

NEW PARADIGMS – INTERACTIONIST PERSPECTIVES OF HUMAN BEHAVIOUR IN ORGANISATIONS AND MANAGEMENT

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Abstract: *The study analyzes interactionist perspectives, combining different approaches, models, and theories about understanding the multi-aspect, multi-factor and holistic (comprehensive) nature of human behaviour in organisations and management. It also suggests baseline theses about: substantiation of complex research approaches; intersection of paradigmatic lines of different behaviour sciences, concepts, methodologies, and correlations which establish prerequisites for empirical and applied “translation” for acquiring new knowledge, values, and behaviour to encourage human development, strategic and global thinking, human capital and management of talents.*

Keywords: *interactionism, paradigms, complex research approaches, correlations, methodologies, strategic thinking, management and leadership styles, human capital, career development and management of talents.*

JEL: D03, D74, C81.

Interactionist perspectives* are becoming increasingly useful in combining the approaches, models and theories applied for understanding and predicting human behaviour – both in terms of the development of an individual and his being an integral part of human communities, and in terms of his successful self-fulfillment in organisations, professional and social activities, which would be impossible without the interaction with other individuals. Therefore scientific disciplines, sciences and a number of researchers of the human factor in management and organisations employ both narrow and broad-context analysis which goes beyond the limitations of different paradigms and explains the holistic nature of human behaviour. They also make use of

* *Interactionism* – the interaction, combination, and relation of components, integrative characteristics of researched phenomena in order to rationalize the connections among different perspectives, but also to gain understanding of the multifaceted, multifactorial, and holistic (overall) nature of human behaviour.

an increasing number of different ideas to benefit optimally from their potential to be blended harmoniously with specific real-life facts. Thus more opportunities are created for an empirical and applied "translation", as well as for generating new knowledge, values and behaviour which promote human development.

The interaction between business, management and society demands that we manage to produce a greater number of positive effects than we have had so far, and also put an end to inertia, delusions, or going to extremes in our cognition in a transitional situation permanently characterized by paradox; we also need to learn how to read properly the impacts and context of contemporary world challenges. On the one hand, we need to analyse correctly the specific dimensions of the new type of organisation and the demand it poses for comprehensive acceleration; efficient models of management which take into account the patterns, the specific features and the impact of personnel, group, and cultural determinants; global thinking and positive leadership strategies which relate to the prospects and the daily contribution to the present and future of humanity. On the other hand, we need to consider and understand the necessity of unifying activities against widely-spreading resignation to the "liquefied, transient and deregulating modernity" which provokes economic, political, and moral crises but also stimulates our integrity, integration, and connectedness as the only available option to overcome them.**

That is to say that the science of human behaviour in organisations is now going beyond its paradigm; its own cognitive field, limited by applying managerial functions and their ability to control and efficiently organize specific "time and space"; beyond the search of identity solely from the perspective of instrumental rationality; beyond benefits and successes with short-term effects and results within organizational, managerial, and business situations. Management of contemporary organisations increasingly relates to applying knowledge from various functional areas and generating that knowledge from multiple factors, circumstances and dependencies; it also relates to developing skills whose advantages add to one another when employing human potential, group or team work and thus multiply their contribution to the overall development of an organisation. This is due to the fact that the viability of any community, *be it an organisation, a union, or a nation*, is determined not by its potential to breed human resources which at some point leave the enterprise (in case of layoffs or bankruptcy) or the state (due to migration processes or movement of people which is out of control), but by the effort a community takes to provide the opportunities, prerequisites and conditions for real human progress in which each manager or leader is aware of his social responsibilities. Therefore Sam Harris is right when he claims that: *"Human knowledge and human values can no longer be kept apart. The world of measurement and the world of meaning must eventually be reconciled."*[1]

** K. Kamenov, as a leading researcher of human factor and human behaviour in social and management structures, when concluding about the trend that "our nation is in the situation of a continuous depletion of its social potential", suggests the "philosophy of co-activity" as he calls it, which must be embedded in various national policies and major managerial decisions. – See Kamenov, K. (2012). *Kade se krie sotsialniat ni potentsial – upravlenski podhod*. Tsenov, Svishtov, 26, 93-111.

I. Organisational behaviour – integrated knowledge and a mesotheory about people in organisations

The mission of organisational behaviour is to suggest various models according to specific situations and changing environments in order to accomplish management objectives. This means that those models are not static but have *accumulated knowledge* depending on their adjustment to different organisational structures, departments or business trends and depending on whether the focus is on the specifics of the technical, operational, conceptual, or human dimension.

Organisational behaviour is a field where the *theory of organisation* (TO) (which is more concerned with macroeconomics) intersects with *organizational development* (OD) and *human resources management* (HRM) which are more related to applied interaction. Leading concepts of the theory of organisation and organizational behaviour refer to: the unity of formal and informal relations, the interconnectedness of all elements of the system (6), the concepts about the integrity of the individual within an organisation, and the variety of pools and combinations of qualities which depend on occurring situations, dominant attitudes, mutual interests and values based on ethical principles, moral standards, and codes of conduct.

While, as R. Daft says, the theory of organisation applies macro-approaches to the research of an organisation, organizational behaviour focuses on micro-analyses, or as he puts it: "*the theory of organisation is the sociology of an organisation, and organizational behaviour is the psychology of an organization.*"[2] Yet, from the point of view of a manager whose considerations and actions need to be in line with a variety of macro- and micro-analyses (individual, group, and organizational analysis, environmental factors, and their mutual influence) this means that organizational behaviour as an interdisciplinary field of knowledge will always be considered as a kind of *meso-theory*, too, combining those levels of analysis, influence and interaction.

Organisational behaviour is therefore *integrated knowledge* about the interaction of people in an efficiently performing system of collaborators, structure, technologies, and environment which leads to the harmonization of the so-called triad of rewards, i.e. the individual, the organisation, and the social goals set. Employing the tools of psychology is essential for optimizing these processes.

In line with the specific reasons already given for integrating different levels of analysis, organisational behaviour also suggests a *multi-aspect interpretation*, or taking into account the so-called dichotomy of major researched phenomena, concepts, and categories. For example: *being well organized* – as a personal attribute but also as a corporate image indicator; *communicativeness* – a trait of the individual, but also as information exchange, a manner of interaction and interpersonal perception; *motivation* as a highlight of specific dimensions of individual and group behaviour; *managerial skills* – as the presence of certain abilities but also as applying a specific manager style and profile, etc. Highlighting a particular dominant accent will depend on the specific scientific context of the problem issues which are being considered – organizational psychology, social organizational psychology, management psychology or business psychology. [3]

Which are then the new trends of interactions within contemporary organisations that need to be subject to analysis and research?

The atmosphere of constant changes and uncertainty, of social and political upheavals, transitions and turbulence, financial and environmental crises, outlines *new trends in the interaction* between internal interactive components of an organisation (*objectives, goals, mission, structure, human resources, and technologies*) and the value system of civil society and its impact on developing an organizational culture and the way it fits transition countries which are characterized by a high degree of authoritarianism; relating organizational activity to individuals' creativity, innovation and commitment and common and group goals and team work; confidence and solidarity manifested in various complex forms of interaction and communication.

It is also necessary to apply relevant *strategies* for improving them in terms of: choosing an efficient organizational form and achieving high-quality performance; decentralization, cooperation and emphasis on horizontal structures; the orientation towards a balance between work and life satisfaction which is measured by the human development index; how to have ethical behaviour parameters installed and operating in its various structures and subdivisions.

The major requirements to the management of contemporary organisations are not only in terms of identifying the exploitation of behaviour models, but also in terms of being flexible when applying them and the ability to reject the established paradigm in theory when necessary and take into account new theoretical constructs, activated by real-life practice.

If the classical model of manager behaviour usually runs along the chain "*analysis – plan – action*", this model is not adequate for assessing an organisation operating in an uncertain environment. Rather, a thinking pattern with shifted or parallel accents is needed, i. e. *action – analysis – strategic plan – action – analysis – new strategy*. On the other hand, Mintzberg believes that the traditional functional perspective to management is unrealistic and does not correspond to the dynamics of contemporary organisations. He has therefore made a *classification of the ten management roles*, which according to him reveal more adequately the wider scope of interpersonal skills required for managing organizational behaviour.

In addition, the corporation, as a predominant form of organisation nowadays, is increasingly becoming a *multinational, transnational* company, developing not only as an *electronic, network or virtual* one, but also as *multicultural* in terms of the people working in it. In this sense, global economy requires global management ("*thinks global and acts local*") which reflects long-term prospects, strategies, knowledge and sensitivity to cultural differences.

The internationalization of business, the intercultural environment and its impact on the organisation poses the necessity to design a system of procedures and approaches for their management according to the cultural impact of countries and outlines the scientific and applied aspects of *cross-cultural management*.^{*} Researchers

^{*}The conception of cross-cultural management includes concepts like cognitive

usually put in the focus of this field of knowledge dependencies like: organisational behaviour and cultural differences within business; optimising the interactions within organisations with a different cultural discourse; the intercultural resonance in organisational learning and human resources management. [4]

The *flexible interpretation of management philosophy* applied in order to optimize structures and relations within them refers to dismantling the multi-link "pyramid" scheme and replacing it with the flat system of autonomous modules which are interrelated by information flows; designing organisations and groups which are based on specific *operations, functions, and collaborators* according to the situation which has arisen, i.e. the so-called "case-worker" (who does specific work as the specific case requires) and where "winning ideas" are born, or where an individual can fulfill himself ("the satisfaction of the associated producer") by being involved in activities which he controls and manages himself.

Within the context of these contemporary trends, the efficiency of applied mechanisms for managing organisations and organizational behaviour is measured and related mainly by following or taking into account the *following dependencies*:

A) Rational / irrational. It is important to use rational models with comparatively predictable forecasts and accurately formulated constructs, but also to appraise contemporary approaches and models, such as the *models of organizational excellence* not as an ideal which must be adhered to but rather as a dynamic condition and an open system for interaction with the environment, integrity of the processes developing within it, by continuously assessing and projecting separate components and forecasting them as a whole. At the same time, it is essential to master the art of *situational management* in circumstances when the "rules of the game" do not comply with the planned managerial scheme and the only means of intervening is *existential management* (P. Drucker and G. Odiorne), which lays the main accent on intuition, the world of personal experiences, observations, decisions, and attitudes which can hardly be subject to empirical verification.

Therefore the employment and interaction of systematic and situational approaches depends on the specific requirements of the business environment, the stage of their development, and the specifics of the product or service. An adequate balance can be maintained through a systematic examination of corporate processes, procedures, and results and the practice of *benchmarking*, i.e. comparing them to leading standards in order to continuously improve them; by attracting the right middlemen, i.e. *outsourcing* some internal operations when various situations arise and pose challenges which can only be dealt with by the simultaneous employment of *technical, organizational, and conceptual* competences.

B) Adequate employment of integrated technologies (such as combining resources, knowledge, and methods which lead to achieving the end goal) **and the implementation of an organizational change** by means of: total quality management,

management, interactive translation (i.e. transforming knowledge into action), and procedural competence (required for the interaction of multi-cultural teams); it is also considered to be a scientific basis for comparative studies of management in different cultures, unlike the term *interculturel* (from French), which refers to interaction, interpersonal communication, language and cultural barriers within organisations, rather than to their management.

downsizing, modifying the organizational direction or reengineering, or another strategy. At the same time, this continuous attempt to introduce changes, achieve high efficiency and adopt new technologies turns contemporary organisations into permanently learning organisations and pools of *self-managed teams* in which every individual can be involved in the processes of decision-making and assessing performance but on some occasions also needs to act as a manager with related functions and responsibilities, exercising the influence of a leader and being able to innovate.

