



*Barbara Mazur*

# Management

## Diversity for Sustainability

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Lublin 2022

# Management

Diversity for Sustainability

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# Contents

Summary .....	7
Streszczenie .....	8
PREFACE.....	9
INTRODUCTION .....	15
<b>PART I. DIVERSITY, CSR AND SUSTAINABILITY IN THE THEORETICAL PERSPECTIVE .....</b>	<b>18</b>
1. Diversity in the organization – the essence and foundations .....	18
1.1. Concepts of Diversity .....	18
1.2. Philosophical origins of diversity .....	20
1.3. Culture and religious diversity .....	25
2. Cultural diversity in the organization – selected aspects .....	34
2.1. Cultural diversity and its dimensions .....	34
2.2. Organizational Culture .....	41
2.3. Cultural Diversity Management .....	43
2.4. Cultural Diversity Management Research.....	47
3. HRM and CSR aspects .....	49
3.1. Management of the institutional logics .....	49
3.2. CSR – social, economic, and environmental logics .....	50
3.3. HRM as a CSR key-driver.....	53
3.4. The CSR business benefits .....	54
4. HRM and Sustainability.....	58
4.1. Sustainable HRM .....	59
4.2. The Three Pillars Model of Sustainable HRM .....	60
4.3. The holistic model of Sustainable HRM .....	62
<b>PART II. DIVERSITY, CSR AND SUSTAINABILITY IN THE PERSEPCTIVE OF EMPIRICAL RESEARCH .....</b>	<b>65</b>
5. Managing Religious Diversity .....	65
5.1. Research I (among the owners) .....	65

5.2. Research II (among the HR managers).....	68
5.3. Research III (among managers).....	69
5.4. Research IV (among the employees).....	77
6. Linking Diversity Management and CSR.....	84
6.1. Research I (Polish company and foreign company).....	84
6.2. Research II (foreign companies) .....	87
7. Linking Diversity Management and Sustainability .....	94
7.1. Research I (based on The Three Pillars Model of Sustainable HRM).....	94
7.2. Research II (based on the Holistic Model of Sustainable HRM) .....	98
CONCLUDING .....	102
AFTERWORD .....	106
References.....	110

# **Management. Diversity for Sustainability**

## **Summary**

The diversity of human resources and sustainable development are the axis of the author's deliberations on contemporary enterprises. The monograph consists of two parts, the first of which is theoretical and the second is empirical. The first part presents the issue of broadly understood diversity, with particular emphasis on the issue of cultural diversity of employees with its reference to corporate social responsibility and the concept of sustainable management of the organization. The second part of the monograph presents the results of research on cultural diversity and ways of managing it in enterprises operating in the Podlaskie Voivodeship. In order to determine the level of managing the diversity of human resources, the employees of these enterprises, their managers and owners were surveyed. The researched issue is complemented by the author's attempt to indicate the characteristics of the organizational culture of the surveyed enterprises, which is the result of the impact of the value systems existing in the environment. This part of the monograph also includes an analysis of the relationship between diversity management and the approach to corporate social responsibility and sustainability. The conclusions of the research confirm the assumption that diversity management contributes to the sustainable management of human resources in the organization, and thus to the sustainable development of the entire organization.

**Keywords:** diversity, sustainability, management



# Zarządzanie. Różnorodność dla zrównoważenia

## Streszczenie

Różnorodność zasobów ludzkich oraz rozwój zrównoważony stanowią oś rozważań autorki monografii dotyczących współczesnych przedsiębiorstw. Monografia składa się z dwóch części, z których pierwsza jest teoretyczna, a druga empiryczna. Pierwsza część przedstawia problematykę szeroko rozumianej różnorodności, ze szczególnym uwzględnieniem zagadnienia różnorodności kulturowej pracowników wraz z jej odniesieniem do społecznej odpowiedzialności biznesu i koncepcja zrównoważonego zarządzania organizacją. Druga część monografii prezentuje wyniki badań nad różnorodnością kulturową i sposobami zarządzania nią w przedsiębiorstwach działających na terenie województwa podlaskiego. W celu określenia poziomu zarządzania różnorodnością zasobów ludzkich badani byli pracownicy tych przedsiębiorstw, ich menedżerowie oraz właściciele. Dopełnieniem badanej problematyki jest podjęta przez autorkę próba wskazania cech kultury organizacyjnej badanych przedsiębiorstw będącej wynikiem oddziaływania istniejących w otoczeniu systemów wartości. W tej części monografii zamieszczono także analizę relacji pomiędzy zarządzaniem różnorodnością a podejściem do zagadnienia społecznej odpowiedzialności biznesu oraz zrównoważenia. Wnioski płynące z badań potwierdzają założenie, że zarządzanie różnorodnością przyczynia się do zrównoważonego zarządzania zasobami ludzkimi w organizacji, a tym samym do zrównoważonego rozwoju całej organizacji.

**Słowa kluczowe:** różnorodność, zrównoważenie, zarządzanie

## **PREFACE**

It is commonly believed that diversity is a challenge for organizations. This is partly due to the fact that diversity is an ambiguous, multi-dimensional concept. It has many faces, therefore it is necessary to look at it closely in such a way and from such a point of view that would allow to show its essence and facilitate understanding of its impact on organizations. The word diversity has different connotations for representatives of particular societies. For an American, it will mean mainly ethnic and racial diversity, for an Irish inhabitant it will be related to religion and refer to the existing division into Anglican and Catholic religions, for Indian society, it will be associated with the diversity of social groups and categories, while for a Pole it would mean social differentiation in relation to gender, age and mental and physical fitness of a person. It would seem that monocultural societies are affected by diversity to a lesser extent. However, after closer inspection, and bearing in mind that diversity is a natural feature of the world – both in terms of culture and nature – diversity is everywhere. It has a global character, many dimensions, and includes aspects that are easy to perceive, such as gender, ethnicity or disability as well as applies to things that are difficult to perceive and quickly recognize, e.g. to a system of values, beliefs, etc. In literature on diversity in an organization, diversity is often defined as the quality of being different and unique at an individual or group level. It is also emphasized that an important aspect of diversity in an organization is the cultural diversity of its employees. It has numerous sources, among which globalization processes play an important role.

The world's increasing globalization requires more interaction among people from diverse cultures, beliefs, and backgrounds than ever before. People no longer live and work in an insular marketplace. They are now part of a worldwide economy with competition coming from nearly every continent. For this reason, organizations need diversity to become more creative and open to change. Therefore maximizing and capitalizing on workplace diversity has become an important issue for management today. Since managing diversity remains a significant organizational challenge, managers must learn the managerial skills needed in a multicultural work environment. Supervisors and managers must be prepared to teach themselves and others within their organizations to value multicultural differences in both associates and customers so that everyone is treated with dignity.

Diversity issues are now considered important and are projected to become even more important in the future due to increasing differences in the population of many countries. Companies need to focus on diversity and look for ways to become totally inclusive organizations because diversity has the potential of yielding greater productivity and competitive advantages. Managing and valuing diversity is a key component of effective people management, which can improve workplace productivity. Unmanaged diversity in the workplace

might become an obstacle for achieving organizational goals. Therefore diversity can be perceived as a *double-edged sword*.

The issue of diversity is becoming an increasingly important for many organizations, both for those whose primary responsibility is profit maximization and for those whose primary goal is to fulfil social obligations. The former apply principles of economic management in practice, while the latter are guided by the principles of humanistic management. In the perspective of economic management, diversity is treated as a source of competitive advantage. The arguments behind this perception of diversity are presented in Table 1.

**Table 1. Managing Cultural Diversity Can Provide Competitive Advantage**

<b>Argument</b>	<b>Justification</b>
Cost Argument	As workforce becomes more diverse, the cost of a poor job in integrating workers will increase. Those who handle this integration well will create an advantage over those who do no
Resource-Acquisition Argument	Companies develop reputations on favourability as prospective employers for women and ethnic minorities. Those with the best reputations for management will win the competition for the best personnel. As the labour pool shrinks and changes its composition, this edge will become increasingly important
Marketing Argument	For multi-national organizations, the cultural sensitivity and insight that members with roots in other countries bring to the marketing effort should improve the results. The same rationale applies to marketing to subpopulations within domestic markets
Creativity Argument	Diversity of perspectives and less emphasis on conformity to the norms of the past (which characterize the modern approach to diversity management) should improve the level of creativity
Problem-solving Argument	Heterogeneity in decision-making and problem-solving creates better outcomes through a wider range of perspectives and more thorough critical analysis of issues
Flexible system Argument	An implication of the multicultural model for management Diversity causes the system to become less determinant, less standardized, and therefore more fluid. The increased fluidity should create greater flexibility to react to environmental changes (i.e., reactions should be faster and less costly)

Source: Cox & Blake, 1991, p. 47.

Arguments for making diversity management an economic case have been recommended as a means of enhancing organizations' performance. Moral arguments were lagging behind (Lorbiecki & Jack, 2000).

A humanistic management perspective holds that creativity is beyond the reach of wealth, but for enabling conditions for humans flourishing (Pirson & Lawrence, 2010). Businesses should respect the humanity of people by treating them as an end and never as a mere means by creating the culture where people can exercise freedom with a sense of responsibility and anecdotality of making a real contribution to human well-being (Spitzeck, 2011).

Three paradigms on corporate diversity can be distinguished:

1. Non-discrimination and fairness is based on the recognition that discrimination is wrong.
2. Legitimacy celebrates differences.
3. Learning and efficiency occur when organizations embrace diversity – the management of diversity enables the organizations to internalize the differences in order to learn and grow as a result of them (Anca & Vega, 2005, pp. 54–55).

Unlike economic management, which treats diversity as a kind of capital, analogous to the financial capital perceived as a source of financial benefits for the company, humanistic management of diversity is linked to the moral sphere by imposing on employers respect for human dignity and making them socially responsible.

Organizations around the world are increasingly realizing the need and benefits of socially responsible activities. The organization's attitude towards the society in which it operates and its impact on the natural environment become essential elements in the evaluation of the organization's performance as a whole and determine its ability to continue to operate effectively.

Corporate social responsibility (CSR) is a concept that has become a permanent part of the theory and practice of economic life. Its origins date back to the second half of the 19<sup>th</sup> century. However, the decisive period for the development of the CSR idea was the 1950s. Its further development took place in the years 1960–1970, and the first definition of CSR appeared in the 1970s. It included economic, ethical, legal, and philanthropic responsibility of enterprises.

In connection to the growing interest in the idea, in the 1980s management systems, which increasingly included the implementation of the assumptions of this concept began to be used. In 2010, the ISO 26000 standard containing guidelines on social responsibility was published. It contains guidelines on the basic principles of social responsibility, recognition of social responsibility and stakeholder engagement, key areas and issues related to social responsibility and ways to integrate socially responsible behavior with the activities of the organization. The standard emphasizes the importance of the results obtained in the field of social responsibility and their improvement. The implementation of the requirements of the standard makes it easier for organizations to take actions contributing to sustainable development. It encourages organizations not to limit their activities solely to compliance with the law, which is the basic duty of every organization and an essential element of its social responsibility. The purpose of the standard is to promote a shared understanding of social responsibility and to complement other social responsibility tools and initiatives, not to replace them. Initially, interest in social responsibility focused primarily on business. The belief that corporate social responsibility applies to all organizations has developed as organizations

of various kinds, not only those from the business world, began to realize that they too are responsible for contributing to the implementation of the principles of sustainable development. Social responsibility is related to understanding society's expectations from a broader perspective than just business.

The essence of CSR is a form of implementing the concept of sustainable development in relations to business. In the 21<sup>st</sup> century, sustainability and sustainable development – applied as synonyms for *long-term*, *durable*, *sound*, and *systematic* – have become a critical issue for the world and for business in particular. Companies have found themselves in need to develop more sustainable business models, in which the HR function has a key role to play. The understanding of sustainability has been influenced by three main groups: ecologists, business strategists, and the United Nation's World Commission on Environment and Development (WCED, 1987), called the *Brundtland Commission*.

Ecologists' view on sustainability is said to have been coined in 1712 by the German nobleman Hans Carl von Carlowitz, and referred to the sustainable production of wood. In the 1970s, the term was adapted by the ecological movement concerned with the over-exploitation of natural and environmental resources of the planet. While ecologists focus on sustainability's ecological dimension – the protection of the natural environment – the traditional goal of business strategy scholars is economic sustainability of organizations. Business strategists link the term *sustainability* with *sustainable competitive advantages*. The Brundtland Commission added a social dimension to the ecological and economic ones, defining sustainable development as a development that meets the needs of the present without compromising the ability of future generations to meet their own needs.

Since it's dissemination through the Brundtland Report, the notion of sustainability has been associated with ecological issues in business practice primarily. In the recent years however, the focus on the social dimension of sustainability has become increasingly important.

The diffusion of *Corporate Social Responsibility* or *Corporate Sustainability* in practice and research has contributed to the interest in sustainability linked to Human Resources issues.

There are many analogies between the concept of CSR understood in this way and the approach to sustainable development. They are both based on three pillars: economic, environmental, and social. These three pillars are informally referred to as people, planet and profits. Some authors even use the terms corporate responsibility and sustainable development interchangeably.

In Poland, actions for sustainable development and social responsibility are often equated with each other. Both concepts assume that activities are carried out in a responsible manner. The implementation of this idea allows companies to achieve many benefits: improving competitiveness, strengthening the image, increasing acceptance by the environment, increasing interest on the part

of contractors or job candidates, as well as improving efficiency. This type of activity should not, however, be limited to ad hoc actions, but constitute the basis of the company's strategy and building its competitive advantage in the long term. The principles of sustainable development and social responsibility should also be part of the organizational culture of enterprises. The principles of sustainable development, and in particular the implementation of the Sustainable Development Goals, as well as the principles of social responsibility can be an effective response to many challenges, as they relate to economic, environmental and social issues, taking into account the long-term perspective and intergenerational integration.

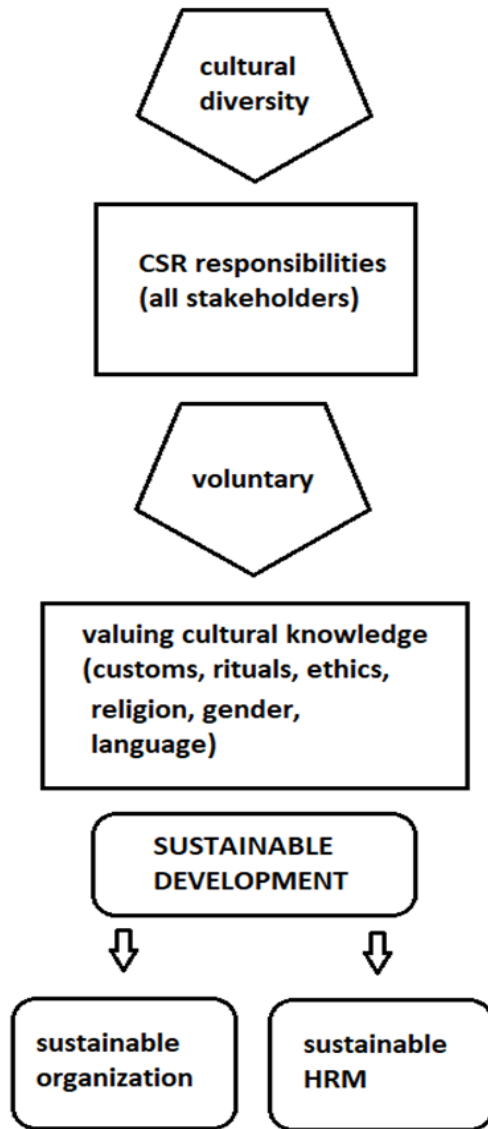
Despite the existence of numerous similarities, it is necessary to distinguish the concept of sustainable development referring to the whole world in many of its manifestations from its business dimension defined as CSR. Such an interpretation was adopted in this monograph, assuming that the obligation to implement the principles of sustainable development rests on everyone, while in relation to enterprises it takes the form of actions for social responsibility. In the case of economic activities, the path to sustainability is through CSR. Such an understanding of the relationship between these two concepts is reflected in the structure of this monograph.

The aim of the study is to indicate that diversity management contributes to the sustainable management of human resources in an organization, and thus to the sustainability of the entire organization. The sequence from cultural diversities, through corporate social responsibility to sustainability of the organization, is presented in Figure 1.

As presented in Figure 1, the author proposes the organizational framework for diversity for sustainability. It allows to understand the relationship between employee diversity and sustainable development. For that reason a special emphasis on cultural diversity of employees is placed as it is a very important starting point for implementing sustainability in an organization.

The proposed *Diversity for Sustainable Development* approach will make it possible to use the rich potential of cultural diversity for organizational sustainability.

The inspiration for this book was the daily experience of the author of the cultural, religious and ethnic diversity of the inhabitants of the Podlaskie Voivodeship in Poland. From the early Middle Ages, the area of this province was a place of intersection and interpenetration of various cultures and religions. Over the course of several centuries, a specific cultural landscape was created in this area. It is characterized by ethnic and religious diversity. It was used by the author to conduct empirical research, the aim of which was to verify the individual elements of the sequence presented in Figure 1 of achieving sustainability through cultural diversity.



**Figure 1. Research model**

*Source: own elaboration.*

# INTRODUCTION

The monograph consists of two parts, the first of which is entirely theoretical and the second is empirical. This arrangement results from the assumption that diversity management contributes to the sustainable management of human resources in the organization, and thus to the sustainability of the entire organization.

The first part, consisting of four chapters, presents the issue of diversity in general, with particular discussion of the issue of cultural diversity, CSR and sustainability. The first chapter of this part, entitled *Diversity in the organization – the essence and foundations*, is devoted to the discussion of the concept of diversity, its definition and explanation of its primary, secondary and tertiary dimensions. The philosophical foundations for understanding this concept, dating back to the period of ancient Greece and expressed in the essentialist and non-essentialist approach, have also been outlined. The essentialist approach, which assumes that diversity is constant, unchanging, is close to rational monism; while the non-essentialist approach, which assumes the constant variability of diversity itself, is fluid. In the second chapter of this part of the monograph entitled *Cultural diversity in the organization – selected aspects* concept of cultural diversity, illustrated by the multidimensional model of culture by G. Hofstede, is discussed in more detail. This model in its original form included four bipolar dimensions, i.e. individualism/collectivism, power distance (small/large), uncertainty avoidance (small/large) and masculinity/femininity. They have been discussed and referenced to the 70 countries or regions where the original Hofstede study was conducted. Based on these dimensions, a multidimensional model of organizational culture was built, recognizing that organizational culture is the clearest manifestation of cultural diversity in an organization. This model, reflecting the basic cultural assumptions, was used for the research whose results are presented in the second part of the monograph.

The second chapter of the first part of the monograph also presents parts and basics of cultural diversity management and an overview of research on cultural diversity management in organizations.

The third chapter of the first part is dedicated to HRM and the CSR aspects. It defines CSR as a process with the aim to embrace responsibility for the company's actions and encourage, through its activities concerning the environment, consumers, employees, communities and stakeholders, a positive impact. The purpose of CSR is to make corporate business activity and corporate culture sustainable in three aspects: economic, social and environmental.

The fourth chapter of the first part is dedicated to HRM and sustainability. After discussing the concepts such as sustainable development and sustainable HRM (SHRM) at the beginning, two models of sustainable HR management were presented: the three pillars model of SHRM and the holistic model of SHRM.



The second part of the monograph consists of two chapters that are a collection of research conducted by the author on cultural diversity linked to CSR and Sustainability and ways of managing it in Polish conditions, specifically in enterprises operating in the Podlaskie Voivodeship. This part is entitled *Diversity, CSR and Sustainability in the perspective of empirical research*.

The first chapter of this part, entitled *Managing religious diversity*, presents the results of four studies conducted in various groups of employees of Podlasie companies. This presentation is preceded by highlighting the differences between the values of Catholic and Orthodox culture described in the literature in relation to such issues as individual vs. social aspect of Christianity, didactics vs. Mysticism, rational vs. Irrational knowledge, dichotomy of freedom and grace vs. merit.

The first research was conducted among the owners of three selected companies, the second – among the HR managers of 32 largest companies in the region, the third – among the managers of the same companies, and the fourth – among the employees of two organizations operating in different denominational parts of the Podlaskie Voivodeship. The research embraces three cases of firms operating in Podlasie region which reveal the presence of earlier described theological and cultural features in the workplace.

The second study is dedicated to the four benefits of cultural diversity in employees (affective, cognitive, symbolic, communicative). In the exploratory research, the benefits of a diverse workforce were not fully confirmed. The advantages of cultural diversity indicated by the companies were better image and bigger opportunity on the marketplace with finding the best personnel. Results of the research suggest that diversity is neither a great asset (in terms of innovation and creativity) nor a liability but definitely is closer to the first one because of its symbolic effect (related to image).

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

The fourth study aimed at determining the organizational culture of two companies operating in a different cultural environment: Catholic and Orthodox. As per the research results, it can be assumed that the organizational culture in companies dominated by the Catholic religion is rather task-orientated while in companies dominated by the Orthodox religion – it is rather relationship orientated. This should serve as an indicator for managers when dealing with subordinates. However, it must be added that despite the differences, there are also numerous similarities bonding the two confessions. Hence, both differences

and similarities between the two groups will have an impact on the company culture.

Chapter two in this part, entitled *Linking diversity management and CSR*, presents the results of empirical research carried out in one of Podlasie's enterprises. These results, for the purpose of comparing the level of implementation of CSR principles, were compared with the results of a foreign enterprise. The study shows – on the basis of research findings of a foreign frontrunner firm – that when ethics are framed as means to economic ends, some social responsibilities have a tendency to be disregarded in practice.

The second study presented in this chapter is a study which investigates the biggest CSR initiatives reported by 10 Spanish and Turkish companies. The main finding of the research is the positive linkage between CSR and the sustainable face of globalization. The results show that the biggest businesses are eager to present themselves as socially responsible and employ diverse means to convey their social responsibility images to the stakeholders.

The third chapter in the second part of the monograph is entitled *Linking diversity management and sustainability* discusses the results of the tests carried out with the use of two models presented in theoretical part of the monograph. The first study, based on the comparison of work-life balance programs in the developed and developing countries, referring to the three pillars model, takes into account only one element of the model. The second study, based on the holistic model of SHRM, also adopts one research perspective of the model – the societal approach to SHRM.

Sustainable development is a multidimensional category, which is the subject of research by representatives of many disciplines: economics, political science, law, etc. It mainly applies to systems at the macro level – states, economies, international communities. However, the practical implementation of its idea requires implementation in the management process at the enterprise level. Therefore, it is important to study the level of implementation of principles of sustainable development through the SHRM research in enterprises.

# **PART I. DIVERSITY, CSR AND SUSTAINABILITY IN THE THEORETICAL PERSPECTIVE**

## **1. Diversity in the organization – the essence and foundations**

Over the last years, the word *diversity* has become a meaningful part of the language and management in companies. In the last decades, literature on diversity has been flourishing and diversity itself has grown to a well-established research domain in organization studies. Despite the impressive number of empirical studies (Milliken & Martins, 1996), the lasting inconsistency in results is currently hampering the consolidation of past research and the theoretical development of the domain (Nkomo & Cox, 1996). One of the reasons for the current situation is theorists and practitioners treating diversity as an invariable datum and as a static concept. Definitions of diversity usually begin with the list of age, gender, race, and ethnicity features which are pinned on individuals as collective labels. In a more sophisticated classification education, status, income, and sexual orientation are added. According to the latest theoretical views, the concept of diversity needs to get more relational and socialized to account for complexity and dynamism of the flow of partially organized interactions and communications, which increase diversity and multiply inequalities (Magala, 2009, p. 29).

### **1.1. Concepts of Diversity**

Diversity is a subjective phenomenon, created by group members themselves who on the basis of their different social identities categorize others as similar or dissimilar: *A group is diverse if it is composed of individuals who differ on a characteristic on which they base their own social identity* (O'Reilly, Caldwell, & Barnett, 1989, p. 186). Loden & Rosener (1991) define diversity as that which differentiates one group of people from another along primary and secondary dimensions. *Primary dimensions* of diversity, those exerting primary influences on our identities, are gender, ethnicity, race, sexual orientation, age and mental or physical abilities and characteristics. The primary dimensions shape our basic self-image as well as our fundamental world views. Additionally, they have the most impact on groups in the workplace and society. *Secondary dimensions* of diversity are less visible, exert a more variable influence on personal identity and add a more subtle richness to the primary dimensions of diversity. They include educational background, geographic location, religion, first language, family status, work style, work experience, military experience, organizational role and level, income, and communication style. The secondary dimensions impact our self-esteem and self-definition.

