion about employers is divided. Some of them hold the

employers responsible for their situation and think that employers are those who should help them. On the other hand, some of them feel that they can count only on themselves and don't expect employers to facilitate their lives in any way. Swedish Group B also mentions the government as an important issue in helping unemployed. There have been also charges that government helps the companies instead of unemployed. According to the questionnaire, work is meaningful for participants from Group B, but not in an extreme way. The answers were given rather from the middle of the scale. Religion, though, is something that gives a big support in case of trouble. However, the researcher has to admit that the number of participants was very small in this group and only one person has filled out the questionnaire.

Swedish Group C

Table 6.

The most important entities and its predicates, which were used by swedish Group C.

Entity	Frequency	Predicate
I	16	I have a job
		I was so very glad when I've got the job here
		I was so happy
Employer	9	can do so much more just now
		one really wants to have understanding at the beginning
		how he treats one is very important
Work	17	was difficult to get these times
		wasn't difficult to adapt to a new one
		period without it was difficult
		is important one gets as much time as possible to "learn"
Time	11	one had been long as a work seeker
		one has hard at the beginning
		mine as unemployed lasted

Swedish group, which has recently found a new job, appreciates this fact very much. Table 6 shows how they express their content about having a job and that it was difficult to find. They

don't even speak that much about employer, as they do about their new work. As far as they are pleased with having a job, some of them still mention difficulties that are connected with the beginning at a new work place. It is said that employer needs to be understanding at this time. Time was also a frequent entity in this group. It is related to past, when one was unemployed, but also to the period of beginning a new job when a person needs time to adapt. The questionnaire answers have showed that work for respondents from Swedish Group C is an important matter but they don't devote to it completely. Religion and faith rather don't give any support in times of trouble – participants don't turn towards religion.

Polish Group A

Table 7.

The most important entities and its predicates, which were used by polish Group A.

Entities	Frequency	Predicate
I	36	I am embittered with the situation at the labour market
		I ask my self what for was I gaining a higher education
Employer	21	have always told me that if there will be any they will get in touch with me
		could have not fired me
		could help me find another job
		could recommend me to another employer
		could pay my social security for some time
		doesn't count with candidates which don't have any experience
		wasn't interested in what will happen with me

The answers in this group were rather short. Participants didn't want to speak a lot about their situation. They rather treated it like an opportunity to show their dissatisfaction. They say that the situation at the labour market is very bad and even higher education doesn't give them possibility to get a job. They put the blame on the employers, which they see as the reason of their misfortune. Table 7 depicts what kind of attitude they have towards the employers. They

say that employers can help them in many ways, like paying the social security, recommending to another employer or helping to find another job, but employers don't do that because they are not interested in what will happen to unemployed. Even anger can be seen in some answers, like saying that employer could help by not firing a worker. No other aspects are mentioned in their answers. According to the questionnaire that the participants filled out, they treat their work rather seriously and it's a significant element of their lives. Maybe this is the reason why there is such a pretence to employer of taking them the job away. Religion is an important thing for respondents in this group. They often pray or turn towards spirituality when in trouble. However, priests or mass is not a way of help for them.

Polish Group B

Table 8.

The most important entities and its predicates, which were used by polish Group B.

Entities	Frequency	Predicate
I	33	I won't be paid if I don't demand it
		I think that new work places should be created
		I thought that after joining EU labour market in Poland won't be so full
		I haven't got any difficulties in finding a job
		I have children
		I know that if I upgrade my qualifications I will be an attractive worker
Employer	30	are thieves
		only think how to cheat unemployed
		do nothing, just look for savings from not employing
		should try to create new work places
		should allow or even encourage employer to upgrade the abilities
		will be pleased to have a well-trained people
Worker	13	satisfied works better
		have an attitude to "make money"
		don't have pleasure from what they do
		work because they have to, not because they like it
		don't relate work with passion

There are different attitudes towards their situation among long-time unemployed Poles. Some of them feel miserable and even angry about their actual position and say how determined he has to be to survive. One of them underlines the dependants who he has to take care of is spite of his bad situation. They manifest their disappointment caused by joining EU, which they were banking hope with. These participants judge employers very severely by saying that they are thieves (Table 8) and try do take advantage of the unemployed instead of creating new work places. However, come part of polish Group B says that the solution of the problem is trying to be attractive to the employer and make their work a passion. He says that if someone doesn't work only for money and upgrades his qualifications – doesn't have any problem with finding a job. Non the less, he puts also some responsibility on employers and says that they should motivate workers properly and encourage them to constant broadening their abilities. The answers to a questionnaire have showed that participants in this group take their occupational live very seriously. Work is an important aspect of their lives. However the religious aspect is not that homogenous. Half of the group claims to be very religious (almost all answers are 4) and half on the contrary (almost all answers 1). This can be a reflection of the division seen in the answers at the open-ended question.

