BASIC ASSUMPTIONS OF ORGANIZATIONAL CULTURE IN RELIGIOUSLY DIVERSE ENVIRONMENTS

Barbara Mazur*

Abstract

Background. The framework of this study is guided by "organizational culture", which directs the way people behave in an organization. Culture, together with religion is considered to be an influential source of basic cultural assumptions, cultural values and artifacts reflected in organizational culture.

Research aims. This paper explores the relationship between culture, religion and the culture of an organization at the level of basic assumptions. The research hypothesis is that religion, which is considered a factor of culture and is operationalized by cultural dimensions such as: individualism/collectivism, power distance, uncertainty avoidance and masculinity/femininity affects the level of basic assumptions of organizational culture. The main objective of the paper is to build the model of organizational culture on the level of basic assumptions and test this model by two-fold verification in companies operating in different religious environments.

Methodology. The scope of the research is the organizational culture of two companies performing in Podlasie region. The method used in the research is comparative case study built on quantitative research techniques. Those techniques embrace two kinds of questionnaires addressed to the employees of both studied organizations.

Key findings. The study shows that cultural dimensions could be used to explore religion's influence (Catholic and Orthodox) on an organizational culture.

Keywords: organizational culture, basic assumptions, religion, management

INTRODUCTION

The research assumed that religion is one of the most important factors influencing the cultural dimensions of the organization. Abundant

---

*   Bialystok University of Technology.

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 and specifically with motivation, job satisfaction, and even organizational commitment (Parboteeah, Paik & Cullen, 2010, pp. 51–61).

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 were 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.

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. This study attempts to bring some clarity to the situation by building the model of basic assumptions in organizational culture which come to the organization from external environment, especially from culture and religion. The article is divided into three parts. The framework of the study – organizational culture – is described in the first part. The second part presents the operates of basic assumptions of organizational culture: individualism/collectivism, power distance, uncertainty avoidance, masculinity/femininity, which are taken from Hofstede Model of Cultural Dimensions. The third part explains how this study was carried out and presents the results and their implications for management.

Organizational culture – structure, terms, components

In this study, the structural model of culture proposed by E. Schein (1985; 1992), is adopted as a framework to analyze an organizational culture.

The choice of this model is made on the basis that it received less criticism (Alvesson & Berg, 1992) and that it has been operationalized before (Schultz, 1994; Philips, 1990). 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 – that has worked well enough to be considered valid and, therefore, to be taught to new members as the correct way to perceive, think and feel in relation to those problems (Schein, 1985). Schein maintains that culture has to be examined at the level of deeply held basic assumptions that members of a group share, and they are historically established structures, stored in the organizational members' almost unconscious realm, and which offer direction and meaning for man's relations with nature, with reality and in human relationships, while the artifacts 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 1.
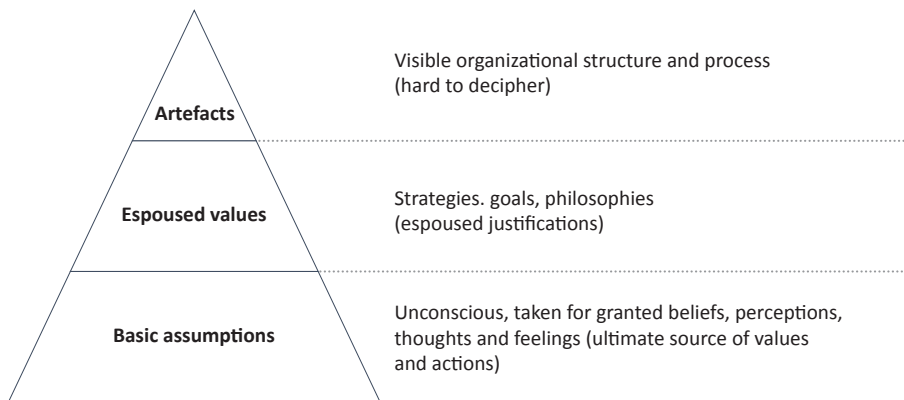

Figure 1. Structural model of organizational culture indicating different levels of culture

Source: Mazur, 2012, p. 28.

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, and also the preferred style of changing the management, employee reward system, commitment, and other aspects of connections between individuals and the organization.

It also 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. It should also be pointed out that the analysis of this study is to be carried out at the level of organization.

Organizational culture is not independent of the culture-producing forces external or internal to organizations. It can be influenced by such factors as company's lifespan or formal structure. It is necessary to state that none of these above-mentioned factors were taken into consideration in this research project. 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 operationalization of basic assumptions of organizational culture

To better describe how culture may affect the organizational culture, this study draws on research that has empirically derived some value dimensions that serve to differentiate one culture on another

The value dimensions are used to help describe the differences that are expected between the cultures under investigation.

