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Cultural determinants of the organizational leadership succession – Poland compared to other countries in the world

Keywords: leadership succession, succession programs, CEO

Preamble

Analysis of scientific studies and research reports indicate that the organizational leadership succession planning was often executed in family businesses, in which usually the eldest male descendant of the family had to take over leadership of the company. The descriptions involve e.g. Rockefellers' and Fords Dynasty's [D. S. Landes, 2007] show that it usually was not an easy task. It happened that only third generation was as successful as the founders and the former CEOs. There are many reasons for this situation. Even for many years trained a successor could not inherit certain qualities of leadership. Besides, rules instilled them proved often inadequate to the new socio-economic conditions. Finally, an interference the outgoing leader in the actions of his successor could affect his professional development. The history of family businesses also shows other events that led to their downfall. These companies were created by innovators received by coworkers as a charismatic person. Their children didn't have that strength and they only were continuing routine tasks without implementing the necessary modifications. The third generation accustomed to luxury and reluctant to work threw assets away that resulted in a company's bankruptcy [J. Jeżak; 2003].

Larger concerns of succession planning relate to the organizational leadership not connected to ownership of a company or a part thereof. In here, the fundamental question is: if the person, who is not an owner of the company appreciates the investment in its shape and adapts to the requirements of organizational leadership in the company and will be loyal and remain in organization waiting for the planned position for him/her. Besides, if it can actually mold the organizational leader, maybe when he accedes the highest position, it will be shown to be only a first class manager, „craftsman” who will not be perceived by staff as a leader.

The main objective of this article is to identify and analyze cultural factors influencing organizational leaders and other decision makers responsible for the preparation and implementation process of succession.

The specific objectives of the article are answers to the questions:

- Is succession a phenomenon not concordant to the requirements of the modern world, or an essential part of HR strategy in modern organizations planning to reduce the risk of operation without a strong and effective leader?
- Is action taken to seek a successor to the President scheduled, based on talent management, process, or just fast reaction in the crisis?

Introduction of basic concepts

If one treats the succession as a multi-step, deliberate and rational process it can be assumed that succession is „*scheduled assumption a certain position by another person, coming from the internal structures of the organization, carried out according to carefully developed succession plans*” [2011]. In the literature there are concepts of internal and external successor, so it needs to be clarified that **in this study the successor is a person employed with the organization, who during the selection or evaluation exposes the potential to occupy the highest positions in the company (including its role as organizational leader)**. In contradistinction to the succession, a staffing is „the process of enlistment a sufficient number of people with appropriate qualifications to vacant positions in the organization. Among the forms of staffing, there are e. g.: internal, open, closed, active, passive, niche, general” [T. Listwan, 2005; pp. 26-27].

For the purposes of this study it was assumed that cultural factors are a specific cultural elements characteristic of different cultures: national, global, regional, organizational shaping the formation of opinions, attitudes and behavior in the planning and implementation process of succession in organizations.

Organizational leadership, you can specify a relationship superordinate with subordinates (or co-workers, depending on the particular type of organizational leadership), aimed at achieving goals - a vision, dreams, plans, values - based on respect and trust the qualifications of the leaders, and often the fascination with him, rational or irrational commitment to the co-created vision of development [Ł. Haromszeki, 2010, p. 40]. There is a difference between the organizational leader and the manager, who does not create a relationship of the organizational leadership, and only carry out the tasks associated with their position within the formal organizational structure consisting of the management of its resources. Managers studies described in the article were the basis to assign the title of the organizational leaders in specific cultural circumstances. **The organizational leadership can exist on different levels and functional areas in the company, but in the article it pertains to CEO position.**

The cultural similarities and differences – Poland in the background of selected world cultures

It can be assumed on the basis of previously conducted studies of various cultures and social organizations that a variety of important cultural elements (particularly value) play a crucial role in shaping opinions, attitudes and behaviors. B. Bjerke accepts, for example, that „*people develop a taste for it, which was accustomed to a certain social situation, gradually further elements of their knowledge are pushed into the unconscious ... the culture is subject to the continued strengthening... what is considered as natural, is often culturally conditioned*“ [B. Bjerke, 2004, p. 279].

Conducted i.a. by C. Kluckhohn [1961] study, also confirmed by other researchers over the last 50 years, shows that we can talk about cultural diversity between national societies and created by their citizens the organizational cultures in the business space.

T. Parsons also have done research on differences in national and regional cultures. He erected the basic conceptual scheme, so-called: system variables used to analyze the different spheres of reality (including the value systems), which included: affective vs. affective-neutrality, self-orientation vs. collectivity orientation, universalism and particularism, achievement vs. ascriptive role behavior, specificity vs. diffuseness [T. Parsons, E. A. Shils, 1962, pp. 47-243, T. Parsons, W. White, 1969, pp. 235-287]. According to T. Parsons in any society are different patterns of institutionalized values, but usually one is dominant. It constitutes the basis for a system of values preached by the majority of the society. Common system of values is in this sense a product of history and

culture. For example, the basic features of American society are determined by the formula: universal-achievement and the structure of traditional Chinese society most similar to the pattern: particular-achievement.

Similar views on the specifics of the American value system presents S. M. Lipset [1961, pp. 136-171; 1966, pp. 161-171], who believes that two fundamental American values are: equality in social relations and achievement in the career of the individual. The system of American values, according to him, is characterized by variables: egalitarianism, achievement, universalism, specificity and individualism. Whereas the British system of values is its opposite, because the characteristic features in it are: elitism, assignment, particularism, diffuseness and community orientation.

Presentation of data on American culture is important for Polish culture, because the cultural ideal of personality traits in Poland promoted in the early nineties of the twentieth century had cultural elements just borrowed from the U.S. It is true that the discrepancy between the promoted ideal personality and basic personality was so considerable that it is difficult in Polish society (outside of the business world) to find a lot of traces of it [J. Polakowska-Kujawa, 1999].

Studies on organizational cultures have been done by E. H. Schein and G. Hofstede. According to E. Schein [1992] - creator of the model for the analysis of organizational culture - culture groups can be defined as a pattern of shared basic assumptions that the group learned as it solved its problems of external adaptation and internal integration that has worked well enough to be considered valid and, therefore, to be taught to new members as the correct way to perceive, think, and feel in relation to those problems. He and other functionalists treated the organization as natural system that primarily pursues organizational survival by carrying out necessary functions. Organizational culture is viewed as a set of values and assumptions with the function of contributing to organizational survival.

As opposed to the functionalist school, there are researchers who are not interested in the possible relationship between corporate culture and organizational performance. The symbolic school (M. Alvesson, 2002; C. Geertz, 2000; M. Louis, 1985; M. Schultz, 1995; L. Smircich, 1983, 1985) has highlighted aspects that were completely ignored by E. H. Schein and his fellow researchers. This school of thought focused attention on the meanings and symbols that were created in an organization, which held it together, and which needed to be deciphered and interpreted.

G. Hofstede [2000], on the basis of conducted research in an international environment, proposed dimensions of organizational culture such as: power distance, individualism and collectivism, uncertainty avoidance, femininity and masculinity.

B. Bjerke, using the achievements of their predecessors, analyzed five national and regional cultures, pointing to the differences occurring between them. B. Bjerke created the 14 dimensions on which analyzed the American, Arabic, Chinese, Japanese and Scandinavian cultures. To the dimensions of these qualify: 1. Power distance (small, large), 2. The tendency to avoid uncertainty (small, big), 3. Social orientation (individualistic, collectivist), 4. Approach to time (short-, long-term), 5. Attitude to change (the pursuit of stability, openness to change), 6. Trust in others (a lack of confidence, high level of confidence), 7. Goals (materialistic, idealistic), 8. The attitude to the environment (exploitation, adaptation), 9. The measure of success (self-realization, position in society), 10. Relationships (formal, informal), 11. Troubleshooting (traditional, scientific), 12. The method of governance (democratic, autocratic), 13. Communication (low context, high context), 14. Desirable skills (system, people) [B. Bjerke, 2004, p. 248].

Power distance is small in American Scandinavian cultures, and is characterized mainly by Arab culture (class structure, tribal society, the importance of rank, seniority and status symbols), but also the Chinese (the importance of status and seniority). The Japanese, despite respect for hierarchy and seniority do not pay attention to class, ethnic and religious divisions and involve subordinates in decision-making process within the company [B. Bjerke, 2004, pp. 249-250]. In Poland research showed similar results like in Japanese society – the power distance is average [B. Bjerke, C. Mesjasz, A. Hajdukiewicz, 2004, pp. 301-325].

The tendency to avoid uncertainty is most evident in Japanese culture (the principle of lifetime employment, promotions based on seniority) and Arabic (symbols and formal rules). Chinese are the opposite of the Japanese - they think in a direct, contextual and specific way. Americans and Scandinavians treat uncertainty as something natural. Poles, like Americans, tend to take average risk.

Americans are extremely individualistic. Japanese are extremely collectivist. In the Scandinavian culture, they tend to balance both approaches. Arabic and Chinese culture is collectivist. In China, the dominant collective is the family [B. Bjerke, 2004, pp. 250-251]. According to a study B. Bjerke, C. Mesjasz, A. Hajdukiewicz [2004, pp. 301-325] Poles are individualists. Similar results obtained in their research: F. Trompenaars [1995] G. Hofstede [2000], and the researchers conducting the study for the Talent Club [2008].

There are differences between described cultures in „approach to time”. Japanese culture is most long-term, There are procedures, a long way of promotion and evaluation of the results distributed in time. Arabs and Scandinavians prefer the action at the right time for this, appreciating the

somewhat longer-term approach. Americans are oriented on the future, but they expect the results in the short term. Chinese are flexible and versatile tactics. They think strategically in a lesser extent. Polish business culture is rather short term oriented.

Americans and Scandinavians are oriented to change. Japanese before the change analyze its potential effects. Arabs are opposed to making changes. In Chinese culture, at the same time commitment to the pursuit of stability and change is observed. Poles got on this issue an average score, which placed them between the Chinese and Japanese.

The issue of trust in others – the Japanese, Arabs and Chinese belong to cultures where the lack of trust is the norm. Americans and Scandinavians have a high level of confidence in others – nonconformist behaviors are tolerated. Poles behavior in this issue is between the Eastern and Western business world.

Americans are the most materialistic. Enrichment for them is almost as important as for the Chinese. The Japanese value material success and other needs such as belonging. Arabs manifest their religion in private and professional life. Status symbols are less important for Scandinavians. They value self-restraint. Polish business culture is clearly materialist.

When compared to the environment, Americans and Chinese are very exploitative and inner containment, Japanese, Scandinavians and some Arabs on the contrary. Poles are similarly exploitative as Americans.

The measure of success in the Scandinavian culture is a sense of accomplishment in the environment, obtaining the appropriate competence and the level of expertise. In Chinese culture the most important is the social position and recognition by others. Arab and Japanese cultures are close to approach of the Chinese. Americans, like Scandinavians, are closer to self-realization. Polish business culture rather promotes the pursuit of high social standing than self-realization.

Comparing behavior in interpersonal relationships, Americans are very informal and spontaneous. Scandinavians are not so extroverted, more serious and reserved, but direct and straightforward. They are the opposite to the Japanese - formal, traditional and consistent in dress and behavior. Arabs and Chinese are in between these extremes (they are more formal and expressive than Japanese). Polish business culture is more formalized than the Scandinavian and American culture and less formalized than Asian culture.

Arab culture is dominated by traditional ways of solving problems. In other cultures, new problems are solved by means of logic and scientific methods. Chinese and Japanese cultures are more traditional than the Western cultures. The Polish business problem solving is a combination of traditional and scientific approaches.

Governance is the most democratic in the Scandinavian and American culture. The most autocratic are Chinese and Arab cultures (subordinates appreciate strong organizational leadership). Japanese business culture is rather democratic. In Poland directing people in the organizational sphere is more autocratic [B. Bjerke, C. Mesjasz, A. Hajdukiewicz, 2004, pp. 301-325].

American, Scandinavian and Polish cultures are low context. Asian cultures (compared in the study) are high context (replete of rules, symbols and rituals).

Japanese more than Americans, Scandinavians, Chinese and Arabs appreciate the dependence on people skills. In America, the company is more oriented to control the results than employees' action. In this scope, Scandinavian and Polish culture are closer to Japanese, but Arab culture to American.

In addition, results of the Culture of Leadership Studies conducted in Poland under the Talent Club show that Poles are not attached to the division of tasks to a typical male or female, and they are also reluctant to submit to the supreme power, and make decisions individually rather than collectively [www.talentclub.pl; 2008]. These studies did not confirm the results previously obtained by G. Hofstede [2000] indicating that the culture of Poland is one of the male culture with a strong set of male and female roles. The Extended DISC research [2008] conducted in all sectors shows that the preferred culture of leadership in Poland was feminine. Studies have shown that in the Polish business culture rather low uncertainty avoidance is preferred, and the results of G. Hofstede [2000] characterize Poland as a country with a high power distance, confirmed only in the health sector. Other trades do not approve of too much privilege, is preferred in their equality and flat organizational structures. Results of Culture of Leadership Studies show that the leadership culture occurring in Poland has a lot of similarities with the cultures of Canada, Norway, Finland, Sweden, Great Britain, Ireland. However, it differs from Japanese, Brazilian, French, German, Italian, Singaporean cultures in a great extent.

A. Sitko-Lutek organizational culture studies [A. Sitko-Lutek, 2008] provide some different results. According to A. Sitko-Lutek, Poles are characterized by large power distance, focus on people more than on the task, high uncertainty avoidance, the passive nature of workers and high collectivistic orientation. The perception of Polish culture in the evaluation of Ukrainians, Germans and Britons overwhelmingly confirms the existing cultural values. In the three above mentioned countries, Polish organizational culture is assessed as individualistic [A. Sitko-Lutek, 2008]. This confirms the results obtained by other researchers, but is in contradiction to the diagnosis performed by A. Sitko-Lutek.

The dominant value system in Poland and the specificity of the Polish system of education prompt that the managerial interpersonal (leadership,

communication, negotiation and conflict resolution) and conceptual (creative, forward-thinking) skills are underdeveloped in comparison to the managers of Western Europe and USA [A. K. Kozminski, 2008; J. Mączyński, 2008]. Besides, as stated by J. Mączyński in Polish culture dominate larger business commitment to hierarchy and inflexible organizational structures. The West and North Europe managers are more oriented to achieve, place greater emphasis on setting long-term goals, are more focused on team work. They spend a lot of energy to reduce uncertainty among employees. Polish managers are reluctant to share power, do not deal with subordinates, do not use their intellectual capital. On the other hand, educated British, Americans and Frenchmen learn to work in a team from an early age. They willingly assume calculated risk by taking and delegating difficult tasks and carrying responsibility for them. Unlike men, Polish women are “*more participatory, have a higher regard for their subordinates, are deliberative, sensitive to contact with others, have greater empathy*” [J. Mączyński, 2008].

According to Target’s report prepared in collaboration with Henley Business School in London changing cultural conditions mean that Polish managers are becoming increasingly dynamic in action, hardworking, enterprising, flexible in solving current problems and willing to develop. Unfortunately, factors that inhibit the ability to implement programs of succession to the highest managerial positions in Poland might be having: lack of long-range planning skills, reluctance to innovative solutions that take up a large responsibility, a tendency to autocratic directing style and great devotion to the hierarchical structure [Target, 2009].

The selection of organizational leadership in the twenty-first century - the process of succession or ad hoc operation

As indicated by the C. E. Arnoff and J. L. Ward [2002, pp. 35-36] study, the process of succession in enterprises is the education and preparation of a successor to take over the position. This action does not rely on one-time transfer of knowledge. It is a multistage, long-term implementation of the successor by the organizational leader, who has to be committed and has specific interpersonal skills (including teaching).

Carrying out the succession process should begin at least several years prior to the transfer of position. In the literature there are different concepts describing the steps necessary for the proper preparation of a successor to the highest executive position. Some of them stress the role of primary and secondary socialization, of the person subjected to the process of succession in its social environment [B. E. Cogswell, 1968, pp. 418-421, H. Levinson, 1963,

pp. 69-71]. Other link to the various phases of human resource management - selection of the successor, professional development, transfer of power [S. M. Davies, 1968].

Succession to the position of the organizational leader - a person occupying the highest position in the company, if it took place in different organizations, they were mainly family businesses. I. F. Kesner, T. C. Seborá realized detailed studies in this area [1994, pp. 327-372]. In succession planning in family businesses, in most cultures in the world dominate patriarchal, traditional pattern of inheritance of property and power. Such a situation takes place (according to studies by G. Hofstede, 2000) in countries with higher levels of male domination (MAS index) and higher power distance (PDI index) [Ł. Sulkowski, 2006]. This phenomenon has been confirmed in studies in Mexico [S. M. Davies, 1968, pp. 402-416], in other countries of Latin America [I. Landsberg, E. Perrow, 1991, pp. 127-147] and in China and Japan [B. Wong, S. McReynolds and W. Wong 1992, pp. 355-372]. A similar situation exists in Europe and the U.S. [S.D. Goldberg, B. Woolridge, 1993, pp. 55-73].

M. K. Fiegenger, B. M. Brown, R. A. Prince, K. M. File (1996) compared succession planning in family and non-family firms in North America. Using a multivariate analysis of variance (MANOVA), many differences were noted. CEOs of family firms preferred developing personal relations with their successors, and also between the successor and important stakeholders, such as customers and vendors. They were also, contrary to previous suggestions, not inclined to view experience in other firms as important to successor preparation. CEOs of non-family firms preferred external and less personal forms of successor preparation, such as executive development seminars and university-level coursework [M. K. Fiegenger, B. M. Brown, R. A. Prince, K. M. File; 1996, pp. 15-26].

In other companies than family firms also a male was subjected mostly to the process of succession to the highest managerial positions. There are no researches corroborating men higher effectiveness of decision-making than women. This opinion verify also D. Dawley, J. J. Hoffman and A. R. Smith [2004]. The research shows that the successors to the highest positions are often chosen among others on the basis of similarity of experience, gender, race and age of the departing CEOs [M. Frase-Blunt, 2003, pp. 95-98]. This situation, according to the forecasts, may be changed at least in the U.S., because it increases the number of women with higher (bachelor, master, doctoral) education [U.S. Department of Education, 2005].

Interviews with the managers in Poland show that there is reluctance of organizational leaders to provide power, so the succession time is mostly a tardy action, treated as a necessity in being unable to continue working through the

current President [Ł Sulkowski, 2004]. Such a situation occurs also in the U.S., where in Vodafone (2002) and Boeing (2003) companies the sudden departure of CEOs evoked an immediate hunting for the successor. There were selected some of top managers employed in those organizations. Vodafone have begun to develop succession plans since that time [W. Żółcińska, 2006]. Currently, the outgoing because of health reasons CEO – S. Jobs – has prepared a successor to his position [S. Jobs, 2011], not wanting to lead to a situation in which the health of the President causes anxiety about organizational leadership succession, as occurred in companies such as Disney and GE [T. R. King, 1994, W. M. Carley, 1995].

The possibility of implementing the process of succession also depends on the characteristic attributes of organizational leaders. According to the cultural factors shaping mold organizational managers and leaders, J. Sonnenfelt [1991] distinguishes 4 types of outgoing presidents: the monarchs - are not willing to leave voluntarily, the generals - who leave voluntarily, but plan to return to lead the organization, ambassadors - remaining in close relationships with employees after leaving the company, administrators - who are leaving after the scheduled time and taking challenges in the new location.

