

## GENDER EQUALITY AND RACE EQUITABILITY WITHIN THE CONTEMPORARY UNITED STATES AND POLISH CULTURES

Alina Wreczycki

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This qualitative research explored the gender equality and race equitability phenomena within the contemporary organizational structure and leadership context of the United States (U.S.) and Polish cultures in the backdrop of the biblical culture since both nations originate from the Christian roots. The gender equality phenomenon was examined from the perspective of women's access to (a) reproductive choices, (b) employment opportunities, and (c) pay egalitarianism. The phenomenon of race equitability was analyzed from the standpoint of (a) socio-political inclusion, (b) employment opportunities, and (c) pay egalitarianism. Grounded in the environment contingency theory (Burns & Stalker, 1961), which posits that the environment of an organization determines its best form of governance, this study probed the American and Polish organizational environments from the perspective of gender equality and race equitability to provide insights on factors that might have determined the ways to govern.

**Keywords:** Diversity, gender equality, national culture, organizational structure, organizational leadership, race equitability

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### I. LITERATURE REVIEW

The U.S. and Poland are located on different continents. The U.S. and territories are in North America, the Caribbean, and the Pacific. The U.S. national culture as a conceptual phenomenon has evolved since July 4, 1776 as a composite of 50 state and 13 unincorporated and one incorporated territories' cultures marked by high diversity (Endo & Reece-Miller, 2006). Poland is located in Central Europe and has had a homogenous national culture until the collapse of the Eastern Bloc originated in Poland during the Round Table Agreement on April 4, 1989 when the Solidarity movement was

legitimized, and free elections facilitated on June 4, 1989. On May 1, 2004, Poland joined the European Union (EU), and the inclusion into the Schengen Act initiated migration from the neighboring Eastern and other countries (Paczkowski, 2015; Wreczycki, 2019b). While the U.S. is diversified in terms of religious traditions, Poland's state religion has been Roman Catholicism since the country's inception in 966 (Paczkowski, 2015; Wreczycki, 2019b). However, both countries originate from Christian roots. The biblical perspectives on the socio-political structure and the role of women and members of races other than Caucasians in a diversified society were expected to provide insights on how both the U.S. and Poland have evolved over time along the lines of gender equality and race equitability issues.

For this research Gupta's (2019) definition of diversity as inclusiveness was used. Diversity is important in the contemporary global organizational context and is supported by cross-cultural and cross-generational leadership. While cross-cultural leadership functions based on understanding of diversity and the knowledge of other cultures, cross-generational leadership operates on the premise of effective communication between members of different age groups for sustainable results (Wreczycki, 2019a). Balanced diversity, interpreted as equal parts of opposing traits within a group, results in increased employee engagement and innovation (Gupta, 2019). The phenomena of gender equality and race equitability as characteristics of diversity are discussed within the context of the organizational and leadership structures of the contemporary U.S. and Poland.

### *Organizational Structure*

Hatch (2013) discussed organizational structure as stable relationships between all components of an organized system. Based on the environment contingency theory (Burns & Stalker, 1961), the environment of an organization determines its best form of governance. Burns and Stalker (1961) posited that in transforming environments, the organic form of an organizational structure works best because of flexibility and adaptability. In a national culture, diversity can be found among members of various groups that maintain their (a) identities, (b) norms, (c) social practices, and (d) symbols (Hatch, 2013).

### *National Culture*

National culture reveals itself through (a) artifacts, (b) beliefs, (c) customs, (d) rituals, and (e) rules of its people as individuals, groups, and members of national institutions as they interact (Duong, Kang, & Salter, 2017; Hofstede, 1983; Williamson, 2000). As much as a national culture can be considered as an abstract phenomenon, it serves as a repository of national values and a restrain system for its people (Wreczycki, 2019a). National culture is formed and transformed by its people by applying the national values stored in their moral characters (Issler, 2012). Citizens of a national culture cultivate the belief system followed by behaviors that amplify (a) artifacts, (b) customs, (c) rituals, and (d) rules (Duong, Kang, & Salter, 2017; Hofstede, 1983; Williamson, 2000).

### *The Biblical Culture*

The population of the biblical region at the onset of Christianity, known then as the Way (Kirkegaard, 2006), was represented by various socio-political groups that maintained their (a) identities, (b) norms, (c) social practices, and (d) symbols (Hatch, 2013). The vast region was controlled by the Roman Empire. The region's population was predominately represented by (a) the Romans as occupants and pagans, (b) the Hebrew Jews, and (c) the Hellenistic Jews who started the Christian movement in "the big city" of Antioch (Kraeling, 1932, p. 132).

*The Romans.* The Romans spoke Latin and worshipped numerous gods. As occupants, the Romans imposed their will onto non-Romans in an autocratic manner and used their legions to maintain order in the vast and diversified territories. The Romans enjoyed higher social status and economic prosperity in comparison with the other socio-political groups (Kraeling, 1932; Zetterholm, 2003).

*The Hebrew Jews.* The native Hebrew Jews spoke the Aramaic language and practiced the orthodox interpretation of and adherence to the Torah as the Law of the Temple. The Hebrew Jews exemplified reverence for God/Jehovah. To reflect this reverence, the Torah does not mention the word God, but there are blank spaces in the passages instead. The Hebrew Jews rejected Gentiles due to idolatry and denied them salvation (Kraeling, 1932; Zetterholm, 2003).

*The Hellenistic Jews.* The Hellenistic Jews relocated to the city of Antioch from the Diaspora, spoke Greek, and were not as devoted to the Torah as the Hebrew Jews. The message shared by the emerging Christians, as a new socio-political movement, appealed mostly to the Hellenistic Jews. The Hellenistic Jews maintained the liberal interpretation of the Torah and established their own (a) synagogues, (b) rituals, and (c) customs. The Hellenistic Jews founded the Church of Antioch (Kraeling, 1932; Zetterholm, 2003).

