



Journal
of Intercultural
Management

Vol. 14 | No. 2 | 2022



Editor-in-chief:

Łukasz Sułkowski

Text design and typesetting:

Justyna Kramarz, Studio Grafpa www.grafpa.pl

Cover design:

Justyna Kramarz, Studio Grafpa www.grafpa.pl

Language editing:

choices® Łukasz Pakuła

Adjustment:

Agnieszka Śliz

Editorial office:

Spółeczna Akademia Nauk, Sienkiewicza 9, 90-113 Łódź
(42) 664 66 41, e-mail: wydawnictwo@spoleczna.pl

All the articles published in the journal are subject to reviews.

The electronic version is the primary version of the journal.

© copyright Spółeczna Akademia Nauk and Authors

under the CreativeCommons CC-BY-SA license

<http://creativecommons.org/licenses/by-sa/4.0/>

eISSN 2543-831X

Contents

Anna Bąkiewicz, Jati Kasuma, Asep Hermawan

Family Business and Religion – Research Agenda

04

Michał Szostak

***Digitalisation and Virtualisation of the Aesthetic Situation Management:
Polish Musical Art Creators during the COVID-19 Pandemic***

41

Maciej Dębski, Małgorzata Borkowska--Niszczota, Robert Andrzejczyk,
Adriana Krawczyk

***Consumer Attitudes towards Pro-ecological Activities in Accommodation
Facilities***

66

Justyna Dzedzic

***UE Organizational Identity. From the Motto “Veritate Concordia”
to Neo-bureaucratic Management***

84



© year of first publication Author(s). This is an open access article licensed under the Creative Commons Attribution-Share Alike 4.0 International License (<http://creativecommons.org/licenses/by-sa/4.0/>).

Journal of Intercultural
Management

Vol. **14** | No. **2** | **2022**

pp. **4–40**

DOI **10.2478/joim-2022-0005**

Anna Bąkiewicz

University of Social Sciences,

Warsaw, Poland

abakiewicz@san.edu.pl

ORCID ID: 0000-0002-7991-3931

Jati Kasuma

Head of Sustainable Cooperative Business Group (RG), Faculty of Business and Management, Universiti Teknologi MARA Malaysia, Sarawak Branch

jati@uitm.edu.my

ORCID ID: 0000-0002-4041-5468

Asep Hermawan

Faculty of Economics & Business,

Universitas Trisakti Jakarta, Indonesia

azep@fe.trisakti.ac.id

ORCID ID: 0000-0002-3847-9315

Family Business and Religion – Research Agenda

Received: 28-10-2022; Accepted: 20-12-2022; Published: 31-12-2022

ABSTRACT

Objective: The aim of the study is to find out what is our state of knowledge about the importance of religion for the activity of family businesses. The literature review on the impact of four major religions: Buddhism, Christianity, Hinduism and Islam on the family business development has been made. The issues as business development, resource allocations, risk taking, succession and business ethics in family business under the influence of religion have been discussed. The synthesis effect of the study is the picture of a specific research field. And, as a result of the study the important niches in our knowledge, main barriers of research development and most inspiring directions for future studies have been identified.

Key words: family business, religion, article review

Jel codes: M14, M54, Z12

Introduction

Religion is an important social institution, which is confirmed by scientific research (Benett, 2011), and is also one of the key social concepts of Trompenaars and Turner work (1998), where religion is perceived as an important culture-forming factor. The issues of religion and its impact on economic activity were raised in classic works by Max Weber (1905) and Peter Berger (1967). Their very well recognised concepts – point to the important relationships between religion and work, enrichment, prosperity, business, and the economy. The religion as an important determinant of human behaviour has a significant axionormative impact on business decisions. This is probably why, in recent years, researchers' interest into the influence of religion on the functioning of the organization has increased (Astrachan et al., 2020). However, one can get the impression that the scope of research remains quite limited.

It is known that the activity of organizations depends on the environment in which they operate, not only economic, but also social (Breton-Miller et al., 2004). In other words, business decisions differ according to social considerations. Hence the need for an integrated approach to the organization that takes into account the significant relationships of the audited entity with related areas. Moreover, there are reasons to believe that in the case of family businesses, these social conditions are of particular importance for the functioning of the organization (Berrone et al., 2012; Gómez-Mejía et al., 2011). This research focuses on one of the important components of the social environment: religion as a factor potentially important for the activity of family businesses. Our general research question is: what is the state of the art of the research on family business with regard to religion? And we will also address the following issue: what are the thematic gaps and priorities related with religion and family business?

Our inquiry is intended to organize knowledge and identify potentially important research areas. The importance of this problem lies in the significance of religion in the lives of individuals and communities, as well as the large role of family businesses in economic activity around the world. To date – the few publications indicate a relatively low interest of research in this issue (Abdelgawad & Zahra, 2019). In order to verify these statements and to learn more about this matter, research was undertaken, which mainly took into account the latest (from the last two decades) publications of research results on the importance of religion for the activity of family businesses. In selected publications, religion is recognized as an independent factor and subjected to a separate study. Thus, the publications where religion is mentioned as one of many cultural and / or social factors were omitted. One of the key criteria for including publications in research was the length of follow-up as a measure of the importance of research for the development of knowledge in this field.

Religion can be defined as “any shared set of beliefs, activities, and institutions premised upon faith in supernatural forces” (Iannaccone, 1998, p. 1466). In the management literature, religion is sometimes linked with spirituality. Both categories have strong cultural connotations (Oliveira, 2004). Spirituality, however, is a slightly different phenomenon because it refers to all personal

transcendent experiences, not necessarily associated with a specific faith (Driscoll et al., 2019). Thus, in this study, spirituality is beyond our scope of interest.

Such a broad understanding of religion and its impact on the functioning of the individual implies a potentially strong impact of religion also on human economic activity. In other words, there is no reason to believe that economic activity is special enough to escape the influence of religion. In this research we concentrate on religion as a system of beliefs and ideas that have potential impact of activities of family business. The functioning of religion is seen pragmatically, from the perspective of conditions, mechanisms, and effects of action in family businesses. Issues such as the effectiveness and efficiency of the organization's functioning, ability to survive, strategic goals, and propensity to take risks in the context of a particular religion are included.

World religions show many similarities in terms of economic activity, such as, for example, praise for hard work, support for the community, respect for the elders, and respect for tradition. Thus, it can be assumed that a number of aspects related to the impact of religion on the activity of family businesses is related to religiosity as such. Specific differences resulting from the differences between different religious systems can also be identified. This study includes the achievements of the largest (with the largest number of followers) of world religions – Hinduism, Buddhism, Christianity and Islam. Confucianism was treated in a special way, although it is not a religion but remains inseparably connected with Buddhism (Redding, 1990). In addition, books of Buddhist and Confucian teachings do not consider business topics, as they concentrate on philosophical teaching.

Without denying the importance of the interpretation of the sacred books for understanding the impact of religion in the sphere of economic activity, we leave theological considerations beyond the scope of this study. Thus, we ignore normative issues related to the realization of faith in business, possible satisfaction, or guilt, as well as problems related to possible discrepancies between declarations and reality. Instead, we focus on what is called "God at Work" (Gümüşay et al., 2019), i.e. attempts to capture the real impact of religion on economic activity on the basis of how faith is treated by its believers, the functioning of this faith in their consciousness and compliance with

religious rules in practice. With the above in mind, in this review we focus on trying to answer the following question: what are the significances, logics and consequences based on the values, behaviours, and norms imposed by a religion on the activities and overall performance of family businesses?

The starting point of this study is the synthesis of the importance of religion for economic activity. In the next step – based on the specifics of family businesses, mechanisms that can determine the importance of religion for this type of organization are to be concluded. The central part of the work is a synthesis of the achievements to date in the field of the influence of religion on the functioning of family businesses. It also identifies the problems associated with the study of this issue. Finally, gaps in research on the selected subject have been identified and a number of potentially relevant research areas have been proposed.

The role of religion in economic activity

Religion in economic activity is a significant matter and has long been the focus of extensive study. Weber (1905) noted that the specificity of the dominant religion in Western Europe (Protestantism) together with its proper ethics (“the spirit of capitalism”) favoured raising capital. Ethics endured this contradiction between wealth and piety, thus allowing enrichment without a “move away from God”, or a reduction in their chances of salvation. In other words, the carriers of this impact were to be values which are the foundation of a particular religion. Religious beliefs affect the economy by cultivating features such as work ethics, honesty, trust, economy, and charity. Moreover, stronger religiosity was to stimulate investment and economic growth. The most important statement about religion in Weber’s (1905) analysis is the thesis that religious beliefs affect human economic activity and its effects.

Since Max Weber’s times, not only has the economic reality changed, the religions he wrote about have changed as well. The separation of church and state in Western countries is progressing, the evolution towards a “value-free

society” in which religion is a purely private matter is advancing, the gap between religious declarations and observance of the principles of faith and the application of religious practices is deepening (Kavas et al., 2020; Melé & Fontrodona, 2017). Nevertheless, observation of the modern world provides us with many premises for the importance of religious ideas on the socio-economic sphere of human life. Dana (2009) found that various religions value entrepreneurship to dissimilar degrees and create different shapes of entrepreneurship. Religion can also shape business networks and influence both everyday business operations and strategic choices. What is more, religious beliefs may hamper the entrepreneurial spirit as well. A direct relationship between religion and entrepreneurship has also been demonstrated (Dodd & Seaman, 1998). Jiang et al. (2015) showed how religion shapes the behaviour of an individual and translates it into economic development. Large enterprises have also been identified that declare the importance of faith and religious practices for business success (Balog et al., 2014).

It remains an open question to what extent and which religion is conducive to economic development and the multiplication of wealth or management efficiency in an organization. Barro and McCleary (2003) demonstrate evidence that economic growth is positively related with religious beliefs, but negatively to church attendance. In this perspective, religious beliefs stimulate economic growth by developing the characteristics and values that guide an individual. This approach contrasts with the approach referring to social capital or cultural factors, in which the network of contacts created through participation in religious practices is a factor conducive to economic growth. Groups based on religion – as any other group – apply certain expectations of the roles and duties performed by their members (Fang et al., 2013). According to Barro and McCleary (2003), this alternative view trivializes the role of religion by equating participation in the activities required by religion with one of many ways of building social capital or creating a community culture. Whatever the transmission mechanism is, religion remains in force as a factor shaping the economic behaviour of the individual.

While in Weber’s (1905) analysis we focus on religion, over time religion is increasingly placed in a broader cultural context. Hofstede (1991) and

Trompenaars (1998) recognize religion as the second most influential cultural factor in the dimension of individualism in terms of power of influence (after nationality) – important from the point of view of economic behaviour and functioning of the organization.

Classical literature on the subject refers to the circle of European civilizations and the Christian religion with its numerous religious groups. However, interest in other regions and religions in connection with economic activity in the understanding of modern economy dates back to at least the 1950s and the birth of development economics. Another strong wave of interest in non-European cultures and their economic development came in the 1980s. It was then that the economic successes of the Far East countries prompted the search for sources of this phenomenon and caused a flood of literature on the Asian economic miracle. Many (e.g. Hofstede & Bond, 1988; Redding, 1990) believed that Confucianism had the greatest impact on the dynamic economic growth in East Asia. After the Asian financial crisis of 1997, faith in Confucianism as a source of prosperity has significantly diminished. Confucianism has often been blamed for the economic downturn in Asia in the late 1990s (Khatari et al., 2005).

Islam as a spiritual religion offers definite prescriptions and specific guidelines to all aspects of human life, economic activity included. Following the Islamic idea, any choice or action needs to be based on religious principles. Halal deals in detail with all economic functions and requires hard work from all Muslim families (Faizal et al., 2013). There are no restrictions by the Islamic religion to engage in economic activity and make money if only they comply with the Islamic principles (Pistrui & Fahed-Sreih, 2010; Ratten et al., 2017). Some even state that Islam is a religion that strongly encourages entrepreneurial activities (Anggadwita et al., 2017; Audretsch et al., 2013). While Islam is in line with the requirements of entrepreneurship, hard work, getting rich and innovating, the Islamic inheritance system can be a barrier to raising capital. Historically, however, this rule has played an important role, for example, by inhibiting the economic modernization of Muslim communities in colonial India. (Kuran & Singh, 2013).

The religious factor has significant axionormative influence in the field of business. Business ethics are standards and norms on the basis of which we

determine which behaviours are good and which are bad (Sauser, 2005). As in other areas of life, ethical principles can also derive from religious beliefs in economic activity (Driscoll et al., 2019). Values resulting from religious beliefs may be of key importance for the functioning of the organization, decision-making processes, and economic effects (Gilles & Hui, 2009; Paterson et al., 2013) and at the workplace (Davie, 2007). Baelz (1977) even claimed that religion is the main determinant of ethical norms in business. At the other extreme, we find that religion and business have different and opposing purposes and cannot harmonize (Kavas et al., 2020).

Accordingly, many business practitioners find it necessary to understand the role of religion in the life of an organization (Parboteeah et al., 2009). There is also a growing interest of theorists in the relationship between religion and the functioning of organizations. Explicitly, researchers explore the influences of religion on corporate risk-taking (Gilles & Hui, 2009; Shu et al., 2010), equity pricing (El Ghoul et al., 2012), firms' international market operations (Li, 2008), financial reporting (Callen & Fang, 2015; Chintrakarn et al., 2015; McGuire et al., 2011), employee compensation (Kumar et al., 2011) and corporate philanthropy (Du et al., 2014). There are also works that examine how religious beliefs might be integrated by individuals into the entire organization (Milliman et al., 2003). Religion is also taken into account as a factor shaping organizational culture (Sauser, 2005; Sułkowski, 2013) and the mechanisms of incorporating religious beliefs of individuals in the way the entire organization functions are being discussed. Thus, religion is treated as an important element of the social environment that determines the functioning of the organization.

Research indicates the importance of religion for the functioning of individuals in an organization (Van Buren & Agle, 1998; Treviño et al., 2006; Conroy & Emerson, 2004), corporate social responsibility (Van Buren & Agle, 1998), propensity to ethical behaviour in the sphere of promotion and relations with clients (Vitell & Paolillo, 2003). Religiousness can also be a source of conflict if it becomes the basis of relations between employees and / or co-operators. At the same time, it may limit the flexibility of the organization's functioning and development possibilities (Ebaugh et al., 2003). Overall the study of religion

belongs in the management sciences. Despite the growing interest however, the presence of religion in management is still not extensive and leaves many gaps in our understanding of the impact of religion on the functioning of the organization (Gundolf & Filser, 2013; Tracey, 2012).

Most of the already limited literature on religion and management deals with the European / Christian culture. The specificity of the Eastern religion in this respect remains relatively poorly understood. Meanwhile, in the Confucian tradition, emphasis is placed on subordination and hierarchy, which translates into a clear division of tasks and responsibilities, also in business organizations. In business, it also means a paternalistic style of management and authoritarian relations between superiors and subordinates (Tan & Chee, 2005). Max Weber (1951) regarded the Confucian system as a model of archaic management methods. The specificity of the functioning of organizations based on the values of ethnic minorities coming from the East in Anglo-Saxon countries (e.g. the Chinese minority in Australia, UK) is slightly better recognized. In these cases, however, all cultural factors are considered, without the importance of religion being treated separately (Redding, 1990).

To sum up, there are significant differences between the world's major religions in terms of the rules that should be followed in economic activity. Secondly, the influence of religion on economic activity is realized mainly through axionormative mechanisms. Third, religion manifests itself in economic activity on many levels. This influence can be pro-efficiency and pro-development, but it can also be a source of conflicts and inhibit development. Taking the above into account, the not very extensive literature on this subject may seem surprising, compared to the rest of the literature on management.

Values as a distinguishing feature of family businesses

A growing body of research suggests that family firms develop individual characteristics that shape their goals, activities and performance (Zellweger et

al., 2013). Family businesses are characterized by the co-existence of family and business systems in which the daily home and professional activities interpenetrate each other (Habbershon et al., 2003). The family business may be used by the family to pursue important non-economic goals, too (Gómez-Mejía et al., 2011; Chrisman et al., 2012). It all leads to distinctive behaviours in family firms that make them different from other businesses (Habbershon et al., 2003).

The family is a basic component of any social structure. Everyone is shaped by the family. It is natural that family also helps people decide about the choice of a way of life. What is more, family traditions and relationships may be useful in running a business. That is why the studies of business and family relations touch on the issues such as trust and social capital and familism. Clarifying these is important both to understanding the operations of family business and to finding efficient solutions to practical problems. As Sharma (2004, p. 4) states “it is the reciprocal impact of family on business that distinguishes the field of family business studies from others”.

It has been shown, that family firms are very sensitive to accepted standards and values (Paterson et al., 2013, p. 2). Values can be the base of the culture that arises in the family firm (Aronoff, 2004). And, the importance of non-financial goals in family business comes from distinctive values held by the family (Gómez-Mejía et al., 2011). Family businesses operate under the influence of principles that shape understanding of what is considered ethical, and what are the business priorities. Family values also create a common ground for dealing with different situations and issues that appear in business operations (Koiranen, 2002; Distelberg & Sorenson, 2009; Gruber & Fauchart, 2011; Sorenson, 2013; Zellweger et al., 2013).

The significance of central values to the family make those firms an especially rich hub to evaluate the relationship between ethics, decision-making and activities in business organizations at the edge between family and business logics (Denison et al., 2004; Naldi et al., 2013; Gümüşay et al., 2019; Fritzsche & Oz, 2007; Gilles & Hui, 2009; Loe et al., 2000). In this stream we find the studies that suggest that stewardship practices and behaviours are more likely to be apparent in family than non-family firms (Neubaum et al., 2017; Madison et al., 2016). Dodd and Dyck (2015) state that family firms may place greater

emphasis on stewardship due to socioemotional value, identity, and long-term commitment to their firm. Also, research shows that family firms differ from their non-family peers in terms of their desire for ethical behaviour (Astrachan & Jaskiewicz, 2008; Blodgett et al., 2011; Yusof et al., 2014). Family firm values can be influenced by religious identification (Discua Cruz, 2013; Kellermanns, 2013). Religious values in family firms might create a context of business activity, income-orientation versus non-economic goals included (Paterson et al., 2013; Sorenson, 2013).

Religion in family business – the base of research framework

What are the factors that might make religion important for the family businesses? Why religion can be important for the operations of family businesses? What can make family businesses sensitive to religious infiltration?

Family firms are the organizations that are exposed to various and competing institutional logics (Jaskiewicz et al., 2017; Reay & Whetten, 2011). There have been intensive discussions in the literature on whether family and business logics reinforce or oppose each other. Hence – following the above statements, we add the third element: religion, so we have at least three rationalities that intersect and produce unique outcomes (Discua Cruz, 2013; Kellermanns, 2013; Paterson et al., 2013; Sorenson, 2013). Or, as there is still many to be revealed regarding the relative salience of each logic, religion can be approached as an element infiltrating the organisation indirectly through the family or business culture. Whatever the approach is, family firms create an area for religious beliefs to affect both business decisions as well as individual choices (Discua Cruz, 2013; Kellermanns, 2013). Religion might even dictate the base principles for business operations and developments (Balog et al., 2014). There are premises to say that inclusion of religious values alters organizational behaviour and decision-making (Discua Cruz, 2013; Kellermanns, 2013; Paterson et al., 2013; Sorenson, 2013). That reinforces our statement on the necessity to understand

the interplay of various rationalities in family businesses and to examine how religion impacts the firms' activities.

Organizational identity theory suggests that organizations develop a logic of identity that reflects their core values and beliefs (Gioia et al., 2013). Religious values and beliefs are a fundament of a compromise that guide individual behaviours (Weaver & Agle, 2002). Religion as a source of values can be the base of family firms' identity (Zellweger et al., 2013).

The literature on organizational imprinting (Gruber & Fauchart, 2011; Marquis & Tilcsik, 2013) suggests that founders' values and principles are the key factors that define their firms' identity. Ipso facto they affect how firms operate and compete and so they have long-lasting effects on a firms' survival (Paterson et al., 2013; Sorenson, 2013). Furthermore, as the founder undertakes decision-making and executive functions along with other members of his / her family it further reinforces the impact of his / her religious values on the firm's identity (Abdelgawad & Zahra, 2019). What is more, identification with a specific religion impacts the role expectations and subsequent behaviours of firm actors (Paterson, 2013; Stryker & Burke, 2000). In addition, the family firm arrangements usually reproduce the structure of the family and indirectly reflect the religious principles of the family. In this way family firms became more inclined to reflect religious principles than other companies (Discua Cruz, 2013; Pearl, 1995). In addition, identification resulting from religious beliefs is strong and stable because it is based on deeply rooted views of family members, conditioned by upbringing and family ties, and not learned or developed in a corporation (Parboteeah et al., 2008).

The identified specificity of infiltration of family business by religion suggests that the relations between religion and family business are important determinants of the business' activity. What is more, there are quite strong premises to say the expression of religious values is more intensive in family businesses than non-family businesses. Thus, family businesses are a suitable research area in which to examine the integration with religion.

Table 1. Religion infiltration of family business

No	Level	Content	Reference
1	identification with religion	family members self-identify as religious	Naldi et al., 2013
2	organization influenced by religion	the behaviour of an organization is formed also by the religious beliefs of the members of an organisation’s central coalition	Balog et al., 2014; Fang et al., 2013; Weaver & Agle, 2002
3	evident combination of religious values and business activities	organisation declares its lively pursuit of, the effective assimilation of religious values with professional activities	Carradus et al., 2020; Ibrahim & Angelidis, 2005
4	religious identity and denomination	religious identity refers to collective sense of being of an organisation, thereby distinguishing itself from others and determines communication with an environment	Paterson et al., 2013; Abdelgawad & Zahra, 2019
5	materialization of religious principles	a firm is dedicated to the values embodied in religions and is a tool to fulfil the religion’s precepts	Neal & Vallejo, 2008; Paterson et al., 2013; Ibrahim & Angelidis, 2005

Source: own elaboration.

Based on the observations of family businesses and the literature on the subject (Cafferky, 2012; Nash, 2004), a specific categorization of the infiltration of family business by religion is drawn (Table 1). Leaving aside the category in which the family business remains independent of the identified religion, there are five categories of increasing infiltration. We can expect that the consequences of religion on family business are proportional to the penetration of the religion into the business (Discua Cruz, 2013).