By analyzing the conditions that may determine the implementation of the succession program in Polish enterprises it should be considered whether the ad hoc selection for the position of president in a situation of demission or dismissal, can still be called a succession? Maybe the action assigned to headhunter companies, involving a candidate selection from outside of organization, is a specific, nonsuccession requirement of the twenty-first century.

Even if the programs of succession appear in organizations, there are still quite often treated as a pattern, not always implemented to achieve and non-integer with other elements of HR strategy. The basic element of the CEO succession program, if it does not have to be the immediate search for a successor in a crisis situation, can be continuously updated talent management implemented within the existing enterprise personnel function. Talent management is defined as: „*a set of actions relating to gifted individuals, undertaken with a view to their development and performance, as well as achieving objectives of the organization*” [T. Listwan, 2005]. Talent management moves beyond succession planning. Although the term has been variously defined, talent management is often defined as a process of „*attracting the best people, developing the best people, and retaining the best people*” [W. J. Rothwell, 2008, pp. 10-16]. It is that threefold, integrated focus that distinguishes talent management from succession planning. Leaderships talents, characterized by potential qualifications, pro-growth attitude and ease of learning can in the process of succession be steered

through the various stages of talent management: activities related to entry into the organization (talent acquisition), transition (in which the transformation takes place – career skills development, competence development), exit (exit talents, but also efforts to detain them in the organization).

Regarding the proposed division [T. Listwan, 2005] of the organizational leadership it can be assumed that in the first stage talents are identified through the use of selected methods (mainly qualitative) according to the updated qualification profile. The second stage realizes the development of talent in accordance with a plan of succession within the personnel strategy of the company. At this stage, the successor shall be subjected to a system of training, coaching and mentoring and this is an opportunity to make decisions within project teams. Phase „detain talent” concerns the person elected to the successors of the organizational leader, it should be to offer attractive motivation and development systems and to attach future successor to the organization during several years preparing him for the CEOs position.

If staff qualifications are a key resource of the organization, qualifications of candidates for organizational leaders should be the most important treasure. During the selection of managers at different levels, it can search for attitudes offering the opportunity for a creative and dynamic leadership the company in the future. Those candidates should be involved in training programs, which can verify their superior and leadership attitudes. Succession planning that develops talent level on the organization chart prepares for more challenging positions at higher levels of responsibility [W. J. Rothwell, 2011].

If the succession is to be real action and an opportunity for leadership success in the future it should include: gaining ownership and commitment from the top; clarifying the work done and the competency requirements for key people or key positions; integrating the performance management system with the work and competency requirements so that people are assessed based on the present expectations for their jobs; clarifying the work to be done in the future and competency requirements that will be needed in the future if the strategy is to be effectively implemented; comparing individual abilities presently to more highly demanding, higher-level work in the future; narrowing developmental gaps through planned action; and evaluating results of the program [W. J. Rothwell, 2010].

J. Beeson research [1998] shows that the discovery of persons who may be subjected to a process of succession does not occur until the middle of their careers, or later. Whether it would be important to have such information before, or the average stage of career development is the moment the most appropriate? Perhaps in this case, it's important to acquire already partly formed talent from outside the organization who during the process of succession will

know the specific of the company and acquire the necessary trust and respect of employees.

Organizations must consider whether they need leaders formed within the organization - who hold the CEOs position for many years or they assume a greater turnover in this position. The article shows a outcomes of research and analysis, which prove the importance of succession on the CEOs position. Other research and projections indicate, however, shortening the period of work as CEO from ten to five years or less (with extreme cases of work several months). The Investing in the future potential organizational leader is a sizable expense, which can never return to the organization. O.R. Cote [2004, pp. 55-68] notes that if organizations are looking for transformation into a more responsible and flexible individual must reckon with an increase in the size of spending on finding potential leaders elected in a system of promotion and succession. An interesting solution might be to integrate the actions taken by the committees of succession (or Supervisory Boards), and created in many companies (including Poland) departments for talent management, because early discovery of talents gives an opportunity to develop a wide range of experience necessary to perform the function at the highest managerial positions [M. W. McCall, 1998]. In the long-term it is easier to carry out the necessary actions in this field like coaching and mentoring, which can determine the success on the CEOs position.

The increasing pace of the business cycle, global competition for resources and customers imply the need to answer the question: Is the changing economic reality a good place for many years taking succession process (even for the most talented candidates for organizational leaders)? Is it possible that the forecasts of Development Dimensions International (2006) will be true and in the next few years, 40-50% of the managers will leave their companies and most of organizations will begin the search for talent and they suddenly will start preparing succession plans [W. Żółcińska, 2006]. Maybe, the answer to the demands of new times is, inter alia, the increasing implementation of succession plans in companies, especially in the U.S. in the last ten years [Anon., 2003; S. Fegley, 2006; W. Żółcińska, 2006; Anon., 2009; S. Collins, 2010, pp.12-13]. But, how research and experience global executive search firms and global training centers show, only half of large organizations have implemented succession plan [D. Lewczuk, M. Szlagor, 2009, pp. 29-34].

In Poland, the succession to the CEOs position is a marginal phenomenon occurring mainly in international concerns. B. Korczyńska (Business Unit Manager in HAYS) provide that there isn't plans of succession even in large joint stock companies, where it placed 3-month notice period in the contract makes the choice of successor rather ad hoc action [W. Żółcińska, 2006]. The

research in international organizations located in Poland [T. Listwan, M. Stor; 2008] shows that only 20% respondents frame plans of the succession (in 26% other companies exist only non-formal plans). Succession plans have been formally drawn up in 37% of organizations coming from North America and 18% of European companies, but they were not constructed in any of the Asian companies (which may arise the lack of trust in foreigners). Non-formal plans execute 12% of U.S, 32% European and 20% Asian companies.

In studies of CEOs career in 500 companies in the U.S. and Europe found that people from inside the company have a better chance of reaching the top position because they have company-specific skills – knowledge of employees, organizational procedures, the company's history and tacit knowledge – the know-how gives the advantage over person from outside. Cited study showed some differences between the U.S. and much of Europe and Eastern Europe (including Poland). In Eastern Europe, researchers were observed a greater commitment and loyalty to the organization then in the other part of study area [M. Hamori, M. Kakaika, 2009, pp. 355-378].

Similar results concerning preferences the choice of successor observed Y. Zhang and N. Rajagopalan [2006, pp. 96-105] in 184 leading research organizations in the U.S. Researchers differentiated three ways to obtain a successor (one of the top managers promotion, competition in the organization, employment of a person from the outside). Their outcomes show that the first way is the best, because the second way can for example cause many conflicts between winner and his competitors, who don't acknowledge his qualifications for this position. Choosing the third way, contrary to ordinary sensations, does not bring new insights into the organization, and lack of knowledge of the organizational culture creates difficulties for the leading company. From Booz Allen Hamilton study arised, however, that firms in crisis, often elect the CEO from outside the organization. Those selected from the outside, according to this study, are successful in the short term (up to 1 year), and those promoted better partake themselves in the long run [W.Żółcińska, 2006].

An opportunity to identify and develop leadership in the Polish property may be the solution conditions observed by A. Mariat [2008, p. 423] in the studied organizations. That company has developed a succession plan involving the creation in each section the three equally important leaders working on three positions: manager, strategist and coordinator. The main tasks of manager, it is to select tactics and control work of the department. Strategist has far-reaching tasks aimed at the development department and identifying the mission, goals and orientations. Coordinator conducts the current control of the acquisition and maintenance of adequate working resources and oversees organizational issues in the department. This form of management, called the System of

Triangles and Boards (STR), provides an opportunity for the implementation of the succession process in the organization through employee development and the possibility of promotion to the next position of coordinator, strategist and manager. If the presented solution does not cause chaos, is an opportunity to observe the properties of leadership in practice.

The way to change the ad hoc actions in a planned, rational, multi-step process of succession is applied in practice counsels for succession committees formulated by the National Association of Corporate Directors. NAOCD recommends that: the Supervisory Board should held regular meetings with the CEO and his Board of Management concern the succession planning and leadership development; have among their official duties inscribed the responsibility for succession to the CEO, was informed about the search for candidates for the new leaders of the company; check whether the succession of committee members are qualified to evaluate the potential of a new CEO. “[W. Żółcińska, 2006].

Summary

The collected material of foreign studies conducted in different countries and transcultural analysis shows that the multistage process of succession takes place rather in family businesses. In other companies it comes to situational choice of a successor president forced a sudden event, such as resigning from the job, death or termination due to lack of organizational and financial success. This approach means that we no longer have to deal with the succession, but only with the promotion of one of the top managers or employing (mainly by the action of headhunting firms) person from outside the company, who does not know the prevailing organizational culture.

The analysis shows that the greatest effectiveness, identified with the leadership of the organization, accomplish managers subjecting the succession process in the companies, they work for years. In Poland succession plans are mostly in international corporations doing business in Poland. An increasing number of companies with the designated successor of CEO arises more form the turbulent environment (that forces the owners / boards of creating emergency plans) than implementation of multi-step programs of succession.

An interesting issue that will be analyzed in the future (based on a survey of enterprises in Poland) is the selection of persons for the succession. Important research area seems to be a talent management conception.

Probably helpful to decision makers in the selection of people to the process of succession and develop a plan of succession seems to be a tool to identify the properties of leadership suited to the different stages of career development.

Activities based on the use of scientific methods (and not only based on intuition and experience) may improve the selection of people to the process of succession and increase the chances of finding future organizational leaders.

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Abstract

The article is an attempt to answer the following questions:

- whether the twenty-first century economic realities are conditions conducive to the implementation of succession programs, or inconstancy of environment, globalization processes and increase the qualifications of managers is in contradiction with the idea of succession?*
- whether the prevailing conditions of culture in Poland, it is possible to implement the succession process in Polish enterprises?*

The first part of the article shows a review and an analysis of the Polish business culture in the background of selected world cultures. Cultural factors shaping the organizational leaders and managers and the results of their impact are presented in this section. The next part is a representation of the essence and importance of succession to the position of CEO with regard to shaping her national, regional, global and organizational cultures. There are analyzed research reports and scientific studies in this area. The article ends with the presentation conceptions about the integration of the succession process and talent management, valuation of chances of their implementation in a few predictable environment of the twenty-first century and the announcement of the planned research in this area.

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Humanizing the image of multicultural corporation: the case of Motorola

Key words: Motorola, corporate image, multiculturalism, humanistic approach, management.

Introduction

The importance of an organisation image has grown recently becoming one of the most direct information about its profile, philosophy, organisational culture, and consequently its market success and competitiveness. Today it is not enough to produce high quality goods as a company, especially a multicultural global corporation, is faced with the challenge of meeting socio-cultural expectations of its immediate workers, suppliers, stakeholders, and, first of all consumers. The consumption awareness of the latter has undergone a deep evolution and they expect companies not only to excel in their market oriented activities but also to act as citizens, socially responsible actors helping people in underprivileged regions, fighters for global solidarity, democracy and human rights, especially of silent minorities in the workplace. Ethics and transparency, fair trade, respect for ecology, honest and sincere treatment as partners of co-operators, especially when they come from underprivileged world regions, etc. have become a new dimension build into a product, its value added which finally decides about the company market position.

Let me stress that the non-strictly market oriented expectations how modern corporations should be managed today and how they should create their image have become a benchmarking for a company social approval without which it

cannot be a success. This is a result of globalisation and transculturalism which account for ideas and people coming in touch and new actors, e.g. members of the so-called silent minorities, constituting the context, internal and external for a company management. The most important feature of the post-modern transcultural reality is its interconnectedness, which makes people more apprehensive about the values they want to identify with.

The public pressure on a company image has been fuelled by many NGOs and other niche organisations, e.g. Culture Jammers whose aim is to promote certain socio-cultural values and make companies fully adhere to them. Employer branding, social networks, subvertising are only few instruments used by socially conscious individuals to force corporations to change their operating principles. Unfortunately the approach has often become merely a trendy fashion, having nothing to do with authentic deeply human values it stems from. And it is treated as such by many companies which are not interested in spending neither time nor money on activities which are not their fields. On the other hand, they have to react to the social demands and answer the socio-cultural expectations about their image as these have a direct impact on their economic performance.

An analysis of most multicultural global companies today shows their growing concern for humanizing their image and communicating to their workers, stakeholders and customers their management by values and engagement in all kinds of soft issues which deal with basic problems of modern world. Motorola is a good example of such a corporation which has been building its market success making its priority deeply human and people oriented values. They are clearly communicated by means of its image and hence the present article aims at finding out which values have become salient elements in the image building process and how they are related to the post-modern socio-cultural (r)evolution.

However, the corporate activity even of such a socially responsible company as Motorola raises the question about the sincerity of the approach. Although, it will be very difficult to answer it in a unanimous way, the fact that a growing number of corporations have adopted the above philosophy, makes us hope that with the time passing it will become a true value.

I. Motorola on the market

Motorola, today a multicultural corporation which belongs to top global companies, started in the USA in 1928 in Schaumburg, Illinois, as a family business - Galvin Manufacturing Corporation - owned by two brothers, Paul and Joseph Galvin. The history of its spectacular success reminds of the American

Dream from *rags to riches*. The beginning was very difficult as the money the brothers disposed of was merely enough to buy the shares of Stewart Battery Company and the tools to start their own production, firstly battery eliminators and then after the recession - car radios but it did not cover the costs of a marketing campaign to promote their new product. Paul Galvin did not give up and to introduce their invention to a larger public, he fixed the radio in his own car and drove to the mall in Atlantic City where he switched it on to make the passers hear the radio music from his car. The strategy, probably because of its simplicity, turn out to be efficient. His subconscious use of the technique proper to *guerilla marketing* and *buzz marketing* and even *shockvertising* resulted in getting him many orders.

The today brand name *Motorola* is strictly related to the event as it comes from the name of the first car radio which Paul Gavin called in this way. Motorola is a combination of the prefix *moto* meaning the car engine and *ola*, a synonym of sound [Brown, 1999:17-22, MS¹, *Explore Motorola Heritage. Music in Motion*, electr. doc.] A dynamic development of the company resulted in the change of its name from Galvin Manufacturing Corporation to Motorola Inc. Its market presence has been noticeable because of its patents and innovations in the field of communication technologies, e.g. 1958, the first Two-Way car radio, a prototype of a CB radio, communication system and equipment for Apollo 11 and NASA in 1969, the first commercial mobile phone in 1983, etc. [MS, *A Timeline overview of Motorola History 1928-2009*, electr. doc.]. Due to economic problems, in 2011 Motorola changed its status and the company created two sub-companies: Motorola Solutions [MSI] and Motorola Mobility Holdings [MMI]. The first one deals with communication technologies for companies and governmental institutions while the second focuses on mobile phones and multimedia for individuals and households [Media Centre, Motorola Solutions Inc. *Motorola Solutions Fact Sheet* electr. doc.].

In its history Motorola went through all four phases of evolution [Adler, Gundersen, 2008:9-13] to change its status from a local company operating on the American market (*domestic phase*) through *multidomestic phase* when Motorola was present on individual international markets and *multinational phase* where the number of its foreign markets has grown significantly to the *global phase* marked by Motorola presence as a giant in the field of information technologies on the six continents (China, Kuwait, Nigeria, Brazil, new Zealand, Russia). Today it is known not only for its innovative high quality products but also for building its corporation image and reputation by means of various activities based on humanistic values which point out its social responsibility, policy of a sincere multiculturalism, business transparency and ethic code of

¹ An abbreviation MS stands for Motorola Solutions Inc. and will be used in the article.

behaviour, care for its own workers who can improve their professional and intellectual capacities and have their ambitions met. Many international awards, e.g. *Swedish Lenses of Equality* (2005) for an equal treatment of men and women in the work place, *Your Style Company* (2006), *A company of Equal Opportunities* (2006) for gender equality programme within the initiative of the United Nations (UNDP) [Stefańczyk, elctr. doc.] which evidence its high position in various Indices measuring the social engagement and responsibility of Motorola serve as a sound piece of evidence in favour of the previous statement.

2. Motorola values, its vision and mission

A global success of Motorola could not be possible without the company creating its very distinct corporate culture based on values. Geert Hofstede [G. Hofstede, G. J. Hofstede, 2007:21] posits that values constitute the core of culture, also corporate culture and although they themselves are invisible and intangible, they impact upon rituals, heroes, symbols and finally practices, which communicate them to a large public and thus contribute to the company image. The understanding of values by Hatch [2002:217] is also very useful when defining the corporate image as they are described as *principles, aims and standards* important for the corporation and reflected in its practices.

The values Motorola identifies with are all grounded in ethics. They embody the corporation deep respect for people and observance of human rights of its own workers and its stakeholders as well as average customers. They also show some serious concern for the society in a larger meaning of the term, both as the members of the community where Motorola has its subsidiaries and a global population, especially the groups which are economically and thus socially underprivileged. It should be stressed that these values serve to create the intangibles of Motorola greatly contributing to its being a competitive company.

The Motorola basic values have been presented by the company itself in form of the following short slogans:

- *We are innovative* – Motorola looks to the future and its aim is to shape it with its innovative products which are to meet the needs of the generations to come. It is a company which believes in progress, openness to new ideas, challenges and a risk taking attitude.
- *We are passionate* – energy, dedication and determination, enthusiasm and engagement as well as a strong need to be excellent in whatever they do defines the approach of Motorola to every challenge it is faced with.
- *We are driven* – inspiration found in the future motivates Motorola to move

always forward. Each opportunity is used to improve its performance as a whole and also to achieve self-improvement, self-development and education of each worker.

- *We are accountable* – business transparency, work ethics and social responsibility implying confidence, loyalty, honesty, creation of public goods belong to the company basic principles.
- *We are partners* – respectful and honest treatment of company workers, stakeholders and customers independently on their cultural identity, relations built on trust, equality, solidarity, co-operation and bonding account for Motorola success being a result of a common work of all of the market subjects [MS, *Our values*, electr. doc.].

The same type of values is embodied in the corporation founders and its heroes, namely the Galvin brothers, but especially Paul [Petrakis, 1991]. His inventiveness, determination, self-confidence, strength of mind and also a sense of mission that he should give people some inventions which would improve their life and empower them are worth stressing. It is true that an economic success was important for Paul but the true motives of his hard work to make a family business a big scale success was his idealistic vision that he should contribute to human progress. And he did because the communication system produced by Motorola allowed Neil Armstrong, the first man on the Moon, to say the words which started a new epoch: *That's one small step for a man, one giant leap for mankind* [MS, *Timeline*, electr. doc.].

As corporate culture and organization strategy constitute two mutually dependent and complementary components, both greatly shaped by the company values which correspond to the external and internal context of the organisation [Obłój, 2007:383], an analysis of the vision and mission of Motorola is crucial in the discussion. Metaphorically speaking, a mission of an organization, which stands for its philosophy, shows how its vision can be put in practice as it allows to define the organisation aims in accordance with its values [Zbieg-Maciąg, 2002:78]. Mission translates the ambitions and aims to be met in the future and impacts on the organization strategic choices [Obłój, 2007:389].

Due to different market segments where Motorola Solutions and Motorola Mobility operate, their missions and visions slightly differ but in both cases they are true to the Motorola values. Also both of them serve to build a strong international brand name of the company by stressing not only the excellent quality of its products and systemic solutions but also their role in creating human relationships. They become efficient tools to achieve a higher quality of life, and more exactly its purely human aspects. High quality of products, efficiency and rapidity are to characterize Motorola business contacts which additionally should be built on trust, loyalty and confidence.

