

# RIO Application – the modern ICT tool for management diagnosis of intercultural organizations

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**Abstract:** The author has the presented theoretical and practical background of the RIO Application. The application has been created as a continuation of the research project Intercultural Aspect of Business Ethics conducted in the years 2007/2012, at Poznan University College of Business, under the direction of Dr. Katarzyna Czainska. The RIO Application allows management consultants to specify the value of the so-called RIO ratio (RIO – Ratio of Interculturalism of Organization), the estimated ability of organization to manage intercultural human resources. The diagnosis consists of eight thematic modules: module A - The nationality structure of human resources, B – Recruitment, C - Occupational Adaptation, D - Training and Integration, E - Internal Communications, F - External Communication, G - Organization of work, H – Ethics. The study using RIO Application is made on the basis of data collected through questionnaires completed by representatives of the company.

**Key Words:** organizational culture, internationalization, RIO application, multicultural team, multicultural training

## I. THEORETICAL BACKGROUND

The subject of organizational culture and its relevance to business management occupies an important place in the literature. Supporters and opponents of the issue unanimously state that any organization, including a business one, has developed a culture. The question concerns whether or not organizational culture can be a management tool and one that you can consciously shape. Most of the authors who have published work on the above issues point to the recognition of culture as a phenomenon subject to processes of creation, implementation, modification and control, and maintain that thus it is a phenomenon that can claim to be a management tool. Suitable examples confirming the above thesis can be seen in business practice, especially in the international and global companies

from various industries. The flagship models used to support the importance of organizational culture are companies such as McDonald's, KFC, hotel chains (eg, Radisson, Holiday Inn, Sheraton, etc.), banks (ING, Citi Bank, etc.) and many others.

It can, however, be noted that of the three main features that define organizational culture (integration, perceptual and adaptive), thus far perceptual functions have been the subject of most of the focus. Process standardization, uniform visualization of brands, dress code and buildings (i.e. offices, classrooms, customer service, etc.) was used purely for marketing purposes, namely to facilitate the identification of the customer. In other words, the client, travelling around the world, had no problem to find a company with which he was associated, or to which he was accustomed to. No mat-



ter which country it was located in, corporate culture assured him familiar food, an adequate standard of hotel room, recognized banking procedures and other features, depending on the aim before undertaking such activities.

Nowadays, creating the role of intercultural work teams and rank organizational culture, the integration function has been completely redefined. Therefore, it is important to identify the mechanisms of culture. Thus, in the following sections of this paper, an overview of the basic concepts and terms related to culture as a social phenomenon, and as an organizational one, were presented. Its assumptions form the basis for further reflection on the culture of multinational organizations.

### 1.1: Previous research

All definitions of culture include a common denominator, which is 'the man'. Because culture is created by and for humans, it shall be considered as a social phenomenon. Although some believe that the term is highly commercialized and contains shortness<sup>1</sup>, it is hard to deny that it still plays an important role in many aspects of life. A. Kłoskowska<sup>2</sup>, analyzing the concept of culture, quoted C. Kluckhohn definition, according to which culture is always a picture of people's attitudes towards nature, other people and themselves. In the history of mankind, this phenomenon has changed and therefore the importance of the function in society has also changed. Within this scope, certain tangible and intangible elements will always be included. Individual authors, however, give them a different profile and different interpretations that exist between these elements and the coupling relationship.

Culture as a tool for ordering reality was explained by Z. Bauman<sup>3</sup>. This author believed that the difference between nature and culture was that culture can be controlled, and above all, it could be consciously created. The culture of the particular community maintains law and order, a specific structure and hierarchy. The instrument that provides just such stabilization is called 'the code of culture', that means "*visual factors, auditory, tactile, olfactory, such as different coloured lights, pieces of clothing, subtitles, oral statements, intonations, gestures, facial expressions, smells, etc. - which involve the behaviour of their social contexts*"<sup>4</sup>.

<sup>1</sup> Compare to: J.L. Comaroff, J. Comaroff, *Etniczność Sp. z o.o.*, Wydawnictwo UJ, Kraków 2011.

<sup>2</sup> A. Kłoskowska, *Z historii i socjologii kultury*, PWN, Warszawa 1969, pp. 339-340.

<sup>3</sup> Z. Bauman, *Socjologia*, wyd. I, Wydawnictwo Zysk i S-ka, Poznań 1996, s. 147-166

<sup>4</sup> ibidem, p. 156.