The state of research on the presence of religion in family businesses

Table 2 presents the most important research on the activity of family businesses which consider the importance of religion, carried out so far. The material has been organized according to individual issues related to organization and management. When selecting the material, both quantitative factors – the number of publications on a given issue, as well as qualitative criteria: publications that met with the greatest recognition and inspired further research were taken into account.

Table 2. Religion in family businesses – research areas

THE BASE OF ORGANIZATION IDENTITY	
Religion as one of the main sources of values that shape firm’s identity.	Gruber & Fauchart, 2011
Religious identity refers to the shared sense of being, characteristic and different from others.	Abdelgawad & Zahra, 2019; Dieleman & Koning, 2020
The religious beliefs of the owning family may foster firm behaviours that are compatible with the owning family’s religious identity.	Neal & Vallejo, 2008; Paterson et al., 2013
BUSINESS RATIONALITY	
Religious principles delimit the rationality that guides business activities.	Kavas et al., 2020
Family firm’s self-assessed religiosity affects their goals and performance and also family cohesion.	Pieper et al., 2020
LEADERSHIP	
The family’s religion may impact the hierarchy and ruling structure of the firm.	Carradus et al., 2020; Fang et al., 2013; Stryker & Burke, 2000
Religious values are often related to the decision-making process that owner-managers engage into and they influence the leadership.	Discua Cruz, 2013
Strong religious background of the founder tends to result in clear governance hierarchy.	Shen & Su, 2017
MANAGEMENT OF STAKEHOLDER RELATIONSHIPS	
Firms religiosity has stronger impact on stakeholder power than disposition of resources.	Fang et al., 2013

Founder / leader’s religiosity shapes the circulation of stewardship as a result of practices in family businesses.	Carradus et al., 2020; Discua Cruz, 2013
The Christian faith shared by the principal (owners) and agents (managers, employees are more likely to be minimize agency problems.	Discua Cruz, 2013
Religious communities can operate as business networks.	Paterson et al., 2013
Religious family firms are usually strongly embedded in local communities.	Cennamo et al., 2012
The firm’s religiosity is to have a significant impact on the extent to which managers and other employees identify with the organization.	Fang et al., 2013
In a community that shares similar religious beliefs the closeness that exists among members favors social capital development.	Abdelgawad & Zahra, 2019
Common spiritual habits and discipline favour attributes that give rise to the knowledge and other resources.	Balog et al., 2014
RESOURCE ALLOCATION	
Religion influences resource allocation.	Abdelgawad & Zahra, 2019
Strict following of the religious principles can hamper business development via inflexibility and false personnel selection rules.	Neal & Vallejo, 2008; Paterson et al., 2013; Pearl, 1995
Strong singular religious background tightens the scope of these firms’ social contacts, limiting their development potential; pluralistic religious background widens development stimuli and rises their capacity to grow.	Abdelgawad & Zahra, 2019
RISK AVERSION	
Strong religious background of the entrepreneurs results in less investment in fixed capital.	Jiang et al., 2015
Firms from highly religious countries are less dynamic and progressive.	Gilles & Hui, 2009
Firms headquartered in more religious counties are more likely to follow legal rules and informal principles.	Chintrakarn et al., 2015
EVERYDAY MANAGEMENT	
Religion could be a source of main rules of business everyday practices and relations.	Balog et al., 2014; Fang et al., 2013; Weaver & Agle, 2002
Strong family identification with a certain religion, religious values influence how family members think and behave while navigating daily business practices.	Paterson et al., 2013
SOURCE OF CONFLICT/CONFLICT RESOLUTION	
Religion is a base work environment.	Fathallah et al., 2019
Religion as a base of spiritual capital influences conflict resolution.	Abdelgawad & Zahra, 2019

Religion can be a source of conflict when any religious groups are discriminated.	Fathallah et al., 2019; Pearl, 1995
Religion can be a source of conflict as it might produce confusion between the parent's will and God's will.	Pearl, 1995
SUCCESSION	
Family firm founders' religiosity strengthens succession intention, but not ownership succession intention.	Shen & Su, 2017
Religiosity can be a source of conflict if senior and junior do not share the same religion.	Pearl, 1995
Religious values could be the base of intergenerational solidarity and values-based leadership principles across generations.	Astrachan et al., 2020
Religiosity could encourage the older generation to pass the firm to the younger generation.	De Alwis & Chamaru, 2016
ETHICS	
The religion is an important source of values that influence decisions.	Conroy & Emerson, 2004; Fang et al., 2013; Tan & Chee, 2005; Treviño et al., 2006
Family businesses include religious values in the set of criteria in the decision-making process.	Cavanagh & Bandsuch, 2002
It is known that religion influences ethical behaviour in organizations.	Fathallah et al., 2019; Van Buren et al., 2019; Weaver & Agle, 2002
Religion may also be a source of divisiveness and injustice.	Cavanagh & Bandsuch, 2002
There is no relation between earnings management and religious affiliation nor the degree of religiosity.	Callen & Fang, 2015
CORPORATE SOCIAL RESPONSIBILITY	
Social responsibility is strongly attached to firm religiosity.	Bhatnagar et al., 2020
Stewardship ethics in Christian family businesses are more probable to be replicated in communal activity than in secular firms.	Descua Cruz, 2013

Source: own elaboration.

The attempts to identify specific phenomena, regularities, and mechanisms, along with the consequences of their actions, which have been undertaken so far, result in a fairly broad picture of the importance of religion for the activity of family business. The issue of religious values as the axionormative basis of family businesses is relatively well recognized, but there is a clear tendency to

trivialize the influence of religion on business activity. Also, the issue of strategic goals and leadership does not seem to arouse much controversy. However, there is definitely a lack of research on possible changes in religiosity and their consequences for family businesses. At the same time, one can get the impression that despite the rather inspiring results of the research conducted so far, they are spotty and leave many gaps and insufficiently explained issues.

From the point of view of cognitive goals and economic practice, it seems reasonable to recognize whether there are differences between religions in the impact on the activity of family businesses. Usually, research on the importance of faith for the activity of family businesses concerns one selected religion. This type of research sometimes even leads to generalizations involving the transfer of regularities established within one religion to religiosity as such. On the other hand, comparative studies aimed at identifying the differences in the influence of different religions on the functioning of family businesses are very few. Table 3 summarizes the results of such studies, in which the specificity of individual religions and/or differences between religions were distinguished as important from the point of view of the activity of family businesses.

Table 3. The specificity of the impact on particular world religions on the activity on family businesses – a summary of research to date

ENTREPRENEURSHIP/ BUSINESS VISION	
Islam principles go along the entrepreneurial spirit in Turkish society.	Sabah et al., 2014
Confucian rules do not go along with the entrepreneurial spirit.	Weber, 1951
Confucianism with its emphasize on social welfare over individualism, is contrary to capitalism with its self-benefit priorities.	Koning, 2007
MODE OF ACTION – TRANSMISSION OF RELIGION TO THE FAMILY BUSINESS	
In Muslim family firms religion offers detailed and clear instructions how to tackle ethical issues; Muslims make business decision engaging in what is permitted/ethical/good (halal), and avoiding what is forbidden/unethical/wrong (haram).	Fathallah et al., 2019
Confucianism deals with the interactions between different entities without pointing at direct rules of interactions behaviour the actors.	Redding & Witt, 2007

LEADERSHIP /HUMAN RESOURCES	
Roles in organizations based on Confucian values are clear and well-defined, with every person understanding and accepting his or her place in the hierarchy.	Redding & Witt, 2007
Confucianism reinforces ties among family members and reflects in trustworthiness among managers and employees.	Fukuyama, 1996; Tan & Chee, 2005
Confucian family businesses have strong family and collective orientation.	Gupta et al., 2008
BUSINESS NETWORK	
Networks based on Confucian values (guanxi) is an important source of information that can be used for business development.	Dunning & Kim, 2007; Chen, 2018; Arregle et al., 2007; Redding & Witt, 2007
Guanxi benefits businesses by reducing the transaction costs of business operations.	Liu, 2000; Redding & Witt, 2007
BUSINESS NETWORK	
Devotion to Confucian values can lead to expensive firm behaviour: nepotism is a possible negative effect of Confucian influence on the firm.	Fukuyama, 1996; Redding & Witt, 2007
Relying on guanxi limits the system's potential for growth and leads to favouritism and cronyism.	Khatiri et al., 2005
FAMILY CONTROL/DEBT/RISK AVERSION	
Western religions of business founders goes along with lower debts and risks than those practicing other religions.	Jiang et al., 2015
As Eastern religions teach acceptance of uncertainty their believers of may not be risk averse.	Jaskiewicz et al., 2017
Confucian values limits the business bias against borrowing.	Chen, 2019
Confucian values create bias against debt.	Bruton et al., 2003
SOCIAL CAPITAL	
Confucian values favour social capital development.	Chen, 2018
Confucian businesses have strong family and collective orientation with long-term perspective.	Gupta et al., 2008
Avoidance of conflicts as typical for Confucian values maintain business and family harmony.	Yan & Sorenson, 2004, 2006
SUCCESSION	
Christianity as a source of norms and standards can be an significant factor in succession.	Descua Cruz, 2013; Dunn, 1999; Nash, 2004
Islam inclines to disintegration and division of the family businesses due to Islamic inheritance law and kinship culture and that might work against efficiency.	Afghan & Wiqar, 2007; Kuran & Singh, 2013; Palliam et al., 2011

Hindu inheritance rules support capital accumulation within families and the protection of family fortunes across generations.	Kuran & Singh, 2013
Eastern religious beliefs, supports religious factor that determines succession in Chinese family firms.	Shen & Su, 2017
The longevity of family firms in Japan is strongly supported by Confucianism contributed.	Goto, 2006; Hirschmeier, 1975
Confucian values and the degree of founder’s religiosity meaningfully affects the indication of the successor.	Chen, 2018
Confucian Chinese family businesses emphasise a family-oriented succession and providing younger family members with ample training and exposure to the business.	Casson, 1999; Gupta et al., 2008
SUCCESSION	
The members of Confucian families that participate in family business and declare to continue the business family have strong impact on company’s image in the community.	Redding & Witt, 2007
Confucian ideals facilitate the transfer of ownership and management within family business by creating a base of acceptance of the process by the family members.	Yan & Sorenson, 2006

Source: own elaboration.

The comparison of the research to date on the relationship between family businesses and religion clearly shows a rather modest scope, and only a few publications provide inspiration for further research. Moreover, there are inconclusive studies or studies leading to contradictory conclusions. This is all the more surprising as business, family and religion are common phenomena, affecting a large part of every society. Nevertheless, there are a few regularities regarding the differences between religions in terms of their impact on the activity of family businesses. They include, for example, those relating to the propensity to take risks and the related financial structure of the company or succession. The element related to the narrowing of the company’s field of operation to the followers of its own religion is also quite clearly visible, which may be the source of the stated ineffectiveness of management. On the other hand, issues such as the matter of corporate identity, human resource management or corporate social responsibility in relation to various religions in family businesses are beyond the interests of researchers.

Traps in the studies of the relations between religion and family business

The relatively small scale of research on religion in family businesses raises the question of the reasons for this state of affairs. In other words: what is stopping researchers from taking up this topic? We know that the topic is important, that it concerns a large part of economic entities around the world, so it certainly deserves attention. Below are presented a number of difficulties and pitfalls to which a researcher interested in this subject is exposed, which may discourage from taking up this topic.

The fundamental reason for this may be that “(...) religion is considered too far removed from the commercial organizations that form the empirical focus of much work in the discipline, or simply because it is deemed too sensitive” (Tracey, 2017). However, in light of the growing interest in religion in management science, this factor seems to be diminishing in importance. On the other hand, the issue of the very concept of religiosity remains important. Is it about faith in supernatural powers (spirituality), adherence to the principles of religion as an institution, participation in religious rituals and practices, or adherence to religious values? Taking into account the declarative nature of belonging to a religious group and the related inability to use objective measurement tools, a serious problem arises here of presenting the key issue. It can be assumed that this problem is particularly important in relation to Christianity, where there is a clear discrepancy between declarations and reality. It is known that, for example, in Polish religiosity, the sphere of ritual plays an extremely important role (Borowik, 2007). Attachment to the ceremonial and the “outer” envelope of faith is not always associated with following its recommendations, or with reflection on faith. This manifests itself, for example, in such a paradox inherent in Polish Catholicism, which, as a religion that promotes charity, favours interpersonal cooperation and building trust, while on the other hand, Poland is characterized by a very low level of trust and poor social capital.

Regarding the religions of Islam, the question of the impact on economic activity should be made more transparent due to the “instructional” element in religious rules, a direct link to national legislation, including the administrative

obligation of disclosure of religious affiliation. It is generally believed that deviating from the traditional interpretation is “easier” in Christianity, while Islam in this respect is to be more restrictive. In fact, however, discrepancies were also found between Muslim ideas and reality, for example in the study of ecological behaviour in Egypt (Rice, 2006), which may constitute a common nature of this problem.

Related to the above problem is the issue of measures of religiosity and empirical research based on large samples. In research on cultural phenomena, the quantification problem was solved thanks to the fundamental works of Hofstede (1991), Trompenaars (1998), and Inglehart and Baker (2000), on the basis of which platforms such as Hofstede Insights, World Global Survey, and Globe were created. However, there remained a strong problem of categorization in attempts to quantify phenomena related to religiosity. As such, Christian companies are usually not included in any censuses, and even if such censuses do exist, they are of rather poor quality. Therefore, most studies use indirect measures of religiosity, such as the number of places of worship (McGuire et al., 2011), the dominant religion in a given area (Li, 2008; Callen & Fang, 2015), or specific religious behaviour (participation in religious ceremonies). On the other hand, the measure of charity is the activity of the foundations in a given area. Researchers who use them are obviously aware of the risk of inaccuracy of studies based on such criteria (Barro & McCleary, 2003; Van Buren & Agle, 1998). It is probably no exaggeration to say that an attempt to quantify phenomena related to religiosity is a “methodological nightmare” (Gothóni, 2005).

Today, many scientific journals prefer empirical research carried out with the use of sophisticated statistical methods, which is to promote the reliability and validity of research and thus increase the accuracy of the results. It is absolutely justified, however, in the case of quantitative research related to religiosity, as it is particularly difficult to draw specific conclusions due to specific problems with access to detailed data, sample representativeness and accuracy of measures of the studied phenomenon (Werner, 2008). Therefore, researchers are inclined to the need for a more detailed characterization of research samples, adopted measures and research techniques (Debicki et al., 2009; Winter et al., 1998).

Research on religion in family businesses is no stranger to problems related to the abstraction of variables, especially the separation of the meaning of religion

from the influence of all cultural conditions. The complicated network of dependencies within cultural determinants certainly does not facilitate the formulation of clear hypotheses and the building of clear models (Bhatnagar et al., 2020). After all, even Weber (1905) presents his famous and inspiring theses based on anecdotal argument and without empirical evidence. “We attribute the fact that Weber’s thesis continues to be controversial nearly 100 years after its conception to the failure of social sciences to adequately quantify the effects of religion on the aggregate performance of economies” (Cavalcanti et al., 2007, p. 106).

Not without significance in subtracting this issue from social sciences is probably the extremely delicate matter with which we are dealing. Often, the sphere of the sacred is also protected by secular law. Possible identification of anti-effectiveness consequences of the functioning of religion in family businesses may arouse negative emotions or even be penalized. This risk is particularly apparent when comparisons are made between religions. The emotional charge also strengthens the problems with maintaining objectivity and impartiality by the researcher and avoiding evaluation.

The source of difficulties in researching the presence of religion in the functioning of an organization may also be the transformation of religiosity, as a result of which piety is extremely diverse today and includes various forms. The declining interest in religion manifests itself in both the decreasing number of believers and the diminishing of faith. This phenomenon is not new, as secularization was already mentioned by Weber (1905) and Berger (1967). At present, the role of religion as a regulator of social life is weakening; the social order built on secular principles is accepted and the autonomy of individuals is deepening. Today, secularization is also the whole great topic of transforming the modern family. From the point of view of activity within family businesses, it may turn out that the family loses its production functions. Moreover, the primacy of the good of the family over the good of the individual, proper to the Judeo-Christian tradition, is becoming a thing of the past. This phenomenon does not actually apply to Islam or Confucianism, where identification with the family still determines the individual’s reputation and social position. There, the phenomenon of modernization combines the principles of modern economy and faith in a special way. All in all, it is not only about changing the approach

to religious rules or practices, but also about wider consequences in the sphere of social life. In other words, the fact that secularization has its strong connotations with the functioning of the family and economic activity is a strong premise for the search for the importance of religion for the functioning of family businesses, but at the same time complicates the matter under study.

The influence of religion on economic activity, including the functioning of organizations, and especially family businesses, may be strengthened “beyond denominational”, i.e. religion may also affect non-believing members of the community. This is because religion is deeply rooted in culture, permeating culture both at the national level and at the organizational level. There may be a need to consider the potential influence of religion among nonbelievers or even declared anti-clericals. Hence, for example, it is justified to use such measures as the number of places of worship in a given area, which means “infusing” the community with religiosity, without penetrating the piety of individuals. Moreover, in many countries we are dealing with the institutionalization of religious commandments and the sanctioning of religious rules (e.g. a day off from work) – even despite the formal separation of the state from religion. An additional complication can occur when the functioning of family businesses based on the same religion is modified by the conditions of a specific country (Woodhead, 2004).

Although probably not all the difficulties related to the study of religion in family businesses have been taken into account here and there are probably also problems that can be encountered not only in organization research or studies on religiosity, it becomes understandable why research on the presence of religion in family businesses are rare.

Identification of the research tasks

“Because family business and religion have rarely been studied together, there are many opportunities available to interested researchers” (Paterson et al., 2013, p. 142). Based on a careful examination of the achievements to date in the field of the presence of religion in family businesses, as well as the wider

issues of the functioning of family businesses and suggestions made directly in the publications of the results of the research conducted so far, a list of issues that deserve attention and have not been adequately addressed in the subject literature can be concluded. Questions like these and many others need to be addressed by further, future research.

Religion in family business:

- What is the importance of religion in shaping family firm values? (Pateron et al., 2013)
- Why do some family firms develop religious identities?
- What factors contribute to a family member's decisions concerning their religious expression in the business?
- How do religious beliefs effect on family members commitment to the business?
- How does religiosity influence agency-oriented and stewardship-oriented behaviour? (Madison et al., 2016)

Religion and business strategy:

- How do religious values influence on business goals?
- How does religiosity influence organizational ethical choices? (Astrachan et al., 2020; García-Álvarez & López-Sintas, 2001; Gümüşay et al., 2019; Soleimanof et al., 2018)
- How do family members perceive the role of religion in shaping business decisions? (Melé & Fontrodona, 2017)
- What is the relation between religious principles and product development and innovation in family businesses? (Astrachan et al., 2020)

The overall impact of religion:

- How does a specific religion shape the operations of a family business? (Combs et al., 2019)

- What is – if any, the financial impact of including religious beliefs and values in the family business?
- How does religiosity of FB influence its flexibility and longevity?
- How do religious values affect stakeholder relationships?
- Is religion important in family businesses for relations with co-operators and how does it shape the supply chain networks, product and service pricing? (Astrachan et al., 2020)
- How do religious values affect customer service policies?

Piety and human resource management:

- What is the importance of religion on human resources? (Lewer & Van den Berg, 2007)
- How does religion affect family conflict management?

Evolution of religiosity – how is secularization reflected in family businesses, also in the context of a potential intergenerational conflict and succession?

Public relations and marketing – what are the importance of religion and religiosity for the company's image and brand strength? (Astrachan et al., 2020)

What are the consequences of the incorporation of the religious values into family business on social responsibility and philanthropic activities? (Astrachan et al., 2020)

What is the importance of religion in pro-ecological behaviour of family businesses?

Succession:

- What is the role of religion along the life cycle of the business? (Daspit et al., 2016)
- How do the family's religious beliefs affect the way future owners are developed?
- How does regional / national context modify the impact of particular religion on family business? (Colli, 2003; Woodhead, 2004)

As far as methodology is concerned, it is widely recognised that qualitative methods offer as a result a richer knowledge on how things occur in family businesses (Carney & Gedajlovic, 2003; Nordqvist et al., 2009). Such methods capture the potentially valid explanation of the reality (Discua Cruz et al., 2012; Roscoe et al., 2013) and help us understand how people apply their faith in economic activities (Benett, 2011; Werner, 2008). There is also a great potential in ethnographic studies that cover diverse types of religions and family businesses. Moreover, there certainly remains room for qualitative studies in this area as further detailed understanding behind why things occur is needed (Discua Cruz, 2013; Litz, 2013). However, the literature on family businesses would benefit greatly from quantitative studies which attempt to catch relations and regularities linking religions and family businesses and which are considered by many to provide a stronger formal basis for disciplined inference.

Conclusions

This research was aimed at determining the state of knowledge on the importance of religion for the functioning of family businesses and at the designation of potentially important research areas. The focus was on “religion at work” without theological and normative considerations. For this purpose, a review of the literature on the importance of religion for economic activity and the functioning of organizations was carried out, and channels of infiltration of family businesses by religious rules were identified. The most important, most inspiring research results were compiled, and on this basis, a possibly coherent picture of the effects of previous considerations on the role, mechanisms, and consequences of the influence of religion on the functioning of family businesses was created. The conducted research confirms the great cognitive potential in the field of research linking the activity of family businesses with piety, taking into account specific religious systems. The preliminary observation is confirmed that research on religiosity in family businesses is rare. It confirms the findings of the fullest up-to-date study by Astrachan et al. (2013),

although the latest concentrates on the relations between religion and ethics in family businesses. There is also a general consensus on the influence of religiosity on goal settings in family businesses (Pieper et al., 2020). The most evident is the lack of research into the importance of religion for the economic performance of family businesses. That is why the outline of the topics discussed is probably full of gaps and ambiguities. The identified problems specific to research in the designated area may – at least in part – explain such little interest in an otherwise important phenomenon. Last but not least, the debate and reflection on the literature opened several perspectives for further inquiries and methodological suggestions. Summing up, the examinations of the role of religion in shaping family and business values, practices, and outcomes – although not easy and full of traps, have great potential in advancing our understanding of both family businesses and the importance of religion in economic life.