There is a definite trend towards definitions of a multiplicity of diversity dimensions. Arredondo (2004) adds culture, social class and language to the primary dimensions and healthcare beliefs and recreational interests to the secondary dimensions. She further adds a tertiary dimension, which encompasses historical moments experienced. Maier (2002, pp. 132–134) lists 38 possible diversity dimensions, and further suggests that his item *character traits* is *infinitely expandable*. He illustrates this multi-dimensionality by reference to the individual as a kaleidoscope.

The analogy of an iceberg comes to mind in the face of these potentially endless dimensions; the obvious characteristics of race, ethnicity, gender, age, and disability relate to the small, visible portion of the iceberg, and are the basis of much anti-discrimination legislation around the world. Other dimensions such as religion, culture and political orientation are less obvious, and could be said to constitute the secondary dimensions lying just below the surface, which may be revealed with time. The tertiary dimensions are often the core of individual identity and lie deeper below the surface. It is the vast array of qualities that lie beneath the surface that provides the real essence of diversity to be tapped into, and these have not until recently been acknowledged. It should be noted that only some of the possible dimensions of diversity are shown in Table 2; the lists are in no way exhaustive.

**Table 2. Dimensions of Diversity**

Primary Dimensions	Secondary dimensions	Tertiary dimensions
Race	Religion	Beliefs
Ethnicity	Culture	Assumptions
Gender	Sexual orientation	Perceptions
Age	Thinking style	Attitudes
Disability	Geographic origin	Feelings
	Family status	Values
	Lifestyle	Group norms
	Economic status	
	Political orientation	
	Work experience	
	Education	
	Language	
	Nationality	

Source: based on Rijamampianina & Carmichael, 2005, p. 109.

Table 2 indicates that diversity has many dimensions. These may intertwine to produce unique syntheses of human profiles, made up of both differences and similarities. The dimensions interact with and influence one another, and emerge or are displayed differently in different contexts, environments, and circumstances, making analysis and management complex.

Race, for example, may be more dominant than age in a certain social situation, but may be less dominant than education in a work context. Thus, the position

and dominance of each dimension are not static, but dynamic, making the concept of diversity more complex. In addition to this, the secondary dimensions are more malleable and many of them will change over time. The managerially oriented diversity literature generally takes diversity as a sum of some given demographic traits, while the psychologically oriented diversity literature focuses on interpersonal interactions (Tajfel, 1974) paying little attention to the context within which interactions occur. Diversity is not simple, not easy to grasp and not easy to manage.

## 1.2. Philosophical origins of diversity

For many researchers diversity remains a *box* yet to be opened. The objective of the chapter is opening this box by investigating the meaning of diversity in the philosophical and social spheres from its beginnings in the ancient until present times, i.e. from the essentialistic to non-essentialistic perspective on diversity. The essentialistic approach is strongly connected to monism and non-essentialistic – to diversity.

### *Essentialism and its implications for diversity*

The beginnings of the European thought on diversity started with monism grounded in a universal conception of the human nature. It might be labelled as rationalist monism, exemplified by Greek philosophy, and in the later European history (Middle Ages) it was followed by theological monism, exemplified by Christianity, and regulative monism, or classical liberalism in the modern times. All three rely on a universal human nature, though they each define it differently (Parekh, 2000). The beginnings of the European thought on diversity started with monism grounded in a universal conception of the human nature. It might be labelled as rationalist monism, exemplified by Greek philosophy, and in the later European history (Middle Ages) it was followed by theological monism, exemplified by Christianity, and regulative monism, or classical liberalism in the modern times. All three rely on a universal human nature, though they each define it differently (Parekh, 2000).

Greek monism, represented by Plato and Aristotle, takes the view that each species of animal, including man, has its own distinct essence or idea that does not vary, and a good life consists of finding a way to inhabit that essence to the full. For the Greek monists, the best route to this good life is defined by an appeal to the rational mind as an element of the human being that can be detached and cultivated. That capacity is not equally available to all individuals, and society should be structured in a way to reflect that hierarchy (Mazur, 2012a, p. 87).

Christian thought is based on a different system of thought which includes the scriptural inheritance and the writings of Augustine and Aquinas. In this system, the best way of life is a matter of faith. Like the Greek monists, the Christian view is that each member of a specie has essentially the same value

or identity, and again, though moral diversity is accommodated, there is a similarly graded hierarchy that can be applied (Mazur, 2012a, p. 87).

Early liberalism, which was formulated by Locke, Montesquieu, and Tocqueville, as a sort of secular version of Christianity, and other writers such as those of the French Enlightenment who were more ambivalent towards religion, can all be classified as influenced by Christianity. Liberalism supplied and institutionalized many of its principal ideas, including the rule of law, the equality of citizens, and the individual as the sole bearer of rights (Mazur, 2012a, pp. 87–88).

Monism whatever labelled has limited interest in understanding other systems, and sees difference merely as deviance, to be ignored or assimilated.

The fundamental question about the ability to understand the world is traced back to Aristotle. Aristotle believed that everything has an *essence* that is, a distinctive set of properties, which make each thing exactly that thing and nothing else.

There is a rich tradition of critique of essentialism. Many of these critiques are relevant to diversity because they point out the problems of conceptualizing identity as human beings' essence. According to an essentialist view, identity reflects the 'essence' of an individual or a group. Watson (2002, p. 97) identifies three core features of the essentialist view of diversity:

1. Identity is a fixed phenomenon regardless of the social and institutional context.
2. Diversity, conceived as the other face of identity, is natural, or God-given, and should therefore be maintained.
3. The individual, personality, motivation, and attitudes are viewed as constant, regardless of time and place.

Such a conceptualization of identity (and, conversely, diversity) has important implications (Watson, 2002), as follows:

1. Essentialist definitions of gender, racial or cultural identity construct the groups as homogeneous entities, suppressing differences between the group members.
2. Identity defined on the basis of an assumed essence is deterministically seen as the cause of the groups' specific behaviors and outcomes.
3. A group's essence is not only fixed, but also often either pathologized or idealized.

The critique of the essentialistic conceptualizations of identity and diversity made room for developing an alternative framework to research diversity as a dynamic concept within organizational settings (Janssens et al., 2005).

#### *A non-essentialistic view on diversity*

Within a dynamic, process-oriented theory of identity and diversity, individuals are not seen as unidimensional representatives of a socio-demographic

group but rather as evolving and multidimensional persons, acting and interacting within a specific cultural and historical context, characterized by specific power relations. The approach is structured along three distinct but related axes of diversity as a relational, contextual, and power-laden concept (Jannsens et al., 2005).

#### *Diversity as a relational concept*

A relational understanding of diversity relies upon the assumption that identity is fluid and contingent upon social relations. Identity is not innate, stable, or fixed but socially and historically constructed and subject to contradictions, revisions, and change (Hall, 1992). A social construction view emphasizes the processes through which identity is accomplished and differences become salient to individuals and groups in organizations. Behavior that in the essentialized perspective is attributed to the individual alone is in a dynamic perspective seen as the result of negotiated relationships with other individuals.

In this perspective, while people might share a certain demographic profile, their identities are not inevitably similar, because they develop in the course of interaction with different people. It is also necessary to reconsider the assumption that identities are internally coherent and consistent over time. Individuals interact with different people, who can confirm, support, or disrupt different identity claims, so their identities are likely to present a number of ambiguities and unsolved tensions.

#### *Diversity as a context-embedded concept*

Within the dynamic perspective, diversity is conceived as a product of a specific social and historical context. Applying such context-sensitive perspective to diversity would reveal that the concept is not universal and has validity only within, and in relation to, a specific situation/context. It has far reaching implications, as the focus will shift from *diverse* individuals themselves to the group context in which diversity occurs.

Diversity varies in different times and places and its meaning is therefore temporary and precarious, tied to the context in which the term is used. The stress on specific processes shaping local understandings of diversity allows a more *open* conceptualization, highlighting that diversity remains subject to variation and contradiction.

#### *Diversity as a reflection of power relations*

The third dimension of the dynamic perspective on diversity is power, referring to the question of how the notion of diversity reflects and affects existing power relations in the organization and possibly beyond.

Attention to power was initially put forward by the studies stressing the emancipatory purpose of diversity. These studies tend to use a narrow definition of diversity, examining how ethnic/racial and gender differences

between people are related to unequal power relations within a specific socio-historical context.

A second group of studies rather looks at diversity through individual paths. They acknowledge that demographic differences are linked to unequal power relations. In the last decade, a growing number of scholars have been studying diversity from a more explicitly critical and dynamic perspective, linking the concept to unequal power relations between managers and employees in organizations. In this context, diversity is no longer seen as a sum of demographic traits, but rather as managerial discourse that aims at controlling minority employees by defining them in specific ways. These studies generally use discourse analysis to deconstruct the concept of diversity itself to call into question its assumed emancipatory potential for minority employees (Dandeker & Mason, 2001; Zanoni & Janssens, 2004). Contrary to mainstream studies, these critical studies understand diversity as both a product of existing unequal power relations within organizations and a means to reproduce them.

Management can use diversity as a strategy to leverage their power upon all their employees. Managers can also exert their power in more subtle ways, through their constructions of diversity (Zanoni & Janssens, 2004). Namely, managers construct particular differences positively as a *value* or negatively as a *lack* depending on whether they hamper or contribute to work processes and the attainment of organizational goals. They then justify the inclusion of workers whose difference is a valuable asset and the exclusion of workers whose difference is a liability accordingly.

If organizations wish to avoid the drawbacks of essentialism, such as dogmatism, intolerance, disregard for other's people beliefs and opinions, they need to revise the concept of diversity and activate more dynamic approaches to diversity. Policy guidelines in the light of this dynamic approach is presented in the Table 3.

Most workplaces are made up of diverse cultures, so organizations need to learn how to adapt to be successful.



**Table 3. Policy implementations**

<b>Dimension of diversity</b>	<b>Companies</b>
<p>1. Relational: stimulate sameness and allow for difference</p>	<p>Foster a strong organizational culture balancing between a common identity and respect for individuals</p>
	<p>Foster an organizational culture that stresses the organizational ethics, which should be shared by every organizational member, while also allowing for specific individual and collective moral values</p>
	<p>Create opportunities for majority and minority employees to work together to reach common goals. This stimulates the development of good interpersonal relations breaking with group stereotypes on both sides. Employees learn to see each other as individuals rather than as members of a specific demographic group</p>
<p>1. Relational: stimulate sameness and allow for difference</p>	<p>Frame issues in general terms rather than as group-specific, and develop general policies and solutions rather than group specific ones. For instance, avoid casting the problem of work-family balance as a women’s problem, and offer solution to all your employees, not only to women. Or, avoid giving special vacation rights to immigrants that want to travel to their land of origin and rather develop a flexible system where different needs can be satisfied. This will counter stereotyping and avoid the perception that specific measures are unfair</p>
	<p>Develop initiatives that facilitate social encounters among employees. This can be done in two complementary ways: 1. through social activities around common issues (for example, activities around children, sport activities, etc.) 2. through activities that explicitly value difference and where individuals get room to express their uniqueness (for instance, intercultural meals, celebration of religious feasts, etc.)</p>
	<p>Foster a negotiation culture and processes (both formal and informal). Negotiation increases the sustainability of decisions by stimulating moderation and contributes to de-essentialising differences</p>
<p>2. Contextual: develop approaches that take the specific context into account, using its potentialities and minimizing its limitations</p>	<p>Formulate a few core, general policy lines that provide a framework to negotiate specific individual or group solutions. For example, develop a general policy on the principle of flexibility to meet employees’ personal needs, and then negotiate solutions to specific situations such as childcare, religious holidays, vacations, etc. in line with the policy. Or, if you operate on a global scale, develop a framework of policies and internal norms from what different contexts have in common, and allow for context specific arrangements and solutions within that framework</p>
	<p>Develop a balanced, feasible mix of rules and stimulations: 1. establish a few clear, basic rules and apply them consistently, sanctioning unwanted behavior, and 2. develop a variety of specific tools to reward wanted behavior. For instance, include a non-discrimination clause in the company by laws and sanction infractions, but also reward well-functioning mixed teams and individuals that are particularly open and helpful to others</p>

**Cont. Table 3. Policy implementations**

Dimension of diversity	Companies
3. Power-related: reduce majority/minority power inequalities	Combat discriminatory practices excluding minority candidates from recruitment. For instance, establish neutral assessment methods, provide intercultural training to recruiters, and require only essential competences to fulfill the requirements of a job
	Take action against vertical segregation, which is a suboptimal allocation of human capital. Vertical segregation supports stereotypical images of specific individuals and groups, and structurally confines them to subordinate positions
	Use your own power to support diversity within the organization, for instance by publicly stating your commitment to it, or by stressing the positive outcomes of diversity on people as well as the organization
3. Power-related: reduce majority/minority power inequalities	Do not manage diversity solely through human resource management or a diversity manager. Engage different organizational actors both internal and external into the support of diversity. Ask different internal actors to promote diversity in correspondence to their specific roles. Involve external actors who are knowledgeable on diversity and who will help you to create internal support and introduce additional practices. This broadening of diversity management will offer different ways and options for minority employees to be recognized, widening the possibilities for emancipation
	Ask only for minimum common denominators among employees, according to the inclusion principle. For instance, allow the use of multiple languages so that native speakers of minority languages will not always be in a disadvantageous position in communication

Source: Janssens et al., 2005.

### 1.3. Culture and religious diversity

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

It is undeniable that religions play a very important role at work because *work and religion and their interrelationship are part of the foundations of human society* (Davie, 2007). Research has provided strong evidence of links between religion and various work attitudes and specifically with motivation, job satisfaction, and even organizational commitment. Religions provide adherents with principles by which to live and these principles are also applied within the work setting. Religious faith thus provides people with the means to deal with

societal expectations as they face work activities. Furthermore, research provides evidence that people may often turn to God and religion when making difficult work decisions. Most practitioners recognize that it is an imperative to understand the prominent role of religion as it affects business and organizational life (Parboteeah, Paik, & Cullen, 2009, pp. 51–53). Therefore, if religion is of such importance for homogenous societies and organizations it should be even more meaningful for organizations with religiously heterogeneous work force and with religiously diverse work settings. The reason for this is in multiplications of different value systems which make clear that one view may be in opposition to one other.

Management of cultural diversity, which embraces religious diversity, is an innovative approach to management of diversity. It allows to create an organizational climate of integration, in which people feel included and respected for their uniqueness (Barabino, Jacobs, & Maggio, 2001). An organization's success and competitiveness depend upon its ability to embrace diversity and realize its benefits. Some other authors describe diversity management as an approach to manage every employee according to his/her characteristics and the uniqueness of his/her specific contribution and of his/her background to valorize the organization members, to help them with working together efficiently and to increase their communication and relations (Kandola & Fullerton, 1994). To speak of diversity management means to understand that there are some differences among people and that these differences, if managed correctly, are a huge resource for organizations to obtain better outcomes (Kandola & Fullerton, 1994).

When organizations actively assess their handling of workplace diversity issues, developing and implementing diversity plans, multiple benefits are reported, such as: increased adaptability, broader service range or variety of viewpoints (Cox & Blake, 1991). The sine qua non condition of managing cultural diversity is knowledge concerning employees' religions, the awareness of the differences between them and the formalization in organizational structure.

The research assumed that religion is one of the most important factors influencing the cultural dimensions of the organization. Abundant evidence affirms that religious beliefs affect a wide range of behavioral outcomes, and that religious activity can affect economic performance. Past researches have provided strong evidence of a link between religion and various work attitudes specifically linked to motivation, job satisfaction, and even organizational commitment (Parboteeah et al., 2009).

Exploring the relationship between religion and organizational culture would be highly beneficial since it determines the behavior of organization members. It is important to note that 72% of the world's population, 4.6 billion people out of a total world population of 6.4 billion in 2004, were members and practitioners of the belief and value systems of the Jewish, Christian, Islamic, Hindu and Buddhist religions. According to the 2004 Encyclopedia Britannica Book

of the Year there were 4.353 billion members of differing religions in the world in mid-2003. There was also a total of 149 million atheists and 784 million non-religious people resulting in 82% of the world's population believing in or following a religious or spiritual tradition. It can be assumed that a similar ratio of religious believers to nonbelievers exists for employees in organizations.

Trompenaars F. and Woolliams P. (2007, pp. 48–50) consider religion as the second major variable that explains the variance of the individualism score in Hofstede's cultural dimensions. The first one is nationality, but nationality of the person – as they suggest – cannot explain all the differences. Differences are not surprising with Judaism and Protestantism scoring as a most individualistic and Hinduism and Buddhism as the most communitarian. Those cultural dimensions – individualism and collectivism – influence many organizational activities such as reward structure.

Although research on religion and its influence on work values is not frequent in Europe, where researchers don't usually consider this relation because of historical reasons (there were many religion-based wars and conflicts in the past centuries), the number of publications concerning the religion contribution to the organization management is systematically increasing.

In this chapter the cultural diversity takes the form of religious diversity and is considered from the perspective of the differences between catholic and orthodox believers.

### *Eastern Christianity vs. Western Christianity – theological and cultural differences*

The reasons for the split of the Church into Western – Roman Catholic and Eastern Byzantine branches have origins in different conditions of political, economic, and religious lives in the Western and Eastern parts of the Roman Empire, in profound dissimilarity of Roman and Greek identities. The Greeks were particularly driven towards philosophy and arts as well as dogmatic disputes, while Romans perfected their political, judicial, and organizational skills.

The question of differences between Eastern and Western Christianity can be perceived and discussed from several – historical, political, mainstream culture and strictly theological – perspectives. The border between the spheres of influence of Roman Catholicism and Orthodoxy that is crossing Europe has cultural origins: quite different types of behavior occur on its both sides. Latin societies are richer than the Orthodox ones. They are frugal; life decisions are made on a rational basis. Orthodox societies are orientated towards feelings and emotions. Thus, W. Pawluczuk (1999) claims, they are more likely to become joy driven. These two types of societies are different in their political attitudes: Latin ones prefer liberalism, while Orthodox communities are attracted to socialism. This can be explained, according to W. Pawluczuk, by the differences in Roman Catholic and Orthodox theologies.

An analysis of historical and political determinants was made by W. Krzemień (1972) in *Philosophy in the Shadow of Orthodoxy*. She also presented the significance of cultural and theological differences. The latter, as existent and active, needs to be discussed further.

With regards to the cultural aspect, Christianity has always materialized in specific culture which, in turn, together with its language, influenced the exposition of religious doctrine (Krzemień, 1972, p. 42). People of the East rely on emotional – mystical attitudes, while Westerners can be characterized as intellectual – legalistic. Accordingly, the same truths in the teaching of Christ were perceived and experienced by Eastern Christians in a different way than by the Christians of the West (Bardecki, 1972). Their terminology describing such events as the Last Supper or Final Judgment was different and so was their understanding (Mazur, 2006). Christianity also, as any other religion, used to be and remains a domain of one's cultural activity, since religious meanings determine a significant dimension of human actions (Zachariasz, 2007).

#### *Individual vs. social aspect of Christianity*

Both Eastern and Western Christianity concur as far as fundamental truths are concerned. They differ on the definition of the role prescribed to each individual in his contact with God (Krzemień, 1972). The East, where sobornost' (synodality) is the ultimate resort in matters of doctrine, custom, and jurisdiction, views man as part of the community of believers. The entire community receives inspiration and guidance from the Holy Spirit, which results in the community's uniform character – the Holy Spirit speaks through believers, who remain consonant, holds the Christian doctrine of the East. As for the social aspect of initiation, also present in the Orthodox liturgy, Roman Catholic attitude towards religion is individualistic in relying the authority of the Church on the person of pope.

The sources of Western individualism can be traced back to ideas which appeared in 12<sup>th</sup>–13<sup>th</sup> century culture and religious life. They underlined man's individual path to God combined with personal responsibility for one's life. The significance of individual standing, intuition, self-analysis, and sense of responsibility occupies prominent place in this and similar works of the period. Crystallization of the concept of conscience as a prerequisite criterion of man's activity occurred simultaneously with bringing to light the direct relationship between God and man. According to Saint Thomas Aquinas, man should always follow his conscience and conviction, and no threat of excommunication by the Church should distract him from his path (Kłoczowski, 2007). Individualism in Roman Catholic tradition is expressed by the priest's use of *I*, which is absent in Orthodox tradition. Orthodox doctrine holds that a community attracts God's attention better than an individual. Thus prayer needs to be expressed collectively, and praising God in singing – in chorus.

### *Didactics vs. mysticism*

Long before the schism, the Church in the East was concerned with God's mysteries; Western Church at the same time explored the relationship between God's grace and man's freedom. Rational, social, and active attitude on one hand was opposed to contemplative and mystical one on the other hand. It is often mentioned that the West takes on stronger moralistic stance, revealing itself in the importance attributed to the way in which man presents his account to God than the East; the latter being immersed in mystical meditation.

This dissimilarity can also be seen in the attitude towards pictures. In the West they are visual aids and catechetical tools. In the East an image resembles a sacrament, it is a living presence, an intermediary in the contact with God, a form of His presence rather than a means of communication, an admonition, a warning, or a mere decoration. The East has never attributed utilitarian values to arts, as the West has. The disparity can be observed in liturgy: didactic and catechetical part in Roman Catholic mass is elaborate while mystical aura prevails Orthodox liturgy.

### *Rational vs. irrational knowledge*

Despite theological differences, both Eastern and Western historians and theologians agree that it wasn't the dogmatic issues that brought about the schism. Cultural and historical matters reflected in liturgy, literature and philosophy influenced unique and specific attitudes toward the world, different lifestyles, or different solutions of philosophical dilemmas.

Pseudo-Dionysius the Areopagite, Christian theologian and philosopher of the late 5<sup>th</sup> and early 6<sup>th</sup> century, distinguished two theological traditions which may be useful while explaining the differences between Eastern and Western Churches. Cataphatic way expresses God through positive terminology; it provides an insight into God's nature, although the understanding is limited and imperfect. Apophatic theology describes God by negation, which is admitting one's ignorance and limited capability of comprehension (Krzemień, 1972).

Cataphatic theology provides us with analogies of God's image by means of intellectual comprehension. Rationalism and ability to reach God through mind occur. God becomes an object of rational recognition. The transcendence of God arises from the juxtaposition of comprehending subject with the object of comprehension.

Apophatic tradition attempts to overcome this opposition. It accentuates not the juxtaposition of transcendence with immanence, but the synergy of God and man which leads the latter to becoming close with God, who is omnipresent and becomes united with man in love. Comprehension and love become unified in a mysterious and inexpressible experience. Apophatic theology, congruent with Orthodoxy, contemplates God in His ineffability since God by his nature is unknowable. God is beyond all that exists. In order to approach Him one needs to deny everything that is inferior to God, i.e. everything that exists. It is via

negation that we can recognize him who is beyond and above all subjects of potential comprehension. From such a perspective rational reasoning never becomes a path to God. Theology should become experiencing of what escapes all understanding – claims Orthodox doctrine. *Logical* does not apply to the quality of truth. The obviousness of God reveals itself in the realm of existence and remains beyond any recognition. Hence the East's aversion to exactness and classifications, as compared to the West with its inclination to narrow, conceptual reasoning and providing definitions.

Any form of individualism is alien to Eastern spirituality. Mysticism is ubiquitous, not only in personal experience, but in the life of the entire community, in customs and liturgy since original substance is not rational. God is not defined by logical arguments. Theology and liturgy inspire contemplation and perception of personal existential presence of God (Krzemień, 1972).

In the East the traditional distinction between the rational and the irrational – mystical – is expressed in a metaphor of heart and mind. The Eastern conception of faith situates it in the heart and never describes it using the terminology of an intellectual system. Such attitude remains in conflict with Catholic theology which does not discredit the quality of comprehension through reasoning. St. Thomas of Aquin recognizes revelation as the ultimate level of comprehension but accepts cognitive value of reason as well. Orthodox theologians claim that concepts and notions reveal neither the essence of God, nor can they express the Orthodox faith, and they reject the necessity of theological canons (Krzemień, 1972).

Overall, if liturgical order in the West aims to arouse will and consciousness, to nurture and shape this consciousness on the level of discursive reasoning, Eastern liturgies are driven by a sort of psychophysical activity which pervades subconsciousness and those strata of consciousness that avoid the principles of intellectual speculation. It can be described as organization of collective mystical experience, and in the case of Eastern liturgy – as liturgical mysticism. As J. Nowosielski (1998) notices, it is a significant element of Orthodox religious experience, not present in the West where individual mysticism reached its peak. Mystical consciousness of St. John of the Cross developed in the course of individual effort. Nothing in his work proves any direct and necessary relationship between the consciousness of a Spanish mystic and his familiarity with liturgical practice or experience. It was not the case in the East, where very early (in the works of Pseudo-Dionysius the Areopagite) liturgical activity was recognized as a profound experience of metaphysical mystery. Much later, in 14<sup>th</sup> century, Byzantine mystic and theologian Nicolaus Cabasilas in his detailed commentaries on liturgy, demonstrated that his contemporaries – Greek Christians – were aware of the relationship between a proper mystical experience and the structure of liturgical activity (Nowosielski, 1998).