C. Jenks, describing the historical and philosophical origins of culture, gave four categories of concepts<sup>5</sup>: 1) mental (general state of mind), 2) a specific and collective (the state of intellectual and/or moral advancement of society), 3) descriptive and specific (collective team work skills and intellectual society), 4) social (overall band of human life). The author, in a very broad sense, is the culture of the operation processes of the community. Under this approach he or she analyzes the culture, determines the stage of civilization of the community (as the world sees as adventitious explains phenomena such as weather), and indicates how its members cope with everyday problem solving and formulate higher thought (eg in the area of religion).

One of the most popular explanatory metaphors, and at the same time one that orders the notion of culture, is the iceberg metaphor developed by E.H. Schein. He has identified three levels of culture, namely<sup>6</sup>:

- artefacts: visible and palpable structures and processes, the observed behaviour (difficult to decipher), all of which can be identified by the senses (sight, hearing, smell, touch) for proper categorization divided into language (the language used to communicate to members of the group, but also the phrases they use in specific situations), material (eg, buildings, works of art, books, clothes, food, etc.) and behavioural (eg, behaviour, rituals, ceremonies),
- espoused values - present beliefs and values, the ideals, goals, values, aspirations, ideologies, rationalizations (congruent or incongruent to the preservation and artefacts),
- basic assumptions - basic and fundamental, unconscious, taken for granted beliefs and values (determined behaviour, perceptions, thoughts and feelings).

This model is called the iceberg, because, according to its author, the artefacts are most noticeable, but what really shapes the behaviour and attitudes of a society, are assumptions that cannot be seen and understood without knowledge of the deeper layers of the code of culture. More importantly, in the society there may be a discrepancy between the individual levels. For example, in the realm of artefacts (first level) and the declaration (second level) information society presents

<sup>5</sup> See: C. Jenks, *Kultura, First Edition*, Wydawnictwo Zysk i S-ka, Poznań 1999, pp. 19-20.

<sup>6</sup> E.H. Schein, *Organizational Culture and Leadership*, v. 2, *The Jossey-Bass Business & Management Series*, John Wiley and Sons, 2010, (e-book), p.24.



itself as tolerant and open to local companies, employing representatives of different races and nationalities, but foreigners are never promoted, even though they have the appropriate knowledge and training, as well as other workers are also invited to events organized by the 'natives'. This situation is thus a typical example of disguised racism, whose base is located in the third level of the culture model of E.H. Schein.

Also interesting are the considerations of N. Goodman<sup>7</sup>, according to which the culture as a human invention also reduces and increases human freedom. Limits as imposed by the rules and principles, hence the person cannot always do what he/she wants. It promotes freedom, because of the continuous release of man to discover certain elements of life, such as language, how to perform routine activities, etc., as it has already been established in culture.

Culture is not, however, infinitely stable and constant. J.C. Usunier<sup>8</sup> proposed the concept of culture as a process, not a specific state (a feature set) characterized by individual or social group. He introduced the concept of cultural dynamics. Within this issue he examined how the basic cultural assumptions about time, space, the concept of self and others (e.g. as defined by G. Hofstede) affect interaction models that shape attitudes and behaviour. According to J.C. Usunier, cultural assumptions are only certain statements relating to reality, explaining its nature. They have three basic dimensions: cognitive (cognitive: people think that how it works), affective (affecting: people like it when it just works) and directive (prescriptive: people do it this way.). The result is a specific model of fixed behaviours (learned, famous, safe, as duplicated for generations and fully accepted by the other members of the community). According to the theory of dynamics, however, such a model, although fixed, can evolve when it changes the environment of the individuals.

J. H. Turner represented a different approach to culture. He defined it as a system of symbols of different rank and importance. Among all the arbitrary signs that allow for people to express their perception of the world, only those that agreed with the semantic content of a character and what he represented were referred to as symbols. Among the major systems of symbols, he distinguished<sup>9</sup>: language systems, technology, values, beliefs, norms and knowledge resources.