Polish Group C

Table 9.

The most important entities and its predicates, which were used by polish Group C.

Entity	Frequency	Predicate
I	56	I can't charge my boss with anything I was positively surprised how welcome I was I would be grateful for not giving me very responsible tasks at the beginning I think that possibility to have some instructions, help or support even only with a smile, is very important

Table 9. Continuation.

Entity	Frequency	Predicate
Employer	30	who I can't say anything wrong about
		was and still is very polite to me
		explained me everything
		should allow to gain self confidence
		is very tolerant
		whose showing the trust was very important for me
Work	31	impression from the first week is very good
		friendly atmosphere is important for me
		I start with great engagement and commitment
Worker	16	should be talked to and asked about his first impressions
		should know what belongs to his duties
		should be introduced to the company

In polish Group C a positive point of view is very dominant. Participants from this group say that they had a very positive welcome at a new job and their superiors are polite and explained them their new duties. As Table 9 shows, some of them is pleased that they were shown trust and responsible tasks have been given to them. Thank to it they feel self-confident because somebody believes in them. But on the other hand, some of them doesn't want to be overwhelmed with responsibility and is afraid that they won't manage it. Tolerance, help and friendly atmosphere are what they need. This seems to be their only concern at the moment. All of them feel that some support should be given at the beginning and the workers should get know their new duties and the whole company. It seems that they have left the time of being unemployed behind them and right now they just live with the present time. They start a new job with engagement and commitment. The questionnaire has showed that work is an important thing for the respondents in this group and they are trying to be a good worker. But as far as religiousness is concerned, this is not a significant aspect of their lives.

Part III – To investigate time dimension in the process of unemployment, all the groups belonging to one country have to be compared. Similarities and differences between Swedish groups can be seen in Tables 4 – 6. It looks like at the beginning of the period of unemployment (less that six months) respondents have not so rigorous opinion about

employers. They don't blame them for all their failures although some of them feel that they have big demands. Helplessness is a dominating motive in their speeches but mostly because of the situation that all unemployed are – that is a social politics of the government and the system that doesn't serve well to unemployed people who need support. Respondents who have been jobless for a long time have more polarised views about it. Some of them put the whole blame at the employers who, in their opinion, are completely responsible for what happens with their workers after lay off. The say that consequences of dismissal can be very serious for an individual and employer should be cautious with it. A devotion of worker for a company has also been as issue. Also an issue of government's responsibility has occurred. It seems that Swedish unemployed expect more activity from it in helping them deal with their problems. Perhaps a socialistic policy, that has been ruling in Sweden for a long time, make the Swedes feel that the government is obliged to help in every single tribulation. On the other hand, some long-term unemployed feel so helpless and abandoned that don't expect any help from anyone including employers. Maybe a lot of disappointments in counting for a job have caused that they feel that they can count only on themselves. As far as the group of recently employed is concerned, more positive frame of mind can be seen. Respondents are very pleased for having a job but still remember the frustration that was accompanying them during unemployment time. They often refer to the past when they were jobless. Although they are glad to have a job, they are also worried about hard beginnings at a new work place. Tolerance and time to get know new duties are what they would like to experience. Comparing the questionnaire answers of all three swedish groups, it turns out that for all of them work is a significant element of their lives and they treat it seriously. In case of religion the results are not so homogenous. Group A is the least religious of them, Group B is rather religious but not very much and Group C is also not religious but not as much as the first group. The diversity in the aspect of religion may be caused by small amount of

questionnaires filled by Swedish respondents, especially in Group B where only one questionnaire has been received. Non the less it seems like neither religiousness nor occupational values and importance of work have any connection with the process of unemployment in Swedish group.