References

- Abdelgawad, S. G., & Shaker, A. Z. (2019).** Family Firms' Religious Identity and Strategic Renewal. *Journal of Business Ethics*, 163, 775–787. DOI: 10.1007/s10551-019-04385-4.
- Afghan, Nasir, & Tayyaba Wiqar. (2007).** Succession in Family Businesses of Pakistan: Kinship Culture and Islamic Inheritance Law. *CMER Working Papers*, 7–54.
- Anggadwita, G., Ramadani, V., Alamanda, D. T., Ratten, V., & Hashani, M. (2017).** Entrepreneurial Intentions from an Islamic Perspective: A Study of Muslim Entrepreneurs in Indonesia. *International Journal of Entrepreneurship and Small Business*, 31(2), 165–179.
- Aronoff, C. (2004).** Self-Perpetuation Family Organization Built on Values: Necessary Condition for Long-Term Family Business Survival. *Family Business Review*, 17(1), 55–59. DOI: 10.1111/j.1741-6248.2004.00003.x.
- Arregle, J.-L., Hitt, M. A., Sirmon, D. G., & Very, P. (2007).** The Development of Organizational Social Capital: Attributes of Family Firms. *Journal of Management Studies*, 44(1), 73–95. DOI: 10.1111/j.1467-6486.2007.00665.x.

- Astrachan, J. H., & Jaskiewicz, P. (2008).** Emotional Returns and Emotional Costs in Privately Held Family Businesses: Advancing Traditional Business Valuation. *Family Business Review*, 21(2), 139–149.
- Astrachan, J. H., Astrachan, C. B., Campopiano, G., & Baù, M. (2020).** Values, Spirituality and Religion: Family Business and the Roots of Sustainable Ethical Behavior. *Journal of Business Ethics*, 163(4), 637–645.
- Audretsch, D. B., Bönte, W., & Tamvada, J. P. (2013).** Religion, Social Class, and Entrepreneurial Choice. *Journal of Business Venture*, 28, 774–789. DOI: 10.1007/s10551-019-04392-5.
- Baelz, P. R. (1977).** *Ethics and Belief*. New York: The Seabury Press.
- Balog, A. M., Baker, L. T., & Walker, A. G. (2014).** Religiosity and Spirituality in Entrepreneurship: A Review and Research Agenda. *Journal of Management, Spirituality & Religion*, 11(2), 159–186.
- Barro, R. J., & McCleary, R. M. (2003).** Religion and Economic Growth Across Countries. *American Sociological Review*, 68(5), 760–781. DOI: 10.2307/1519761.
- Benett, Y. (2011).** How Social Science Research Methods Might Provide Scientific Evidence for the Existence of God. *Christian Higher Education*, 10(2), 132–139. DOI: 10.1080/15363751003715775.
- Berger, P. L. (1967).** *The Sacred Canopy: Elements of a Sociological Theory of Religion*. Garden City, NJ: Doubleday.
- Berrone, P., Cruz, C., & Gomez-Mejia, L. R. (2012).** Socioemotional Wealth in Family Firms: Theoretical Dimensions, Assessment Approaches, and Agenda for Future Research. *Family Business Review*, 25(3), 258–279.
- Bhatnagar, N., Sharma, P., & Ramachandran, K. (2020).** Spirituality and Corporate Philanthropy in Indian Family Firms: An Exploratory Study. *Journal of Business Ethics*, 163, 715–728. DOI: 10.1007/s10551-019-04394-3.
- Blodgett, M., Dumas, C., & Zanzi, A. (2011).** Emerging Trends in Global Ethics: A Comparative Study of US and International Family Business Values. *Journal of Business Ethics*, 99(1), 29–38.
- Borowik, I. (2007).** The Religious Landscape of Central and Eastern Europe after Communism. In J. A. Beckford, N. J. Demerath (Eds.), *The Sage Handbook of the Sociology of Religion* (pp. 638–653). Los Angeles, London, New Delhi, Singapore: Sage.
- Breton-Miller, I., Miller, D., & Steier, L. P. (2004).** Toward an Integrative Model of Effective FOB Succession. *Entrepreneurship Theory and Practice*, 28(4), 305–328.

- Bruton, G. D., Ahlstrom, D., & Wan, J. C. C. (2003).** Turnaround in East Asian firms: Evidence from Ethnic Overseas Chinese Communities. *Strategic Management Journal*, 24(6), 519–540.
- Cafferky, M. E. (2012).** *Management: A Faith-Based Perspective*. Boston, MA: Pearson Education.
- Callen, J. L., & Fang, X. (2015).** Religion and Stock Price Crash Risk. *Journal of Financial and Quantitative Analysis*, 50(1–2), 169–195. DOI: 10.1017/S0022109015000046.
- Carney, M., & Gedajlovic, E. (2003).** Strategic Innovation and the Administrative Heritage of East Asian family Business Groups. *Asia Pacific Journal of Management*, 20, 5–26.
- Carradus, A., Zozimo, R., & Discua Cruz, A. (2020).** Exploring a Faith-led Open Systems Perspective of Stewardship in Family Businesses. *Journal of Business Ethics*, 163, 701–714.
- Casson, M. (1999).** The economics of the family firm. *Scandinavian Economic History Review*, 47(1), 10–23.
- Cavalcanti, T. V., Parente, S. L., & Zhao, R. (2007).** Religion in Macroeconomics: A Quantitative Analysis of Weber’s Thesis. *Economic Theory*, 32(1), 105–123.
- Cavanagh, G. F., & Bandsuch, M. R. (2002).** Virtue as a Benchmark for Spirituality in Business. *Journal of Business Ethics*, 38, 109–117.
- Cennamo, C., Berrone, P., Cruz, C., & Gomez-Mejia, L. R. (2012).** Socioemotional Wealth and Proactive Stakeholder Engagement: Why Family–Controlled Firms Care More about their Stakeholders. *Entrepreneurship Theory and Practice*, 36(6), 1153–1173.
- Chen, M. (2018).** Determinants and economic consequences of leadership succession: Evidence from family firms in China. PhD Thesis. Cardiff, Wales: Cardiff Business School.
- Chintrakarn, P., Jiraporn, P., Tong, S., & Chatjuthamard, P. (2015).** Exploring the Effect of Religious Piety on Corporate Governance: Evidence from Anti-takeover Defenses and Historical Religious Identification. *Journal of Business Ethics*, 141, 469–476. DOI: 10.1007/s10551-015-2677-2.
- Chrisman, J. J., Chua, J. H., Pearson, A. W., & Barnett, T. (2012).** Family Involvement, Family Influence, and Family-Centered Non-Economic Goals in Small Firms. *Entrepreneurship Theory and Practice*, 36(2), 267–293. DOI: 10.1111/j.1540-6520.2010.00407.
- Colli, A. (2003).** *The History of Family Business, 1850–2000*. Cambridge: Cambridge University Press.
- Combs, J. G., Shanine, K. K., Burrows, S., Allen, J. S., & Pounds, T. W. (2019).** What Do We Know About Business Families? Setting the Stage for Leveraging Family Science Theories. *Family Business Review*, 33(1), 38–63. DOI: 10.1177/0894486519 863508.

- Conroy, S. J., & Emerson, T. L. N. (2004).** Business Ethics and Religion: Religiosity as a Predictor of Ethical Awareness Among Students. *Journal of Business Ethics, 50*, 383–396.
- Dana, L. P. (2009).** Religion as an Explanatory Variable for Entrepreneurship. *The International Journal of Entrepreneurship and Innovation, 10*(2), 87–99. DOI: 10.5367/000000009788161280.
- Daspit, J. J., Holt, D. T., Chrisman, J. J., & Long, R. G. (2016).** Examining Family Firm Succession from a Social Exchange Perspective: A Multiphase, Multistakeholder Review. *Family Business Review, 29*(1), 44–64.
- Davie, G. (2007).** *Sociology of Religion*. Sage. CA: Thousand Oaks.
- De Alwis, & Chamaru, A. (2016).** Incumbents Influence on Family Business Succession Process. *European Journal of Business and Management, 8*(13), 96–105.
- Debicki, B. J., Matherne, C. F., Kellermanns, F. W., & Chrisman, J. J. (2009).** Family Business Research in the New Millennium: An Overview of the Who, the Where, the What, and the Why. *Family Business Review, 22*(2): 151–166. DOI: 10.1177/089448650933359.
- Denison, D., Lief, C., & Ward, J. L. (2004).** Culture in Family-Owned Enterprises: Recognizing and Leveraging Unique Strengths. *Family Business Review, 17*(1): 61–70.
- Dieleman, M., & Koning, J. (2020).** Articulating Values Through Identity Work: Advancing Family Business Ethics Research. *Journal of Business Ethics, 163*(4), 675–687. DOI: 10.1007/s1055-1019-04380-9.
- Discua Cruz, A., Hamilton, E., & Jack, S. J. (2012).** Understanding Entrepreneurial Cultures in Family Businesses: A Study of Family Entrepreneurial Teams in Honduras. *Journal of Family Business Strategy, 3*(3): 147–161.
- Discua Cruz, A. (2013).** Christian Family Businesses: Opportunities for Further Research. *Journal of Biblical Integration in Business, 16*(2), 7–28.
- Distelberg, B., & Sorenson, R. L. (2009).** Updating Systems Concepts in Family Businesses: A Focus on Values, Resource Flows, and Adaptability. *Family Business Review, 22*(1), 65–81. DOI: 10.1177/08944865083291.
- Dodd, S. D., & Seaman, P. T. (1998).** Religion and enterprise: An introductory exploration. *Entrepreneurship Theory and Practice, 23*(1), 71–86.
- Dodd, S. D., & Dyck, B. (2015).** Agency, Stewardship, and the Universal-Family Firm: A Qualitative Historical Analysis. *Family Business Review, 28*(4), 312–331.

- Driscoll, C., Mclsaac, E. M., & Wiebe, E. (2019).** The material nature of spirituality in the small business workplace: from transcendent ethical values to immanent ethical actions. *Journal of Management, Spirituality & Religion*, 16(2), 155–177.
- Du, X., Jian, W., Du, Y., Feng, W., & Zeng, Q. (2014).** Religion, the Nature of Ultimate Founder, and Corporate Philanthropic Giving: Evidence from China. *Journal of Business Ethics*, 123(2), 235–256.
- Dunn, Barbara. (1999).** The Family Factor: The Impact of Family Relationship Dynamics on Business-Owning Families During Transitions. *Family Business Review*, 12(1), 41–57. DOI: 10.1111/j.1741-6248.1999.00041.x,
- Dunning, J. H., & Kim, C. (2007).** The Cultural Roots of Guanxi: An Exploratory Study. *The World Economy*, 30(2), 329–341. DOI: 10.1111/j.1467-9701.2007.00885.x.
- Ebaugh, H. R., Pipes, P. F., Chafetz, J. S., & Daniels, M. (2003).** Where’s the Religion? Distinguishing Faith-Based from Secular Social Service Agencies. *Journal for the Scientific Study of Religion*, 42(3), 411–426. DOI: 10.1111/1468-5906.00191.
- El Ghoul, S., Guedhami, O., Ni, Y., Pittman, J., & Saadi, S. (2012).** Does Religion Matter to Equity Pricing? *Journal of Business Ethics*, 111(4), 491–518.
- Faizal, P. R. M., Ridhwan, A. M. M., & Kalsom, A. W. (2013).** The Entrepreneurs Characteristics from Al-Quran and Al-Hadith. *International Journal of Trade, Economics and Finance*, 4(4), 191–196.
- Fang, H., Van de Graaff, R., Chrisman, J. J., & Barnett, T. (2013).** Firm religiosity, bounded stakeholder salience, and stakeholder relationships in family firms. *Journal of Management, Spirituality & Religion*, 10(3), 253–270.
- Fathallah, R., Sidani, Y., & Khalil, S. (2019).** How Religion Shapes Family Business Ethical Behaviors: An Institutional Logics Perspective. *Journal of Business Ethics*, 163(4), 647–659.
- Gruber, M., & Fauchart, E. (2011).** Darwinians, Communitarians, and Missionaries: The Role of Founder Identity in Entrepreneurship. *Academy of Management Journal*, 54(5), 935–957.
- Fritzsche, D. J., & Oz, E. (2007).** Personal Values’ Influence on the Ethical Dimension of Decision Making. *Journal of Business Ethics*, 75(4), 335–343.
- Fukuyama, F. (1996).** *Trust: The Social Virtues and the Creation of Prosperity*. England: Penguin Books.
- García-Álvarez, E., & López-Sintas, J. (2001).** A Taxonomy of Founders Based on Values: The Root of Family Business Heterogeneity. *Family Business Review*, 14(3), 209–230.
- Gilles, H., & Hui, K. W. (2009).** Does religion matter in corporate decision making in America? *Journal of Financial Economics*, 93(3), 455–473.

- Gioia, D. A., Patvardhan, S. D., Hamilton, A. L., & Corley, K. G. (2013).** Organizational Identity Formation and Change. *The Academy of Management Annals*, 7(1), 123–192. DOI: 10.1080/19416520.2013.762225.
- Gothóni, R. (2005).** *How to do Comparative Religion? Three Ways, Many Goals*. Belin: De Gruyter. DOI: 10.1515/9783110922608.
- Goto, T. (2006).** Longevity of Japanese family firms. In P. Z. Poutziouris, K. X. Smyrniotis, & S. B. Klein (Eds.), *Handbook of Research on Family Business* (pp. 517–536). Northampton: Edward Elgar.
- Gómez-Mejía, L. R., Makri, M., & Kintana, M. L. (2010).** Diversification Decisions In Family-Controlled Firms. *Journal of Management Studies*, 47(2), 223–252.
- Gómez-Mejía, L. R., Haynes, T., Núñez-Nickel, M., Jacobson, K. J. L., & Moyano-Fuentes, J. (2011).** The Bind that Ties: Socioemotional Wealth Preservation in Family Firms. *The Academy of Management Annals*, 5(1), 653–707.
- Gundolf, K., & Filser, M. (2013).** Management Research and Religion: A Citation Analysis. *Journal of Business Ethics*, 112(1), 177–185. DOI: 10.1007/s10551-012-1240-7.
- Gupta, V., Levenburg, N. M., Moore, L., Motwani, J., & Schwarz, T. (2008).** *Culturally-Sensitive Analysis of Family Business in Anglo Region: A Compendium Using the GLOBE Paradigm*. Hyderabad, India: ICFAI University Press.
- Gümüşay, A. A., Smets, M., & Morris, T. (2019).** ‘God at Work’: Engaging Central and Incompatible Institutional Logics through Elastic Hybridity. *Academy of Management Journal*, 63(1), 124–154. DOI: 10.5465/amj.2016.0481.
- Habbershon, T. G., Williams, M., & MacMillan, I. C. (2003).** A Unified Systems Perspective of Family Firm Performance. *Journal of Business Venturing*, 18(4), 451–465.
- Hall, C. M. (1996).** *Identity Religion and Values: Implications for Practitioners*. New York: Taylor and Francis.
- Hofstede, G., & Bond, M. H. (1988).** The Confucius connection: From cultural roots to economic growth. *Organizational Dynamics*, 16, 4–21.
- Hofstede, G. (1991).** *Cultures and Organizations: Software of the Mind*. Maidenhead: McGraw-Hill.
- Iannaccone, Laurence R. (1998).** Introduction to the Economics of Religion. *Journal of Economic Literature*, 36(3), 1465–1496.

- Ibrahim, N. A., & Angelidis, J. P. (2005).** The Long-Term Performance of Small Businesses: Are There Differences Between ‘Christianbased’ Companies and their Secular Counterparts? *Journal of Business Ethics*, 58(1), 187–193.
- Inglehart R., Baker, W. E. (2000).** Modernization, Cultural Change, and the Persistence of Traditional Values. *American Sociological Review*, 65(1), 19–51.
- Jaskiewicz, P., Combs, J. G., Shanine, K. K., & Kacmar, K. M. (2017).** Introducing the Family: A Review of Family Science with Implications for Management Research. *Academy of Management Annals*, 11(1), 309–341.
- Jiang, F., Jian, Z., Kim, K. A., & Zhang, M. (2015).** Family-firm risk-taking: Does religion matter? *Journal of Corporate Finance*, 33, 260–278.
- Kavas, M., Jarzabowski, P., & Nigam, A. (2020).** Islamic Family Businesses: The Constitutive Role of Religion In Business. *Journal of Business Ethics*, 163, 689–700. DOI: 10.1007/s10551-019-04384-5.
- Kellermanns, F. W. (2013).** Spirituality and Religion in Family Firms. *Journal of Management, Spirituality and Religion*, 10(2), 112–115.
- Khatri, N., Tsang, E. W. K., & Begley, T. M. (2005).** Cronyism: A Cross-Cultural Analysis. *Journal of International Business Studies*, 37(1), 61–75.
- Koiranen, M. (2002).** Over 100 Years of Age but Still Entrepreneurially Active in Business: Exploring the Values And Family Characteristics of Old Finnish Family Firms. *Family Business Review*, 15(3), 175–187.
- Koning, J. (2007).** Chineseness and Chinese Indonesian Business Practices: A Generational and Discursive Inquiry. *East Asia*, 24(2), 129–152.
- Kumar, A., Page, J. K., & Spalt, O. G. (2011).** Religious beliefs, gambling attitudes, and financial market outcomes. *Journal of Financial Economics*, 102(3), 671–708.
- Kuran, T., & Singh, A. (2013).** Economic Modernization in Late British India: Hindu-Muslim Differences. *Economic Development and Cultural Change*, 61(3), 503–538.
- Lewer, J. J., & Van den Berg, H. (2007).** Religion and International Trade: Does the Sharing of a Religious Culture Facilitate the Formation of Trade Networks? *American Journal of Economics and Sociology*, 66(4), 765–794.
- Li, N. (2008).** Religion, Opportunism, and International Market Entry Via Non-Equity Alliances or Joint Ventures. *Journal of Business Ethics*, 80(4), 771–789.

- Litz, R. A. (2013).** Leaving the godfather to follow God the father: successor generation conversion in a mob family. *Journal of Management, Spirituality and Religion*, 10(2): 183–211. DOI: 10.1080/14766086.2012.758053.
- Liu, H. (2000).** Globalization, Institutionalization and the Social Foundation of Chinese Business Networks. In H. Wai-Chung Yeung, & K. Olds (Eds.), *Globalization of Chinese Business Firms* (pp. 105–125). United States of America: St. Martin's Press.
- Loe, T. W., Ferrell, L., & Mansfield, P. (2000).** A Review of Empirical Studies Assessing Ethical Decision Making in Business. *Journal of Business Ethics*, 25(3), 185–204.
- Madison, K., Holt, D. T., Kellermanns, F. W., & Ranft, A. L. (2016).** Viewing Family Firm Behavior and Governance Through the Lens of Agency and Stewardship Theories. *Family Business Review*, 29(1), 65–93.
- Marquis, C., & Tilcsik, A. (2013).** Imprinting: Toward A Multilevel Theory. *Academy of Management Annals*, 7(1), 193–243.
- McGuire, S. T., Omer, T. C., & Sharp, N. Y. (2011).** The Impact of Religion on Financial Reporting Irregularities. *The Accounting Review*, 87(2), 645–673.
- Melé, D., & Fontrodona, J. (2017).** Christian Ethics and Spirituality in Leading Business Organizations: Editorial Introduction. *Journal of Business Ethics*, 145(4), 671–679. DOI: 10.1007/s10551-016-3323-3.
- Milliman, J., Czaplewski, A. J., & Ferguson J. (2003).** Workplace spirituality and employee work attitudes: an exploratory empirical assessment. *Journal of Organizational Change Management*, 16(4), 426–447.
- Naldi, L., Cennamo, C., Corbetta, G., & Gomez-Mejia, L. (2013).** Preserving Socioemotional Wealth in Family Firms: Asset or Liability? The Moderating Role of Business Context. *Entrepreneurship Theory and Practice*, 37(6), 1341–1360.
- Nash, L. (2004).** Lasting success for the Christian in business. *Business and Professional Ethics Journal*, 23(4), 43–67.
- Neal, J., & Vallejo, M. C. (2008).** Family Firms as Incubators for Spirituality in the Workplace: Factors That Nurture Spiritual Businesses. *Journal of Management Spirituality and Religion*, 5(2), 115–159. DOI: 10.1080/14766080809518697.
- Neubaum, D. O., Thomas, C. H., Dibrell, C., & Craig, J. B. (2017).** Stewardship Climate Scale: An Assessment of Reliability and Validity. *Family Business Review*, 30(1), 37–60.

- Nordqvist, M., Hall, A., & Melin, L. (2009).** Qualitative research on family businesses: The relevance and usefulness of the interpretive approach. *Journal of Management and Organization*, 15(3), 294–308.
- Oliveira, A. (2004).** The Place of Spirituality in Organizational Theory. *Electronic Journal of Business Ethics and Organization Studies*, 9(2), 17–21.
- Palliam, R., Cader, H. A., & Chiemek, C. (2011).** Succession Issues among Family Entrepreneurs in Countries of the Gulf International. *International Journal of Business Administration*, 2(2), 25–32.
- Parboteeah K. P., Paik, Y., & Cullen, J. B. (2009).** Religious Groups and Work Values. A Focus on Buddhism, Christianity, Hinduism, and Islam. *International Journal of Cross-Cultural Management*, 9(1), 51–67.
- Paterson, T. A., Specht, D., & Duchon, D. (2013).** Exploring costs and consequences of religious expression in family businesses. *Journal of Management, Spirituality & Religion*, 10(2), 138–158.
- Pearl, J. A. (1995).** When Faith Comes First. *Family Business Magazine*. Retrieved from <https://www.familybusinessmagazine.com/when-faith-comes-first>. Access: 14.07.20.
- Pieper, T., Williams, Jr. R. I., Manley, S., & Matthews, L. M. (2020).** What Time May Tell: An Exploratory Study of the Relationship Between Religiosity, Temporal Orientation and Goals in Family Business. *Journal of Business Ethics*, 163(4), 759–773.
- Pistrui, D., & Fahed-Sreih, J. (2010).** Islam, Entrepreneurship, and Business Values in the Middle East. *International Journal of Entrepreneurship and Innovation Management*, 12(1), 107–118.
- Ratten, V., Ramadani, V., Dana, L. P., & Gërguri-Rashiti, S. (2017).** Islamic Entrepreneurship and Management: Culture, Religion and Society. In V. Ramadani, L. P. Dana, S. Gërguri-Rashiti, & V. Ratten, *Entrepreneurship and Management in an Islamic Context* (pp. 7–17). Cham: Springer.
- Reay, T., & Whetten, D. A. (2011).** What Constitutes a Theoretical Contribution in Family Business? *Family Business Review*, 24(2), 105–110.
- Redding, G. (1990).** *The Spirit of Chinese Capitalism*. New York: Walter de Gruyter.
- Redding, G., & Witt, M. A. (2007).** *The Future of Chinese Capitalism*. Oxford: Oxford University Press.
- Rice, G. (2006).** Pro-environmental Behavior in Egypt: Is there a Role for Islamic Environmental Ethics? *Journal of Business Ethics*, 65, 373–390.