C) Human potential/resource, capital in the organisation. Viewing people as a primary resource and a substantial competitive advantage of contemporary organisations opens new perspectives and approaches to the beneficial development of human potential, the maximum exploitation of intellectual capital and its transformation into *social capital*. This means that when management of organizational behaviour should take into account: the physical abilities of the individual; personal, gender, age and religious characteristics of the personnel; their ethnic and racial identity; sexual orientation, as well as cultural differences and the so-called "*glass ceiling*" effects related to them (the set of prejudice, attitudes, stereotypes and barriers which hinder career development), but also the various interpretations of different organizational characteristics and types of behaviour at different positions in the hierarchy of values shared by specific managerial systems or cultural models, which often convey a variety of meanings but also send confusing messages to the people within the organisation. Contemporary organized communities therefore focus on *priorities* like: respect for fundamental human rights and their relation to universal ethical principles, harmonious balance between organizational (corporate) roles and personal values; various conflicts between justice and social responsibility as key ethical categories, but also as a pattern of thinking when trying to find the solution to a moral dilemma or a contradiction in the contemporary world.

II. Baseline theses for the substantiation of complex research approaches

1) New theoretical and applied tools suggest that diagnostics, expertise and recommendations should be based on a *multi-factor analysis* of researched phenomena.

2) Economic reforms and management concepts can neither be goals in themselves, nor unilateral or isolated from one another since they reflect the diversity of *social, political and legal prerequisites*.

3) Applying economic and managerial tools means taking into account a variety of aspects, levels of analysis, and influences – *cultural, psychological, and institutional ones*.

First complex approach: globalization – economy – politics – culture and human development

In a "flat world" of an expanding globalization, when things often go out of control, there are increasing opportunities for organisations to be managed in a

Fukuyama manner, i.e. with no time limits or characteristics fixed for ever; as organisations beyond history or at the end of history; from the perspective of spatial totality and deriving from that mechanisms for global influence from the position of pressure, compulsion or constraints. At the same time organisations need to be managed under the conditions of a declining sovereignty of states, since privatization pushes them out of economy, while the shadow of global capital increasingly dictates political actions, which are mainly manifested as *"personalised extravagancies which appear every four years"* [5].

Alternatives in this respect mainly relate to the new paradigm of power as a specific form of *bio-power* (Antonio Negri), which bring the focus of attention on the real, rather than the abstract "average" person, but also on the problems faced by people who are in the centre of events and understanding them as the basis of managerial decisions. On the other hand, the open world of globalization in the conditions of Internet cognition (social networks) which seeks a direct route to truth does not recognize constraints and dismantles continuously repeated clichés and inertia which exploit truth only partially or manipulate it and reproduce an incessant status quo of their juxtaposition. This new form of power has all good chances to directly face the essence of joint activity for overcoming arising contradictions; to suggest the most precise tools for regulating social life; to establish new types of organisations for the management of human interactions; to manage hybrid identities, flexible hierarchies, and multiple exchanges among *economy, politics, and culture* as spheres of influence which are increasingly overlapping and investing in one another.

In this context, the Nobelist M. Friedman reasonably admits he made a mistake when he addressed countries undergoing a transition from socialism with three words: *"Privatise, privatise, privatise!"* instead of showing a road to the supremacy of law, probably more fundamental than privatization, as he says... In other words, the processes and mechanisms for deregulation towards market economy and private business were copied in a rush, hastily, and automatically into the sphere of public life, into active political instruments and institutions, which in Bulgaria led to the disintegration of society, the appearance of elites and criminal appropriation models and the practice to "benefit from the state" to plunder accumulated state assets, to occupy new and self-sustaining nomenclature networks and the appearance of political classes which have access to strategic niches for manipulating the flows of resources.

Riding the crest of inertia from deliberate juxtaposition and negation, generating difference in line with the axiom of *"the bigger and the smaller evil"*, those elites began to "coin" laws which, although adopted through democratic procedures, were not in favour of public, but private interest, so as to benefit from a wealth which had been beyond reach till then. The political authority of the transition period could therefore hardly establish (and as a matter of fact that was not its intention) following the logic and genesis of its evolution *"an environment of consensus for communication"*, which would produce binding solutions to long-term projects, key priorities or decisions supporting values of social importance (as stated in V. Ganey's analyses).*

*These processes are explored in depth by Dr. Venelin Ganey, lecturer at Miami

Another prominent Nobel prize winner, J. Stiglitz, focuses on the global aspect of our complex connectedness (politics – economy – values), as within a world of political gridlocks, accompanying economic crises, and today's status quo, it proves to be a *"serious blow in the fight for fundamental values like a just and prosperous world, a blow much more powerful than anything which any totalitarian regime could do or say"*. We may well compare states by their GDP per capita, or measure "average" indexes which have little to do with reality; we may report growth rates and fiscal stability which are in fact making people poorer, since inequality is becoming deeper in a given society; or we may boast about full employment and competition, yet at the same time recognise facts about inequitable allocation of resources, etc.

That authority has replaced the polyarchy, the "small number class" of groups identifying themselves as "intelligent minorities" and elites, for whom hegemony is more important than survival (N. Chomsky), and who consider a feeling of worthlessness, lack of purpose or a meaningless life run by the conveyor belt of mass consumption a natural consequence and a philosophy of a historical time that has come to a standstill. Economic stagnation, political instability, clashes between different cultures, ideological and religious extremisms are defined as dominant and permanent characteristics. Limiting the nature of politics to a procedure for choosing between "good" and "evil" is actually forcing politics to absurdly justify illogical idiosyncrasies which fail to meet the people agenda and focus on seeking for a perpetual enemy, thus undermining the possibility for a reasonable debate to find the solutions to an increasing number of challenges.

At that point the most frequent metamorphosis begins: the imperfections of the management system and its incapacity to ensure *sustainable welfare* to all people (Aristotle) are explained with the flaws of human nature; personal failures resulting from isolated communities; situations occurring due to the failure to adapt to or comply with all kinds of new bans which are often in conflict with proclaimed values of human rights and the observance of these rights. Defined as universal parameters intrinsic to the development of civilization, they will always reinforce the moral code of violence, since *"those who are willing to overcome terror, without dealing with the injustice which gives rise to it, actually seek for a perpetual war"*[6].*

Hence, some people tend to see the alternative to this trend in all kinds of Movements for establishing justice in the world, in building a common social consciousness, and a pursuit of perpetual creativity or a "co-active environment"[8] as the *positive potential of globalization to establish communities of shared values and wide networks of binding international cooperation*.

University of Ohio, in his book *Preying on the State: The Transformation of Bulgaria after 1989*. (Bulg. transl. ed.) Izток – Zapad, 2013.

* Gore Vidal even wrote a book with the bluntly honest title *Perpetual War for Perpetual Peace* in which he highlights the allusions to the myths, political demagoguery and the wars we invent – against terrorism (Zb. Brzezinski – "terrorism is a tactic, not an enemy") or against drugs, corruption, unemployment, and poverty, i.e. wars which must be fought but never won in order to justify growing military budgets, the fuss of the civilization about our own human weakness for not being able to hold a dialogue, or to excuse political inventions like "regime changes" which destroy countries and cause human disasters. [7]

And finally, globalization put an end to the pandemic idealization of ideologies which were obsessed with their own righteousness and were therefore in constant conflict with one another; economic models or political doctrines, producing *overall transparency* in which, as Brzezinski points out, a global victory won at any rate has become an unacceptable option.

A new world appears where facts and social phenomena like Wiki Leaks make it possible to remove the veil of secrecy, to show the real motives behind a political act, to provide data about political elites as associations of millionaires whose political campaigns largely depend on financial injections (thus for example, data provided by Forbes show that out of 100 senators and 475 congressmen in the American Congress, there are 310 millionaires).

In a world of political gridlocks and economic crises, in which the richest continue to accumulate wealth while the rest feel cheated and filled with mistrust for the dominant varieties of plutogarchy (plutocracy and oligarchy) the “death of politics” is inevitable (Z. Bauman) within the current status quo, and it turns out, as J. Stiglitz claims, to be a “powerful blow in the fight for such fundamental values as a world of justice and prosperity, much more powerful than anything a totalitarian regime could say or do”. [9]

In addition, we are all aware that there could be no civil solidarity, if social inequalities acquired the status of a structural constant and an invariable dominant in our lives. Within such a context, the world is increasingly in need of shared authorities – partnerships between private companies and public institutions which combine their actions in terms of global transforming changes; alliances which are based on social partnership and engage in all spheres of human life, their members being all kinds of organisations led by common moral and cultural values in the pursuit of common good.

Productive capacity of the new unifying paradigms for complex analysis

Various transformational movements and messages increasingly emphasize the need of an evolution which will restore sound values and the sense of unity within societies and institutions; an evolution which will begin by changing old paradigms and establishing new *organizational paradigms*, since consumer-oriented societies “... are rather content with having people suppressed and performing in line with behavioural conventions so as to keep them predictable and amenable to statistical analysis”.

Economists, add researchers, want consumers to follow a model through which they could be manipulated by marketing techniques, etc. (10) A. Goswami opposes that trend with the idea of a *spirit-based economy*, which will be interested in our holistic (overall) welfare; the necessity to *redefine politics* towards “power for the sake of the greater sense” thus replacing current “power for the sake of dominance” (which generates inequality and populism and which lacks an ideology for leading and inspiring ideas, but only suggests mantras about the inevitability of human destiny); *education* which sets us free from the chains of the familiar; education which overcomes the division of sciences viewed as a set of isolated fields, each with its own matrix of concepts and terminology, describing the world in mutually incomprehensible languages; education which provokes creativity, imagination and intuition.

Second complex approach: the personality in the contemporary organized world – multiple identities and opportunities for change

In a kaleidoscopic reality of changing identities, interchanging tracks and mixing plans, the quest for identity, as Zigmund Bauman argues, is not in terms of searching for a specific “similarity” or “persistence”; which lead to an isolation in one’s own world or to losing the opportunity to choose, but is related to *opportunities for change*. Therefore, the more a person is identical to his self and is aware of the need to “*become what he is*”, the more he is a personality, as he constantly embeds his effort, intelligence, energy and imagination to fulfill this mission. Furthermore, improvement and continuous generation of abilities for change are universal characteristics of human nature. Therefore, instead of talking about inherited or acquired identities, Bauman continues, and “in order to stay tuned to the reality of globalization, wouldn’t it be wiser to talk about an *endless activity, always incomplete, unfinished and open, in which all of us are engaged, both by necessity and by our choice?*” [11] Thus, the more an individual is involved in his improvement in order to get closer to his identity, the better he reveals and materialises his potential, which may continue during his whole life.

And vice versa, when this process is not the work of individuals, but only a mundane attempt to adjust to the changing spirit of history, as Kundera wisely suggests, then people always remain the same, i.e. they undergo a change not to get closer to the essence of their Self, but to be associated to the others; they follow the bends of history, but they make no choice or effort to develop their full potential or consolidate their position within the context of the time they live in; in other words, *the change they undergo allows them to remain unchanged*.