Motorola Solutions aims at inspiring its own workers' innovativeness by providing them with a sense of safety, importance and empowerment as they are made feel responsible for participating in the processes literally changing the world. This, in turn, makes them feel a part of the corporation and strive together with it to attain excellence in all kinds of activities. Such a policy aims at instilling in workers independently on their position in the corporation structure a need for self-education and self-improvement. Thus, Motorola Solutions has formulated its vision as *the leading global provider of mission critical and business critical communication solutions* [Brown, 2010, electr. doc.]. Its mission is expressed by means of a short slogan with a stress also put on people: *We help people be their best in the moments that matter* [Brown, 2010, electr. doc.].

The human element is even more explicit in the vision of Motorola Mobility whose offer targets individuals. High quality of its products serves to improve the quality of life by enabling contacts with new people, which is a source of new enriching experiences. *Motorola Mobility is helping people realize the promise of this convergence by fusing innovative technology with human insights to create experiences that simply connect and enrich people's life.* [MM² Inc. *Motorola Mobility Profile*, electr. doc] Once more, as was the case of Motorola Solutions, the mission of Motorola Mobility is formulated as a slogan *Life M. Powered*, whose meaning is ambiguous and makes possible its two interpretations [MM *Investor Presentations*, electr. doc.]. The first one *Life powered by Motorola* stands for the new dynamism, joy, passion and life rich with new challenges and experiences where all kinds of barriers are possible to overcome. Motorola also means satisfaction of its customers and workers alike. The second one *Life empowered by Motorola* stresses self-worth, self-recognition and self-esteem, ability to be an active subject participating in the changes in one's own life and also in the life on its mezzo and even macro scale. All of them are possible by means of Motorola products which as means allow to discover the world enjoying an almost unlimited freedom.

Three more slogans should be analysed: *Hello Moto*, *Intelligence everywhere* and *Empower people*. The first of them stresses the relational context in which Motorola products are used. Its mobile phones and information systems connect people all around the world, allow friendships to be cultivated despite big physical distance. Motorola wants to be perceived as a friend whom we greet with *hello*, communicating by means of this short and informal expression our sympathy, friendly attitude, willingness to get in touch, etc. *Intelligence everywhere*, in turn, points out a future orientation of Motorola, its

² The abbreviation MM stands for Motorola MObility and is used in throughout the article.

modern technological solutions in the field of communication, excellence of its brand name, know-how and also its aspiration to be a company based on knowledge whose workers continually improve their skills, competences and knowledge through an internal system of seminars, courses, Motorola Academy programmes, etc. The same idea has been graphically expressed by the Motorola logo, batwings, which stand for progress and improvement. Finally, *Empower people*, which is similar to the Motorola Mobility mission slogan, emphasizes high production standards which allow people communicate freely all over the world, express themselves, share their ideas and opinions, participate in public discourse as responsible global citizens [MS *Our values*, electr. doc.]

An analysis of the values of Motorola, its vision and mission, clearly indicates that people oriented values dominate in them. This approach stems from the Motorola policy which emphasises the role of the intangibles in generating its own capital. Consequently, its corporate culture is based on the same principles and human values are also used to construct a Motorola identity and to become visible in its image. The humanistic dimensions of Motorola corporate culture are to create an ideational framework which would match corporate and workers' values [cf. Zarębska 2008:75-77]. This, in turn, should facilitate for the workers a strong identification with corporate identity. Additionally, a match between these two sets of values is important for building in them loyalty to Motorola and a sense of belonging to the Motorola community.

3. Motorolans – the most precious asset of Motorola

As already said, human capital is treated as an invaluable source of Motorola capital. Hence, Motorola has developed its own policy to strengthen the Motorola identity of its workers, build their loyalty and provide them with attractive working conditions which would meet their expectations in four fields such as values, needs, education opportunities and life and professional experience [cf. Aniszewska, Gielnicka, 1999:44]. Some of Motorola practices seem to be petty but they point out a consistency of the corporation policy in this respect as well as its considerateness.

The first apparently small change consists in calling all of its workers with a personifying term Motorolans which replaces the anonymous phrases of workforce, staff, workpower. The second one, is reflected by the use of language where the personal pronoun *we* serves to convey the idea of solidarity, togetherness, mutual respect and equality for all the workers. The plural form stresses the contribution of each and every Motorolan to the corporation prestige, makes all of them architects of its market success, points out delegation of power and treats them as members of one family who socialize together,

celebrate family events, e.g. marriage, child birth, share the pride of being Motorolans. A tangible piece of evidence that Motorola treats its workers with due respect and also cares for them trying to help them when they are faced with some personal problems is an alternative e-Work programme. It allows for a change of location, working hours and time structure (e.g. a part time job or job sharing) to allow Motorolans combine their work and personal life. The policy makes Motorolans feel appreciated and important, which additionally motivates them to work as good as they can. On the other hand, Motorola itself benefits from the e-Work as in such a way it does not lose its most talented workers.

Other examples to show that Motorola take care of its workers are many. It has created a transparent system of awards to motivate and promote them. Apart from incentive plans such as Motorola Incentive Plan (MIP) and Sales Incentive Plan (SIP) for business achievements, Equity Awards which depends on the company market value, Intellectual Property Awards for technological innovations as well as Bravo! Award for special achievements or an exceptional behaviour awarded to the best Motorolans to increase their performance, the corporation provides them with an opportunity to improve their professional knowledge and interpersonal skills by taking part in seminars, attending the courses offered by Motorola University which educates top management (Education Assistance Programmes), or using e-learning system and peer-learning system. Additionally they can use for free an on-line access to professional publications and library. Professional education provided by Motorola helps Motorolans to be promoted by being moved from one team or department to another or by being assigned a different position within the team. Both vertical and horizontal mobility within the corporation allows them to link their life and their career with the corporation. All kinds of financial and non-financial benefits serve to attract the most talented workers to Motorola and then keep them in the corporation. The best and most talented Motorolans are offered especially prepared for them educational programmes and opportunities to work in international projects. Considering the fact that Motorola has its subsidiaries in many countries in the world they are offered a chance to work abroad getting new experience and motivation to meet new challenges. Motorola also helps them financially with moving to their new place of work and it also facilitates their cultural adjustment (entry and re-entry shock) [Wiskowska, 2006].

Additionally, a member of the *Global e-Sustainability Initiative*, Motorola has created a programme *Motorola Partner Empower* [MS Channel Partners, electr. doc.]. Its main objective is to assist co-operation with its partners and also to provide its suppliers with an opportunity to develop their know how in the area

of technologies, target markets and specialized skills for innovative customers oriented solutions. [MS *Training*, electr. doc.]

The presented above workforce management strategies which are proper to *employer branding* [Molenda, 2009:300] are successfully used by Motorola to build some aspects of its image.

4. Motorola for the world –the policy of Social Corporate Responsibility

Social Responsibility is an extremely important element of Motorola policy which it realizes in nine different fields: 1/innovation and quality, 2/ethics and transparency, 3/ecology and environment, 4/diversity and integrity, 5/health and safety of its workers, 6/global economic growth and global growth opportunities, 7/relations with suppliers, 8/local communities' needs 9/company value. As for the basic areas of its activities there are four of them: 1/society, 2/suppliers, 3/workforce and 4/environment [cf. *MS Corporate Responsibility*, *MS Motorola Corporate Responsibility Summary Report 2009*, *MM Motorola Corporate Responsibility Summary Report 2010*, electr. doc.]. It is important to mention that in March 2011, Motorola was on the 50th position on the ranking list of the *Best Corporate Citizen List* by the *Corporate Responsibility Magazine*, which points out its social appreciation and recognition.

Local communities, especially when they are part of the immediate environment of its subsidiaries are a target of Motorola concern in the areas of education, ecology and humanitarian aid in case of natural disasters. In 2009, for example, Motorola was actively engaged in pro-social aid in 37 countries. As far as education is concerned, in 2011 it spent 5,5 mln USD on a stipend *Generation Innovation Grant* which served to promote learning mathematics, engineering as well as information and communication technologies particularly among less privileged groups such as women and invisible minorities. The grant has been inspired by the *Educate to Innovate Programme* initiated by Barrack Obama. It is also part of the federal programme *Race to the Top Found* [MS *Education*, electr. doc.]

The Project Hope realized since 1994 is another example of an educational programme addressed to the inhabitants in the economically less developed regions in China. Within the span of 17 years Motorola has helped 30 000 children finish primary education. Additionally, 800 most talented learners – *Motorola Hope Stars* - have been granted stipends to attend secondary or high schools or even universities. Motorola has also built 108 schools – *Motorola Hope Schools* - in 25 Chinese provinces, equipped 50 multimedia language laboratories, founded 40 libraries and trained 2000 teachers. [MS *Education*, electr. doc.] Motorola Poland closely co-operates with Krakow universities - Technical University, Academy of Mining and Metallurgy and Jagiellonian

University. In 2008 Motorola Foundation donated 40000 USD to Jagiellonian University to co-finance a course in Programme Engineering in the Institute of Informatics [Motorola Inc., *Współpraca z uczelniami*, electr. doc.] It also participates in constructing programmes which would encourage technical and engineering studies. Motorolans often lecture to students and share with them their knowledge.

Motorola closely co-operates with American Red Cross to help those in need, especially in the region of natural disasters like Haiti after the earthquake in 2010. It assisted its victims with 2 mln USD. Motorolans often act as volunteers, e.g. organizing each year a *Global Day of Service*. The Polish Motorolans are blood donors, help children in orphanages, perform some socially important jobs.

Ecology and environment belong to other areas of a socially responsible management of Motorola. All Motorola solutions and products meet ecological standards and all subsidiaries have the quality certificate ISO 14001 and OHSAS 18001. [MS, *Environment*, electr. doc.]. The Motorola production consists in using environment friendly technologies, materials and renewable sources of energy. There is also a new line of *Greener* products, mainly telephones, totally made from recycled materials. The company also offers its customers a free recycling of used products. To reduce trash, it has promoted a new packaging method eliminating packaging foil. In 2009 it spent 1.1 mln USD on ecology to co-finance green camps for children from economically underprivileged families, planting trees, equipping many American schools with solar energy panels. In 2011 it was 30th on the list of *Environmental Impact Statement National Top 50 List*. It is a list awarding American companies engaged in generating green power [MM 2010 *Motorola Mobility CR Summary Report*, electr. doc.].

Ethics as a management principle has resulted in two codes: *A Supplier Code of Conduct* and *A Code of Business Conduct* as well as an *Ethics Line*. The first code serves to provide all suppliers with high standards of products and services and to eliminate all non-ethical behaviours if reported. It consists of 13 rules such as: observance of law and compliance with their business conduct, anti-corruption consisting in maintaining integrity, transparency and accuracy in corporate record keeping approach, no unfair business practices - fair competition, antitrust, and accurate and truthful marketing, anti-discrimination, no harsh or inhuman treatment including physical abuse and harassment of employees, assurance of voluntary terms of employment, no children labour, which is often a case of corporations operating in the third world countries, freedom of association and collective bargaining, fair working hours, wages and benefits paid that meet at a minimum, applicable legal requirements, safe and healthy working conditions, environmental sustainability which observes an Environmental Management System (EMS) in accordance with ISO 14001,

the management system which supports the content of the code [MS *Supplier Code of Conduct*, electr. doc.]

The Code of Business Conduct [MS *Code of Business Conduct*, electr. doc.] defines the principles which are foundations of the corporation ethics and are observed in its management. It starts with the following statement: *Acting with integrity and doing business the right way will ensure that we are always at our best in the moments that matter.* The basic values it refers to are avoidance of conflicts of interests, co-operation with governments, business partners, customers, local communities, suppliers and competitors. Mutual confidence, respect, tolerance, openness, sincerity and honesty are the values it cherishes and respects and expects to be respected by its stakeholders, workers and customers. To make it reach the biggest number of Motorolans it has been translated into 12 languages. An implementation and control of ethical behaviours is facilitated by means of *Ethics Line*, a net of ethics points in all the countries where Motorola has its subsidiaries which serve to anonymously report in any language (via Internet or telephone) all kinds of ethical concerns. A feedback must be given within five days. [MM *How to report ethical concerns*, electr. doc.] The Motorola workers are assisted in their everyday ethics dilemmas by two departments, a Department of Ethics and of a department of Discipline.

The Programme *Inclusion & Diversity* (since 2000) is a good example of how Motorola implements ethical principles in its management practices. It is true that diversity management understood as much more than just a lack of discrimination in the workplace, brings many benefits to the company. At the same time, however, it may also create numerous barriers in everyday contacts among workers as its implementation demands tolerance, openness, multiple reality perspective [Nowakowski, 1999:17, Low, Kalafut, 2004:31-34]. The Motorola Programme is realized in three areas: corporation personnel, workplace and market and it consists in creating equal work and promotion opportunities for all the workers, promoting their creativity, innovativeness, making them feel an integral part of the company, treating them with respect, trust and confidence, diversifying products to meet diversified needs, promoting national cultures in subsidiaries, breaking national, racial, gender and sexist stereotypes, practicing recruitment which gives equal chances for all applicants [MS *Diversity & Inclusion*, electr. doc.] Motorola co-operates with many organizations which represent minority groups, often discriminated and excluded from the mainstream society, e.g. American Foundation for the Blind, League of Black Women, Rainbow Coalition PUSH, etc.

Conclusions

The humanizing aspects of Motorola image are clearly seen in its vision, mission and corporate social responsibility. The corporation acts as a responsible citizen whose market success is not the only and main aim and a *raison d'être*. On the other hand, such an image whose underlying values correspond to the system of values of its socially engaged and conscious workers, stakeholders and customers accounts for its social positive reception and acceptance, which, in turn, impact upon its success in economic and market terms. Hopefully, the trend to stress the human dimension of the corporation management principles does not belong to mere marketing strategies but stems from an authentic identification of Motorola and Motorolans with them.

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Abstract

A growing competition on the global market makes its actors, especially multicultural corporations, become more and more innovative in creating their images by means of cultural devices. Consequently, there can be also observed their growing mindfulness and appreciation of soft components in the process, which, on the one hand corresponds to conspicuous changes in their external and internal environment and, on the other, to new demands put on them due to a shift in value orientation in post-modern societies with the stress on soft skills and people-oriented values.

A new cultural paradigm with transculturalism as its sound foundations accounts for a different understanding of corporate culture. Besides, an inclusion in it of culture-oriented issues is somehow forced upon corporations by a new type of multicultural consciousness as well as the concept of modern citizenry which today also applies to business subjects. Usually realized in the form of Corporate Business Responsibility and Public Diplomacy, which have started functioning as benchmarking of a company social acceptance, they are translated into economic and market success building a company competitiveness. It should be stressed that the impact of society in general and of the corporation workers, in particular, on corporate policy and a public company

image have significantly changed in the last decade. Such instruments of social control as various indices - e.g. Gay and Lesbian Index standing for the company recruitment policy - which serve to measure the corporation soft skills, policy of multiculturalism, quality of life and citizenry as well as its focus on the strategies creating the intangibles cannot be ignored any longer even. Modern companies, as shown by their management practice, emphasise their people-friendly policy applied to its stakeholders, its workers, business partners, potential customers etc. and all other actors from their environment. A humanistic approach tends to be seen by a constantly growing number of companies as their most important asset. However, despite their declarations found in the formulations of their missions or even their market activities the question remains still open for how many of them humanistic values are authentic and for how many it is just a new tool of competitiveness whose underlying values are treated instrumentally as the company neither fully identifies with them nor wants to spend money on their practical application.

The aim of the present article is to examine how the changes in a corporation socio-cultural context and social expectations about its social image been implemented in management practices by Motorola. The choice of Motorola is not chancy as it is an unquestionably successful multicultural corporation, a leader in the market and also a leader among the corporations which have undertaken a lot of actions to humanize their image and adjust their corporate culture to the soft values dominating in post-modernism.

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Expatriate versus host country manager – who should run a foreign subsidiary?

Keywords: expatriate management, cross-cultural interactions, cultural factors, cross-cultural barriers

I. Introduction

Transnational Corporations (TNCs), when establishing a foreign subsidiary in a country, very often, at least initially, delegate their management, to a trusted home country national – an expatriate. There is ample literature on expatriate career management. The authors analyze effective selection mechanisms of a candidate for overseas assignments [see Przytuła S., 2009, pp. 33-45; Tompenaars F., Hampden-Turner Ch., 2005, p. 257; Schroeder J., 2010, pp. 81-91], the preparation and training for cross-cultural interactions to manage a cultural shock [see Tung R.L., 1982, pp. 57-71], and an expatriate's performance appraisal and compensation [Deresky H., pp. 348-349, 356-358]. There is also a strong emphasis on the proper repatriation of executives into a company headquarters to benefit from increased skills and experience of the returned managers [see Schroeder J., 2010, pp. 185-197; Adler N.J., Gundersen A., 2008, pp. 284-295]. Moreover, the authors study the reasons for expatriates' low productivity and, so called, failure ratio and its costs [Schroeder J., pp. 79-81]. Finally, there is much research on the role of an expatriate's spouse [see Adler N.J., Gundersen A., 2008, pp. 314-344; Punnett B.J., Crocker O., Stevens M.A., 1992, pp. 585-592, Schroeder J., 2010, pp. 91-95]. However, TNCs' headquarters' points of view in such studies are prevailing. What is missing in such analyses is a foreign subsidiaries staff's perspective on this issue.

This article tries to fill the gap identified above by answering a general question: *Who should run a foreign subsidiary?* The answer is based on a research conducted by the author and carried out in foreign subsidiaries of TNCs in Poland. The results of these studies have contributed to the following assumption: no matter who runs a foreign subsidiary, an expatriate or a host country manager, he or she must understand his/her role as a liaison between the cultures. A foreign subsidiary manager is considered a bridge between the national culture and the corporate culture, and the subsidiary culture. To be effective in this role, the manager needs to develop his/her cross-cultural competence, invest in the local staff skills and build actively the subsidiaries' position within the corporate structure.

2. Who should run a foreign subsidiary? – Empirical findings

The research that inspired the author to answer the question: *Who should run a foreign subsidiary, an expatriate or host country manager?* was conducted in foreign subsidiaries of TNCs operating in Poland at the end of the year 2009. The research project was aimed at solving the following problem: "Intercultural barriers in functioning of TNCs' foreign subsidiaries located in Poland". The goal of this study was the analysis of chosen cross-cultural problems in these entities. Thus cross-cultural interactions were scrutinized. The information was obtained from 45 managers and specialists¹ working in subsidiaries owned by TNCs' from Europe, North-America and Asia, mostly large and mature entities with a long-lasting performance on international markets². The data was collected via semi-structured interviews³. Each lasted approximately 1.5 hours and was conducted in the company offices in most cases.

¹ They were Poles and two foreigners living in Poland for years and speaking Polish fluently. The interviewees were in most cases middle-level managers and represented various departments: technical/manufacturing, administrative, sales, Human Resources, finance, accounting, quality, logistics, and others. They had worked for TNCs' subsidiaries for at least 1.5 years (more than 40% of the respondents had more than 4.5 years of work experience in TNCs). The majority of the respondents had international experience before, such as frequent overseas trips, living abroad, working for foreign companies or working abroad [Rozkwitalska M. 2011, pp. 151-161]. This foreign experience could have affected their attitudes to the matters discussed and influenced their cultural competence.

² The non-probabilistic sample was created to conduct the research [see Rozkwitalska M., 2011, pp. 143-150].