- Roscoe, P., Discua Cruz, A., & Howorth, C. (2013).** How Does an Old Firm Learn New Tricks? A material account of entrepreneurial opportunity. *Business History*, 55(1), 53–72. DOI: 10.1080/00076791.2012.687540.
- Sabah, S., Carsrud, A. L., & Kocak, A. (2014).** The Impact of Cultural Openness, Religion, and Nationalism on Entrepreneurial Intensity: Six Prototypical Cases of Turkish Family Firms. *Journal of Small Business Management*, 52(2), 306–324.
- Sauser, W. I. Jr. (2005).** Ethics in Business: Answering the Call. *Journal of Business Ethics*, 58(4), 345–357.
- Sharma, P. (2004).** An Overview of the Field of Family Business Studies: Current Status and Directions for the Future. *Family Business Review*, 17(1): 1–36.
- Shen, N., & Su, J. (2017).** Religion and succession intention – Evidence from Chinese family firms. *Journal of Corporate Finance*, 45, 150–161.
- Shu, T., Sulaeman, J., & Yeung, P. E. (2010).** Local Religious Beliefs and Organizational Risk-Taking Behaviors. Working paper. Retrieved from <https://ou.edu/dam/price/Finance/files/Sulaeman%20Paper.pdf>. Access: 14.07.2020.
- Soleimanof, S., Rutherford, M. W., & Webb, J. W. (2018).** The Inter-Section of Family Firms and Institutional Contexts: A Review and Agenda for Future Research. *Family Business Review*, 31(1), 32–53.
- Sorenson, R. L. (2013).** How moral and social values become embedded in family firms. *Journal of Management. Spirituality and Religion*, 10(2), 116–137.
- Stryker, S., & Burke, P. J. (2000).** The Past, Present, and Future of an Identity Theory. *Social Psychology Quarterly*, 63(4), 284–297.
- Sułkowski, Ł. (2013).** A 3D model and typology of organizational culture. *Journal of Intercultural Management*, 5(2), 17–30.
- Tan, H. H., & Chee, D. (2005).** Understanding Interpersonal Trust in a Confucian-influenced Society: An Exploratory Study. *International Journal of Cross-Cultural Management*, 5(2), 197–212. DOI: 10.1177/1470595805054493.
- Tracey, P. (2012).** Religion and Organization: A Critical Review of Current Trends and Future Directions. *The Academy of Management Annals*, 6(1), 87–134.
- Treviño, L. K., Weaver, G. R., & Reynolds, S. J. (2006).** Behavioral Ethics in Organizations: A Review. *Journal of Management*, 32(6), 951–990.
- Trompenaars, F., & Turner, C. H. (1998).** *Riding the Waves of Culture. Understanding Cultural Diversity in Business*. London: Nicholas Brealey Publishing.

- Van Buren III, H. J., & Agle, B. R. (1998).** Measuring Christian Beliefs that Affect Managerial Decision-Making: A Beginning. *International Journal of Value-Based Management*, 11(2), 159–177.
- Vitell, S. J., & Paolillo, G. L. (2003).** Consumer Ethics: The Role of Religiosity. *Journal of Business Ethics*, 46(2), 151–162. DOI: 10.1023/A:1025081005272.
- Weaver, G. R., & Agle, B. R. (2002).** Religiosity and Ethical Behavior in Organizations: A Symbolic Interactionist Perspective. *Academy of Management Review*, 27(1), 77–97.
- Weber, M. (1905).** *The Protestant Ethic and the Spirit of Capitalism*. London: Allen and Unwin.
- Weber, M. (1951).** *The Religion of China: Confucianism and Taoism*. Glencoe, Ill.: Free Press.
- Werner, A. (2008).** The Influence of Christian Identity on Some Owner–Managers’ Conceptualisations of Business Practice. *Journal of Business Ethics*, 82(2), 449–462.
- Winter, M., Fitzgerald, M. A., Heck, R. K. Z., Haynes, G. W., & Danes, S. M. (1998).** Revisiting the Study of Family Businesses: Methodological Challenges, Dilemmas, and Alternative Approaches. *Family Business Review*, 11(3), 239–252. DOI: 10.1111/j.1741-6248.1998.00239.x.
- Woodhead, L. (2004).** *An introduction to Christianity*. Cambridge: Cambridge University Press.
- Yan, J., & Sorenson, R. L. (2004).** The Influence of Confucian Ideology on Conflict in Chinese Family Business. *International Journal of Cross-Cultural Management*, 4(1), 5–17.
- Yan, J., & Sorenson, R. L. (2006).** The Effect of Confucian Values on Succession in Family Business. *Family Business Review*, 19(3), 235–250.
- Yusof, M., Nor, L. M., & Hoopes, J. (2014).** Virtuous CSR: an Islamic family business in Malaysia. *Journal of Family Business Management*, 4(2), 133–148.
- Zellweger, T. M., Nason, R. S., Nordqvist, M., & Brush, C. G. (2013).** Why Do Family Firms Strive for Nonfinancial Goals? An Organizational Identity Perspective. *Entrepreneurship Theory and Practice*, 37(2), 229–248. DOI: 10.1111/j.1540-6520.2011.00466.
- Zimbardo, P. G., & Ruch, F. L. (1979).** *Psychology and Life*. Pearson Scott Glenview, Ill.: Foresman, 10th Revised edition.



© year of first publication Author(s). This is an open access article licensed under the Creative Commons Attribution-Share Alike 4.0 International License (<http://creativecommons.org/licenses/by-sa/4.0/>).

Journal of Intercultural
Management

Vol. **14** | No. **2** | **2022**

pp. **41–65**

DOI **10.2478/joim-2022-0006**

Michał Szostak

University of Social Sciences,

Warsaw, Poland

mszostak@san.edu.pl

ORCID ID: 0000-0002-7774-2964

Digitalisation and Virtualisation of the Aesthetic Situation Management: Polish Musical Art Creators during the COVID-19 Pandemic

Received: 23-09-2022; Accepted: 24-10-2022; Published: 31-12-2022



ABSTRACT

Objective: The characteristics of the creative process in musical arts depends on the form in which the aesthetic situation concerning musical arts takes place (traditional in-person or virtual with digital solutions) depending on the nationality of the musical art creator: Polish versus non-Polish. The following research questions were asked: 1) How do the forced virtualisation and digitisation affect the quality of the creative process within the aesthetic situation between Polish and non-Polish musical art creators? 2) Which qualitative parameters of the aesthetic situation are lost and which are gained in connection with the creative process virtualisation in the eyes of Polish and non-Polish musical art creators?

Methodology: Qualitative, in the forms of literature review and interviews.

Findings: The study reveals differences in the traditional and virtual creative process between Polish and non-Polish musical art creators. The general differences are insignificant; however, particular components are concerned with essential discrepancies.

Value Added: A new approach to the creative process in musical arts depending on the traditional and virtualised forms of the aesthetic situation. This study can have practical implications for: 1) musical art creators to form their perception of the creative process; 2) musical art managers to form their perception of the complex nature of the creative process of musical art groups they manage; 3) musical art institution managers to form their perception of the multifaceted nature of the creative process of musical art creators involved in the institutions they manage; 4) sociologists looking for deeper understanding of the creative process in musical arts.

Recommendations: Perspectives of the research can be large-scale research based on the methodology invented for this paper and more focused research investigating art creators from different countries, regions, and cultures, divided by age, gender or the extent of artistic experience.

Key words: Arts management, aesthetic situation, artistry, creativity, digitalization, virtualization

JEL codes: D91, J19, L26, M54, Z11

Introduction

Every year, a more significant part of daily processes is digitised and virtualised, and this phenomenon can also be observed in the area of culture and arts. Although each art discipline is differently-adaptative to these trends and each art creator and art recipient adjust the art digitalisation level to their needs, it seems that this general trend cannot be stopped (Kamolov & Stepnov, 2020). From the theoretical point of view, virtual functioning can be perceived as a parallel level or as the augmentation of reality (Masood & Egger, 2020).

Since the turn of 2019/2020, we have observed a new but decisive factor affecting the digitalisation and virtualisation of culture and arts: the COVID-19 pandemic. It started to play the role of the dominant external factor, from which there was no turning back – that is why this phenomenon can be called forced virtualisation. Its intensity and extended period of influence changed even the most hardened traditional forms of participation in culture and arts. As a result, perhaps for the first time in humankind's history, most art creators and recipients were forced to participate in their preferred art types in a virtualised way reacting differently to this process. These different reactions vary due to the creative process and the perception process characteristics, personal preferences of the art creator and recipient, as well as the access and quality of infrastructure allowing for virtual participation in particular art types (Szostak, 2022a).

Music is perceived as the most ephemeric and nontangible among all arts (Dahlhaus, 2007). Due to its essence, research on its characteristics is an arduous task. However, paradoxically, the virtualisation of intangible musical experience may result in the tangibility of its occurrence, allowing for the

structuralisation of the research area. To proceed in this task successfully, there is a need to combine the achievements of aesthetics and management. Based on the aesthetic situation theory (Gołaszewska, 1984; Ingarden, 1981) – as one of the holistic theories from the field of aesthetics that is successfully used in the management area – it is possible to analyse all phenomena occurring in the art creator and the art recipient areas.

The components of the aesthetic situation concerning musical arts are the musical art creator, the work of musical art, the recipient of the musical art, the world of universal values and the natural world. The mutual relations between the components of this theory are also crucial. A work of musical arts is the central component of the aesthetic situation. A musical art creator interacts with a musical art recipient through the work of musical arts. The universal values, put in the artwork in the form of items of the natural world (creative process), pose the clue of the message sent by the musical art creator to the musical art recipient. A musical arts recipient must actively perceive universal values in the items of the natural world through the process of receiving the artwork (Gołaszewska, 1984, 1986). From this point of view, musical art creators are considered managers of the aesthetic situation (Szostak & Sułkowski, 2020).

The next layer of the analysis was built on the cultural differences between nations based on the social capital theory. Therefore, it is justified to analyse the forced virtualisation of the aesthetic situation in musical arts from the point of view of different national groups: Polish nationality compared to non-Polish nationalities.

This paper aims to analyse the characteristics of the creative process in musical arts depending on the form in which the aesthetic situation concerning musical arts takes place (traditional in-person or virtual with digital solutions) depending on the nationality of the musical art creator. In order to structure the deliberations, the following research questions were formulated: 1) How do the forced virtualisation and digitisation affect the quality of the creative process within the aesthetic situation between Polish and non-Polish musical art creators? 2) Which qualitative parameters of the aesthetic situation are lost and which are gained in connection with the creative process virtualisation in the eyes of Polish and non-Polish musical art creators?

Current state of knowledge

Arts, as a form of expression and the field of communication, play an essential role in individual and group aspects of humanity (Margolis, 1986; Ossowski, 1949; Tatarkiewicz, 2015). Consequently, metaphysical and phenomenological characteristics of the aesthetic experience have been a subject of analysis since the beginning of intellectual thinking. Ingarden's phenomenology seems to be a universal approach to intangible aspects of artistic considerations and defends itself against digitalisation and virtualisation of the aesthetic experience (Ingarden, 1970, 1981). Gołaszewska's theory of aesthetic situation, based on Ingarden's phenomenology, allows us to see all issues related to the art creator, artwork, art recipient and worlds of nature and universal values in one systematic model (Gołaszewska, 1984).

The digitisation and virtualisation of traditionally-perceived aesthetic experiences require new theoretical tools for understanding and analysing the intangible phenomenon of arts. Among recent philosophical approaches is postphenomenology built on traditional phenomenology combined with a pragmatic approach focusing on technology's mediating roles (Ihde, 2009). Particular technologies and their applications allowing for remote communication shape artistic perception and experience based on the art creator and recipient's perspective. These new solutions generate positive and negative consequences on the aesthetic situation. Scholars emphasize this impact on collection management, the democratisation and accessibility of art, broader possibilities of interacting and intervening in arts, and the efficiency of marketing (Moens, 2018).

Transferring postphenomenology and the aesthetic situation into the management area, the art creator became a manager of the aesthetic situation in a virtualised reality (Szostak, 2022a). Therefore, the artist's organisational activity in the area of the aesthetic situation may concern self-organisation and self-management, where self-awareness is essential (Kostera, 2014; Marra, 2019; Szostak & Sułkowski, 2021) and managing the aesthetic situation (Böhme, 2021; Gołaszewska, 1984; Szostak, 2021; Szostak & Sułkowski, 2020). At this point, we entered the humanistic management area, where the good of humanity is a crucial factor. Unfortunately, we notice populism, heartlessness

or selfishness as the dark sides of technological progress, catalysed by democracy in many aspects of humanity. There are trials of the creation of defence strategies against negative consequences of inhuman technological development in the form of principal axes of self-management: imagination, inspiration, and intuition as the keys to planning; structure, space, and synchronicity as the keys to organising; leadership, learning, and love as keys to motivating; and ethos, ethics, and ecology as keys to controlling (Kostera, 2019). The indicated axes may be considered the aestheticisation of reality through the aestheticisation of management (Guillet de Monthoux, 2004).

The artist's organisational aspect is based on the aesthetic situation perceived by its components and the interrelations of these components (Gołaszewska, 1984; Szostak, 2020; Szostak & Sułkowski, 2020). According to the theory of the aesthetic situation, the musical art creator's organisational activities take place on three levels: the world of values shaped by the creator's artistry; the work of art shaped by the creator's creativity, and the natural world shaped according to the creator's virtuosity (Szostak, 2022b). A particular explanation of the noticeable chaos surrounding some artists during the creative process is the characteristic of simultaneously managing the aesthetic situation by the creator on all levels. As a result, creative process management is dynamic because it appears in many layers at the same time.

Despite the analytical separation of these three levels, the musical art creator manages artistry, creativity and virtuosity simultaneously, immediately adapting the actions on the other levels from changes made in one of them. The whole process, however, is not chaotic but highly effective and efficient. It is because a minor change at the level of the value world can determine numerous alterations at the level of the artwork and, thus – the most visible corrections – at the level of the natural world. In this context, the musical art creator plays the role of a manager of the aesthetic situation because of the content of the message (the choice of values and their location in the items of the natural world) and its form (schemes, styles, solutions) will depend on him. For this purpose, the musical art creator has three streams of influence at his disposal: virtuosity, artistry and creativity (Szostak, 2021, 2022b). A conscious musical art creator manages these streams in a controlled manner. The musical art creator,

considered the manager of the aesthetic situation, also determines the process of musical work reception (Gołaszewska, 1984) but does it in each art discipline differently, due to differences in the reception process.

The aesthetic processing of humans entails the sensation-based evaluation of an entity. Aesthetic perception has many determinants ranging from internal evolutionary, anatomical or physiological constraints to external influences of culture, history and individual differences. There are many dynamically configured networks underlying these multifaceted processes of aesthetic appreciation bridging art and science, aesthetics and neuroanatomy, creating even the neuro-cognitive psychology of aesthetics (Jacobsen, 2010). From the macro perspective, cultural and historic determinants shape the qualities of participation in arts. For a country like Poland, communism is still one of the almighty demons explaining social capital weakness. Dilemmas, spanning generations and material differences, occupy the minds of decision-makers and individuals. However, three decades of convergence with mature democracies have helped Polish citizens develop aspirations (Soaita & Wind, 2020), and the change between publicly – and private-owned resources influence people's minds, behaviours, and goals (Dolšák, 2019; Huber & Montag, 2020; Markowska-Przybyła, 2020; Nicoara, 2018; Soaita & Wind, 2020). Societies, many years after losing communistic burdens, suffer from post-communistic traumas. Research confirms a positive relationship between cultural participation and well-being outcomes for individuals and societies (Konkolý Thege et al., 2017; Węziak-Białowolska et al., 2018).

The COVID-19 pandemic and its restrictions touched the musical art world profoundly. Researchers started investigations by asking questions about musical arts engagement during the lockdown and differences before and during the restrictions period. The strongest predictors of arts engagement during the pandemic were age, education, social support, and coping styles (Mak et al., 2021). Math skills, science, and engineering positively affect an individual's creativity during social restrictions. Technical skills are perceived as essential, but they stimulate creativity when individuals independently decide to use them in a specific and self-defined task. The COVID-19 pandemic has exacerbated long-standing challenges and barriers to arts and music education

and ways to solve those challenges (Martyniv et al., 2021). Researchers focusing on the federal and local governments' support programs for arts workers complain about its inadequateness and failure to protect musical art's cultural and economic assets (Nelligan & Nelligan, 2021). Musical arts revealed their therapeutic potential to promote the physical, mental, and social health of individuals locked in their homes for many months (Gupta, 2020); however, the processes of musical education were deeply affected and mainly shifted to virtual ways (Li et al., 2021).

Materials and methods

The research methods used in this paper are a review and analysis of the literature (EBSCO, Google Scholar, JSTOR, Mendeley, Scopus and Web of Science databases) in areas of aesthetics and management and qualitative empirical research in the form of structured in-depth formal interviews with key informants in the studied field, i.e. people engaged in creative musical arts activity understood as managers of the aesthetic situation. The study was designed to examine representatives of all types of musical arts, i.e. composers, performers such as; instrumentalists, vocalists, conductors, and sound directors from Poland and other nations. The choice of such a methodology seems to be the most appropriate for the experimental nature of the study. Furthermore, the methodological strategy is based on an interdisciplinary and multi-paradigm approach, taking into account the achievements in the field of aesthetics and management.

Table 1. Research sample description: Polish musical art creators

Code	Sex	Birth year	Years of art experience	Artistic activity ¹	Artistic education	Beyond-artistic education	Nationality
POL01	K	1967	39	one of many	postgraduate music studies	MA in Pedagogy	Poland
POL02	M	1991	12	primary	PhD in musical arts, instrumental studies	postgraduate studies in management	Poland
POL03	M	1991	22	additional	1st level music school	lack	Poland
POL04	M	1999	9	primary	lack	college	Poland
POL05	M	1993	13	primary	Master of Music Arts	postgraduate studies: 1) sound production, 2) music pedagogy	Poland
POL06	M	2000	6	primary	2nd level music school	lack	Poland
POL07	M	1964	44	one of many	MA in pedagogy	medium	Poland
POL08	M	1980	25	one of many	Doctor of Musical Arts, instrumentalist	Associate Professor of Management	Poland

Source: own elaboration.

Eight musical art creators from Poland (42,1%; see: Table 1) and eleven from other nations (57,9%; see: Table 2) were interviewed in the study. Among non-Polish respondents were two participants from Bulgaria and the Czech Republic each (10.5% each), one from Chile, France, Germany, Great Britain, Nigeria, and the USA each (5.3% each); one person indicated his nationality as Jewish-Russian-American. Due to the study's experimental nature, no efforts were undertaken to balance participants' age, gender, or extent of artistic experience. Instead, the results were analysed to obtain at least a general shape of the examined challenges.

¹ As primary, additional or one of many forms of professional activities.

Interviews with Polish respondents were conducted in Polish, and interviews with non-Polish respondents were conducted in English, recording their responses. The recorded materials were written down to standardise the analysis and inference process, and the Polish-language answers were translated into English. Data examination was accomplished using NVivo software.

Table 2. Research sample description: non-Polish musical art creators

Code	Sex	Birth year	Years of art experience	Artistic activity1	Artistic education	Beyond-artistic education	Nationality
OTH01	M	1983	17	additional	private lessons	PhD in Chemistry	The Czech Republic
OTH02	M	1961	46	additional	private lessons	PhD in Physics	Germany
OTH03	K	1978	37	primary	Master of Music Arts, instrumentalist	PhD in Chemistry	Great Britain
OTH04	M	1998	16	primary	MA in Music Arts	lack	Bulgaria
OTH05	M	1954	43	primary	MA in Music Arts, Conducting	Master of Theology and Linguistic Studies	USA
OTH06	M	1984	33	primary	M.Sc.	Bachelor	France
OTH07	M	1978	14	additional	private lessons	lack	Bulgaria
OTH08	K	1977	4	additional	private lessons	Bachelor in Psychology	Jewish-Russian-American
OTH09	M	1971	41	primary	2nd level music school	lack	Nigeria
OTH10	K	1970	34	primary	2nd level music school	MA in musicology	The Czech Republic
OTH11	M	1993	7	additional	private lessons	MA in Music Pedagogy	Chile

Source: own elaboration.

The interview questionnaire was divided into six parts. The participants answered 53 questions based on five-point Likert scales (-2 = very negative impact, -1 = rather a negative impact, 0 = neutral influence, 1 = rather

a positive influence, 2 = very positive influence). The first group of questions was about the impact of the COVID-19 pandemic on the participant as a musical art creator. The second group of questions was about rating the COVID-19 pandemic's impact on the musical arts discipline as a whole. The third group of questions assessed a participant's approach to particular features of musical arts by comparing traditional and virtual methods of artistic activities. The fourth group of questions asked about foreseeing the situation in musical arts after the lifting of the COVID-19 pandemic restrictions. Finally, the last two groups of questions compared the in-person and virtual forms of participation in musical arts regarding the aesthetic qualities of the aesthetic situation.

Results and discussion

Results and discussion are divided between five thematic areas being investigated during the research: 1) musical art creator's perspective; 2) musical arts' perspective; 3) participation in musical arts in-person versus virtually; 4) musical arts after the COVID-19 pandemic restrictions; and 5) in-person versus virtual forms of participation in musical arts.