Stene (1940) posited that routines as part of social practices serve as binding agents of society. The biblical society was diversified but controlled by the Romans' occupation. It consisted of three main groups that maintained their social practices yet managed to coexist relatively peacefully. This was due to the Romans' acceptance of the local customs if they did not cause social unrest (Kraeling, 1932; Zetterholm, 2003).

### *The U.S. Culture*

The U.S. culture has evolved since July 4, 1776 into a composite of 50 state and 13 non-incorporated and one incorporated territories' culture. States might have regional cultures embedded in their state culture. As much as the U.S. is the product of a brave rebellion against the British economic oppression, since its inception, the Union has grown in diversity due to immigration. According to the U.S. election map, the American culture is divided into two different political orientations of Democrats and Republicans. For this study, the Greek term *politicos* – meanings among others on the matters of citizens – was used. While the states characterized by the Democratic

orientation are coastal with some inland exceptions, the states characterized by the Republican-leaning are inland. It is noteworthy to mention, that there are American citizens who claim not to be affiliated with either of the two political parties and refer to themselves as an independent. Until August 18, 1920, which marked the ratification of the 19<sup>th</sup> Amendment to the U.S. Constitution, the Union's culture was Anglo-Saxon and patriarchal, and the gender equality issue based on Roosevelt's (1999) political writings has improved over time. The race equitability issue that originated during the Civil War of 1861-1865 has improved over time as well (Endo & Reese-Miller, 2010).

### *The Polish History and Culture*

In June 1989, Poland emerged again as an independent nation liberating itself peacefully from the Soviet Union controlled Eastern Bloc established in 1945 after World War II (Paczkowski, 2015; Wreczycki, 2019b). Paczkowski (2015) referred to Poland as the bloc's "weakest link" (p. 3) pointing at the nation of brave people who could bring down the nation's socialist government and start the domino effect of the Eastern Bloc's dissolution (Paczkowski, 2015; Wreczycki, 2019b). The collective courage stemmed from 44 years of socio-economic oppression and the socialist government's favoring the mining region of Silesia (Paczkowski, 2015; Wreczycki, 2019b). The Solidarity movement born at the Lenin shipyard in Gdansk on September 17, 1980 led by a shipyard worker Lech Walesa quickly spread across Poland resulting in martial law between December 13, 1981 and July 22, 1983 but ultimately led to independence in June 1989 (Paczkowski, 2015; Wreczycki, 2019b). Poland has had a long history of courage confirmed by heroic facts such as the insurrections to overthrow the Russian, Austria-Hungarian, and German oppression during the uprisings of 1794, 1830, and 1863, and the Nazi occupation between 1939 and 1945 (Paczkowski, 2015; Wreczycki, 2019b). Prior to partitions, Poland was a feudal and patriarchal society controlled by aristocrats, the local officials, and the Catholic clergy reporting to the Pope through the chain of command of the Catholic Church (Topidi, 2019; Wreczycki, 2019b). Since 2015, Poland has been governed by the Law and Justice party lead by Jaroslaw Kaczynski. The party's orientation is "Eurosceptic", conservative and in line with culturally specific practice of the Roman Catholic Church that has developed in Poland over almost 11 centuries (Lazar, 2015, p. 215).

### *Gender Equality*

By nature, gender differentiates human species into two distinct groups assigned to collaborate in the area of reproduction for species continuation. Gender also serves as a factor in diversity (Gupta, 2019; Nimu, 2018). Gender equality is characterized by socio-political structures that treat men and women the same. Historically, the issue of gender equality has been a sensitive one. In contemporary democratic countries referred to as the Western civilization, women enjoy the same rights as their male counterparts. However, due to cultural differences, there are still variances in the way women are perceived and treated in organizational environments (Gupta, 2019; Nimu, 2018). This research referenced the role of gender equality and race equitability from the contemporary perspectives of the U.S. and Polish cultures. In both countries,

various forms of organizing such as (a) sole proprietorships, (b) partnerships, and (c) corporations, among others, are used. In both national cultures, there is also a differentiation made between the private and public economic sectors with a distinction between for-profit and non-profit organizations.

Focusing on gender, Kanter (1977) theorized that unequal proportions of opposing human characteristics in a group will have negative organizational implications. When a group of people is classified as a minority, prejudice is often directed toward the group members by most of the population (Amidon, 2007). Courage allows humans to confront cultural stereotypes by serving as human change agents to transform prejudice as a form of social injustice into acceptance of diversity. National culture serves as a repository of values that flow from citizens' moral characters. National culture not only honors the rights of citizens but restrains them to be emotionally balanced to ascend their will to inform their behaviors to act morally as they interact with others within and outside of their culture (Wreczycki, 2019a).

### *Gender Equality in the Bible*

Galatians 3:28 (English Standard Version) states that "There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus." While this is a noble statement, in practice, the patriarchal society depicted in the Bible by influential representatives of the male gender placed men above women in all spheres of human life in a socio-political setting with unequal distribution of power (Kirkegaard, 2006; Rugwiji & Masoga, 2017). The male patriarchal system, inclusive of the perception of God as a male, was grounded in controlling the issues of (a) relationships between men and women, (b) intimacy, and (c) reproduction (Jacobs, 2007; Kirkegaard, 2006; Kraeling, 1932; Zetterholm, 2003). These socio-political issues have been known to transfer power to the favored group at the expense of the disadvantaged members of the minority. Over time, such socio-political conditions might cause tensions and transformations (Wreczycki, 2019b).