³ As described in the field literature, this method enables to achieve deep and detailed observations. It can also provide more accurate data. However, it does not enable one to generalize the obtained results. The comparison of the data gathered is limited as well [Babbie E., 2008, pp. 40-41, 172-173, 212-215, 342-345; Brenner B., 2009, pp. 92-107].

Although the emphasis in this research was on barriers to cross-cultural interactions, the answers collected revealed some interesting findings concerning related matters for foreign subsidiaries' operation. These findings address the following questions:

- A. The role of expatriates in solving cross-cultural problems:
 - 1. What role does an expatriate play in breaking cross-cultural barriers?
 - 2. What values should drive an expatriate to run a foreign subsidiary effectively?
 - 3. What roles do local managers play in solving cross-cultural problems?
- B. The general perception of expatriates' role and their effectiveness improvements:
 - 4. How are expatriates viewed by the host country lower-level managers and local peers?
 - 5. Does a host country point of view enrich understanding of reasons for expatriates' failures?
 - 6. How to improve Human Resources (HR) techniques concerning expatriate management with regards to running a foreign subsidiary?

The answers are given in the next paragraphs.

Expatriates can play an important role in breaking cross-cultural barriers and improving cross-cultural interactions within TNCs. The research conducted revealed a dichotomy in perceptions of the expatriates' role by their peers and subordinates. On the one hand, the expatriates were viewed as a source of cross-cultural barriers when their qualifications or motivation were insufficient, or when their real tasks on the overseas assignments were unclear. Therefore an expatriate's role as a liaison between the headquarters and the subsidiary appeared complex. On the other hand, the interviewees could also notice the positive aspects of expatriates' presence in subsidiaries. The main reason behind this was the opportunity to utilize an expatriate's knowledge [Rozkwitalska M., 2011, p. 171]. The following table summarizes the interviewees' responses to the question: *What role does an expatriate play in breaking cross-cultural barriers?*

Table 1. Expatriates in subsidiaries according to the opinions of participants of research on cross-cultural barriers in TNCs' foreign subsidiaries in Poland

| Expatriates as a source of cross-cultural barriers in subsidiaries |
|---|
| <p><i>Insufficient skills or motivation of expatriates as a barrier to cross-cultural interactions:</i></p> <p>In a French subsidiary an interviewee described some problems concerning the qualifications of the French staff on the Polish assignment. According to the respondent, the headquarters sent fewer qualified personnel to Poland than to other markets because Poland is not perceived as an attractive place on an overseas mission. Another interviewee (a subsidiary of an Anglo-Saxon TNC) claimed that expatriates do not always represent an expected level. In a Swedish subsidiary an interviewee described an expatriate's problems of understanding Polish reality. He also claimed that the expatriate didn't listen to the Polish ideas. The situation improved significantly after a Pole assumed the leadership.</p> <p>The motivation of expatriates can also create barriers to interpersonal interactions. Like a manager from a Portuguese subsidiary noticed, sometimes an overseas assignment to Poland is perceived by the Portuguese as a compulsion resulting from a corporate need.</p> <p><i>Complex expatriates' role as a barrier to cross-cultural interactions:</i></p> <p>An Italian expatriate portrayed his difficult role in the company when he was the managing director in a Polish-Italian joint venture. On the one hand, he was under pressure from the headquarters; on the other hand, the Poles – shareholders in the joint venture put pressure on him. The headquarters insisted on implementing solutions that were rejected by the Poles. At the beginning, there were frequent conflicts.</p> <p><i>A factor that negatively affects the perception of expatriates by a host country staff, resulting in cross-cultural barriers in subsidiaries, can be the foreigner's effects-costs employment ratio:</i></p> <p>In a French subsidiary an interviewee claimed inefficient utilization of expatriates. The necessity to cover the costs of an expatriate's assignments from the host country budget was a heavy burden for the host country unit and used to be negatively perceived by a local staff. This problem was stated by a manager in a Portuguese-Polish subsidiary.</p> |

Expatriates role in breaking cross-cultural barriers in subsidiaries

Expatriates can serve as a perfect channel via which knowledge flows to the subsidiary. It helps to develop a host country staff. It is appreciated when having completed his/her assignment, an expatriate delegates authority to the local managers:

According to a manager in a subsidiary of a Swedish TNC, the Swedes sent high-qualified expatriates from whom the local staff could learn a lot. After implementing changes, the Swedish managers came back home leaving management in the hands of the Poles.

A similar opinion was stated by a CEO (Chief Executive Officer) in a subsidiary of an American TNC. He thought expatriates could teach a young cadre a lot and help them to acquire the required experience.

A director in a subsidiary of a Japanese TNC emphasized the competence of his Japanese superior – a person who was responsible for a global product unit before being assigned in Poland. He did acknowledge her contribution to his professional career development.

Initially, the French took on all important job positions in their subsidiary in Poland. From the beginning it was announced that the management would be delegated to the Poles later. The French kept their promise. Then they contributed new and unknown on the Polish markets work standards and business culture, which are now well-recognized as specific to the sector of the French TNC.

Similarly, in a French-Polish subsidiary established in the 90s. through an acquisition, many expatriates were initially hired in the board of directors and among the middle-level management. They used to drive Polonez cars not to be distinguished from the Poles.

From the beginning it was obvious that the management would be shifted to the Poles. After implementing the necessary changes, the expatriates returned to France.

Despite huge problems caused by a takeover of a Denmark TNC by an American investor due to inability to integrate the cultures and, as a result, a dislike of the employees to the Americans, a manger working in this subsidiary appreciated the U.S. expatriates' emphasis on cost efficiency. Evaluating his experiences with foreigners, including the expatriates, he acknowledged that all of them taught him valuable things in management.

There was a general rule in an American corporation that a host market should be run by a manager from that market. "The local president must feel himself an entrepreneur" – stated the manger of a subsidiary of this corporation. As an effect of merger, there were many expatriates in the board of directors in the Polish subsidiary. Nevertheless, it was a temporary situation, according to the interviewee.

To be an effective leader a person needs to follow values that find acceptance among the employees. Without acceptance an additional barrier to interpersonal interactions may arise. In cross-cultural settings it can affect perception of the leader and, if the leader is an expatriate, it can reinforce the stereotypes existing so far. Thus during interviews the following question was asked: *What values should drive an expatriate to run a foreign subsidiary effectively?* Table 2 summarizes the answers given by the interviewees.

Table 2. Values an expatriate should follow.

| Values that should guide an expatriate's work |
|---|
| <p><i>A happy medium should be found:</i> According to the president in a subsidiary of a Swedish corporation, cultures should be mixed and values should be verified in practice. There is no universal set of values that a man should follow in a business. This point of view was shared among approximately 1/3 of the interviewees.</p> |
| <p><i>Corporate values should be followed:</i> Few interviewees believed that a company's values should take precedence over the national or individual values. According to this assumption, if an employee or manager has decided to enter a company, he or she needs to be guided by this company rules and principles and to adhere to them to ensure internal coherence within the TNC. The corporate culture is more important than the local national or individual cultures.</p> |
| <p><i>Universal values should be followed:</i> Expatriates should follow universal values. There were different opinions among the interviewees on what universal values were. Some of them pointed out the following universal business values: openness in communication, innovativeness, team work, people-orientation, natural environment protection. Another manager enumerated: an egalitarian attitude of managers, their openness, and an ability to create conducive work environment. One respondent found American business values universal, another one believed in Swedish values.</p> |

Source: adapted from Rozkwitalska M., 2011, p. 249.

As depicted in table 2, two points of view can be identified: relativistic (or synergistic) and universal. The first approach suggests a necessity to meet a subsidiary staff half way and find a solution accepted by the whole company. It is relativistic because no culture (home country national, host country national or corporate) takes precedence over the other. Each time an expatriate manager must cooperate with his/her peers and subordinate to the set of

values appropriate in a given time and locale. It can produce a kind of synergy through learning process associated with a cross-cultural interaction and does not necessarily mean neglecting the corporate values system.

In the universal point of view, either a company or general values should guide an expatriate's decisions. This approach does not assume adjustment to a subsidiary expectations and its values system, rather an imposition of some set of values viewed as universal.

What seems to be extremely important in a discussion about an expatriate's values system is not a type of values system that should be followed but rather a coherence between the values declared and the actions taken. To be effective in running a subsidiary or its part a manager, regardless of being an expatriate or a host country individual, he or she needs to be authentic. Otherwise, the host country staff will be suspicious and will not trust the manager [Rozkwitalska M., 2011, pp. 196, 261]. A values system coherent with actions is crucial in building a strong and accepted corporate culture as well [Rozkwitalska M., 2011, p. 271].

The conducted research allowed answering the following question: *What roles do local managers play in solving cross-cultural problems?* This question was asked to find the mechanisms that enable to interact in cross-cultural settings effectively. The answers differed from one another, however, there was a common understanding of the roles a local manager should play. These roles are a liaison between cultures⁴ who is able to improve the cross-cultural interactions and an entrepreneur who actively builds his/her subsidiary/unit position within the company⁵. To be effective in these roles a local manager needs to develop his/her potential and competence, including the cross-cultural competence [Rozkwitalska M., 2011, pp. 197, 206, 210].

The interviewees supplied interesting observations about expatriates, which helps answer the following question: *How are expatriates viewed by the host country lower-level managers and local peers?* An expatriate's role in solving cross-cultural problems has been discussed above (see table 1). However, additional remarks can be drawn. A subsidiary staff expects from an expatriate

⁴ Experts in International Human Resource Management recommend a necessity to build among middle-level managers an ability to take a role of a liaison between the expatriates and the local staff [see e.g. Schroeder J., p. 105].

⁵ Due to a strong competition between subsidiaries within a corporate system, a subsidiary needs to be proactive in managing its development. It must aim at increasing its role in a corporate structure. It guarantees a long-term existence within a TNC and affects fruitfully the self-perception of a subsidiary's staff. This can further contribute to improvements of cross-cultural interactions within and outside the subsidiary. Regardless of a role assigned to a subsidiary, it should look for greater responsibility. It means, e.g. taking more complex tasks, development of unique resources, know-how, new ideas or being cost-efficient [see Rozkwitalska M., 2011, p. 269].

at least basic knowledge of the subsidiary's country law, economy and culture. Otherwise, the cooperation can meet hurdles. For instance, there was a widely shared misunderstanding among foreigners on the importance of accounting procedures in the Polish financial law system as well as specific culture regarding to this activity (e.g. the status and methods of fiscal audit in Poland and a fear of Polish managers involved in it). A different approach of the expatriates resulted in negligence of accounting activity and a feeling of being depreciated among the Polish accountants [Rozkwitalska M., 2011, pp. 240-241].

Another problem refers to a necessity of speaking the local language by an expatriate. This issue is broadly discussed in the field literature. The authors suggest that an expatriate should be able to communicate using the host country language [see e.g. Hofstede G., Hofstede G.J., 2007, p. 373; Lewis R.D., 2006, p. 10; Mole J., 2003, p. 12]. It is an element of skills that creates cross-cultural competence [Rozkwitalska M., 2011, p. 95]. Nevertheless, the interviewees did not share the common opinion in this area. Approximately 1/3 of them agreed that an expatriate should speak the local language. According to an interviewee in a subsidiary of a French TNC:

“During a meeting we often used an interpreter or bilingual expats, which caused misunderstanding too, because the interpreter was not neutral. It was assumed he or she would take a position. The translations were often emotional and not free of cultural differences in interpretations.” [Rozkwitalska M., 2011, p. 175].

The interviewees pointed out that speaking the local language by an expatriate increases his/her effectiveness because it helps to communicate and motivate the lower-level staff, can be a necessity in some sectors in Poland since many officials do not speak foreign languages, it helps to understand the local culture and reduces translation errors [Rozkwitalska M., 2011, pp. 252-253]. Others remarked a lack of necessity to communicate in the local language with an expatriate because working in a TNC means accepting a fact that communication is in a functional foreign language and, as another person stated, it can help to protect a subsidiary interest by excluding an expatriate from some sensitive information [Rozkwitalska M., 2011, p. 252].

Generally, an expatriate perception by a host country staff depends on his/her performance and his/her ability and willingness to cooperate with a subsidiary's managers and employees. An expatriate should comprehend and respect local differences and be able to adapt to them. He or she must be an effective spokesperson of his/her subsidiary too⁶. Then the local staff identifies with him/her regardless of nationality.

⁶ It is sometimes difficult to understand and accept by a local staff that the corporate interest takes precedence over a subsidiary interest. Some individuals do not understand the priorities of a global company. The pressure of global efficiency can be a burden for a subsidiary and reduce its efficiency [Rozkwitalska M., 2011, p. 247].

There is ample literature on the reasons for expatriates' failures on overseas assignments. Such reasons differ depending on culture. For example, among sources of American expatriates' failures researchers mention [Scullion H., Collings D., 2006, pp. 59-86]:

- Inability of a spouse to adjust to the host country,
- Inability of an expatriate manager to adjust to the host country,
- Family problems,
- Personal and emotional immaturity of an expatriate,
- Inability to meet increased responsibility.

The research conducted by the author revealed some additional reasons for expatriates' failures. Therefore, the answer to the question: *Does a host country point of view enrich understanding of reasons for expatriates' failures?*, is 'yes, it does'. Some of the identified problems confirmed the reasons examined by the other authors. Thus the reasons for expatriates' failures in the analyzed subsidiaries were [Rozkwitalska M., 2011, p. 207]:

- Weak motivation and insufficient qualifications (problems with recruitment of appropriate candidates on overseas assignments),
- High costs of expatriates employment that subsidiaries are charged,
- Ambiguity of an expatriate's responsibilities,
- Difficulties in fulfilling a liaison role.

Basing on empirical findings, some recommendations to improve expatriates career management can be formulated. They are a direct answer to the question stated above: *How to improve HR techniques concerning expatriate management with regards to running a foreign subsidiary?*

First of all, an expatriate should have higher skills than the host country managers, serve as a channel in knowledge transfer to a foreign subsidiary and develop the local cadre. He or she should understand the host country specific environmental requirements, be open to cooperation with the local staff. Then, an expatriate is accepted by the subsidiary's employees. An expatriate should also have high motivation to work in a given host country, otherwise he/she will not be effective and successful. Corporate headquarters need clear communication with their subsidiary's staff in terms of what tasks and responsibilities an expatriate has, and how important he/she is. An ambiguity of an expatriate's role can cause suspicion among the host country cadre, can create conflicts and affect negatively an expatriate's performance appraisal. Subsequently, an expatriate should train his or her successor from among the local personnel. After some period of time, when, the authority is delegated to the host country manager, the local staff feels motivated. It improves communication with the lower-level employees and enhances their morale:

"Now, in our country good managers are not in short supply, so expatriates are not needed any more to run the foreign subsidiaries", "Expatriates'

assignments in Central and Eastern Europe can be now justified by a need of control resulting from the headquarters' lack of trust in the local staff." [quotations from the interviews, see Rozkwitalska M., 2011, p. 171].

Next, as some interviewees pointed out, there can be some resistance among the host country employees to cover the costs of expatriate assignments from the subsidiary's budget. They can also feel unmotivated when there are significant disproportions between the expatriates and the host employees compensation level. To reduce these sources of resistance, the headquarters should increase the subsidiary budget by means of a financial transfer to cover some costs of an expatriate assignment⁷. Finally, the corporate headquarters' managers must be aware of cross-cultural differences that will probably affect the effectiveness of expatriates and their ability to realize a task according to the headquarters' requirements and expectations. Thus there is a necessity of communication between the headquarters and its subsidiary via an expatriate. He or she must be a liaison [Rozkwitalska M., 2011, pp. 207-208].

3. Conclusions

The question: *Who should run a foreign subsidiary – an expatriate or a host country manager?* was asked during the research. The opinions addressing this question were almost equally divided among the interviewees. Almost a half of them preferred a Pole or someone well-acquainted with the Polish peculiar character (i.e. the law, tasks environment, mentality etc.). As one of the interviewees said:

"There are sectors where CEO's nationality is not important. Nonetheless, there are sectors that require in-depth understanding of the local specifics." [Rozkwitalska M., 2011, p. 174]

The interviewees also remarked that a Pole in the position of CEO can get in touch with the lower-level staff easier, which improves their morale [Rozkwitalska M., 2011, p. 174].

The research conducted suggests that the nationality of a subsidiary's CEO seems to be less important. In some cases an expatriate seems to be in a favorable position, e.g. when there is a significant communication barrier, like in a subsidiary of a Japanese TNC where a Japanese expatriate could cooperate

⁷ There can be observed some cultural differences among countries with regards to the acceptance of differences in compensation level between various job positions within a company. Other authors also suggest that TNCs face difficulties in finding appropriate candidates for overseas assignments with well-developed cross-cultural skills. In such circumstances financial incentives can be important to force managers to work abroad. These can reversely affect attitudes of a host country staff to an expatriate [see Schroeder J., 2010, p. 92; Murdoch A., 1999, p. 177].

with the headquarters easier [Rozkwitalska M., 2011, p. 249]. Another time, a host country manager seems to be a better option, e.g. if there are significant differences between the local markets that requires in-depth knowledge of the host country specific. Whichever option is chosen, a subsidiary's CEO and middle-level managers should be:

- a liaison – a bridge between cultures,
- an entrepreneur who actively develops position of his/her subsidiary,
- a spokesperson who cares about a subsidiary staff and invests in their skills.

Managers running subsidiaries need to be authentic in their roles, act according to the values declared, and willing to cooperate with the host country employees. They should understand the local specifics.

Another notion must be made with regards to the issues discussed above. The method of sample selection used in this research does not enable to make broad generalizations. Additional research should be conducted to support theses stated in this article. The majority of the interviewees were Poles, therefore, there is a risk their opinions are culture-rooted, which also limits generalizations. However, the field scrutinized is culture-sensitive and thus in many cases it is difficult to make generalizations.

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Abstract

There is ample literature on expatriate management that presents a parent company's point of view on this issue. A consideration of subsidiary management from the local perspective is missing. Relationships with foreigners (including expatriates) are cross-cultural interactions and their effectiveness is affected by cultural factors. Therefore, in this article there are questions that need to be answered:

1. *What role does an expatriate play in breaking cross-cultural barriers?*
2. *What values should drive an expatriate to run a foreign subsidiary effectively?*
3. *What roles do local managers play in solving cross-cultural problems?*

There are several additional questions that should be addressed. The answers can provide understanding of the general perception of expatriates by subsidiaries' staff and what should be done to improve human resources techniques as well:

1. *How are expatriates viewed by the host country lower-level managers and local peers?*
2. *Does a host country point of view enrich understanding of reasons for expatriates' failures?*
3. *How to improve HR techniques concerning expatriate management with regards to running a foreign subsidiary?*

The article tries to address questions mentioned above.

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Religious diversity in the companies of the Podlasie region

Keywords: religious diversity, small and medium sized enterprises, cultural diversity, organizational behaviors

Introduction

The current social and economical trends induce managers and entrepreneurs to regard diversity management as a priority of their agenda. Important social events – accumulative waves of migrations or increasing presence of women in the workplace – and economical trends – firm internationalization, globalization of enterprises and markets – force to face up to the organizational and social problems coming from diversity. In order to manage a multicultural workforce, it is indispensable to implement a new approach of human resource management which integrates and valorizes the diversity of workforce. Thanks to diversity management, each member of organization feels his/herself integrated and valorized and he/she works more efficiently .