Musical art creator's perspective

Assessment of the influence of the COVID-19 pandemic on an average musical art creator varies between Polish and non-Polish musical art creators and, statistically, can be assessed as an 18% difference. Concerning detailed factors creating this general difference, the following order shows the factors assessed as the most critical for Polish musical art creators to the least critical for Polish musical art creators compared to non-Polish musical art creators. Among 18 investigated factors, 14 of them (77,8%) were assessed as most critical for Polish musical art creators: 1) possibility to participate in musical arts according to personal preferences

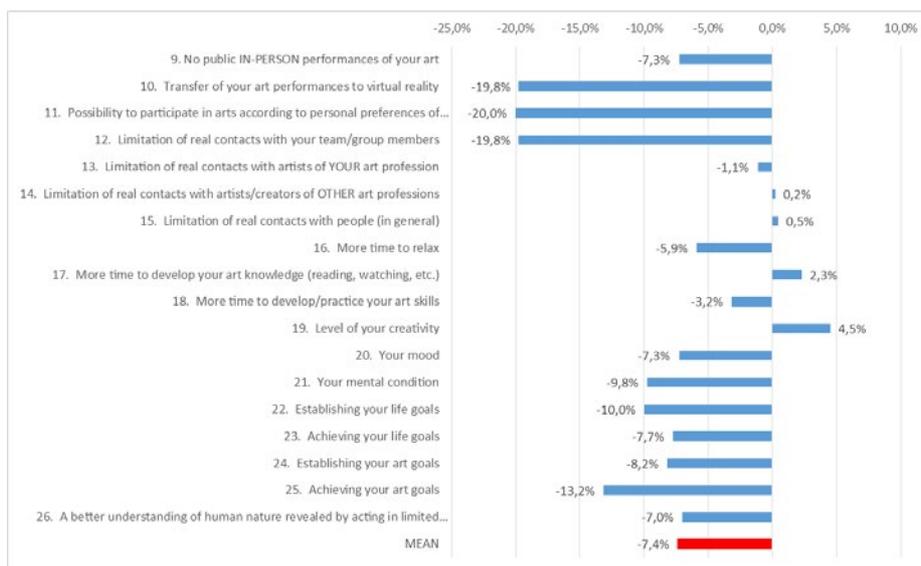
of recipients (-20,0%); 2) transfer of musical art performances to virtual reality (-19,8%); 3) limitation of in-person contact with musical art creator's team or group members (-19,8%); 4) achieving musical art goals (-13,2%); 5) establishing musical art creator's life goals (-10,0%); 6) musical art creator's mental condition (-9,8%); 7) establishing musical art creator's artistic goals (-8,2%); 8) achieving musical art creator's life goals (-7,7%); 9) the lack of in-person public performances of musical arts (-7,3%); 10) musical art creator's mood (-7,3%); 11) a better understanding of human nature revealed by acting in limited conditions (-7,0%); 12) having more time to relax (-5,9%); 13) having more time to develop/practice musical skills (-3,2%); 14) limitation of in-person contact with musical artists (-1,1%).

Table 3. Assessment of the influence of the COVID-19 pandemic on a musical art creator: Polish to non-Polish musical art creators

Issue	Polish to non-Polish musical art creators
11. Possibility to participate in musical arts according to the personal preferences of recipients	-20,0%
10. Transfer of musical art performances to virtual reality	-19,8%
12. Limitation of in-person contact with musical art creator's team or group members	-19,8%
25. Achieving musical art goals	-13,2%
22. Establishing musical art creator's life goals	-10,0%
21. Musical art creator's mental condition	-9,8%
24. Establishing musical art creator's artistic goals	-8,2%
23. Achieving musical art creator's life goals	-7,7%
9. No in-person public performances of musical arts	-7,3%
20. Musical art creator's mood	-7,3%
26. A better understanding of human nature revealed by acting in limited conditions	-7,0%
16. More time to relax	-5,9%
18. More time to develop/practice musical art skills	-3,2%
13. Limitation of in-person contact with musical artists	-1,1%
14. Limitation of in-person contact with artists/creators of other arts	0,2%
15. Limitation of in-person contact with people (in general)	0,5%
17. More time to develop the musical art creator's artistic knowledge	2,3%
19. Level of musical art creator's creativity	4,5%

Source: own elaboration.

Figure 1. Assessment of the influence of the COVID-19 pandemic on a musical art creator: Polish to non-Polish musical art creators



Source: own elaboration.

Only 4 of 18 investigated factors (22,2%) were assessed as less critical for Polish musical art creators in comparison to non-Polish musical art creators: 1) limitation of in-person contact with artists and creators of other art professions (0,2%); 2) limitation of in-person contact with people in general (0,5%); 3) having more time to develop musical art knowledge by reading, watching, or listening (2,3%); 4) level of musical art creator’s creativity (4,5%).

Details of the assessment of the influence of the COVID-19 pandemic on an average musical art creator between Polish and non-Polish musical art creators are shown in Table 3 and Figure 1.

Musical arts' perspective

The influence of the COVID-19 pandemic on musical arts varies between Polish and non-Polish musical art creators by 18,9%; i.e. Polish musical art creators assessed the influence as more challenging than non-Polish musical art creators. Among six investigated factors, five (83,3%) were assessed as more challenging by Polish musical art creators: 1) the possibility to participate in musical arts according to the personal preferences of recipients (-19,1%); 2) limitation of in-person contact with team or group members (-18,4%); 3) limitation of in-person contact with artists (creators) of other art professions (-3,0%); 4) limitation of in-person contact with musical artists and professionals (-2,5%); 5) the lack in-person public performances of musical arts (-2,0%). Only the transfer of musical art performances to virtual reality was assessed as more challenging by non-Polish musical art creators (0,7%).

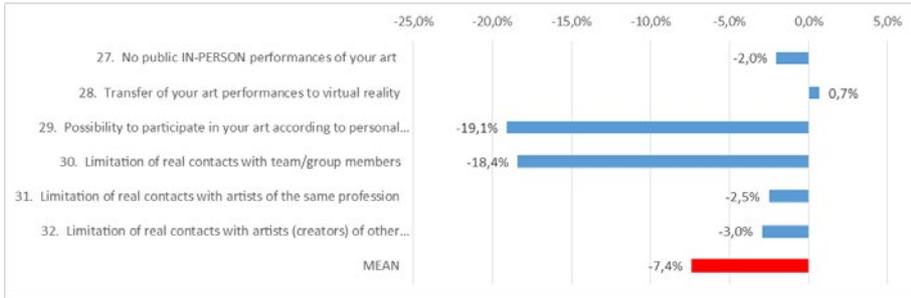
Details of the assessment of the influence of the COVID-19 pandemic on musical arts between Polish and non-Polish musical art creators are shown in Table 4 and Figure 2.

Table 4. Assessment of the influence of the COVID-19 pandemic on musical art discipline: Polish to non-Polish musical art creators

Issue	Polish to non-Polish musical art creators
29. Possibility to participate in musical arts according to the personal preferences of recipients	-19,1%
30. Limitation of in-person contact with team/group members	-18,4%
32. Limitation of in-person contact with artists (creators) of other professions	-3,0%
31. Limitation of in-person contact with musical artists	-2,5%
27. No in-person public performances of musical arts	-2,0%
28. Transfer of musical art performances to virtual reality	0,7%

Source: own elaboration.

Figure 2. Assessment of the influence of the COVID-19 pandemic on musical art discipline: Polish to non-Polish musical art creators



Source: own elaboration.

Musical arts in-person versus virtually

Assessment of Polish and non-Polish musical art creators' approaches to particular features of musical arts comparing in-person and virtual methods of participation are statistically quite similar (1,6% of difference). However, a detailed analysis of factors creating the general view is much more differentiated.

Among sixteen investigated factors, six (37,5%) of them were assessed lower by Polish musical art creators in comparison to non-Polish musical art creators: 1) external motivation to continue and finish a creative activity – virtually (-21,2%); 2) musical art creator's internal motivation to continue and finish a creative activity – virtually (-12,1%); 3) external motivation to start a creative activity – in-person (-10,3%); 4) musical art creator's internal motivation to continue and finish a creative activity – in-person (-5,6%); 5) external motivation to start a creative activity – virtually (-5,1%); 6) external motivation to continue and finish a creative activity – in-person (-0,3%).

Ten of sixteen factors (62,5%) were assessed higher by Polish musical art creators in comparison to non-Polish musical art creators: 1) musical art creator's possibilities to immerse in the topics concerning society or the audience – virtually (0,3%); 2) musical art creator's inspirations to create – in-person (4,4%);

3) musical art creator’s creativity – in-person (6,5%); 4) musical art creator’s contact with the audience – virtually (6,9%); 5) musical art creator’s inspirations to create – virtually (7,9%); 6) musical art creator’s possibilities to immerse in the topics concerning society (or audience) – in-person (9,6%); 7) musical art creator’s internal motivation to start a creative activity – virtually (9,7%); 8) musical art creator’s internal motivation to start a creative activity – in-person (10,2%); 9) musical art creator’s creativity – virtually (10,3%); 10) musical art creator’s contact with the audience – in-person (15,2%).

Details of the assessment of Polish and non-Polish musical art creators’ approaches to particular features of musical arts comparing in-person and virtual methods of participation are depicted in Table 5 and Figure 3.

Table 5. Assessment of musical art creator’s approach to particular features of musical arts comparing in-person and virtual methods of participation: Polish to non-Polish musical art creators

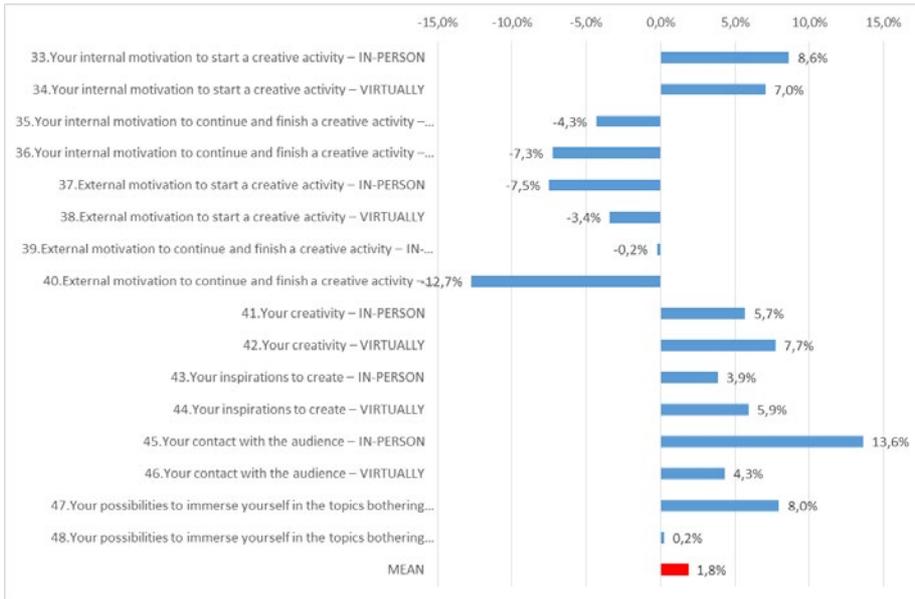
Issue	Polish musical art creators	non-Polish musical art creators	Polish to non-Polish musical art creators
40. External motivation to continue and finish a creative activity – virtually	0,00	0,64	-21,2%
36. Musical art creator’s internal motivation to continue and finish a creative activity – virtually	0,00	0,36	-12,1%
37. External motivation to start a creative activity – in-person	0,63	1,00	-10,3%
35. Musical art creator’s internal motivation to continue and finish a creative activity – in-person	0,88	1,09	-5,6%
38. External motivation to start a creative activity – virtually	0,38	0,55	-5,1%
39. External motivation to continue and finish a creative activity – in-person	0,63	0,64	-0,3%
48. Musical art creator’s possibilities to immerse in the topics bothering society (or your audience) – virtually	0,38	0,36	0,3%
43. Musical art creator’s inspirations to create – in-person	1,38	1,18	4,4%
41. Musical art creator’s creativity – in-person	1,38	1,09	6,5%

Issue	Polish musical art creators	non-Polish musical art creators	Polish to non-Polish musical art creators
46. Musical art creator's contact with the audience – virtually	0,13	-0,09	6,9%
44. Musical art creator's inspiration to create – virtually	0,75	0,45	7,9%
47. Musical art creator's possibilities to immerse in the topics bothering society (or audience) – in-person	1,13	0,73	9,6%
34. Musical art creator's internal motivation to start a creative activity – virtually	0,63	0,27	9,7%
33. Musical art creator's internal motivation to start a creative activity – in-person	1,25	0,82	10,2%
42. Musical art creator's creativity – virtually	0,75	0,36	10,3%
45. Musical art creator's contact with the audience – in-person	1,50	0,82	15,2%

Source: own elaboration.

Discussing the results, it can be said that Polish musical art creators had less external and internal motivation to continue and finish creative activities when these activities were held in person and virtually, even though they were more willing to start creative processes in person and virtually. This constatation is in line with the cultural features of the Polish nation.

Figure 3. Assessment of musical art creator approach to particular features of musical arts comparing in-person and virtual methods of participation: Polish to non-Polish musical art creators



Source: own elaboration.

Musical arts after the pandemic restrictions

The assessment of how musical arts will function after the lifting of the COVID-19 pandemic restrictions is 6,5% different between Polish and non-Polish musical art creators. Polish musical art creators think that sooner or later, everything will return to the state before the pandemic, 4,3% less than non-Polish musical art creators. On the other hand, Polish and non-Polish musical art creators think equally (0,2% of difference) that after the lifting of the COVID-19 pandemic restrictions, in-person public performances will still be transmitted virtually in parallel. The most significant discrepancy between Polish and non-Polish musical art creators regards the division of musical arts after the lifting of the

COVID-19 pandemic restrictions into two sub-disciplines: in-person/traditional and virtual/digital (15,0% of difference). Details are shown in Figure 4.

Figure 4. Predictions regarding the situation in musical arts after lifting the COVID-19 pandemic restrictions: Polish to non-Polish musical art creators



Source: own elaboration.

In-person versus virtual forms of participation in musical arts

The average discrepancy in the research between Polish and non-Polish musical art creators can be seen in the assessment of in-person and virtual forms of participation in musical arts is 4,8%. Polish musical art creators think that the traditional form of participation in musical arts helps better satisfy musical art recipients by 12,0% compared to non-Polish musical art creators. A similar situation regards allowing experiencing catharsis by the recipients of musical arts (12,0%). Only a 1,0%-difference between Polish and non-Polish musical art creators is about engaging the recipients of musical arts. Polish musical art creators think in-person participation in musical arts pleases the recipients of musical arts less by 2,2%, compared to the assessment of non-Polish musical art creators. On the other hand, non-Polish musical art creators assess 3,0% stronger, that the traditional participation in musical arts helps allow for better recipients’ contact with the artwork itself. Similar approaches are seen in allowing for better recipients’ contact with the

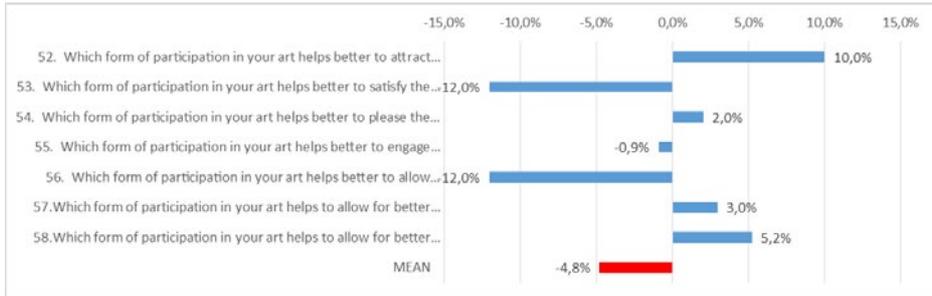
art creator/performer (5,4% of difference) and attracting more recipients of musical arts (10,0% of difference).

Table 6. Differences in assessment of in-person and virtual forms of participation by Polish to non-Polish musical art creators

Question	Polish musical art creators	non-Polish musical art creators	Polish to non-Polish musical art creators in %
53. Which form of participation in musical arts helps better satisfy musical arts recipients?	-1,87	-1,27	-12,0%
56. Which form of participation in musical arts helps better to allow experiencing catharsis by the recipients of musical arts?	-1,87	-1,27	-12,0%
55. Which form of participation in musical arts helps better to engage the recipients of musical arts?	-1,50	-1,45	-1,0%
54. Which form of participation in musical arts helps better to please the recipients of musical arts?	-1,62	-1,73	2,2%
57. Which form of participation in musical arts helps to allow for better recipients' contact with the artwork itself?	-1,12	-1,27	3,0%
58. Which form of participation in musical arts helps to allow for better recipients' contact with the art creator/performer?	-1,37	-1,64	5,4%
52. Which form of participation in musical arts helps better to attract more recipients of musical arts?	-0,50	-1,00	10,0%

Source: own elaboration.

Figure 5. Differences in assessment of in-person and virtual forms of participation by Polish to non-Polish musical art creators



Source: own elaboration.

Final remarks

The study reveals differences in the traditional and virtual creative process between Polish and non-Polish musical art creators. The general differences are insignificant; however, particular components are concerned with essential discrepancies. Among the most substantial discrepancies should be underlined 1) the negativeness of the possibility to participate virtually in musical arts according to the personal preferences of recipients due to the COVID-19 pandemic (assessed 20,0% lower by Polish musical art creators); 2) the transfer of musical art performances to virtual reality due to the COVID-19 pandemic (assessed 19,8% lower by Polish musical art creators); 3) the limitation of in-person contact with the musical art creator’s team or group members (assessed 19,8% lower by Polish musical art creators). In the area of particular components of the creative process, undertaken in the traditional or virtual aesthetic situation, the most significant discrepancies are in areas of: 1) external motivation to continue and finish a creative activity when the aesthetic situation takes place virtually (assessed 21,2% lower by Polish musical art creators); 2) musical art creator’s internal motivation to continue and finish a creative activity when the aesthetic situation takes place virtually (assessed 12,1% lower by Polish musical art creators); 3) musical

art creator's contact with the audience when the aesthetic situation takes place in-person (assessed 15,2% lower by Polish musical art creators). Polish musical art creators assess as 12% stronger than non-Polish musical art creators that the traditional form of participation in musical arts helps satisfy the recipients of musical arts more and allows them to experience catharsis.

This study can have practical implications for individuals (musical art creators and managers of musical art institutions) and musical art organisations (profit-oriented and non-profit-oriented), who should be interested in the research results for the following reasons: 1) enabling musical art creators to form their perception of the creative process; 2) enabling musical art managers to form their perception of the complex nature of the creative process of musical art groups they manage; 3) enabling musical art institution managers to form their perception of the multifaceted nature of the creative process of musical art creators involved in the institutions they manage; 4) enabling sociologists to look for deeper understanding of the creative process in musical arts.

The limitations of the research are the following: 1) the relatively small size of the sample and randomness of participants do not allow for profound generalisation of research results; 2) the research took place during the COVID-19 pandemic without consideration of the full effect of the long-term restrictions; 3) results should not be extended to other than Poland post-communistic countries.

Perspectives of the research can be the following: 1) large-scale research based on the methodology invented for this paper; 2) more focused research based on the methodology prepared for this study investigating art creators from different countries, regions, and cultures, divided by age, gender or the length of artistic experience.

References

Böhme, G. (2021). A matter of taste? On the significance of aesthetic judgement for morality. *Senses and Society*, 16(3), 351–355. DOI: 10.1080/17458927.2021.1874145.

- Dahlhaus, C. (2007).** *Estetyka muzyki*. Warszawa: Wydawnictwa Uniwersytetu Warszawskiego.
- Dolśak, N. (2019).** Bowling Together: Mobilization of Collective Action by Environmental NGOs. *Nonprofit Policy Forum*, 8(1), 25–44. DOI: 10.1515/npf-2016-0025.
- Gołaszewska, M. (1984).** *Zarys estetyki*. Warszawa: PWN.
- Gołaszewska, M. (1986).** *Kim jest artysta?* Warszawa: Wydawnictwa Szkolne i Pedagogiczne.
- Guillet de Monthoux, P. (2004).** *The Art Firm: Aesthetic Management and Metaphysical Marketing*. Stanford: Stanford University Press.
- Gupta, N. (2020).** Singing Away the Social Distancing Blues: Art Therapy in a Time of Coronavirus. *Journal of Humanistic Psychology*, 60(5), 593–603. DOI: 10.1177/0022167820927807
- Huber, P., & Montag, J. (2020).** Homeownership, Political Participation, and Social Capital in Post-Communist Countries and Western Europe. *Kyklos*, 73(1), 96–119. DOI: 10.1111/kykl.12218.
- Ihde, D. (2009).** *Postphenomenology and Technoscience: The Peking University Lectures*. Albany: State University of New York Press.
- Ingarden, R. (1970).** *Studia z estetyki. Tom III*. Warszawa: Wydawnictwo Naukowe PWN.
- Ingarden, R. (1981).** *Wykłady i dyskusje z estetyki*. Warszawa: Państwowe Wydawnictwo Naukowe.
- Jacobsen, T. (2010).** Beauty and the brain: Culture, history and individual differences in aesthetic appreciation. *Journal of Anatomy*, 216(2), 184–191. DOI: 10.1111/j.1469-7580.2009.01164.x
- Kamolov, S., & Stepnov, I. (2020).** Sustainability through digitalization: European strategy. *E3S Web of Conferences*, 208. DOI: 10.1051/e3sconf/202020803048.
- Konkolÿ Thege, B., Littvay, L., Tarnoki, D. L., & Tarnoki, A. D. (2017).** Genetic and Environmental Effects on Eudaimonic and Hedonic Well-Being: Evidence from a Post-Communist Culture. *Current Psychology*, 36(1), 84–89. DOI: 10.1007/s12144-015-9387-x.
- Kostera, M. (2014).** *Occupy management! Inspirations and ideas for self-organization and self-management*. Routledge. DOI: 10.4324/9780203795033.
- Kostera, M. (2019).** *Organize Ourselves! Inspirations and Ideas for Self-Organization and Self-Management*. Mayfly Books. Retrieved from https://ruj.uj.edu.pl/xmlui/bitstream/handle/item/72058/kostera_organize_ourselves_2019.pdf?sequence=1&isAllowed=y.
- Li, Q., Li, Z., & Han, J. (2021).** A hybrid learning pedagogy for surmounting the challenges of the COVID-19 pandemic in the performing arts education. *Education and Information Technologies*, 26(6), 7635–7655. DOI: 10.1007/s10639-021-10612-1.

Mak, H. W., Fluharty, M., & Fancourt, D. (2021). Predictors and Impact of Arts Engagement During the COVID-19 Pandemic: Analyses of Data From 19,384 Adults in the COVID-19 Social Study. *Frontiers in Psychology, 12*. DOI: 10.3389/fpsyg.2021.626263.