### *Gender Equality in the U.S.*

Gender equality in the U.S. had been a neglected issue until August 18, 1920 when American women were granted the right to vote based on Carrie Chapman Catt's petition to the U.S. Congress for women's suffrage that resulted in the ratification of the 19<sup>th</sup> Amendment to the U.S. Constitution (Wreczycki, 2019a). Eleanor Roosevelt (1999) assessed gender equality and the American women's progress in the field of public service 20 years after the ratification of the 19<sup>th</sup> Amendment and ascertained that women were still not fully accepted in organizational roles outside of the home and some struggled with performance issues (Wreczycki, 2019a). President Franklin Delano Roosevelt urged American men to end prejudice against women and honor the fact that females were forced to step into the masculine roles to support WWII military efforts domestically while men were fighting (Beschloss, 2007). During the 1960s with the onset of the birth control pill, American women gained access to controlling their reproduction and changed their views on intimacy in favor of open relationships. Since selective pregnancy termination was not legal at the time, women's concern with

multiple intimate relationships was the sexually transmitted diseases inclusive of AIDS as of its onset in the 1980s (Cimons, 2018).

Gupta (2019) referred to women as being critical in promoting diversity in organizations and interpreted that women outperformed men in 12 out of 16 organizational competencies of (a) taking initiative, (b) results in orientation, (c) inspiration, (d) motivation, (e) establishing and sustaining relationships, (f) team collaboration, (g) listening, (h) integrity, and (i) transformation. The performance gap between women and men widened when women served as senior organizational members (Gupta, 2019). Women can achieve such performance due to their nurturing and transformational skills and the ability to toggle between feminine and masculine traits known as androgynous (Ergle, 2015; Pink, 2006; Wreczycki, 2019a).

Globalization in the early 1990s has amplified the issue of gender equality in the U.S. bringing it to the global context. Since the ratification of the 19<sup>th</sup> Amendment to the U.S. Constitution, the issue of gender equality regarding (a) reproduction, (b) employment, and (c) pay has been a part of federal compliance. Examples of federal laws addressing gender equality are presented below.

*Roe vs. Wade 410 U.S. 113 (1973).* This federal law enacted by the U.S. Supreme Court states that the Constitution of the United States protects American women's right to make a choice to terminate a pregnancy without excessive government intervention. Even if there is a state law in existence that is not consistent with the federal law, the federal law must be followed. Because of the Republican and the Democratic parties' orientation – the former being conservative and the latter being liberal – there is an ongoing national debate about selective pregnancy terminations (Miller, 1989; Stephenson, Mills, & McLeod, 2017).

*The Equal Employment Opportunity Act of 1964.* This federal legislature marks the onset of the Equal Employment Opportunity Commission (EEOC). This federal agency is the result of Title VII of the Civil Rights Act. Its role is to ensure that there is no employment discrimination based on gender, ethnicity, country of origin, sexual orientation, religion, and race (Levine & Montcalmo, 1971; Mio, 2006).

*The Equal Pay Act of 1963.* This federal legislature amended the Fair Labor Standard Act (FLSA) of 1938. This law abolished gender inequality regarding compensation for the same work performed by men and women. The Act was signed into law on June 10, 1963, by President John F. Kennedy as part of the New Frontier Program (Vogliano, 2018).

### *Gender Equality in Poland*

In Poland, women were granted the right to vote in 1918. This socio-political change coincided with Poland's gaining its independence as a nation after 100 years of partition between Prussia, Austria-Hungary, and Russia (Paczkowski, 2015; Wreczycki, 2019b). According to Zuk and Zuk (2017), the Polish women's access to managing their reproduction has historically been controlled by ideological pressures from political authoritarianism and religious fundamentalism. Poland has historically been a country of

conservative views about female health (Nimu, 2018; Zuk & Zuk, 2017). These perspectives stem from the state religion, Roman Catholicism, modulated by the Eastern European cultural views. Therefore, the aspect of female health inclusive of reproduction is not rationally approached as a socio-economic consideration but is viewed from the position of inflicting shame. Moreover, after the socialist regime's collapse in June 1989, Poland has been dependent on foreign funding to support women's civil rights activism (Nimu, 2018). In contrast with the U.S. culture, Poland experienced de-industrialization, increasing income gap, and increasing conservative social norms as the bi-product of its re-emergence from the Eastern Bloc in June 1989 (Nimu, 2018).

*Ordinance of January 7, 1993.* This legislation was passed by Sejm to govern (a) family planning, (b) human fetus protection, and (c) conditions under which selective pregnancy terminations can be carried out (Nimu, 2018). Based on the Polish Government's website, on January 10, 2018, a proposal to amend this Ordinance to consider selective pregnancy termination in cases when the developing fetus is severely damaged and at risk for survival was voted on and did not pass. The Polish Constitutional Tribunal is reviewing whether opening the possibility to selectively terminate a pregnancy marked by a severe human fetus development issue is consistent with the Polish Constitution. According to the IPSOS poll conducted at the end of December 2018, 78 percent of Poles are in favor of selective pregnancy terminations in the event of severe fetus development (Wilczek, 2020). Contrary to the wishes of the Polish citizens, there is noteworthy pressure exercised by the Roman Catholic clergy and the Roman Catholic media to postpone any progression of this socio-politically sensitive topic, and the leader of the Law and Justice party Jaroslaw Kaczynski continues to stall it.

*Equal Employment.* There is currently no law in Poland governing equal employment based on gender and other issues. Although women constitute a higher percentage of citizens, there are more males supporting the economy. According to the Central Statistical Office (GUS), gender still plays an important role in employment opportunities (Zielinski, 2018).