### *Dichotomy of freedom*

The concept of free will is another important religious and philosophical question. The perception of only internal, spiritual aspect of freedom is characteristic of Orthodoxy. Free will in the West is considered one of the most significant values, as God's most precious gift. Freedom is our only attribute that is absolute. Reason has limitations, will is infinite – that's where we are equal with God. Orthodoxy considers the very inclination to making choices a flaw, a limitation of genuine freedom. Free will is defective and signifies the fall of man, his loss of resemblance to God. The ultimate form of freedom is an activity which brings about its own rights and does not yield by making a choice. It is a state of mystical revelation, a direct proximity of good where no alternative choice exists – good is so pervasive that no activity other than good is possible. The will to make choices is the cause of sin – human will selected a path that was not God's choice. Human mind's natural disposition towards God was reversed and man turned to light instead, material conditions suppressed the spiritualization of body. The denial to recognize the source of evil only in the free will resulted in man's failure to free himself from evil. He subordinated his freedom to external needs. Genuine freedom means creativity, rendering man's own rights. Paradoxically, for the man of the West the deeds, in which no choice is allowed, seem most natural and unhindered (Krzemień, 1972).

Evil becomes reality not only as the result of will, but it's also the will that brings it forth. The beginning of evil has origins in the spiritual world. All that had been created is good: *Evil is not conditioned by the creature itself; its source is alien to being which is good. Thus, evil does not come from the lower side, from the carnal side, but from the top, from spirituality. Its origins are rooted (...) in the free choice of the human mind.* (St. Symeon the New Theologian (10<sup>th</sup> c.), after (Evdokimov, 1964, p. 71).

Orthodox tradition nurtures the assumption that natural world, realms of facts and carnality are good, and evil cannot originate in a non-spiritual world. Here, unlike in the West where free will operates in the world created, it is a quest of something unfathomable, which exceeds any capability of human understanding, which has no foundation in this world: becomes *unreasonable, impossible* and absolute. The West essentially affirms the world and participation in its transformation; in the East it's conversion – invocation to God and world renunciation as necessary for the concentration of the soul on the self – that brings about spiritual life. Such an attitude is a ceaseless effort of will addressing God.

### *Grace vs. merit*

The Orthodox interpretation of the question of relationship between grace and merit is different from that in Catholicism. Since the times of St. Augustine and his *Civitas Dei*, building God's kingdom on Earth is the duty of every Christian. Life of purity and acts of kindness matter, and redemption leads to deliverance from death. Orthodoxy is reproachful of the West, with



its interpretation of grace as an external quality which justifies man who is, by his nature, not just, but who can be rewarded with grace. The concept of grace is rejected in the East. Grace does not take on a form of an external excuse, but remains an ontological transformation and divinization of man, and becomes the presence of God. The synergy of God's and human will does not allow for the separation of grace from human freedom. This grasp of the notion of grace results from theological disparity. According to the West grace has been created, though not separated from its source – the Holy Trinity. In the East grace is perceived exclusively as uncreated energy (Krzemień, 1972).

The Orthodox Church does not endorse some other views of the Catholic doctrine, for instance the existence of uncreated energies (entities which are not God, but which have not been created) expressing God. The two Churches also differ on the matter of purgatory – rejected by Orthodoxy, which also dismisses Roman Catholic dogmas of the Immaculate Conception and papal infallibility.

Differences between Eastern and Western Christianity were broadly discussed in literature. Based on the review of the features specific for orthodox and catholic cultures, it can be predicted that the differences might be visible in companies operating in culturally diverse regions. When translated into organizational reality they could mean that there are varied approaches to organizational phenomena presented in the Table 14.

**Table 14. Cultural traits of Catholics and Orthodox believers**

<b>For Orthodox believers</b>	<b>For Catholic believers</b>
A group is more important than an individual person, a group cannot be wrong, the group's representation works for all the group members	An individual is responsible for his/her life and is independent from other members of the group, has ability to critical self-assessment and difficulty to create a group in organization
Passive attitude is characteristic, authorities can make decisions concerning individuals without giving a reason standing behind them, no instructions are given	Active, rational and social attitude is specific, explaining and instructing is important
Phenomena are incognizable, rational arguments are not useful for attaining truth which has no logical nature; they have distaste for strict and conceptual thinking, they reveal preferences for emotional experiences and influencing subconsciousness	Rationalism, gaining knowledge by learning, appealing to intelligence and logic are distinctive
The only freedom possible to achieve by humans is spiritual, the necessity of choices limits human liberty	Freedom means the freedom of choice which together with responsibility is the most important value
Any award results from approaching to organizational power or authorities. For being awarded individual must change and fit to its expectations	To deserve an award men should take actions which lead to reward. Any reward is always a natural consequence of desirable behavior

Source: based on Mazur & Bargłowski, 2010.

It can be predicted that the presented above differences exist and are perceived in the companies in culturally diverse regions such as Podlasie in Poland (Mazur & Bargłowski, 2010, pp. 2–3).

*Religious diversity in the Podlasie region*

Geographical and historical conditions have made Podlaskie Voivodeship (North-Eastern part of Poland) a place of coexistence of various nations and cultures. Due to its turbulent history, the plain of Northern Podlasie remains the most varied region in Poland as far as ethnic background of the population is concerned. Poles, Belarusians, Ukrainians, Russians, Gypsies, Tartars, Jews, and Germans have been living here for centuries. Multinational character provided background for the creation of distinct systems of values and attitudes, characteristic to the representatives of different denominations inhabiting the north-east of Poland.

Nowadays, members of Catholic and Orthodox Churches constitute the largest ethnic groups for the most part. According to the data of 31.12.2010, 1,188,3 inhabitants live in Podlaskie Voivodeship (Mazur, 2012b, p. 164). The Catholic and Orthodox congregations constitute 77% and 13.5% of all inhabitants of Podlaskie Voivodeship respectively (in some districts, for example in the Hajnowski district, over 80% of the inhabitants are Orthodox Church believers) (Sadowski, 2004, p. 105).

Companies in the Podlaskie Voivodeship operate in an environment of cultural/religious plurality which stems from the province's location and history.

## **2. Cultural diversity in the organization – selected aspects**

### **2.1. Cultural diversity and its dimensions**

Culture is complex and interrelated set of elements including knowledge, beliefs and values, art, law, morals and moral principles and all other types of skills and habits acquired by a human being as a member of a particular community. Scholars recognized culture mostly as the factor that distinguishes humans from other living beings. Some treated it as knowledge being possible to pass from generation to generation, and others – as a spiritual and material achievements of individual societies. All the analyzed definitions emphasized, however, that culture is something that we learn, that we share with others, and that is transmitted by past generations to the next ones.

There have been numerous efforts to assess cross-cultural dimensions. To understand cultural diversity, several models have been developed, such as the Hofstede Model (2011), studies by Schwartz and Bilsky (1987), Trompenaars (1993), and GLOBE Model (House, Hanges, & Javidan, 2004).

However, by far the most widely used framework is that developed by G. Hofstede because it was the first large-scale study of culture and because reviewers of Hofstede's work have praised it for its rigorous research design, a systematic data collection, and a coherent theory to explain national variations (Søndergaard, 1994). G. Hofstede's cultural dimensions serve as the most influential culture theory among social science research (Nakata & Sivakumar, 2001). In addition, Hofstede's cultural framework has also received strong empirical support (Søndergaard, 1994).

The framework was generated through the most extensive examination of cross-national values ever undertaken, with 116,000 respondents and across 40 countries and regions. The results were consistent with the findings of 38 other studies (Nakata & Sivakumar, 2001). Hofstede's seminal work separated cultures based on the dimensions of individualism-collectivism, power distance, uncertainty avoidance and masculinity-femininity. Behind each dimension lay some basic assumptions (Mazur, 2014a).

Hofstede identified four empirically tested dimensions that seem to distinguish between cultures. These dimensions were considered appropriate to examine differences in basic underlying assumptions of organizational cultures as well (Karczewski, 2008; Mazur, 2012b).

Dimensions represent what problems were common to all societies. These problematic areas are aspects of power in relationships, ambiguity of life, influences of groups, and nurturing perspectives. The Hofstede Model of Cultural Dimensions can be of great use when it comes to analyzing a country's culture. Behind each of the dimensions, there are some basic assumptions (Gahan

& Abeysekera, 2009; Kostera, 2010, pp. 596–599). The cultural dimensions can be use as their operates.

The first dimension of interpersonal relations is called individualism or collectivism. Individualism (in-group collectivism), which refers to the identity of self as based either solely on the individual or on the individual as part of a group or collective. Individualism-collectivism refers to the basic level of behaviour regulation, whether by individuals or groups. People with high levels of individualism view self and immediate family as relatively more important than the collective.

Individualism is being realized in orientation towards achieving success by an individual, in stressing one’s independence, self-reliance, in appreciation of the freedom of choice; resorting to one’s privileges rather than to responsibilities. Collectivism, on the other hand, is characterized by strong sense of duty to other members of the group. An individual perceive him/herself as element of a bigger entity; he/she feels the need to conform to the norms set by the group and nurture the maintenance of harmonious relationships within the group. In collective cultures, then, a strong sense of duty is regarded as major value.

The general assumptions in individualism/collectivism are presented in the Table 4.

**Table 4. General assumptions in Individualism vs. Collectivism**

<b>Individualism</b>	<b>Collectivism</b>
People are independent	People are interdependent
One’s identity is based on individual personality	One’s identity is based on group membership
People are not emotionally dependent on organizations or groups	People need to be emotionally dependent on organizations or groups
Individual achievement is ideal	Group achievement is ideal
Individuals protect him/herself and his/her relatives	The group protects individuals in exchange for their loyalty to the group
Individual decision making is best	Group decision making is best

*Source: own elaboration.*

Table 5 places countries where the research was conducted, according to the level of individualist/collective attitudes. The position of a particular country was set on the basis of the following questions: Do you value your job for:

- the challenges it sets on you,
- high level of independence in decision making process,
- substantial time left for personal life, or
- do you prefer opportunities for upgrading your professional skills and satisfactory working conditions?

**Table 5. Individualism vs. Collectivism**

Individualistic countries		Collectivistic countries	
USA	91	Turkey	37
Australia	90	Uruguay	36
Great Britain	89	Greece	35
Canada	80	Philippines	32
Netherlands	80	Mexico	30
New Zealand	79	East Africa	27
Italy	76	Portugal	27
Belgium	75	Yugoslavia	27
Denmark	74	Malaysia	26
Sweden	71	Hong Kong	25
France	71	Chile	23
Ireland	70	Singapore	20
Norway	69	Thailand	20
Switzerland	68	West Africa	20
Germany (West)	67	Salvador	19
South Africa	65	South Korea	18
Finland	63	Taiwan	17
Austria	55	Peru	16
Israel	54	Costa Rica	15
Spain	51	Indonesia	14
India	48	Pakistan	14
Japan	46	Columbia	13
Argentina	46	Venezuela	12
Iran	41	Panama	11
Jamaica	39	Ecuador	8
Brazil	38	Guatemala	6
Arab countries	38		

Source: Hickson & Pugh, 1995, p. 30.

**Table 6. General assumptions in Power Distance**

Small power distance	High power distance
Inequality is fundamentally bad	Inequality is fundamentally good
Everyone plays different role	Everyone has a place; some are high, some are low in social structure
People are interdependent	Most people should be dependent on the leader
All people should have the same rights	The powerful are entitled to privileges
The powerful should hide their power	The powerful should demonstrate their power

Source: own elaboration.

*Power distance* which refers to the social stratification within a society such that higher status individuals/groups are accorded more power and authority by those of lower status. Power distance represents the extent of adherence to formal authority channels and is the degree to which the lesser powerful accept the prevailing distribution of power. High power distance cultures have members who are much more comfortable with centralized power than members of low

power distance cultures. The general assumptions in power distance are presented in the Table 6.

Dimension labelled as *power distance*, pertains to the relations between persons with higher or lower social status. Table 7 places countries where the research was conducted, according to the level of power distance attitudes. The position of a particular country was set on the basis of the particular questions. Questions from the research concerned various attitudes of subordinates in a particular country – whether they expect specific instructions from their superiors and accept them unconditionally or, on the contrary, they express their doubts about the orders of their superiors and willingly and eagerly initiate discussion on the subject matter with them. The value acknowledging somebody’s superiority is usually placed between those two opposites marking the distance of power in organizations.

**Table 7. Power distance**

<b>High power distance countries</b>			
Malaysia	104	South Korea	60
Guatemala	95	Iran	58
Panama	95	Taiwan	58
Philippines	94	Spain	57
Mexico	81	Pakistan	55
Venezuela	81	Japan	54
Arab countries	80	Italy	50
Ecuador	78	Argentina	49
Indonesia	78	South Africa	49
India	77	Jamaica	45
West Africa	77	USA	40
Yugoslavia	76	Canada	39
Singapore	74	Netherlands	38
Brazil	69	Australia	36
France	68	Costa Rica	35
Hong Kong	68	Germany (West)	35
Colombia	67	Great Britain	35
Salvador	66	Switzerland	34
Turkey	66	Finland	33
Belgium	65	Norway	31
East Africa	64	Sweden	31
Peru	64	Ireland	28
Thailand	64	New Zeland	22
Chile	63	Denmark	18
Portugal	63	Israel	13
Uruguay	61	Austria	11
Greece	60	<b>Low power distance countries</b>	

Source: Hickson & Pugh, 1995, p. 22.

*Uncertainty avoidance* is a society’s fear of the unknown or ambiguous situations (openness or resistance toward changes, or the fear for your future life).

It refers to how much people feel threatened by ambiguity, as well as the viewed importance of rules and standards. People with a low uncertainty avoidance orientation prefer situations that are not strictly regulated and guarantee freedom of action. The general assumptions in uncertainty avoidance dimension are presented in the Table 8.

**Table 8. General assumptions in Uncertainty Avoidance**

<b>Small uncertainty avoidance</b>	<b>High uncertainty avoidance</b>
Conflict should not be avoided	Conflict should be avoided at any price
Deviant people and ideas should be tolerated	Deviant people and ideas should not be tolerated
Laws are not very important and should not be followed	Laws are very important and should be followed
Experts and authorities are not usually correct	Experts and authorities are usually correct
Consensus is not important	Consensus is important

*Source: own elaboration.*

Uncertainty avoidance is linked to openness or resistance toward changes or the fear for your own future life. Answers to three questions from the questionnaire about attitude toward breaching the barriers existing in the company, about prospects of continuing work for the company, and about the level of anxiety experience in the workplace, allowed for creating a list of countries according to the level of avoiding uncertainty felt by citizens.

Table 9 places countries where the research was conducted, according to the level of uncertainty avoidance attitudes.

Another criterion, according to which cultures are different from one another is the cultural trait, named by Hofstede as either masculinity or femininity. Masculinity (assertiveness), which refers to a society's preference for competition and outcomes (masculine values) as opposed to cooperation and process (feminine values). The fundamental issue of masculinity/femininity dimension is what motivates people, wanting to be the best (masculine) or liking what you do (feminine). Masculine cultures emphasize work and material accomplishments; feminine societies put human relationships at the forefront.

The general assumptions in masculinity and femininity are presented in the Table 10.

**Table 9. Uncertainty avoidance**

<b>Uncertainty avoiding countries</b>			
Greece	112	Ecuador	67
Portugal	104	Germany (West)	65
Guatemala	101	Thailand	64
Uruguay	100	Iran	59
Belgium	94	Finland	59
Salvador	94	Switzerland	58
Japan	92	West Africa	54
Yugoslavia	88	Netherlands	53
Peru	87	East Africa	52
Argentina	86	Australia	51
Chile	86	Norway	50
Costa Rica	86	South Africa	49
France	86	New Zeland	49
Panama	86	Canada	48
Spain	86	Indonesia	48
South Korea	85	USA	46
Turkey	85	Philippines	44
Mexico	82	India	40
Israel	81	Indonesia	36
Colombia	80	Great Britain	35
Venezuela	76	Ireland	35
Brazil	76	Hong Kong	29
Italy	75	Sweden	29
Pakistan	70	Denmark	23
Austria	70	Jamaica	13
Taiwan	69	Singapore	8
Arab countries	68	<b>Uncertainty tolerating countries</b>	

Source: Hickson & Pugh, 1995, p. 35.

**Table 10. General assumptions in Masculinity vs. Femininity**

<b>Masculinity</b>	<b>Femininity</b>
Gender roles should be clearly distinguished	Gender roles should not be clearly distinguished
Men are assertive and dominant	Women are taking care of others
Machismo-exaggerated maleness in men is good	Machismo-exaggerated maleness in men is not good
Men should be decisive	Woman should be supportive
Work takes priority over other duties	Private life is important
Advancement, success, and money are important	Good atmosphere at work is important

Source: own elaboration.

In cultures dominated by males, chances of promotion, variety of challenges, opportunities of sky-high salaries, individually set goals and achievements become major momentum of human activity; while in societies representing feminine cultures, good rapport among fellow workers, cooperation within the



group, certainty of employment play much more significant part. Table 11 places countries where the research was conducted, according to the level of masculinity/femininity attitudes.

**Table 11. Masculinity vs. Femininity**

<b>Masculine countries</b>			
Japan	95	Singapore	48
Austria	79	Israel	47
Venezuela	73	Indonesia	46
Italy	70	West Africa	46
Switzerland	70	Turkey	45
Mexico	69	Taiwan	45
Ireland	68	Panama	44
Jamaica	68	France	43
Great Britain	66	Iran	43
Germany (West)	66	Spain	42
Philippines	64	Peru	42
Columbia	64	East Africa	41
Ecuador	63	Salvador	40
South Africa	63	South Korea	39
USA	62	Uruguay	38
Australia	61	Guatemala	37
New Zealand	58	Tailand	34
Greece	57	Portugal	31
Hong Kong	57	Chile	28
Argentina	56	Finland	26
India	56	Costa Rica	21
Belgium	54	Yugoslavia	21
Arab countries	53	Denmark	16
Canada	52	Netherlands	14
Malaysia	50	Norway	8
Pakistan	50	Sweden	5
Brazil	49	<b>Feminine countries</b>	

*Source: Hickson & Pugh, 1995, p. 33.*

The author added later the Confucian dimension of short vs. long-term orientation (Hofstede, 2011). Short vs. long-term orientation is people's basic reference period. Short-term involves the tendency toward consumption and maintaining materialistic status, and long-term suggests thrift, perseverance, following tradition, and deferred satisfaction.

Several characteristics of relative low scoring (short-term orientation) cultures versus high (long-term orientation) scoring are (Table 12):

**Table 12. Short term oriented cultures vs. long term oriented cultures**

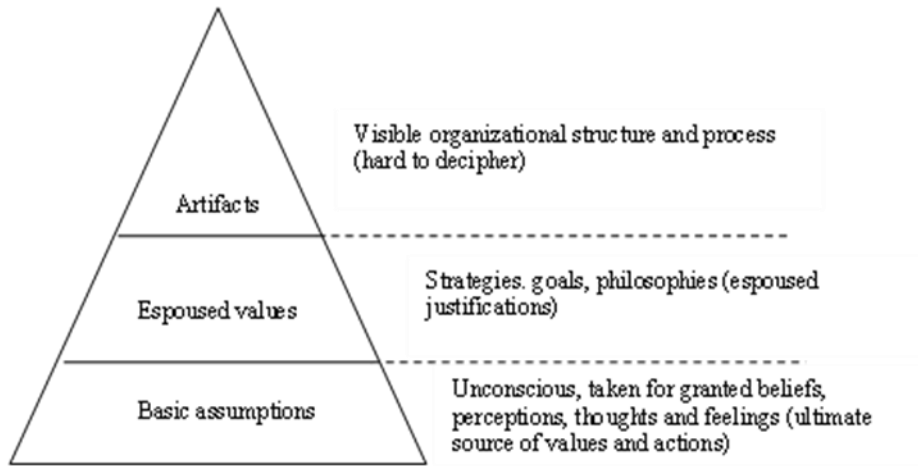
<b>Short term oriented cultures</b>	<b>Long term oriented cultures</b>
Most important events in life occurred in the past or take place now	Most important events in life will occur in the future
Personal steadiness and stability: a good person is always the same	A good person adapts to the circumstances
There are universal guidelines about what is good and evil	What is good and evil depends upon the circumstances
Traditions are sacrosanct	Traditions are adaptable to changed circumstances
Family life guided by imperatives	Family life guided by shared tasks
One is supposed to be proud of one's country	One is not supposed to be proud of one's country
Trying to learn from other countries is a goal	Service to others is an important goal
Thrift and perseverance are important	Thrift and perseverance are not important
Social spending and consumption	Large savings, funds available for investment

Source: Hofstede, 2011.

## 2.2. Organizational Culture

Organizational culture is not independent from the culture-producing forces external to organizations. Furthermore, some of the variations within organizations can often be explained by similar variations on the societal level (Alvesson, 1993). Therefore, instead of conceptualizing organization as a *cultural island* or a *mini society*, it is far more useful to define organizational culture as a nexus where broader, societal dimensions of culture converge (Meyerson & Martin, 1987).

The structural model of organizational culture proposed by E. Schein (1985, 2004) is frequently adopted as a framework to analyze organizational culture. The choice of this model is made on the basis that it received little criticism (Alvesson & Berg, 1992) and that it has been operationalized before (Philips, 1990; Schultz, 1994). In this endeavor, the term organizational culture is taken as a pattern of shared basic assumptions – invented, discovered, or developed – by a given group as it learns to cope with its problems of external adaptation and internal integration which has worked well enough to be considered valid and, therefore, to be taught to new members as the correct way to perceive, think and feel in relation to those problems (Schein, 1985). Schein maintains that culture must be examined at the level of deeply held basic assumptions that members of a group share, which are historically established structures, stored in the organizational members' almost unconscious realm, and which offer direction and meaning for one's relations with nature, with reality and in human relationships, while the artefacts are regarded as materialized expressions of the values and basic assumptions. Schein proposes that the structure of organizational culture could best be thought of as consisting of different layers, as represented in Figure 2.



**Figure 2. Structural model of organizational culture indicating different levels of culture**

*Source: Schein, 2004, p. 17.*

Organizational culture has a cognitive and a symbolic component in its content. The cognitive component consists of mutual assumptions, beliefs, norms, and attitudes that the organization’s members share, and which also shape their mental (interpretative) schemes (Alvesson, 2002; Martin, 2002; Smircich, 1983). Organizational culture therefore determines the way the organization members perceive and interpret the surrounding world, as well as the way they behave in it. The cognitive content of organizational culture ensures a unique manner of assigning meaning and a unique reaction to phenomena within and around the organization.

The significance of organizational culture emerges from the fact that, by imposing a set of assumptions and values, it creates a frame of reference for the perceptions, interpretations, and actions of the organization’s members (Schein, 2004). In this way it influences all the processes that take place in an organization, and even its performance. Through managers’ and employees’ mental maps, organizational culture influences the dominant leadership style, organizational learning and knowledge management, company strategy, as well as the preferred style of changing the management, employee reward system, commitment, and other aspects of connections between individuals and the organization.

Assuming that organizational culture is determined by societal/national culture, the model of basic underlying assumptions of organizational culture can be created. Moreover, four of the values have been repeatedly found relevant in explaining observed differences in leadership styles (Pavett & Morris, 1995) as well as managerial skills (Shipper, Kincaid, Rotondo, & Hoffman, 2003). The model is presented in a Figure 3.



**Figure 3. Model of basic assumptions of organizational culture based on national culture**

*Source: Mazur, 2012b, p. 70.*

It ought to be reiterated that culture refers to the deep structure of an organization, which is rooted in the assumptions held by all its members. This study is premised upon the fact that there is a commonality of subtle patterns of culture across organizations in a particular region, defined either by geography or general societal culture.

### 2.3. Cultural Diversity Management

The world's increasing globalization entails more interaction among people from diverse cultures, beliefs, and backgrounds than ever before. People no longer live and work in an insular marketplace; they are now part of a worldwide economy with competition coming from nearly every continent. The current social and economic trends induce managers and entrepreneurs to regard diversity management as a priority on their agenda. Important social events – accumulative waves of migrations or increasing presence of women in the workplace – and economic trends – firm internationalization, globalization of enterprises and markets – force to face the organizational and social problems coming from diversity.

