



SYSTEM OF ORGANIZATIONAL TERMS AS A THEORETICAL FOUNDATION OF CULTURAL IDENTITY RESEARCH USING AN ONLINE RESEARCH TOOL FOR TEACHING REFLECTIVE PRACTICE

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The aim of the paper is to show how to use a methodology of the system of organizational terms in this research of cultural identity. The practical use of this methodology is matching a person with a certain cultural identity in the recruitment process to a company with a certain organizational culture. The method of gathering data was a reflective practice of 52 students from different countries using as an online research tool for recording their reflections. Students attended the Business Communication course at bachelor studies in one of the Universities of Applied Sciences in southern Finland, during autumn semester 2018. The study was based on an assignment which consisted of such parts: 1) learning about reflexivity, 2) reflective writing on own cultural identity. The participants used the online research tool NoteToday.pl which was designed on foundations of the system of organizational terms. The results of the quantitative analysis showed the sequence of cognitive processes of the participants. The processes are described by some reflections, a number of changes in their reflections and the semantic changes in the participants' awareness of their cultural identity during the study. After a few of their attempts in NoteToday.pl the features of participants' cultural identities appeared. The features can be matched with a model of an organizational culture of a certain company. It lets conclude the level of coherence of a candidate's cultural identity and features of organizational culture in a company.

Keywords: The system of organizational terms, Reflective practice, Cultural identity, Organizational culture.

1. Introduction

Culture identity has been seen as one of the main factors which have an impact on individuals' perceptions, beliefs, and behaviors (Wieserma & Bantel, 1992). The previous research proved that team members from different cultural backgrounds may behave and follow cooperative norms differently (Van Knippenberg, De Dreu & Homan, 2004). Cultural values, which derived from cultural identity, significantly influence team dynamics, team processes and results of performance (Sivakumar & Nakata 2003).

From the organizational perspective a cultural identity influences also on organizational culture and its elements (Harrison & Huntington, 2000). It is said that cultural identity is said to have a strong influence in the early stages of a team and it is a strong predictor of team performance at initial stages (Chatman & Flynn 2001). It means that the cultural identity of individuals can shape and change the

organizational culture of a team or a company in the context of social identification, stage of team development, and technological resources (Leung et al., 2005).

What is more, organizational culture is one of the key elements for the achievement of superior environmental performance in companies (Sharma, 2000). Organizational culture is a collective phenomenon. Because a culture is understood by all the ideas, values, and traditions of a distinct group of people, an organizational culture is said to be a set of values, beliefs, aspirations, expectations, and behaviors shaped over time in each organization that prevails within it and it is, directly and indirectly, determines the functionality and performance (Nicolescu & Verboncu, 2008).

Therefore there is a strong need for research methodology. On the one hand, there is a question of how to measure influence of a cultural identity on a specific organizational culture, and on the other hand, how to consciously shape the given organizational culture by employing people with certain cultural identities. So that this paper aims to show how to use the methodology of the system of organizational terms in the research of cultural identity in the organizational context. The specific theoretical aim is to describe the concept of the system of organizational terms as a research methodology. The specific practical aim is to design the method of cultural identity and an organizational culture matching based on the results of the empiric research.

The method of this empiric research was a reflective practice of 52 first-year BA international business students from different countries using as a research tool NoteToday.pl for recording reflections on their cultural identities.

2. Theoretical Foundations of Cultural Identity and an Organizational Culture

Cultural identity refers to a set of qualities attributed to a given population regarding their modern identity, traditional ethnicity, race, and lifestyle (Friedman, 1994). It is said that a cultural identity shapes how an individual views himself and his society. We should add also the aspect of how others view him. Cultural identity is built on social memory, and constantly evolving in light of present concerns and purposes (Olick & Robbins, 1998).

Cultural identity of an individual also reflects the common historical experiences and shared cultural codes that provide individuals with stable, unchanging and continuous frames of reference and meaning (Hall, 1996). Cultural identity refers to the identification with and perceived acceptance into a group that has a shared system of symbols and meanings as well as norms for conduct (Collier & Thomas, 1988). However, cultural values based on these sources may not produce a coherent set of identities (Cleveland, 2015). The term cultural identity also refers to an individual's sense of self-derived from formal or informal membership in groups that transmit and inculcate knowledge, beliefs, values, attitudes, traditions, and ways of life (Kim, 2002).

Except this narrow meaning of the cultural identity, there is also a broader, more balanced conception that has several assumptions. Firstly, nationality is not the most important factor in a particular situation or the most central factor in an overall sense of cultural identity (Triandis, 1989). Secondly, a cultural identity comes from a social class, vocation, religion, gender, and other components (Sussman, 2000). Thirdly, studies of cultural identities show how important is a particular ethnic group and how it affects a person's values, beliefs, and behavior so does being acculturated into a particular profession, field, or company (Spencer-Oatey, 2000). In the context of cultural identity, it promotes the superiority of a certain group over the others which can risk promoting ethnocentric tendencies of destroying cultural openness and tolerance (Balabanis, Diamantopoulos, Mueller & Melewar, 2001).