*Pay Egalitarianism.* There is currently no law in Poland governing pay egalitarianism between members of the female and male genders. Because males support the Polish economy in greater numbers due to women dealing with birthing and raising children and earlier retirement age, the pay is still a gender-driven issue in Poland. Not surprisingly, the issue of pay favors males (Zielinski, 2018).

*2000/78/EC.* 2000/78/EC is a EU Council directive that deals with the issue of equality in employment. It protects both the female and male genders from discrimination based on disability, sexual orientation, religion, and age.

### *Race Equitability*

Race equitability refers to socio-political conditions that facilitate the same treatment of members of all races in a society. Just like gender equality, achieving race equitability is a long-term balancing process. Race equitability is such a sensitive socio-political issue that some public servants choose to forgo any references to it to ensure being elected or re-elected and the achievement of their campaign promises on behalf of all their constituents (Wreczycki, 2019a).

### *Race Equitability in the Bible*

Citing Galatians 3:28 (English Standard Version): "There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus." paints a picture of an egalitarian society. In practice, however, the biblical society was not only diversified but stratified. Although in most cases slaves were members of races other than Caucasians, they were given equal rights to participate in the Christian tradition and grow spiritually. However, at the socio-political level, they remained slaves (Kirkegaard, 2006; Kraeling, 1932; Zetterholm, 2003).

### *Race Equitability in the U.S.*

The race equitability issue in the U.S. came to the forefront due to the Civil War between April 12, 1861 and April 9, 1865. The agricultural plantation-based South relied on the labor of African Americans under the condition of slavery. The Civil War between the Northern and industrialized states led by President Abraham Lincoln as the Commander in Chief of the Union's army won with the Confederate army of the Southern states. As a result, slavery was abolished (Beschloss, 2018).

*The Civil Rights Act of 1964.* This federal legislature prohibits discrimination based on race, religion, gender, and national origin. This law is part of the 14<sup>th</sup> Amendment to the U.S. Constitution. It was signed by President Lyndon B. Johnson on July 2, 1964.

*The Equal Employment Opportunity Act of 1964.* This federal legislature marks the onset of the Equal Employment Opportunity Commission (EEOC). The federal agency acts as an arm of Title VII of the Civil Rights Act of 1964 to eliminate employment discrimination based on gender, ethnicity, country of origin, sexual orientation, religion, and race (Levine & Montcalmo, 1971; Mio, 2006).

*The Equal Pay Act of 1963.* This federal legislature amended the Fair Labor Standard Act (FLSA) of 1938. This law abolished gender inequality regarding compensation for the same work performed by men and women. This Act was signed into law on June 10, 1963, by President John F. Kennedy as part of the New Frontier Program (Vogliano, 2018).

### *Race Equitability in Poland*

Until June 1989 when Poland became the first country to sever its ties with the Soviet Union due to the collapse of the Eastern Bloc, it was predominately a Caucasian



nation of Roman Catholics (Grunberg, 2016; Paczkowski, 2015; Wreczycki, 2019b). In 2004, Poland joined the EU. The result of liberalizing the border crossing rules under the Schengen Zone inclusion resulted in an unprecedented influx of people from other nations into a relatively small country of conservative Roman Catholic Poles. Consequently, Poland has entered a new era in its existence as a nation where biracial marriages and partnerships became a reality producing biracial progeny (Grunberg, 2016).

There are currently no laws in existence protecting members of races other than Caucasian from discrimination in areas covered by this research such as (a) socio-political inclusion, (b) employment opportunities, and (c) pay egalitarianism. Per Grunberg (2016), members of races other than Caucasian referred to as “the sensitive populations” (p.47) have been discriminated against especially in the North-East region of Poland – home to nationalistic, xenophobic, and racist groups that resort to violent means to assert their control over public gatherings.

This literature review illustrating and grounding the issues of gender equality and race equitability in the U.S. and Poland led to the following research questions. While the U.S. and Poland originate from the same Christian roots, the U.S. has a long history of being a country of immigrants coming from all over the world and bringing with them cultural diversity of their originating countries. Poland, on the other hand, has had to deal with the legacy of pre-WWII antisemitism that due to the opening of the borders grew to nationalism, racism, and xenophobia (Grunberg, 2016). To explore the topics of gender equality and race equitability within the contemporary U.S. and Polish cultures, the following research questions were asked:

### *Research Questions*

1. How do the U.S. and Polish cultures differ on female reproduction issue from the standpoint of access to selective pregnancy termination in cases of severe fetal development (Gupta, 2019)?
2. How do the U.S. and Polish cultures differ on the female employment opportunities issue (Gupta, 2019)?
3. How do the U.S. and Polish cultures differ on the pay egalitarianism issue between males and females (Gupta, 2019)?
4. How do the U.S. and Polish cultures differ on the issue of socio-political inclusion of members of the non-Caucasian race (Gupta, 2019)?
5. How do the U.S. and Polish cultures differ on the issue of employment opportunities between Caucasian and non-Caucasian races (Gupta, 2019)?
6. How do the U.S. and Polish cultures differ on the pay egalitarianism issue between Caucasians and non-Caucasians (Gupta, 2019)?

## II. METHODOLOGY

The methodology of this research considered factors that assess gender equality and race equitability issues. For the gender equality phenomenon, the factors of women’s access to (a) selected pregnancy termination in cases of severe fetal development, (b) equal employment opportunities, and (c) pay egalitarianism were

considered. For the race equitability phenomenon, the factors of (a) socio-political inclusion, (b) equal employment opportunities, and (c) pay egalitarianism were considered.