For this reason, organizations need diversity to become more creative and open to change. To manage a multicultural workforce, it is indispensable to implement a new approach to human resource management which integrates and valorizes workforce diversity. Thanks to diversity management, each member

of organization feels his/herself integrated and valorized and he/she works more efficiently.

Companies need to focus on diversity and look for ways to become totally inclusive organizations because diversity has the potential of yielding greater productivity and competitive advantages. Managing and valuing diversity is a key component of effective people management, which can improve workplace productivity.

Managers must learn the managerial skills needed in a multicultural work environment. Supervisors and managers must be prepared to teach themselves and others within their organizations to value multicultural differences in both associates and customers so that everyone is treated with dignity.

Unmanaged diversity in the workplace might become an obstacle for achieving organizational goals. Diversity can therefore be perceived as a *double-edged sword*. Hence maximizing and capitalizing on workplace diversity has become an important issue for management today.

#### *Homogeneity vs. diversity in the workplace*

Human diversity has been defined as the representation, in one social system, of people with distinctly different group affiliations of cultural significance. It has been studied in both laboratory and field settings. Laboratory studies, grounded in the value-in-diversity perspective, have shown that diversity within work groups increases their effectiveness (Cox, Lobel, & McLeod, 1991). On the other hand, field studies, guided by social identity and related self-categorization theories, have suggested that diversity is associated with negative performance outcomes (Pelled, Eisenhardt, & Xin, 1999).

Within culturally homogeneous groups, members tend to communicate with each other more often and in a greater variety of ways, perhaps because they share worldviews and a unified culture resulting from in-group attachments and shared perceptions (Earley & Mosakowski, 2000). According to social identity theory, cultural homogeneity in management groups may thus increase the level of satisfaction and cooperation and decrease emotional conflict (O'Reilly et al., 1989). Since homogeneous groups do not have significant cultural barriers to social intercourse, positive social associations and in-group social contacts are fostered (Blau, 1977). This formulation suggests that deleterious social identity and self-categorization processes will not inhibit an organization with a culturally homogeneous management group. As cultural diversity increases, however, social comparison and categorization processes occur, and in-groups/out-groups and cognitive biases may occur, creating barriers to social intercourse (Blau, 1977). Therefore, as heterogeneity in management groups reaches moderate levels, the psychological processes associated with social identity theory and self-categorization processes may be more likely to emerge. These processes generate individual behaviors such as solidarity with others in a race- or gender-based group, conformity to the norms of one's group, and discrimination towards out-

groups (Tajfel & Turner, 1986). To the extent that multiple subcultures exist in moderately heterogeneous groups, conflict is potentially maximized (Earley & Mosakowski, 2000), and intergroup interaction and communication may be blocked (Alexander, Nuchols, Bloom, & Lee, 1995). For example, Earley and Mosakowski (2000) found that moderately heterogeneous groups exhibited relationship conflict, communication problems, and low identification of members with an overall work group. Within management groups, the difficulties associated with moderate levels of heterogeneity may lead to negative performance outcomes for an organization. Although moderate levels of cultural heterogeneity may create barriers to effective social intercourse, high levels of heterogeneity could actually weaken these barriers (Blau, 1977), since group members will be more evenly diffused over the categories of cultural diversity, and in-group/out-group identities will be reduced (Alexander et al., 1995). In groups with high levels of cultural heterogeneity, everyday social contacts and communication are more likely to involve members of different racial/gender groups. Further, the in-group pressures that inhibit social interaction with out-group members should be weakened (Blau, 1977). In management groups with high heterogeneity, out-group discrimination is thus less likely to exist. In fact, few common bases for subgroup formation and social identity are likely to exist in management groups with relatively high levels of diversity (Earley & Mosakowski, 2000). In addition, the processes associated with the value-in-diversity paradigm are fully realized within highly diverse management groups, which further enhances performance (1991). An organization with high levels of cultural heterogeneity in management may not be inhibited by social identity processes because organization members have many out-group contacts and may, instead, distinctly benefit from a diverse pool of resources.

### *Double Effects of Diversity*

There is substantial literature which argues that diversity has performance advantages over homogenous work structures (Cox et al., 1991). Firstly, multicultural organizations have an advantage in attracting and retaining the best talent. The capabilities of women and minorities offer a wider labor pool. Organizations able to attract and retain qualified minority group members and keep faith in them through fair and equitable career advancement treatments, gain competitive advantage and derive high quality human resources dividends. Secondly, a multicultural organization is better suited to serve a diverse external clientele in a more increasingly global market. Such organizations have a better understanding of the requirements of the legal, political, social, economic, and cultural environments of foreign nations (Adler, 1991). Thirdly, in research-oriented and hi-tech industries, the broad base of talents generated by a gender – and ethnic – diverse organization becomes a priceless advantage. *Creativity thrives on diversity* (Morgan, 1989). Fourthly, multicultural organizations are

found to be better at problem solving, possess better ability to extract expanded meanings, and are more likely to display multiple perspectives and interpretations in dealing with complex issues. Such organizations are less susceptible to “groupthink.” Finally, multicultural organizations tend to possess more organizational flexibility, and are better able to adapt to changes. Women, for instance, are said to have higher tolerance for ambiguity than men (Rotter & O’Connell, 1982).

Diversity has some drawbacks which moderate its significant advantages. In problem-solving situations, extraordinary costs in time and financial resources can negate the benefits of synergy and can even degenerate into dysfunctional conflicts. Diversity does not fare as well under conditions of uncertainty and complexity which may lead to confusion and frustration. Diversity can make it harder to arrive at an agreement on a particular course of action and can result in negative dynamics and cultural clashes that can create work disadvantages for women and minorities. Traditionally, cultural conflicts between majority and minority group members are usually resolved in favor of the majority groups. This, in turn, creates significant barriers to full participation by minority members in potentially conflict situations. In an analysis of 151 work groups, Tsui, Egan and O’Reilly (1992) found diversity to be associated with lower levels of psychological identification with group members which would tend to detract from overall performance and result in adverse effects on organizational measures of productivity, absenteeism, and turnover. Homogenous groups have been reported to outperform culturally diverse groups especially where there are serious communication issues which make it more difficult for everybody to make optimal contributions to the group effort. Higher turnover and absenteeism are specific problems identified in multi-cultural organizations. Several research studies since the 1960s have found women and other minorities to be consistently higher on absenteeism and turnover than their majority-member counterparts. In a study of twenty work units, O’Reilly, Caldwell and Barnett (1989) concluded that heterogeneity in groups was associated with lower levels of group social integration which resulted in higher individual turnover. They concluded that out-group members were more likely to leave the organization. Using a hypothetical company of 10,000 employees, Cox estimated that absentee differences attributable to multiculturalism would cost a company an average of three million dollars per year (Cox, 1993, p. 25).

Milliken and Martins (1996) argued that diversity can affect an organization’s functioning through four types of mediating variables. First, diversity can have affective consequences, such as lower organizational commitment or lower satisfaction, because people prefer interactions with others, who are more like themselves. Second, cognitive outcomes refer to an increase in creativity and innovation. Diversity can enhance a group’s ability to gather and process information and therefore it could result in greater creativity. Third, a diverse organizational workforce is a symbol of equality. These symbolic effects

are important for an organization's reputation. And last, diversity also has clear implications on the communication process within a group or organization, i.e. communication effects. Milliken and Martins's typology takes into account the fact the diversity can have both positive and negative effects on the functioning of organizations. Also, Benschop (1999) argued that their typology provides a clear view on the effects of diversity on an organization's functioning.

By using socio-demographic traits as independent variables to operationalize diversity, most diversity studies have understood diversity as a given, fixed individual or group essence (Litvin, 1997). Thomas (1996) sums up the situation by observing that diversity in business has for too long been associated with multicultural, multiethnic, and multiracial aspects of the workforce. He defines diversity as *any mixture of items characterized by differences and similarities* (R. R. Thomas, 1996, p. 5). In support of this view, this book proposes that diversity be redefined as the collective, all-encompassing mix of human differences and similarities along any given dimension.

## 2.4. Cultural Diversity Management Research

Cultural diversity in the organisational context is a subjective aspect of HRM by which members of an organisation identify differences in social identities and characterise other employees as *similar* or *unlike*. The term of cultural diversity management was first introduced in the *Workforce 2000* report published by the Hudson Institute in 1987 in the USA, which stated that in the 21<sup>st</sup> century the vast majority of US workforce would be made up of immigrants, ethnic minorities, women and other minorities. Cultural diversity management which includes visible and invisible differences such as gender, age, race, disability, personality and work style differences creates a productive environment that achieves the goals of the organisation. Arredondo (1996) argues that cultural diversity management is a strategic activity of the organisation that contributes to developing of diversity, changes in organisational culture, and employee empowerment, to create a work environment geared towards employee development and capacity-building. The first definition is considered as an example of a European approach to diversity management, while the second definition is American. According to Bassett-Jones (2005), cultural diversity management is the systematic and planned commitment of an organisation to adopt and retain employees with diverse cultural backgrounds and abilities. According to this definition, cultural diversity management is part of the Human Resources Management (HRM), involving recruitment, motivation, job evaluation, capacity development of employees, and other activities aimed at gaining competitive advantage through leadership and teamwork (Bassett-Jones, 2005). Diversity management could be defined as the use of HRM activities to incorporate and sustain human resource variations that do not interfere with and facilitate the achievement of organisational goals.



The historical evolution of the roots of cultural diversity management research is presented in Table 13.

**Table 13. The historical evolution of the roots of cultural diversity management research**

Period	Characteristics of the research
1917–1949	Studies on cultural diversity were initiated in the United States due to abundant immigrants, but cultural diversity was not analysed in the organisation context. Most of the research was focused on reducing cultural differences, the main contribution was “Americanisation of the alien” and assimilation of immigrants with different experiences, cultural environment, attitudes, values, behaviour and other attributes
1950–1979	During this period, some theoretical and empirical studies were carried out that analysed intercultural communication and intercultural psychology, but the primary object of research was the comparison of different cultures
1980–2000	A great deal of attention was paid to intercultural differences, which was significantly influenced by globalisation, the internet, personal computers, the collapse of the Berlin Wall and the warming relations between the East and the West. These changes in the technological, political and economic environment allowed organisations to employ a workforce that was far more culturally diverse. Many studies have analysed cultural differences and similarities in teams and quality assurance
From 2000	Studies have changed from traditional ones that analyse culture and cultural context, to intercultural cooperation in international or virtual teams, expatriate problems and intercultural communication

*Source: Baleviciene, 2021.*

The second part of the monograph is devoted to the presentation of the author’s own research on the issues of managing cultural diversity. They fit into the sequence of research in this area presented in the Table 13, supplementing it with research conducted in the last decades.

### 3. HRM and CSR aspects

The conception of corporate social responsibility, which seems to be quite modern, goes back to the previous times. As early as in the 18<sup>th</sup> century companies have acted in a socially responsible manner by building houses and schools for their employees and their children. Since the mid of the 1990s political and public debates about social responsibilities of firms have gained renewed force. This development reflects a broader trend to see business and society as interwoven.

Despite its increasing relevance, CSR is characterised by an absence of an agreed normative basis and, consequently, by a lack of a commonly accepted definition (Sarkar & Searcy, 2016). Although the concept is lacking a universally accepted definition, most commonly it is understood (by researchers, as well as business practitioners) as a voluntary step going beyond the legal requirements of the company's activities in the sphere of social, environmental, and economic issues. Those three enduring dimensions that underpin the CSR concept are mentioned in all CSR definitions. Each of them includes different, sometimes opposing activities which organizations must balance in their intra organizational interactions as well as in interactions with their external environment (Mazur, 2015, pp. 594–595).

The economical aspect of CSR consists of understanding the economic impacts of the company's operations. It considers the direct and indirect economic impacts that the organization's operations have on the local community and on the company's stakeholders. That is what makes up corporate economic responsibility.

The social aspects of CSR means being active in addressing social concerns and being accountable for the social effects the company has on people – directly and indirectly. It refers to the management's obligation to make choices and take actions that will contribute to the welfare and interests of the society as well as those of the organization.

The environmental aspects of CSR have been an important topic of discussion for the past thirty years in the business world – the longest time, compared to the other two dimensions of CSR. Environmental aspects were important already in the 1970s, with the first real understanding of the environmental impacts of business.

#### 3.1. Management of the institutional logics

According to the institutional theory's approach, institutions have a central logic. P. H. Thornton and W. Ocasio (1999, p. 804) defined institutional logics as *the socially constructed, historical patterns of material practices, assumptions, values, beliefs, and rules by which individuals produce and reproduce their material subsistence, organize time and space, and provide meaning to their social reality*. According to this definition institutional logics provide a link

between individual agency and cognition and socially constructed institutional practices and rule structures. This approach to institutional logics integrates the structural, normative, and symbolic as three necessary and complementary dimensions of institutions. In more practical terms institutional logics are means-end relationships (Boxenbaum, 2006), that is actions that are considered appropriate to achieve given goals. Coexisting logics can both be opposing and reinforcing, marginalized, and submerged. Institutional pluralism is thus a source of coexisting, potentially contradictory logics (Thornton & Ocasio, 2008). CSR involves ethical, social, and business logics, which can be both reinforcing and conflicting depending on how they are managed and combined in everyday practice or on the character of the institutional environments.

Organizations embedded in environments with conflicts in institutional prescriptions are likely to experience institutional contradictions on an ongoing basis within their everyday working practices, policies, and strategies (Pache & Santos, 2010). Hence, managing institutional contradictions may in such cases constitute an ongoing organizational challenge and accomplishment. Institutional paradoxes are manifested as potential tensions within everyday interactions of organizational actors as well as in the organizations' interaction with their surroundings. One strategy employed to handle coexisting, yet opposing logics is to separate or *decouple* formal organizational form from actual practice (Boxenbaum & Jonsson, 2008). Institutional contradictions may potentially threaten organizational coherence and constitute a source of instability, tensions, and fragmentation (Kraatz & Block, 2008). In this way all organizations in heterogeneous environments are compelled to find ways to manage, exploit or resolve the institutional contradictions in which they are embedded by combining or separating, furthering, or submerging institutional logics within their work practices, programs, and policies.

### 3.2. CSR – social, economic, and environmental logics

Corporate social responsibility is the continuing commitment by business to behave according to the business ethics and contribute to the economic development while improving the quality of life of workforce and their families as well as local community and society at large. CSR is a process with the aim to embrace responsibility for the company's actions and encourage a positive impact through its activities on the environment, consumers, employees, communities, and stakeholders. The purpose of CSR is to make corporate business activity and corporate culture sustainable in three logics: economic, social, and environmental.

Economical logics of CSR consist of understanding the economic impacts of the company's operations. Economic issues have long been overlooked in the discussion on corporate social responsibility. For many years, the aspect has been widely assumed to be well managed. However, it is actually the least

understood and underrepresented by many of those shaping the corporate and public policy agendas. The economic aspects are often mistakenly considered to be synonymous with financial issues. However, the economic responsibility is not simply a matter of companies being financially accountable, recording employment figures and debts in their latest corporate responsibility report. The economic dimension of the sustainability agenda should rather consider the direct and indirect economic impacts that the organization's operations have on the surrounding community and on the company's stakeholders. That is what makes up corporate economic responsibility (Uddin, Hassan, & Tarique, 2008, pp. 204–205).

Environmental logics of CSR is a key pillar of the corporate social responsibility. Environmental and ecological issues have been an important topic of discussion for the past thirty years in the business world – the longest time of the three dimensions corporate social responsibility. The knowledge and issues within the dimensions have progressed across a landscape of changing business realities. Environmental aspects put in place in the 1970s with the first real understanding of the environmental impacts of business (Uddin Hassan, & Tarique, 2008, pp. 206–208).

Social logics of CSR is the newest of the three dimensions of corporate social responsibility and it is getting more attention than it has previously had. Many organizations are becoming increasingly active in addressing social concerns. Social responsibility means being accountable for the social effects the company has on people – even indirectly. This includes people within the company, in the supply chain of the company, in the community the company is in and as customers of the company which means the stakeholders. It refers to the management's obligation to make choices and take actions that will contribute to the welfare and interests of the society as well as those of the organization (Uddin et al., 2008, pp. 205–206).

Research on CSR issues focuses mainly on economic and environmental issues. Therefore, corporate social responsibility is not a threat to the achievement of economic goals of a corporation. CSR is rather an opportunity and can be the basis of economic development of firms in terms of competitive advantage in the global market. When dealing with the social aspect of CSR, most works focus on philanthropy and volunteering – activities that might contribute to the reputation and public relations but are not viewed as core business practices. Majority of managers, even those managing CSR and diversity, don't always see the connection between the social aspect of CSR and responsibility for people. Good governance and reputation management are no longer optional for organizations of any size and with that now also comes the management of business practices such as CSR and diversity. Shareholders require companies to behave responsibly and ethically, and companies need to understand how giving back to the community is critical to both the bottom line and to the growth and health of their workforce. Managing CSR should mean managing diversity of the

employees. It should embrace diversity of the employees which is in the frame of it. What are the corporate social responsibility issues that need to be managed by organizations which have diverse employees in the workplace? Those organizations need to reply to the following questions:

- Does the company respect all current and potential employees by valuing them for themselves, and avoiding placing artificial barriers or distinctions based on any aspect of the differences between them?
- Does the company apply basic minimum standards – the respect for human rights and dignity – in all countries where it operates and does business? Although local working conditions may vary depending on the culture and practice of the country concerned, do the core values still apply in how the company responds to these?

Managing diversity is considered to have been one of the most popular HRM strategies of the 1990s and has since become widely accepted as an important and powerful management tool (Mazur, 2009, p. 55). Literature on diversity management emphasizes its two-fold purpose: to identify and correct discriminatory practices in the workplace and to help organizations gain a competitive advantage through the positive effects of diversity on a team and organizational performance. Diversity can make teams more innovative and flexible and, in that way, increase their productivity, which can in turn be translated into increased overall organizational performance (Cox & Blake, 1991, p. 47).

Diversity management positively values difference and thus provides a radically new approach to the question of the *different* at work. Managing diversity seems to be a proactive strategy with the aim of maximizing the utilization of employees' potential (Mazur, 2009, p. 56). The literature on diversity management suggests several economic advantages of diversifying the workforce (Cox & Blake, 1991, p. 47). These advantages include a better understanding of local markets and customers, increased ability to attract and to retain the best people, greater creativity, better problem-solving abilities, and greater flexibility. Another argument is that valuing differences enhances people's impression that they are valued for what they are, which in turn leads to higher productivity. These arguments suggest that the diversity perspective justifies the integration of minority groups more on the grounds of economic rather than legal or social reasons.

It has been already said that CSR involves ethical, social, and business logics, which can be both reinforcing and conflicting depending on how they are managed and combined in everyday practice. Nowadays many organizations declare successfully managing all CSR logics. They undertake the effective actions in the arena of environmental, social, and economic responsibilities. Such actions seem to reinforce each other creating an image of sustainable managing of CSR logics.

### 3.3. HRM as a CSR key-driver

Who should take responsibility for CSR in an organization? Some suggest that CSR is the responsibility of the human resource department because it is linked to employment conditions, wages and salaries, practice of appraisal, employee development, redundancy issues, employee relations, diversity issues, and work-life balance concept (Crawley, Swailes, & Walsh, 2013, p. 260). Therefore, human resource managers are well positioned to play an instrumental role in helping their organization achieve its goals of becoming a socially and environmentally responsible firm – one which reduces its negative and enhances its positive impacts on society and the environment. Further, human resource professionals in organizations that perceive successful corporate social responsibility as a key driver of their financial performance, can be influential in realizing that objective.

While there is considerable guidance to firms who wish to be the best place to work and for firms who seek to manage their employee relationships in a socially responsible way, there is a dearth of information for the HR manager who sees the importance of embedding their firm's CSR values throughout the organization and who wish to assist the executive team in integrating CSR into the company's DNA.

HR's mandate to communicate and implement ideas, policies, and cultural and behavioral change in organizations makes it central to fulfilling an organization's objectives to integrate CSR in all that organization does. However, it is important to understand that employee engagement is not simply the mandate of HR.

Indeed, people leadership rests with all departmental managers. Human resource can facilitate the development of processes and systems. However, employee engagement is ultimately a shared responsibility. The more the human resource practitioner can understand their leverage with respect to CSR, the greater their ability to pass these insights along to their business partners towards the organization's objectives in integrating CSR throughout their operations and business model.

As human resources influence many of the key systems and business processes, it is well positioned to foster a CSR ethic and achieve a high-performance CSR culture. Human resources can be the key organizational partner to ensure that what the organization is saying publicly aligns with how people are treated within the organization. HR is able to provide the tools and framework for the executive team and CEO to embed CSR ethic and culture into the brand and the strategic framework of the organization. It is the only function that influences across the entire enterprise for the entire *lifecycle* of the employees who work there – thus it has considerable influence if handled correctly. Human resources are poised for this lead role as adept at working horizontally and vertically across and within the organization, so important for successful CSR delivery.

There is emerging evidence that, if effectively implemented, CSR can have significant impact in motivating, developing, and retaining staff. Globally, human resources leaders are developing and implementing incentive and appraisal systems that reflect sustainability as well as hiring personnel that embody these values. Research shows that the critical success factors for implementing CSR include having an overarching vision that includes CSR, having senior management and board level commitment, engaged staff and the provision of skills, tools and incentives. Companies with a good CSR reputation are benefiting from the stakeholder view that a company's behavior and presumably that of its employees is aligned with CSR values, in a consistent way. Companies seeking to build marketplace trust and reputation should embed their CSR values throughout their business. Leading companies are realizing that CSR can be nested in the company's employee brand and can be part of the value proposition for working at a given firm. Sustainable HR management is central to this objective.

### 3.4. The CSR business benefits

One of the top factors driving CSR take-up is the need for businesses to attract and retain high quality staff to meet current and future demands. A strong employer brand aligned with employee values and concerns is becoming recognized as one of the best ways of retaining talent with employees proud to work for a business that is highly regarded. Further, staff attrition is disruptive, putting pressure on the remaining employees and absorbing management time. Staff turnover can result in increased operating costs, loss of business to competitors and reduced customer service standards. A well-developed performance and talent management strategy with embedded CSR components can reduce the likelihood and impact of losing employees. Generally, there is a growing desire among employees to derive a sense of greater purpose from their work. Happier employees with increased job satisfaction can unleash innovation in a firm. The following list provides an overview of the key business benefits and economic value from employee CSR engagement.

#### *Increased retention and reduced recruitment and training costs*

Evidence of the importance of social and environmental performance management comes from a World Business Council for Sustainable Development (Pierce & Madden) in which it was reported that three-fifths of the graduates and potential employees surveyed by Accenture in 2004 rated ethical management as an important factor in their job search (Accenture, 2004). Similarly, over two-thirds of the students (68%) in a global survey by *GlobeScan* in 2003 disagreed that salary is more important than a company's social and environmental reputation when deciding which company to work for (*GlobeScan*, 2003). And in the UK, 75% of professionals take social or ethical

considerations into account when changing employment, while over half of graduates will not work for companies, they believe to be unethical.

*Better able to attract the best and the brightest, especially amongst graduates*

The Aspen Institute's 2007 study of MBA students found them to be expressing more interest in finding work that offers the potential of contributing to society (26% of respondents in 2007 said this is an important factor in their job selection compared with 15% in 2002). Further, in a 2006 study (*Where will they lead?*, 2007) of 14–18-year-olds, 78% said money was less important to them than personal fulfilment. They went on to work for *companies that promote equality, a green environment, and social responsibility*. Even more remarkable, a 2003 Stanford University study Corporate Social Responsibility Reputation Effects on MBA Job Choice (Montgomery & Ramus) found that MBA graduates would sacrifice an average of \$13,700 in salary to work for a socially responsible company.

*Cost savings and income produced through improved employee morale and productivity*

It has long been known that a more motivated, engaged, and inspired workforce generates higher long-term productivity. Boosted employee satisfaction and performance leads to increased customer satisfaction, generating a further win-win for CSR oriented companies. Employees working for organizations aligned with their values are more likely to foster customer satisfaction and loyalty, providing, of course, that their expectations are met. If an organization promotes itself as being environmentally and socially responsible, and recruits employees based on these claims, they need to demonstrate this is, in fact, true. Employees will expect to see CSR in action, otherwise engagement drops immediately.

CSR opens the possibility of humanizing the globalization process (Nakonieczna, 2008, p. 181). It is a reaction to globalization that serves to mitigate its negative effects (Janeczek & Janeczek, 2014, pp. 180–181). In fact, this reaction is related to the postulate of changing the nature of globalization. The process of *giving globalization to people* has gained momentum in recent years and has gained the attention of politicians, among which there are eminent economists and presidents of the largest international companies (Mojsiewicz, 2003, p. 554).