There have been numerous efforts to assess cross-cultural dimensions. 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 also because reviewers of Hofstede's work have praised it for its rigorous research design, systematic data collection and a coherent theory to explain national variations (Søndergaard, 1994, p. 442).

Hofstede identified four empirically tested dimensions that seem to distinguish between cultures; moreover, four of the values have been repeatedly found to be relevant in explaining observed differences in leadership styles (Pavett & Morris, 1995) as well as managerial skills (Shipper *et al.*, 2003). These dimensions were considered to be appropriate to examine differences in basic underlying assumptions of organizational cultures (Karczewski, 2008; Mazur, 2012).

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 dimension there are some basic assumptions (Kostera, 2010, pp. 596–599; Gahan & Abeysekera, 2009, pp. 126–147). The cultural dimensions can be use as their operates.

They are presented in the table 1, 2, 3 and 4.

- *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.

Table 1. General assumptions in *individualism* vs *collectivism*

Individualism	Collectivism
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	Group protect individuals in exchange for their loyalty to the group
Individual decision making is best	Group decision making is best

Source: own.

- ***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.

Table 2. General assumptions in *power distance*

Small power distance	High power distance
Inequality is fundamentally bad	Inequality is fundamentally good
Everyone play 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.

- ***Uncertainty avoidance*** is a society's fear of the unknown or ambiguous situations.

Table 3. General assumptions in *uncertainty avoidance*

Small uncertainty avoidance	High uncertainty avoidance
Conflict should not be avoided	Conflict should be avoided for 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.

- ***Masculinity*** (assertiveness), which refers to a society's preference for competition and outcomes (masculine values) as opposed to cooperation and process (feminine values).

Table 4. General assumptions in *masculinity* vs *femininity*

Masculinity	Femininity
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.

Assuming that organizational culture is determined by societal/national culture and through it by religion which influence it, the model of basic underlying assumptions of organizational culture can be created. The model is presented in Figure 2.

Figure 2. Model of basic assumptions of organizational culture based on national culture

Source: Mazur, 2012, p. 70.

This comprehensive model which encompasses basic underlying assumptions of an organization can thus be used to describe organizational culture.

Study of basic assumptions in an organizational culture

Research in which culture (religion) is treated as an independent variable (Hofstede, 1991; Trompenaars, 1993; Ralston *et al.*, 1997) was conducted in 2011 in Podlasie region.

Companies in the Podlaskie Voivodeship (North-Eastern part of Poland) operate in an environment of cultural/religious plurality which stems from the province's location and history[*]. Its multinational character provided a solid background for the creation of distinct systems of values and attitudes. 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 the Podlaskie Voivodeship (Mazur, 2012, 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).

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 is operating in the part of Podlaskie 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 is 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 employs 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 families confessing the same religion as themselves.

---

[*] Currently, there are 25 denomination associations registered in Podlasie Voivodeship. They vary according to the number of denomination members.

Research methodology

This study adopted a case research method, which is considered a particularly useful method for research in the business field (Yin, 2002; Buchanan, Iyer & Karl, 1999). 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. It 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 answers given.

Both companies' employees have completed the same questionnaire. Taking into consideration the hypothesis, formulated during the course of the research, the completion of the statistical analysis relied on finding out whether substantial differences occur 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, an 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 ('h0': both research sample derive from a population with the same median) and an alternative hypothesis ('h1': research samples derive from varied populations with different medians). Therefore, it is assumed in the 'h0' that employees working in Catholic and Orthodox environments do not differ regarding the four cultural dimensions. And 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 'h0' for 'h1'.

Research findings

As a results or the research the following picture of basic assumptions of organizational culture had been drown.