However, cultural and religious diversity is not only the case of modern times. It exists also in regions where people representing different ethnic groups or religions have been living together for many centuries. The example of such place is the North-Eastern part of Poland, especially – the region of Podlasie. Geographical and historical conditions have made the Podlaskie Voivodeship a place of coexistence of various nations and cultures. Multinational character provided a background for the creation of distinct systems of values and attitudes, characteristic of representatives of different denominations inhabiting the north-east of Poland.

1. Cultural diversity as religious diversity

Culture is a combination of religious, political and esthetical value criteria handed down by historical heritage, which are, at least partly particular to individuals living or having lived in the same social environment [Kankaanranta-Jannari J., 2006, pp. 209–223]. In the light of this definition religious diversity constitutes a substantial part of cultural diversity. Although cultural diversity is commonly interpreted in relation to ethnicity, the term should be understood within a broader context. The subject is important due to the difficulties that it sometimes presents when interpersonal conflict arises as a result of cultural or religious differences.

It is undeniable that religions play a very important role at work because ‘work and religion and their interrelationship are part of the foundations of human society’ [Davie G., 2007]. Research has provided strong evidence of links between religion and various work attitudes and specifically with motivation, job satisfaction, and even organizational commitment. Religions provide adherents with principles by which to live and these principles are also applied within the work setting. Religious faith thus provides people with the means to deal with societal expectations as they face work activities. Furthermore, research provides evidence that people may often turn to God and religion when making difficult work decisions. Most practitioners recognize that it is an imperative to understand the prominent role of religion as it affects business and organizational life [Parboteeah K.P., Cullen J.B., Paik Y., 2009, pp. 51-53]. Therefore if religion is of such importance for homogenous societies and organizations it should be even more meaningful for organizations with religiously heterogeneous work force and with religiously diverse work settings. The reason for this is in multiplications of different value systems which make clear that one particular view is in opposition to one other.

By Trompenaars F. and Woolliams P. [2003, pp.48-50] religion is considered as the second major variable that explains the variance of Individualism score. The first one is nationality, but nationality of the person – as they suggest – cannot explain all the differences. Differences are not surprising with Judaism and Protestantism scoring as a most individualistic and Hinduism and Buddhism the most communitarian. Those cultural dimensions – individualism and collectivism – influence many organizational activities such as reward structure.

2. Religious diversity in the Podlasie region

Due to its turbulent history, the Plain of Northern Podlasie remains the most varied region in Poland as far as the ethnic background of the population is

concerned. Poles, Belarusians, Ukrainians, Russians, Gypsies, Tartars, Jews and Germans have been living here for centuries. Nowadays, Belarusians constitute the largest ethnic group. For the most part they are members of Orthodox Church while Poles living here are in major part adherents of Roman Catholic Church.

Differences between Eastern and Western Christianity were broadly discussed in the literature. They can be summarized in the way presented in the table 1.

Table 1. **Eastern vs. Western Christianity**

| | Differences between Eastern and Western Christianity |
|--|--|
| <i>Individual v. social aspect of Christianity</i> | Eastern and Western Christianity differ on the definition of the role prescribed to each individual in his contact with God. The East, where <i>sobornost'</i> (<i>synodality</i>) is the ultimate resort in matters of doctrine, custom and jurisdiction, views man as part of the community of believers. While it brings out the social aspect of initiation, also present in the Orthodox liturgy, Roman Catholic attitude towards religion is individualistic in relying the authority of the Church on the person of pope. Individualism in Roman Catholic tradition is expressed by priest's use of "I", which is absent in Orthodox tradition. Orthodox doctrine holds that community attracts God's attention better than an individual; thus prayer needs to be expressed collectively, and praising God in singing – in chorus. |
| <i>Didactics v. mysticism</i> | Long before the schism, the Church in the East was concerned with God's mysteries; Western Church at the same time explored the relationship between God's grace and man's freedom. Rational, social and active attitude on one hand was opposed to contemplative and mystical one on the other hand. It is often mentioned that the West takes on stronger moralistic stance, revealing itself in the importance attributed to the way in which man presents his account to God than the East; the latter being immersed in mystical meditation. The disparity can be observed in liturgy: didactic and catechetical part in Roman Catholic mass is elaborate; mystical aura prevails Orthodox liturgy. |

| | |
|--|---|
| <p><i>Rational v. irrational knowledge</i></p> | <p>In the East the traditional distinction between the rational and the irrational – mystical is expressed in a metaphor of heart and mind. The Eastern conception of faith situates it in the heart and never describes it using the terminology of an intellectual system. Such attitude remains in conflict with Catholic theology which does not discredit the quality of comprehension through reasoning. St. Thomas of Aquin recognizes revelation as the ultimate level of comprehension, but accepts cognitive value of reason as well. Orthodox theologians claim that concepts and notions reveal neither the essence of God, nor can they express the Orthodox faith.</p> <p>On the whole, if liturgical order in the West aims to arouse will and consciousness, to nurture and shape this consciousness on the level of discursive reasoning, Eastern liturgies are driven by a sort of psychophysical activity which pervades subconsciousness and those strata of consciousness that avoid the principles of intellectual speculation.</p> |
| <p><i>Dichotomy of freedom</i></p> | <p>The perception of only internal, spiritual aspect of freedom is characteristic of Orthodoxy. Free will in the West is considered one of the most significant values, as God's most precious gift. Freedom is our only attribute that is absolute; reason has limitations, will is infinite – that's where we are equal with God. Orthodoxy considers the very inclination to making choices a flaw, a limitation of genuine freedom. Free will is defective and signifies the fall of man, his loss of semblance to God. The ultimate form of freedom is an activity which brings about its own rights and does not yield by making a choice. It is a state of mystical revelation, a direct proximity of good where no alternative choice exists – good is so pervasive that no activity other than good is possible. The will to make choices is the cause of sin – human will selected a path that was not God's choice.</p> |

| | |
|-----------------------|--|
| Grace v. merit | Orthodoxy is reproachful of the West, with its interpretation of grace as an external quality which justifies man who is, by his nature, not just, but who can be rewarded with grace. The concept of grace is rejected in the East. Grace does not take on a form of an external excuse, but remains an ontological transformation and divinization of man, and becomes the presence of God. The synergy of God's and human will does not allow for the separation of grace from human freedom. This particular grasp of the notion of grace results from theological disparity: according to the West grace has been created, though not separated from its source – the Holy Trinity; in the East grace is perceived exclusively as uncreated energy. |
|-----------------------|--|

Source: Mazur B., *Managing bicultural organizations in Podlasie region*, [in:] „Studia z zarządzania międzykulturowego”, part.II. eds. Ł. Sułkowski, K. Waniek, SWSPiZ, Łódź 2009, pp. 296-300.

It can be predicted that the presented above differences exist and are perceived in the companies operating in the Podlasie region [Mazur B., 2010 p.2-3]. When translated into organizational reality they could mean:

- for Orthodox believers: that group is more important than an individual person, authorities can make decisions concerning individuals without giving a reason standing behind them, rational arguments are not useful for attaining truth which has no logical nature, the only freedom possible for humans is spiritual and any award results from approaching to organizational power or authorities while;
- for Catholics: individual is responsible for his/her life and is independent from other members of the group, active, rational and social attitude is specific, gaining knowledge by learning and appealing to intelligence and logic are distinctive, freedom means the freedom of choice which together with responsibility is the most important value, and any reward is always a natural consequence of desirable behavior [Mazur B., 2010, p.4].

3. Managing intra-national religious diversity

Management of cultural diversity which embraces religious diversity is an innovative approach to the management of diversities through which it is possible to create an organizational climate of integration, in which people

feel integrated and respected for their uniqueness [Barabino M.C., Jacobs, B., Maggio, M.A, 2001]. An organization's success and competitiveness depend upon its ability to embrace diversity and realize the benefits. Some other authors describe diversity management as an approach to manage every employee according to his/her characteristics and the uniqueness of his/her specific contribution and of his/her background to valorize the organization members, to help them with working together efficiently and to increase their communication and relations [Kandola R., Fullerton J., 1994]. To speak of diversity management means to understand that there are some differences among people and that these differences, if they are managed correctly, are a huge resource for organizations to obtain better outcomes [Kandola R., Fullerton J., 1994].

When organizations actively assess their handling of workplace diversity issues, develop and implement diversity plans, multiple benefits are reported such as: increased adaptability, broader service range or variety of viewpoints. [Cox T.H., Blake B., 1991, pp.45–56]. The sine qua non condition of managing cultural diversity is knowledge concerning employees' religions, the awareness of the differences between them and the formalization in organizational structure.

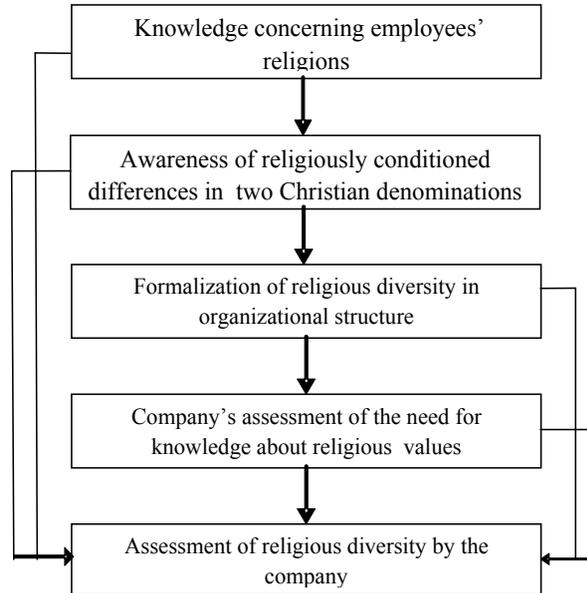
Research objective and hypothesis

The objective of the research was to find out the reception of cultural diversity - perceived as diversity of cultural values specific for two Christian divisions - Catholic and Orthodox. The following hypothesis was proposed:

The managers of the companies operating in the Podlasie region are aware of cultural diversities of their employees but these are not perceived by them as an important source of competitive advantage.

Methods and research model

The methods applied in the research were by means of the standardized interviews with the human resources managers or persons responsible for personnel managers in the companies. The surveys were conducted with the use of the research model consisting of five sections presented in Figure 1.

Figure 1. Model of diversity reception in a company

Source: composed by the author.

The first section of the research model contained questions on whether the organization employs religiously diverse workforce and if it knows the religions of the employees. The second section embraced two questions: whether companies are aware of differences in value preferences of their employees and if they noticed such differences in organizational everyday practice. The third section included questions about a person in the company who could help to reduce real or potential conflicts based on religious diversity. The fourth section contained questions whether managers possess sufficient knowledge about efficient methods of reducing such conflicts and whether it would be useful for all the employees in the company. The fifth section dealt with questions on why, or why not, attention was devoted to diversity, i.e. what kind of advantages and disadvantages for a company result from its cultural diversity.

Sample

32 companies operating in the most religiously diverse part of the Podlaskie voivodeship - comprising five districts: Hajnówka, Bielsk Podlaski, Białystok, Siemiatycze, Sokółka – have been researched. Half of the companies in sample

belongs to the group of the biggest firm in Podlasie Province (the sample was taken from the list of 100 Golden Companies in Podlasie¹.) and another half represents sector of small and medium size businesses. The selection of the sample was purposeful and it embraces companies representing different branches starting from traditional as mining industry, rails, through communal /municipal enterprises, building companies to modern and high technology such as telecommunication companies.

Analysis of the results

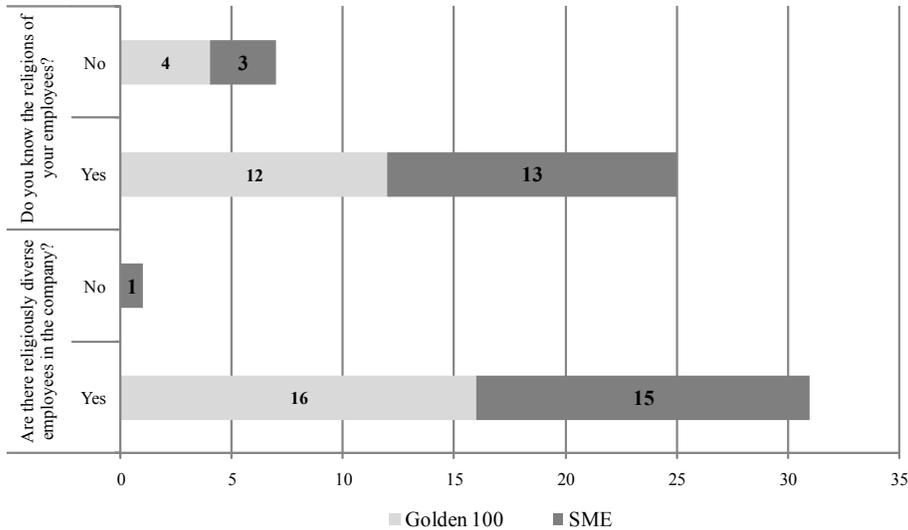
To each stage from the research model there were prescribed specific questions which together with the answers will be presented on the figures. They will be presented in the order of their appearance in the research model.

- ***Knowledge concerning employees' religions***

In 31 companies it was proved that workers profess different religions. Some of the statements contained additional information such as: 2/3 of the workforce consists of Catholics, about 1/3 of Orthodox in the total number of 300 employees, “workers are half Catholics and half Orthodox believers”, “in about 60 people half are Catholics and half are Orthodox”, or “over 30% is Orthodox and the rest is Catholic”. In only one company it was declared that all the workers represented the same religion. The information about particular worker's confession was declared in twenty five companies whereas in seven firms the information about confession exclusively of some of the workers was confirmed. Out of those seven companies five belong to the group of big companies and two represent a sector of small and medium size enterprises. The answers for the questions from the first stage of the research model are presented on Figure 2.

¹ Golden 100 of Podlasie's Companies” is a annual rank of best companies operating in Podlasie region. It was organized by “Kurier Poranny” based on the criteria – relatively highest profit from sale, highest income and the best usage of available resources.

Figure 2. Knowledge concerning employees’ religions



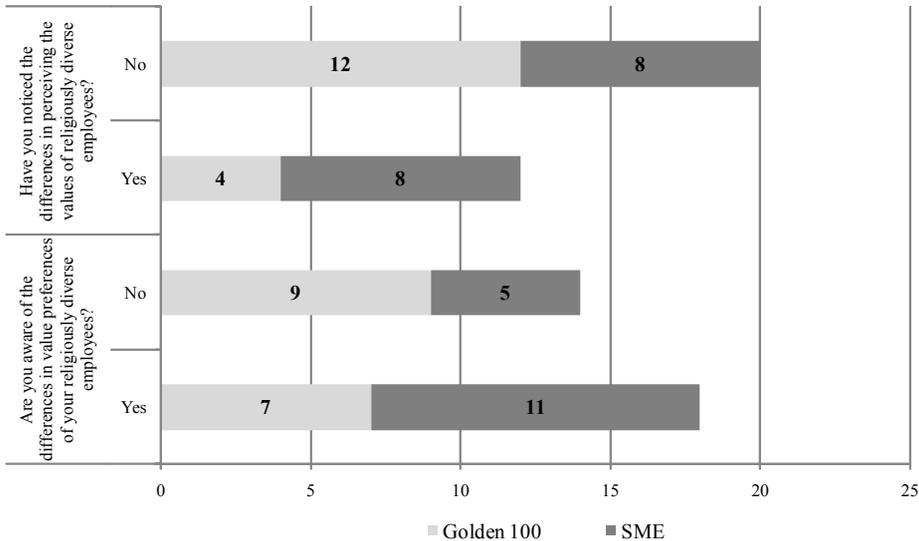
Source: based on the research finding

• Awareness of religiously conditioned value differences between two Christian denominations

In the second stage of the research, the knowledge about differences in cultural values of Orthodox and Catholic confessions was diagnosed. The possession of this knowledge was declared in 18 companies while in 14 the answer was negative. Among companies, where managers are aware of the differences, small and medium companies dominated.

It is worth noticing that the number of small and medium size companies which gave an affirmative answer when asked about the differences in perceiving the values by religiously diverse employees were almost twice as big when compared to the big companies. The replies of companies to the questions from this part of the research are shown on Figure 3.

Figure 3. Knowledge concerning employees' religions and awareness of religiously conditioned value differences in two Christian denominations



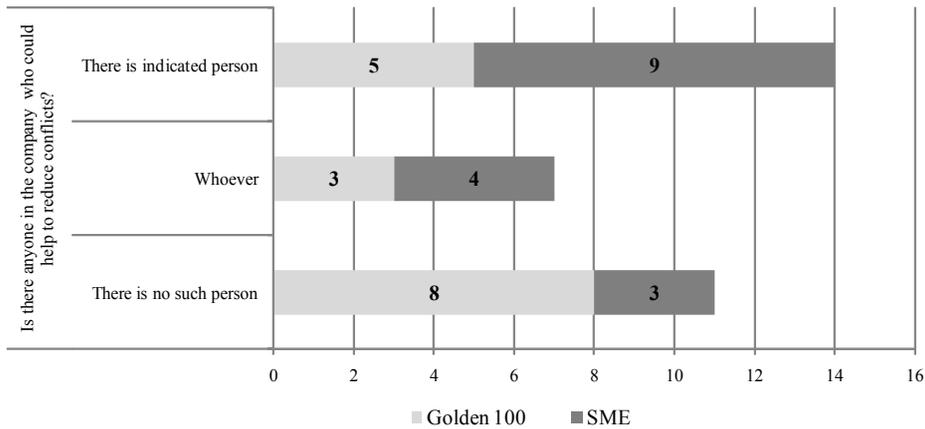
Source: based on the research finding

- **Formalization of religious diversity in organizational structure**

The next step in the research started with asking about potential conflicts in the company arising from diverse cultural values represented by the employees. The conflicts were confirmed by 4 companies (2 from the group of 100 biggest companies in Podlasie and 2 from the sector of small and medium sized companies). Twenty eight companies from the sample did not confirm the occurrence of conflicts resulting from employees' different religious values. Active engagement for the sake of conflict solving was declared by only 1 company, representing the sector of SME, the 3 other companies declared that they were not intervening when based on religiously conditioned values conflict was appearing [Mazur B., 2008, pp. 300-303]. No company affirmed a position in their structure for any person authorized to help in conflict solving when between employees being adherents of various religions or coming out from different religious backgrounds or environments. In such a situation it was investigated who could help in the company or who probably would be helpful in conflict solving or reducing it if it would arise. Afterwards, the respondents were asked to give detailed information about the status of such a person.

The following positions were indicated: chief-executives, direct superiors, the owners, manager assistant, trade unions representatives, directors of particular departments, human resource managers or circumstantial persons. The replies of the companies in this part of the research are shown on Figure 4.