The process of *giving globalization to people* should be based on the following values (Nakonieczna, 2005, pp. 614–615):

- respect for human rights – all activities should be analysed in relation to people,
- transparency of activities – all procedures should be publicly available,
- equality – a fair system of the redistribution of goods,
- subsidiarity – the basic meaning of local communities,



- variety – respect for the right to cultural, biological, social, and economic diversity.

Sarkar and Searcy (2016) point out that the lack of a common understanding and terminology in the area of CSR has made it difficult for the organizations to develop consistent strategies for reporting in terms of genres, media, rhetorical strategies, etc.

A labor market trend that is predicted to foster the connection between HR and CSR is the upcoming *Facebook generation*, seeking to work for companies aligned with their values and the baby-boomer employees who want to earn a living while giving back, who want their work to have more meaning. Julia Moulden (2008), in her book *We are the New Radicals: A Manifesto for Reinventing Yourself and Saving the World*, points to two landmark studies of the boomer generation: 75% of this group want to keep working and of that number 60% want to make a positive difference. According to her, in the North American context, 30 million employees want to make a difference in the world. Between the Facebook and baby-boomer cohorts, current and future employees will be increasingly more demanding of their employers regarding this dimension. Either way, HR leadership will be increasingly focused on the engagement of a new value-based ethic amongst employees, resulting in a focus on the internal brand and relationship values. The current economic recession notwithstanding, people will increasingly have choices in a constrained labor market and will want to devote their time and energy to organizations aligned with their sustainability values.

People prefer to work for companies that make a difference. Corporate values, infused with CSR, generate conscience. Companies that walk their talk by embedding CSR throughout all they do will be the employer of choice in tomorrow's labor market.

The same holds for today's labor market, embroiled as it is in the economic downturn.

Many prospective employees will be seeking the basics of employment security and belonging over employer conscience in the short term. Thus, companies will need to be yet more intentional about their CSR commitments, integrating their CSR beliefs within the financial business model.

Increasingly asset managers, particularly institutional investors with long-term investment horizons, are raising these issues in meetings with companies and through the shareholder resolution process. The global trend towards assessing the social and environmental impact of business decisions will result in more organizations incorporating CSR practices in their business strategies, as noted by Susan Meisinger, President and CEO of the Society for Human Resource Management. *As these practices increase, HR professionals will play a larger role in CSR programs, from strategy to implementation.* (CSR wire, 2007). CSR practices were seen as important to employee loyalty, morale,

retention, recruitment and productivity, important HR responsibilities and important business drivers in the firm.

These business benefits to the HR value proposition for firms with a strong CSR brand are well documented and are driving many firms to intuitively strive for higher CSR performance. In the coming years, as CSR increasingly becomes part of the business agenda and the fabric of responsible corporations, it will become a natural agenda for the HR practitioner. Organizations must balance multiple, potentially opposing logics of CSR as an ongoing accomplishment in their intra organizational interactions as well as in interactions with their external environment.

## 4. HRM and Sustainability

Diversity has been an evolving concept. Many writers define diversity as any significant difference that distinguishes one individual from another – a description that encompasses a broad range of overt and hidden qualities. Generally, researchers organize diversity characteristics into four areas: *personality* (traits, skills, and abilities), *internal* (gender, race, ethnicity, I.Q., sexual orientation), *external* (culture, nationality, religion, marital or parental status), and *organizational* (position, department, union/non-union). The trend in defining diversity seems to favor a broad definition, one that goes beyond the visible differences. One of the first researchers to use this inclusive definition, R. Roosevelt Thomas, Jr., was crucial in moving diversity thinking beyond narrow categories. He argued that to manage diversity successfully, organizations must recognize that race and gender are only two of many diversity factors. Managers and leaders must expand their perspective on diversity to include a variety of other dimensions (R. R. Thomas, 1992, p. 15). Workplace diversity management, in his model, is also inclusive, defined as a *comprehensive managerial process for developing an environment that works for all employees* (R. R. Thomas, 1992, p. 10). This general definition also enables all staff to feel included, permitting them to connect and fortify relationships that enable employees to deal with more potentially volatile issues that may later arise.

Creating and applying effective diversity management concepts is one of the main challenges in modern organizations (Mazur, 2009, pp. 13–14). Comprehensive diversity management is a strategic approach and attitude towards understanding differences in organizations and teams.

Diversity strategies use diversity as a strategic resource for complex problem solving (Aretz & Hansen, 2003). By planning and implementing corporate organizational practices in leadership and teamwork, potential advantages of diversity can be maximized and disadvantages, like conflict potential, are minimized. This is achieved by increasing *the ability of all employees to contribute to organizational goals and to achieve their full potential unhindered by group identities such as gender, race, nationality, age, and departmental affiliation* (Cox, 1993, p. 11).

*Diversity* means dissimilarity, variety, and individuality that emerges from various differences between people. Diversity of individual abilities, experiences, competencies, and qualifications of human resources builds a success factor in organizations, which enables entrepreneurial strategies of increasing flexibility and continuous learning. Managing Diversity is more than a program. It is an attitude and a new understanding of how enterprises function and how to manage human resources in a sustainable way.

## 4.1. Sustainable HRM

The very term ‘sustainability’, rather general and inaccurate (Kramar, 2014, p. 1075), has been developed since its application in the contexts of the environment. The discourse concerning sustainability was inflamed by the Brundtland Commission of the United Nations. The Brundtland Commission adopted an extensive view of sustainable evolution which was global, long-term, and included a variety of stakeholders. It reflected not only the Commission’s concern for the deterioration of the natural environment, but also the concern for the social impact and continued waste of HRs resulting from the prevailing nature of economic growth and development.

The Brundtland approach has been applied to organisations and businesses and may be viewed as one way of comprehending sustainability in the world of business. This approach builds on the concept of the three pillars (economic, social, environmental) by proposing that three organisational outcomes: financial performance, social and ecological/environmental impacts need to be considered as dimensions of organisational performance (Elkington, 1997). It perceives sustainability in terms of short- and longer-term impacts on an array of stakeholders.

The vast term HRM refers to the activities linked with managing the people who work for organisations. This view of HRM surpasses the definition of Boxall and Purcell (2003) who describe HRM in terms of activities associated with employees’ management. According to Ehnert and Harry (2014), the relevance of sustainability as a concept for HRM can be supported by two kinds of arguments: first, every organisation operates in economic, legal, and social environments and HRM not only can no longer neglect the societal discussion on sustainability, but needs to make an input to sustainable development; second, due to the scarce human resources, aging population and increasing work-related health problems, sustainability of HRM itself becomes essential for the surviving of organisations. In the light of the perspectives on it, one is inclined to wonder about the meaning of Sustainable HRM.

The very term *sustainable HRM* has been used for more than a decade. The literature is piecemeal, diverse, and fraught with difficulties (Ehnert, 2011). There is no one precise definition of the term and it has been used in a variety of ways. The writings on sustainable HRM differ in terms of the emphasis given to internal and external outcomes. It has been used to refer to social and human outcomes which contribute to the continuation of the organisation in the long-term, that is to a sustainable organisation. It has also been used to refer to HRM activities which enhance positive environmental outcomes, and positive social and human outcomes for their own sake, rather than just as mediating factors between financial outcomes and strategy (Mazur, 2016).

A number of terms have been used to link sustainability and HRM activities (Kramar, 2014). These include sustainable work systems (SWSs), HR

sustainability, sustainable management of HRS, sustainable leadership, and sustainable HRM (Ehnert, 2011).

A common feature of the writings on sustainable HRM is that HRM practices contribute to the development of the human and social capital within the organisation.

The literature on sustainable HRM can be categorised into three groups (Ehnert, 2009). A common feature of all of these groups is an understanding that sustainability refers to long-term and durable outcomes. However, the writers in these various categories understand sustainability and its relationship to HRM in different ways. The groups are categorised in terms of their outcomes. One group emphasises economic outcomes and the creation of 'sustainable competitive advantage'. This group focuses on the internal impacts of HRM policies. Another group emphasises the external outcomes, such as broader performance outcomes including ecological/environmental and/or social and human outcomes. A third group moves beyond just HRM practices and examines the interrelationships between management practices, including HRM and organisational outcomes, which consist of environmental and social outcomes. This includes the literature on sustainable leadership.

These groups are not mutually exclusive. Although these three categories provide a simple means of drawing out the major distinctions between the writings on sustainable HRM, they share a common feature. It is an understanding that sustainability refers to a long-term and durable outcome (Kramar, 2014, p. 1076).

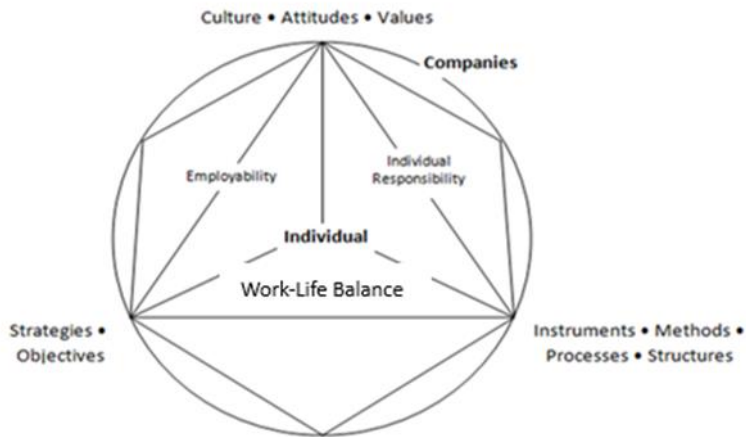
The literature in the field of sustainable HRM proposes some useful models and possible approaches for research and practice of HRM based on these models. One of them called *The Three Pillars Model of Sustainable HRM* and the other named *Holistic model of Sustainable HRM* are particularly useful for research purposes.

## 4.2. The Three Pillars Model of Sustainable HRM

The term sustainable HRM has been conceptualised in a variety of ways. According to Zaugg, Blum, and Thom (2001), a sustainable human resource management scheme is described as *those long term oriented conceptual approaches and activities aimed at a socially responsible and economically appropriate recruitment and selection, development, deployment, and release of employees*. In their sustainable human resources management model, individual and the company are regarded as equal partners (Friedli, Moser, & Saxer, 2004). At the core unit of sustainable resource management are: the creation, development and preservation of future oriented skills that contribute to the firm's increase in value; the employability of individual employees; and taking account of social values.

According to Zaugg, Blum, and Thom (2001), sustainability in the management of people is built on three pillars: work-life balance, personal

autonomy in professional development, and employability of the workers. The underlying objectives of the conceptual model of sustainable human resource management are the following: 1) increasing the employees' employability, 2) using participatory management models to enhance individual responsibility, and 3) ensuring a harmonious work-life-balance. The model is depicted in Figure 4.



**Figure 4. Model of Sustainable Human Resource Management**

Source: Mazur, 2017 based on Zaugg, 2001, p. 3.

*Personal autonomy in professional development* is commonly thought to be positively related to organisational commitment and reduces absenteeism. The reason why autonomy is important to workers is that it provides them the freedom to perform their work independently. Work autonomy has been defined as the degree to which the job provides substantial freedom, independence, and discretion in scheduling the work and in determining the procedures to be used in carrying it out. Work autonomy influences an employee's perception of their authority to accomplish different demands. Work exhaustion, low satisfaction, and reduced productivity are often the outcome of a lack of autonomy at work. Studies suggest that autonomy influences individual perceptions of the workplace and affects employees' behaviour. Autonomy provides employees with the freedom and flexibility to manage their own tasks. According to Pipoli et al. (2014), increased levels of autonomy will allow individuals greater flexibility in how they define their tasks because they will decide how to perform the work.

*Employability of the workers* may be defined as being capable of getting and keeping a fulfilling job. More comprehensively, employability is the capability to move self-sufficiently within the labour market to realise one's potential through sustainable employment. It should be clarified that workers

employability depends on personal circumstances such as family responsibilities, work autonomy, and flexibility to manage balance between work and family and external factors.

Employability not only depends on fulfilling the requirements of a specific job, but also on how one person is more capable of developing specific work and how he/she stands in relation to others. It is important to recognise that employability will vary according to the economic conditions and growth of organisations. Employability may as well be described as the relative chances of finding and maintaining different kinds of employment considering the circumstances. According to Pipoli et al. (2014), the current changing of career partners has resulted in a growing focus on employability as a basis for the career and employment success.

*Work-life balance* is commonly defined as the growing recognition that individuals require a satisfactory balance between the demands of work and other aspects of life. What is important is that there is a need to recognise that individuals require a satisfactory balance between work and personal life for better performance. The emphasis on work-life balance is shifting from being merely the concern of employees to a joint responsibility between the employer and the employee. To manage work-life balance, it must be stated that workers need to build support networks at home and work, because studies demonstrate that an inadequate balance between work and family has negative consequences and affects both an employee's performance and home relationships. Furthermore, for work-life benefits, it is commonly thought to be helpful to have a corporate culture that supports and accepts employees as individuals with priorities beyond the workplace. Employees who experience high rates of stress due to work-life conflict and decreased perceptions of control over their work are less productive, show less commitment and satisfaction with their organisations and are more likely to leave the organisation. On the other hand, it is commonly believed that employees with low rates of work-life conflict have higher job satisfaction.

A detailed analysis of the model's elements was delivered by G. Pipoli, R.M. Fuchs and M.A. Priale (2014). They also conducted research based on the model in Peruvian companies.

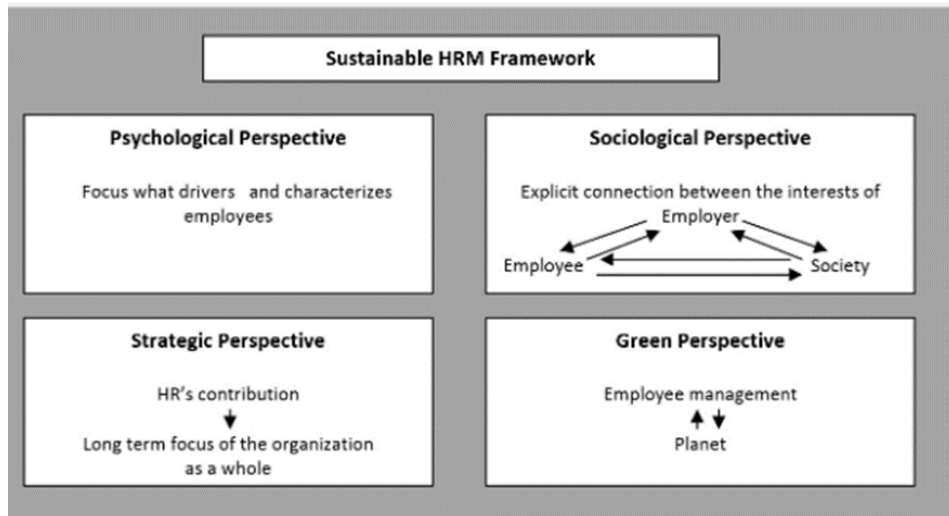
### 4.3. The holistic model of Sustainable HRM

One of the most interesting attempts to capture the complexity of the concept of Sustainable Human Resource Management is De Prins' holistic model consisting of four approaches to Sustainable HRM (Rompa, 2011, pp. 15–17).

De Prins (2011) argues that Sustainable HRM focuses on optimally utilising and respecting human workforces within the organisation, in which an explicit relationship is built between an organisation's strategic policies and its environment. De Prins distinguishes four approaches to the concept, of

which the first, second, and fourth are exhibited in concrete policies: sociological, psychological, strategic human resource management, and green approaches.

The Sustainable Human Resource Management framework including all those approaches is depicted in the Figure 5.



**Figure 5. The holistic Sustainable HRM model**

Source: Mazur, 2017 based on Prins de, 2011.

A detailed analysis of the model's elements was delivered by I. Rompa (2011, pp. 16–17). She also conducted research in European companies based on the model. Her interpretation of the four perspectives of Sustainable HRM holistic model is referenced below.

*The sociological approach* intends to make HRM a more social practice. This particular model of administration has its focal point at continuity. The interests and involvement of three components – the employee, the employer, and the society – are clearly interconnected. Of significant importance are such ideas as: engagement policies, health policies, and societal themes like diversity, age-conscious and family-friendly personnel policies.

*The psychological approach* focuses on the employee, precisely on what subject matters he or she recognises as relevant. As stated by De Prins, if people are at the centre of attention of a sustainable competitive advantage, then the knowledge and fostering of what drives and characterises them is of ultimate significance. People differ totally from financial or technological capital because they act in time, seek intention, and have a soul. Within this model, the crucial points are work-life balance, autonomy, self-development, employability and dialogue.



Another approach, *strategic perspective on Sustainable HRM*, examines how Sustainable HRM and strategic HRM are connected. The attention is aimed on the influence that Sustainable HRM has on conventional HR spheres: recruitment and selection, employee turnover, appraisal- and employability-aspects of an organisation. Ehnert's definition of Sustainable HRM to describe this approach indicates that HR aims at achieving organisational goals, which entail more than benefits only. Typical themes are the belief in humans as a sustainable competitive advantage, social achievements, and the sustainable management of HR sources. Nevertheless, one should bear in mind that the stipulations of the related policies are still being reviewed.

The last approach – *Green HRM* – concerns the approaches of the employees and management to the planet-component of the triple bottom line – which HRM aspects can help to make the organisation *green*. What is more: how does the 'green character' affect the employer's attractiveness and branding. Relevant themes are mentioning green behaviour as a competence, training in sustainability awareness, stimulating environmentally conscious behaviours, and green employer branding.

Over the last decade an increasing scholarly interest in Sustainable HRM in managerial literature has occurred. As a result of a literature review, two models of sustainable HRM were described. The Three Pillars of Sustainable HRM was the first model to emerge. It is narrower in scope than the second approach. It can be successfully applied in the study of national organisations. The second model is broader in its nature, that is why it is called holistic. Because of its characteristics, it can be successfully used in the research concerning the use of sustainable HRM in multinational and global companies. It seems, therefore, that the two models presented in this paper can be applied in analysis, however the choice of a model for study should depend on the purpose of the study and the size of the researched organization.

Nevertheless, the sustainable HRM theory seems fragmentary and incoherent, while the practical dimension requires developing. Sociology, systems science, and public health are among the numerous fields that may offer substantial potential for academic research regarding sustainable HRM.

## **PART II. DIVERSITY, CSR AND SUSTAINABILITY IN THE PERSEPECTIVE OF EMPIRICAL RESEARCH**

### **5. Managing Religious Diversity**

#### **5.1. Research I (among the owners)**

In March 2008 three owners of enterprises operating in Podlasie were interviewed on managing religious diversity. All of them had positively replied to the questions about conflicts at work between representatives of Catholic and Orthodox Churches, resulting from their different value preferences. Those firms were asked to present the example of an antagonism arisen from different value preferences of employees representing Catholic and Orthodox confession and the way of solving such a situation.

*Firm I operates in the field of international and domestic car transport.*

The interviewed person agreed that the region is vividly ethnically diverse and that without knowing the religion one is not able to understand employees in Podlasie region. In his opinion each group represents unique mentality. He also confirmed the way of thinking of orthodox believers presented in the first part of the article saying that they miss the strict and logical interrelations of thoughts in comparison with Catholics' way of thinking. The Orthodox Christians do not use logical arguments in their way of thinking and without knowing the cultural reasons of such behavior and attitudes it is not possible to understand their philosophy of acting. He agreed that mysticism as well as all kinds of rituals are very important for them. He added that the pluralism of denominations and religions requires knowledge to enable better understanding of all employees at work. Such knowledge is also very useful for better organizing of the work process which leads to success on the market. The owner of the researched firm knows the religions of all employees and this information is not treated as a private or secret. Managers should know it because due to different Christmas and Easter terms they are able to make the work process fluent. Mysticism and rites are more important for Orthodox believers than for Catholics and it should be respected. They (Orthodox believers) are valuable for our firm because they speak Russian and many of them also speak English. Therefore, they are irreplaceable in business trips both to the West and East. They have no problems when communicating. Orthodox employees are very humble in the company of their superiors or strangers. They promise to follow the manager's request, they seem to obey, but in the end, they act their own way. They tend not to keep the main line when talking but they circle around it and never precise the critical problem. Most conflicts result from current circumstances, not the religion. However,

the conflicts often finish with using insults addressed against religion. As if it was taking advantage of one's different religion to show them the mistakes in their behavior. Sometimes, it is sufficient to change their shifts or relocate them in the offices. Such a solution was successfully applied to a conflict where the supervisor (Catholic) was better educated but younger and less experienced while the subordinate (Orthodox) was more experienced and less educated. During the conflict, the Orthodox heard insults related to his religion, as a result he was about to leave the job. As formerly mentioned, changing the shifts was a remedy to the situation. Usually, the source and the cause of the conflicts are the differences in experience, stage, position in the organization, and knowledge or skills. The religion is secondary in many cases.

Firm II *produces road building materials.*

The interviewed person was asked following question:

Do material values dominate the spiritual ones?

*Orthodox Catholics and Roman Catholics struggle for material goods in two different ways. The Orthodox prefer their coreligionist when new employees are hired by the enterprise. There was such a situation two years ago. The owners noticed that the person who was delegated to recruit new workers for two years had been employing only Orthodox believers. The owners decided to take the function away from this person.*

Are Catholics more individualistic at work than Orthodox employees?

*When Catholics come to ask for increase of their wages, they do this personally while Orthodox believers send their superior to negotiate for them. It seems that the relations among Orthodox believers are much stronger than among Catholics. The Orthodox managers stand more frequently for their Orthodox subordinates than for the benefit of organization. In the history of the firm a following event took place: all the employees went on strike and the owners made up their minds to dismiss all of them and recruit new employees the next day. The following morning all the Orthodox employees came to work while the Catholics delayed.*

Do the Orthodox employees have any special characteristics as a group?

*We have had Orthodox employees working in our firm from the very beginning. Some of them are very humble, they do not ask for increase of wages, they do not ask for promotion at work, but they do not involve themselves in the development of the firm. They adopt a passive attitude – when they are suggested to introduce changes, they usually refuse. They hardly accept changes, and they adapt to a new situation only when they manage to transfer something well-known into the new situation.*

Is the approach to freedom different?

Let's look at an example. Two automaticians work in the same department at our firm. One of them constantly improves something, looks for innovations in his job, the other changes nothing by himself, he does his job without doing anything additional that hasn't been recommended by his superior. The second

does not take any responsibilities for innovations, prototypes, improvements. The first behaves differently – he suggests changes, tries to modernize, he isn't afraid of any changes. He feels free to improve and develop.

Let's take *another example*: *The main assumption of our firm is that the people should create relations and manage by themselves. The owners expect self-reliance and initiatives from the employees. And the Orthodox believers wait for instructions or permissions more often than Catholics.*

Firm III *produces interior furnishings.*

The owners are Orthodox Christians, but they have many Catholic friends. *Only our fanaticism separates us* – they say. They think that the majority of Catholics and Orthodox believers are religiously intolerant and that both groups are sometimes narrow-minded. They observe lack of good will to peacefully coexist and cooperate in their environment. They have not noticed any conflict between Catholics and Orthodox believers in their firm although they employ workers representing both confessions. They do that consciously to let all the employees celebrate religious holidays in their own time. They also organize integration meetings for all in the enterprise regardless of the religion. The interviewed confirmed the collective dimension of Orthodox religion and passive attitudes at work appearing as the lack of initiatives. They underlined that Orthodox faith being less susceptible to changes during last millennium has been immutable and in comparison to Catholic – more spiritual. *Roman Catholics present more rationalistic approach when acting although they are sometimes soulless. The young generation of Eastern Christians tend to have rationalistic attitude rejecting mysticism which nowadays has more advocates in villages than in cities.*

In their firm religion has been neither the obstacle in efficient work nor the source of conflicts. If there are any conflicts, their reason is usually the culture of work. They recently employed a Pole who had worked in Italy for 17 years. He tried to introduce one break at work instead of three existing so far, as he wanted to work and earn more. The other workers turned down this change, wanting to preserve their current privileges.

There are no conflicts coming out of religious stereotypes that would end in insults. During the recruitment process the owners try to assess whether a person might be hostile towards other religions. The owners themselves present an open attitude and in this way set the example for others. They call it their way of managing diversity. Due to that, the firm develops well, and is perceived as innovative and creative in their sector of industry.

Concluding it should be stated that the cultural differences between Catholics and Orthodox believers were generally confirmed by the owners of three researched firms. Among the approved ones, the strongest were Catholic individualism and collectivism typical of Orthodox believers. Each of the cultural features might be either advantageous or troublesome in particular circumstances.

Individualism may be perceived as inconvenient in case of teamwork but on the other hand it may result in creativity and inventiveness. Collectivism does not stand security for creativity though, it promises stability and certainty of existence. The outlined differences, when properly managed, allow the company to keep balance in a quickly changing environment in which it operates.