In the era of rapid globalisation, various emerging communities are increasingly determined and exploited in an indifferent manner, while identity is pursued as a “comfortable harbour” (G. Friedman) of safety, affiliation and confidence in the fulfilment of the personality, as a specific substitute for the increasingly blurring boundaries of emerging and disappearing communities. On the other hand, the freedom for manoeuvring in contemporary world is ascribed “the importance of a supreme value”, while the capacity to fulfil one’s potential is increasingly considered to be a process of “*assembling, dismantling, and rearranging identity*”; as a process of designing a cross-cultural Self and a bi-cultural competence to promote the adjustment and activity of the self within different cultures, subject to more serious analysis on behalf of contemporary researchers.

Priority is given to discussions about substantiating a science of “human prosperity”, which should materialise the idea about the integrity of scientific knowledge in tune with contemporary civilisation based on common values. These discussions also focus on the laws governing the external world and the way they influence human brain (a neurobiological perspective), as well as on the concept of the meaning which is friendly to the moral landscape (different thinking and behaviour patterns), as Sam Harris put it, and leads to the highest prosperity of the individual and the people around him. This discourse relates the moral of altruism to the truth about human nature, rather than the large scale of the phenomenon, taboos on cultural identity, religious fanaticism,

racism or sexism, which leave no room for understanding the other, compassion, tolerance or cooperation as fundamental human values and meaningful behaviour filters in our world.

Contemporary modernity driven by moral neutrality and subjected to economic laws only, allows for the occurrence of phenomena like organised crime (5 to 6 per cent of the world GDP, in other words, the fourth or fifth economy in the world), crime-involved elites which smuggle away in offshore zones \$ 21 trillion, and formulates management maxims which are void of moral sense: "*Money is the only thing people are interested in*" (J. Skilling, managing director of Enron); or W. Buffet's favourite quote "*Be fearful when others are greedy and greedy when others are fearful*", or that of G. Soros: "*It's not whether you're right or wrong that's important but how much money you make when you're right and how much you lose when you're wrong*".* Even some analysts, leading experts, when trying to identify the reasons for the crisis, either pretend not to understand the moral sense or totally fail to do so, since according to them "everybody has acted within the framework of a certain institutional context, everyone has tried to benefit from the opportunities thus provided", and claim that "managers have committed the sin of pride by trusting too much the models and competences of other people", i.e. it is the fault of self-conceit, recklessness, and other traits of human nature, but not the moral consequences of those traits. (24) This is only one of the evidence that, as Pope Benedict XVI puts it, "we no longer distinguish between issues of good and evil", which proves once again that the Vatican seems to be the only institution speaking about a new economic order based on "the ethics of justice" and the pursuit of common good.** It is for that reason that moral dimension is the challenge we face today, the hardest road we must walk in order to change ourselves and remain true to ourselves. Yet, where does it say, Sam Harris observes, that being good or even consistent in your ethics, is easy?

A possible symbiosis: identity, evolutionary ethics and authenticity

If altruism is in our nature (scientists claim that there is a neural connection with altruistic behaviour which is universal for human beings), does that not mean that the road to our evolution goes through the establishment of favourable opportunities, conditions or prerequisites for improving human potential? And vice versa, isn't it

* Jeff Skilling became a household name and a synonym for the raging crisis after he had caused an artificial shortage of electricity supply in order to raise prices (taking advantage of the deregulation of the electricity market) which enabled him to lay his hands on \$ 30 billion and caused financial damage to thousands of households; Warren Buffett is one of the names at the top of Forbes' list of the wealthiest people; George Soros, a financial expert and analyst, ranked 15th in the same list (for the year 2012); author of "The New Paradigm for Financial Markets" to offset the ongoing financial asymmetries, bubbles, illusions, "hollow" or pseudo instruments, as he himself put it. (23)

** One of the messages which the newly chosen Pope Francis sent to us all (during his inauguration on 19th March 2013) was in line with the attempt to have a sobering effect on a galloping civilization: "*We must not be afraid of goodness, of tenderness!*"

possible that their lack may block the connection between sense and sensibility, our vital energy and stance, the awareness of our purpose in life but not merely in terms of “*the remembering self*” versus “*the experiencing self*” (D. Kahneman), or a personal development which is based on denying, deleting and alternating the identity (which in case of repeated processes or prerequisites can unlock depersonalisation disorder, a feeling of total loss of sense or conditions which resemble schizophrenic mental illnesses), but as a process of adding assets to a continuously expanding authenticity which respects *evolutionary ethics* and binds together inherited moral values along the chain past-present-future, which may occur simultaneously for different generations.

Third complex approach: behavioural sciences and efficient management – open systems for understanding and transmission of knowledge about human behaviour

Their analysis as a *dynamic condition and an open system for interaction with the environment*, with the interfunctionality and integrity of the processes which develop in it, with the continuous appraisal and projecting of separate components and their forecasting as a whole, of a permanent orientation towards changes and reflection upon the “transmission of knowledge”, involves changing orthodox understandings about the various scientific disciplines related to human behaviour in organisations.

What are the major accents?

1. Traditional understanding about them as a set of generalized models, structures, and strictly limited conceptual schemes is increasingly giving way to the need to go beyond, expand and *overcome the paradigmatic hermetic confinement of science* related to understanding human behaviour in real-life organisations, business, and management. This is *not to deny the continuity in their development*, but to add to and reconstruct their dynamics, to give interpretations which are based on new theoretical constructs and emerging ideas, stimulated by practice and verified by already established systematization of applied approaches, or by the introduction or improvement of research methods. This is especially important in a world which is no longer merely post-modern, but to some extent post-theoretical, too; a world, where structural determinants and the rationalism of absolute truths are being outweighed by a “non-linear” development, i.e. *the dynamics of ongoing processes, the evolution of knowledge towards productivity and its application leading to qualitative changes*.

2. The focus of attention is increasingly on requirements to the *complexity, the theoretical and applied relevance and interdisciplinarity of knowledge*, which largely raises its efficiency, and implies cultivating skills such as an ability to change and adapt, to be flexible and progressive in the sphere of business management. The *complex nature* of knowledge makes it necessary to base diagnostics, expertise, and recommendations on a multi-factor analysis of researched phenomena. Therefore, economic reforms and management concepts *cannot be an end in itself, since they reflect a variety of social, political, and legal prerequisites*. On the other hand, applying economic and managerial tools should be accompanied by the consideration of a *variety of aspects, levels of analysis and influences – cultural, psychological, and institutional*.

3. *The theoretical and applied relevance of knowledge* refers to the set of competences and skills required for applying concepts and models and making decisions within the context of accumulated experience, the specific situation, and the changing environment. According to a *popular thesis*, *good practice can not be non-scientific, just as good science cannot be non-practical*. Speculative theories, the pursuit of “pure science” or “high-brow academism” are void of meaning if they cannot be applied in organizational and business management as models, operating structures, or fundamental behaviour principles in real-life situations. Especially when, as Robert Sternberg explains, the abundance of correlations, impressing graphs, and arguments are made on cardboard foundations but painted in way to look as if made of concrete; when definite answers are totally irrelevant to human experiences, or the dominant values and motives in a specific situation, and in result, he goes on, a business entity may be interested in a deal which the other party will totally ignore since the two companies share different values. [12]

4. It is necessary to adopt the logic of the balance between “*both cultures*” or to be equally open to *the position of the research scientist and the exploring manager* (P. Drucker) in order to overcome the contradictions between the formulae and sayings (which are nevertheless accurate) about management and being aware of the importance to apply them in specific situations alongside pulling together the vision, the energy, and all the resources of the organisation for efficient actions. Since, as Drucker explains, the test case of any business is not in terms of the beauty, clarity, or perfection of its organizational structure, but in terms of the efficient performance of the people in it.

Rational models might somehow fit in large corporations as operating systems with a specific hierarchy and influence mechanisms based on inbuilt and active norms and standards as well as with relatively predictable forecasts and accurate mathematical formulae, but they would hardly be applicable to the dynamics of small and medium-sized businesses (which are predominant), where a changing situation has its impact sooner against the background of competition and constant choice. With them, the continuous development of thought is a leading managerial philosophy, around which the course of action gravitates and which *often does not fit into the requirements of regulatory structures*, when exploiting ready constructs from past experience to deal with occurring challenges. In such circumstances, when the rules of the game do not match the planned business scheme, the only way to intervene is to *rely on intuition, on personal experiences, observations, solutions and attitude*, which often underlie successful managerial practices.

5. *Interdisciplinarity of knowledge* is the logical sequence of already defined parameters, but also the result of the need to integrate all knowledge which is related to human behaviour, multifunctional business activity and management, their interdependence with various external and internal factors, the complex modality of relationships within the organisation, etc. Therefore, there are various organisations (rather than a single and universal model) in which observed *organizational behaviour considerably deviates from largely promoted economic models of rational optimization*. As a matter of fact, a substantial share of well-established standards, rules, knowledge and skills which are amenable to formalization, might be transferred; while others, which

are in most cases a source of organizational ambiguity (Fr. Fukuyama), depend on *complex contextual factors*, high or low specificity of information (related to the ability to control the situation), as well as with the high or low character volume of interactions. At the same time, there is an *invisible constituent* underlying the goals of an organisation, as well as its shape and tasks, namely: the transfer of norms and values, their internalization, the clash between different motivational structures and interests, informal relationships, the identity of the group and the team, and leadership phenomena.

Just as applying a particular model implies taking into consideration the complex nature of organizational theory, applying "the best" managerial practice actually implies taking into account *the specific information within the context of the situation* (external and internal factors). To put it in another way, efficient management is related not so much to proposing structural determinants, but to activating them, to taking into account both their comparative advantages and limitations, and employing the right approaches, means, and tactics which are *adequate to the specifics* of the situation and the tasks related to it, and which will encourage each collaborator *to be involved in that motion* in order to achieve maximum results.

P. Lawrence and N. Nohria have contributed significantly to that approach to synthesis, by insisting on an *interdisciplinary science about human behaviour* which must be valid to different cultures, empirically verifiable and going through different levels of analysis – from an individual, group and organisation to the organisation of society; be focused on activity, i.e. be *practical and amenable to teaching*. Thus the common theory of human behaviour (its major accents are systematized in chapter six) is based on the findings of different social and natural sciences; it goes beyond the boundaries of scientific disciplines, their narrow specialization and the fanatic adherence to the central paradigm of each of them; overcomes their characteristic biases, resistance or defensive reactions (or the "survival reaction" Fukuyama writes about) and seeks a dialogue of cooperation in order to integrate knowledge.[13]

Interdisciplinarity of knowledge increases its efficiency, since in our practice we often tend to keep the border lines which have been set by different scientific paradigms. Or, as P. Drucker emphasized on many occasions, *we are unable to benefit from the variety of knowledge we have*, since we are not used to applying it as various tools from the same toolkit, i.e. we tend to classify our problems in the different languages of specialised knowledge according to the principle: "*I know this, but it refers to economy, not management*". [14]

III. The intersection of paradigmatic lines of the so-called distinct classical sciences and aspects of their application

Such integration is materialized in a number of new disciplines and trends like: *organisational economics*, *behavioural economics*, and even the science of *behavioural finance* which has been gaining impetus steadily.