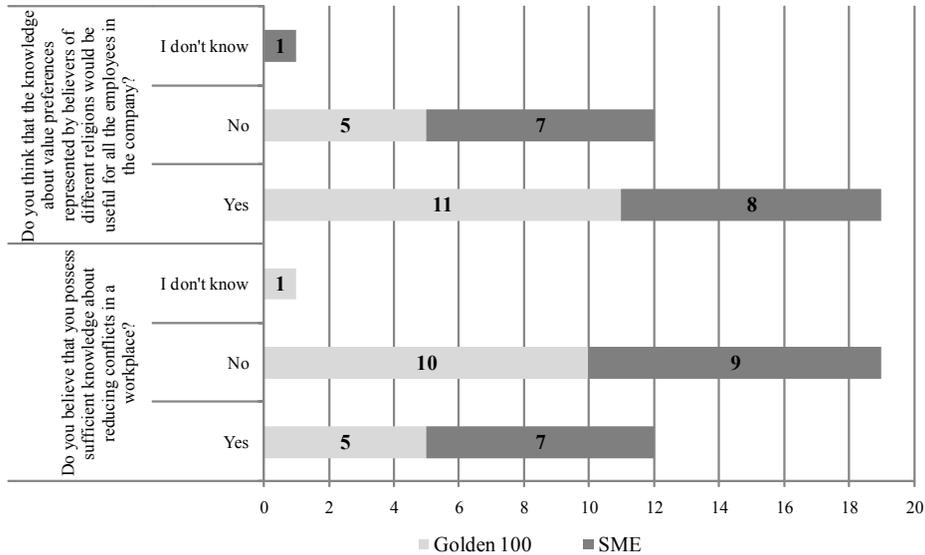
Figure 4. Formalization of religious diversity in organizational structure



Source: based on the research finding

- **Company’s assessment of the need for knowledge about cultural values**

The objective of this section was to diagnose the need of information about diversity of cultural values presented by the employees of different religions. It was stated by 12 companies that managers have sufficient knowledge on solving conflicts arising from religious values and by 17 companies this knowledge was assessed as insufficient. The same number of companies assessed this knowledge as indispensable for all of the employees while 14 companies did not affirm such necessity. 19 companies, which is over a half of the research sample, acknowledged that all employees should be aware of the differences in values. This group was dominated by big companies. There was no company where there would be a position for a person responsible for solving this kind of conflicts. The replies to the questions of this stage of the research are presented in the graph 5.

Figure 5. Company's assessment of the need for knowledge about religious values

Source: based on the research finding

- **Assessment of religious diversity by the company**

The purpose of the fifth stage of the research consisting of 4 questions was to discover whether companies perceive the differences between the workers representing Catholic and Orthodox cultures as a liability or an asset. Questions were aimed to gain information about the results of the differences to the functioning of the company: the scale of the results consists of affective, cognitive, symbolic and communication effects [Milliken F. J., Martins L. L., 1996, pp. 402—433].

Answering the question whether companies notice employees engage less while working with people whose religion varies – all the companies gave negative answers. That means that none of the analyzed companies confirmed negative influence on the engagement of the employees doing tasks in religiously mixed groups.

The aim of the next question, whether companies notice a higher level of creativity and innovativeness of the employees when they work with the religiously different, was to grade the level of creativity and innovativeness. Also in this case the answers were almost homogenously negative - 31 companies

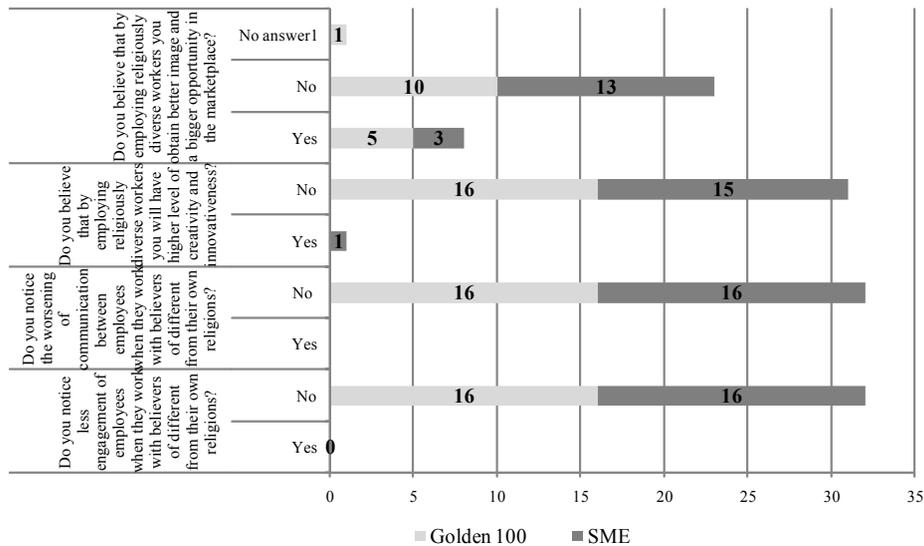
did not confirm the higher level of creativity of employees co-working with people representing a religiously varied environment. So this time also as to the cognitive effect there was no evidence apart from one company that it exists.

The third question whether companies reckon that by employing workers of different religions they will have better image and bigger chances on the work market was aimed to grade the level of the symbolic effect. It was the one to differentiate the inquired mostly. 8 companies agreed to the suggestion that by hiring religiously different workers the companies will create a better image and will have bigger pool of talented people to choose from, while 23 remaining companies did not agree with that suggestion. One company did not give a particular answer to the issue.

Answers given to the question whether companies observe a lower level of communication between workers while they work with people of an other religion, did not confirm the existence of the communication effect. None of the 32 companies did confirm the fact of a worsening level of communication between religiously varied working groups.

The results of the last section of the research model are shown on the graph 6.

Figure 6. Assessment of religious diversity by the company



Source: based on the research finding

Conclusions

Results of the research confirmed the first part of hypothesis which was that the managers of the companies operating in the Podlasie region were aware of the cultural (religious) diversities of their employees. They are conscious of different religions existing in the region and the religions of majority of employees hired by companies are known to managers, especially to those from the SME sector. Moreover, over a half of the researched companies is aware of the differences in cultural values of their workers who represent Orthodox or Catholic confession. Those companies which do not recognize the differences in value preferences belong to the group of big firms rather than to the SME sector. Also, the big companies more frequently lack information about the religions of particular employees. For some of them religion is a part of private life of their employees.

In respect to the second part of the hypothesis which assumes that the cultural diversity is not perceived by managers as an important source of competitive advantage the research findings only partly proved it. A certain part of the companies perceive diversity of employees as a source of its better image in the market. Some of them, especially companies representing the SME sector, consciously employ a certain number of adherents of both religions because of the holidays which for both groups are in different periods of the year.

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Abstract

Work, religion and their interrelationship are a part of the foundations of human society. The purpose of this exploratory study was to investigate the religious diversity in big and small and medium sized enterprises operating in the most religiously diverse region in Poland. The main interest was how managers in these companies or their owners cope with diversity challenges in organizations. In order to analyze these aspects a research model has been proposed and used as a basis for the studies conducted in 32 enterprises operating in the Podlasie region.

This research is of critical significance because it is initiating the study of cultural diversity conceived as religiously conditioned values which could influence organizational behaviors. It provides an analysis and evaluation of how effectively companies under investigation manage cultural diversity within their workforce. Lessons from the research suggest that an extra effort should be made to help managers and business owners as organizations seek to take competitive advantage from religious diversity of the employees.

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The influence of globalization and international standards on education

Keywords: globalization, education,

Born as a biological being one becomes a social being while exchanging information, experience, emotions with the surrounding world. Social environment correlates with international relations. Nowadays, when common informational, communicational and economic area is being shaped as a result of globalization, earthmen seem to perceive integration as an inevitable and necessary process.

The world is being transformed into a virtual village enabling free communication of people from different parts of the world mainly due to the development of ICT.

In late 20th century political and economic changes occurred in Easter Europe, which had considerable impact on all the spheres of life and made it possible for many countries to join the European Union.

On 27 October 2011 European Parliament adopted a resolution on Ukraine's European perspective. Foreign Affairs Minister of Ukraine Kostyantyn Hryshchenko emphasized the importance of reference in the resolution to Article 49 of the Treaty on European Union, which provides for the right of each European state to apply to become a member of the European Union, and urged

the European Parliament and Council of Europe to complete the negotiations with Ukraine concerning association treaty [1].

Some scientists note that the essence of globalization is creation of facilitation mechanisms for transfer of goods, money and information aimed at simplification of resources redistribution between countries and facilitation of sustainable development. The concept of sustainable development occurred due to realization that natural resources on earth are scarce and exhaustible, while world's population is rapidly growing. In the nearest future mankind will have to solve the problem of living standards improvement and simultaneous reduction of resource use [2].

It has become general practice that the representatives of different countries of the world meet and discuss common problems at international scientific and political forums; numerous decisions are made, charters and resolutions adopted, for example Bassarat Declaration of 1999, adopted at common Conference of UNO and International Federation of Geodesists on the problems of land relations, cadastre infrastructures and sustainable development. The Declaration contains the analysis of changes that affected the development of land relations in the world during the 20th century. In early 20th century the economy of many world countries was based on agriculture, the population of cities was growing slowly, cultural life in cities was substantially different from that in villages, social life was closely connected with community, global problems were not interesting to the overwhelming majority of people, problems of extensive use of resources, such as land, water, minerals had local nature, they were mostly transferred via inheritance, marriage and was rarely traded.

By late 20th century the nature of human society had changed considerably due to rapid growth of world population, vast urbanization, transition from individual rules and patterns of behavior to the framework of legislation, emancipation and equal rights for both sexes, leveling of differences between cities and countryside, exhaustion of mineral resources, air and water pollution. The problem of sustainable development had become vital; ICT and mass media had transformed the world into a virtual village.

In the first place changes that occurred affected the ratio of personal and social interests for benefit of the latter. Due to rapid growth of population and development of technology the influence of a company or an individual on situation on the planet can be strong. As a result the society gets more rights and possibilities for introduction of limitations that concern the use of the existing resources, while the role of government's functions is becoming more and more important.

Use of international standard is often the basis of unification. The concept of international standard is often referred to in scientific literature and periodicals

as a measure of absolute value, of something that is important and necessary. The need to introduce and maintain international standard in most cases is in most cases beyond doubts and it is perceived by the society as something worthy and indispensable.

In spite of numerous attempts of many scientists to determine one way or another the nature of *international standard* (research done by Ametistova Y.M., Buromensky M.V., Butkevych V.H., Velychko D.M., Havrylova Y.A., Hadenko O.M., Hrekova M.M., Doherty A.S., Kartashkin V.A., Kavun V.F., Krasnov Y.V., Kostyuchenko Y.M., Lukashuk I.I., Muellerson R.A., Opryshko V.F., Orzikh M.P., Todyka Y.M., Tykhomyrov Y.O are some examples of such tempts), complex analysis of the concept in the context of modern law is urgent.

The term *international standard* is extensively used in Ukrainian and European legal texts [9-11].

The word *standard* is well known to people since time immemorial. Its etymology is often connected with Old French word *estandard*, which means 'flag or another object that marked a gathering place' or Frank word *standhard*, lit. 'stand fast or firm' a compound of words similar to Gothic *standan* 'to stand' and *hardus* 'hard'. According to another theory the word derives from Old French *estendre* 'to stretch out', which, in its turn, derives from Latin *extendere* [8]. In any case the term becomes extensively used in the middle of the 12th century.

In English the word *standard* meaning 'measure unit' became widely used in late 13th century- early 14th century when England was ruled by the French. The word was most probably used as a metaphor as royal standard (flag) was a symbol of king's power, including his power to set measures and weights. This is where the meaning 'authoritative or recognized exemplar of quality or correctness' (late 15th century) derives from. The meaning 'rule, principal or means of judgment' dates back to 1650-s. The meaning 'definite level of attainment' comes into use in 1711 (for example *standard of living*) [8].

In early 19th century states began to insist on introduction of a civilized standard for non-European countries to strive to meet in order to become rightful members of the world community (society) created by Europeans. It was expected that other countries would agree with the then international achievements, introduce European model of diplomatic relations and will have integrated and efficient governmental bureaucracy, that they will unify their legal systems and accept Europe's point of view, for example, on inadmissibility of polygamy? burning of a widow together with her late husband, slavery etc. [7]. In fact, it is in the nineteenth century that the word *standard* acquired its modern meaning.

In Ukrainian Encyclopedia of Law edited by Shemshuchenko Y.S. the following interpretations of the notion of *international standard* can be found:

1) international legal norms and principles that establish standardized rules of behavior of subjects of international law in various spheres of international cooperation between states; 2) documents of International Standardization Organization (ISO), establishing norms and requirements in the sphere of mass production products, intermediate products and raw materials. [17, p. 625]. In the same encyclopedia such terms as *minimal national social standard*, *minimal standard requirements of UNO on juvenile justice*, *minimal standard rules of treating the imprisoned* etc. can be found [16, pp. 706-708]. The existence of the above mentioned terms is indicative of the possibility to use *international standard* in both wide and narrow meaning and confirms the necessity of further study of the problem.

Throughout the history of mankind attempts had been made to unify accumulated experience, create an optimal legal model, a pattern of human behavior, rules of communication and interaction. It is evident that one of the most renowned international standards is the ten commandments contained in the Bible. They offer a simple algorithm of actions that will lead one to the Kingdom of God and is a simple and comprehensive model of behavior for many people.

World history knows numerous explicit manifestations of violence: wars, genocides, famines etc. The desire of human beings to be humane and the recognition of an individual as the highest social value is reflected in works of many philosophers, but it was only in the 20th century that one of the most important documents in the history of mankind was worked out and adopted. The Universal Declaration of Human Rights, proclaimed by the General Assembly of the United Nations, is the biggest achievement of legal thought. Its provisions guide individuals and state in their intentions and goals. Thus it would be correct to conclude that the Declaration is an international standard in the sphere of human rights.

Abashidze A.H. pointed out that mankind is now deeply involved in globalization and it is unavoidable and irreversible [3, p. 21]. However, even in the global world it is not enough just to declare the most important human rights. It is vital to create mechanisms that will make them work within national legal systems. British scientists Janis M., Key R., Bradley E., after thorough analysis of the efficiency of international law, noted that one of the most useful contributions of international law to international relations is the introduction of common rules that are used in two or more national legal systems [3, p. 3].

The existence of international standard of human rights is recognized by the doctrine of international law. In 1986 the General Assembly of the United Nations Organization passed a Resolution 41/120 *Setting international standards of human rights*. It is in this declaration that the meaning of human rights is explained. While working out new legal documents that concern human rights

governments must: a) coordinate with the existing list of international legal norms in the sphere of human rights, b) make these documents fundamental, take into consideration dignity and values of human beings c) be detailed and plain enough to become source of rights and duties that can be defined and realized; d) provide where it is appropriate, an efficient mechanism of realization, including systems of producing reports e) have extensive international support [14].

Another example of successful work on designing common international rules is integration in the sphere of higher education. The project aimed at creation of European Credit Transfer System (ECTC), sponsored by European Commission in 1988-1995 was quite successful and resulted in increase in cross-border academic mobility and intensification of processes leading to mutual recognition of university degrees by many European countries. Nowadays ECTS has become an instrument that enables students and academicians to choose what and where to study and to improve quality of education.

On 25 May 2005 in a Norwegian city of Bergen at the Ministerial conference of European countries Ukraine joined the Bologna Process, having committed herself to transform national higher education system according to the principles of European Higher Education Area.

The so-called Bologna process was initiated in 1988 in Bologna at the representative conference of rectors of the biggest European universities, when its participants adopted Magna Charta of European Universities. This was followed by the events that took place in 1998 in Sorbonne. During the celebration of 800-year anniversary of Sorbonne University French, German, British and Italian ministers of education signed the Joint declaration on harmonisation of the architecture of the European higher education system that is often referred to as Sorbonne Declaration. The document substantiated the need to create a special European space for higher education.

The analysis of the Bologna declaration should be made from the point of view of its goals as it is their achievement by the countries participating in the process that reflects its success. At first six goals were declared:

- creation of a unified system of university degrees;
- transition to two-level higher education system (bachelor, master);
- introduction of European Credit Transfer System;
- development of academic mobility;
- development of European cooperation in the sphere of quality assessment within the framework of generally recognized criteria and methods, introduction of independent, decentralized mechanisms of accreditation of educational institutions and courses;
- strengthening of European dimension of higher education.

Thus, within the framework of Bologna process a unified international

standard of higher education is being shaped, which like any other standard has its characteristic features.

1. International standard is **normative**. It is general knowledge that international norm is a formally defined rule of behavior established with the consent of subjects of international law. it regulates international relations via introduction of rights and duties of the subjects and is provided for by legal mechanisms [13, p. 29]. normative regulation in international law has its peculiarities that have been analyzed by a number of international law researchers. However, it is not a secret that implementation of international norms is often highly problematic. It is not enough to design a flawless legal provision that is recognized by some or even most of countries. Modern world knows a number of international documents that were devised and signed as a result of common efforts and goodwill of the most conscious part of the world's population. Unfortunately these cannot stop famine, wars, corruption, abuse and violence. International standards, even accepted and signed need to be implemented on the basis of day-to-day practice.

Under art. 38 of the Statute of International Court of the United Nations organizationsourcesofinternationalawareinternationaltreaties,international customs and traditions, general law principles that are recognized by civilized nations, court decisions and doctrines of the most qualifies specialists in the sphere of public law of different nations as an additional instrument [15].

International standard shouldn't bear illusions, have abstractions and generalizations, be accurate in order to become source of rights and duties that can be clearly defined and implemented.

The specific feature of sources of international law is their being balanced, tested by time and practice. They are based on treaties or mutual recognition of obligations or on customs that are time tested or on principles that are crucial for legal doctrine. Even decisions and doctrines produced by most respected specialists in the sphere of public law, are mostly based on authoritative notions and concepts, tested by time. We have to agree with Hrekova M.M., who points out that court decisions don't have normative nature, don't establish compulsory rules of behavior, have strictly defined sphere of action and cannot be considered to be international standards. [4, p. 46]. This conclusion corresponds to p. d art. 38 of the Statute of international Court of the United Nations organization. it reads that court decisions are subsidiary means of defining legal norms [12].

In the system of higher education requirements that concern mission of education, qualifications and degrees, quality of education and students' achievements assessment are considered to be normative, that is to be international standard.

It would be naïve to declare that international sources and international standards do not differ. Only those that approach the standard of modern international perception of the world can be considered international standards. International standard is etalon when it corresponds to the existing list of international legal norms and contains all actual achievements in the sphere.

Thus, only model international legal acts deserve to be considered international standards. This concept also correlates with another characteristic feature of international standards – their **general recognition**.

Numerous examples can be found in the history of the world and history of Ukraine, when a meaningful normative legal act having high social value was adopted, but it wasn't generally recognized, which, in the end led to its nullification. The first Constitution of Ukraine, designed by Pylyp Orlyk, is worth of being compared to works of Locke, Montesquieu, Russo, which could compete in its value with the American Declaration of independence, Declaration of Human and Civil Rights, proclaimed in France, the American Bill of rights. Unfortunately for the author and for the nation Orlyk's constitution was not recognized in Ukraine.

International standard becomes truly valuable when it is generally accepted by the society. Most of European educational standards were readily accepted in are being implemented in Ukraine, e.g. European Credit Transfer System, two level system of University degrees. However, the introductions of some principles of Bologna process doesn't go smoothly slowing down educational reforms and adoption of appropriate legislation in this sphere.

International standards must be **fundamental**. They should be based on the principles of international law and regulate new relations that occur when international standards are implemented. International law has accumulated precious experience that enables nations to adopt meaningful epoch-making acts, based on human dignity and values. Humane-centered line of regulation of international legal relations is secured by the establishment of a certain level of requirements or guarantees depending on the sphere of use of international standard.

As for **implementation** of international standard, there is no established time-limits for an international norm to become international standard, that is to become an inseparable element of society's everyday practices. it takes time for an international norms to take root within national legal systems and the duration of this process differs from country to country and depends on many factors.

International standard is facilitated by the possibility to bring into play **international control and guidance**. This instrument can be used when the process of implementation of international standard doesn't go smoothly.

There is no doubt that Ukraine's system of higher education needs to undergo the process of reformation aimed at meeting international standards and becoming more competitive and attractive for foreign students.