## 5.2. Research II (among the HR managers)

Research embracing some of the companies in Podlasie was conducted in 32 companies operating in the most religiously diverse parts of the Podlaskie Voievodship in the districts of: Białystok, Hajnówka, Siemiatycze, Bielsk Podlaski and Sokółka. The managers of those companies were researched. Half of the analyzed companies represented a group of big firms included in *100 Biggest Companiers of the Podlasie Region*, the other half located in the same districts as the first ones represented the sector of small and medium companies.

Random sample frame consisted of companies representing different sectors – from traditional as mining industry through communal services to modern technology represented by telecommunication companies. Using data provided by the HR executives in the interviews, let to assess in what way the diversity was perceived by the companies.

The purpose of the research consisting of 4 questions was to perceive the differences between the workers representing catholic and orthodox culture in companies operating in the Podlasie region. Questions asked were aimed to gain information about the results of the differences to the functioning of the company: perception of cultural diversity of the workers as a profit or liability for the company. The scale of the results consists of affective, cognitive, symbolic and communication effects.

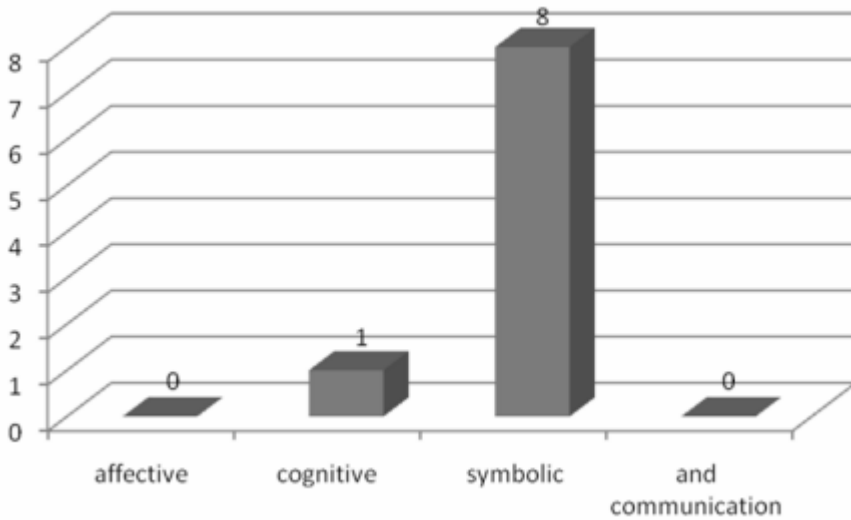
Answering the question – *Do the companies notice employees engage less while working with people whose religion varies* – there were 32 negative answers that do not show affective effects. That means that none of the analyzed companies confirmed negative influence on the engagement of the employees doing tasks in mixed religious groups.

The next question aiming at grading the level of creativity and innovativeness was this: *Did you notice a higher level of creativity and innovativeness of the employees when they work with the religiously different?* In this case, too, the answers were almost homogenous – 31 companies did not confirm the higher level of creativity of employees co-working with people representing a varied religiously environment. This time also, in relation to the analyzed companies, cognitive effect was not evidenced apart from one company that claimed it exists.

The question – *Do you reckon that by employing workers of different religions your company will have better image and bigger chances on the work market?* – which was aimed to grade the level of the symbolic effect, was the one to differentiate the inquired the most. 8 companies agreed to the statement that

by hiring religiously diverse workers, the companies will create a better image and will have bigger pool of talented people to choose from on the labor market, while 23 remaining companies did not agree with that statement. One company did not give a concrete answer.

Answers given to the question – *Do the companies observe a lower level of communication between workers while they work with people of another religion* – did not confirm the existence of the communication effect. None of the 32 companies confirmed the worsening level of communication between religiously varied working groups.



**Figure 6. Effects of diversity**

Source: Mazur, 2010, p. 13.

Concluding it should be stated that in the exploratory research the benefits of the diverse workforce were not fully confirmed. The only advantage of cultural diversity indicated by the companies was better image and bigger opportunity on the marketplace with finding the best personnel for companies. Results of the research suggest that diversity is neither a great asset (in terms of innovation and creativity) nor a liability but definitely is closer to the first one because of its symbolic effect (image).

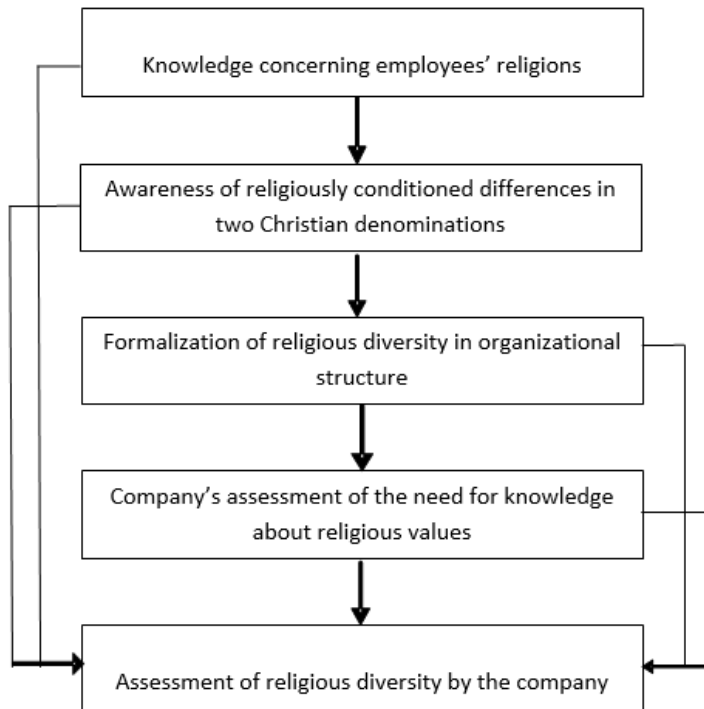
### 5.3. Research III (among managers)

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

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

*Methods and research model*

The methods applied in the research were by means of the standardized interviews with the human resources managers or persons responsible for personnel managers in the companies. The surveys were conducted with the use of the research model consisting of five sections presented in Figure 5.



**Figure 7. Model of diversity reception in a company**

*Source: Mazur, 2012c., p.57.*

The first section of the research model contained questions on whether the organization employs religiously diverse workforce and if it knows the religions of the employees. The second section embraced two questions: whether companies are aware of differences in value preferences of their employees and if they noticed such differences in organizational everyday practice. The third section included questions about a person in the company who could help to reduce real or potential conflicts based on religious diversity. The fourth section contained questions whether managers possess sufficient

knowledge about efficient methods of reducing such conflicts and whether it would be useful for all the employees in the company. The fifth section dealt with questions on why, or why not, attention was devoted to diversity, i.e. what kind of advantages and disadvantages for a company result from its cultural diversity.

### *Sample*

Managers from 32 companies operating in the most religiously diverse part of the Podlaskie voivodeship – comprising five districts: Hajnówka, Bielsk Podlaski, Białystok, Siemiatycze, Sokółka – have been researched. Half of the companies in the sample belong to the group of the biggest companies in Podlasie Province (the sample was taken from the list of *100 Golden Companies in Podlasie*<sup>1</sup> and another half represents the sector of small and medium size businesses. The selection of the sample was purposeful and it embraced companies representing different branches, starting from traditional as mining industry, rails, through communal/municipal enterprises, building companies to modern and high technology such as telecommunication companies.

### *Analysis of the results*

To each stage of the research model there were specific questions prescribed. Those along with the answers will be presented in the figures in the order of their appearance in the research model.

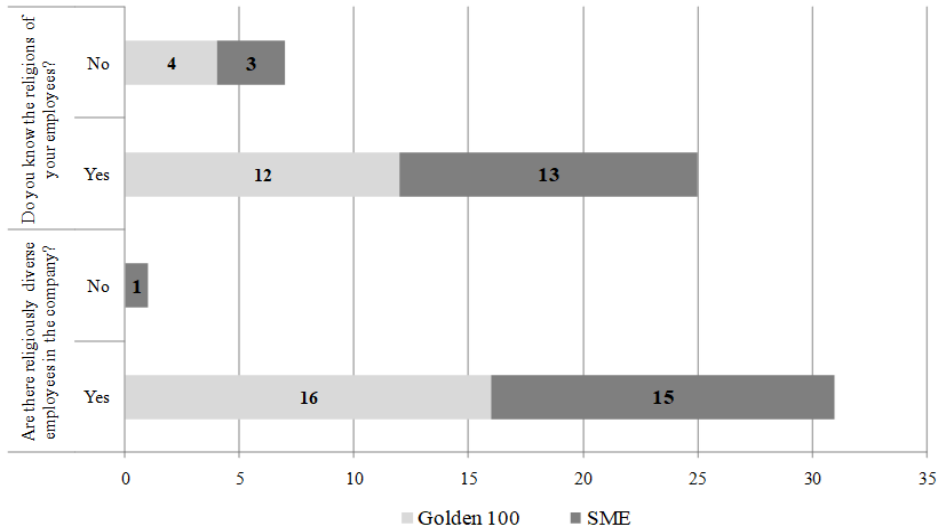
### *Knowledge concerning employees' religion*

In thirty-two companies it was proved that workers profess different religions. Some of the statements contained additional information such as: *2/3 of the workforce consists of Catholics, about 1/3 of Orthodox in the total number of 300 employees, half of the employees are Catholics and half are Orthodox believers, in about 60 people half are Catholics and half are Orthodox, or over 30% is Orthodox and the rest is Catholic.* In only one company it was declared that all the workers represented the same religion. The information about workers' confession was declared in twenty-five companies whereas in seven firms the information about confession exclusively of some of the workers was confirmed. Out of those seven companies five belong to the group of big companies and two represent a sector of small and medium size enterprises. The answers to the questions from the first stage of the research model are presented in Figure 8.

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





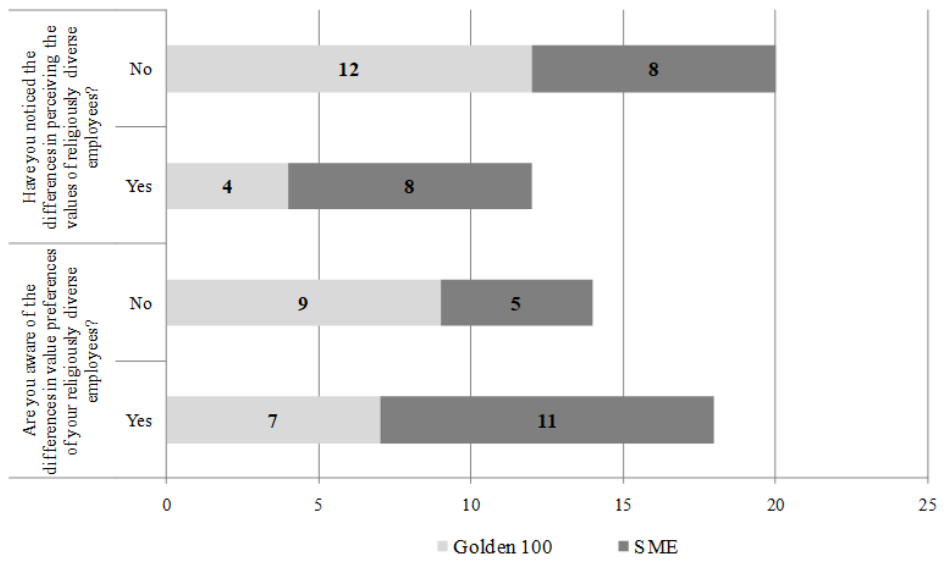
**Figure 8. Knowledge concerning employees' religions**

Source: Mazur 2012c, p. 59.

### *Awareness of religiously conditioned value differences between two Christian denominations*

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

It is worth noticing that the number of small and medium size companies which gave an affirmative answer when asked about the differences in perceiving the values by religiously diverse employees were almost twice as big when compared to the big companies. The replies of companies to the questions from this part of the research are shown in Figure 9.

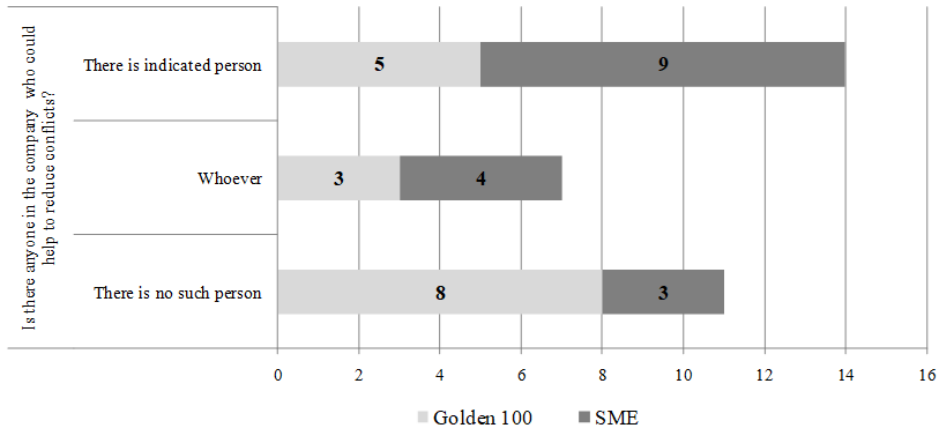


**Figure 9. Knowledge concerning employees' religions and awareness of religiously conditioned value differences in two Christian denominations**

Source: Mazur 2012c., p.60.

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

The next step in the research started with asking about potential conflicts in the company arising from diverse cultural values represented by the employees. The conflicts were confirmed by 4 companies (2 from the group of 100 biggest companies in Podlasie and 2 from the sector of small and medium sized companies). Twenty-eight companies from the sample did not confirm the occurrence of conflicts resulting from employees' different religious values. Active engagement for the sake of conflict solving was declared by only 1 company, representing the sector of SME, the 3 other companies declared that they were not intervening when based on religiously conditioned values conflict was appearing (Mazur, 2008, pp. 300–303). No company affirmed a position in their structure for any person authorized to help in solving conflict between employees being adherents of various religions or coming from different religious backgrounds or environments. In such a situation, it was investigated who could help in the company or who would be potentially helpful in conflict solving or reducing it if it would arise. Afterwards, the respondents were asked to give detailed information about the status of such a person. The following positions were indicated: chief-executives, direct superiors, the owners, manager assistant, trade unions representatives, directors of departments, human resource managers, or circumstantial persons. The replies of the companies in this part of the research are shown in Figure 10.

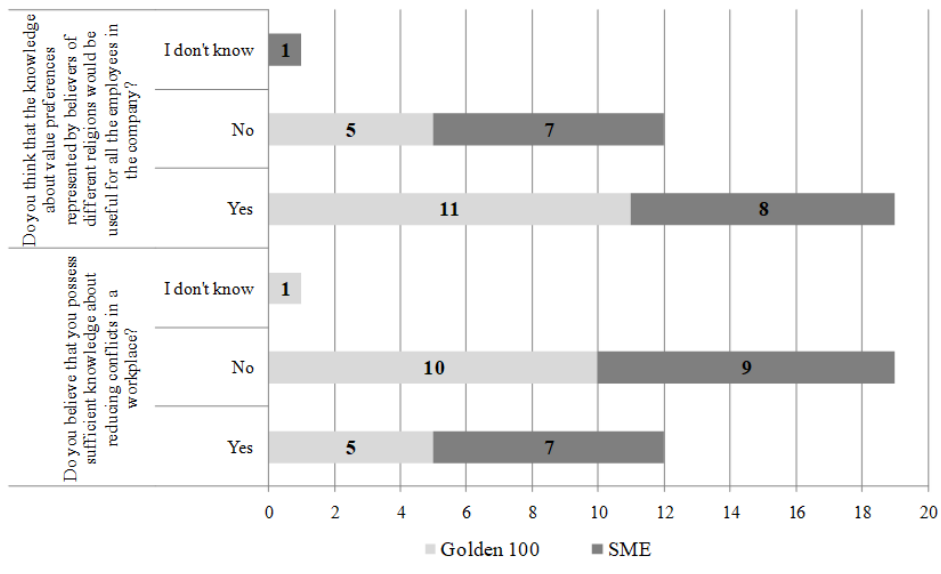


**Figure 10. Formalization of religious diversity in organizational structure**

Source: Mazur 2012c, p. 61.

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

The objective of this section was to diagnose the need of information about diversity of cultural values presented by the employees of different religions. It was stated by 12 companies that managers have sufficient knowledge on solving conflicts arising from religious values and by 17 companies this knowledge was assessed as insufficient. The same number of companies assessed this knowledge as indispensable for all the employees while 14 companies did not affirm such necessity. 19 companies, which is over a half of the research sample, acknowledged that all employees should be aware of the differences in values. This group was dominated by big companies. There was no company where there would be a position for a person responsible for solving this kind of conflicts. The replies to the questions of this stage of the research are presented in Figure 11.



**Figure 11. Company's assessment of the need for knowledge about religious values**

Source: Mazur 2012c, p. 62.

#### *Assessment of religious diversity by the companies' managers*

The purpose of the fifth stage of the research, which consisted of 4 questions, was to discover whether companies perceive the differences between the workers representing Catholic and Orthodox cultures as a liability or an asset. Questions were aimed to gain information about the results of the differences to the functioning of the company. The scale of the results consists of affective, cognitive, symbolic and communication effects (Milliken & Martins, 1996).

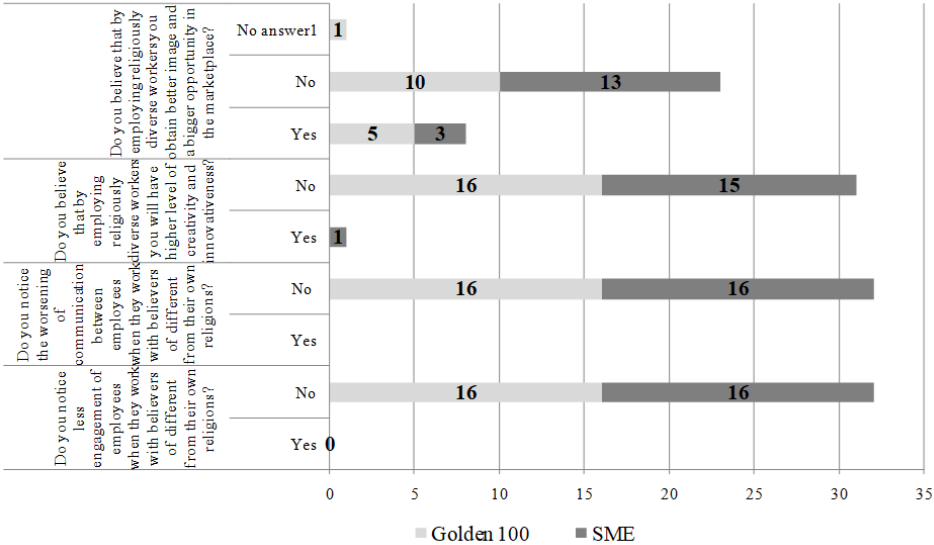
When answering the question whether companies notice employees engage less while working with people whose religion varies all the companies gave negative answers. That means that none of the analyzed companies confirmed negative influence on the engagement of the employees doing tasks in religiously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

The aim of the next question, whether companies notice a higher level of creativity and innovativeness of the employees when they work with religiously different coworkers, was to grade the level of creativity and innovativeness. In this case also the answers were almost homogenously negative – 31 companies did not confirm the higher level of creativity of employees co-working with people representing a religiously varied environment. This time as well, with regards to the cognitive effect, there was no evidence apart from one company stating that it exists.

The third question whether companies reckon that by employing workers of different religions they will achieve a better image and bigger chances

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

Answers given to the question whether companies observe a lower level of communication between workers while they work with people of another religion, did not confirm the existence of the communication effect. None of the 32 companies confirmed the fact of a worsening level of communication between religiously varied working groups. The results of the last section of the research model are shown in Figure 12.



**Figure 12. Assessment of religious diversity by the company**

Source: Mazur 2012c, p. 63.

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

information about the religions of employees. For some of them religion is a part of private life of their employees.

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

#### 5.4. Research IV (among the employees)

##### *The study of basic assumptions in an organizational culture*

Research in which culture (religion) is treated as an independent variable (Hofstede, 2011; Ralston, Holt, Terpstra, & Kai-Cheng, 1997; Trompenaars, 1993) was conducted in 2011 in Podlasie region.

##### *Research sample*

The choice of the research sample was purposeful. Two companies have been selected to participate in the comparative research. One of them operates in the Catholic environment. The second one is embedded in the Orthodox milieu. The first operates in the part of Podlasie region where 99.7% of the local population declares Catholicism, while the remaining 0.3% declare a different religion or atheism. Contrastingly, the second, has its localization bordering the Białowieski Forest where the local population consists of: 60.6% Orthodox, 25.3% Catholic and 14.1% other religion inhabitants. The first company gives jobs to 300 workers and the second employs 51 workers.

In total 99 employees participated in the research. All of them were Christians: 64 represented catholic religion, 35 – Orthodox religion. The members of both researched groups came from the families confessing the same religion as themselves.

##### *Research methodology*

This study adopted a case research method, which is considered a particularly useful method for research in the business field (Buchanan, Iyer, & Karl; Yin, 2014). Using the comparative case study design allowed to explore the linkages between organizational culture and religion.

The main source of data collection in this research was a questionnaire. Data were gathered from two companies by quantitatively testing hypothesis. The questionnaire contained numerous statements embodying four cultural dimensions. Each of the dimensions in the questionnaire was bipolar. Every respondent was asked to read the statements (2 in a line with a scale between them) and indicate which statement expressed his/her personal views. There was

a 9-grade scale on which the respondent was asked to mark where his/her personal views stood against the two dimensionally opposite statements. In case the respondent marked 5 on the scale, either both statements were similarly close to his/her own opinions or both were similarly neutral to him/her. When he marked 1–4, he/she indicated that the statement on the left expressed him/her more. Opposite situation occurred when he/she marked 6–9. Statements expressing individualism, low power distance, low uncertainty avoidance and masculinity were placed on the left-hand side of the questionnaire. The other side contained statements expressing collectivism, high power distance, high uncertainty avoidance and femininity. The following procedure was a statistical analysis based on the U Mann-Whitney test. This allowed a proper outline of the differences between the given answers.

Both companies' employees have fulfilled the same questionnaire. Taking into consideration the hypothesis, formulated during the research, the completion of the statistical analysis relied on finding out whether there occur substantial differences between the answers given by the employees of the two Christian confessions – Orthodox and Catholic. While comparing the medians in the two independent research groups, a U Mann-Whitney test was applied. This test proves to be very useful in the cases of small research groups. The research was based on a zero hypothesis ( $h_0$ : both research sample derive from a population with the same median) and an alternative hypothesis ( $h_1$ : research samples derive from varied populations with different medians). Therefore, it is assumed in the  $h_0$  that employees working in Catholic and Orthodox environments do not differ regarding the four cultural dimensions. The alternative hypothesis would assume that employees working in Catholic and Orthodox environments vary regarding the four cultural dimensions.

In the case of all research hypothesis analysis, the results suggested rejecting  $h_0$  for  $h_1$ .

### *Research findings*

As a result of the research, the following picture of basic assumptions of organizational culture had been drawn.

#### *Individualism/Collectivism*

The Catholic respondents tended to identify themselves strongly with such opinions as the identity of an individual is connected to his/her unique personality. Moreover, this group has relatively more often reckoned that an individual is emotionally independent from an organization, admitting thus that one enters an organization only when one can benefit from it. Much more Catholics in comparison to the Orthodox believers thought that every single person can rule his/her own life.

On the other hand, Orthodox believers more often agreed with the opinion that a human being is dependent on a group since this group is partially creating his/her

identity. They have also respectively more often agreed that a person depends emotionally on an organization because one gets engaged both emotionally and morally in the operations of an organization. More Orthodox than Catholic believers admitted that we all are responsible for others.

#### *Power distance*

While analyzing the power distance, it might be stated that the Catholic respondents tended to identify themselves strongly with such opinions as social inequality should be minimized and all people should have equal rights. Moreover, the Catholic group agreed that power should not be manifested. Orthodox believers, on the other hand, have more often admitted that, as for them, social inequality is a natural situation, and it ensures order in the social structure. They have also admitted believing that power holders should show their power and use it to obtain special benefits.

#### *Uncertainty avoidance*

The responses relating to uncertainty avoidance indicated that there were significant statistical differences between the choices of Catholic and Orthodox respondents. Representatives of the Catholic religion strongly identified with the statement that challenged activities should be well received. In addition, respondents from Catholic environment often took the view that any differences should be approved, and that they should show tolerance and respect for all things different. Representatives of the Orthodox religion more often recognized that the future is a threat: one must try to anticipate and earlier to prepare for it, and that challenged activities should not be easily approved and positively evaluated. Accordingly, they are also likely to recognize that everything that deviates from the norm (people and ideas), is dangerous, and that intolerance protects against that, as well as that one should only trust experts.