Time dimension related to unemployment among polish unemployed can be seen by comparing polish Groups A, B and C (Tables 7 – 9). The group of short-time unemployed feels very embittered and angry about their situation. Most of them see employers as the cause of their misfortune and say that employers could do a lot to change it by helping them but just don't care about other people. Long-time unemployed have split up into two diverse opinions. Some of them judged the employers very severely and expressed their anger towards them. Some were trying to point a solution for difficulties in finding a job: creating new work places and motivating the workers to continuous upgrading qualifications connected with passion for the profession. Also some disappointment related with joining to EU was mentioned. The last group of recently employed individuals was speaking about their gladness about finding a new job, without even mentioning the period of unemployment. It seemed like they have left it behind them and now only new situation matters for them. They have spoken a lot about hardship that they have to conquer at the beginning of a new job. However, some of them would like their new boss to show trust and give them responsible tasks to help them gain self-confidence. Others would like not to have too demanding assignments at the beginning and says that employer should introduce them to the company and explain everything connected to their new duties. All of them though had very positive opinion about new employer. The questionnaire has showed that participants from all polish groups take their work and profession vary seriously and it's an important element of their lives. Whereas support given by religious have turned out to distinguish the groups. Group A turned out to be the most religious of all polish groups – only a question concerning support

given from the priests and congregation has got mostly the lowest score whereas other questions showed the highest. In Group B religiousness was very important from the point of view of support for the half of the group. The answers of the other half showed very little support coming from faith. Group C occurred to be the least religious. Perhaps the reason of it is that the beginning of the unemployment time is the most difficult for polish participant and they turn towards religion the most. This would be confirmed by the most rigorous and angry answer in Group A. The opinions about the employer and unemployment in general are divided in Group B and so is the religiousness. In Group C the anger and bitterness disappeared and the support from religion is not needed anymore.

Modalities that are used in a speech are also an important aspect of the analysis. They represent the way in which an individual experiences the world (Sages, R. & Lundsten, J., 2004). Thus, it gives the understanding of subjective perceiving of a person. The Affect modality is one of the most significant one for human experience. Therefore, it was chosen in this Thesis for depicting what kind of affect is dominant in each group and to what time frame is it directed.
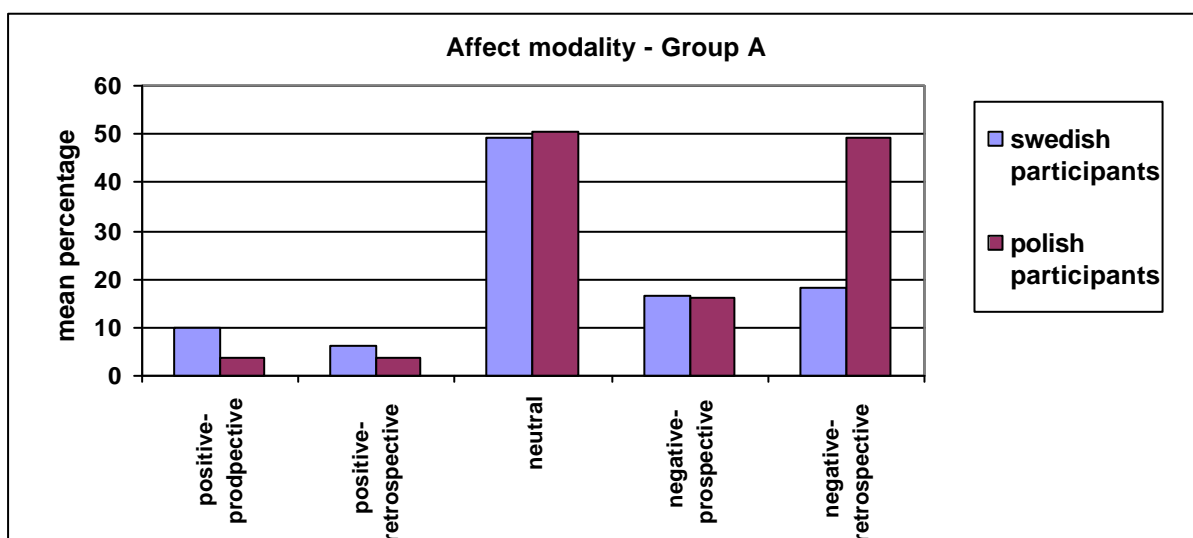

Figure 4. A comparison of Affect modality components between polish and swedish participants from Group A.