An increasing number of analysts claim that traditional theory of finance cannot explain why investors sell their profitable shares too quickly or why they are reluctant to

get rid of losing investment. What is more, the over-reaction of markets, demonstrated through extreme price increases or decreases cannot be explained either. In the course of economic development, the irrational behaviour of market players becomes obvious, while the reasons behind it seem to remain a mystery. On the other hand, the main message of the theory of the rational economic man, which claims that an individual can act rationally, calculate and make decisions with maximum accuracy, while his motives are only related to the cool analysis of the yield and risk related to a specific investment, is a "figment". (Cohen) [15]

The major weakness of traditional financial science is that it has been trying to make behaviour subject to the rules and logic of mathematics, which in many cases proves to be impossible. A similar approach fails to take into account the power of emotions and their positive or negative effect on the behaviour of investors. Based on empirical research and a number of experiments (Kahneman and Tversky)** some key findings have been added to classical financial postulates, which reveal how economic entities are expected to behave but often fail to explain why they behave in a specific manner.

In their research, "*Analysis of decision under risk*", Kahneman and Tversky formulate a series of basic principles of the new branch in the science of finance – behavioural finance. The major accents are on a more precise explanation of the behaviour of markets, which are viewed as a group of subjects reacting in specific ways to stimuli and external factors, as a set of individuals who are influenced by their emotions and cognitive processes, *analysed within the context of the psychology of masses, the effects of the crowd, and group behaviour*. An emphasis is put on the necessity to design relevant strategies in order to identify and reflect those psychological aspects and conditions.

And while emotions such as anger, fear, or greed* are often a key factor for taking bad decisions, there are other reasons behind irrational behaviour, too. The school of stock exchange psychologists (the "stock market contrarians") reasonably claims that it is more important to be aware of human psychology than to be able to predict the profit from fluctuations in stock prices.

The underlying thesis is that irrational outbursts lead to a slump in the prices of shares, since due to some vague reasons bidding for shares begins, and when this becomes obvious, the market is seized with fear and prices stabilize. Therefore, the leading strategy, which is related to the psychology of the crowd, is oriented to estimates which indicate whether markets are deviating from their rational course or are behaving irrationally.

A variety of factors have their impact on financial behaviour, for example, information and technology pressure, competition, suggestions and models of social psychology comparisons, hopes for prestige and wealth, unreasonable and irrational

** Daniel Kahneman and Amos Tversky conducted a series of psychological research on the process of decision-making and risk-handling, for which D. Kahneman won the 2002 Nobel Memorial Prize in Economic Sciences.

* Some psychoanalysts (J. Rivers) claim that greed is in fact a desperate seek of love, and therefore when we acquire material possessions this is an acknowledgement that we are good, i.e. worthy of love.

optimism or anxiety, etc. which result in wrong estimates and inadequate decisions.

Behavioural finance is a science which studies the ways in which these emotions and *mental mistakes* can lead to overestimating or underestimating financial instruments. This science gave rise to the design of trading strategies which aim to benefit from irrational behaviour. And although similar strategies, based on investors' emotional over-reactions, have existed for decades, the promising field of behavioural finance seeks to identify the mental mistakes regularly made by investors. These strategies not only engage with research of fundamental financial data of companies and the emotions of investors, but also study the way in which human brain solves problems and is in some cases most prone to making mistakes.*

Concepts and theoretical models for integrative analysis and application in the management of contemporary organisations

Whereas in the past organisations were largely confined within a specific culture or state, nowadays, within the context of a globalizing environment, large corporate structures, multiple trans-national companies with their branches spread across many countries, the focus is not merely on the internalization of business, but also on optimum intercultural interaction. A number of forums and statistics indicate that there are 40,000 corporations** worldwide, their activity going beyond the boundaries of countries, which operate simultaneously with 250,000 overseas subsidiaries. [16]

The opportunity to establish business contacts no longer depends on boundaries but is increasingly related to qualities such as *cross-cultural sensitivity and competence* which have become a must for anybody who is engaged with this new type of organisations. On the one hand, the practice of transferring managerial technologies which have proved to be efficient often results in a total failure when regional organizational culture, national characteristics, specific motivation, different decision-making processes, different attitude to work, different approach to roles, relationships, position, and levels within the organisation, etc. have been ignored.

Cultural determination and stimulation is increasingly being analysed as a type of organizational resource and a factor for developing the basic competence of contemporary companies in international business. It is now approached not merely as managing cultural differences and organizational behaviour, but also as a managerial activity within the context of new geo-economics and the process of designing new interactive networks at a local and global level. It is also viewed in terms of available

* For further details see: **Panayotov, D.** (2009). Nova paradigma v upravljenieto na riska: finansi – psihologiya – menidzhmant – paper at the Sixth International Conference on Contemporary Management Practices, Burgas Free University), 100-109.

** Out of the 100 largest economic entities, 51 are corporations and only 49 are states; the 200 biggest corporations account for more than 25 per cent of the economic activity on the planet, their total sales exceeding the volume of the combined economies of 182 states; in 2011, New Scientist published a research of Swiss scientists who claimed that global economy is controlled by 147 TNCs, tightly knit through their ownership of shares, subsidiaries, which compete on the global market but also act together to defend their common interests.

opportunities for permanent organizational learning, relating it to new scientific fields like cross-cultural and cognitive management, and applying the insight provided by them so as to optimize organizational behaviour.

The focus of the search for intersecting lines in contemporary research is related to cultural determination, conditioning, and stimulation of behaviour. There are various definitions of culture depending on the aspect of analysis, the scientific interpretation, the notions and categories employed. Baseline classical definitions of culture which have contributed to the research of organisations and management include mainly those suggested by Cluckhohn and Strodbeck, H. Hofstede, Trompenaars, and Hampden-Turner.

Classical approaches to studying culture and the transition to the new point of view: structurality – processuality – complexity

The dominant cultural conceptualization, through its variety of dimensions and structural determinations, in most cases cannot overwhelm the ethnocentricity of interpretation. Quite often they are reduced to studying some universal parameters about “good” and “evil” but from the position of a leading intellectual discourse suggesting analysis tools (arguments and propositions) which have inherited mainly the rational trend of western philosophy. Thus certain beliefs and assumptions have acquired the appearance of axioms and an integral structural objectivity which is considered to be the only truth.

The explicit binary logic of applied approaches gives birth to extreme points of view in “black” and “white”, while truth may exist in many other colours, shades, and combinations. In addition, the majority of proposed models are limited to serving as a functional paradigm for the structural ordering of dimensions, which ignores the complex and holistic nature of culture. It is precisely this *complexity* which requires that we take into consideration: the interaction among its various layers – at a macro and micro level, where spheres with different *cultural influence intertwine at a national, regional, ethnic, family, organizational, professional, and production level*; aspects which refer to significant facts from *religion and arts, as well as the philosophical, moral, or psychological consideration of values in the consciousness, mentality, and specific behavioural practices of the individual or the group*.

The emphasis on structural approach to understanding those influences shifts the focus of attention from that variety of relations; dulls the sensitivity to the internal dynamics of integrity to daily life, which culture is. Therefore the new point of view [17] entails a more careful insight into *the processes* which form and develop culture, rather than focusing on “laboratory experiments” for mechanical “adhesion” or adjustment to the structure in an artificial symbiosis. On the contrary, the accent is on putting an end to delusions and stereotypes in terms of preliminary structural determinations, as well as on applying integral approaches to identify culture as an emerging attribute of the whole, which cannot be reduced to elements, dimensions, or varieties. An original metaphor about culture is its comparison to the “*mind*” (Morgan) as an interaction among elements, but not the elements themselves (“*the brain*”), which reflects the processes of establishing human self-organisation, its dynamics, and evolution

based on continuity, consistency, and coherence. [18]

Therefore, culture as a specific relational network of information, ideas and transfer of meanings might be best understood as a process, but not as a structure.

This process, in turn, does not focus so much on the continuous and orthodox conceptualization of culture, but on its *paradoxes, contradictions and ambiguities*, refuting claims that culture exists as an entity which might be comparatively verified or which has some structural continuity; even more so, if it is researched through constructs which are “made” or labeled as “cultural” before they have materialized as such in practice.

Analysis of culture as knowledge, information and communication, which are incessant in any human activity and often appear as a dynamic ambiguity, requires that we *expand the methodological base* for its explanation; applying more widely interdisciplinary approaches to the research of specific human practices and behaviour, related processes of transformation of values and norms, and their identification at individual and group level within the organisation, since a series of research findings indicate that group conditions such as *social facilitation, de-individualisation, allocation of responsibilities, group polarization, conformism, social idleness*, etc., might have a positive or negative effect. Thus for example, *the impact of social idleness* intensifies as a group within individualistic cultures becomes bigger, while it is subdued in collectivistic cultures, since working in groups in the latter leads to increased individual intensity and boosts “social vibrancy”. *Conformism* usually does not go together with high indexes of intellectual, affective (emotional) autonomy, yet while it is considered to be a negative phenomenon in individualistic cultures, as it indicates a reluctance to demonstrate one’s own identity, collectivistic cultures, on the contrary, associate conformism with an attitude of consideration for the others and is demonstrated through the tactics of compromise and an exquisite display of wisdom. [19]

Binary models and various classifications of cultures highlight multiple indicators, elements, and trends which dominate within different cultures, yet they fail to show the interaction between cultures, the nature of that interaction, or possible cultural transformations. The set of constructs, despite their subordination and logic, only provide a simplified map of reality, which is typical of the structural and closed paradigms of related sciences, limited by the matrix of permissible dimensions, a given subject or object of analysis. To a large extent, they further establish the distinction or continue to swing between *cultural relativism and ethical absolutism* (or universalism) in terms of understanding human behaviour in different cultures. While relativists are adamant that values are inherent to cultures and therefore in order to define as “right” or “wrong” a type of behaviour it is necessary to take into account its cultural context, universalists claim that there are universal values, truths, and norms which must be applied (or imposed) everywhere.

Yet, a multicultural world which is the child of globalization implies neither juxtaposition nor differentiation based on incompatible differences, nor demonstrating the superiority of (or forcefully imposing) some values over other values and cultural systems, but a continuous process of interaction which includes integration and mutual influence.

Therefore conceptual models, as a process of interaction between significant

ideas, knowledge, factors and substantive characteristics of different components (indicators or dimensions) give new dimensions to the complexity of similar open and holistic systems, to which the evolution of human culture belongs.

On the other hand, comparative analysis of values, customs and cultural differences among leading economies around the world, allows us to study: the effects which culture has on management, social development and economic success; cultural diversity in business and the development of competitiveness in trans-national companies; processes of cultural transformation which refer to the reconciliation of the dilemma "global" versus "local" (as Trompenaars puts it), which contemporary international organisations face.

Identities – a new methodology of cultural differences

Updating identities, accumulated models and constructive strategies provide opportunities for *global ethics* which will run the world in unison with the principles of "good", "open and transparent" management, which brings together the universal nature of human life, the observance of fundamental human rights and the idea about a community, based on the ideals of integrity and solidarity, which are inherent to the universal moral systems of humanity. In addition, this implies gradually expanding "common territories" in values, institutions, and social practices, accepting the differences or "threshold values" which are specific to different cultures, their traditionality and unique situational character.