•   Individualism/Collectivism

The Catholic respondents tended to identify themselves strongly with such opinions as the identity of an individual is connected to their 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. Many 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 becomes 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 in order 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 recognize that the future is a threat: you must try to anticipate and to prepare earlier for them, and that challenged activities should not easily be 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 them, and you 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 of the environment as an important asset to the relatively likely to recognize personal charm. In other cultural assumptions concerning masculinity/femininity observed relatively smaller differences. Basic underlying assumptions of organizational cultures of companies operating in the environment of the two religions is shown in Figure 3.
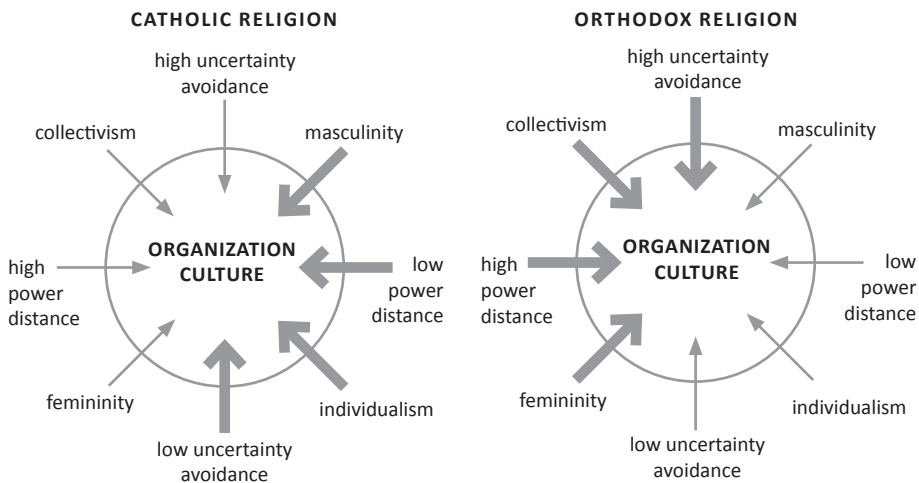

Figure 3. Models of basic assumptions of organizational culture influenced by religions

Key:

→ Strong influence
→ Weak influence

Source: Mazur, 2012, p. 125.

The results of this study allow the conclusion that in companies where the environment is dominated by a culture derived from the Catholic religion, 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

In order to verify the model of organizational culture presented, a further study of the employees of both companies was carried out. The aim of this 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 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 5. General assumptions in *individualism* vs *collectivism* in organizational culture

Individualism	Collectivism
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, 2012, p. 64.

Power distance was illustrated by the following statements:

Table 6. General assumptions in *power distance* in organizational culture

Small power distance	High power distance
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, 2012, p. 65.

Uncertainty avoidance was presented with the following statements:

Table 7. General assumptions in *uncertainty avoidance* in organizational culture

Small uncertainty avoidance	High uncertainty avoidance
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, 2012, p. 66.

Masculinity/femininity was presented with the following statements:

Table 8. General assumptions in *masculinity* or *femininity* in organizational culture

Masculinity	Femininity
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, 2012, 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 5, 6, 7 and 8.

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 these differences can be implied. They are summarized and presented in Table 9.

Table 9. Implications for management in Catholic and Orthodox culture

Management	Catholicism	Orhodox
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.

In spite of 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 varied culturally groups can impact company culture.

CONCLUSIONS

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 will be easier to reach that origin when creating organizational culture. When organizational culture is not incorporated in external values of the environment and internal values of employees, there the risk of not realizing the objectives of the company occurs.

Organizational culture is among the most researched concepts within the organizational field, since they have an exceptionally strong influence on the behavior and performance of both the organization members and the organization as a whole. 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 on each other.

Future research should focus on segmenting the respondent sample on the basis of profession, age, urban/rural/regional identity, and self-reported "identity". The purpose of this segmentation is 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.

REFERENCES

Alvesson, M., & Berg, P.O. (1992). *Corporate Culture and Organizational Symbolism: An Overview*. Berlin: de Gruyter.

Alvesson, M. (1993). *The play of metaphors*. In: J. Hassard, M. Parker (eds.), *Postmodernism and Organizations*. London: Sage.

Alvesson, M. (2002). *Understanding Organizational Culture*. London: Sage Publications.

Buchanan, M., Iyer, R., & Karl, C.A. (1999). The case study in business research. *Global Research Business*, http://www.bechervaise.com/page/CaseStudies/ (access: 16.02.2015).

Gahan, P., & Abeysekera, L. (2009). What shapes an individual's work values? An integrated model of the relationship between work values, national culture and self-Construal. *International Journal of Human Resource Management*, *20(1)*, 126–147.

Hofstede, G. (1991). *Cultures and Organizations: Software of the Mind*, Mc Graw-Hill, London.

Hofstede, G., & Hofstede, G.J. (2005). *Cultures and Organizations: Software of the Mind*. New York: McGraw-Hill.

Karczewski, L. (2008). *Etyka biznesu: kulturowe uwarunkowania*. Opole: Oficyna Wydawnicza Politechniki Opolskiej.

Kostera, M. (2010). Zarządzanie międzykulturowe. In: A.K. Koźmiński, W. Piotrowski (eds.), *Zarządzanie. Teoria i praktyka*. Warszawa: Wydawnictwo Naukowe PWN, 596–599.

Mazur, B. (2010). Cultural diversity in organizational theory and practice. *Journal of Intercultural Management*, *2(2)*, 5–15.

Mazur, B. (2012). *Kultura organizacyjna w zróżnicowanym kulturowo otoczeniu*. Białystok: Oficyna Wydawnicza Politechniki Białostockiej.

Martin, J. (2002). *Organizational Culture. Mapping the terrain*. London–Thousand Oaks: Sage.