Many authors see the relationship between culture and other aspects of human life. D. Landes<sup>10</sup>, referring to the concepts of M. Weber, admits that with regard to the economy, culture determines almost everything, and certainly the successes and failures of societies. M.E. Porter even states that based on many years of experience working in companies, it is considered an indisputable fact that culture has an impact on human behaviour and on the development of civilization. He even introduced the concept of economic culture, which is composed of the beliefs, attitudes and values that are related to the economic activity of individuals, organizations or other institutions<sup>11</sup>. He also mentioned the positive aspects of the distribution and dissemination of culture in the process of economic globalization. He said that the power efficiency drives business results and that a transnational culture focused on productivity displaces national culture, particularly in the areas resulting in losses and inefficiencies.

From a theoretical and practical point of view, each organization has a particular culture. The first and fundamental mistake made by some scholars in the field of management science is to confuse the concept of culture and the correct behaviour or pattern matching. It is recognized, for example, that if in a given company is in chaos, vendors cheat, quality products at a very low level, the company has no culture. From a sociological and anthropological point of view, it is obviously wrong conclusion. The issue of organizational culture found in management sciences and related sciences both the number of supporters and opponents. Among the accepting concept it can be listed:

- instrumental (enumerators), whose authors include E. Jacques, R. Mead, T.G. Andrews, J. Kisielnicki, S. Sudol, R. Mead and TG Andrews;
- interpretive, which include concepts of E. Schein, J. Kisielnicki, S. Sudoł, F. Znanięcki;
- integrated (holistic), including definitions created by E. Schein, L. Smircich, G. Hofstede, F. Bradley, M. Crozier and E. Friedberg, C. Sikorski, J. Łucewicz;
- psychological, also by E. Schein, and B. Bjerke, and continued by psychologists culture, including P. God;

<sup>10</sup> See: D. Landes, *Kultura przesądza prawie o wszystkim*, [in:] *Kultura ma znaczenie. Jak wartości wpływają na rozwój społeczeństw*, ed. L.E. Harrison, S.P. Huntington, First Edition, Wydawnictwo Zysk i S-ka, Poznań 2007, pp. 37-39.

<sup>11</sup> See: M.E. Porter, *Postawy, wartości i przekonania a makroekonomia dobrobytu*, [in:] *Kultura ma znaczenie. Jak wartości wpływają na rozwój społeczeństw*, red. L.E. Harrison, S.P. Huntington, First Edition, Wydawnictwo Zysk i S-ka, Poznań 2003, p. 59.

<sup>7</sup> See: N. Goodman, *Wstęp do socjologii*, First Edition, Wydawnictwo Zysk i S-ka, Poznań 2007, pp. 37-39.

<sup>8</sup> J.C. Usunier, *Marketing Across Cultures*, Second Edition, Prentice Hall, Harlow 2009, pp. 28-103.

<sup>9</sup> J.H. Turner, *Socjologia. Koncepcje i ich zastosowanie*, First Edition, Wydawnictwo Zyski S-ka, Poznań 2006, pp. 42-49.



- symbolic, described by M. Kostera, J.A.F. Stoner and Ch. Wankel.

The concept of denial included statements by F. Wilson (recognizing the organizational culture as a sophisticated tool for tightening controls, not in the sense of a sociological phenomenon), M. Alevsson (who made a list of negative metaphors of organizational culture) and P. Krzyworzeka (calling into question the validity of a scientific approach to the study of organizational culture).

R. Mead and T.G. Andrews, the proponents of an instrument approach, proposed that the organizational culture should be regarded as one of the three phenomena<sup>12</sup>, the created product, uniform set of rules or a constant process of negotiation. The created product is a culture resulting from the structure, systems and regulations developed and enforced by management. A uniform set of rules is created in the mental sphere and habits of members who carry out the tasks and act in a certain, learned and accepted as appropriate. Culture can also be considered as a constant process of negotiation, the results from the negotiations (conscious or unconscious) between employees and supervisors, but never is it something unilaterally imposed by the organization. R. Mead and T.G. Andrews, in a very simplified way, presented a concept which received two dimensions of analysis (level of power consolidation and analysis system), and on this basis they built a matrix of basic types of organizational culture. The authors detailed the following options<sup>13</sup>:

- positive – strong culture;
- positive – weak culture;
- negative – strong culture;
- negative – weak culture.

The relationships between workers among themselves, and between employees and supervisors are built on the categories of strength or weakness on the level of consolidation of trained behaviours, values, artefacts, and assessments of the positive and negative. This is especially so with respect to management categories. Positive culture relates to a situation where the authorities skilfully communicate with employees, it is just the coupling between the expected outcomes (performance level) and salaried employees are also feeling the impact on business performance. Negative culture, on the other hand, is characterized by a low level and quality of communication, lack of respect for

co-workers, supervisors, clients and individual submitting the benefits of a team and the company as a whole.