It can be seen in Figure 4 that though both polish and swedish respondents from Group A speak more in a negative way than in positive, polish respondents express themselves much more in negative terms than Swedes and swedish participants speak more in a positive manner than polish. Especially negative-retrospective component seems to be characteristic for a polish Group A, as almost 50% of its statements is expressed in it. However, the neutral component of the Affect modality is dominant among both nations.

Figure 5. A comparison of Affect modality components between polish and swedish participants from Group B.

Comparing the Affect modality in Group B (Figure 5) one can see that polish participants express them selves mostly in a neutral or negative manner. Whereas Swedish participants do it, in almost half of their statements, in a neutral way, though they prefer a negative component more than positive one. There have been very few statements in a positive component among both nations.
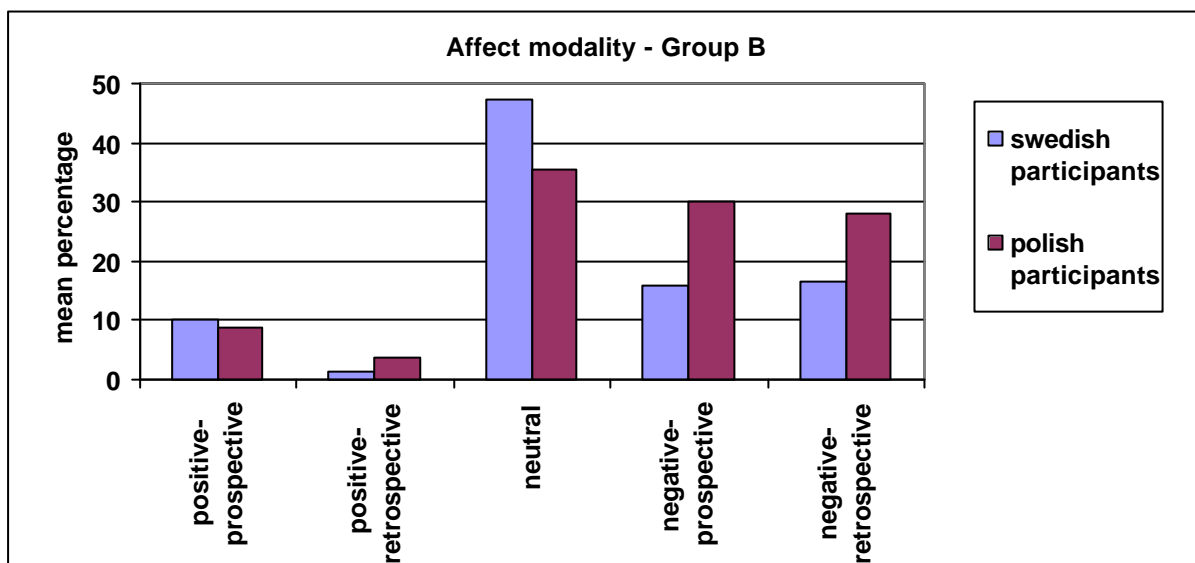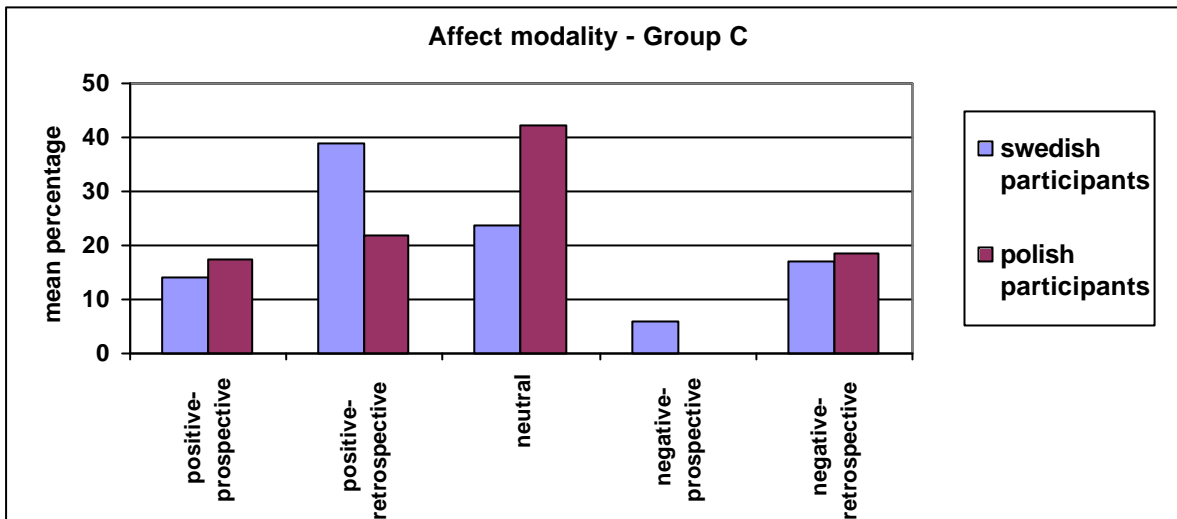
Figure 6. A comparison of Affect modality components between polish and swedish participants from Group C.