Ministry of Science and Education, Youth and Sports has recently presented its draft of a new Act on higher education. It is declared that the bill is designed in accordance with the Program of economic reforms 2010-2014 'Prosperous society, competitive economy, efficient government' and that the provisions of the bill are based on national traditions and European experience.

Minister of Science and Education, Youth and Sports of Ukraine Dmytro Tabachnyk in his report singled out the following ideas of the bill:

1. Greater autonomy for higher educational institutions in their academic and financial practices. This idea is considered to be one of the basic principles of government's policy in the sphere of higher education.
2. Reduction of the number administrative institutions that control the activities of higher educational institutions
3. Adaptation of the structure of higher education system of Ukraine to the requirements of the European Area of Higher Education, that will simplify the procedure of recognition of university degrees and scientific titles, facilitate academic mobility, enable lifelong learning. Tree-level degree system (bachelor-master-doctor of philosophy) will be introduced while traditional system that presupposed the existence of junior specialist degree and doctor of sciences title will be retained. Students who study for their master degree and those who do their research work in order to become doctors of philosophy will have more time for preparation of their final papers and dissertations.
4. The system of classification of higher educational institutions will be changes, which will contribute to optimization and improvement of quality of education. There will be four types of post-school educational institutions – university, academy, college, professional college.
5. External Independent Assessment of school-leavers will be regulated by the Act, while before it was introduced and functioned on the basis of ministerial resolutions.
6. Innovative constituent of the activities of universities will be facilitated, organizational and legal aspects of innovations implementation will be clearly defined. Universities will have the right to found commercial companies with their partners or by themselves.
7. Higher Educational Institutions will be more independent financially, they will have more rights that concern their property, including land.

Though the arguments of the minister seem to be persuasive, there are some well-founded doubts that his reform can be efficient. One of the most debatable

problems is the number of higher educational institutions in Ukraine According to State Statistics Committee, there are 861 such institutions in the country, including 198 universities, 58 academies, 110 instituted, 1 conservatory, 231 college, 136 technical colleges, 127 professional colleges. In Spain (population is 46 million) 1.5 million students study at 60 universities, in the United Kingdom of Great Britain and Northern Ireland (population is 62 million) 3 million students study at 166 universities and colleges, in France (64 million) 2.3 million students study at about 100 higher educational establishments [18]. The above mentioned data demonstrate that higher educational institutions in Ukraine are much more numerous than they usually are worldwide. Thus it would really be appropriate to reduce the quantity of universities and simultaneously improve the quality of education. This can be done by simultaneous merger of educational institutions and their acquiring more rights and academic and financial freedoms. Decision-making shouldn't be concentrated in hand of one person while the constituents of the system are fully dependable. Delegation of powers in the system of higher education will make it more flexible.

European Universities have steady democratic tradition, they have been autonomous throughout their history in their academic activities and finances. Ukraine has yet a long way to go to achieve these standards.

In ISO standards 9000.2000 quality is defines as the total of characteristics of an object that concern its ability to satisfy established and expected needs. Traditionally quality of education is considered as a many-facet notion that includes:

- quality of values and norms;
- qualities of conditions, quality of the process of educating
- quality of training.

International standard of education quality will enable universities all over the world to achieve better results in training their students. The basic elements of quality management in the sphere of higher education are:

- appropriate supply with human resources;
- appropriate requirements for students;
- appropriate attestation system for students
- development of indicators for educational and methodological support of the process of training
- determining the characteristics of training and laboratory basis;
- development of characteristics of training technologies (including individual work of students);
- collecting information storages and library funds
- development of other special conditions.

Thus if quality of education is appropriate it will satisfy established and expected needs. Such education can be provided by modern educational

institutions that meet international standards. it is hard to establish such an institution in a society where political goals and values change frequently A university should be more than just a provider of knowledge and information, its mission is much wider nowadays.

According to Glion Declaration of 1998 an educational institution is the storage of information and knowledge, professional skills, the executor of scientific research. it shouldn't just teach and form world outlook. it is the provider of values, on which knowledge is based, moral obligations that underlie professional skills and means that enable theoretic and empiric research. To shape such an institution it is necessary to take into consideration integration processes occurring in the world and preserve national traditions and priorities, to establish the procedure of constant information and technology exchange, to develop cross-border academic mobility that will enrich cultural experience.

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Abstract

Global changes occurring in knowledge society bring up a number of problems that are common for all countries of the world. The effects of globalization have been discussed by international organizations; numerous resolutions have been adopted responding the challenges in different spheres of life. Intensification of economic and cultural cooperation and integration requires working out of international standards and rules regulating complex relations between nations, including the realm of education. Global ever-changing labor sets up new demands and challenges to universities worldwide. The author considers the problem of definition of international standards and their application in the sphere of education.

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Teaching intercultural communication in Polish higher education management programmes – a critical look

Keywords: cultural diversity, intercultural communication, education management programmes

Introduction

In the third millennium the global business environment requires managers to work with people who have different behavioral norms, values, and ways of thinking and perceiving reality. It demands high professional expertise and understanding of cultural diversity. An increasing proportion of work is conducted in multicultural teams. (Berthoin Antal, 1995; Davison, Ward, 1999). Some of the researchers have argued that workforce diversity can advance organizational efficiency and effectiveness by improving team performance. (Cox, 1993; Kirchmeyer, McLellan, 1991; Tung, 1993). International assignments in global corporations have immensely increased over the last few decades. More and more firms are exporting not only goods but work to countries across the globe. Physical distance or time differences are no longer barriers to foreign investment.

More and more people decide to work abroad because it can give them invaluable experience that will not only help them differentiate themselves from their competitors, but also help develop skills sets strongly valued by current or future employers. Working abroad teaches people how to handle ambiguity and new challenges. With workforces becoming more multicultural and diverse, learning a new language and developing cross-cultural communications

skills abroad served managers once they have returned home. Intercultural competencies are important for more people in business than ever before (Barham, Berthoin Antal, 1994; Lane, Maznevski, Mendenhall, McNett, 2004).

Perspectives on teaching intercultural communication

Corporations around the world to respond to the changes in the world's business environment either started in-house training programs or hired consultants to orient their employees before sending them overseas. (Brislin, Yoshida, 1994; Brislin, 1986; Clarke, 1990; Tung, 1988). Universities also have realized the importance of preparing their graduates to work in the international business environment. They started offering cross-cultural communication courses and adding international components into specialized subjects (e.g. international marketing). There is wide awareness of the need to include cultural dimensions in international business studies. Nevertheless, in Poland little attention has been paid to the development of appropriate programs and approaches.

Defining culture and intercultural communication

The relation between culture and communication might appear quite obvious to those influenced by postmodern, poststructuralist or cultural studies' thinking. Nevertheless, still there is a vast group of people, including theoreticians, who still refer to culture in terms of science, philosophy or arts. This traditional notion of culture has been defined by Scheler (Scheler, 1960, p.31) as the „higher forms of knowledge“. In the field of sociology, the “re-discovery” of culture goes back to such authors as Simmel. He considered fashion, dining or even prostitution as cultural phenomena. Scholars began perceiving culture as something linked to meaningful or symbolic action. Nevertheless, due to Saussure the turn towards communication had been possible. Without the work by authors such as Wittgenstein and Austin, who stressed that signs cannot be considered in isolation from the actions in which they are produced Habermas wouldn't be able to construct his „communicative paradigm“ (Habermas, 1988), which was characterized by the assumption that culture is being constructed in communicative actions. What is important is the fact that in that paradigm communicative action is meant to include the performance of social action in the use of language, nonverbal signs, cultural objects and artefacts. “Culture underlies every part of communication” (Crozet, Liddicoat, 2000, p.2).

The role of culture in the world of business has been the subject of various research for at least twenty-five years. Researchers have studied the influence or the impact of national cultures on organizational behavior and the way

managers from different cultural backgrounds interact with one another. (e.g. Adler, 2002; Hofstede, 1980, 1991; Trompenaars, Hampden-Turner, 1997, Early, Erez, 1997).

Most of the researchers use culture to refer to the quite stable characteristics of a group that differentiate it from other groups. More than half a decade ago, Kroeber and Kluckhohn (Kroeber, Kluckhohn, 1952, p. 181) presented a definition of culture that is still widely cited today: "patterns, explicit and implicit of and for behavior, acquired and transmitted by symbols [...]. The essential core of culture consists of tradition, ... ideas and especially their attached values; culture systems may, on the one hand, be considered as products of action, on the other hand, as conditioning elements of future action."

One of the most commonly used definitions of culture, being not a complex one at the same time, in the literature on culture, negotiations and business in general has been provided by Geert Hofstede, who was the author of the first major empirical multi-country study of consequences that culture has for the field of management. Hofstede (Hofstede, 1980, p. 25) defines culture as "the collective programming of the mind which distinguishes the members of one human group from another." Most recently, project GLOBE - the Global Leadership and Organizational Behavior Effectiveness (GLOBE) has defined culture as "shared motives, values, beliefs, identities, and interpretations or meanings of significant events that result from common experiences of members of collectives that are transmitted across generations" (House, Hanges, Javidan, Dorfman, Gupta, 2004, p. 15). All of presented definitions suggest that common experiences and shared meaning constitute a cultural group.

Internationalization and globalization in one way or another is about intercultural communication. Some social scientists see intercultural communication as an academic discipline i.e. a branch of communication studies, with its characteristic ontological, epistemological and axiological assumptions. Others see intercultural communication more as a field of concern for several other academic disciplines i.e. psychology, social psychology, sociology, cultural anthropology and management). Gudykunst and Kim conceptualized the phenomenon of intercultural communication as "[...] a transactional, symbolic process involving the attribution of meaning between people from different cultures." (Gudykunst, Kim, 2003, p. 17).

Defining intercultural sensitivity and intercultural communication competence

Communicating effectively in the intercultural environment is far more complex than simply knowing how to greet people correctly, being empathetic

and open to them or speaking their language fluently. If individuals want to be effective in intercultural setting they should go beyond understanding of observable behaviors and develop an understanding of the deeper content that is at the center of real messages.

According to M. Bennett, cross-cultural contacts do not belong to the circle peaceful processes. Bennett's model suggests a progression from ethnocentric stages of development to ethnorelative stages. This process facilitates intercultural sensitivity which leads to better cross cultural communication results. In the ethnocentric stage, the particular culture of the individual is perceived as dominant and central to the reality of all other cultures. In the latter stage, the individual in relation to one another within a particular cultural context understands cultures. Ethnorelativism perceives cultures as different, neither bad nor good. Bennett's model includes six stages of intercultural sensitivity. Three of these stages are ethnocentric and three are ethnorelative.

Ethnocentric

denial

defense

minimization

Ethnorelative

acceptance

adaptation

integration

The assumption that underlays this model is that as a person progresses through the successive stages of ethnocentrism and advances to ethnorelativism, the individual gains a greater awareness of his or her own and other cultures. Consequently the skills needed to communicate effectively on an intercultural basis become more advanced.

Intercultural communication competence (ICC) has been studied extensively (Gudykunst, Kim, 1984; Littlejohn, Jabusch, 1982; Powers, Lowery, 1984). The term refers to the skills, talents, and strategies in which we engage in order to exchange thoughts, feelings, attitudes, and beliefs among people of different cultural backgrounds. Wiseman (2001) defined ICC as the comprised form of knowledge, skills, and motivation necessary to interact effectively and appropriately with individuals from different cultures. The components of ICC can be both learned (e.g. language) and inherited (e.g. personal traits).

Intercultural sensitivity (IS) was defined by Barnlund and Namura (Barnlund, Namura, 1985) in terms of the concept of "empathy". They pointed out that to maintain communication in an intercultural context, one must face the challenge arising from the necessity of understanding someone from another world or culture with a sufficient margin of empathy. Among personal attributes of intercultural sensitivity one can find for instance: willingness to accept others' explanations, an optimistic outlook that inspires confidence in

intercultural interactions, no prejudices that will prevent one from listening sincerely, the ability to overcome uncertain emotions during the interaction etc. (Chen, Starosta, 2001)

The literature shows that most of the scholars who studied ICC and IS have noted that the more intercultural sensitivity a person has, the more intercultural competent he or she can be.

Language

Majority of people consider learning native language of counterparts', as the first step of successful communication among people from different cultures. Most of the Polish management programs include foreign language courses. All too often that is everything a student is offered to become competent in the global workplace environment. However, knowing a foreign language is not enough for individuals who want to communicate effectively with different cultures, they should also know the so called "silent language of communication" such as colors, distance, perception, mimics, gestures, kinetics etc. (Daniels et al, 2004).

Language is a significant element of intercultural communication. Like culture in general, language is learned and it serves to transmit thoughts; in addition it conveys values, beliefs, perceptions, norms, etc.

Language is a fundamental tool that humans use to both construct and exchange meaning with one another. Culture is in language, and language is loaded with culture. (Agar 1994, p.28) In order to be able to communicate successfully, it is necessary to fully understand the cultural context in which language is used. "Language gives people a means of interacting with other members of their culture and a means of thinking. Language thus serves both as a mechanism for communication and as a guide to social reality" (Samovar, Porter, 1982, p.17).

Developing a high level of linguistic competence is not enough. It has been observed that, when non-native speakers are able to use the language on a level near to native there is also an implicit expectation that they will behave according to the sociocultural norms of a particular cultural group. (Gass, Varonis, 1991).

The importance of language to intercultural communication is obvious when cultures speak different languages. Yet, differences in meaning across culture can be a stumbling block in communication also when each culture uses the same language (e.g. British vs American). Objects, events, experiences, and feelings have a particular label or name because a certain community of people have arbitrarily decided to name them that way. Language serves both as a mechanism for communication and as a guide to social reality.

The extreme Whorfian position tells us that individuals who speak different languages live in different worlds. This position is based on the Sapir-Whorf hypothesis which sees language as a filter between an individual and the environment in which he or she lives. Research has shown considerable support for this hypothesis (Bloom, 1981; Garro, 1986; Hoosain, 1991; Davies, Sowden, Jerrett, Jerrett, and Corbett, 1998) but there have also been challenges to it, especially with regard to the influence of language lexicons and semantics (Au, 1983; Berlin, Kay, 1969; Rosch, Lloyd, 1978).

Kramersch's (Kramersch 1993, 1998) work had a substantial impact on the study of language and culture, and pointed out that it seems difficult for language teaching to occur without teaching about the culture of the language being taught. It is so because language is invariably shaped by culture.

It is worth stressing that culture not only affects language lexicons, but also its function or pragmatics. Kashima and Kashima (Kashima, Kashima, 1998) examined nearly 40 languages and found that cultures whose languages allowed for pronouns to be dropped from sentences tended to be less individualistic, which they interpreted as reflecting different cultural conceptualizations of self and others.

Literature, history, religion

Students of intercultural communication read almost exclusively the writings of social scientists. However, literature genres such as prose, poetry or biography as well as film could be used more often to illustrate what aforementioned scientists have discussed. The potential of literature and film for the understanding of intercultural relations is still underestimated. Literature allows for more varied manner of storytelling than does the conventional social-science genre. It allows for a broader spectrum of points of view, more emotional involvement, and the taking of a stand on issues.

Knowledge of history serves future business people well. Most of people are respected if the interlocutor knows something about the history of their nation and respect is one of the goals of intercultural communication. A knowledge of history is also very important for interpretation of those aspects of people's behavior that are responses to past and present mistreatment.

Religion is still neglected in management programmes. By showing respect for the religious beliefs and practices of others, and understanding what priority they have in a hierarchy of values, and individual strongly enhances the possibility for being successful in situations that include intercultural communication.

Non-verbal communication and cultural competence

Human communication is a „multi channel reality” (Poyatos, 1983, p. 175): consisting of language, paralinguage and facial expressions, gaze, gestures, postures, head and body movements, haptics and proxemics (Wallbott, 1994; Burgoonet al., 2006).

Nonverbal communication is a complex phenomenon. It is complex to study because of the fact that nonverbal communication can be unintentional, unconscious and idiosyncratic.

There is no doubt that nonverbal communication research does have considerable practical significance. Of enormous influence has been the proposal that social behaviour can be regarded as a skill (Argyle, Kendon, 1967). To become an accurate diagnostician of cultural differences in interpersonal communication having competence in the verbal language is not enough. Proficiency in its non verbal language is also required (Elfenbein, Ambady, 2002).

Among one of the most important facets of nonverbal communication which generates quite a lot of problems in intercultural setting are non verbal gestures (Efron, 1941; Ekman, Friesen, 1969; Kendon, 1994, 1997). Gestures serve the purpose of furthering shared understanding and communication (Archer, 1997; Collett, 1993; Morris, Collett, Marsh, O’Shaughnessy, 1979). As the anthropologist Edward Sapir (Sapir, 1949, p. 554) has written, gestures are a key part of the “secret code” of a cultural group that is “written nowhere, known by none and understood by all”. Gesture recognition ability, to be considered a meaningful indicator of cultural adjustment, should not only be associated with an individual’s length of stay in particular culture but also with perceptions of that individual’s intercultural communication competence.

People who are able to diagnose the logic of a foreign culture’s system of values as well as beliefs and norms had effective relationships with coworkers and high levels of cooperation with host nationals (Fiedler et al., 1971; Worchel, Mitchell, 1972). Researchers claim that the ability to diagnose nonverbal behavior accurately is related to positive interpersonal outcomes. People who scored high on such measures reported having high quality relationships and were perceived as socially skilled (Costanzo, Archer, 1989; Rosenthal et al., 1979). Seldom do the Polish management programs include courses concerning non-verbal communication.

A unique approach

It is worth stressing that notions of culturally appropriate behavior are often based on models, such as those of Hofstede (1980), Trompenaars and Hampden-

Turner (1997), Gudykunst (1994) that treat the influence of national culture on its members as quite deterministic (Anakwe, 2002; Blanton, Barbuto, 2005).

This knowledge can be useful, but it is worth stressing that it can also be misleading in specific intercultural interactions. It can happen because individuals are culturally complex beings, not standardized products of a national culture. Their thinking style and behavior can vary from a general model (Adler, 2002; Rohner, 1984; Schneider, Barsoux, 1997; Weiss, 2003). Furthermore, what frame of reference would be appropriate in multicultural situations, such as a team composed, for example, of Germans, Chinese, Indians, Moroccans and Brazilians (Weiss, 2003)?

Research comparing more successful international managers with their less successful peers has demonstrated the importance of treating each interaction as unique (Ratiu, 1983).

Conclusions

The effect of international communication and modern transportation infrastructures during the twentieth century and the first decade of twenty-first century has eliminated the once large barrier of geographic distance that existed between individuals, cultures and nations. We are forced, because it is not a matter of choice, to adapt higher levels of intercultural sensitivity in cross-cultural exchanges if we want to avoid conflict and self-destructive tendencies. People who are responsible for creating university programmes in Poland must rethink their approach to intercultural communication and take a broader look on the role of culture in business. By engaging in critical thinking about cross-cultural differences and being open and flexible to new ways of thinking, people add new cognitive schemas in their minds to represent the world.

At the very beginning the term “third millennium” was used. The question is though, whose third millennium? Muslim, Hindu or Christian?

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Abstract

In the third millennium the global business environment requires managers to work with people who have different behavioral norms, values, and ways of thinking and perceiving reality. It demands high professional expertise and understanding of cultural diversity. An increasing proportion of work is conducted in multicultural teams. Universities also have realized the importance of preparing their graduates to work in the international business environment. However, do the programmes include all the necessary components?