K.S. Cameron and R.E. Quinn proposed a questionnaire for the assessment of organizational culture (the current state and expected), which evaluated the following factors<sup>14</sup>: general characteristics of the organization (attitude towards people, efficiency, hierarchy), style of leadership, personnel management style, cohesion of the organization, preference for staff development and sourcing, criteria for success of the organization.

Other researchers, such as F. Trompenaars and C. Hampden-Turner<sup>15</sup>, have taken note of those who are being studied: a general relationship between the employed and their organization level or hierarchical system of authority, stating the place of superiors and subordinates, and general views of employees on the destination of the organization, its purpose and goals and the role of individual employees in their implementation, they have identified four types (metaphors) of cultures of the company, which they titled as: the family, the Eiffel Tower, the projectile controlled and the incubator.

In the literature the theories of social and organizational identity can also be found. The theory of social identity, as presented by R.J. Crisp and R.N. Turner<sup>16</sup>, is the basis for explaining the need to shape organizational culture in enterprises as a stabilizer of behaviour. It means that “people categorizing themselves as members of a social group, depersonalize themselves and begin to see themselves in terms of the characteristics that they share with others, which defines rather their membership in a group, rather than their own, as separate entities. In this situation, people think and behave according to the norms of their group”<sup>17</sup>. An important supplement to this thesis is that group norms will affect only the unit for which the group is important.

T. Paleczny, analyzing pluralistic society (i.e. British, Latin American, Caribbean, European, etc.) outlined three types of national identity in the process of universalization of cultural identity<sup>18</sup>:

<sup>14</sup> K.S. Cameron, R.E. Quinn, *Kultura organizacyjna – diagnoza i zmiana*, Oficyna Ekonomiczna, Kraków 2003, pp. 30-35.

<sup>15</sup> F. Trompenaars, C. Hampden-Turner, *Siedem wymiarów kultury. Znaczenie różnic kulturowych w działalności gospodarczej*, Oficyna Ekonomiczna, Kraków 2002, p. 189.

<sup>16</sup> R.J. Crisp, R.N. Turner, *Psychologia społeczna*, Wydawnictwo Naukowe PWN, Warszawa 2009, p. 110.

<sup>17</sup> *ibidem*

<sup>18</sup> T. Paleczny, *Interpersonalne stosunki międzykulturowe*, Wydawnictwo UJ, Kraków 2007, pp. 170-172.

<sup>12</sup> R. Mead, T.G. Andrews, *Zarządzanie międzynarodowe*, Oficyna Wolters Kluwer Business, Warszawa 2011, p. 113.

<sup>13</sup> R. Mead, T.G. Andrews, *Zarządzanie...*, op. cit., pp. 118-119.



- the cultural identity of its parent group racial, ethnic or national (tribal identification, rhodium-type strains of the community, a community based on kinship, the identity of a regional-local ethnic, cultural identity ideological type);
- the type of ethnic cultural identity, right for a group of colonial origin and immigration;
- a universalized cultural identity (national, civilization), but having a parent or cultural characteristics of the ethnic group and individual identity.

E. Gallardo<sup>19</sup> presented that research on the phenomenon of identity in relation to the organization were developed in 1950 on the field of sociology, and in 1955 were of interest to social psychologists. The first significant event in the process of research was published information in the late sixties by L. W. Porter and R. Dubin, formulated after the project *Individual - Organization Linkages*. These authors have defined organizational identity, focusing on three factors<sup>20</sup>: 1/ commitment to the organization, defining organization as a place of employment; 2/ commitment to the organization as an attitude held by members or employees; 3/ intrinsic nature of commitment, something deeper and more intensive than simple passive loyalty. So, based on above assumptions they postulated organizational culture as: "1/ a strong belief in an acceptance of the organization's goals and values; 2/ a willingness to exert considerable effort on behalf of the organization; and 3/ a strong desire to maintain membership in the organization"<sup>21</sup>. Moreover, L.W. Porter, R. M. Steer and R. T. Mowday, based on results of their own research, developed a questionnaire that was used to diagnose the level of organizational identity represented by the employees.