#### *Masculinity/femininity*

The responses regarding masculinity and femininity indicated less statistically significant differences than the former dimensions. Representatives of the Catholic religion found that the main advantage is the strength, while the representatives of the Orthodox religion were likely to recognize personal charm. In other cultural assumptions concerning masculinity/femininity relatively smaller differences were observed.

Basic underlying assumptions of organizational cultures of companies operating in the environment of the two religions is shown on Figure 13.





**Figure 13. Models of basic assumptions of organizational culture influenced by religions**

*Source: Mazur, 2012b.*

Results of this study allow the conclusion that in companies where the environment is dominated by a derived from the Catholic religion culture, the characteristics of their organizational cultures are a relatively high level of individualism, relatively low power distance, uncertainty avoidance and masculinity. However, if the business environment's dominant religion is Orthodox Christianity, the organizational cultures are characterized by a relatively high level of collectivism, femininity, power distance, and the relatively low level of tolerance of uncertainty.

#### *Verification of the research findings*

To verify the presented model of organizational culture, another study of the employees of both companies was carried out. The aim of the study was to examine the presence of the different cultural assumptions in organizational cultures of both investigated companies. The survey completed by the same groups of employees consisted of eight opposing statements, with two statements regarding each cultural dimension (one on the left and one on the right side of the page). The rank assigned to one of the opposing statements by the respondent served as an indicator. As in the previous study, the scale included numbers from 1 to 9. The respondent was asked to determine the extent to which the dimension is present in his/her company. If one stated that in relation to his/her company, the statement on the left side is true, one had to choose from a scale from

1 to 4 indicating the degree of compliance of the statement with the existing organizational culture in the company. 1 meant the highest rank (fullest compliance) and 2,3,4 respectively lower. If one stated that in relation to his/her company, the statement on the right side is true, one had to choose from a scale from 6 to 9 indicating the degree of compliance of the statement with the existing organizational culture in the company. 9 meant the highest level of compliance and 8,7, and 6 gradually lower. Respondents to whom both statements were equally true in relation to their company, were to indicate  $x$  in the middle of the scale (5).

Individualism/collectivism was presented with the following statements:

**Table 15. General assumptions in Individualism vs. Collectivism in organizational culture**

<b>Individualism</b>	<b>Collectivism</b>
Employees are looking for challenges at work and they decide how to tackle them	Workers are not looking for challenges at work and do not want the freedom to decide how tackle them
Employees prefer being a leader and not a regular member of the group	A regular member of the group status is satisfactory enough

Source: Mazur, 2012b, p. 64.

Power distance was illustrated by the following statements:

**Table 16. General assumptions in power distance in organizational culture**

<b>Low power distance</b>	<b>High power distance</b>
Subordinates do not expect detailed instructions from superiors	Subordinates expect detailed instructions from superiors and generally accept them without reservations
If they have reservations, subordinates rather confidently cast doubt about what their superiors ordered them to do	Subordinates rather do not question what their superiors ordered them to do even if they have certain doubts

Source: Mazur, 2012b, p. 65.

Uncertainty avoidance was presented with the following statements:

**Table 17. General assumptions in uncertainty avoidance in organizational culture**

<b>Low uncertainty avoidance</b>	<b>High uncertainty avoidance</b>
Staff is willing to take up non-standard actions and superiors gladly accept them	Workers are reluctant to take non-standard measures and superiors do not expect them to
Employees are often nervous or tense at work	The staff is rarely nervous or tense at work

Source: Mazur, 2012b, p. 66.

Masculinity/femininity was presented with the following statements:

**Table 18. General assumptions in masculinity vs. femininity in organizational culture**

<b>Masculinity</b>	<b>Femininity</b>
Employees expect rapid promotion, non-routine work, high earnings, and recognition from the superiors	Nice atmosphere at work, good relationships with colleagues and superiors and stable employment is what employees expect of the workplace
Employees see the ideal in a chance of high earnings	Ideal is stable employment

Source: Mazur, 2012b, p. 67.

The research results confirmed the reliability of models of organizational culture surrounded by Catholic and Orthodox religions. They proved the existence of statistically significant differences with respect to the cultural dimensions expressed by statements from tables 4, 6, 8 and 10.

The results allow to state the differences in average values of basic cultural assumptions and thereby demonstrate the usefulness of the presented models of organizational culture surrounded by Catholic and Orthodox religions.

Some implications for management coming from these differences can be implied. They are summarized and presented in Table 19.

**Table 19. Implications for management in Catholic and Orthodox culture**

<b>Management</b>	<b>Catholicism</b>	<b>Orthodox</b>
Motivation	More individual motivation	More group motivation
Organizational structure	Rather Flat	Rather hierarchical
Rewards system	Preferably individual reward	Preferably group reward
Management style	More participative	More directive
Organizational culture orientation	Rather task orientation	Rather relationship orientation
Leadership	Rather rational, based on expertise	Rather mystical, based on formal authority
Freedom in fulfilling assignments/tasks	Rather big margin of freedom in deciding about the way of doing a job	Rather preference of doing a job in a traditional, routine way
Attitude to learning	More open, willing to learn new things/skills	More closed, unwilling to learn new things/skills
Nature of work	Rather full of challenges	Rather routine

Source: own elaboration.

Despite the above-mentioned differences there is a great deal of common ground between these two Christian confessions. Hence, it is essential to bear in mind that both differences and similarities of two culturally varied groups can influence company culture.

Concluding it should be stated that by indicating that religion is an influential source of the cultural dimensions and that employees recall these values when making difficult decisions at work, it is easier to create organizational culture. When organizational culture is not incorporated in external values of the environment and internal values of employees, there occurs the risk of not realizing the objectives of the company.

Organizational culture is among the most researched concepts within the organizational field since it has an exceptionally strong influence on the behavior and performance of both the organization members and the organization. This paper started from the premise that these two concepts impact one another, and therefore when they match, they will have a stronger influence on organizational performance. If organizational culture and culture and are not in accord, there will be serious tensions and problems which will affect the organization's functioning and its results. It is therefore important to know how organizational culture and societal culture impact each other.

Future research should focus on segmenting the respondent sample based on profession, age, urban/rural/regional identity, and self-reported *identity*. The purpose of this segmentation would be to determine the boundaries of culture and sub-cultures within the scope of a national identity. Furthermore, the re-administration of the questionnaire at a later date can provide insight as to if national cultural identity evolves. It also can provide insight into the effect of globalization as manifested through ICT internet technology in a population that has grown up with it. Particularly – do localized socio-cultural environments have greater long-term effect on socio-cultural behavior than do global knowledge, and information.

## 6. Linking Diversity Management and CSR

### 6.1. Research I (Polish company and foreign company)

A good number of articles, books, periodicals, and papers dedicated to CSR have been published so far. Majority of them discuss different aspects of CSR and present particular actions taken by companies in the frame of the CSR concept. These actions – being in many cases treated as promotional or having in purpose creating a good image – have been usually presented in a way which was not linked with the overall institutional objectives.

#### *Social logic in ADAMPOL SA*

ADAMPOL SA – a small firm which operates in the field of international and domestic car transport might serve as an example of such reinforcing CSR logics management. It is situated near Bialystok, the capital city of the Podlasie Voivodship (Poland). Multinational character of the region provided solid background for the creation of distinct systems of values and attitudes, characteristic of representatives of different denominations inhabiting the north-east of Poland. The employees represent mainly two Christian denominations – Catholic and Orthodox – coexisting for centuries in the Podlasie region. For this reason, it seemed to be an obvious choice for studying the CSR and diversity management issues. ADAMPOL SA is a business which is continuously learning and applying this knowledge to best management practices of corporate social responsibility management.

In 2012 ADAMPOL SA, a member of UN Global Compact, presented the second report on CSR which shows, the economic, environmental, and social aspects of the company's operations in 2011. Providing innovative technological solutions to customers, the ethical activities of its employees, and a gradual introduction of a green office by limiting the consumption of paper, energy, and water are only some of the activities which belong to the scope of CSR and are being undertaken by ADAMPOL SA.

For the company, CSR means the implementation of a management strategy in which the company is a participant in community life: *if we wish to achieve market success, we always need to consider the good of our environment. ADAMPOL SA has been respecting the social responsibility principles in its business concept for many years and requires the same from its stakeholders: it supports those customers who heed the ethical aspects of offered goods and services, and those who care about ecology and presenting a good image.* The CSR team in ADAMPOL SA is responsible for all CSR activities, as well as coordinating the CSR reporting process at the company.

Regarding managing diversity of the employees as a CSR social logics symptom the Vice-president of ADAMPOL SA, when interviewed, agreed that the region is vividly ethnically diverse, and he also claimed that *without knowing*

*the religion you are not able to understand the employees of the Podlasie region. In his opinion each group represents unique mentality. He also confirmed that he noticed different ways of thinking of both groups of their employees in the workplace. He added that the pluralism of denominations and religions requires knowledge to enable better understanding of all employees at work. Such knowledge is also very useful for a better organizing of the work process which leads to success on the market. He also added: Managers should know religious backgrounds of the employees because due to different Christmas and Easter terms they are able to make the work process fluent. Mysticism and rites are more important for Orthodox believers than for Catholics and it should be respected. Orthodox are valuable in our firm because they speak Russian and many of them speak English as well. Therefore, they are irreplaceable in business trips both to the West or East. They have no problems when communicating.*

#### *Economic and social logics as opposing in practice – research in Denmark*

The Danish society constitutes a specific sociocultural context for diversity management (Boxenbaum, 2006). During the past two decades, the impact of migrants on the Danish society and policies has been a significant issue. To illustrate the way the CSR logics actually coexist in an organization, the research of one of Denmark's largest and most successful corporations with a solid reputation for CSR engagement was undertaken by two Danish researchers representing Aarhus University (Bjerregaard & Luring, 2013). They have noticed that the company's Web page *DanCo* states that *social responsibility is more than a virtue – it is a business imperative*. Accordingly, *DanCo* management discursively associated CSR with economic, social, and ethical logics of doing business. They have also assumed that in this line of thinking CSR was linked to the ability to balance the potentially opposing logics of business and ethics. It was stated that the CSR program was targeted at increasing the employment of talented minority-group members. As explained to one of the researchers by a top manager: *We want to attract and retain qualified employees. That means extending the pool of potential employees to ensure that we use all of the available resources in our increasingly diverse society* (Bjerregaard & Luring, 2013). A similar statement was expressed on the Web page: *We need to recruit the best people and provide them with equal opportunities to develop and apply their skills*. Accordingly, the ideal of being a socially responsible corporation was closely linked to business strategies.

The department from which the researchers collected data was a business unit dealing with international marketing. This setting provided interesting examples of some of the institutional contradictions inherent in managing CSR: for example, when ethics was formally formulated as being economically viable, some social responsibilities might have a tendency to be disregarded in practice. Hence, social logics might then be submerged by the business logic in the ongoing management of the pluralistic CSR logics (Bjerregaard & Luring, 2013).

The researchers used different tools when conducting the *DanCo* research: participants observations, interviews, and documents. The findings of their research showed the contradictions of CSR logics. The management of the department expressed a need for ethnic and cultural diversity to facilitate strategies of international product promotion, pricing, planning of international conferences, sales, and market analysis. This meant that, apart from dedication to the logic of social responsibility, the business (economic) logic was strongly present in the recruitment of foreign nationals. As it was stated in a departmental management presentation: *Our employees come from many countries and many cultures, speaking many languages, with many different professional backgrounds. Only when we treat all of our employees with respect can we take advantage of the unique and diverse talents that they bring. And only when we treat our employees with dignity can we attract and keep the very best talent* (Bjerregaard & Lauring, 2013). Hence, Human Resource (HR) officials and managers were expected to focus on the professional qualifications needed in the different teams in line with the business logic, while simultaneously considering equal opportunities maintaining the ethnic or gender-wise balance in accord with the social logic of CSR. Although it was an important element in the official corporate policy, debating CSR was perceived to be unnecessary. While the general opinion was that equal opportunity policies were not necessary, a number of individuals noted that very few employees really stood out from the crowd. With the exception of a small group of Chinese employees, foreigners generally came from Europe or North America, and very few were dark-skinned or dressed differently. This made some managers consider the possibility that recruitment practices maybe had developed to *mirror ourselves*. Or as a Danish team member argued: *We claim that we are open, but, anyways, there are some countries and some colors we are not entirely open towards* (Bjerregaard & Lauring, 2013). Accordingly, the practice of including diversity had to balance an efficiency logic and a social responsibility logic with practical implications for the demographic composition of department members. Yet, the two coexisting, potentially opposing logics were managed in the actual practice of HR work by submerging the social logic to the business logic. Rather than embracing both logics simultaneously, the management of the opposing logics was in practice achieved by attending to the business side of the institutional oppositions. In consequence, on a practical level business logics seemed to submerge ethical logics. This way of managing coexisting logics also prevented actual employee diversity.

In sum, it should be stated that, as the presented *DanCo* study proves, it happens that the company in the sphere of declarations and documentation refers to the concept of CSR, being convinced that it realizes it, while in the management practice business logic prevails, placing the realization of economic objectives of the company in the first place. This demonstrates the need for a systematic study of relations between various logics, especially social and economic ones,

in business management. This would allow, in the supremacy of one of them, to take action to balance the different logics of CSR in the organization. Only then it will be possible to develop such a comprehensive institutional logic which would balance the responsibility of the company in the social and economic area in the place of the domination of the business logic. A systematic audit would be a mean for achieving this goal. As for the other company – ADAMPOL SA – it seems necessary to conduct a more detailed study, similar in form and content to a Danish company, as only that would allow a final confirmation of balance of CSR logics in its activities. Conducting a study of employees of different levels and different faiths seems to be the most important in this case. Only then will it be possible to put a definitive diagnosis of the relationship – supporting or weakening – the CSR activities in the studied company.

## 6.2. Research II (foreign companies)

Although literature on corporate social responsibility (CSR) is vast and still growing, research into the use of digital platforms for communications about CSR actions seems to be scarce. For some researchers (Lindgreen, Vanhamme, Maon, & Mardon, 2017) this gap is surprising because communicating CSR initiatives is vital to organizations that increasingly highlight their CSR activities to position their corporate brands for their stakeholders. A systematic, interdisciplinary examination of CSR communication through digital platforms therefore is necessary to establish an essential definition and an up-to-date picture of the field.

Over the past six decades, businesses and academic researchers alike have shown increased interest for Corporate Social Responsibility (Bjerregaard & Luring, 2013, p. 131). Research suggests that CSR may be an excellent instrument to enhance the legitimacy of the firm among its stakeholders (Handelman & Arnold, 1999) and to develop positive social responsibility images (Sen & Bhattacharya, 2001). Internal and external CSR communication can bring potential benefits to the company, as research points out (Maignan, Ferrell, & Hult, 1999). Therefore, some studies have started to investigate how businesses use communication to highlight their commitment to CSR (Esrock & Leichty, 1998; Hooghiemstra, 2000; Mazur, 2015).

The main objective of this research is to examine what kind of CSR initiatives organizations report on their web pages to communicate with the stakeholders and whether these reported actions contribute to the humanization of globalization.

### *Research Method*

This research presents the communication of social, environmental, and economic aspects of CSR by some of the biggest Spanish and Turkish



companies. Based on the analysis of the research results, conclusions about CSR communication are drawn.

The method applied is a review of the companies' websites content concerning Corporate Social Responsibility. Content analysis is an observational research approach that is used to evaluate the symbolic essence of all forms of recorded communications (Kolbe & Burnett, 1991). Content analysis is usually associated with a positivist paradigm, although it has been described as *diagnostic tool of qualitative researchers, which they use when faced with a mass of open-ended material to make sense of ...* (Mostyn, 1985, p. 117).

Even though content analysis suffers from a number of problems – for instance Silverman (1993, p. 59) argues that *its theoretical basis is unclear and its conclusion can often be trite* – the author believes that *the method of content analysis enables the researcher to analyse a large amount of textual information and to systematically identify its properties, such as the presence of certain concepts and themes* (Sekaran & Bougie, 2016, p. 386).

### *Research Results*

The study examines the information on CSR businesses in Spain and Turkey communicated on their web pages. It was conducted in January and February 2018. Websites of companies were examined to evaluate the extent to which businesses attempt to display the image of being (1) socially, (2) environmentally, and (3) economically responsible. Table 20 presents the results of analysis of websites of Spanish enterprises in terms of their social, environmental, and economic activities.

In the social sphere of CSR, there are activities focused on: professional education of students, safe use of the Internet by children, learning children and youth to make savings, employees' development, employing people coming from diverse cultural backgrounds.

In the environmental sphere, the prevailing activities aim at preserving biodiversity, combating the climate change, using renewable energy sources, avoiding environmentally hazardous operations and activities, applying the principles of sustainable development.

As for the economic activities, what is worth noticing is a full subordination to the tax law in force in a given country, activities aimed at raising economic awareness and providing knowledge about the basics of economics, obtaining good financial results, promoting entrepreneurship leading to the creation of new jobs and avoiding risky activities. Table 21 presents the results of Turkish enterprises' websites analysis in terms of their social, environmental, and economic activities.

**Table 20. Information on CSR from the webpages of Spanish companies**

Name	Declarations/Actions		
	Social	Environmental	Economical
Inditex	Carrying for employees, giving them the chance for professional development, employing diverse workforce	Using water and energy carefully, being sensitive for nature; respecting biodiversity	Following fiscal instructions of each country
Santander	Aiming in educational progress (Santander works with more than 900 universities and invests in them more than 100 million euro); working with social companies like Unicef	Preserving nature and fighting against climate change; controlling social and environmental risks and using renewable energy sources	Improving knowledge about basic finance and economy of all community it works within
Teléfonoica	Covering four topics: proper use of Internet by children, security in Internet, fighting for the right of privacy, protecting the right for free speech in the net	Fighting against climate change by saving energy and looking for cleanest ways to produce it	Fulfilling all the fiscal laws
BBVA	Integrating social, environmental and ethical concerns associated with human rights; developing all activities in a responsible way; maximizing creation of sustainable value for all stakeholders; anticipating and mitigating the possible negative impacts derived from its activity		
IBERDROLA	Integrating economic, social and environmental aspects of sustainability by abiding by six values that represent firm commitment: ethics and corporate responsibility, proved economic results, respect for the environment, felt of belonging and confidence, security and reliability, client orientation		
CaixaBank S.A	Participating in Financial Education Plan promoted by the CNMV and the Bank of Spain; creating an interactive game "Learn to save" to help parents teach their children how to save money	Using the Equator Principles to finance projects; optimizing the relation between profitability and risk; avoiding, minimizing, mitigating and remedying those factors that may pose a risk to the environment or the community	Supporting entrepreneurs in making their projects come into realisation as a way to strengthen the country's economy; promoting innovations and productivity in favour of jobs creation

**Cont. Table 20. Information on CSR from the webpages of Spanish companies**

Name	Declarations/Actions		
	Social	Environmental	Economical
Repsol S.A.	–	Measuring the level of fouling of heat exchangers. A reduction of between 3% and 10% has been obtained equivalent to the consumption of 30,000 cars per year	–
Gas Natural	Following excellence in service, interest for people, security and health, social commitment, integrity and transparency	Management responsible for the environment, chain of responsible supply	–
Endesa	–	Acknowledging sustainable development as a business strategy and the protection of the environment as the most important task; minimizing impact that Endesa's industrial activity may cause by realizing the Biodiversity Plan	–
Mercadona	Establishing a close relationship with suppliers; offering their customers quality products at fair prices; initiating diverse social actions	Looking for energy savings, reusing materials, reducing CO <sub>2</sub> emissions with a clear objective for sustainability	Paying more for employees than other companies (400/500 euros more than in other companies in the same sector); minimizing wastes, trying to optimize the life cycle of the goods

Source: Mazur, 2018.

**Table 21. Information on CSR from the webpages of Turkish companies**

Name	Declarations/Actions		
	Social	Environmental	Economical
Turkish Airlines	Treating safety as a priority and core value in operations	Operating in line with requirements of the environmental management system; carrying out many projects to combat climate change: ex. “ <i>Green Company Certificate Project</i> ”	Supporting the economic growth; contributing to the growth of international trade, tourism and investments in the country
Anadolu Efes	Becoming an employer of choice by creating fair and safe working conditions; emphasizing the value attributed to the diversity and equal opportunities	Organizing an environmental training for employees	Employing local inhabitants; contributing to local economy
Turkcell	Being open and responding to all stakeholders’ expectations	Reducing the negative environmental impacts	Multiplying efforts leading to other sectors’ growth and Turkey’s socioeconomic development
Opet	Aiming at the social development through the projects designed by own resources and intellectual capital	Combating climate change by minimizing the carbon footprint through processes of energy management; ensuring an efficient water and material consumption	–
Tüpraş	Enhancing the quality of social life by operating in the region	Conducting energy efficiency studies to reduce greenhouse gas emissions deriving from production processes; implementing environmental–friendly technologies and methods to reduce greenhouse gas emissions	Contributing to national economy by tax payments – total tax paid by Tüpraş makes 7.79% of the total tax revenues in Turkey in 2015

**Cont. Table 21. Information on CSR from the webpages of Turkish companies**

Name	Declarations/Actions		
	Social	Environmental	Economical
Arçelik A.Ş	Providing gender equality	Combating climate change; reducing energy consumption and greenhouse gas emissions	
Ford Otosan	Achieving equal representation of men and women in the workplace	Aiming in environmentally friendly and economically efficient production; reducing a negative impact on the planet	–
Garanti Bank	Assisting social development; supporting 6.667 people by Tohum Autism Foundation from 2015 till today; developing products and services which create value for customers, stakeholders, employees and whole society	Contributing to the sustainable use and preservation of nation's natural resources	Creating the positive economic and social impact (20,000 employees)
Migros	Implementing educational projects; enabling customers to send toys, stationery and children's books bought at Migros to children through the Turkey Educational Volunteers Foundation	Encouraging people to be sensitive to natural environment by collecting rubbish by Migros employees along the seaside	–
Doğuş Group	Taking precautions to protect the rights of local communities; conducting and encouraging training regarding human rights in the value chain and among employees	Operating with respect to natural environment; conducting business in an environmentally-friendly way; making contributions to sustainable urban infrastructure	Contributing to economic development according to the principles of Risk Management, Responsible Investment and Local Economic Development

Source: Mazur, 2018.

In the area of social aspects of CSR, the activities declared by Turkish enterprises include caring for employees' safety, applying the principles of transparency of the department, meeting the expectations of all stakeholders, supporting social development, and initiating educational projects.

In the area of the environmental aspect of CSR, Turkish companies report the application of environmental management systems, organizing trainings on environmental protection, combating climate change, reducing water and energy consumption resulting in sustainable use of natural resources of the country and creating infrastructure based on sustainable development principles.

Regarding the economic aspect of CSR, Turkish enterprises inform on their websites about activities consisting of supporting the economic development of the country by initiating actions in the sphere of international trade, domestic investments, and tourism. The undertaken activities are performed in accordance with the risk management principles and responsible investing.

Concluding, it should be stated that in the light of the obtained research results, the thesis on sustainalising globalization through actions in CSR is confirmed. The surveyed enterprises present their achievements in the social, environmental, and economic dimension on their websites, communicating them to all their stakeholders in this way.

The results of the research show that Spanish and Turkish companies are reporting activities that have both local and global impact. Thus, the process of sustainalising takes place in all these dimensions.

## 7. Linking Diversity Management and Sustainability

### 7.1. Research I (based on The Three Pillars Model of Sustainable HRM)

The abstract model of Sustainable HRM proposed by Zaugg, Blum, and Thom, has been formerly experimentally tested in their European study, and has been afterwards examined with some companies operating in Peru (Pipoli, Fuchs, Priale, 2014). Although Zaugg, Blum, and Thom's questionnaire was established by a team of Europeans and may give back their culturally informed interpretation of what is important, a need for research to fill in current loopholes in the literature about sustainable HR management in developing countries arises.

Regarding to the issue of work-life balance, the frequency of use of the following working-time schemes was researched:

1. Long-term accounts or lifetime work models (surplus working time may be accumulated and used up over several periods of years).
2. Various forms of teleworking.
3. Extension of working life (employment may be continued after official retiring age).
4. Shortening of working life (early retirement).
5. Gradual retirement combined with the introduction of a younger employee.
6. Annual work quota (fixed number of hours to be worked per annum).
7. Sabbaticals.
8. Job sharing (two or more persons sharing the tasks of one position).
9. Flexible work hours schedule.

