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Stephan Friedman

Editorial office

Premier Publishing s.r.o. Praha 8 – Karlín, Lyčkovo nám. 508/7, PSČ 18600

E-mail:

pub@ppublishing.org

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*Chechelashvili Maia,
Doctor of Economics, Professor of Georgian Technical University
Business Technologies School, Georgia
E-mail: m.chechelashvili@gtu.ge*

*Vardanyan Mikayel,
Associate Professor
Department of Economics and Quantitative Methods
IESEG School of Management, Paris, France
E-mail: vardanyan@ieseg.fr*

*Ptashchenko Liana,
Doctor of Economics, Professor
National University "Yuri Kondratyuk Poltava Polytechnic", Ukraine
E-mail: lianaptashchenko63@meta.ua*

ETHNOMANAGEMENT AS A SCIENTIFIC DIRECTION

Abstract. The article is devoted to an overview of the purposeful study of various nations and nationalities within the framework of various sciences, which has been conducted for a long time. The authors consider the features of the historical development of different nationalities and their gradual transformation into general laws and regularities of the functioning of ethnic groups. According to the authors, this determines the economic, social, demographic, and environmental factors of the existence of ethnic groups. The authors believe that the analysis of the relationship between ethnic and socio-economic processes, the study of national characteristics of economic behavior, plays an important role in this. Studying this problem, the authors distinguish several points of view.

Keywords: Ethno-management, ethno-economics, national models of management.

Purposeful study of various nations and nationalities within the framework of various sciences has been carried out for a long time. Along with the features of the historical development of different nationalities, the general laws and patterns of the functioning of ethnic groups are gradually revealed, and the economic, social, demographic, and environmental factors of their existence are determined. The analysis of the relationship between ethnic and socio-economic processes, the study of national characteristics of economic behavior, played an important role. When studying this problem, several points of view are distinguished.

The following approach can be seen in the teachings of M. Weber: one of the most important ele-

ments of the existence of an ethnos – ideology (in the works of M. Weber, it is primarily about Protestant ethics) – largely determines the level of development of the economy and industrial relations. As various studies show, the truth, as they say, lies in the middle.

In particular, the analysis of the so-called traditional oriental societies evidenced this where, as you know, the psychology of the peoples living in them is characterized by extreme conservatism, because of which they perceive innovations with great difficulty. By the way, even in orthodox Marxism, it is possible to single out the concept of the Asian mode of production, which, despite the economic determinism characteristic of this form of Marxism, essentially stated the

decisive role of Asian traditions and Eastern psychology in the process of their influence on the nature and level of development of production relations. Thus, it is more expedient, in our opinion, to look not for the root cause in the chain of “productive forces – production relations – ethnos”, but to study the interaction and mutual influence of various components of this chain.

In particular, the study of the influence of national psychology on the economy and vice versa is of great importance. So, already J. M. Keynes noted that the peculiarities of national psychology exert a noticeable influence on behavior in the sphere of economics. In his main scientific work “The General Theory of Employment, Interest, and Money,” he wrote that the British, for example, invest mainly for the sake of expected income, while Americans, investing capital, are guided mainly by expectations of an increase in its value (i.e. show an increased propensity for speculation and are less inclined to predict the expected actual income).

Many researchers also identify features of national psychology that are characteristic of other ethnic groups and seriously affecting the state of the economy, for example, for Russians, such as communality, statehood, and paternalism, which largely determine the inertial component of the market reforms carried out in our country lately. In turn, the German buyers of printed material are extremely picky about its quality, so the printing houses there use the highest quality printing technology. One of the forms of manifestation of the historical and national psychological characteristics of the Japanese is life-long hiring and restrictions on the dismissal of workers. Such a system is formed insofar as the Confucian teaching is the ideological basis of their way of life. In this regard, Japanese firms are very cautious in hiring new employees and actively automating production. There are many more examples of such mutual influence of traditions and national psychology on the efficiency of the functioning of the socio-economic system. The need to integrate economics and psychology has led to the fact that for several decades

such a scientific direction as economic psychology has been developing very productively. However, if it is necessary to study the relationship between the functioning of an ethnos and social reproduction, it is completely insufficient to remain only within the framework of economic psychology, since national psychology is only one of the elements of ethnic groups, which, in addition, differ from each other in traditions, customs, ideology, culture, etc.