Described theories have been criticized by other scientists, and contributed to the development of research into the nature of organizational identity. E. Gallardo<sup>22</sup> has presented three important trends as fol-

lows: research of H.C. Kelmana<sup>23</sup>, C. O'Reilly's, also J. Chatmana<sup>24</sup> and J.P. Meyera, N.J. Allena<sup>25</sup>. Actually, C. O'Reilly and J. Chatman were followers of H.C. Kelman, who stated that psychological involvement/loyalty of employees (psychological attachment) has three dimensions<sup>26</sup>:

- compliance, when attitudes and behaviours are adopted to gain specific rewards;
- identification, when employees feel proud to be part of a group, respecting its values and accomplishments without adopting them as his or her own;
- internalization, when individual and organizational values are the same.

Referring to theoretical background, C. O'Reilly and J. Chatman underlined the multidimensionality of organizational identity as a phenomenon, which they stated should not be only a synonymous of loyalty.

A very important concept in terms of the issue of this paper (namely the role of organizational culture in bridging cultural differences) is the meaning of 'a pattern of culture' from the anthropological perspective. In-depth discussion of this issue was presented in a book written by E. Nowicka titled "Świat człowieka – świat kultury"<sup>27</sup> [The Human World - The World of Culture].

D. Matsumoto and L. Juang<sup>28</sup> presented a review of studies of organizational culture, such as the following works:

- C.J. Lammers and D. J. Hickson in 1979, who distinguished three types of national character in organizations: the type of Latin, or classical bureaucracy, centralization of power and processes and multi-level organizational structure; the Anglo-Saxon type, characterized by a medium level of centralization, greater dispersion of power and less extensive hierarchical structure; the type that occurs in developing countries, characterized by greater centralization

<sup>19</sup> E. Gallardo, *Organizational Commitment: From OCO to Meyer and Allen's scales*, [in:] *Innovation in Management*, ed. Ch. Wankel, P. Odrakiewicz, W. Strnad, M. Sivert, Wydawnictwo Naukowe PWSB, Poznań 2009, pp. 9-21.

<sup>20</sup> L.W. Porter, R.M. Steer, R.T. Mowday, *Do employee attitudes toward organizations matters? The study of employee commitment to organizations*, [in:] K.G. Smith, M.A. Hitt, *Great Minds Of Management. The process of theory development*, Oxford University Press, New York 2005, pp. 184.

<sup>21</sup> E. Gallardo, *Organizational...*, op. cit., p. 11; see also: F. Noordin, S. Omar, S. Sehan, A. Idrus, *Organizational Climate and Its Influence on Organizational Commitment*, [in:] *Innovation in Management*, ed. Ch. Wankel, P. Odrakiewicz, W. Strnad, M. Sivert, Wydawnictwo Naukowe PWSB, Poznań 2009, p. 297

<sup>22</sup> E. Gallardo, *Organizational...*, op. cit.

<sup>23</sup> See: H.C. Kelman, *Compliance, identification and internalization: Three processes of attitude change*, „Journal of Conflict Resolution” 1958, no 2.

<sup>24</sup> See: C. O'Reilly, J. Chatman, *Organizational commitment and psychological attachment: the effects of compliance, identification and internalization on pro-social behavior*, „Journal of Applied Psychology” 1986, vol. 71.

<sup>25</sup> See: J.P. Meyer, N.J. Allen, *Testing the 'side-bet theory' of organizational commitment: some methodological consideration*, „Journal of Applied Psychology” 1984, vol. 69.

<sup>26</sup> E. Gallardo, *Organizational...*, op. cit., p. 11.

<sup>27</sup> E. Nowicka, *Świat człowieka – świat kultury*, Wydawnictwo Naukowe PWN, Warszawa 2007

<sup>28</sup> D. Matsumoto, L. Juang, *Psychologia międzykulturowa*, Gdańskie Wydawnictwo Psychologiczne, Gdańsk 2007, pp. 517-562.



of decision-making processes, weaker formalization of rules and structure of the pantheistic;

- G. Hofstede the 1980 and 1984 about the differences in the perception of work;
- H. Triandis of 1998 related to the concepts of individualism and collectivism;
- B.M. Meglino, E. C. Ravlin, C.I. Adkins, 1989 showing the positive effects of cultural compatibility between the employee and the company;
- B. Latane, K. Williams and S. Harkins in 1979, who introduced the concept of social idleness, which is the phenomenon of loss of capacity of individuals with increasing size of the group;
- S. Shirakashie 1985, S. Yamaguchi, T. Okamoto and K. Oka in 1985 and W.K. Gabreny, Y.E. Wang and B.Latane 1985, who defined the concept of social zeal, which is completely contrary to the phenomenon of social idleness, of the rising productivity of individuals in group work was observed in collectivist societies.