In other words, this is the path from the *paradigm of the "absolute chaos"* (Huntington) in global development, which reflects "a global collapse of law and order, the decline of states and increasing anarchy in many parts of the world, a global crime wave, transnational mafias and drug cartels, increasing drug addiction in many societies, a general decline of the family as an institution, declining trust and social solidarity in a number of countries, spreading ethnical, religious or cultural violence and imposing control in a large part of the world through military actions" [20], to the *paradigm of "integrity"* or "confluence" after the original interpretation of I. Troyanov and R. Hoskote. In their book called "Kampfabsage. Kulturen bekämpfen sich nicht – sie fließen zusammen", the authors describe that process as a working tool for understanding cultural interaction, by analogy to confluence – flowing in, confluence, merging, like springs flowing into rivers or rivers flowing into seas and oceans, as expressed in one of their bright metaphors: "*Without confluence there is no culture. When culture is alive, it changes through impulses sent from near and far ends and thus shifts its direction. Only as an interaction with the Other, a culture may remain alive. The Other is not an enemy or a stranger; he is not an alternative; sometimes he is not even someone Else, but only a mirror showing various possible images of multiple interpretations of human existence, or the changing definitions of belonging which we may arrive at.*" [21]

This "confluence", they continue, has nothing to do with blending or formal merging of heterogeneous cultural elements, which is superficial, deceitful and artificial, and is often "dressed up" in common, universally acceptable models, which may only be used for decoration but contribute little to the flow of the most viable and dynamic energy of interaction, which is the essence of the open system of culture.

While Huntington identifies the sources of conflicts as cultural antagonisms, Tzvetan Todorov takes his analysis "beyond the clash of civilisations", as contradictions always arise, he claims, due to political reasons, rather than cultural or religious ones. Besides, processes within culture, which are amorphous realities, develop, as he puts it, according to the method of "adhesion and adding". Therefore when cultures meet, this does not result in clashes or conflicts, but leads to "interaction, borrowing, and crossover". Similar to sexual model behaviour,* which involves "getting closer" and "merging", but also giving birth to an offspring which inherits traits from that interaction, other people's culture gets closer to us and no one has just one culture. During this "blending", culture undergoes a process of continuous transformation and changing identities.

Therefore, from the point of view of the changing civilization, it is necessary to overcome simplified dichotomies in seeing human behaviour according to the logic of dividing people in "good" and "bad"; it is also necessary to do away with the Manichean reading of current history and stop reducing the nature of whole societies and cultures to the roles of perpetrators and victims. Only then shall we discover in the past *"the traces of humanity and barbarity; replace exclamations of pride and tears of repentance with studying the reasons and meaning of past events"*. [22]

Since we are often guided by such anthropologic postulates of hatred, analysed as an immanent feature of human nature and a catalyst of interaction among people, as a matter of fact we embed hatred in our present and socialize it in each coming generation. Thus generations swinging with the pendulum of dichotomy between the dimensions of barbarity and civilization will never step beyond arrogance and self-denial; overcome the cannibalism of mutual denial of different identities within the context of contemporary time and historical projections. Thus they will be denied the opportunity to adopt "the culture of shared ambivalence" (W. Beck) and become aware of our multiple identities which refers to one and the same human nature.

The pursuit of a personal identity is a necessary condition for developing a complete human personality, yet not one confined within self-sufficient human communities which do not interact with one another (the so-called multi-culturalism), but open to differences, to otherness, and changing identities.

Correlations: concepts about personality and efficient management of organizational behaviour

The permanent feature of each management of organizational behaviour as a form of exercising influence on individuals relies on a number of *trends, patterns, and approaches* to studying personality, each of them having its own theory about the major

*Tsvetan Todorov is a famous philosopher defining himself as a Bulgarian who expresses his ideas and views in French; after a 40-year practice in France and the USA, he also has his personal reasons to describe the model in that way – in Paris he met his wife, Nancy Huston, who writes in French and English and is the author of 15 novels and essays. Nancy Huston is popular in Bulgaria with her *„Journal de la création"*, 2008, which tells the story of their joint "pregnancy" and the integrity of their life.

driving forces, mechanisms and structural components of personality development. Major accents and baseline theses of leading theories – *psychodynamic, analytical, humanistic, cognitive, behavioural, activity, dispositional, modular*, etc. relate to a series of assumptions, patterns, and trends in human nature, but also make it possible to explain the factors which determine personality behaviour.

Contemporary researchers seek to identify the correlations between being an efficient manager and the successful intelligence theory (Robert Sternberg), emotional intelligence (D. Goleman), multiple intelligences (H. Gardner), social intelligence (K. Albrecht), etc., in their attempt to formulate what some managers call “high-level strategy”, mainly in terms of its conceptualization, yet they often ignore or underestimate its practical application. Thus the concept of multiple intelligences, for example, is based on the contemporary idea of the brain as a well-differentiated organ with specific functions (modularity of the brain and its structure), as the foundations which determine intelligence yet, not as a single construct, but as relatively independent types of intelligences with their specific bio-psychological potential for processing information. Applying the theory of multiple intelligences in organisations and business-life implies that their efficient or inefficient development depends on how people use multiple intelligences, individually or en bloc, to solve different problems in specific sectors, departments, and roles – finance and accounting (logical-mathematical intelligence); human resources, customer relations and PR (inter-personal and intra-personal intelligence, which Gardner considers to be equivalent to emotional intelligence); marketing, design, and advertising (spatial, esthetic, etc.); business deals, trade negotiations (bodily-kinesthetic intelligence); show-business (musical, etc.), while the position of a leader or manager requires linguistic, personal, and existential intelligence, in addition to many of those listed above, depending on the business field they are in charge of, as well as the abilities which synthesize awareness and creativity and relate experience to wisdom (i.e. trans-intellectual abilities).

Correlations: emotions, motivation – efficient decision-making within the organisation

Such a substantial internal component of personality as intuition, must be considered not merely as a set of personal characteristics; cognitive abilities and skills for gathering information; the ability to operate with impressions, verbal and non-verbal communication; attitudes to synthesis and analysis, but also as a result of enhancing prerequisites for creativity within the organisation, i.e. combining the ideas of different people or different principles, their mutual influence, so as to come up with unique innovative solutions to occurring problems (synergistic effect).

That process illustrates already familiar stages of decision-making but also puts an accent on: *incubation* (approaching a problem from different perspectives) and *insight* (observing the elements when a sudden solution assembles the fragments of a mosaic in an overall picture). It takes into account both individual and organisational influences, through the variety of forms, specialized techniques and participatory methods (methods for participation). Managing decision-making processes therefore involves taking into

consideration all these peculiarities as well as bearing in mind specific requirements, trends, and factors related to their application in a given situation.

J. Haidt has defined the so-called "*social intuitionist model*" through which he tries to explain paradoxes and contradictions in human behaviour whenever we have to make a choice. Haidt believes that people usually take decisions under the pressure of emotions, after which they not only manage to produce a rational explanation but also to adhere to these decisions adamantly even if they prove to be wrong. In the majority of cases, when a man needs to justify his response to a moral (or pseudo-moral) dilemma, he falls into a "moral stupor", a condition in which he is unable to justify his choice with substantial and reasonable evidence, yet he is reluctant to change his initial position. In other words, our moral intuition is often governed by emotional patterns in our brains, while our judgments are determined by our feelings.

The evolution in reasoning while trying to produce the answers to those complex questions might be identified if we review the underlying theses in familiar motivational models and theories.

Yet, within the context of complex analysis, the accent is on contemporary research of the *attribution theory* – possible explanations about personal attributes (the reasons behind a response), the relation between internal and external attribution (internal and external locus of control), but also as a process for assessing and interpreting our own behaviour and the behaviour of the other people within the organisation.

This process of mutual influence depends on both internal characteristics (personal qualities, abilities, the intensity of the effort made and temperament features) and external characteristics of the environment (i.e. the rules and requirements within the organisation, the deadlines set for various tasks, the degree of persistence or difference of these tasks, their complexity, opportunities for coordinating work with the others, etc.).

This set of standards and approaches for interpretation and appraisal is based on both rational arguments, conscious attitudes in terms of specific ambitions and life plans and the so-called *fundamental attribution biases*. In addition, there are also the impact of irrational impulses, feelings and emotional experiences, since, quite often, human cognition and the way a piece of information is processed might accompany behaviour or even "trigger" it. As Seamon and Kenrick observe, cognitions (thoughts) may prove to be worthless gibberish which bears no relevance to control or influence on behaviour. Or, "*awareness is a necessary prerequisite for motivated behaviour, yet, we often act driven by our enthusiasm and less so by our sense*". [23]

This element is increasingly emphasized in contemporary research which focuses on the nexus of motivational and emotional patterns and provides evidence from the theory of pre-conscious processing or the theory of cognitive appraisal.* "*Without the*

* While the *theory of pre-conscious processing* assumes that subcortical brain centres process the stimuli which provoke emotions and then send data simultaneously to the cortex (a conscious experience) and the autonomic nervous system, the *cognitive appraisal theory* claims that we are able to control our emotional arousal.

stimulus and governance of emotion,” Wilson says, *“rational reasoning tends to slow down and disintegrate”*. Pinker goes even further and claims: *“Emotions are mechanisms which set the brain’s highest-level goals. An emotion triggers a cascade of sub goals and sub-sub goals that we call thinking and acting”*. [24]

On the one hand, emotional experience moves along the continuum of conflicting processes which are incompatible both in terms of their substantive characteristics and in terms of their happening in time – “*approve*” or “*disapprove*”, i.e. we cannot both “*like*” and “*dislike*”, or feel “*love and tenderness*” simultaneously with “*hatred and disgust*”, etc. On the other hand, cognitive appraisal, although important, might be something we are not aware of, since affective reactions often occur without necessarily requiring, following or being justified by cognitions.

Processes towards integrativity of approaches and models for motivation expand knowledge and the awareness about it as a phenomenon of projections, but also as opportunities for having at our disposal a wider theory of understanding human nature, in which fundamental and applied sciences intertwine, so that the theory of human behaviour in organisations and management can be based and develop further.

Contemporary evolutionary theory of motivation is also a pursuit of a single theory of human behaviour

In this aspect, an original contemporary evolutionary theory of motivation is the one presented by Paul Lawton and Nitin Nohria. [25]

In their pursuit of a single theory of human behaviour which will integrate natural and social sciences, the authors answer the question “*How human nature shapes our choices?*” on the basis of interdisciplinary research and applications in business management and organizational behaviour. Various behavioural sciences like *economics, psychology, sociology, anthropology, political science*, etc., they claim, have always considered people from their own perspective, which, in result, have prevented all of them from seeing overall human personality. Therefore, employing our evolutionary heritage, in terms of developing and upgrading existing theories, but also in terms of revealing contemporary findings about the gradual evolution of human cognition, we need to synthesize these different paradigms related to human nature.

The authors admit they “felt ill at ease for a long time” with economists’ idea that people are rational beings who maximize their own interests, which in turn are best served by free markets. Private interest is, beyond doubt, a powerful driving force, yet it could hardly explain overall human behaviour. They observe motivation not merely as a theory, but as a phenomenon and a process which is triggered by “*subliminal stimuli which later appear as conscious emotions and are influenced by rational reasoning*”, and claim that it is equally important to account for emotional reactions and rational analysis when people need to make a crucial choice.