Considering that “ethnos” is a broader concept than “national psychology”, along with economic psychology, it is advisable to develop such a scientific direction as ethno-economics. Within the framework of the new direction, it will find a solution to the problem of determining the ratio of ethnic and economic processes and relations, which will reveal ethnic features of economic behavior, including a market adaptation of different nations and nationalities. In other words, ethno-economics is the science of the relationship and mutual influence of traditions, customs, culture, psychology, ideology, religious views of various ethnic groups on the development of productive forces and production relations. As we can see, this definition, in comparison with orthodox Marxism, from the very beginning rejects the universality and obligatory primacy of economic processes in relation to ethnic ones. We can cite a huge number of examples where the role of the root cause is not economic phenomena, but the characteristics of an ethnic group. Considering the increasing influence of ethnic processes on the functioning of various elements, sides, and aspects of modern society, such new scientific disciplines as ethno-politics, ethno-pedagogy, ethno-sociology, ethno-geography, ethno-psychology, and several others become clear [2; 3]. Ethno-economics can also be defined as the science of the socio-economic characteristics of the behavior of various ethnic groups, which also does not contradict the above definition of this science.

In the specialized literature, there are other approaches to defining the essence of ethno-economics as a new scientific direction. Basically, these approaches are associated with the understanding of

ethno-economics as a science about the development of national industry, especially about the revival and development of folk crafts that once flourished, but were largely lost in the second half of the twentieth century for various reasons.

In recent decades, various national, ethnic models of management have been intensively studied in management theory. This process is being implemented in the conditions of a no less intensively developing new scientific direction, called “ethno-economics”. In this regard, and also taking into account the fact that the management system is the most important part of the economic system as a whole, the process of studying various national management models, in our opinion, by analogy, it is advisable to call “ethno-management”.

A surge of serious interest in the analysis of ethnonational management models first occurred in the 1980s, when the Japanese economy became the second most industrially developed economy in the world, second only to the United States. The success of the post-war development of the Japanese economy was so striking that we dubbed it the “Japanese miracle” – in terms of growth rates, the Japanese economy significantly surpassed the American economy. This is evidenced by the following facts: if in 1950 Japan’s GDP was over 30 times less than that of the United States, then in 1985 this lag was reduced to 2 times, which shows a much higher level of labor productivity growth in the Japanese economy, compared to the American one.

The rapid development of the Japanese economy in the post-war period aroused great interest in the model of Japanese management, in the features of which many experts rightly saw as the main reason for Japanese success. As a result, in the 1980s, many professional managers recognized that the Japanese model of management was at least as good as the American model.

A management model is usually understood as a set of ideas and approaches that underlie the organization’s management system. One of the most important factors that influenced the formation of the

Japanese model is the religious factor, namely the influence of Confucianism and Buddhism on the social psychology and culture of the Japanese. It is safe to say that this factor is one of the most important in the formation of a more general Asian model of governance. The fact is that in the management system of a number of Asian countries there are many similar features and characteristics, in addition to Japan, this is South Korea, and Taiwan, and partly China. The main distinguishing feature of the Japanese (Asian) model of management is collectivism, as opposed to individualism, which is the basis of the American model of the management system [5].