Using the below tables, assessments were made to make a comparison between the U.S. and Polish cultures on gender equality and race equitability issues. The three-step conceptual and qualitative scale of (a) restricted, (b) neutral, and (c) unrestricted was used to grade the factors playing a noteworthy role in gender equality and race equitability. The restricted access represents the existence of national laws that prevent citizens' full engagement with gender equality and race equitability issues. The neutral access reflects situations in which there are either no national/federal laws in existence, or they exist, but there might be other socio-political considerations restricting the citizens from fully engaging with the gender equality and race equitability issues. The unrestricted access represents full access of the citizens to engage with gender equality and race equitability issues.

### III. RESULTS

The results of the qualitative analysis of the gender equality and race equitability phenomena between the contemporary U.S. and Polish cultures are presented below guided by six research questions. While the main themes are gender and race, the results are presented and analyzed from the perspective of (a) female reproduction, (b) female employment opportunities, (c) pay egalitarianism between females and males, (d) socio-political inclusion of the non-Caucasian race, (e) employment opportunities between non-Caucasians and Caucasians, and (f) pay egalitarianism between non-Caucasians and Caucasians.

#### *Study 1 - Female Reproduction*

The aspect of female reproduction was examined between the U.S. and Polish contemporary cultures from the standpoint of access to selective pregnancy termination in cases of severe fetal development (Gupta, 2019). However, since access to selective pregnancy termination is not restricted in the U.S. at the federal level, the phenomenon was also noteworthy when considered from the standpoint of the state legislative level. In Poland, on the other hand, selective pregnancy termination can only occur in rare circumstances of the severe fetal development, and the decision to pursue the medical procedure involves sociopolitical and religious considerations involving the conscience clause affiliated with the state Roman-Catholic religion. Therefore, the members of the decision-making committee can use this clause if they happen to be practitioners of the Roman-Catholic religion to vote to deny the procedure.

Table 1  
*Female Reproduction*

Description	The U.S.	Poland
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Access to selective	Neutral	Restricted
pregnancy termination in		
severe fetal development		
cases		

The above table illustrates a contrast between the U.S. and Poland concerning access to selective pregnancy termination in cases of severe fetal development. The neutral classification was assigned to the U.S. culture based on the 1973 case of *Roe vs. Wade* when the U.S. Supreme Court recognized each pregnant woman's constitutional right to selective pregnancy termination for any reason. While this legislature serves as the national/federal anchor with regards to selective pregnancy termination for any reason, the federal government maintains that states should have the power to prohibit selective pregnancy termination for any reason once the fetus reaches viability of being capable of sustaining life outside the womb. Since then, the U.S. Supreme Court has consistently reaffirmed the fundamental right to selective pregnancy termination but has delegated the power to each state to determine the gestation limit as a condition to pursue the medical procedure (Espey, Hofer, & Gonzalez, 2019). So, the neutral classification has been applied based on the federal unrestricted regulation of selective pregnancy termination for any reason in conjunction with the state regulations limiting the gestation week during which such a procedure can be carried out.

Poland was assigned the restricted classification regarding the selective pregnancy termination due to severe fetal development due to the reason of women having limited access to prenatal testing and even upon gaining information about severe fetal development being subjected to the decision of a medical committee whose members can use the faith conscience clause to deny the procedure. This finding is consistent with Zuk and Zuk (2017).

*Research Question 1: How do the U.S. and Polish cultures differ on the female reproduction issue from the standpoint of the selective pregnancy termination in cases of severe fetal development (Gupta, 2019)?* The U.S. and Poland apply a different approach to female reproduction from the standpoint of selective pregnancy termination in cases of severe fetal development. While the U.S. federal government does not restrict this right to any female, there is a delegation of power to the states to decide and enforce the maximum gestation week during which selective pregnancy termination for any reason can be carried out. At the state level, this right might be impacted by the ideological and sociopolitical conditions. By ideological conditions, this research refers to the literature review and the split between the red or Republican states and the blue or Democratic states. Since the U.S. is an amalgamation of various immigrated cultures forming ethnic groups/enclaves and bringing with them various religious and philosophical traditions, the assigned rating for the U.S. is neutral. This means that the

federal law provides the right to terminate a pregnancy without restriction, but the state laws might constrain it in addition to other conditions.

In Poland, on the other hand, the right to selective pregnancy termination for any reason does not exist. In rare circumstances, the right to selective pregnancy termination due to severe fetal development issues might be given based on conditions associated with the medical committee members' Roman-Catholic religion affiliation and the possibility for them to utilize the conscience clause. Hence, the rating for Poland is restricted.

### *Study 2 - Female Employment Opportunities*

Females in both countries, the U.S. and Poland, gained suffrage at similar times. In the U.S., suffrage was instituted with the introduction of the 19<sup>th</sup> Amendment to the U.S. Constitution on August 18, 1920. The U.S. was going through the era of prosperity until the Great Depression hit on October 29, 1929 and lasted until the onset of WWII when the U.S. was attacked by Japan in Pearl Harbor. In Poland, women gained suffrage at the end of WWI in 1918 when Poland re-emerged as an independent nation after 123 years of partitions. Between 1939 and 1945, Poland was occupied by Nazi Germany. Between 1945 – 1989, Poland was occupied by the Soviet Union.

Table 2

#### *Female Employment Opportunities*

Description	The U.S.	Poland
Female employment opportunities	Neutral	Restricted

Based on the presence of the federal EEOA of 1964, the U.S. was given the rating of neutral that reflects the anchoring of the issue of the female as well as male employment opportunities. However, this rating also conveys the possibility of state, economic sector type, and the organization type as noteworthy factors that might influence employment opportunities between females and males.