The work of A. Furnham<sup>29</sup>, which analyzed the psychological basis of organizational behaviour, is also significant. This researcher studied the extent to which business people delegated to agencies of foreign parent companies. B. Rogoff<sup>30</sup>, referring to the psycho-cultural model of human development B. Whiting and J. Whiting, considered even that cultural patterns are the basis for development of the individual, the economics and organization.

Also, J. Bratton, F. C. Callinan and P. Sawchuk<sup>31</sup> pointed out that ethical or unethical behaviour in organizations depends not only on the individual characteristics of its stakeholders, but also the context in which they occur. In particular, as the main determinants of ethical behaviour in organizations authors named: the social context and organizational management standards, stages of moral development and locus of control.

In summary, H. Deresky's<sup>32</sup> sentence can be quoted, which stated that globalization has multiplied the number of problems that the company must meet, because

<sup>29</sup> A. Furnham, *The psychology of behavior at work. The individual in the organization*, Psychology Press, London 2005, (e-book), p. 220.

<sup>30</sup> B. Rogoff, *The Cultural Nature of Human Development*, Oxford University Press, Oxford 2003, pp. 43-44.

<sup>31</sup> J. Bratton, P. Sawchuk, C. Forshaw, M. Callinan, M. Corbett, *Work and Organizational Behaviour*, Palgrave MacMillan, New York 2007, p. 360.

<sup>32</sup> H. Deresky, *International Management. Managing Across Borders and Cultures*, Sixth Edition, New Jersey, 2008, p. 41

business ethics still have not been globalized business. As a reason for this state of affairs, she notes the strong dependence on the culture of ethical behaviour and business practices used in the countries concerned. However, it is difficult to completely agree with this because the processes of globalization, in particular the migration of people, causes convergence of cultures.

## 2. INTERCULTURAL ASPECT OF BUSINESS ETHICS - PROJECT DETAILS

Literature studies and current observations of economic internationalization support the general tendency of internationalization of human resource in modern companies. At the same time, it should be noted that in some cases Polish managers lack experience in managing a multicultural team, due to, among other things, non-dissemination of theoretical and practical models in this regard. Also, in the field of management education there were two negative phenomena. First, even if organized intercultural training, they are focused on identifying the differences in the cultures of countries, and even consolidation of stereotypes. The subject-matter interaction, therefore, does not apply to people from different cultures in the same workplace. Secondly, in modern management sciences occur more often, unfortunately, publications questioning the validity of the thematic culture in relation to business organizations. Consequently, because of managers' lack of knowledge and experience in multinational enterprises, problems arise which are seen as emanating from the cultural differences, which of course is not correct. Furthermore, this approach makes it difficult to resolve those problems.

Therefore, the main objective of the study is to verify that organizational culture can be a management tool for multinational employee teams. If so, the author sought to discern, by which method(s) should this culture be formulated, implemented and shaped? Moreover, considering the iceberg model for the source of E. Schein's culture model, it was decided to examine whether it is possible to identify any moral principles to be followed by employees from different cultural groups, but who are working in one team / company. Referring to the general goal of research, the following research hypotheses have been presented:

- May the organizational culture of the company form a pattern of culture for multinational work teams?
- Are there any universal moral standards that may be an ideological foundation of the organizational culture of the company?



Bearing in mind the need to verify the hypotheses has required scheduled testing of various types, which led to the achievement of the specific research purposes. The detailed relationships between hypotheses and the corresponding research objectives were presented in table 1.

It follows that the conceptual schema drove selection methods and research techniques, as well as the range of objective and subjective (tab. 2). It should be noted that due to the multi-faceted research problem, an interdisciplinary approach aimed at using the methods and tools in various fields of science in the

Table 1 Hypothesis and goals of research

No.	Hypothesis	Purpose of research
1.	May the organizational culture of the company be a cultural model for multinational work teams?	Inventory of existing theories and concepts on how to manage multinational (multicultural) team. Identifying differences in the management of personnel mono-and multi-cultural. The demonstration of the important role of organizational culture as a management tool, multinational (multicultural) team.
2.	Are there universal moral standards that may be ideological foundation of the organizational culture of the company?	Presenting differences and similarities of unethical behavior in the business world. Indicating of the theories and concepts defining the relationship between ethics and effectiveness in business. Presenting the most important documents defining the fundamental ethical principles applicable in the whole world and in particular on the business sector.