Margolis, J. (1986). Dzieła sztuki jako byty ucieleśnione fizycznie i wyłonione kulturowo. In M. Gołaszewska (Ed.), *Estetyka w świecie: wybór tekstów. Tom II* (pp. 205–214). Kraków: Uniwersytet Jagielloński.

Markowska-Przybyła, U. (2020). Does social capital matter for total factor productivity? Exploratory evidence from Poland. *Sustainability (Switzerland), 12*(23), 1–25. DOI: 10.3390/su12239978.

Marra, C. (2019). The Relationship Between Large Ensemble Participation and the Social Identity of High-Performing Secondary Band, Orchestra, and Choir Students. *Sustainability, 11*(1), 1–14. Retrieved from http://scioteca.caf.com/bitstream/handle/123456789/1091/RED2017-Eng-8ene.pdf?sequence=12&isAllowed=y%0Ahttp://dx.doi.org/10.1016/j.regsci-urbeco.2008.06.005%0Ahttps://www.researchgate.net/publication/305320484_SYSTEM_PEMBETUNGAN_TERPUSAT_STRATEGI_MELESTARI.

Martyniv, L., Sokolova, A., Kurinna, S., Kopeliuk, O., Sediuk, I., & Khomova, O. (2021). The Modern Problems and Prospects of Music Formation and Art Education Development During COVID-19. *International Journal of Health Sciences, 5*(3), 670–680. DOI: 10.53730/IJHS.V5N3.2936.

Masood, T., & Egger, J. (2020). Adopting augmented reality in the age of industrial digitalisation. *Computers in Industry, 115*, 103112. DOI: 10.1016/j.compind.2019.07.002.

Moens, B. G. (2018). Aesthetic experience in virtual museums: A postphenomenological perspective. *Studies in Digital Heritage, 2*(1), 68–79. DOI: 10.14434/sdh.v2i1.24468.

Nelligan, K., & Nelligan, P. (2021). ‘It was hard before and it’s even harder now’: The impact of COVID-19 on Australia’s live music and arts entertainment industries. *Perfect Beat, 22*(2), 144–158. DOI: 10.1558/prbt.19345.

Nicoara, O. (2018). Cultural Leadership and Entrepreneurship As Antecedents of Estonia’s Singing Revolution and Post-Communist Success. *Baltic Journal of European Studies, 8*(2), 65–91. DOI: 10.1515/bjes-2018-0016.

Ossowski, S. (1949). *U podstaw estetyki*. Warszawa: Spółdzielnia Wydawniczo-Oświatowa Czytelnik.

Soaita, A. M., & Wind, B. (2020). Urban Narratives on the Changing Nature of Social Capital in Post-Communist Romania. *Europe – Asia Studies*, 72(4), 712–738. DOI: 10.1080/09668136.2020.1718064.

Szostak, M. (2020). Creativity and Artistry in Organ Music. *The Organ*, 391, 24–31. Retrieved from <https://depot.ceon.pl/handle/123456789/19170>.

Szostak, M. (2021). Artistry, Management, and Creativity: Links and Common Denominators. *Discourses on Culture*, 16(1), 23–54. DOI: 10.36145/DoC2021.08.

Szostak, M. (2022a). Art management during the COVID-19 pandemic: visual arts creator perspective. *Entrepreneurship and Sustainability Issues*, 10(2), 10–22. DOI: 10.9770/jesi.2022.10.2(1).

Szostak, M. (2022b). Contextual inspiration and motive in persuasive creativity: lessons from artistic improvisation. *Discourses on Culture*, 17(1), 101–131. DOI: 10.36145/DoC2022.05.

Szostak, M., & Sułkowski, Ł. (2020). Manager as an artist: Creative endeavour in crossing the borders of art and organizational discourse. *Creativity Studies*, 13(2), 351–368. DOI: 10.3846/cs.2020.11373.

Szostak, M., & Sułkowski, Ł. (2021). The Challenges in Identification of Artists-Managers: Consequences for creativity. *Creativity Studies*, 14(1), 112–124. DOI: 10.3846/cs.2021.13822.

Tatarkiewicz, W. (2015). *Historia estetyki. Tom I.* Warszawa: PWN.

Węziak-Białowska, D., Białowski, P., & Sacco, P. L. (2018). Involvement with the Arts and Participation in Cultural Events-Does Personality Moderate Impact on Well-Being? Evidence From the U.K. Household Panel Survey. *Psychology of Aesthetics, Creativity, and the Arts*, 13(3), 348–358. DOI: 10.1037/aca0000180.



© year of first publication Author(s). This is an open access article licensed under the Creative Commons Attribution-Share Alike 4.0 International License (<http://creativecommons.org/licenses/by-sa/4.0/>).

Journal of Intercultural
Management

Vol. **14** | No. **2** | **2022**

pp. **66–83**

DOI **10.2478/joim-2022-0007**

Maciej Dębski

University of Social Sciences,

Warsaw, Poland

mdebski@san.edu.pl

ORCID ID: 0000-0002-8339-5073

Robert Andrzejczyk

University of Rzeszów,

Rzeszów, Poland

randrzejczyk@prac.ur.edu.pl

ORCID ID: 0000-0001-5992-3123

Małgorzata Borkowska- -Niszczoła

University of Social Sciences,

Warsaw, Poland

mborkowska-niszczoła@san.edu.pl

ORCID ID: 0000-0003-2169-6062

Adriana Krawczyk

Amsterdam School

of International Business,

Amsterdam, Netherlands

a.c.krawczyk@hva.nl

ORCID ID: 0000-0002-3348-1993

Consumer Attitudes towards Pro-ecological Activities in Accommodation Facilities

ABSTRACT

Objective: The main aim of the article is to analyse the respondents' attitudes towards selected pro-environmental practices of enterprises providing accommodation services and the factors conditioning their involvement in the activities implemented in the facilities.

Methodology: The study is empirical in nature and is based on the results of an empirical survey that was carried out in the period December 2021–April 2022 in Poland. The survey used the diagnostic survey method, and 575 respondents took part in it. The main hypothesis assumes that customers of accommodation facilities appreciate the pro-environmental activities used in them.

Findings: The survey results show that the respondents are sensitive to environmental issues and try to apply in practice the principles leading to environmental protection. They also emphasise that they would be more willing to stay in “green” facilities, although the application of sustainable development principles is not a key factor for them in choosing a facility.

Value Added: The survey of 575 respondents indicated, similar to other studies, a positive attitude towards activities aimed at protecting the environment. At the same time, however, it showed that tourists are not always willing to make sacrifices during their stay related to either their comfort or the price of the service. This fact has practical implications for hotel managers and must be taken into account.

Recommendations: The survey confirmed that consumers have a positive perception of environmental activities in hotels, so activity in this area can be an element of building their competitiveness.

Key words: sustainable consumption, green solutions, tourism, accommodation facilities

JEL codes: L83, Z32, D12

Introduction

The act of following the principles of sustainable development is important and has been advocated in many circles. This approach should also apply to tourism and tourism consumption. The implementation of sustainable tourism and consumption is connected, among other things, with taking responsibility for the environment, which enforces specific actions, behaviour, and attitude on the part of both producers of tourist services and consumers. The process of making tourism more 'eco' should therefore take place on both the demand and supply side. A pro-environmental consumer is also an important condition for the emergence of environmentally friendly products and services. It is not uncommon for such projects to be costly pro-environmental investments resulting in higher service prices. This holds true for, among other things, services provided by accommodation facilities.

Detailed research results are available in other countries, regarding consumer attitudes towards pro-ecological activities in accommodation facilities, which the authors elaborate on in the following literature analysis. In the case of Poland, however, there is still a shortage of such studies on this subject, in particular of a practical nature, which prompted the authors to fill the research gap and conduct research, the results of which are presented in this article.

The main aim of the study is to show the attitude of tourists towards selected pro-environmental practices implemented in accommodation facilities, as well as to show the factors that determine their inclusion in the implemented activities. It also looks at whether the pro-environmental solutions used by businesses make tourists more inclined to stay at such facilities, pay more for accommodation, and remain loyal.

The following research hypothesis was formulated: Customers of accommodation facilities appreciate the pro-environmental activities applied in them. Its positive verification means that activities in this area can be an element of building the competitive advantage of such organizations.

In order to better understand this issue the following structure was adopted: first we present the literature review, then the purpose of the study and the methodology. We present the results in detail and discuss the findings.

The article finishes with our conclusions, including practical recommendations and direction for future research.

Literature analysis

Erdogan and Baris emphasise that it is the hospitality industry in terms of environmental protection that today constitutes one of the most important elements of tourism development (Erdogan & Baris, 2007). Unfortunately not all customers have a positive attitude towards ecological solutions, often of an innovative nature, and are not willing to pay more for them. This has been confirmed by previous studies in the international context from 2007–2014, which indicated both willingness for such actions and lack of acceptance for a higher price for “green” accommodation, despite the customers being aware of the importance of such actions (Lee et al., 2010; Han et al., 2009; Kelly et al., 2007; Manaktola & Jauhari, 2007; Bereza et al., 2014). Furthermore, research in Poland has shown the reluctance of more than 60% of respondents to pay a higher fee in exchange for pro-environmental activities undertaken by the hotel (Kapera & Wszendybyl-Skulska, 2017). As aforementioned, it is advisable to conduct further research that is aimed at analysing consumers’ pro-environmental attitudes, including tourists’ attitudes towards environmentally friendly solutions implemented by entrepreneurs providing accommodation services. The decision-making process of consumers in the tourism services market is subject to constant modifications resulting from changes in the environment (Żemła, 2010). It can be assumed that customers’ demands related to the environment will grow, and the pro-ecological activities of facilities will intensify as a result. Anticipating and analysing the changes characteristic of tourist demand allows one to react on the supply side, which in turn helps increase the competitiveness of such facilities and the offer of the host regions (Nieżgoda, 2012).

The concept of sustainable development is one of the important conditions for the development of the tourism industry in the modern world (Tzschenke et al., 2004). The implementation of sustainable tourism in practice should be

related to the formation of sustainable consumption and the functioning of tourism entities according to the principles of sustainable development (Institute of Tourism, 2011, p. 21). The concept of sustainable tourism, therefore, aims at shaping new attitudes and behaviours of tourists, with the changes in the life of a tourist being made already at the stage of everyday choices (Hendel, 2016). Sustainable consumption should be aimed at ensuring a righteous life for everyone within the limits of the Earth's abundance (Lorek & Fuchs, 2013, pp. 36–43; Lorek & Spangenberg, 2014, pp. 33–44). Hendel defined the concept of sustainable tourism consumption as the consumption of goods and services based on a conscious and responsible choice that determines the fulfillment of tourists' needs sustainably, i.e., in a way that maintains a state of harmony between the reported needs of tourists and the local community together with the local environment, thus enabling future tourists to fulfill their needs at an equal level. This consumption is inextricably linked to the formation of consumer awareness (Hendel, 2016). There are several areas that sustainable consumption influences, including the ecological environment (Hendel, 2016, p. 14). Ecological consumption, as one of its elements, regards tourists' ecological behaviour and choices during the trip and at the point where tourism services are provided (Dębski & Borkowska-Niszczota, 2020). According to the principles promoted by the United Nations World Tourism Organization (UNWTO), sustainable tourism should be characterised by a desire to preserve natural heritage, and biodiversity, conserve cultural heritage and bring socio-economic benefits (UNWTO, 2017). Operating according to the principles of sustainable development provides an opportunity to comply with the environmental legislation, to have good relations with local communities, to gain or improve the "green" image against the competition, to widen the circle of customers, and to gain their loyalty (Prochorowicz, 2015).

Due to the strong impact of tourism on the environment, and consequently due to the acknowledgment of the need to reduce this impact, and more broadly due to the promotion of sustainability in tourism, the above issues are the subject of numerous studies. At the same time, it is strongly emphasised that these topics most strongly concern the accommodation industry (Mousavi et al., 2017). This is due to its intensive development, which consequently

translates into the generation of environmental impacts (da Rosa & Silva, 2017, p. 40). The environmental impact of hotels, as estimated by experts, is 75% associated with excessive consumption (Bohdanowicz, 2006).

At the same time, it is highlighted that accommodation facilities are increasingly taking environmental issues into account, which on one hand is related to pressure from local authorities or consumers and on the other hand may be the result of emerging regulations (Berezan et al., 2014; da Rosa & Silva, 2017, p. 40). There are also other reasons for taking environmental aspects into consideration such as social issues, fear of scarcity of important resources, increased awareness of all stakeholders (including customers), the influence of the media publicising the negative impact of businesses on the environment or the growing role of ethics in investors' activities (Kapera & Wszendybył-Skulska, 2017). Pro-environmental activities in facilities appear at different stages of service provision (Prochorowicz, 2015), and are of different scales and natures. They are often capital-intensive technological solutions that also result in high running costs for running the facility. Actions of an environmental nature are associated with a facility's membership in international hotel systems. Many international hotel systems have developed sustainability plans, and pro-environmental programmes which are increasingly becoming an element of their operation strategy (Kapera & Wszendybył-Skulska, 2017). Unfortunately, in Poland, not all accommodation facilities yet try to act in accordance with recognised international norms and environmental standards or environmental certificates (ISO 14001, EMAS, LEED, BREEM, etc.), owing to, among other things, the fact that meeting standards for pro-environmental activities are not considered in the hotel categorisation process. In Poland, the first hotel complex built according to the strict guidelines of the American certificate (in the international Leadership in Energy and Environmental Design – LEED system) was Baltic Park Molo in Świnoujście, which was built in 2016 (Prochorowicz, 2015).

It is noted that adherence to the principles of sustainable development increases product quality, which affects consumer satisfaction (Edgell, 2006, p. 30). Entrepreneurs build their brands based on associations with ecology (Kapera & Wszendybył-Skulska, 2017). The positive attitude of tourists towards eco-hotels is rather common (Anita et al., 2020) and, as pointed out, visitors are no

longer satisfied with saving energy and changing towels less frequently, they are becoming progressively more demanding in terms of environmental protection (Ogbeide, 2012). It is found that they are aware of the impact of consumption on the environment and, as a result, expect “green consciousness” in the hotels they visit (Yi et al., 2018). R. Eid, G. Agag and Y. Shehavy indicate 3 factors related to ecology: “attitude toward green hotels, perceived behavioural control, sense of obligation, and corporate image are key factors of guests’ intentions to visit green hotels”, which should translate into the willingness of potential tourists to visit the facility. Their research shows the potential benefits of eco-strategy.

In conclusion, it should be emphasised that empirical analyses often confirm consumers’ positive attitudes towards “green” objects (Chen & Tung, 2014; Gao & Mattila, 2014), albeit differentiated e.g., by gender or age (Han et al., 2011; Sidali et al., 2017). There are also studies that show no significant gender differences in environmental attitudes (Chen & Chai, 2010). Unfortunately, Polish studies show that more than half of the overnight guests do not notice the pro-environmental activities at the facility at all. Therefore, according to Kapera and Wszendybyl-Skulska, hotel operators should take this fact into account and look for more effective strategies to inform about the pro-environmental activities carried out, as well as to encourage customers to behave in a way that considers the benefits of the natural environment (Kapera & Wszendybyl-Skulska, 2017).

Research methodology

The article is based on the results of an empirical study using the diagnostic survey method and survey technique. The survey questionnaire was available online and was distributed using online communication tools, especially social media between December 2021 and March 2022 in Poland. When designing the survey, it was assumed that a minimum of 500 fully completed questionnaires would be obtained. This target was met. The analysis was based on 575 correctly completed questionnaires (Table 1). Young people (18–25 years old) predominated among the respondents, constituting almost 60% of the

survey participants. Such a result is probably related to the adopted method of questionnaire distribution, but this fact should be taken into account when drawing conclusions from the obtained materials.

The questionnaire considered: the respondents' attitude towards ecological behaviour and products, their attitude towards selected pro-environmental actions applied by the accommodation facilities, their willingness to pay more for accommodation in facilities applying sustainable development principles in the field of ecology or incentives which would encourage them to support pro-environmental practices in their facilities. Lastly, an answer was sought to the question of whether the respondents would rate facilities which implemented the above solutions higher and whether that fact could be a source of competitive advantage for the facility or enterprise.

Table 1. Demographic data of the respondents and their attitude to ecological behaviour and products

Variables	Total	
	N=575	(%)
Gender		
Female	370	64.4
Male	205	35.6
Age		
18–25	343	59.6
26–35	134	23.3
36 and above	98	17.0
Average annual number of tourist trips		
0–2	246	42,8
3–5	224	39
6 and above	105	18,2
Please, rate your attitude to pro-eco activities and products		
It is important, I always try to act eco;	103	17,9
I try to act eco but do not always succeed	343	59,7
I don't care	101	17,6
I only act eco when it suits my purposes	17	2,9
It's a waste of time	11	1,9
Nationality		
Polish	532	92,5
Others	43	7.5

Source: own study.

Findings

An important element of the analysis was the respondents' assessment of the selected environmental activities that could potentially be carried out in accommodation facilities (Table 2). There is no doubt that the respondents had a good attitude about such possible activities. On the other hand, not all of the indicated activities were rated similarly or were seen as positive. Respondents, using a 1–7 scale (where 1 indicates dissatisfaction with the entity conducting this type of activity and 7 indicates very high satisfaction with the activity in question) were most positive about activities such as: “use of energy-efficient light sources”, “equipping the facility with motion detectors in the corridors” or “garbage sorting”. Solutions such as “the use of soap dispensers instead of disposable soap”, “key card or motion-controlled electricity” and “equipping the facility with solar panels” are also relatively well-rated. At the same time, however, actions such as “limitations on water temperature and its consumption”, “limitations on air-conditioning” or “extended time of use of bed linen”, the views expressed by the respondents were nowhere near as positive. Respondents praising such actions made up the majority albeit by a tiny margin. The survey shows that respondents are more in favour of “changing towels and bed linen only at the request of guests” than extending the time of use of bed linen. It can be concluded from this that the respondents have a positive attitude towards environmentally friendly activities carried out in hotels if they do not negatively affect their comfort of stay. A large group of respondents also expect information in their rooms instructing on environmentally friendly behaviour. They also show a preference for organic food offered in the facilities. It is therefore important that information is provided on site in an accessible and clear manner about the activities carried out at the facility or the dishes served which are based on organically grown products. At the same time, nonetheless, there is a significant group of respondents who are unwilling to make sacrifices for the sake of environmental protection during their stay.

Table 2. Assessment of pro-ecological activities carried out by accommodation facilities

Please rate on a scale of 1-2-3-4-5-6-7 activities in the field of pro-ecological policy of accommodation facilities, where 1 means dissatisfaction with this type of activity by the facility, and 7 – very high satisfaction with conducting a given activity	1 in %	2 in %	3 in %	4 in %	5 in %	6 in %	7 in %
Change of towels and bed linen only on request	11,7	4,2	8,2	12,6	14,8	19,1	29,6
Use of soap dispensers instead of single-use soap	2,4	3,2	5,1	16,2	14,4	25,9	32,8
Key card or motion-controlled electricity	3,5	2,9	5,4	14,1	16,7	23	34,4
Information in the rooms informing about the desired pro-environmental behaviour	5,4	5,2	9,6	19,3	19,1	21,7	19,7
Garbage recycling	2,6	1,9	5,4	12,5	17,1	22,4	38,1
Replacing paper towels with hand dryers	7,8	5,6	8,8	15,5	17,9	18,1	26,3
The use of energy-saving light sources	0,9	2,4	5,2	13,6	14,4	21,9	41,6
Offering organic food	3,1	5,1	10,1	19,5	17,4	21	23,8
Equipping the facility with solar panels	4,3	3,5	5,7	16,7	19,7	20,7	29,4
Equipping the facility with motion sensors in the corridors – automatic shutdown of unnecessary devices	1,6	1,9	5,1	10,6	16,8	22,8	41,2
The use of renewable resources in running a business	1,9	4,3	5,4	17,4	18,4	20,7	31,9
Limitations in air conditioning	4,7	9,0	11,0	18,6	21,4	17,4	17,9
Limitations on water temperature and it's consumption	8,0	10,8	12,5	17,0	19,7	16,3	15,7
Extended time of use of bed linen	15,0	10,3	11,1	19,5	16,5	15,1	12,5

Source: own study.

Table 2 presents the responses of the respondents assessing specific pro-ecological activities that can be carried out in hotel facilities, while Table 3 shows the general attitude of the respondents to the activity of these facilities. This is important because, as indicated earlier, it is the pressure from tourists and their expectations regarding pro-ecological behavior that may be an element of pressure, encouraging hoteliers to introduce environment-friendly actions. The above ratio is generally positive. However, in the case of clearly defined actions, it is not unequivocally positive. In the case of most of the proposed statements, most of the responses were: “I have no opinion” and “rather yes”. Especially the latter option determines the advantage of positive

answers. At the same time, however, these answers are not only positive. While “yes” answers in several cases fluctuated around 20%, “definitely yes” answers scored significantly lower. Another thing worth noticing is the second statement, “I would be prepared to pay more for accommodation in an establishment that uses environmentally friendly behaviour, e.g. in terms of energy saving”. Only in this case were the negative answers slightly outweighed. The answer “rather no” received more than 22%, which means 2 percentage points more than the answer “rather yes”. Such a result confirms the earlier statement about the respondents’ scepticism towards the environmentally friendly solutions by lodging entities – a kind of scepticism that is related to the costs. It is encouraging that a large group of respondents would be more likely to stay in an establishment applying environmentally-friendly solutions and that such measures would have a positive impact on the assessment of these entities and a higher level of customer satisfaction. This also demonstrates the need to provide customers with information on the environmental nature of the entity; such information can be easily accessed before the customer makes a decision and purchases a room.

Table 3. Respondents’ attitude to accommodation facilities using pro-ecological solutions

Please take your stand to the following statements	Definitely no in %	No in %	Rather no in %	I have no opinion in %	Rather yes in %	Yes in %	Definitely yes in %
I would like to stay in an accommodation facility that introduces pro-ecological solutions, e.g. energy saving	3,0	2,9	6,6	24,9	28,0	22,8	11,8
I would be ready to pay more for an overnight stay in a facility that uses pro-ecological behaviour, e.g. in the field of energy saving	8,3	9,0	22,1	23,8	20,3	11,6	4,9

Please take your stand to the following statements	Definitely no in %	No in %	Rather no in %	I have no opinion in %	Rather yes in %	Yes in %	Definitely yes in %
The use of pro-ecological solutions by the accommodation facility would have a positive impact on my assessment of the facility and satisfaction with the stay	3,7	4,3	9,6	21,4	30,3	19,7	11,0
The use of pro-ecological solutions by the accommodation facility would have a positive impact on my loyalty to the facility	4,9	7,5	11,5	24,2	26,4	17,3	8,2
When I spend the night away from home, I worry less about saving energy and water	7,0	6,6	13,8	20,1	24,2	18,6	9,7

Source: own study.