#### *Structural composition of the European data base*

In Zaugg, Blum, and Thom's (2001) study in 1016 European companies 73.7% (749) are Swiss, 8% (81) are Italian, 4.4% (45) are German, 4.1% (42) are French, 3.6% (37) are Spanish, 3.6% (37) are Dutch, 1.3% (13) are British, and 1.2% (12) are Austrian.

Out of the total number of companies which supplied information about their number of employees 12.8% belong to the group of smaller companies (up to 50 employees), 47.5% have between 41 and 500 employees and 39.8% belong to the group of large companies with more than 500 employees.

The most prominent sectors are industry (316 companies), various services (148), commerce and transport (127), public sector (118), the sector group computing/information/communications (103), healthcare (82), banking (74), construction (48) and insurance (45). 68% of the companies participating in this survey offer up to one fifth part time jobs, 18% employ between 21% and 40% part time employees and 14% even more.

*Structural composition of the Peruvian data base*

The study used data collected as part of a survey, which structure was jointly developed by Zaugg, Blum and Thorn in 2001. The survey was administered to Human Resource managers of companies that operate in Peru (a total of 32 enterprises). 28% of the companies were from the service sector, 13% from the commerce and transport sector and the others from different sectors (computing, health, financial sector, manufacture, mining, and education). 72% of the companies have over 100 employees.

**Table 22. Work-life balance schemes in European countries (Austria, England, France, Germany, Italy, Netherlands, Spain, Switzerland) and Peru**

	European countries			Peru		
	P	O	N	P	O	N
Long-term accounts or lifetime work models (surplus working time may be accumulated and used up over several periods of years)	7.76%	10.52%	81.72%	9%	19%	72%
Various forms of teleworking	5.64%	35.55%	58.81%	6%	53%	41%
Extension of working life (employment may be continued after official retiring age)	2.84%	47.01%	50.15%	16%	38%	47%
Shortening of working life (early retirement)	18.31%	60.76%	20.93%	6%	41%	53%
Flexible/gradual retirement combined with the introduction of a younger employee (relay model)	4.98%	34.65%	60.37%	13%	31%	56%
Annual work quota (fixed number of hours to be worked per annum)	35.39%	18.60%	46.01%	41%	34%	25%
Sabbaticals	6.31%	47.39%	46.29%	22%	28%	50%



**Cont. Table 22. Work-life balance schemes in European countries (Austria, England, France, Germany, Italy, Netherlands, Spain, Switzerland) and Peru**

	European countries			Peru		
	P	O	N	P	O	N
Job sharing (two or more persons sharing the tasks of one position)	8.33%	60.94%	30.72%	31%	59%	9%
Flexible work hours schedule	67.56%	17.76%	14.67%	44%	44%	12%
P – Periodically; O – Occasionally; N – Never						

Source: own elaboration on the base on: Pipoli & Fuchs, R.M., Priale, M.A., 2014; Zaugg, 2001.

As seen in the Table 22, long-term accounts or lifetime work models are not the case among over four fifths of Europeans. In Peru, almost three quarters responded negatively to such an option. Different types of teleworking are more popular among Peruvians, although they are hardly popular overall, as only six percent admits to periodically perform such an occupation form. Significantly more Peruvians confirm extending their working life. Compared to Europeans, there is a difference of over 13%. On the other hand, a very similar difference, but on the account of Europeans, can be observed when it comes to shortening the working life. More than half of surveyed Peruvians claimed not shortening their professional career. Rather similar outcomes were obtained when gradual retirement combined with the introduction of a younger employee was concerned. The annual work quota is a conception far less popular among the surveyed in the old continent. In Peru, only one fourth responded *never*. Almost half of Peruvians admitted to never take sabbaticals. A very similar response was provided by the Europeans – 46.3%. It occurs that job sharing is a more common idea in Peru. Over 8% of Europeans admits to sharing or having shared a position, while in Peru this number grows to 31%. What concerns flexible work hours, Europeans are more privileged in this matter. Almost 68% of them confirm that they do not have strict working hours. In Peru this number amounted to 44%.

The table presents the aggregated results of eight European countries participating in the study. The presented form may create a slightly misleading picture of the companies' activities in the field of work-life balance. Therefore, results of selected activities related to work-life balance in the countries surveyed are presented with more detail.

- Flexible working hours are used in more than two thirds of the companies. Germany has the highest frequency (over 90% of the interviewed). A different situation is found in Spain: Not even 40% of the interviewed systematically

offer flexible working hours, 20% even never. A special significance for a harmonious work-life-balance have the following working time models:

- Job-sharing involves two or more employees and entails the temporal and functional dividing up of a job. This allows for individual development of the participants not only in their professional life but also in other activities. Less than 10% of the interviewed report to use job-sharing systematically. The use of job-sharing mainly comes up in Germany and the Netherlands, whereas it is very rarely used in Italy.
- Sabbaticals are long-term leaves where the working contract is kept in force with full, partial, or no compensation. They serve various purposes such as: language learning abroad, continuous education, recreation, time for the family and volunteer work in non-profit organizations. The use of sabbaticals is comparatively frequent in France, the Netherlands and Switzerland and is the lowest in Spain, Italy, Germany, and Austria.
- Telework enables the employee to work at home or from telecentres and allows location independent work forms. The frequency of its use varies significantly amongst the surveyed countries. Telework is most popular in Germany, Austria, and the Netherlands (in at least 70% of the cases, a systematic or individual case-oriented application is reported). An especially large number of telework occurs in computing/information/communications. Telework is seldom offered in French, Italian, and Spanish companies.

Long-term accounts or life-time-work models enlarge the temporal perspective of work time management for the entire work biography. They integrate models of entering the professional career, forms of interruptions of professional activities (continuous education, family, sabbaticals) as well as models of leaving employment (gradual and flexible retirement). About 8% of the interviewed offer such models systematically, one fifth in individual cases. They are most frequently found in France and the Netherlands (almost 50% use those systematically or in individual cases). They are hardly ever applied in Italy and England.

In Peru, the survey shows that the use of annual work quota and job sharing are practices used periodically. On the other side, 74% of the respondents never use long term accounts or lifetime work models. More than half of the respondents implement job sharing occasionally in their organizations. Unlike Europe, Peruvian HR managers do not place as much emphasis on practicing different work-time schemes.

The use of such concepts as work-life balance programs seems to be crucial in achieving the far-reaching goals of sustainable development. Because Sustainable HRM is essential with organizations which aim to have long-term access to resources needed for business in the future, wider research on how Sustainable HRM can be interpreted in different cultural contexts is needed. The research results show the differences in the implementations of work-life balance programs

in European and Latin American countries. Similar research conducted in other countries would be recommended to obtain a more comprehensive picture on Sustainable HRM in the world. Determining the stage of HRM's implementation in organizations across particular countries would allow to define the means that need to be undertaken in order to achieve sustainability in organizations. Therefore, it would be advisable to extend the research to other countries to compare if the results remain alike.

## 7.2. Research II (based on the Holistic Model of Sustainable HRM)

As with the previous study, this study is also limited to one model perspective – the societal approach to SHRM.

*The sociological approach* aims at *societalizing* HRM practices. This specific form of personnel management is long-term focused and aims at continuity, whereby the interests of the employer, the employee and society are explicitly connected. Concretely translated, valuable themes are engagement policies, health policies and societal themes like diversity, age-conscious and family-friendly personnel policies.

### *Cultural Diversity in Podlasie enterprises*

Cultural diversity, as a type of diversity, is primarily a diversity of values. It is recognized that the study of values is an appropriate and necessary part of the study of culture. Other important sources of cultural values include religion. Every religion creates its own proper cultural system (Greertz, 1992, p. 500).

In literature concerning modern management concepts diversity management appears more and more often. Diversity management is a personnel management strategy which is based on creating organizational culture that would let realize each workers' potential so that the company grows businesswise as well as builds a competitive advantage. It is such an approach to management that focuses on every single organizational act aiming to use the cultural diversity in the workplace to the fullest. The issue of cultural diversity has been given much attention already in the English literature from the theoretical side as well as from the practical one. In Polish literature this subject is not very common.

### *Religion driven values in ABW SUPERBRUK*

For discovering whether cultural differences between orthodox and catholic religion are contributory in a work place, the empirical investigation was undertaken. In March 2009 one of the managers of ABW SUPERBRUK – the enterprise operating in a very diverse part of Podlasie region was questioned on the differences between orthodox and catholic believers in the company and the method of managing those differences. This company – producer of road building materials – came into being in 1992. In the next years the company started to expand its market systematically. After two years from starting with the first production line, the second line was launched. In 2003 the decision

about modernizing the production system was made. Due to it the third production line was activated and its efficiency was 2.5 times bigger than the other lines. It resulted in turning the first line off. In the last four years the production took place only on the second and third line. In 2008 the fourth line was finally designed. It will be built in spring 2010. The structure of SUPERBRUK company includes two sections – production and service. The production section comprises of lumps production, the service section making pavements, roads, car parks, alleys in housing estates, driveways, etc. Three managers are also SUPERBRUK the owners. One of them is responsible for marketing and tenders as well as for sales, the second one – for investments, renovations, replacements, the third – for human resources management. The decisions are usually made without many formal procedures, the employees have got easy access to the managers. The employees’ number is changeable – 68 are employed for long term and from 40 to 90 are seasonal workers. The company uses the outsourcing method when it is cost effective. The interview with Krzysztof Bargłowski – ABW SUPERBRUK manager and co-owner – had in purpose the verification of the thesis on the influences on employees’ behavior at work the culturally conditioned assumptions resulting from their religions.

**Table 23. Level of diversity management in ABW SUPERBRUK**

Question	Answers by K. Bargłowski
Are Catholics more individualistic at work than Orthodox employees?	When Catholics come to ask for increase of their wages they do this personally while Orthodox believers send their superior to negotiate for them. It seems that the relations among Orthodox believers are much stronger than among Catholics. The Orthodox managers stand more frequently for their orthodox subordinates than for the benefit of organization. In the history of the firm a following event took place: all the employees went on strike and the owners made up their minds to dismiss all of them and recruit employees the next day. The following morning all the Orthodox employees came to work while the Catholics delayed
Do the Orthodox employees have any special characteristics as a group?	We have had Orthodox employees working in our firm from the very beginning. Some of them are very humble, they do not ask for increase of wages, they do not ask for promotion at work but they do not involve themselves in the development of the firm. They adopt passive attitude – when they are suggested to introduce changes, they usually refuse. They hardly accept changes and they adapt to a new situation only when they manage to transfer something well-known into the new situation

**Cont. Table 23. Level of diversity management in ABW SUPERBRUK**

Question	Answers by K. Bargłowski
Could you give any example of that behaviour?	The Orthodox prefer their coreligiants when new employees are hired by the enterprise. There was such a situation two years ago. The ABW SUPERBRUK owners noticed that the person who was delegated to recruit new workers during two years had been employing only Orthodox believers. The owners decided to take the function away from this person
Is the approach to freedom different?	Let's take an example. Two authomaticians work in the same department at our firm. One of them constantly improves something, looks for innovations in his job, the other changes nothing by himself, he does his job without doing anything additional that hasn't been recommended by his superior. The second does not take any responsibilities for innovations, prototypes, improvements. The first behaves differently – he suggests changes, tries to modernize, he isn't afraid of any changes. He feels free to improve and develop
Any other example?	Let's take another example. The main assumption of our firm is that the people should create relations and manage by themselves. The owners expect self-reliance and initiatives from the employees. And the Orthodox believers more often than Catholics wait for instructions or permissions
Does the company implement cultural diversity management and who is responsible for it?	One of the owners who deals with human resource management. But this method is only used when there are problems similar to those listed. It is a reactive approach. We do not use a proactive approach, recognizing that with a small number of employees we will catch all problems. But we will expand the company and then we will hire many employees. Then we will definitely act proactively to gain a competitive advantage in a market that is culturally very diverse

*Source: Mazur, B., & Bargłowski, K. (2010).*

In the interview with the ABW SUPERBRUK manager and the co-owner, the cultural differences between Catholics and Orthodox believers were generally confirmed. Among the strongest were: Catholic individualism and collectivism typical for Orthodox believers. Each of the cultural features might be either advantageous or troublesome in particular circumstances. Individualism may be perceived as inconvenient in case of team work but on the other hand it may result in creativity and inventiveness. Collectivism does not stand security for creativity, though it promises stability and certainty of existence. The outlined differences when properly managed, allow a company to keep balance in the quickly changing environment in which it operates. It means that introducing cultural diversity management is the solution for those who want to change the diversity into competitive advantage.

Diversity management emerged as a distinct concept within the field of Human Resource Management only recently, in the 1980s. Although American in origin, it found applications in all areas where multicultural corporations operate. Diversity management can be adapted to many different types of working environments and integrated into many different styles of managing.

As the presented research shows, without an active approach to diversity, it seems impossible to achieve sustainability in an organization.

## CONCLUDING

Sustainability is an emerging phenomenon in HRM practice and research. As the world has entered the 21<sup>st</sup> century, companies found themselves in need to develop more sustainable business models, and the HR function has a key role to play in the process. This paper has attempted to make a contribution to both: sustainability and HRM literature. The analysis of a small sample of the corporations suggests the existence of some relationship between the HR function's positioning in the firm and the degree of its contribution in areas of sustainability-related HR practices. The challenge HR is now facing is to step up to this call and develop the necessary capabilities to help foster greater business and world sustainability.

The aim of the study was to indicate that diversity management leads to sustainable human resource management in an organization, and thus to the sustainability of the entire organization. A diverse workforce is a reflection of a changing world and marketplace. In the laboratory research diverse work teams bring high value to organizations and respecting individual differences will benefit the workplace by creating a competitive edge and increasing work productivity. Diversity management benefits associates by creating a fair and safe environment where everyone has access to the same opportunities and challenges. Management tools in a diverse workforce should be used to educate everyone about diversity and its issues, including laws and regulations. Most workplaces are made up of diverse cultures, so organizations need to learn how to adapt to be successful.

*In the chapter Managing religious diversity in the companies of Podlasie region:*

### *Research I*

In the interviews carried out with the owners of firms operating in Podlasie, the cultural differences between Catholics and Orthodox believers were generally confirmed. Among the approved ones the strongest were: Catholic individualism and collectivism typical of Orthodox believers. Each of the cultural features might be either advantageous or troublesome in particular circumstances. Individualism may be perceived as inconvenient in case of team work but on the other hand it may result in creativity and inventiveness. Collectivism does not stand security for creativity though, it promises stability and certainty of existence. The outlined differences, when properly managed, allow a company to keep balance in quickly changing environment in which the firm operates and become a sustainable organization.

### *Research II*

In the exploratory research among HR practitioners the benefits of the diverse workforce were not fully confirmed. The only advantage of cultural diversity indicated by them was better image and bigger opportunity on the marketplace

for finding the best personnel. Results of the research suggest that diversity is neither a great asset (in terms of innovation and creativity) nor a liability, but definitely is closer to the first one because of its symbolic effect (image).

### *Research III*

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

In respect to cultural diversity as an important source of competitive advantage, the research findings only partially proved it. A certain part of the companies perceive diversity of employees as a source of its better image in the market. Some of them, especially companies representing the SME sector, consciously employ a certain number of adherents of both religions because of the holidays, which for both groups are in different periods of the year.

### *Research IV*

With regards to employees, the impact of religion on the process of creating organizational culture was confirmed. In general, Catholic culture requires more individual motivation and rewards systems, while the Orthodox culture – group motivation and rewards systems. The members of the Catholic organizational culture will prefer a rather flat organizational structure with participating management style while the Orthodox members – rather hierarchical structure with a more directive management style. Similarly, the Catholic culture members will prefer freedom in the way they accomplish tasks, more learning opportunities as well as more challenges at work in general while Orthodox culture members would prefer to fulfill their task in a normalized, routinized way, not to have numerous learning opportunities or challenges at work. Additionally, Catholic-influenced organizational culture will be characterized by task orientation and rather rational, based on expertise leadership. Contrastingly, Orthodox-influenced organizational culture will be characterized by relationship orientation and rather mystical, based on formal authority, leadership.



*In the chapter Linking diversity management and CSR:*

*Research I*

It happens that the company in the sphere of declarations and documentation refers to the concept of CSR, being convinced that it realizes it, while in the management practice business logic prevails, placing the realization of economic objectives of the company in the first place. This demonstrates the need for a systematic study of relations between various logics, especially social and economic ones, in business management. This would allow, in the supremacy of one of them, to take action to balance the different logics of CSR in the organization. Only then it will be possible to develop such a comprehensive institutional logic which would balance the responsibility of the company in the social and economic area in the place of the domination of the business logic. A systematic audit would be a mean for achieving this goal. Conducting a study of employees of different levels and different faiths seems to be the most important in this case. Only then will it be possible to put a definitive diagnosis of the relationship – supporting or weakening – the CSR activities in the studied company.

*Research II*

In the light of the obtained research results, the thesis on *sustainalizing* globalization through actions in the area of CSR is confirmed. The surveyed enterprises present their achievements in the social, environmental, and economic dimension on their websites, communicating them to all their stakeholders in this way. The results of the research show that Spanish and Turkish companies are reporting activities that have both local and global impact. Thus, the process of *sustainalizing* takes place in all these dimensions.

*In the chapter Linking diversity management and sustainability:*

*Research I*

The research aimed at presenting the HR's role in *sustainalizing* the organization. The objective of the next research was to examine the role HR could play in contributing to the *sustainalization* of their organizations from the work-life balance perspective. The Human Resource Department of an organization is said to have the capability to play a significant role in the creation of company's sustainability. The use of such concepts as work-life balance programs seems to be crucial in achieving the far-reaching goals of sustainable development. Because Sustainable HRM is essential with organizations which aim to have long-term access to resources needed for business in the future, the wider research on how Sustainable HRM can be interpreted in different cultural contexts is needed. The research results shows the differences in the implementations of work-life balance programs in European and Latin American countries. Similar research conducted in other countries

would be recommended to create a more comprehensive picture on Sustainable HRM in the world. Determining the stage of HRM's implementation in organizations across particular countries would allow to define the means that need to be undertaken in order to achieve sustainability in organizations.

### *Research II*

In the interview with the ABW SUPERBRUK manager and the owner, the cultural differences between Catholics and Orthodox believers were generally confirmed. Among the strongest were: Catholic individualism and collectivism typical for Orthodox believers. Each of the cultural features might be either advantageous or troublesome in particular circumstances. Individualism may be perceived as inconvenient in case of team work but on the other hand it may result in creativity and inventiveness. Collectivism does not stand security for creativity, though it promises stability and certainty of existence. The outlined differences when properly managed, allow a company to keep balance in the quickly changing environment in which it operates. It means that introducing cultural diversity management is the solution for those who want to change the diversity into competitive advantage.

The results of the conducted research show the relationship between the management of diversity and the sustainable management of human resources. The level of cultural diversity management is also an indicator of sustainability in human resource management. This, in turn, determines the level of implementation of the concept of sustainable development, expressed also by activities for CSR.

## AFTERWORD

### *Human Resource's role in sustainable organization*

Why are companies increasingly committing themselves to sustainability strategies, what key implementation challenges are they experiencing, and what role is the Human Resource function playing in their firms' sustainability journeys? To illuminate these issues, American researchers talked in depth with key executives at nine large, public, multinational firms rated among the world's best for their handling of environment, governance, social responsibility, stakeholder management, and work environment issues: Alcoa, Bank of America, BASF, The Coca Cola Company, Eastman Kodak, Intel, Novartis AG, Royal Philips, and Unilever (Mazur, 2014b).

From the beginning, it was clear to them from the relevant literature that understanding the sustainability-related successes and challenges of each firm would require examining the degree to which sustainability was central to their corporate strategy, had the strong support of senior management, and was being measured and operationally enacted through the alignment of organizational systems. They expected that achieving the relatively high level of success evidenced by these companies would be associated with a strong alignment between a comprehensive array of hard and soft organization elements as structure, information systems, performance management systems, culture, and competencies (cognitive, technical, interpersonal).

### *HR's Role and Contribution*

To examine HR's role in the sample companies, researchers first rated the extent to which HR leadership appeared to be in a position of strategic influence with their company's top leadership, and were playing a highly proactive role in driving initiatives related to sustainability, compared to playing a more consultative or even reactive role. HR leaders were seen as strongly positioned for strategic influence in five of the nine companies participating on various board- and executive-level committees in which major initiatives were discussed and overseen. In only two companies HR leaders were seen as clearly out of the top-executive loop. On the other hand, HR leaders were seen as proactively initiating sustainability-related initiatives in only three of the nine companies.

Areas in which HR was or could be making a contribution to support human capital for the sustainability of the companies include:

1. Leadership development.
2. Training and development.
3. Change management.
4. Collaboration and teamwork.
5. Talent management.
6. Diversity and multiculturalism.

7. Ethics and governance.
8. Creating and inculcating values.
9. Health and safety.
10. Workforce engagement.

#### *Areas of HR's Greatest Contribution*

The greatest contributions by the HR function to sustainability effectiveness were seen in: leadership development, training and development, diversity/multiculturalism, and ethics and governance. Significant contributions in areas of effectiveness also were seen across many of the companies in talent management and workforce engagement.

1. *Leadership Development.* We noticed a strong emphasis in many of the companies on creating a culture of development. Several companies offer almost unlimited leadership development opportunities for their high potential employees. These are oriented around a core of sustainability as an overarching corporate goal.
2. *Training and Development.* In a number of the companies, HR's role was considered essential to educating people about sustainable development. One of the company in which HR was seen as contributing was leveraging its learning management system to build employee knowledge around sustainability, as an easy-to-use program for employees to upgrade their competencies constantly. This system was then reflected in the individual performance management process.
3. *Diversity and Multiculturalism.* A particular challenge of diversity and multiculturalism related to the issue of transparency and metrics in their diversity policies and procedures. The second diversity challenge focused more broadly on how to achieve a "winning inclusive culture strategy" as well as how to achieve "cognitive diversity." Third, they focused on diversity challenges in the global context, including practices in the workplace and social issues affecting compensation, such as providing a living wage in developing countries.
4. *Ethics and Governance.* HR participation in this area covered high-level HR leadership involvement on the ethics and compliance oversight committees, self-assessments, design and administration of mandatory ethics and compliance training programs (including appropriate ways to be working as well as sustainability and values), and e-learning programs. Several companies were signatories to the UN Global Compact and indicated they have policies and performance standards that in many cases go well beyond local laws and regulations, especially in developing countries.
5. *Talent Management.* Significant contributions were also made by HR in support of sustainability from the perspectives of talent management. In the context of sustainability, the key to the recruiting and staffing that make up talent management was providing the right people with the right mental

models and values, in addition to their functional expertise. From a pragmatic standpoint, many of the companies saw sustainability as a key competitive advantage in attracting and retaining talent.

6. *Workforce Engagement.* Employee engagement was seen as strongly related to the sustainability of the company as not only the right thing to do but as an enabler of customer satisfaction and business growth. Moreover, getting employees involved in the journey to sustainability was seen as a major challenge for which HR's help was sorely needed. Workforce engagement may be the domain that best epitomizes the *people* part of the triple bottom line. One person asserted that if they execute genuine sustainable management, then *no one will have to hide what they are passionate about.*

#### *Areas Needing More HR Contribution*

There were identified several areas in which HR was clearly needed to play a role but was not yet working to fulfill that need and in which HR was already playing a meaningful role but there was still a need or gap in that area. Areas in which fewer than half of the companies identified a meaningful contribution by HR in support of the sustainable enterprise were change management, collaboration and teamwork, creating and inculcating values, and health and safety.

1. *Change Management.* For example, one respondent indicated a need for more support in change management another spoke of HR as being the center of the change.
2. *Collaboration and Teamwork.* The ability to lead cross-functional collaborative teams was seen as an important competency for HR to bring to the table. Among the comments we heard were *The teams involved in sustainability require the ability to lead cross-functionally and that is an important competency* and *It's very much an integrated approach that relies on different disciplines of people since often times you'll see legal, supply chain, business marketing people, HR people, etc.* Typically sustainability teams are cross-functionally matrixed structures. Several companies also had teams organized around specific issues, such as water or energy, with internal portals for information transfer and building communities of practice. HR also is needed to support relationships beyond the company, such as with nongovernmental organizations (NGOs) and other community stakeholders.
3. *Creating and Inculcating Values.* Sustainable values were seen as an essential foundation to sustainability in every company.

4. *Health and Safety*. Interestingly, health and safety was considered a strength in every one of the companies we interviewed, but HR played a meaningful role in only three of them. In many cases, health and safety is the responsibility of a department separate from HR. In many of the companies, the respondents proudly told us that their own health and safety standards far exceeded those in the countries in which they operated.

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