Source: the author

Table 2 Methods and techniques of the research

The Goal of research	Methods and techniques						
	Primary sources	Secondary sources	Questionnaires	Observation\ self experience analysis	Interviews	Study in the fields	Experiment
Inventory of existing theories and concepts on how to manage multinational (multicultural) team.		x					
Identifying differences in the management of personnel mono-and multi-cultural.	x	x	x	x	x	x	x
The demonstration of the important role of organizational culture as a management tool, multinational (multicultural) team.		x		x	x	x	x
Presenting differences and similarities of unethical behaviour in the business world.		x	x	x	x	x	x
Indicating of the theories and concepts defining the relationship between ethics and effectiveness in business.		x					
Presenting the most important documents defining the fundamental ethical principles applicable in the whole world and in particular on the business sector.	x	x					

Source: the author



preparation, analysis and concluding was use. This enabled an objective argument at the stage of formulation of the results of the study (tab. 3).

The study was conducted from November 2007 to March 2011. The long duration of the project re-

sulted from the assumption that the research would be carried out in a real environment, which was the country of origin of the respondents. A detailed study schedule is shown in table 4. In addition, the extent of the substantive and geographic research resulted as a consequence of their duration.

Table 3. *Interdisciplinary background of the research*

Purpose of research	Field of science <sup>1</sup>						
	Management	Economics	Ethics / Philosophy	Anthropology / Ethnology	Science of culture	Psychology	Sociology
Inventory of existing theories and concepts on how to manage multinational (multicultural) team.	x					x	x
Identifying differences in the management of personnel mono-and multi-cultural.	x			x	x	x	x
The demonstration of the important role of organizational culture as a management tool, multinational (multicultural) team.	x		x	x	x	x	x
Presenting differences and similarities of unethical behaviour in the business world.			x				x
Indicating of the theories and concepts defining the relationship between ethics and effectiveness in business.	x	x	x			x	x
Presenting the most important documents defining the fundamental ethical principles applicable in the whole world and in particular on the business sector.	x		x				

Source: the author

Table 4. *The schedule of the research during project*

The group of respondents	Date	Place	Method of research
Polish	February 2010	Poznan University College of Business	Questionnaire
	March 2010	Poznan University College of Business	Experiment
Nigerian	November 2007– June 2008	Poznań	Study in the field, Experiment
	January 2011 February 2011	Nigeria, Abuja Poznan University College of Business	Questionnaire
British	November 2010	United Kingdom, London (Thames Valley University)	Study in the field, Experiment
	February 2011		Questionnaire
Hindu	September – November 2010	India, New Delhi (Institute of Management Education)	Experiment
	December 2010		Questionnaire, Study in the field, Experiment

Source: own.



The personal scope of individual studies was adapted to the scope of problem. The study, by the method of observation, that of interviews, field study and experiments, was carried out by the entities listed in tables 4 and 5.

## 2.1: RIO Application

The RIO Application has been designed, projected and implemented by Dr Katarzyna Czainska as a result of her research. It allows us to specify the value of the so-called RIO (Ratio of Interculturalism of Organization);

Table 5 Respondent of interview

Organization	Quantity of respondents
Embassy of Canada in Poland	2
Polish Chamber of Commerce of Importers, Exporters and Co-operators	1
Wielkopolska Chamber of Tourism	1
PKO Bank Polski S.A.	2
Gospodarczy Bank Wielkopolski S.A.	2
Komputronik S.A.	1
Sygnity S.A.	1
Hafen Hamburg Marketing e.V.	1
British American Tobacco Nigeria	1
Stanford University (USA)	1
St. John's University (USA)	1
George Mason University Arlington (USA)	2
Colorado Technical University (USA)	6
University of Debrecen (Hungary),	1
The International Business Academy (Denmark)	2
Vysoka Skola Obchodni v Praze (Czech Republic)	1
Rusenski Universitet „Angel Kanchev” (Bulgaria)	1
Tampere University of Technology (Finland)	1
Lomonosov Moscow State University (Russia)	1
University of Barcelona (Spain)	1
University of the Free State (RPA)	1
The University of Western Australia	1
University of Technology (Mauritius)	1
Europainstitute (Austria)	1
Thames Valley University (United Kingdom)	1
BIMTECH – Birla Institute of Management Technology (India)	1
Technology Business Incubator (TBI) – Hoseo University (South Korea)	1
Turku School of Economics (Finland)	1
Total	38