In Poland, on the other hand, there is no overarching federal nor voivodships' law on equal employment opportunities between females and males. Moreover, such a directive exists within the context of the EU of which Poland has been a member since 2004. However, Poland has been known to have breached and has been reprimanded for violations of this directive. Hence, the rating for the equal employment opportunities concerning females is reflected as restricted since historically Polish females have been subjected to unequal employment opportunities.

*Research Question 2: How do the U.S. and Polish cultures differ in the female employment opportunities issue (Gupta, 2019)?* In the U.S. due to the existence of the EEOA of 1964, every citizen has an opportunity to file a discrimination claim, which is initially reviewed at the state level, but its decision can be appealed at the federal level. In Poland, on the other hand, every citizen can file a claim for unequal treatment

concerning employment, but it must be done via the judicial system at the expense of the plaintiff. Moreover, since Poland has been cited for violations of the EU's equal employment directive, the Polish plaintiff can appeal to the EU Commission.

### *Study 3 - Pay Egalitarianism Between Females and Males*

The pay egalitarianism phenomenon is a noteworthy byproduct of women's suffrage in the U.S. and Poland, which occurred during similar historical periods but with different manifestations. While the U.S. experienced the Progressive Era during the implementation of women's suffrage in 1920 until the Great Depression in 1929, Poland gained independence as a nation in 1918 and instituted women's suffrage after 123 years of partitions by three neighboring occupants. However, Poland as an independent state only lasted for 22 years. Between 1939 and 1945, Poland was occupied by Nazi Germany. Between 1945 and 1989, Poland was occupied by the Soviet Union with all its implications.

Table 3

#### *Pay Egalitarianism Between Females and Males*

Description	The U.S.	Poland
Pay egalitarianism between females and males	Neutral	Restricted

Based on the presence of the EPA of 1963, the U.S. was given the rating of neutral that reflects the federal anchoring of the issue of female and male pay egalitarianism. However, this rating also conveys the possibility of state, economic sector type, and the organizational type as noteworthy factors, among others, that might influence pay scales between females and males performing the same or highly similar job duties.

In Poland, on the other hand, there is no overarching federal law about equal pay between females and males. Moreover, such a directive exists within the context of the EU of which Poland has been a member since 2004. However, Poland has been known to have breached and has been reprimanded for violations of this directive. Hence, the rating for the equal pay concerning Polish females versus males is reflected as restricted since historically Polish females have been subjected to unequal pay treatment.

*Research Question 3: How do the U.S. and Polish cultures differ on the pay egalitarianism issue between males and females (Gupta, 2019)?* In the U.S. due to the existence of the EPA of 1963, every working citizen has an opportunity to file a discrimination claim, which is initially reviewed at the state level, but its decision can be appealed at the federal level. In Poland, on the other hand, every working citizen can file a claim for unequal pay concerning employment, but it must be done via the judicial system at the expense of the plaintiff. Moreover, since Poland has been cited for

violations of the EU's directive concerning employment discrimination, the Polish plaintiff can appeal to the EU Commission.

#### *Study 4 - Socio-political Inclusion of Members of non-Caucasian Race*

The difference between the socio-political inclusion of members of the non-Caucasian race phenomenon between the U.S. and Polish cultures is embedded in the history of both nations. While the U.S. was forced to encounter this important issue during the Civil War between 1861 and 1865, which resulted in the abolition of slavery, it took the implementation of the Civil Rights Act of 1964 to start paving the way for race equitability. Poland, on the other hand, whether under the occupation or as a free country, has been a homologous nation of Caucasians until Poland's ascension to the EU in 2004. Once Poland was included in the Schengen Zone, the migration of minorities as persons outside of the Polish Caucasians' gene pool started (Grunberg, 2016).

Table 4

#### *Socio-political Inclusion of Members of Non-Caucasian Race*

Description	The U.S.	Poland
Socio-political inclusion of members of non-Caucasian race	Neutral	Restricted

Based on the presence of the Civil Rights Act of 1964, the U.S. was given the rating of neutral that reflects the federal overarching of the issue of socio-political inclusion of members of the non-Caucasian race in the U.S. However, this rating also conveys the possibility of states' noteworthy factors that might influence the socio-political inclusion of members of the non-Caucasian race.

In Poland, on the other hand, there is no overarching federal law about the socio-political inclusion of members of the non-Caucasian race. 2000/78/EC directive exists within the context of the EU of which Poland has been a member since 2004. However, Poland has been known to have breached and has been reprimanded for violations of this directive. Hence, the rating for the socio-political inclusion of members of the non-Caucasian race is reflected as restricted since Polish minorities have been subjected to discrimination. This observation is consistent with Grunberg (2016).

*Research Question 4: How do the U.S. and Polish cultures differ on the issue of socio-political inclusion of members of the non-Caucasian race (Gupta, 2019)?* In the U.S. due to the existence of the Civil Rights Act of 1964, if any citizen who, by virtue of race classification is considered to be a non-Caucasian, feels discriminated against has the right to file a discrimination claim, which is initially reviewed at the state level, but its decision can be appealed at the federal level. In Poland, on the other hand, a discrimination claim directed to the Polish court might not return a just ruling honoring 2000/78/EC EU's directive. Since Poland has been cited for violations of this directive

concerning the equal treatment of minorities regarding employment and compensation, a disadvantaged Polish citizen representing the minority group has the right to appeal to the EU's Commission.

#### *Study 5 – Employment Opportunities Between Caucasian and non-Caucasian Races*

The difference between the issue of employment opportunities between Caucasian and non-Caucasian races in the U.S. and Poland is tied to the level of socio-political inclusion of members of the non-Caucasian race embedded in the history of both nations. While the U.S. was forced to encounter this important issue during the Civil War between 1861 and 1865, which resulted in the abolition of slavery, it took the implementation of the Civil Rights Act of 1964 to start paving the way for race equitability. Poland, on the other hand, whether under the occupations or as a free country, has been a homologous nation of Caucasians until Poland's ascension to the EU in 2004. Once Poland was included in the Schengen Zone, the migration of minorities as persons outside of the Polish Caucasians' gene pool started.