The Japanese philosophy of personnel management is based on the principles of collectivism, consensus, politeness, paternalism, as well as a tradition of respect for elders. The main reason for Japan’s success in the post-war period is seen in the management model it uses, focused on the human factor, in which business ethics are of great importance and, above all, the interests of not an individual employee, but of a team are taken into account. In this regard, the principles of recognition and respect for a person by others are in the foreground here; determining the place and role of each employee in the team, as well as the primary consideration of social factors, when remuneration for work is perceived through the prism of social needs.

Thus, the foundation of Asian management is the creation of friendly and efficient working teams based on the use of a combination of formal factors of organizing production with informal ones. As a result, both in Japan and in South Korea, firms provide not only income to their employees, but also give them the opportunity for self-development and self-expression. This is manifested, in particular, in the functioning of “Quality Mugs”, which include workers, managers, and heads of companies. In Japan, “Quality Mugs” have been operating since the 60s of the twentieth century, and the result of their functioning is the introduction of many technological, organizational innovations. They reward Quality Mugs for success in work, for minimizing interruptions in work, and for

the practice of on-time delivery. This allows you to get rid of bulky warehouse space and allows you to achieve a high level of discipline of company personnel and effective logistics changes. One of the most important positive aspects of using the Asian model is a flexible approach to building a management structure, as well as the use of informal control procedures, including group control. This led to the fact that back in the 80s of the last century, for the first time in history, a matrix organizational and management structure was used at Toyota. This fact became the starting point for the widespread in the world of a new type of organizational and management structures – organic instead of mechanical, which until that time were the main ones. Increasingly, leading European companies are adopting Japanese management experience. Thus, the German company Porsche, on the brink of ruin, turned to Japanese specialists for help. As a result, over 3 years, because of the use of innovations in warehouse logistics, several auxiliary premises disappeared and 30% reduced the territory of the plant – all this allowed the company to significantly reduce costs and overcome the crisis.

The most important basis of the Asian management model is the patriarchal attitude of employees to the firm as to a large family, in which the company's leaders are "parents" and take care of their subordinates – "children". "Children" reciprocate. This is because of the enormous influence of Confucianism and Buddhism on the social psychology of many Asian nations and peoples (Japanese, Koreans, Chinese, etc.) [6].

A consequence of the patriarchal attitude towards the firm is such features of the Japanese model as:

- using the consensus method at meetings of managers when making management decisions;
- the presence of a common dining room for managers and workers;
- morning exercises for company employees;
- work mode in uniform;
- relatively slow progress in the service, which depends not so much on individual results as on the

results of the work of the entire team in which this employee works.

The most important features of the Asian model are also informal relationships between managers and subordinates:

- Promotion by seniority and work experience; remuneration depending on the length of service and academic performance in the group;
- Achieving harmony in the group and group achievements; long-term employment;
- Provision of a retirement benefit to all family members of the employee upon retirement;
- The practice of life-long employment, used mainly in large enterprises. It is estimated that life-long employment provides employment for 30 to 40% of all workers in the country, and since the late 1980s, Japan has operated a re-hiring system that employs people of retirement age.

Thus, due to the specificity of a number of Asian countries, largely due to a peculiar worldview, permeated by the influence of Confucian and Buddhist religious and ethical concepts, it was impossible to use the Western model of the system of management of economic organizations in them, which is why it became necessary to form their own specific management models. Typical features of the Asian management style:

- Trust of partners to each other; understanding of the joint contribution to the development of the company;
- Slow frame rotation;
- Widespread use of the system of long-term development plans of the company;
- Striving to improve the level of training on the basis of continuous learning and advanced training;
- The presence of interfirm relations is based on trust and interpersonal relationships between company leaders [7].

The peculiarities of the Asian model of management are manifested, for example, in the way of conducting business negotiations, when, unlike the American style of management, Japanese business-

men, in order to achieve mutual understanding and trust, first discuss various issues of a general nature, gradually approaching the very essence, i.e. to solving business problems. This approach is largely related to the way Japanese businessmen and their counterparts from Arab countries conduct business negotiations. However, in the Arab states, this process is seriously influenced by the position of Islam on the attitude towards women as being inferior to men (in accordance with the tenets of the Islamic religion) [8]. In this regard, in these countries, as a rule, they are very reluctant to deal with businesswomen, especially if the latter are not married (there are cases when European or American companies had to recall their highly qualified female specialists working in Islamic states).