In Group C Affect modality is definitely more positive for both polish and Swedish respondents. Poles speak the most in a neutral way and Swedes in positive-retrospective one. Figure 6 also shows that there have been no answers in a negative-prospective component among polish participants and few among swedish.

Comparing the components of Affect modality that are used by the groups in each moment of the unemployment process unquestionable differences can be seen. Short-time unemployed Swedes favourize neutral way of expression, although negative components predominate over positive ones. Poles from this group prefer neutral or negative-retrospective component where both have a mean percentage close to 50% (see Figure 4). Furthermore, Swedes speak more in a positive manner than Poles and Poles speak more in a negative manner than Swedes. This can result from cultural differences or less effective coping with the situation of unemployment. However, it is interesting that negative-retrospective component is so preferable among polish respondents from Group A. This harmonises with such a negative attitude towards recent employers and employers in general which has occurred in the answers at open-ended question. In Group B the usage of Affect modality components among swedish respondents is the same as in Group A. Whereas among polish

respondents the neutral and negative-retrospective components has been used more rarely in favour of negative-prospective. The mean percentage of those three components separately oscillates around 30% (see Figure 5). The positive components has been used by polish participants as often as in Group A. This can mean that polish long-time unemployed start to see also their future in a negative terms. Longer period of searching for a job may make them pessimistic about it, while swedish participants don't seem to change their attitude. Although Swedes speaking about employers say about different things, they don't change the way of expressing them selves and still speak mostly in a neutral manner. This can be the effect of swedish culture, which gives frames of speaking about emotions and holding the neutrality. In Group C polish participants speak mostly in a neutral way and preferring positive components over negative ones, while swedish participants became less neutral and choose positive components the most, especially positive-retrospective. It seems that Poles, even expressing positive opinions about employers, do it rather in a neutral way. Whereas Swedes, who have been mostly neutral in recent groups, now became definitely positive in expression. Perhaps this is also the culture, which makes the difference. Also quite a high percentage of usage the negative-retrospective component among both nations can be connected to negative affect towards past period of unemployment or beginning of a new job which makes some difficulties in adaptation. There have been no statements or very few ones in negative-prospective component that probably reflects optimism about the future as finally employed.

Discussion

The results obtained from this study have showed that both time dimension and cultural differences has its important role in the phenomenon of unemployment. As far as time dimension is considered, the attitude of unemployed persons towards their situation and the employers differed along with length of the period of unemployment. Also reemployed persons, soon after finding a new job, have confirmed it. The differences between two investigated cultures, that is polish and swedish, have also been portrayed and have occurred to be significant. The Affect modality has been used by participants from Poland and Sweden in a completely different extend also depending on a stage of the length of unemployment. By following the results, some interesting connections with the literature, presented in the introduction, occur. From boking at the comparison of three swedish groups it can be seen that the respondents emphasise the responsibility of employers in the layoff procedure. It was said in their answers that companies should be very cautious when dismissal is considered and they should take the merits of the employees and their future situation into account. This would be in accordance with the theory of justice that is so important in relation between employer and an employee (Kieselbach, T. & Mader, S., 2002). The results of the polish participants have referred to another presented study. The results of the polish sample show that short-time unemployed have lower well-being than long-time unemployed. It doesn't confirm the results from the study of McKee-Ryan, Kinicki, Song and Wanberg (2005) who discovered an opposite relation. It can be derived from the cultural differences between participants taking part in those two studies. Perhaps lower well-being of polish short-time unemployed is specific for polish mentality. From the study conducted for this Thesis it turned out that religiousness among polish jobless people is stronger when hard times come, that is at the beginning of unemployment period, and gets weaker when the trouble

disappears. This doesn't fit with the results on polish unemployed gained by Socha (2000). His research discovered that religiousness among polish unemployed is weaker that among employed individuals. One thing that is similar to his results is that unemployed see the congregation as giving not enough support. Perhaps the discrepancy comes from the fact that Socha's research has been conducted at the employed persons who haven't experienced unemployment recently.