Table 5

#### *Employment Opportunities Between Caucasians and non-Caucasians*

Description	The U.S.	Poland
Employment opportunities between Caucasian and non-Caucasians	Neutral	Restricted

Based on the presence of the Civil Rights Act of 1964, the U.S. was given the rating of neutral that reflects the federal law overarching the issue of employment opportunities presented to the Caucasian and non-Caucasian members of the nation based on the historical trajectory of inclusion of members of the non-Caucasian race in the U.S. However, this rating also conveys the possibility of state and states' regions as noteworthy factors that might influence the presentation of non-Caucasians with employment opportunities.

In Poland, on the other hand, there is no overarching federal law about employment opportunities presentation to members of the non-Caucasian race. Based on 2000/78/EC EU's directive, there should not be any form of discrimination against members of the non-Caucasian race regarding employment. Poland has been a member of the EU since 2004. Poland has also been known to have breached and being reprimanded for violations of this directive. Hence, the rating for the employment opportunities presented to the non-Caucasian race members in Poland is reflected as restricted since historically Polish minorities have been subjected to employment discrimination. This observation is consistent with Grunberg (2016).

*Research Question 5: How do the U.S. and Polish cultures differ on the issue of employment opportunities between Caucasian and non-Caucasian races (Gupta, 2019)?* In the U.S. due to the existence of the Civil Rights Act of 1964 and the EEOA of

1964, every citizen who under race classification is considered to be a non-Caucasian and feels discriminated against has the right to file a discrimination claim, which is initially reviewed at the state level, but its decision can be appealed at the federal level. In Poland, on the other hand, a discrimination claim directed to the Polish court might not return a just ruling honoring 2000/78/EC EU's directive. Since Poland has been cited for violations of this directive as it relates to equal treatment of minorities regarding employment, a disadvantaged Polish citizen representing the minority group has the right to appeal to the EU's Commission.

#### *Study 6 – Pay Egalitarianism Between Caucasian and non-Caucasian Races*

The difference between the issue of pay egalitarianism between Caucasian and non-Caucasian races in the U.S. and Polish cultures is tied to the level of socio-political inclusion of members of the non-Caucasian race and the presentation of employment opportunities to them embedded in the history of both nations. While the U.S. was forced to encounter the issue of socio-political inclusion of non-Caucasian race members during the Civil War between 1861 and 1865, which resulted in the abolition of slavery, it took the implementation of the Civil Rights Act of 1964 to start paving the way for race equitability. Poland, on the other hand, whether under the occupations or as a free country, has been a homologous nation of Caucasians until Poland's ascension to the EU in 2004. Once Poland was included in the Schengen Zone, the migration of minorities as persons outside of the Polish Caucasians' gene pool started.

Table 6

#### *Pay Egalitarianism Between Caucasians and Non-Caucasians*

Description	The U.S.	Poland
Pay egalitarianism between Caucasians and non-Caucasians	Neutral	Restricted

Based on the presence of the Civil Rights Act of 1964 and the EPA of 1963, the U.S. was given the rating of neutral that reflects the existence of the federal law overarching the issue of pay equitability between Caucasians and non-Caucasians based on the historical trajectory of inclusion of non-Caucasians in the U.S. However, this rating also illustrates the possibility of state and states' regions as noteworthy factors that might influence the presentation of non-Caucasians with employment opportunities impacting their pay.

In Poland, on the other hand, there is no overarching federal law about pay egalitarianism between Caucasians and non-Caucasians. Based on 2000/78/EC EU's directive, there should not be any form of discrimination against non-Caucasians concerning employment and therefore pay. Poland has been a member of the EU since 2004. Poland has also been known to have breached and being reprimanded for violations of this directive. Hence, the rating for the pay egalitarianism between non-



Caucasians and Caucasians is reflected as restricted since historically Polish minorities have been subjected to pay discrimination. This observation is consistent with Grunberg (2016).

*Research Question 6: How do the U.S. and Polish cultures differ on the issue of pay egalitarianism between Caucasians and non-Caucasians (Gupta, 2019)?* In the U.S. due to the existence of the Civil Rights Act of 1964 and the EPA of 1964, any citizen who by race classification is considered to be a non-Caucasian and feels discriminated against, has the right to file a discrimination claim, which is initially reviewed at the state level, but its decision can be appealed at the federal level. In Poland, on the other hand, a discrimination claim directed to the Polish court might not return a just ruling honoring 2000/78/EC EU's directive. Since Poland has been cited for violations of this directive as it relates to the equal pay for equal work of minorities concerning employment, a disadvantaged Polish citizen representing the minority group has the right to appeal to the EU Commission.

#### IV. DISCUSSION

This qualitative analysis examined the contemporary U.S. and Polish cultures from the standpoint of gender equality and race equitability. Within the gender equality context, issues of (a) female access to selective pregnancy termination due to severe fetal development, (b) employment opportunities, and (c) pay egalitarianism were considered and evaluated. Within the race equitability context, issues of (a) socio-political inclusion of non-Caucasians, (b) employment opportunities, and (c) pay equality were considered and evaluated.