An important question to which answers were sought is “how to encourage tourists to engage in pro-environmental activities in lodging entities?”. The answers obtained indicate quite clearly that the best motivator would benefit from a financial nature, discounts, rewards, or bonus points in the loyalty program. These are certainly costly solutions for the accommodation facilities. Nevertheless, it should be remembered that thanks to several pro-environmental measures, e.g., energy-efficient light sources or restrictions on the use of air-conditioning, the entities have the possibility to make some savings and could share these benefits with customers. The indications for the last statement are also positive. Many respondents declare that, regardless of the rewards, they are using and will continue to use environmentally friendly solutions. Additionally, for a large group, pro-environmental issues are not indifferent, and the various tools or incentives introduced to influence positive pro-environmental behaviour are important. Even simple gadgets or material rewards can constitute an impulse for the guest to get involved in the entity’s environmental activities.

Table 4. Assessment of motivators for joining pro-ecological practice in accommodation facilities

Would the below mentioned rewards encourage you to join pro-ecological practice in accommodation facilities, for example to save water, energy, garbage segregation, etc.	Definitely no in %	No in %	Rather no in %	I have no opinion in %	Rather yes in %	Yes in %	Definitely yes in %
Discounts on accommodation	2,3	1,9	3,7	7,0	28,4	31,3	25,4
Bonus points in the loyalty program (if any)	2,8	5,2	8,9	17,4	24,7	25,4	15,6
Cash reward	2,1	4,2	6,8	18,4	23,3	22,6	22,6
Discounts on services offered at the property	1,7	2,1	4,3	9,0	27,6	30,1	25,2
Simple gadgets, material prizes	3,8	4,7	10,2	18,4	23,8	21,9	17,2
I am indifferent to these issues and I do not see a tool that would influence my behaviour	13,9	12,5	13,9	28,9	11,6	10,6	8,6
I care about the environment and behave pro-ecologically even without additional incentives	3,2	3,0	9,4	20,3	29,2	19,1	15,8

Source: own study.

Discussion and conclusion

Accommodation services are among the key elements of the tourism industry, and the infrastructure related to their provision is constantly developing along with the growth in tourism demand. As a result, the environmental impact of this sector is also increasing. It is indicated that the hospitality industry is one of the key sectors influencing environmental pollution (Wang et al., 2022). For example, British hotels produce 289,700 tonnes of waste per year (Arun et al., 2021). The hotel sector is one of the major energy and water-intensive sectors in the tourism industry (Han et al., 2018). As indicated, the accommodation services sector accounts for 20% of tourism industry emissions. Moreover, the accommodation services sector is the forerunner of CSR activity in tourism (Merli et al., 2019).

The main research hypothesis was that customers of accommodation services appreciate the pro-environmental activities introduced there; therefore pro-environmental activity can be an element of building their competitiveness. The collected and analysed data allow to positively verify the above hypothesis, albeit with some limitations. The participants of the study were generally positive about pro-ecological practices carried out in facilities providing accommodation services. On the contrary, a significant group indicated that they do not want these practices to be associated with a reduction in their comfort of stay or with additional costs (although one should bear in mind the demographic characteristics of the respondents, which has already been pointed out before).

It should be emphasized that the mere fact that consumers have a positive attitude towards facilities that use pro-ecological practices does not necessarily mean that they will be more likely to stay there than in other facilities. As indicated in their response, they often do not want to incur any additional inconvenience related to it. In relation to the above, various types of motivators that could encourage them to do so are the key issue. As the analysis indicated, the strongest motivators are specific and quantifiable rewards for tourists, e.g. discounts on stays. However, these are costly activities for accommodation facilities. On the contrary, it should be remembered that a number of pro-ecological activities, e.g. reducing energy consumption, also generate savings. This fact may even be a potentially stronger motivator for the hotel. The other motivator should be the expectations of tourists and, consequently, building the image of an environmentally friendly facility. Certification of hotels that satisfy environmental and sustainable development standards might be useful in this area (Abdou et al., 2020). It is also worth noting that, as shown by research (see Merli et al., 2019;), meeting the expectations of tourists in terms of pro-ecological solutions is a source of satisfaction for them and, consequently, may build customer loyalty towards the hotel. In turn, the analyses of J. Wang et al. (2018) indicated a positive relationship between the green image of the hotel and consumers' green satisfaction and their green trust, which consequently influences recommendations and positive word-of-mouth marketing.

The results of our research are in line with other analyses. Similarly, it indicates a positive attitude of consumers toward green hotels. At the same time,

however, as emphasized earlier, it points to an important issue that appeared less frequently in other analyses. Tourists are not always so positive about pro-ecological practices if it relates to sacrifices on their part, especially with lowering the comfort of their stay. Therefore, some activities should be introduced in accommodation establishments in a particularly careful manner, and this issue should be subject to further research.

Acknowledgements

We would like to thank the anonymous reviewers for their valuable comments on the paper and its revision.

References

- Abdou, A. H., Hassan, T. H., El Dief, M. M. (2020).** A Description of Green Hotel Practices and Their Role in Achieving Sustainable Development. *Sustainability*, 12(22), 9624. DOI: 10.3390/su12229624.
- Anita, T. L., Subakti, A. G, & Triana, I. (2020).** The Impact of Consumer perceptions to Technology-based facilities at Bobobox Capsule Hotel, Jakarta. Conference: 2020 International Conference on Information Management and Technology (ICIMTech) at Jakarta (pp. 233–237). DOI: 10.1109/ICIMTech50083.2020.9211196).
- Arun, T. M., Kaur, P., Bresciani, S., Dhir, A. (2021).** What drives the adoption and consumption of green hotel products and services? A systematic literature review of past achievement and future promises. *Business Strategy and the Environment*, 30(5), 2637–2655.
- Berezan, O., Millar, M., Raab, C. (2014).** Sustainable Hotel Practices and Guest Satisfaction Levels. *International Journal of Hospitality & Tourism Administration*, 15(1), 1–18. DOI: 10.1080/15256480.2014.872884.

Bohdanowicz, P. (2006). Environmental Awareness and Initiatives in the Swedish and Polish Hotel Industries – Survey Results. *International Journal of Hospitality Management*, 25(4), 662–682. DOI: 10.1016/j.ijhm.2005.06.006.

Chen, T. B., Chai, L. T. (2010). Attitude towards the environment and green products: consumers' perspective. *Management and Science Engineering*, 4(2), 27–39.

Chen, M. F, Tung, P. J. (2014). Developing an extended Theory of Planned Behavior model to predict consumers' intention to visit green hotels. *International Journal of Hospitality Management*, 36, 221–230. DOI: 10.1016/j.ijhm.2013.09.006.

Dębski, M., Borkowska-Niszczota, M. (2020). Ekologiczne zachowania konsumpcyjne i stosunek do proekologicznych działań w obiektach noclegowych przedstawicieli pokolenia Z [Consumer ecological behaviours and attitude to pro-ecological activities in lodging facilities by the Z generation representatives]. *Turyzm*, 30(2), 45–53.

Edgell, D. L. (2006). *Managing sustainable tourism. A legacy for the future*. New York: Harworth Hospitality Press.

Eid, R., Agag, G., Shehawy, Y. M. (2021). Understanding Guests' Intention to Visit Green Hotels. *Journal of Hospitality and Tourism Research*, 45(3), 494–528.

Erdogan, N., Baris, E. (2007). Environmental protection programs and conservation practices of hotels in Ankara, Turkey. *Tourism Management*, 28(2), 604–614. DOI: 10.1016/j.tourman.2006.07.003.

Gao, Y.L., Mattila, A.S. (2014). Improving consumer satisfaction in green hotels: The roles of perceived warmth, perceived competence, and CSR motive. *International Journal of Hospitality Management*, 42, 20–31. DOI: 10.1016/j.ijhm.2014.06.003.

Han, H., Hsu, L. T., & Lee, J. S. (2009), Empirical investigation of the roles of attitudes toward green behaviours, overall image, gender, and age in hotel customers' eco-friendly decision-making process. *International Journal of Hospitality Management*, 28(4), 519–528. DOI: 10.1016/j.ijhm.2009.02.004.

Han, H., Hsu, L. T. J., Lee, J. S., Sheu, C. (2011). Are lodging customers ready to go green? An examination of attitudes, demographic, and eco-friendly intentions. *International Journal of Hospitality Management*, 30(2), 345–355.

Han, H., Lee, J. S., Trang, H. L. T., Kim, W. (2018). Water conservation and waste reduction management for increasing guest loyalty and green hotel practices. *International Journal of Hospitality Management*, 75, 58–66.

Hendel, M. (2016). Koncepcja konsumpcji zrównoważonej w turystyce jako możliwość realizacji założeń turystyki zrównoważonej. *Marketing i Rynek*, 2, 13–19.

Instytut Turystyki [Institute of Tourism]. (2011). *Ekologia w turystyce jako tendencja rozwoju gospodarki XXI wieku* [Ecology in tourism as a development trend of the 21st century economy], T. Burzyński, M. Abram (Eds.). Kraków.

Kapera, I., Wszendybył-Skulska, E. (2017). Działania proekologiczne w ocenie gości hoteli [Pro-ecological hotel policies as assessed by guests]. *Turyzm*, 27(2), 59–64. DOI: 10.18778/0867-5856.27.2.05.

Kelly, J., Haider, W., Williams, P. W., & Englund, K. (2007). Stated preferences of tourists for eco-efficient destination planning options. *Tourism Management*, 28(2), 377–390. DOI: 10.1016/j.tourman.2006.04.015.

Lee, J. S., Hsu, L. T., Han, H., Kim, Y. (2010). Understanding how consumers view green hotels: How a hotel's green image can influence behavioral intentions. *Journal of Sustainable Tourism*, 18(7), 901–914. DOI: 10.1080/09669581003777747.

Lorek, S., Fuchs, D. (2013). Strong sustainable consumption governance – precondition for a degrowth path?. *Journal of Cleaner Production*, 38, 36–43. DOI: 10.1016/j.jclepro.2011.08.008.

Lorek, S., Spangenberg, J. H. (2014). Sustainable consumption within a sustainable economy – beyond green growth and green economies. *Journal of Cleaner Production*, 63, 33–44. DOI: 10.1016/j.jclepro.2013.08.045.

Manaktola, K., & Jauhari, V. (2007). Exploring consumer attitude and behaviour towards green practices in the lodging industry in India. *International Journal of Contemporary Hospitality Management*, 19(5), 364–377. DOI: 10.1108/09596110710757534.

Merli, R., Preziosi, M., Acampora, A., Ali, F. (2019). Why should hotels go green? Insights from guests experience in green hotels. *International Journal of Hospitality Management*, 81, 169–179.

Mousavi, S. A., Hoskara, E., Woosnam, K. M. (2017). Developing a Model for Sustainable Hotels in Northern Cyprus. *Sustainability*, 9(11)2101, 1–23. DOI: 10.3390/su9112101.

Nieżgoda, A. (2012). Uwarunkowania popytu turystycznego. In M. Kachniewska, E. Nawrocka, A. Niezgoda, & A. Pawlicz (Eds.), *Rynek turystyczny. Ekonomiczne zagadnienia turystyki* (pp. 31–54). Warszawa: Wolters Kluwer Polska.

Ogbeide, G. C. A. (2013). Perception of Green Hotels in the 21st Century. *Journal of Tourism Insights*, 3(1), 1–17.

Prochorowicz, M. (2015). Działalność obiektów hotelowych w kierunku ochrony środowiska [Activity of hotel facilities towards the environmental protection]. *Europa Regionum*, XXIII, 211–222.

da Rosa, F., Silva, L. (2017). Environmental sustainability in hotels, theoretical and methodological contribution. *Brazilian Journal of Tourism Research*, 11(1), 39–60. DOI: 10.7784/rbtur.v11i1.1161.

Sidali, K.L., Huber, D., Schamel, G. (2017). Long-Term Sustainable Development of Tourism in South Tyrol: An Analysis of Tourists' Perception. *Sustainability*, 9(10), 1791. DOI: 10.3390/su9101791.

Tiurida, L. A., Subakt, A. G., Pratomo, A. (2020). The impact of green hotel program on consumer satisfaction (a case study of generation Y at Borobudur hotel, Jakarta), *PalArch's Journal of Archaeology of Egypt/Egyptology*, 17(7), 3123–3134.

Tzschenke, N., Kirk, D., Lynch, P. A. (2004). Reasons for going green in serviced accommodation establishments. *International Journal of Contemporary Hospitality Management*, 16(2), 116–124. DOI: 10.1108/09596110410520007.

UNWTO. (2017). *Definition| Sustainable Development of Tourism*. Retrieved from <http://sdt.unwto.org/content/about-us-5>.

Wang, L., Zhang, Q., Wong, P. P. W. (2022). Impact of Familiarity and Green Image on Satisfaction and Loyalty Among Young Green Hotels' Guests – A Developing Country's Perspective. *Frontiers in Psychology*, 13, 899118.

Wang, J., Wang, S., Xue, H., Wang, Y., Li, J. (2018). Green image and consumers' word-of-mouth intention in the green hotel industry: the moderating effect of millennials. *Journal of Cleaner Production*, 181, 426–436. DOI: 10.1016/j.jclepro.2018.01.250.

Yi, S., Li, X., Jai, T. M. (2018). Hotel guests' perception of best green practices: A content analysis of online reviews. *Tourism and Hospitality Research*, 18(2), 191–202. DOI: 10.1177/1467358416637251.

Żemła, M. (2010). *Wartość dla klienta w procesie kształtowania konkurencyjności obszaru recepcji turystycznej*. Katowice: Górnośląska Wyższa Szkoła Handlowa.



© year of first publication Author(s). This is an open access article licensed under the Creative Commons Attribution-Share Alike 4.0 International License (<http://creativecommons.org/licenses/by-sa/4.0/>).

Journal of Intercultural
Management

Vol. **14** | No. **2** | **2022**

pp. **84–103**

DOI **10.2478/joim-2022-0008**

Justyna Dziedzic

University of Social Sciences,

Lodz, Poland

ORCID ID: 0000-0002-8292-0892

UE Organizational Identity. From the Motto *Veritate Concordia* to Neo-bureaucratic Management

Received: 05-10-2022; Accepted: 23-11-2022; Published: 31-12-2022

ABSTRACT

Objective: The concept of organizational identity appears mainly in the context of a symbolic-interpretive view of an organization's functioning in its many dimensions. This article aims to analyze to what extent previous knowledge about the existence of an EU organizational identity is a distinct category in the context of neo-bureaucratic management. It seems particularly interesting to draw attention to the identity context in organizations operating under intercultural management conditions. Their character and disposition may be more complex than in the case of homogeneous organizations. For this reason, the European Union is asking itself questions about its identity in the context of cultural unification and policy issues, and management solutions related to the institution's functioning at many levels. Therefore, it seems interesting to draw attention to these issues in light of the different contexts of influence. One is the neo-bureaucratic view of the EU institutions' governance dimensions, which should be regarded as complex organizational identities. They are subject to the modern influence of management visions and benefit from intercultural management processes' achievements. The EU's supranational structure, influenced by bureaucratic organizational arrangements, speaking the language of diplomacy, and setting policy for the Member States, constitute a unique organizational identity globally, which is worth verifying through the prism of neo-bureaucratic influences and cultural conditions of European identity.

Methodology: The article is based on a critical analysis of literature dealing with the sense of European Union organizational identity. Provided a theoretical background on organizational identity in neo-bureaucratic management on a European level.



Findings: In its institutional dimension, the European Union faces the dilemma regarding its own identity due to diplomatic disputes over cultivating indigenous cultures and diversity. It is, therefore, a rare phenomenon on the world stage of supranational institutions. Its procedural nature and purpose are also important to harmonize the Member States' various policies. It is already possible to outline its unique organizational identity. However, it cannot be transferred to territorial and social land, as Europe cannot be a hybrid of cultures or unify its perspective in the face of historical pasts and ethnic representations.

Value Added: Critical discourse on the theory of bureaucratic management and organizational identity. Presentation of the role of European Union identity in management process and giving the organization common values that solidify its form.

Recommendations: Neo-bureaucratic management is an interesting phenomena to explore in cross-cultural discourses. There are several directions for analysis: forms of modern bureaucracy based on practices drawn from the experience of corporations; abuse of the power of supranational organisations; network management in international organizations.

Key words: organizational identity, European Union, neo-bureaucracy, Europe identity, civil society

JEL codes: M12, M14, O15

Introduction

There is a discourse about organizational identity as a segregated theory with an ever-stronger research background in the teachings of management. Because of the growing interest in intercultural governance competencies, international organizations are also emerging. It is subject to critical analyses of its corporate

dimensions or the national contexts of influence subject to aspects such as patriarchal cultures, gender inequality, cultural prejudices, or stereotypes.

On the other hand, the analysis of an intercultural organization's identity may also refer to the increasing importance of behavioral and humanistic aspects of governance, attempting to include the psychological, cultural, and anthropological spheres into the organizational context (Sułkowski & Dziedzic, 2020, pp. 29–30). It also touches on the development of workers with intercultural competencies, with attention to their well-being and development opportunities. Therefore, identity contexts appear in different research directions in other specifications, trends, cultural meanings, or professions in an organizational context. Identity analysis can also be influenced by how organization members accept, interact with, and deal with phenomena in the professional environment.

- This article aims to analyze to what extent previous knowledge about the existence of an EU organizational identity is a distinct category in the context of neo-bureaucratic management. The following research questions were asked:
- In what areas can the existence of an EU organizational identity be indicated?
- What is the role of civil society policy in this process?
- What is the European identity category's significance for the EU's organizational identity?

Solutions of identity in both collective and individual contexts should be sought in the early works of interactionism. A symbolic view allows a broad view of the organizational context of the individual's role (Sułkowski, 2013, p. 26). Quite extensively, identity contexts appear from anthropological sciences, cultural studies, and sociology, but based on management science, they favor the reception somewhat beyond treating it solely within the social framework and clarifying the discourse on the organizational sphere (Sułkowski, 2013, p. 26).

Since Albert and Whetten proposed that organizational identity be understood as the result of a search for consensus in the Union, precisely its consensual



nature can be viewed from that Union's perspective (Albert & Whetten, 2004, p. 90). This inclusive project has succeeded precisely because of the agreements reached through debate and dialogue. At present, its bureaucratic framework is well-established and its organizational nature is quite transparent, which can foster its members' sense of EU identity (Albert & Whetten, 2004, p. 90).

The EU's organizational identity can be seen as a distinct and independent institutional form that stands out from other transnational organizations. Therefore, it is separate and competent, with external identification of the internal construct of its unique personality and decision-making processes, which are a form of its institutional response and organizational behavior.

The importance of the discourse of European identity in the context of the concept of EU organizational identity

European identities are dealt with in many sciences, including to a large extent cultural studies, anthropology, sociology, European and international studies, and governance issues. The diversity of views and debates raises unresolved questions about Europe's identity contexts, for they can manifest themselves in ambiguity and a variety of historical views and cultural, religious, and ethnic heterogeneity. There are threads of cultural nostalgia, civilizational growth, public cultural discourse, or analysis of transcultural processes. An interpretation of the Europe's identity is insufficient considering simply the context of history and territoriality. Continental Europe's identity amounts to heterogeneity, which creates the need to traverse the language of policymakers or representatives of a regulatory, economic and cultural project such as the European Union. Contemporary European discourses concern the issues of identity, borders, and understanding of the center, culture, and space and stem from changes that create a world structure that is not described by clear criteria (Marinković & Ristić, 2018, p. 166).

An attempt to understand the multiplicity of views on Europe's identity issues can be interpreted by trying to understand its manifestations in the public message. Marta Wójcicka analyzed the Polish discourse in the context of the concept of European identity (Wójcicka, 2019, pp. 25–40). From her research, we learn that this “European identity” combines geopolitical tradition, and a culture of Europeans. Thus, this identity discourse goes beyond Europe's context and becomes a form considered appropriate for the EU institutions in a symbolic public space. In addition, the author distinguished different views on this issue from the point of view of different worldviews. The centrist view of European identity is equated with Europeans, Europe, the community, and the Union. In right-wing discourse, on the other hand, it is equated only with an EU identity. In both cases, however, there is a recognition of its crisis as a Union problem. It also reveals a conflict of national identity treatment concerning European identity in two ways, namely equivalent or opposing. These views differ precisely depending on the ideas of worldview and political representation.

Nevertheless, finding the values discussed and recognized in a consensus common to the EU plan is also possible. The correctness of organizational identity is linked to the main beliefs that the EU preaches in an axiological dimension. Among them, ideas such as freedom, civil rights, and pluralism can be considered main. The EU values language also refers to the Polish Solidarity movement, for example spreading the principles of democracy, defending the dignity rights and interests of employees, and defending universal humanitarian values (Wójcicka, 2019, pp. 25–39).

Values serve to self-identify, and although it takes place at the level of their own experiences and beliefs, in the EU, it is created in the context of dialogue and recognition of events. This point cannot be without tensions and broad debates about ideas, which need to be discussed. For example, this concerns the question of recognizing Christianity as the foundation of European culture, which is incessant and is seen in debate on the EU's Constitution, mainly concerning the question of religion (Frydrych, 2003).

Linguistic and religious diversity shows the non-homogeneity and complexity of the EU. However, it is based on collective memory. It tries to choose from historical facts common to creating its organizational foundations, like a nomad

who recalls many different historical events he encountered during the journey as he considers his own identity experience.