Their basic theory is that there are *four major drives* which act as mental modules embedded in the limbic system of human brain and which ensure the basic motives of human behaviour and at the same time allow for the development of other acts of leadership, rather than only the mechanisms, features, and the capacity to influence we are familiar with. These can be employed in designing an efficient system

for motivation within organisations. Lawton and Nohria's productive ideas include: 1) there are four basic drives in human beings (D1-D4) as built in mental modules in the limbic brain centre, which determine the choices we make; 2) the role of the four drives is to provide energy and focus of human reasoning when making decisions (*cognitions*), perceiving (*the senses*), memorizing (*representation*), and acting (*sets of skill and motor centres*); 3) these drives are *inborn, universal, independent* (i.e. pursued goals are not interchangeable) although they intensely interact with one another and tend to ensure some *balance* between order and change, between exploration and caution when making choices or seeking ways to fully satisfy them.

The approbation of these ideas in specific organisations entails designing a set of tools based on a system of parameters (according to 5 major indicators, but also by designing relevant questions or statements) to encompass the meanings of D1-D4. Research has been made in this aspect in selected departments of a German and a Bulgarian company with similar organizational parameters (organizational design, culture, educational and age dimensions, work experience).^{*} The comparison between them sought not merely to identify differences as an end in itself, but to add more tools which would not only measure the levels of motivation triggered by D1-D4, but also identify approaches for their optimization by indicators, substantive characteristics, and specific activities.

Daniel Pink is another interesting author who challenges familiar textbook and classical theories in this area. He suggests a more dynamic view of human motivation, which, as he puts it, must abandon the greater part of our "theoretical clutter" and offer newer, more accurate descriptions of human behaviour. Since, he goes on, too many organisations, not just companies, but governments and NGOs as well, still operate led by assumptions about human potential and individual performance which are outdated, unexamined, and rooted more in folklore than in science. Therefore, motivation needs to be considered in a new manner, based on real science about human motivation and our third drive (or motivation 3.0 which comes to replace the old 1.0, 2.0, 2.1, etc.), i.e. *our innate need to direct our own lives, to learn and create new things, to improve ourselves, and to do better by ourselves and our world*. Here is another challenge to joint research projects.

Daniel Pink's criticism and justification of Motivation 3.0

Another interesting author who challenges us with the popular readings and classical theories in this field is Daniel Pink, offering a more dynamic view of human motivation, which has to, as he puts it, "close down large sections of our theoretical junkyard and offer fresher, more accurate accountss of human behaviour". And he

^{*} Entities which I describe as "*active innovative teams for exchanging views on theoretical and practical challenges*" also contribute significantly to an expert appraisal when preparing the research toolkit and conducting the research in specific organisations. The findings of the research are presented in: **Panayotov, D.** *Novi teorii i instrumenti za izsledvane na motivatsiyata v organizatsiyata (komponenti za analiz i indikator)* – paper at the International Scientific and Practical Conference "*Biznesat – pozitivnata sila v obshtestvoto*", NBU, 4th June 2013.

continues, too many organizations – not only companies, but also governments and non-profit organizations – still operate on the basis of assumptions about human potential and personal fulfillment which are outdated, unchecked and rooted rather in the folklore than in the art. Therefore, a new way of understanding motivation is needed, based on the actual science of human motivation and propelled by our third drive (motivation 3.0 that comes to replace the old motivation 1.0, 2.0, 2.1, etc.).

In his book, *“Drive: The Surprising Truth about What Motivates Us”*, Daniel Pink claims the following reasons underlie the need to get rid of *“theoretical junkyard”* inherited from the past:

1. Previous operational systems were related to imposing managerial and organizational practices which pursued short-term incentive plans and pay-for-performance schemes for accomplishing specific tasks, which do not match real and existing drives of human motivation.

2. Management increasingly needs to reconsider theoretical foundations not only from the point of view of the first operational system which has been proved to be the earliest one, i.e. the so-called *Motivation 1.0* which satisfies biological impulses related to our survival, or from the perspective of the next operational system, *Motivation 2.0*, which has been built around our necessities mainly in terms of seeking rewards and avoiding punishments.

Thus the focus was mainly on establishing desired behaviour, the one which was effective and efficient to organisations, employers, and managers. That assumption would mark people as rationally reacting to external forces, accomplishing routine tasks and resembling robotic wealth-maximizers. Although many research workers (Maslow, McGregor) emphasize the need to respect intrinsic motivators and seek for approaches and mechanisms to provide employees with greater autonomy, as well as the need to establish the prerequisites for their growth, and thus gave an impetus to the development of the theory, they largely remained in *zone 2.1* and achieved a modest improvement rather than a thorough upgrade of motivational systems. Quite often, their calculating and rational mechanisms proved to be the most paradoxical disincentives to the good performance of individuals, thus leading to:

- *Killing extrinsic motivation*, since controlled extrinsic motivation hinders imitiveness and creative thinking, “freezes” or destroys the personal meaning of what we are doing, a primary source of imitation. External incentives act like a conditioned reflex; people therefore take them for granted, but also view them as a source of imitation of trained behaviour, which ultimately deteriorates results;

- *Diverting heuristic thinking* as it is necessary to accomplish the task, rather than suggest innovative solutions;

- *Fostering a dependency*, similar to an addiction to be given an increasingly larger dose of “dope” (external bonuses), which increases the likelihood that people will switch from risk-aversion to risk-oriented behaviour, which often leads to unethical conduct, looking for shortcuts, and outright fraud in order to quickly satisfy that insatiable need;

- *Establishing continuous short-term thinking*, a narrowed focus which is detrimental to the achievement of common goals and the width and depth of strategic thinking.

Pink relates that process of human motivation to three major elements: *autonomy, mastery, and purpose*, which are considered to be the core of Motivation 3.0 and to have the power to fully mobilise human energies.

Challenges to the theoretical-empirical translation of these ideas and elements in specific organisations relate to instruments similar to those referring to the previous theory. Research tests in this respect include designing a set of instruments to answer the following questions:

What are possible and adequate indicators to measure the components of Motivation 3.0?

How should managers apply the right tactics, approaches, mechanisms or establish favourable conditions to render these major components into a permanent source of renovating energy for intrinsic motivation (a certain level and ability for self-motivation and self-management) which will be greater than extrinsic drives;

How can managers keep a balance of policies between shared visions about the future and the desire of every individual in an organisation to demonstrate autonomy, self-improvement and creative thinking while pursuing a major common goal, i.e. "how to do what we are doing while working towards an objective bigger than ourselves"?

What are the substantive characteristics of Type I (intrinsic) equivalent to the type and behaviour of Motivation 3.0?

Or how to reach that mental attitude that a genuinely free man, as Socrates claimed, is only as free as he can master himself, while those who cannot master themselves are doomed to come across masters who will control them. This also relates to behaviour which does not depend on fear as a motivating factor, since fear blocks our pursuit of creativity, new and original solutions and our readiness to embrace reasonable and justified risk, two moments which are essential to the viability of organisations. Therefore companies in which the predominant system for motivating is a "surviving", "compelling", or "punishing" one, will always be left by their most active and creative employees who are interested less in the measures of bonus catalysts than they are in the inspiration produced by the so-called third drive (Motivation 3.0) which establishes and develops out genuine purpose as human beings – to direct our own life, to search for novelty and challenge, to develop and materialize our abilities, to improve ourselves, and also to do better by ourselves and our world.

IV. Methodologies, strategic and global thinking in management and leadership

Within this comprehensive context, strategic thinking is viewed as the succession of different stages of: *planning, experimenting, modification, implementation*, or as going through a series of "*points for strategic modeling*" as A. Grove calls them. (7)

This requires methodologies and cognition which do not provide universal formulae but well-supported principles about the dichotomy (or dilemmas) related to various questions.

It is necessary, on the other hand, to integrate approaches to managing

intercultural differences and strategic thinking, which in terms of management and leadership within transnational companies reads "*think global, act local*".

In this process of strategic thinking, which Mintzberg views not as a "numbers game" which is subject to rational thinking only, but as a process which also involves the free expression of intuition and imagination, justified decisions are made as *an attempt to reconcile extremes*, rather than merely balancing between two poles. Thus, not only opposing forces are brought together, but also methodologies, which are not used as substitutes of previous ones but as an element of the foundations to which new approaches, dimensions, and requirements are adapted. (8)

The complex of challenges faced by management, as illustrated by *figure 1*, arises from: a) the continuous consideration of the "*adhesion*" between various alternatives, dimensions, and variables of organisational design (size, technology, environment and strategies); b) employing organizational structures not as fossilized theories, concepts, models, or schemes, but as motion within a constantly changing environment and uncertainty, with related stages and *peculiarities of the life cycle*; c) *flexibility and the adequacy* of managing teams to react to those changes; d) the complexity of organisational design in global organisations and the ability to manage group dynamics. It is also the result of the appearance of *new organisational forms*: virtual links, dynamic clusters or knowledge networks which pose to managers and leaders requirements for intensive communication, the ability to listen carefully to otherness, and a complex of skills to exert impact and influence. These challenges are also related to applying, as it was mentioned earlier, the *integrative mechanisms for understanding, interpreting, and managing cultural differences*.

Towards the optimization of management and leadership styles

Some of the most popular approaches for analysis, comparison, and research relate to the systematization of the following distinctions between managers and leaders: *managers* direct and coordinate work; they plan; establish structures within the organisation; organize and employ staff; supervise and employ all available resources within the organisation. *Leaders* materialize an overall process of influence to achieve a specific goal; they employ a complex of influences to urge and direct people to act and participate in the life of the organisation.

Managers ensure stability and insist on retaining the status quo and the sustainability of an operating organisation, while leaders send messages about new views and approaches which may ensure adjustment or useful modifications in the organisation within a changing environment. Therefore *strategic leadership* may be viewed as a possible integration of these two trends – the stability of managers and the ability to see thing in perspective, as a combination of global vision and synergistic combining of means and approaches when implementing changes.