Although both nations originate from the same biblical roots, Poland has been a nation of Caucasian Roman Catholics since the country's inception in 966 until the country's ascension into the EU in 2004. The U.S. was established as a union of initially 13 colonies converted to states on July 4, 1776. Although initially represented by the White Anglo-Saxon Protestants, the influx of African natives initially considered as slaves caused a disagreement between the Northern and Southern states as to the future of the African Americans in the expanding nation. As a result of the Civil War, slavery was abolished in 1865, and the implementation of the Civil Rights Act of 1964 further supported the inclusion of predominantly African Americans and then members of other races into the American society on equal terms. The implementation of the EPA of 1964 and the EEOA in 1964 further strengthened the federal protection of minorities who, in cases of perceived discrimination, have the right to file state claims and appeal the ruling at the federal level.

Concerning women's suffrage, both countries implemented it at approximately the same time – Poland in 1918 upon its gaining independence after 123 years of partitions, and the U.S. in 1920 after the implementation of the 19<sup>th</sup> Amendment to the U.S. Constitution. However, Poland's independence only lasted for 22 years before succumbing to Nazi Germany and the Soviet Union's occupations between 1939 and 1989 when Poland, once again, became an independent nation.

So, there are noteworthy factors that need to be considered while discussing the issues of gender equality and race equitability between the two cultures that are geographically distant and do not share their evolutionary paths besides their origin from the Christian roots. Poland as a country established in 966 through an act of

baptism of the nation and therefore its subordination to the Pope, has historically maintained the traditional/biblical gender role division with all its implications. The U.S., on the other hand, being a much younger nation of immigrants has admitted many a religious tradition into its states allowing for greater penetration of ideas on the role of females in the national culture, which in the U.S. given the presence of 50 states and 13 not incorporated and one incorporated territories is an abstract phenomenon and the result of the artificial amalgamation of the state and territories' cultures. The Polish culture, on the other hand, is the homologous phenomenon represented by the Caucasian Roman Catholic Poles, who contrary to the Roman Catholic Church's teaching are not necessarily a nation of tolerant people. Moreover, while Poland's ascension to the EU on May 1, 2004, might have served as a cause for excitement and the expected economic benefits, the inclusion of Poland into the Schengen Zone might have surprised many a Pole with the migration of non-Caucasians into the Polish culture. Also, the lack of preparedness and envisioning a shift in socio-political issues associated with the influx of population segments into the existing Roman-Catholic Caucasian and true Polish majority might have caused prejudice between the two groups – the majority and the prejudiced. Additionally, the ascension of Poland to the EU on May 1, 2004 might have been accompanied by certain economic expectations to promote growth, which is reasonable to infer as the lingering condition of the failed Eastern Bloc but might have been lacking the reasonable assumption of Polish citizens' responsibilities concerning gender equality and race equitability. This noteworthy inference is consistent with the existence of citations issued by the EU's Commission concerning gender equality and race equitability issues relating to (a) socio-political inclusion, (b) employment opportunities, and (c) pay egalitarianism. And of course, there is the sensitive female right to choose to reproduce or not reproduce, which in Poland has been approached from the feudal perspective of shame.

In conclusion, the rating across the evaluation pillars such as (a) female access to selective pregnancy termination due to severe fetal development, (b) employment and pay egalitarianism between genders and races, and (c) socio-political inclusion of the minorities were classified as neutral in the U.S. reflecting the existence of the federal laws protecting women and minorities and the right of the protected groups' members to file discrimination claims at the state level with the possibility to appeal at the federal level. For Poland, the ratings of restricted were assigned due to the lack of national laws to protect women and minorities and the violations of the EU's directive to do so.

### *Limitations and Future Directions*

The limitation of this qualitative research is its scope referencing, evaluating, and comparing the phenomena of race equality and race equitability within the context of two national cultures, the U.S. and Poland, that are noteworthy different through the prism of (a) female reproductive rights – specifically access to selective pregnancy termination due to severe fetal development issues, (b) employment opportunities, and (c) pay egalitarianism. Based on the organizational structure theory of Hatch (2013), which depicts organizational structure as stable relationships between all components of an organized system, it would be worthwhile to further explore the level of stability of the conditions existing in the U.S. and Polish contemporary cultures as not only

organized systems but part of the global system characterized by the local/internal, global/external, and contextual dynamics (Arrow et al., 2001). Since based on the environment contingency theory of Burns and Stalker (1961), the environment of an organization determines its best form of governance and in transforming environments, the organic form of an organizational structure works best, because it is flexible and adaptable, have both nations, the U.S. and Poland, been flexible and adaptable to promote and sustain diversity, which according to Hatch (2013) can be found among members of various cultural groups that maintain their (a) identities, (b) norms, (c) social practices, and (d) symbols. Also, what does the national culture phenomenon mean within the context of a large and diversified country of 50 states maintaining their Constitutions versus the national culture of a small and homogenous country until its ascension to the EU in 2004 – the country characterized by conservative and somewhat conflicted with the teaching of the Roman-Catholic faith views on gender equality and race equitability?

## V. CONCLUSION

This qualitative analysis evaluated the gender equality and race equitability phenomena within the contemporary U.S. and Polish cultures in the backdrop of the biblical culture since both nations originate from the Christian roots. Gender equality was examined from the perspective of women's access to (a) reproductive choices – specifically selective pregnancy termination in cases of severe fetal development issues, (b) employment opportunities, and (c) pay decisions. Race equitability was analyzed from the standpoint of (a) socio-political inclusion, (b) employment opportunities, and (c) pay. Grounded in the environment contingency theory (Burns & Stalker, 1961), which posits that the environment of an organization determines its best form of governance, this study probed the American and Polish cultures from the perspective of gender equality and race equitability to provide insights on factors that might have determined the ways to govern.

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### About the Author

Alina Wreczycki, Ph.D. is a 24/7 caregiver to her dementia afflicted mom and widowed mom of two sons, a disabled adult and a minor.

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