Thomas Pellerin-Carlin makes an interesting argument, recognizing that Europe's identity must be discussed from a cultural rather than a geographical perspective, which also applies to the EU notes' crises (Pellerin-Carlin, 2014, pp. 73–84). Nevertheless, to understand these dependencies, it is necessary to recall the division of Europe into Eastern European culture (shaped by the influence of the Orthodox Church) and Western European culture (shaped by Catholic forces). However, Western Europe favors the creation of the EU, but it is not sufficient to create a political identity. While this political aspect causes a dissection in terms of political integration, a common cultural code can unite it in the context of the possibility of creating an identity within the organization with its crises. However, it is impossible to separate the reflection on Europeans from the EU's organizational identity. EU should be seen more as a cultural and economic project than a strictly peaceful one. Europe's existence is still artistic, and the EU exemplifies its consensual integration strategy. It is based on the idea of solidarity, which it cites as a kind of cultural foundation of the Union. The level of political unification can also condition the degree of its integration (Pellerin-Carlin, 2014, pp. 73–84).

Europe's public space is a huge field of discourse on symbolic representations. Identity discourses are therefore torn by meanings relating to the historical genotype of individual countries and regions. The Union does not refer to them in its organizational identity; it uses language closer to the corporate system. It creates its organizational communication, independent of the achievements of European civilization. An inclusive EU is therefore independent of European cultural circles and identity implications. Its nature largely has a regulatory dimension. It seems to be taking the discourse of how to relate to the regulation. It even takes up the subject of *Managing Europe*, as expressed in the 2001 White Paper (European Commission, 2001).

The public sphere is based on the assumption of its independence from the state and the market, rather than as a forum for debate and democratic control (Habermas, 2022). Looking at the reception of the issue of public inspection in the organizational identity of the Union, it is a closed project. The shape of

European policies is socially indebted, but its internal foundation is no longer. It is a separate zone of influence, more bureaucratic than open to public debate.

The European Union as a neo-bureaucratic organization

The nature of EU action is based on a bureaucratic way of working, an attribute of its identity. In the face of social criticism, which has fallen not only on the bureaucratic legacy of Weber's recognitions but also on the strict bureaucratic nature of EU action, there is a reaction to the change like the EU's institutional activities.

The existence of neo-bureaucracy appears as a response to the development of supportive democracy and changes in the environment of public institutions (Farrell & Morris, 2003, p. 130). There have been changes in the implementation of social policies and structures that have evolved over the decades due to the support of users, customers, and stakeholders of bureaucratic organizations. These changes fall under the word 'post-bureaucracy' and even "beyond-bureaucracy" (Farrell & Morris, 2003, p. 130). New forms of government that reduce hierarchy affect not only the community that exists outside this bureaucracy but also the professionals working in the public sector. Therefore, the neo-bureaucratic direction is combined with the philosophy of managerialism, public services, and new public management, replacing the past hierarchy, the rule of power, and objectivity in relations with clients. Images of new management include; project-based, change-focused, out-of-the-box, and stylish consulting actions. Neo-bureaucracy removes barriers between elements of organizations that were considered oppositional, such as centralization vs. decentralization and; the public vs. private sector. Michał Możdżeń draws attention to the trends of change and evolution, which undoubtedly affect public policies (Możdżeń, 2016, p. 63).

It can be considered that neo-bureaucracy is the result of a certain evolution in thinking about the meaning and role of bureaucracy in the organizational

environment, in terms of its form, structures, and the role it assumes as significant (Table 1).

Table 1. Organizational ideal types

Rational bureaucratic organization (RBO)	Post-bureaucratic organization (PBO)	Neo-bureaucratic organization (NBO)	Example
Specialisation	Collaboration	Functional integration	Multi-functional projects
Standardisation	Flexibility	Managed improvisation	Change programs and adapting methods
Formalisation	Negotiation	Structured organisational politics	Relationship/client and change management methods
Centralisation	Dispersal (decentralisation)	Delegated autonomy	Quasi market structures, leaderism
Depersonalisation	Personalisation	Networked "meritocracy"	Added-value and personal credibility
Collectivisation	Individualisation	Dual identities	Conditional commitment, professionals as managers

Source: (Sturdy et al., 2016, pp. 184–205).

Nevertheless, modernizing the procedural and bureaucratic nature of the EU’s functioning brings many new considerations of public administration possibilities and the updating of it. Neo-bureaucracy, therefore, seems to be a more appropriate concept for the EU’s organizational identity. It re-affirms bureaucratic solutions such as procedural decision-making, strengthening the administrative apparatus, and approval for competent clerical staff.

Nevertheless, it faces the possibility of turning its form into a corporate administrative model and turning towards specific solutions appropriate to managerial philosophies and using new technologies and network management solutions. It is also likely to be transformed by criticism of bureaucracy, which amounts to dehumanizing the EU in its public opinion, which stems from

the procedural nature of the procedure, the language of its standards, and the rules' paramount to its activities (Możdżeń, 2016, p. 63).

Science has a kind of critical debate about the system of bureaucracy. However, its positive dimensions are highlighted – such as the attachment of citizens to its traditions, the formation of the general order, the arousing of confidence in the superficial apparatus's operation, the continuity of its operation, or standardization. These characteristics promote an international organizations' functioning under their rights due to complex decision-making processes, complex intercultural management processes, transnational communication, law, and budget management. It is difficult to come up with a different model of action than a rights-based bureaucracy that would be supported by a consensus between nations and representatives of different ideas and worldviews. However, organizations like the EU are supported by concepts and develop from modern management trends such as New Public Governance (NPM). It largely means adopting solutions from the business world consisting of decentralization, flattening organizations, focusing on processes that create value for citizens, applying results management, modern information technologies, and functioning in the network system of links. These trends used in decentralization have also been criticized in implementation processes. In the context of management decisions, such arrangements are a sure way to pull off solutions to improve work in the face of developing employees' capacity and general processes for improving work. As table 1 shows, there are different ways of viewing NPM that can be graphed into model diagrams and the European Union adopts various solutions from models (Table 2). Its policy of transparency means it; monitors work outcomes, benefits from the teamwork philosophy, determines the organization's mission and the image of its employee and also implements quality management ideas.

Table 2. New Public Management model

Model	Basic features of the model
NPM Model 1. Increasing efficiency	The increase in the importance of financial control. They are maximizing effects while reducing costs. They are setting transparent goals and monitoring results. Development of economic and substantive audit. They are promoting the use of questionnaires as a tool for assessing activities and exposing the responsibility of service providers to customers. Increasing market and customer orientation. Implementing new good governance patterns. The increased role of the management staff. Management staff account for the results of their work.
NPM Model 2. Limiting the size of the organization and decentralization management	Development of public service quasi-markets. They are increasing the role of contracting and limiting the role of hierarchical management in favor of contract management. Importance of teamwork. Focus on „management through impact“. Departing from providing standardized services towards forms characterized by diversity and flexibility.
NPM Model 3. In search of perfection	Radical decentralization and evaluation through the results obtained. Focus on organizational development and organizational learning. Intensive training programs for managers. Emphasis on charismatic management methods. They are determining the mission of the organization and the image of its employee.
NPM Model 4. Public service orientation	It is achieving excellence in the process of providing public services. Implementation of quality management. It focuses on the development of knowledge about public services among citizens, for example, by assessing social needs and organizing community tasks.

Source: (Młodzik, 2015).

In the concept of New Public Governance, it is important to redefine the idea of legitimacy and social responsibility. The role of citizens is increasing, and even the type of satisfaction with the activities of the administration increases, the number of arrangements between institutions increases, and the role of institutional theory and network theory and the part of self-organization are important. It is possible to question whether the public sector can truly function based on collaborative networks and eliminate hierarchical management. Nevertheless, the EU uses the New Public Governance philosophy. It strengthens its relationship with citizens by involving them in discussions about the shape of specific policies and strategies. Nevertheless, still standing in the wide reception of EU citizens, it may seem like a rather distant Kafka

Castle, operating in the rigour of placement and obligations (Ćwiklicki, 2015, pp. 15–26).

The communication strategy with citizens is also based on market rights in the EU, using solutions known from marketing activities. Using modern contact solutions with the Member States, the EU also conducts brand strategy using brand communication tools. A brand communication strategy is a specific package of activities designed to reach the audience of a given product, project, organization, cultural good, person, or product (depending on what constitutes that brand). This is done on three levels: verbal, visual, and relational (Lembrych-Furtak, 2015, p. 67). Verbal communication is a specific oral dimension; at the graphical level it is an optical identification system; at a relational level it involves employees' behavior inside and within organizations, which also express an organizational culture. Importantly, each of these spheres is identifiable in the context of EU organizations (Lembrych-Furtak, 2015, p. 67).

The essence of the EU brand, expressed in language code, represents a set of rules governing the style of bureaucratic language of verbal communication. This applies to the brand communication's legislative and diplomatic vocabulary and how external texts are typed. The EU brand's main language association is the motto *Veritate Concordia* (United in Diversity or Unity in Diversity) (Dziedzic, 2020). The motto was announced at the official session of the European Parliament. It has an identity dimension and refers to the neo-bureaucratic nature of language. This motto is used in official documents.

The substantive content of the language code refers to an organization's axiological language, whose exemplification is community. The emphasis on unity and inclusive ideas indicates a willingness to build a community of beliefs and values. This vocabulary refers to both its internal activities and external verbal representations.

The second level of EU marketing action may be its image value. A well-designed visual identification system makes it easy to consolidate the desired image by unifying all the graphic elements. Thanks to efficient brand visualization tools, it is possible to distinguish it from other brands and facilitate certain information transmissions. Although this type of identification is associated with the private sector, comparisons cannot shape activities in favor of the EU



brand, which is expressed in blue colors and has a whole stack of identifying graphic designs included in the constellation of stars. For citizens, it is a clear receptive code – it appears. e.g., as an information board on the resulting infrastructure from EU funds. This policy quickly identifies this brand, but it is also a clear symbolic representation for the organization’s employees (Lembrych-Furtak, 2015, p. 67).

The relational nature of the brand, which refers to organizational culture, is full of symbolic, normative, and axiological aspects of identity. The clear ideas to the EU members become the foundation of their daily work and give transparency to its bureaucratic activities. The essence of these ideas in communication makes it offices to believe in the legitimacy of EU culture. This idea allows it to continue, especially as it is extremely difficult in intercultural governance.

Identity has its roots in and refers to experience and the historical genotype. The EU organization has laid the foundations for this identity based on the construct of the so-called “founding fathers”. The historical heroes are: Altiero Spinelli, an Italian politician, one of the founding fathers of the EU; Paul-Henri Spaak, the so-called founding father of the EU, former Prime Minister of Belgium; Jean Monnet, a french politician, and economist; Konrad Adenauer, the First Chancellor of the Federal Republic of German; Italian politician Alcide De Gasperi; Robert Schuman, a french foreign minister, is a key figure in shaping post-war Europe (Dziedzic, 2020). The “founding fathers” are an integration myth that builds the EU’s organizational identity and their views are euro-ideas (Dziedzic, 2020). Cultural assumptions have their representation in Platonic supernatural beings, and the ways of ideologizing work can be described as precisely euro-ideas. They operate at both terminology and meaning levels.

Shared values and recognized heroes give a sense of professional identity. Cultural ideas allow for the merging of the working environment and provide an attempt to further functioning. A cultural agenda is an attempt to belong to a particular group beyond the framework known to members of cultural organizations and constitutes a separate identity that is also manifested externally.

EU identity in the context of civil society policy

The policy of shaping civil society is one of the most important strategic directions for strengthening pro-democratic attitudes in the European Union. No wonder the EU's identity is shaped on its basis. It is the political foundation for shaping European strategies. It is also the EU's formal response to the progress of democratization processes. For this reason, the idea of civil society is particularly significant concerning countries which are young democracies in European Union. The formation of identity ideas in the organizational context has a special dimension in the EU integration of post-totalitarian countries. The post-totalitarian past may reinforce the imperialist attitudes that give way to the new democratic and pro-civic order. Shaping the EU's identity also involves negotiating past perspectives formed over the years and the newly formed society. This society, which integrates within the Union, strengthens its community and EU affiliation by referring to the main idea of integration processes: human rights, the rule of law, and democracy. Thus, especially for post-totalitarian states, integration processes were important because they changed the tendencies of the dominance of one ideology to shape a society of consensus and diversity of beliefs.

On the one hand, this was to refer to cultural issues and the shape of the diversity of thought of the different societies; while, on the other hand, the spread of economic pluralism. The democratic ideal of the state was to build the shape of the post-totalitarian European reality; the Union played an important role in this process (Andrusiak, 2014, p. 189).

The EU does not impose solutions on the shape of the authorities on the Member States but enforces issues related to the rule of law and democracy. Turning the attention toward an EU identity based on the idea of civil society, it is, therefore, necessary to mention post-totalitarian states. In Central and Eastern Europe, the scheduling of democratic attitudes was intended to limit the state's omnipotence in favor of a community of citizens (Andrusiak, 2014, p. 189). Legal, economic, libertarian views and market awareness is the foundation of the EU's civil society identity; post-totalitarian societies faced many consequences from the former regime. First of all, they were rebuilding their

value. They changed all forms of active civic life, free from initiatives that had previously been associated only with party institutions. These included the main importance of power; however, throughout the processes of democratization and the progressive integration policy, they were to come to believe in the idea of citizenship. Returning to these processes, it is worth recalling the Polish philosopher Tischner's words. He mentioned that the reaction to totalitarianism was to discover the ethos of solidarity as a pluralistic group of people. The European Union also builds its identity based on a tradition of solidarity. The main square in front of the European Parliament building is called "Esplanade Solidarity 1980". Pluralistic and solidarity ideas are the main ideological pillar for shaping policies and building strategies for EU civil society (Tischner, 2014).

Along these lines Orzeszyna argues, "Insert original quote" (2009, p. 99) ["The concept of civil society is nowadays associated with freedom, as in the republican and liberal traditions, but unlike the former, it is not political freedom based on active citizenship – although it also has its meaning – but individual freedom guaranteed by law"].¹ The EU refers to the contemporary understanding of this concept of citizenship. There is a strong discourse of civil society in the EU, which is expressed in the vision of Europe as a strictly civic circle, especially in the context of the capabilities of its inhabitants (Opinion of the Economic and Social Committee C329 17.11.1999). For nationals of Member States, this means, in particular, the possibility of practicing as a person working in a Member State other than that in which they obtained their professional qualification (Dyrektywa 2005/36/WE 2005, p. 22).

A society shaped in the sense of citizenship of the EU is understood in terms of the identity of dialogue. This should precede all political decisions and create a kind of political culture. Social dialogue also becomes a decision-making procedure that brings the various organizations and associations that lobby their interests and represent their rights in the relevant branches of economic, social, and cultural life (Dyrektywa 2005/36/WE 2005, p. 107). Therefore, the European Union treats civil society as a key tool in the process of democratization

¹ Translation provided by the author of this article.

and social capital to help economic development) (Carbone & Lister, 2006, p. 110). It is also intended to strengthen the ability of executives to solve problems (Quittkat & Kohler-Koch, 2013, p. 3).

The inclusive concept of civil society also has many obstacles. Among them is the questioning of the general idea of a fully integrated Europe and the problem of identifying a common sense of the social identity of its citizens. This applies, for example, to the careers of leaders of European organizations, who are an important capital of the EU. Political actors in the field of Eurocracy are a challenge to EU identity (Jayeon & Scaramuzzino, 2020, p. 94). The lack of well-supported political processes and the lack of common European media are also barriers to development (Bozzini & Bee, 2010, p. 116). Important challenges in shaping a pluralistic EU civil society are phenomena such as the politicization of the EU, individual acts of participation, litigation between citizens and EU organizations, and the processes of strengthening national identity while weakening the EU's identity (Liebert & Gattig, 2013, p. 2).

Conclusions

In its institutional dimension, the European Union seeks to enter an order, known to its members for its bureaucratic nature, of founding states such as France and Germany. However, it still faces the same dilemma regarding its own identity due to diplomatic disputes over cultivating indigenous cultures and diversity. It is, therefore, a rare phenomenon on the world stage of supranational institutions. Its procedural nature and purpose are also important to harmonize the Member States' various policies. It isn't easy to describe these searches for a clear path to EU identity, even though it is already possible to outline its unique organizational identity. However, it cannot be transferred to territorial and social land, as Europe cannot be a hybrid of cultures or unify its perspective in the face of historical pasts and ethnic representations. The UK's departure from the EU has become an additional incentive to take a more thorough look at the phenomenon of EU identity.

Concerning the dilemmas posed by the nature of geographical divisions, one can ask whether island states have a stronger structure of territorial independence and a sense of geographical and social distinctness, which would, in a sense, be one of the causes of *Brexit*. This phenomenon may paradoxically unify the attempt to understand its supranational distinctness. It is also an important to warn that any peaceful structure, regardless of its traditions, may be threatened. Today the EU faces important questions about the limits of unification, the professionalization of work in the face of dehumanizing procedural processes, and the inability to transfer organizational identity to a broader geopolitical perspective. Karol Jakubowicz draws attention to the integration deficit in the context of identity issues and the EU's sense of identification. As he writes, "both European civic identity and constitutional patriotism were intended to oppose classical ethnonationalism" (Jakubowicz, 2010, p. 110). The post-national assumption has failed and even reversed these trends, which has led the EU to redefine European ideas. How does the EU's organizational identity relate to these trends? It can strengthen its sense of distinctness, maintain its personality and give it a sense of continuity of action and relative procedural stability.

References

- Albert, S., & Whetten, D. A. (2004).** Organizational Identity. In M. J. Hatch, M. Schultz, *Organizational Identity. Reader*. Oxford: Oxford University Press.
- Andrusiak, T. (2014).** Tendencje rozwojowe myśli politycznej i prawnej w społeczeństwie posttotalitarnym. Na przykładzie doświadczeń ukraińskich. In M. Maciejewski, M. Marszał, M. Sadowski, T. Kruszewski, *Tendencje rozwojowe myśli politycznej i prawnej*. Wrocław: Wyd. Wydział Prawa, Administracji i Ekonomii Uniwersytetu Wrocławskiego.
- Bozzini, E., & Bee, C. (2010).** *Mapping the European Public Sphere*. Farnham: Routledge.
- Carbone, M., & Lister, M. (2006).** *New Pathways in International Development. Gender and Civil Society in EU Policy*. Abingdon: Routledge.

- Ćwiklicki, M. (2015).** Towards neo-bureaucracy: bureaucracy in contemporary public management concepts. In R. Wiszniowski & K. Glinka (Eds.), *New Public Governance in the Visegrád Group* (V4) (pp. 15–26). Toruń: Wyd. Adam Marszałek.
- Dziedzic, J. (2020).** *Kultura organizacyjna a unijny sektor audiowizualny. Międzykulturowe aspekty zarządzania w instytucjach Unii Europejskiej*. Łódź: Wydawnictwo Społecznej Akademii Nauk.
- Farrell, C., & Morris, J. (2003).** The Neo-Bureaucratic State: Professionals, Managers and Professional Managers in Schools, General Practices and Social Work. *Organization*, 10(1), 129–156.
- Frydrych, M. (2003).** *IGC to carry on Christianity debate, euobserver*. Brussels, 13.06.2003. Retrieved from euobserver.com. Access: 20.09.2022.
- Habermas, J. (2022).** Reflections and Hypotheses on a Further Structural Transformation of the Political Public Sphere. *Theory, Culture and Society*, 39(4), 145–171.
- Jakubowicz, K. (2010).** *Unia Europejska a media. Między kulturą a gospodarką*. Warszawa: Wydawnictwa Naukowe i Profesjonalne.
- Jayeon, L., & Scaramuzzino, R. (2020).** Can EU Civil Society Elites Burst the Brussels Bubble? Civil Society Leaders' Career Trajectories. *Politics and Governance*, 8(3), 86–96.
- Lembrych-Furtak, R. (2015).** Strategiczne aspekty zarządzania marką. *Annales Universitatis Mariae Curie-Skłodowska, Sectio H. Oeconomia*, XLIX(1), 63–70.
- Liebert, U., & Gattig, A. (2013).** *Democratising the EU from Below?* Abingdon: Routledge.
- Marinković, D., & Ristić, D. (2018).** Regional Heterotopia of Central Europe: 'Lost' Identity in the Process of Deterritorialisation of Europe. *Journal of International Relations and Development*, 21(1), 146–171.
- Młodzik, E. (2015).** Założenia koncepcji New Public Management. *Współczesne Problemy Ekonomiczne*, 11, 185–193.
- Możdżeń, M. (2016).** Public Policy in the Neo-Weberian State [Cykl polityk publicznych w państwie neoweberowskim]. *Zarządzanie Publiczne*, 3(37), 62–79.
- Orzeszyna, K. (2009).** *Społeczeństwo obywatelskie w Unii Europejskiej*, Teza Komisji Prawniczej, t. II (pp. 94–108). Lublin: Polska Akademia Nauk w Lublinie.
- Pellerin-Carlin, T. (2014).** EU 10 Years After Its Biggest Enlargement: Europe's Identity Crisis Looking in the Black Box of European Cultural and Political Identities. *The Poznan University of Economics Review*, 14(3), 73–84.
- Sturdy, A., Wylie, N., & Wright, C. (2016).** Managers as Consultants: The Hybridity and Tensions of Neo-bureaucratic Management. *Organization*, 23(2), 184–205.



Sułkowski, Ł., & Dzedzic, J. (2020). Scientist organizational Identity – the Diversity of Perspectives. *Journal of Intercultural Management*, 12(4), pp. 29–48.

Sułkowski, Ł. (2013). Kultura jakości w zarządzaniu, czyli pomiędzy tożsamością a kulturą organizacyjną. *Przedsiębiorczość i Zarządzanie*, XIV(8), II, 25–37.

Tischner, J. (2014). *Idąc przez puste Błonia*. Kraków: Znak.

Wójcicka, M. (2019). Tożsamość europejska w polskim dyskursie medialnym (2015–2018). Rekonesans. *Acta Universitatis Lodzianis. Folia Linguistica*, 53, 33–46.

Quittkat, Ch., & Kohler-Koch, B. (2013). *De-Mystification of Participatory Democracy: EU Governance and Civil Society*. Oxford: Oxford University Press.

Documents

European Commission (2001). European Governance. A White Paper. COM(2001) 428 final. Brussels: European Union.

Dyrektywa 2005/36/WE Parlamentu Europejskiego i Rady z dnia 7 września 2005 r. w sprawie uznawania kwalifikacji zawodowych (Dz.U. L 255 z 30.9.2005), pp. 22–142.

Opinion of the Economic and Social Committee on “The role and contribution of civil society organisations in the building of Europe”, OJEC, C329 17.11.1999.

eISSN2543-831X



SPOŁECZNA AKADEMIA NAUK

CLARK
UNIVERSITY