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Organizational Culture and the Trend of Critical Management Studies

Keywords: CMS, critical trend, organizational culture

Introduction

The perspective of the critical trend stands out in radicalism in the questioning of both the cognitive and above all pragmatic and ideological values of the current research on cultural achievements in the sciences of management. This is a rapidly growing trend and one gaining in importance, which, moreover, uses most of the skeptical topics raised before the institutionalization of Critical Management Studies, as part of the wider critique of the mainstream cultural management. Precisely because of: 1) institutional crystallization of, 2) the growing importance and 3) the clear radical position of the representatives of this trend the main aspects of cultural criticism are worth considering.

Areas of critique of organizational culture in CMS

Organizational culture has been a controversial issue since the very moment this term appeared. Therefore critical reflection is not only based on the trend of Critical Management Studies. Nevertheless, representatives of the critical trend propose the most radical and reflective attitude, which synthesizes many ideas appearing in earlier critique.

The analysis presented here includes both the problems considered by representatives of the Critical Management Studies and by other scholars. The most important problems of the organizational culture raised within the critical trend refer primarily to:

- culture as a tool of dominance and oppression,

- organizational culture as hypostasis and ideology,
- organizational culture as a pseudoscientific trend and fashion,
- culture as mental prison.

CMS considers a lot of issues present in the criticism of the cultural trend in the sciences of management. The issues include both critical aspects and proposals of theoretical and methodological solutions. Criticism of achievements of the cultural trend in management is presented by means of ideas taken both from CMS and other skeptical trends in social sciences, such as: neomarxism, poststructuralism, the Frankfurt School, radical feminism.¹

Main points of critique from CMS perspective

1. Oppressiveness of the organizational culture.

According to representatives of CMS organizational culture is not axiologically neutral and is a reflection of the power structure. It is oppressive as it realizes interests of some groups at the expense of others. It defavours people subjected to power and sanctions unjust order. Critical researchers generally agree with interpretivist researchers in assuming that organizational culture can be understood as a core metaphor, that is what organization is and not what it has. Such a perspective makes culture problems fundamental for the functioning of the organization in all its dimensions.² Thus oppressiveness of culture is directly connected with repressiveness of the organization.

2. Ideological character and “false consciousness” of cultural processes in a contemporary organization.

Promoting indoctrination and manipulation, culture is a mechanism of exercising power. Owners and managers, as well as employees, may not be aware of the injustice and repressive character of the culture of contemporary organizations. Oppressive culture is assimilated, it is considered to be natural, obvious, and thus impossible to change. Culture becomes ideology, it creates “false consciousness” rationalizing, to those holding power and those subordinate to power, unjust order as the only possible model. Its alternative could only be chaos and destruction.³

¹ C.Grey, H.C.Willmott, *Critical Management Studies: A Reader*, Oxford University Press, 2005

² D.Knights, H.C.Willmott *Organizational Culture as Management Strategy: A Critique and Illustration from the Financial Services Industry*. “International Studies of Management & Organization”. Vol. XVII, No 3, 1987, p. 40-63.

³ N. Monin, *Management Theory. A Critical and Reflective Reading*, Routledge, London, New York 2004, p.191

3. “Symbolic violence” in organizations.

Contemporary organizational, managerial and consumerist culture has become the most important tool of controlling and exercising power. The tool is very effective and dangerous as it is often a tool in disguise and acting implicate, rather systemically than personally. It is not “naked violence” connected with physical repression, but subtle mechanisms of control and social self-control, which, after P.Bourdieu, can be called “symbolic violence”.⁴ Language, value systems and norms, organizational structures, communication networks are hierarchical and have control of minds in the interest of the owners of financial, political, relational, or more generally cultural capital. “Symbolic violence” penetrated all aspects of organizing through culture which according to the core metaphor is an organization.⁵ Using the Foucault’s metaphor, culture becomes the panopticon, controlling organizations and instilling systems of self-control in their members.⁶

4. Instrumental methods of “culturism” in organizations.

As H.Willmott said, organizations practise “corporate culturism”, which manifests itself in a drive to create monoculture oriented only to realization of aims and interests of owners and managers.⁷ That means implementation of practices integrating the organization and promoting conformism in order to create a strong, homogenous organizational culture.⁸ “Corporate culturism” is a reflection of the functionalistic understanding of culture as a variable subject to controlling and being a controlling tool at the same time. According to representatives of CMS, functionalists popularized the idea of an organizational culture which can be easily manipulated, thus becoming another tool of oppression for those holding power. Researchers representing CMS criticize the use of instrumental, manipulative and sociotechnical methods of managing culture, people, meanings, pointing at their bases connected with maintaining status quo. They also indicate that the methods of exercising control and power and connected with realization of interests of those holding power are becoming more sophisticated. Autonomy of the employee, give sense to organizational work, non-material motivation, building loyalty

⁴ P. Bourdieu, *Espace social et pouvoir symbolique*, in : “Choses dites”, Minuit, Paris 1987.

⁵ L.Smircich, 1989. *Koncepcje kultury a analiza organizacyjna*. Transl. J.Gąciarz. [in:] Marcinkowski A., Sobczak J.B. (ed.). *Wybrane zagadnienia socjologii organizacji. Część II: Perspektywa kulturowa w badaniach organizacji*. Kraków, UJ, p.57

⁶ D.Lyon, *Theorizing surveillance: the panopticon and beyond – Reference, Information and Interdisciplinary Subjects Series*, Willan Publishing 2006.

⁷ H.Willmott, *Strength is ignorance; slavery is freedom: managing culture in modern organizations*. “Journal of Management Studies”, 1993b, No 30/4, p.515-552.

⁸ M.Alvesson, *Understanding Organizational Culture*, London: Sage, 2002, p.35.

and organizational identity, can all be tools of increasing profits. It means that autonomy, loyalty, identification are not autotelic, but are only means of increasing efficiency and profitability. Hence, it is “ostensible subjectivization“, developed by such conceptions as: “theory Y”, school of interpersonal relations, social responsibility of business, self-management etc, which, in fact, is of manipulative character.⁹

5. Organization and organizational culture as a “total institution”.

E.Goffman, creating the conception of total institutions, described organizations which were relatively isolated and had their own, very efficient control mechanisms which led to destruction of individualities of the organization’s members.¹⁰ In result of the planned, but also spontaneous development of the controlling system in such institutions as: hospitals, penal institutions, monasteries, a bureaucratized, depersonalized system was created. Its priority were exclusively the aims of the organization, at the expense of its members. Visions of such dehumanized management, resembling a total institution or even totalitarian systems with their dream about one, coherent and true culture and ideology, are sometimes presented as threats to contemporary organizations.¹¹ They refer to the whole organization which creates sophisticated systems of bureaucratic control, increasingly using modern surveillance technologies and permanent control.¹² Systems of self-control and self-censorship are of cultural character and they contribute to homogenization of culture, building of strong organizational identity but also suppressing nonconformism, individuality, maybe even creativity.¹³ Dehumanized organization resembling a total institution finds reflection in various areas of the organization, for example in

⁹ Compare: H.Willmott, *Strength is ignorance; slavery is freedom: managing culture in modern organizations*. “Journal of Management Studies” 1993b, No 30/4, p.515-552.

¹⁰ E.Goffman: “Charakterystyka instytucji totalnych” in: *Elementy Teorii Socjologicznych*, PWN Warszawa 1975.

¹¹ Ł.Sułkowski, *Groźne oblicze organizacji – dehumanizacja w zarządzaniu personelem*, in: “Współczesne problemy i koncepcje zarządzania”, ed. J.Stankiewicz, Uniwersytet Zielonogórski, Zielona Góra 2003, p. 125-130.

¹² D.Lyon, *Surveillance as social sorting: privacy, risk, and digital discrimination*, Routledge, 2003; *Organization for Economic Cooperation and Development* OECD Publishing, 2004.

¹³ J.Brewis, J.Gavin, 2009, *Culture: Broadening the Critical Repertoire*. [in:] Alvesson M., Bridgman T., Willmott H. (ed.) *The Oxford Handbook of Critical Management Studies*. Oxford: Oxford University Press, p.234-235.

Comp. I.Erdogan, *Recommendations on Media and Ethics*, Proceedings “International Symposium on Media and Ethics”, November 3-4, 2006, <http://www.siyasaliletisim.org/pdf/medyaveetikongrebildirileri.pdf>, p.207.

the system of human resource management.¹⁴ Personnel function oriented to maximization of exploitation of people is, according to CMS representatives, a reason for the growth of subdiscipline and practice of human resource management.¹⁵ Mechanisms of total institutions, whose manifestations we find in contemporary organizations, can also be found at the level of organizational subcultures. A famous experiment conducted by P.Zimbardo, where students were divided into groups of “prisoners” and “guards”, shows how fragmentation of culture and creation of subcultures become a catalyst for violence in the organization, violence that can take symbolic as well as physical forms.¹⁶ The base for total institutions is also human psyche and mechanisms of authority present in the culture. In another famous experiment of social psychology, S.Milgram showed how the pressure of authority may lead to formation of social structures using violence.¹⁷ Pressure of authority of any kind can force people to use violence against others.

6. “Neocolonialism” of cross cultural management and globalization

Representatives of CMS refer to the criticism of neoimperialism present in the discourse on management and other humanities and social sciences for several years. N.Chomsky publishes and conducts social campaigns to develop awareness of the necessity to change neoimperial orientation of American culture and the process of “colonization” making use of globalization mechanisms.¹⁸ According to Chomsky, international corporations, financial institutions and governments of the richest countries create an order of exploitation and maintain status quo in their own interest.¹⁹ It is manifested by free flow of capital, economic hegemony of the financial and banking sector, which is politically protected. In order to realize their economic interests, governments of many countries are ready to take military action. However, the role of culture in this neoimperial system is important, as it rationalizes, camouflages and glorifies activities of corporations and managers. According to many critical researchers, managerial culture, cross cultural management are a kind of disguise for neoimperialism

¹⁴ A.P.Brief, *Still Servants of Power*, “Journal of Management Inquiry”, 9/4, 2000.

¹⁵ P.Boxall, J.Purcell, P.Wright, *The Oxford Handbook of Human Resource Management*, Oxford 2007.

¹⁶ P.G.Zimbardo, C.Maslach, C.Haney, *Reflectionson the Stanford Prison Experiment:Genesis, transformations, consequences* [in] T.Blass, *Obedience to authority: Current Perspectives on the Milgram paradigm*. Mahwah N.J.: Erlbaum, 2000, (pp.193-237).

¹⁷ S.Milgram, *Obedience to authority*. New York: Harper & Row, 1974.

¹⁸ N.Chomsky, *Making the Future: The Unipolar Imperial Moment*, City Lights Publishers 2010

¹⁹ N.Chomsky, *Powers and Prospects: Reflections on Human Nature and the Social Order*, Boston: South End Press, 2006.

and exploitation on the one hand, and on the other – they are instrumental tools and techniques of obtaining highly-efficient work in international environment. Therefore the theory of management in globalization conditions is developed primarily as rationalization of interests of the people in power. Intellectualists, researchers, academics and consulting sector getting excited about globalization processes can glorify this trend in their own interest on the one hand, but on the other hand they have the role of Lenin's "useful idiots", "intoxicated" with the idea of world unity.

7. "Colonization of mind" of a "one-dimensional man" controlled by consumerist culture.

Consumerist culture channels human nature in accordance with the interests of people exercising power. It is not by chance that culture often becomes a tool of exercising power as well as losing it. A projection of contemporary power shared by: corporations, managers and owners on the one side and governments, politicians and the media on the other, is the postmodernist culture of contemporary consumerism. Janus face of power is reflected in seemingly individualistic culture. In reality, as S.Deetz said, we live in the world of "everyday life colonized by corporations" which shape our consumerist needs through mechanisms of cultural, social and media communication.²⁰ N.Klein describes the practice of artificial swelling of consumers' needs by means of sophisticated tools of psychomanipulation and social engineering in marketing. People become slaves of brands, which, through successful advertising, PR and branding, become the basic source of identification and satisfaction for them.²¹ Thus, paradoxically, although standard of living today is much higher than even several years ago and technical progress improves comfort of life, it still does not change social structure and human condition. All the time the world is divided into the privileged, holding power, and the subordinated, that is defavoured. In order to maintain the existing social order and to make exploitation more efficient, the system mechanism in the form of culture, mass-media and education "programmes" human minds, stressing the natural and unavoidable character of the existing order. In this way culture *implicite* creates a "model" postmodern consumer, whose freedom to make market choices is often limited to the role of "one-dimensional man" and controlled from the outside.²² Consumerist choice in conditions of getting identity by identifying

²⁰ S.A.Deetz, *Democracy in an age of corporate colonization*, State University of New York Press, 1992

²¹ N.Klein, *No Logo*, Świat Literacki, Izabelin 2004.

²² H.Marcuse, "Introduction to the Second Edition", *One-dimensional Man: studies in ideology of advanced industrial society*, London: Routledge 1991.

with brands and the excess of information leading to disorientation, is in fact in keeping with the interests of the dominating groups.

8. Achievements of management sciences as a projection of culture legitimizing power.

Threads of power have been inseparably woven with the conception of culture in management sciences. According to representatives of CMS, it results from the instrumental character of the discipline of science and its practices created primarily for the more effective exploitation of other people. This is reflected in most conceptions created in management. Human resource management, using dehumanized language of “resource”, “human capital”, “personnel” or “staff” indoctrinates to legitimize power. Marketing culture creates illusions of choice channelling defavoured groups in narrow paths of consumerism.²³ Accounting and finance management are totally depersonalized and treat a man as money flow.²⁴ Strategic management rationalizes profit and development of the organization at the expense of people.

9. Critical management education

Critical management education, which is a part of CMS, develops criticism of dehumanized management education based on instrumental reasoning on the one hand and on the other hand it proposes a breakthrough in the form of deeper reflection and development of methods engaging people and treating them as subjects in the organizations.²⁵ CMS criticizes ideological character of management culture manifesting itself in management education being a kind of secondary socialization based on instrumental rationality. The education system supports power relations because it combines theory and practice. Graduates of business studies or MBA are educated in a spirit of business ethics and not all-human ethics, so they concentrate on effectiveness, economicality, loyalty to the owners and managers.²⁶ Managerial ethos is thus rationalization of the lack of moral scruples. After this kind of education employees are treated as a “resource”, only a means for realization of economic

²³ D.Brownlie, M.Saren, R.Wensley, R.Whittington (eds.), *Rethinking Marketing: Towards Critical Marketing Accountings*, London: Sage 1999

²⁴ T.Tinker, *Paper Prophets: a social critique of accounting*, New York, 1985, Praegar.

²⁵ Compare. M.Zawadzki (2010), *Autorytet symboliczny jako wyzwanie dla edukacji menedżerskiej i nauk o zarządzaniu*, [in:] L.Witkowski, M.Jaworska-Witkowska (ed.) *Pedagogika i zarządzanie edukacją i rozwojem. W perspektywie troski o uniwersytet i kulturę humanistyczną*, seria: “Przebudzenia Humanistyczne. Kolokwia”, vol. I, published by A.Marszałek, Toruń, p.222-248.

²⁶ See. A.Contu, *Critical Management Education*. [in:] M.Alvesson, T.Bridgman, 2009, Czarniawska B.,Gagliardi P. (ed.) *Management Education and Humanities*. Cheltenham, Norhampton: E. Elgar, 2006.

and market goals. Management education is thus based on indoctrination and conveying technocratic knowledge, whose aim is often instrumentalization of people in organizations.²⁷ Education and socialization of managers also serves reproduction, that is transferring power to the chosen ones. As P.Bourdieu put it, management education creates a habitus favouring reproduction of power structures, which is a manifestation of symbolic violence.²⁸ We can say that ideology, but also ethos and profession of manager (habitus) are “inherited” or instilled during the education process. The system of schools of higher education, as studies of P.Bourdieu and J.C.Passeron show, promotes students who have cultural capital, that is those coming from the social class of owners. Similar results were obtained in earlier studies of B.Berenstein.²⁹ At the same time the education system effectively selects nonconformists who do not want to accept managerial culture and ethos.

10. Guru in power structures

Managerial culture is based on authorities which are created in the society and reflect structures of power. Some of the most popular and influential representatives of management take a position of guru instead of the one of a reflective and critical researcher. Gurus are then “heroes” and the most important popularizers of the oppressive managerial culture and ideology. Gurus “producing” the most popular handbooks and simple and “practical” conceptions of management concentrate on a clear, infectious idea, combined with successful marketing. Gurus are read because their conceptions “are seductive”, that is they: 1) do not require any deeper reflection, 2) are easy to understand and remember, 3) have an element of a “shocking” novelty, 4) are presented in a simple, nonacademic language. However, contrary to what may seem, gurus are not rebels destroying the existing power structures, but they support them. They have the function of a “cultural industry” in management, that is a mechanism described by the French school. They create media interest in conceptions and structures of management sanctioning this order as obvious and natural. They absorb minds with “memos” of infectious conceptions, pushing aside a reflection on issues basic for the organization, such as power and justice. Consciously or unconsciously gurus try to “program the minds” of managers in the way that promotes the interests of those holding power.³⁰

²⁷ L.Perriton, M.Reynolds, *Critical Management Education: From Pedagogy of Possibility to Pedagogy of Refusal?*, Management Learning 2004, 35, 1: 61-77

²⁸ P.Bourdieu, J.C.Passeron, *A Reproduction. Elements pour une theorie du systeme d'enseignement*, Les Editions de Minuit Collection Sens Commun, Paris 1970.

²⁹ B.Berenstein, *Towards a Theory of Educational Transmissions*, 1975; B.Berenstein, *Selection and Control*, 1974.

³⁰ J.Micklethwait, A.Wooldridge, *The world tomorrow: The essentials of globalization*, Times

“Cultural industry” of gurus is supported by advertising, PR and scientific marketing, which lead to building a position of “idols” for managers. Gurus are treated in a special way because their publications are of popular character and do not meet academic requirements and therefore they are subject to reliable academic criticism relatively rarely.³¹ However, we need to stress that relations with the practice and the counseling sector are inherent to management understood as a practical scientific discipline and thus writing for practitioners and managers is a value in itself. Some management gurus from the past, such as P. Drucker, P. Kotler or I. Ansoff had significant scientific achievements, sometimes being a base for the whole subdisciplines of management.

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³¹ E. Chiapello, N. Fairclough, *Nowa ideologia zarządzania. Podejście transdyscyplinarne krytycznej analizy dyskursu i nowej socjologii kapitalizmu*. [in:] A. Duszak, N. Fairclough (ed.) *Krytyczna analiza dyskursu. Interdyscyplinarne podejście do komunikacji społecznej*. Kraków 2008: UNIVERSITAS, p.403.

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Abstract

Representatives of CMS believe that in order for the theory and practice of management to get a humanistic dimension, it is necessary to incorporate emancipation as a core value in the organizational culture. Without it, all theories and methods of management will be instrumental.

Problems of culture in management were an area where alternative management trends originated and developed. It is similar in the case of CMS, for which cultural issues are of key importance both from epistemological as well as methodological and pragmatic points of view.

A value of CMS is the use of neo-marxism, the Frankfurt school and feminism in the studies of neomarxist culture. Earlier they were used rather in political sciences and sociology. Another advantage of CMS is stimulating of the awareness of researchers, managers and workers, the aim which is to increase ethical sensitivity and social responsibility of management sciences. It is connected with a proposition to develop new methods and techniques of culture studies, such as: empowerment, parities, action research, discursive tools.