However, it is necessary to add that cultural identity challenges answering a question about a sense of shaping it. It is said that dehumanization through the decimation of cultural identity is one form of oppression (Giroux, 1997).

Cultural identity is especially relevant in intercultural business communication because it plays an integral role in interpersonal relationships (Spencer-Oatey, 2000). Insight into an individual cultural identity would help practitioners apply such a strategy. Knowledge of communication styles is essential

because communication occurs between individuals, not between whole organizations or cultures (Varner, 2000). A shift in focus to an individual cultural identity would also help practitioners gauge their predisposed ratio of explicit versus implicit communication (Haworth & Savage, 1989).

From the organizational point of view, the field of intercultural business communication should more strongly emphasize how to understand one's own individual cultural identity: the sense of self derived from formal or informal membership in groups that impart knowledge, beliefs, values, attitudes, traditions, and ways of life (Jameson, 2007).

To summarize the definitions presented above it is possible to say that the term cultural identity refers to the ways in which individuals define themselves in relation to the groups to which they belong (e.g., family, religious community, nation) (Berry, 1980; Markus & Kitayama, 1991; Phinney, 1990; Triandis, 1995).

To understand better what is a cultural identity, it is necessary to present the concept of the origin of the cultural identity. Cultural identity is a part of a collective identity, which belongs to the subjective identity of an individual. It is possible to claim that a cultural identity involves a historical perspective, focusing on the transmission of knowledge and values between generations, whereas social identity is often anchored in a particular moment in time (Jameson, 2007).

Cultural identity has both variable and stable components (Sellers et al., 1998). As day-to-day situations and contexts change, some components of cultural identity become more or less relevant in the short term. Even when day-to-day conditions change, other components of cultural identity remain central – important and relevant to a person's core identity in the long term. Therefore a cultural identity is affected by close relationships, changes with time, is closely intertwined with power and privilege, may evoke emotions, can be negotiated through communication (Kim, 1995).

What is more important, the question is how changes in a cultural identity occur. Firstly, this process happens in repatriation after a period of temporary immersion in a different cultural context (Sussman, 2000). Secondly, people adapt when they cross cultural boundaries, especially when they relocate on a long-term basis as immigrants or refugees. The process of learning about the new culture is balanced by the unlearning of the old culture (Kim, 1995). Thirdly, a cultural identity involves both public and private perceptions: how one perceives one's own cultural identity and how others perceive it (Collier & Thomas, 1988).

Cultural identity research has mostly focused on the concept of cross-cultural research (Hofstede, 1980). In this type of research individual and team members' attitudes and behaviors are shaped by the values associated with a culture they share (Pauleen, 2003).

Therefore it is necessary to describe the term culture. It can be defined as the collection of experiences, norms, beliefs, values, understandings, thoughts, feelings, behaviors, and meanings shared by the members such as those based on ethnicity, indigeneity, and sexuality (Militaru et al., 2014). Culture is also defined as a system of such publicly and collectively accepted meanings operating for a given group at a given time (Pettigrew, 1979). Culture is also the deep structure of any organizations, societies or communities, which is rooted in the values, beliefs, and assumptions held by members (Denison, 1996).

A culture has two basic components: (1) its substance, or the networks of meanings contained in its ideologies, norms, and values; and (2) its forms, or the practices whereby these meanings are expressed, affirmed, and communicated to members (Trice & Beyer, 1984).

From the organizational perspective, organizations are "mini cultures" which provide sources and sites of identification for individuals (Aaltio & Mills, 2002). What is more, organizations contribute to the construction of members' cultural identities in at least two ways. Firstly, they classify members into roles with particular meanings. Secondly, they develop discursive norms from which members draw to interact with others (Schnurr, 2009).

That is why in the last 50 years the term of organizational culture captured researchers' interest. A series of popular books and journals highlighted the promise of organizational culture as a way to understand how organizations operate and succeed. The logic offered had two components that were intuitive and seductively simple. Firstly, cultures largely reflect the values and actions of their senior

leaders (Gordon & DiTomaso, 1992). Secondly, cultures are important determinants of firm performance (Gregory et al., 2009). What is taken for granted, organizational culture is largely shaped by an organization's leaders and is presumed to be important because it can have consequential effects on firm performance (Hartnell, Ou, & Kinicki, 2011).

Organizational culture is a significant predictor of organizational performance. Once cultural profiles are specified, they can be compared to see where there are differences and similarities. Then, managers can decide how they want to show the type of organizational culture and take specific actions to achieve this profile (Zlate, 2004).

The first definitions of organizational culture were very simple. It was defined as the routine ways of doing things that are considered acceptable within an organization (Blake & Mouton, 1969), "the basic assumptions and beliefs that are shared by organizational members" (Schein, 1985, p. 9) or "a system of shared values defining what is important, and norms, defining appropriate attitudes and behaviors" (O'Reilly & Chatman, 1996, p. 166).

Organizational culture can be described as a system of symbols and meanings that provides the shared rules governing aspects of membership in an organization as well as how they are shaped and expressed; implying culture is about how individuals interact within an organization (Kunda, 1996). The widespread assumption has been that cultures reflect the values, beliefs, and actions of their senior leaders (Baron & Hannan, 2002). The organizational culture is also seen as values, underlying assumptions (unwritten and unspoken guidelines), expectations, and collective memories (Cameron & Quinn, 1999).