Source: own.



that is, the estimated ability of an organization to manage intercultural human resources. The diagnosis consists of eight thematic modules:

- Module A - The nationality structure of human resources;
- Module B – Recruitment;
- Module C - Occupational Adaptation;
- Module D - Training and Integration;
- Module E - Internal Communications;
- Module F - External Communication;
- Module G - Organization of work;
- Module H – Ethics.

The study using the RIO Application is made on the basis of data collected through questionnaires completed by representatives of the company. After fulfilling the questionnaire on the RIO Application, respondents or group of respondents receive a report that consisted of:

- total value of RIO,
- short interpretation of RIO (tab. 6),
- results in particular modules in a table and a diagram (tab.7, dig. 1).

Table 6. The RIO interpretation

RIO	Interpretation
81 – 69	Intercultural organization
68 – 55	Organization adapted in high degree to intercultural environment, yet requiring improvements in indicated domains
54 – 42	Organization adapted in average degree to intercultural environment, yet requiring considerable improvements in indicated domains
41 - 30	Organization very poorly adapted to intercultural environment, requiring total reorganization
Less than 30	Organization not adapted to intercultural environment

Source: the author

Table 7. The RIO results

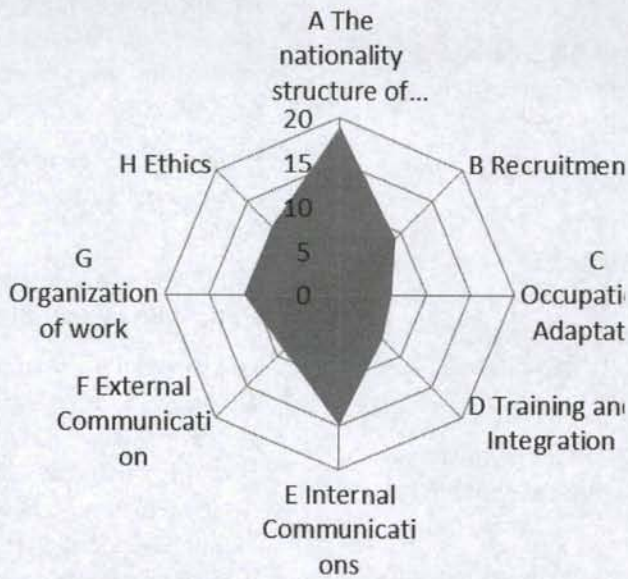
Modules	Max score	Score of the survey	Comments	
A	The nationality structure of human resources	19	2	Problem!
B	Recruitment	9	9	.
C	Occupational Adaptation	6	4	Problem!
D	Training and Integration	7	5	.
E	Internal Communications	15	7	Problem!
F	External Communication	9	9	.
G	Organization of work	11	7	Problem!
H	Ethics	11	4	Problem!

Source: the author

\*Parts of this paper have been presented during the Decision Sciences Institute Conference, New York, November 2011.



Figure 1 The RIO results



Source: the author

The interpretation of a total score (tab. 6) is very general, but it is not an error. It has been planned by the author. Professional diagnosis should consist of: collection of data related to the company, interviews and also observation. Based on results gained after all of the above mentioned analysis, a consultant can present a final conclusion and suggest changes and/or improvements in particular modules (tab. 7).

### 3. CONCLUSIONS

More details about the project and application have been presented in the author's book titled "Czynniki kształtujące kulturę organizacyjną przedsiębiorstw wielonarodowościowych" [Factors shaping the organizational culture in multinational enterprises], published in July of 2013 (Adam Mickiewicz University Press. Seria Nauki Ekonomiczne nr 24, ISBN 978-83-232-2582-9. text in Polish with a summary in English).

It can be stated that the RIO Application is a useful tool for diagnosing and improving the organizational culture of companies that employ multicultural staff. The size, trade or range of activity of the company does not matter, as well as the nationality of its employees, because the application helps to find the weak points of organizational culture, not people. But, RIO application without a well-qualified advisor is just an IT solution. That is why it is important to train consultants and managers in the fields of organization, culture, sociology and psychology of intercultural teams.

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