In his emblematic article "*Managers and Leaders: Are They Different?*" Zaleznik emphasizes that these are different types of personalities which are distinguished by the following personal dimensions: their attitudes to achieving goals and the conceptual development of the organisation; relationships with and sensitivity to others. [26] The specifics of these differences, which are of importance to the organisation, might be

studied both in terms of the characteristics quoted by Benis and in terms of major accents and dimensions related to the management of an organisation, as different effects, activities, and consequences of *exercising managerial functions*:

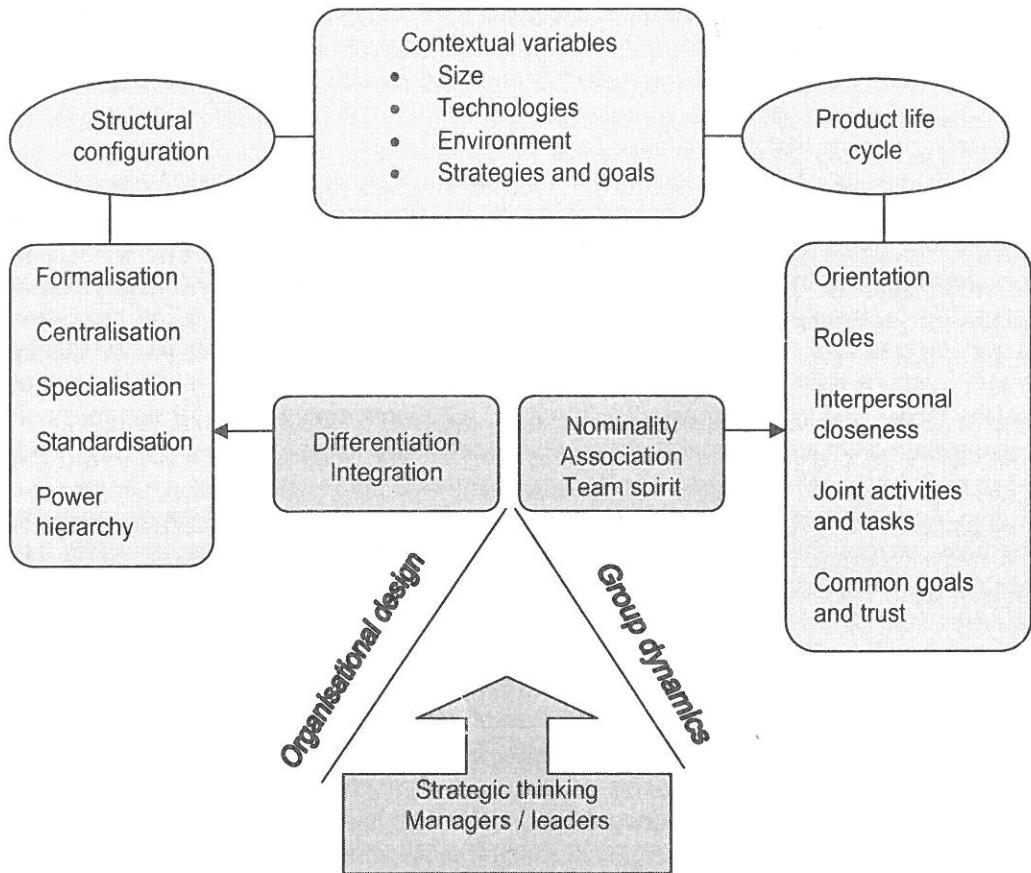


Figure 1. Interaction components: organizational design – group dynamics

Differences between managers and leaders (M/L)

M administrate / **L** renovate

M maintain / **L** develop

M supervise / **L** inspire

M keep to short terms / **L** have a long-term attitude and perspective

M – “how and when” to do / **L** – “what and why” to do

M imitate / **L** create

M accept the status quo / **L** change the status quo

Differences in terms of major managerial functions

Planning – **M** follow the direction and determined steps of the strategy / **L** “see” the unfolding strategy and how it can be implemented in future;

Organising – M allocate tasks and delegate related responsibilities among the people engaged with these tasks / L share their point of view with the others, convince them in their right and seek for their approval, understanding, agreement and collaboration;

Motivating – M rely on prescribed forms of stimulating / L consider the needs and values of people, and opportunities for their own prospects and development;

Supervising – M are interested in achieved results and how they compare to the plan designed in advance / L consider continuous self-control within organisations important, provided that it contributes to its competitiveness.

There are prospects for research in *modeling management skills and efficient leadership (as profiles)* provided that both the findings of leading theories and approaches (which are most relevant to this field of knowledge) are taken into consideration, and the dynamics of interaction between components, the shift of focus depending on the specifics of the organisation, the product, position in the hierarchy, assumed roles and functions. It is also necessary to design and build predominantly “hard”, predominantly “soft” and *quantitative-qualitative* skills. The establishment of profiles follows the logic of these requirements, but management practice also relies on the analyses of those personal features which may prove to be “devastating” and “toxic” (what K. Albrecht calls *terminator or toxic management*).

As a number of researchers claim, and perhaps as we have all often observed, the most common phenomenon of human behaviour and development probably refers to issues focusing on the question *how come* that initial good impressions and excellent achievements can lead to an “excessively inflated ego” which destroys the personality but also has an effect on decision-making and failures in management. This is what David Marcum and Steven Smith have in mind when using the term “egonomics” to explain “*what makes the ego our greatest asset or most expensive liability*” and *how* a number of positive traits can become weaknesses: charismatic – *manipulative*; optimistic – *unrealistic*; dedicated – *stubborn*; passionate – *overzealous*; directive – *dictatorial*; pragmatic – *uninspired*; straightforward – *inconsiderate*; trusting – *naïve*; self-confident – *self-absorbed*; smart – *know-it-all*; independent – *detached*, etc. [27] We often fail to note that management and leadership are not moral categories, destined to act through kindness, altruism, and integrity; rather, they possess all the lights and shades of human nature. If we fail to take into account that specifics, the appraisal and interpretation of those who manage will produce distorted images and reduce the options for intervening, rectifying or transforming these characteristics of efficient leadership.

Dimensions of efficient management and leadership styles (theoretical and applied perspectives)

1. Interpretation, projections, and correlations with familiar theories, concepts and models of personality and leadership; leading theses and research of intelligence theories, approbated in organisations and contemporary business identify dependencies between efficient management, leadership, and relevant intelligence concepts. In other words, the focus is on the “symbiosis” of attributes and parameters

(indicators) which interact to optimize management style, organizational behaviour and organizational development, thus influencing the efficient combining of centralized control and decentralized performance, efficient delegation and the operation of a continuous information flow, overcoming conservatism in organisational culture, the inertia of group thinking, encouraging spontaneity of individual leadership, the ability to motivate and autonomy prerequisites.

2. Identifying and integrating specific functions and roles in the organisation through indicator analysis (like the above stated managerial functions of managers and leaders), scope of activities and influence for managing individuals, groups, and teams; the interdependence "*task – team – individual*" (J. Adair); the four roles (St. Covey), as well as the ten roles defined by Mintzberg, which lead to a *strategic perspective* and focus on: integrating values, mission, and goals in a specific plan for the development of people within an organisation; aligning the structure, systems, and processes within an organisation with the specific tasks set; choosing the means for adequately coordinating individual and organizational development; ensuring management style flexibility based on confidence, power, and wisdom of exercised influence. (20)

3. Shaping effects through the establishment of conditions and prerequisites which ensure development along the "*five-tier hierarchy*" (J. Collins): necessary qualities – team spirit – organizational goals – efficiency – stability (21); pools of dominant characteristics, factors, or complexes of trends, such as *the five patterns of cognition* related to accumulating continuous changes within organisations:

What are the five patterns of cognition and management required for efficient management and leadership? (Fig. 2)

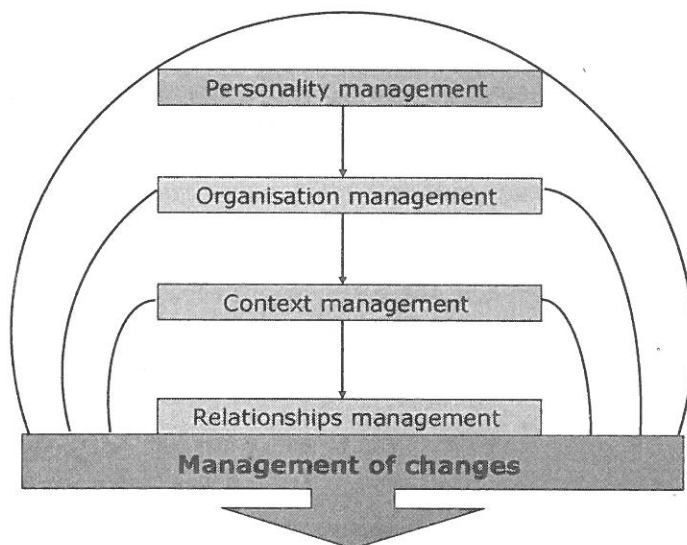


Figure 2. Five patterns of cognition and management

1. Personality management (*self-awareness and reflection* as the sets of impacts which the business environment has on personal experience and action approaches).

2. Organisation management (*organizing performance* – to design the structures and communication networks within the organisation by accounting for their impact on its development).

3. Context management (*coping with circumstances* which arise between the organisation and the worlds surrounding it, acting from the position of “being on the edge” between these two zones).

4. Relationships management (*interaction with the others* – for developing collaboration, self-control, and self-appraisal).

5. Management of changes (*active interaction of 1, 2, 3, and 4* – in terms of continuous intertwining of reflections, interactions, and specific activities for adopting and spreading change).

New methodology: strategic behaviour in time of turbulence, chaotics, and crisis

Within contemporary world, managing changes demands that management teams be equipped with attitudes and abilities related to what Ph. Kotler defines as “*dual focus management*”, or, as he describes it, companies must have one eye focused on short-term tasks, and one eye focused on long-term ones, to achieve a balance between both visions, in periods of stability, equilibrium, and progress, as well as in periods of turbulence. [28] This also means accepting as normal novelties on markets, within companies and organisations, i.e. *turbulence*, with its related risks, uncertainty, changing conditions, characterized by periodic and sporadic occurrences of prosperity and slow down. In other words, companies increasingly need to apply the *Chaotics Management System* if they are determined to turn chaos to their advantage and retain their long-term viability.

A new methodology is needed to employ safeguards and mechanisms of an anti-risk system which will equip companies with adequate responses to uncertainty. That new methodology should also analyse all points of *strategic inflection* – prompt identification and response to changing circumstance; it must understand and design a similar chaotics management system, as a pool of components or the so-called *five-tier process* (after Kotler) for reconsidering and revising strategic behaviour within organisations.

In his book, “*Surviving the crises*”, Jacques Attali offers an integrated alternative of a survival strategy which is not reduced to the unlimited optimization of components, but integrates *seven principles* which are equally valid to **individuals, enterprises, nations, and humanity**. Thus, for instance, when those principles relate to humanity, respect is analysed as a key principle which closes the range of interaction in the following way: “*Self-respect, which is inherent to the whole humanity, includes the altruism of each member of humanity, who is aware of the interests of all the other people – those living now, those who lived before, and those who will live later*”. [29]

Or the main issue relates not so much to the strategy, structure, culture, or the systems within the organisation, as J. Kotter and D. Kohen point out, but to *changing its behaviour*, especially if approaches and situations are totally “facing” people’s feelings, since it is precisely emotions that stand at the heart of a change. [30] While analytical means require the availability of certain parameters which may prove to be

unsatisfactory or less efficient in situations of uncertainty and ambiguity, emotional impact, as a mechanism which is directly linked to the brain structure, transfers the information obtained from the senses directly to emotions, which in turn urge specific actions, and therefore has profound effects on personality. In this sense, the model "see – feel – change" is more powerful than the model "analyse – think – change".

It is also important to consider the possibility of designing a life strategy for the organisation which will trigger energy and inspiration from the interrelated and determined processes between an individual and an organisation, encourage their parallel growth, involve the establishment of a complex of skills, approaches, and tactics for placing *people in the core of corporate success*. In his research, L. Gratton [31] relates those processes to three major principles of human nature: 1) we act in time; 2) we look for a sense; 3) we have a soul.

V. Human capital, career development and management of talents

Research shows that a successful career is closely connected to the successive transition through: *ego-identity or the development of intimacy – the sense of being related to the others and the integrity of the ego*. This means that the choice of a career is the result of personal development and what an individual achieves and gains from his career depends on the match between his personal aspirations and working environment.