Meyerson, D., & Martin, J. (1987). Cultural change: An integration of three different views. *Journal of Management Studies*, *24(6)*, 623–647.

Parboteeah, P.K., Paik, Y., & Cullen, J.B. (2010). Religious groups and work values: A focus on buddhism, christianity, hinduism, and islam. *International Journal of Cross Cultural Management*, *9(1)*, 51–67.

Pavett, C., & Morris, T. (1995). Management styles within a multinational corporation: A five country comparative study. *Human Relations*, *48(10).*

Philips, M.E. (1990). *Industry as a Cultural Grouping*. Los Angeles: University of California. Unpublished Ph.D. Dissertation.

Ralston, D.A., Holt, D.H., Terpstra, R.H., & Yu, K.C. (1997). The impact of national culture and economic ideology on managerial work values: A Study of the United States, Russia, Japan, and China. *Journal of International Business Studies*, *28(1).*

Sadowski, A. (2004). Zróżnicowania kulturowe mieszkańców województwa podlaskiego. In: K. Krzysztofek, A. Sadowski (eds.), *Pogranicza i multikulturalizm w warunkach Unii Europejskiej: implikacje da wschodniego pogranicza Polski*, t. 1. Białystok: Wydawnictwo Uniwersytetu w Białymstoku.

Schein E.H. (1985). *Organizational Culture and Leadership*. San Francisco–Washington–London: Jossey-Bass Publisher.

Schein, E.H. (1992). *Organizational Culture and Leadership*. San Francisco–Washington–London: Jossey-Bass Publisher.

Schein, E.H. (2004). *Organizational Culture and Leadership*. New York: John Wiley & Sons.

Schultz, M. (1994). *On Studying Organizational Cultures – Diagnosis and Understanding*. Berlin: de Gruyter.

Shipper, F., Kincaid, J., Rotondo, D.M., & Hoffman, R.C. (2003). A cross-cultural exploratory study of the linkage between emotional intelligence and managerial effectiveness. *International Journal of Organizational Analysis*, *11*, 171–191.

Smircich, L. (1983). Concepts of Culture and Organizational Analysis. *Administrative Science Quartely, 28/3.*

Søndergaard, M. (1994). Research note: Hofstede's consequences: A study of reviews, Citations and replications. *Organization Studies*, *15(3)*, 447–456.

Trompenaars, F. (1993). *Riding the Waves of Culture: Understanding Cultural Diversity in Business*. London: Nicholas Brealey Publ.

Yin, R.K. (2002). *Case Study Research Design and Method.* California: Sage Publications.

PODSTAWOWE ZAŁOŻENIA KULTURY ORGANIZACYJNEJ W WYZNANIOWO ZRÓŻNICOWANYM OTOCZENIU

Abstrakt

Tło badań. Przedmiotem niniejszego opracowania jest „kultura organizacyjna", która kształtuje sposób zachowania pracowników w organizacji. Kultura społeczna oraz religia są uznawane za istotne źródło podstawowych założeń kulturowych, wartości kulturowych i artefaktów odzwierciedlanych w kulturze organizacyjnej. Analizie został poddany poziom podstawowych założeń kulturowych kultur organizacyjnych dwóch firm działających w odmiennych wyznaniowo środowiskach.

Cel badań. Badanie ma na celu analizę relacji między kulturą społeczną, religią i kulturą organizacji, na poziomie podstawowych założeń kulturowych. Przyjęta hipoteza badawcza zakłada, że religia, która jest uważana za czynnik kulturotwórczy i operacjonalizowana za pomocą wymiarów kulturowych, takich jak: indywidualizm/ kolektywizm, dystans władzy, unikanie niepewności i męskość /kobiecość, kształtuje poziom podstawowych założeń kultury organizacyjnej. W celu weryfikacji hipotezy zbudowano model kultury organizacyjnej na poziomie podstawowych założeń i przetestowano go w firmach działających w różnych środowiskach religijnych.

Metodyka. Metodą stosowaną w badaniach jest porównawcza analiza dwóch firm działających na zróżnicowanym wyznaniowo Podlasiu. Jest ona oparta na ilościowych technikach badawczych. Techniki te obejmują dwa rodzaje badań kwestionariuszowych przeprowadzonych pośród pracowników obu badanych organizacji.

Kluczowe wnioski. Wyniki badania dowodzą, że przyjęte w badaniu wymiary kulturowe: indywidualizm/kolektywizm, dystans władzy, unikanie niepewności oraz męskość/kobiecość, mogą być wykorzystane do analizy wpływu religii na kształt kultury organizacyjnej.

Słowa kluczowe: kultura organizacyjna, podstawowe założenia, religia, zarządzanie