There are some weaknesses of this research. First of all, the number of participants in some groups. Especially swedish Group B had not enough respondents and, what's worse, not all of them have filled out the questionnaire. This situation unabled the proper analysis of the answers from this group. Perhaps bigger balance between the number of men and women would bring other results – this could also be interesting to show how gender affects the way of experiencing unemployment. The questionnaire could also be improved. The statements, that the respondents were asked to refer to, should be checked in a pre-study. Some signs of the inappropriateness took place while conducting a research in Poland. Few participants have refused to fill out the questionnaire because they felt it was too personal for them and nobody should ask them about it. This was connected with the questions concerning religiousness. Probably the issue of faith is very delicate for Poles and the questions should be constructed with extreme caution. Another proposition of improvement for this study is controlling the length of unemployment period among recently reemployed individuals. It can be meaningful how long did the person have to deal with troubles connected with looking for a job and unemployment. This can change their attitude towards new job and new employer.

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THE QUESTIONNAIRE

This questionnaire consits of several statements that reffer to two aspects of life. The first part reffers to values connected to work and the second one reffers to religiousness. We would like to know to what extend or how often You have really proceeded as the statements say (it's not about a good answer, but about a true one). Try to evaluate every statement separately, without a connection with other statements. Also, try Your answers to be the most true IN YOUR OPINION.

To answer the questions use the scale below, by putting a mark into the bracket that means one of the given possibilities, which suits You the best.

The scale: 1 – Not at all

2 – Rarely

3 – Often

4 – Very often

Nr	Statement	1	2	3	4
1	My proffesion is a very important element of my life which defines me as a person.				
2	When I have to choose betwen spending time with my family and working harder or staying longer at work – I choose work.				
3	If my boss has made w wrong decission I would put him right, even if I didn't take negative consequences because of that.				
4	I think that at work you should do as much as you were said to – not more and not less				
5	At work it is very important that the whole team succeedes – not only one person				
6	It is obvious that you can always have a break when the boss is not around.				
7	When I have difficulty, I turn to the divine for help and support.				
8	Even if there is some God, I know that I have to deal with my troubles by myself, so I don't turn for help to Him.				
9	I believe that there is a higher power which controls human lives.				
10	When faced with trouble I pray in myself to the divine hoping that it will give me the strenght.				
11	The belief that there is a sacred being makes me convicted that I am not left alone with my problems				
12	The thought that there is some kind of higher power gives me the strenght to overcome difficulties I encounter.				

Sex   ? Female   ? Male

Age: ....

Do You have any children? If YES, how many?..

What is the level of Your education? ....

THANK YOU!!

Appendix B

THE QUESTIONNAIRE

This questionnaire consists of several statements that refer to two aspects of life. The first part refers to values connected to work and the second one refers to religiousness. We would like to know to what extend or how often You have really proceeded as the statements say (it's not about a good answer, but about a true one). Try to evaluate every statement separately, without a connection with other statements. Also, try Your answers to be the most true IN YOUR OPINION.

To answer the questions use the scale below, by putting a mark into the bracket that means one of the given possibilities, which suits You the best.

The scale: 1 – Not at all
2 – Rarely
3 – Often
4 – Very often

Nr	Statement	1	2	3	4
1	My profession is a very important element of my life that defines me as a person.				
2	When I have to choose between spending time with my family and working harder and staying longer at work – I choose work.				
3	If my boss has made a wrong decision I would put him right, even if I take negative consequences because of that.				
4	I think that at work you should do as much as you were said to – not more and not less				
5	At work it is very important that the whole team succeeds – not only one person				
6	It is obvious that you can always have a break when the boss is not around.				
7	When I have difficulty, I turn to the divine for help and support.				
8	Even if there is some God, I know that I have to deal with my troubles by myself, so I don't turn for help to Him.				
9	I believe that there is a higher power that controls human lives.				
10	When faced with trouble I pray in myself to the divine hoping that it will give me the strength.				
11	The belief that there is a sacred being makes me convicted that I am not left alone with my problems				
12	The thought that there is some kind of higher power gives me the strength to overcome difficulties I encounter				

THANK YOU!!