In addition to the Japanese, Asian, Islamic models of management, the English, German, and especially the American models are widely known – the latter, along with the Japanese, is considered the standard of the management system for economic structures. The most important features of American management include individual responsibility and individual decision-making process; individual control by the management; promotion and remuneration based on individual results. In addition, the features of the American management model also include a quick and predominantly formalized assessment of labor results and accelerated promotion, the use of clear control procedures, and formalism in the system of relations between the manager and subordinates.

The American philosophy of human resources management is built on a tradition of competition and the promotion of individualism in workers. It is primarily focused on making a profit for the company, on the value of which the employee's personal income also depends. Individualism, a simple statement of goals and objectives, as well as the choice of evaluation criteria, high wages of personnel, encouragement of consumer values [9] characterized the American concept of managing economic systems.

Comparison of the above features and features of Japanese and American management models testi-

fies to practically opposite qualitative characteristics of these models. This is especially true of characteristics such as the collectivism of the Japanese model and the individualism of the American model. However, in fact, it would be more correct to argue that the Japanese model involves not only considering the results of the team's activities but also assessing the individual performance of individual employees through the prism of performing the team in which they work. This model considers individual performance, but only through the benefits to the team. Successful teamwork and performance metrics are the highest priority. Thus, group activity has become the primary form of a work of the already mentioned quality circles at industrial enterprises in Japan. If in 1965 there were 3.700 groups dealing with quality management problems, then at the beginning of the 21st century there were already about two million quality circles. It should be noted that the implementation of the principles of the work of the circles corresponds to the social and cultural traditions of the Japanese. The following principles are usually distinguished:

- Voluntariness (work in a circle should begin with those who are interested in it),
- Self-improvement (circle members must be ready for training),
- Mutual development (members of the circle should expand their horizons and cooperate with members of other circles),
- Universal participation (the goal of the quality circle is the full participation of all employees in quality management) [10].

Conclusion. In the USA and Europe, there are other traditions. Here, the solution of quality management issues, despite the desire to use the Japanese experience, remains the prerogative of scientists and designers. The similarity between the Japanese and American management models is that in both cases the focus is on the activation of the human factor, continuous innovation, diversification of goods and services, the separation of large enterprises, the development of small and medium-sized enterprises,

moderate production decentralization, and the development and implementation of long-term strategic plans. It is important to note that both models solve similar problems, however, many experts believe it is the Japanese model that is most competitive in modern conditions. However, it is still widely used and the American model of management. They often resort to ordering in agreeing on decisions at negotiations, and in this case, unlike the Japanese, they do not make long digressions, but immediately go to the very essence of the issue. When negotiating, the primary goal of which is to agree, one of the most important conditions in compliance with all laws and regulations and not the benefit and agreement between partners. Therefore, the American negotiating delegation must include an allowed representative who may decide, as well as a lawyer. An important difference between the American model of management and the Japanese is also its focus on short-term employment, therefore, employees of American companies lack loyalty to the company and

work (recall that the Japanese, especially in life-long employment, the situation is exactly the opposite). As a result, for Americans, the norm is not only a transition from one company to another on average every 8–10 years but also a significant change in the type of activity and business, up to moving to another region of the country and choosing a different profession.

In addition to the American model, the study of the features of the English and German management models is of considerable interest. These models have many common, similar features, which makes it possible to speak of a more general Western European model of management. The following features characterize this control system: a) the one-man command of the head when deciding; b) differentiation of business and personal relationships; c) lack of dedication among employees.

Distinctive features of man-management are high discipline, a long process of innovation and modernization of production, foresight of management policy.

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