In his popular **theory about career (professional) choice**, John Holland identifies *six types of personalities* which can be analysed and distinguished according to their personal expression, prerequisites for developing certain skills and the choices they make in terms of their careers. Having certain preferences is not sufficient for making a career, as it is also necessary for individuals to develop their potential, personal competences, and skills. Career development thus proves to be a continuous process of self-improvement, gaining life and professional experience, learning about organisations and designing a network of personal goals and strategies for achieving them, some specific reciprocity of the psychological contract between the individual and the organisation, which is governed by a consensus based on the principle: *give and take*.

In other words, career is no longer what it used to be - designing a path and then following it, i.e. the *old paradigm "has died"* as Nelson and Quick put it, which means that new accents highlight the variety of continuously occurring changes, unlimited exchange, continuous professional development and improvement, organizational authorisation and the fulfillment of project responsibilities. [32] The new paradigm is oriented towards assuming a greater number of individual responsibilities in directing one's own career, based on a changing attitude and personal development. As Handy observes, "*Each of us must be ready to bear the responsibility for his own career, be prepared for inevitable difficulties arising from occurring changes by accumulating a pool of knowledge and skills which he would activate upon a new appointment*". [33]

In contemporary life, success is increasingly achieved by those who have multiplying skills which imply efficiency in more than one professional focus; those who demonstrate competences; whose behaviour reveals attitudes to change, self-confiden-

ce and ambition, as well as understanding of the *interdependence of human relations* – individuals who are oriented towards giving and receiving support, who are flexible in adjusting to new conditions, but also show contagious vigor in team work and are tolerant to different thinking.

Therefore “*management of talents*” must be interpreted not only as a set of cognitive-behavioural characteristics, but also as an analysis of the people within an organisation, as development of human capital, and a valuable key resource. Hence, talents management should include: creating certain prerequisites for their “*talent identification*”; integration of processes, programmes, and technologies to ensure attracting, retaining, and *multiplying* talents (for instance, adequate organizational culture and motivation for people with such potential), in addition to active mechanisms for cultivating continuous commitment and involvement on their part.

In this sense, the best strategy in the fight for talents, as J. Erickson and L. Gratton call it, is the art “*to attract the right people – those who are intrigued and excited about the conditions which the company offers and will reward it with their loyalty*”. [34] This strategy also refers to the ability to identify accurately different types of employees, based on psycho-demographic profiles, various aspects of the relationships within an organisation, assumed roles and level of commitment to the working process.

On the other hand, it is vital for successful companies not only to manage their talents, but also to make “*a talent factory*” (D. Ready, J. Conger) by focusing on two baseline positions: A) *Functionality*, i.e. matching talents to the strategic and cultural objectives set. This relates to the processes, tools, and systems which allow companies to position the right people with the right skills at the right location at the right time. This also implies diagnosing related strengths and weaknesses according to the so-called functionality wheel; B) *Vitality*, i.e. the emotional involvement which is manifested in daily operations and contributes to their continuous multiplication upon newly-emerging organizational needs, as well as diagnostics of related strengths and weaknesses with the so-called vitality wheel. The analysis conducted with these “*wheels*” (a set of measurements) is the beginning of the preparation of employees with high potential for roles in the strategic management. [35]

Coaching programmes – new dimensions of contemporary organisations and a constant process of self-development

Coaching programmes reflect to the highest degree the new paradigm in the development of contemporary organisations as constantly “learning organisations” which must continuously respond to emerging challenges and the need of changes that lead to *a new type of responsibilities and demands in terms of human capital requirements as a constant process of self-development and improvement*. The new paradigm of coaching evolves not so much on the basis of the functional motivation for acquiring new knowledge and skills, but mainly on the basis of their multiplication through the optimum development and exploitation of individual and team potential for fulfilling the goals, priorities, and the mission of the organisation.

The process of coaching (from the English verb “to coach” meaning to train, prepare, tutor) was introduced as a term in business and organisations by J. Whitmore in order to define the new culture of training as a combination of varieties of “intensive

training", a set of tools applied to assist the "transition of an individual or a group of individuals from their current position to the position they would like to be at". (19) Therefore, coaching would be impossible if individuals lacked the knowledge and skills required, as the focus is not on their general transfer but rather on how to employ and expand available knowledge and skills, *how to apply the mechanisms and technology for asking the right questions; the advice and forms of consulting* – included and designed according to a specific scenario, set of methods, and a complex of approaches for achieving a specific personal, group, or organizational (corporate) goal.

Analysis of business practice reveals that the key issues of coaching encompass all major aspects of human capital development and organizational behaviour management: communication; stress and conflicts management; delegating tasks and decision-making; team management and motivation; social and emotional intelligence; time management; leadership skills and career development; balance between work and private life; self-analysis and personality development; achieving results in a new position; assertiveness. (20)

Thus the paradigm of coaching develops based on the reflection of integrating approaches from business and organizational consulting; psychology and psychotherapy tactics; management practice; the philosophy of real-life wisdom and the logics of life experience gained by individuals and management teams within an organisation. Compared to the context of situational leadership, where coaching is viewed as a management style promoting personal development for flexible and adaptive response to changing subjective and objective conditions and demands, *coaching programmes* are related to practical assistance, specific requirements and impacts for the full deployment of the potential of individuals and groups, as well as to the cultivation of a specific attitude for making a personal choice on a specific form of self-improvement and development.

Coaching, as a process of self-development, goes beyond the binding character of other forms of training as it is primarily oriented towards people who are not satisfied by the achievement of good results only, but also pursue higher goals and accomplishments. The specifics of coaching refers to the ability of the coach to create a space and provide horizons of opportunities for development; in the interaction in an open and emotionally charged atmosphere of frankness and dialogue for identifying objectives and problem areas; informal influence and having employees "catch on" examples set by the manager. Within fixed sessions which may last from two or three weeks up to three or six months, coaching creates circumstances in which each participant may arrive at alternative solutions for dealing with problems. Achieving this result with coaching is probably best illustrated by J. Kehoe's words: "*In almost all problem areas of your life, you are the problem, and you are the solution*".

The extraordinary inspiration for such "awakening" through positive development of personality and group potential is due to the fact that the central role of the coach is usually performed by successful managers of the company or experts who have gone through different stages and situations of career development.

The efficiency of coaching is achieved both on the basis of this "naturalness" in joint activity to identify priorities, objectives, and time-schedules, as well as in result of following the major laws of that process which relate to mastering, applying, and implementing the mechanisms for achieving the highest levels of "learning" (the so-

called Baul taxonomy): *cognitive sphere* (knowledge, awareness of the situation, opportunities for analysis, synthesis, and assessment); *emotional sphere* (attitudes for adopting, responding to, coordinating, and embedding ideas and values in one's private concept of life and personal characteristics); *psychomotorics* (transformation and materialization of skills). In terms of being implemented at stages, this refers to the following succession of activities related to a relevant tool kit of questions and tactics for analysis.

A general illustration of this relation as a model and sets of components and influence tools is presented in *Figure 3*.

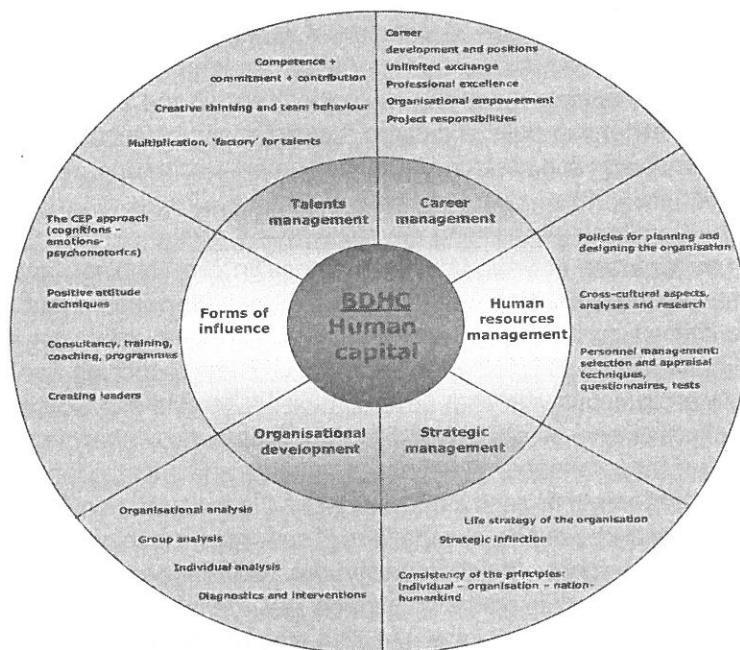


Figure 3. Model (components and tools) for managing positive organisational behaviour: building and developing human capital (BDHC)

Instead of conclusion

Integrative methodologies offer productive knowledge, as well as multilateral effect during the process of training. One possible methodological dimension is that of "science – art".

The dimensions of new paradigms for scientific understanding of human behaviour follow the logics and spirit of time; they reflect changing reality but also pose requirements related to the need of *productive knowledge* which includes intellectual transfer among various fields; its critical and independent consideration; opportunities for large-scale and free exchange of ideas; smooth transition to discussions and creative debates over different opinions. It is also one of the ways to overcome unilateralism while mastering analytical habits and skills which are often the focus of training and

methodology of teaching. Mintzberg points out that this could be a detrimental practice in university training (the prominent scientist refers even to Harvard University) in management, organizational behaviour and related business studies. It was Mintzberg who initiated a series of discussions, stating that the process of learning through case-studies and situations prepares learners to take decisions on a number of complex problems without solid knowledge on a specific problem; leads to improving qualities such as ambitiousness, resourcefulness, and flexibility, but not qualities related to *emotional intelligence*, such as empathy, and also to developing human and social capital for the progress and prosperity of organisations. [36]

Therefore it is important that the training process in these disciplines goes through the steps of the so-called processes of circular movement "*reflection – conceptualization – testing – experience*" (Kolb) which activate various abilities of participants: *cognitive* (how to interpret and analyse knowledge); *emotional* (how they "feel" and how they breed into values the ideas they have adopted); *psychomotoric* (how they are transformed in skills). This implies that the familiar set of tools, designed after the principle of *triangulation* (a combination of various methods, promotion materials and activities engagement) must be employed alongside the more intense involvement of *arts and esthetic criteria for perceiving and experiencing knowledge*. This cognitive field also makes it possible to combine various relevant disciplines, since each of them bears the limitations of its paradigm which focuses only on a single aspect of that great enigma – driving forces behind human behaviour.

This symbiosis among scientific analysis, models, dichotomies, accurate constructs and approaches for their interpretation through imagery and metaphors in the pursuit of a more comprehensive, complementary and harmonious perception is also an attempt to disenchant the world and human discourse. Similar to Vincent Van Gogh who exclaimed in his admiration for the sun and light: "*How beautiful yellow is!*" and started using different definitions and colours in his paintings: yellow, sulphur yellow, lemon, and pale yellow. And when looking at his painting "The Starry Night", a man will at first discern only a few dots on a dark blue background. But if you look more carefully you will distinguish *yellow, pink, green, azure and the light blue of forget-me-nots*. Yet, it is not the dance of lights and colours that helps us feel the message of the artist, but their interpretation, seeking for the meaning of what a man sees. The very process of creating what we cannot always perceive brings that mystery of art closer to knowledge. Since we were given brains to store, process and compose information, but above all, to find meanings. Therefore let us not forget that most scientific theories come and go – outdated, ignored, or unsubstantiated. Art is immortal.

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