To summarize these definitions it is possible to say that organizational culture is viewed as an organization-specific system of widely shared assumptions and values that give rise to typical behavior patterns. Cognition and behavioral patterns are transmitted to organizational entrants in formal (e.g., mission statements) and informal ways (e.g., modes of speech) (Davis, 1984).

The characteristics of organizational culture are as follows. Firstly, an organizational culture describes the way of life of its members, who consider its influence as often taken for granted. Secondly, an organizational culture involves assumptions, values and basic beliefs and it tends to be fairly stable over time. Thirdly, the content of a culture may involve factors internal and external to the organization. Fourthly, organizational culture can have a huge impact on organizational performance and satisfaction of its members (Munteanu & Păun, 2017). Diagnosing organizational culture dimensions allows observation of human behavior in the organization and enhancement of the organization realities relevant to its operation. (Ganescu, 2011). Each organizational culture is different in the norms they provide to individuals to construct their roles (Hofstede, 1998).

A dominating model of the organizational culture is seen as an iceberg, which embraced elements of both these traditions, further defined three levels of cultural phenomena in organizations. Firstly, on the surface are the visible behaviors and other physical manifestations, such as artifacts and creations. Secondly, below this level, there is a sense of what ought to be – the predictable values and norms of behavior. Thirdly, at the very deepest level are those things that are taken for granted as such as basic assumptions (Schein, 1986). It is also important to note that culture is a complex element of an organization. Value sharing and structuring of experience within an organization is the essence of this complex web (Champoux, 2003).

The first layer of the model described above seems to be relatively easily defined and it was explained in more detail in many publications. According to the literature, symbols include logos, slogans, rituals, ceremonies, stories that people in the organization tell; day-to-day work practices, criteria for appointment and rewarding and common language (Lewis, 1992). The second layer in the organizational culture model consists of feelings, beliefs, and values, none of which can be directly observed, but must be inferred from symbols, processes, forms and behavior (Schein, 1984). The third layer in the organizational culture model consists of the basic assumptions that organizational members hold about things relating to the organization. Assumptions underlie feelings, beliefs, and values and, like them, cannot be directly observed, but need to be inferred (Deal & Kennedy, 1982).

Except for the elements of this dominating model of the organizational culture there are distinguishing features (Trice and Beyer, 1984):

- Rites – relatively elaborate, dramatic, planned sets of activities that consolidate various forms of cultural expressions into one event, which is carried out through social interactions, usually for the benefit of an audience,
- Rituals – a standardized, detailed set of techniques and behaviors that manage anxieties, but seldom produce intended, technical consequences of practical importance.
- Myths – a dramatic narrative of imagined events, usually used to explain origins or transformations of something,
- Legends – a handed-down narrative of some wonderful event that is based in history but has been embellished with fictional details,
- Stories – a narrative based on true events,
- Symbols – any object, act, event, quality, or relation that serves as a vehicle for conveying meaning, usually by representing another thing,
- Language – a particular form or manner in which members of a group use vocal sounds and written signs to convey meanings to each other,
- Physical settings – those things that surround people physically,
- Artifacts – material objects manufactured by people to facilitate culturally expressive activities.

As it was said above, the cultural identity influences the organizational culture (Pauleen, 2003), therefore there is a scientific gap which can be described by the scientific question: how to select an adequate candidate described in terms of his cultural identity to match him to a certain organizational culture?

In this paper, there is a proposal of the answer to this question which includes both theoretical and practical aims of this paper. In Section 4 the examples of empirical research results are presented. In Section 5 they let design a method of cultural identity and an organizational culture matching based on the system of organizational terms which is the methodological concept in the management studies.

3. Research Methodology

Therefore a cultural identity “is a matter of ‘becoming’ as well as of ‘being’” (Hall, 1996, p. 706) and cultural identities are rooted in the past, but are constantly reconstructed in response to present concerns, a specific research method is needed to focus on a cultural identity. To meet these requirements a reflective practice was chosen in the research.

A reflection refers to “mental processing” with a special aim that is related to complicated or unorganized notions (Moon, 1999). A reflection is defined as a mechanism in which an experience is remembered, considered, and assessed, usually in relation to a broader aim (Richards, 2013). It is also seen as a generic term for those “intellectual and affective activities in which individuals engage to explore their experiences to lead to new understanding and appreciation” (Boud, Keogh & Walker, 1985). It engages participants in such methodology in a process of drawing from critical perspectives to make connections between their learning and work experiences, to understand and change interpersonal and organizational practices (Rigg & Trehan, 2008). At an organizational level, a reflective practice may offer a better way of doing things, of avoiding making the same mistakes over and over, and of operating more ethically, equitably and inclusively to the overall well-being of the organization and those who work within it (Hill 2005).

Another part of the research methodology concerns the research tool and its theoretical background. The theoretical foundation for empirical research and the project of cultural identity and an organizational culture matching method is the system of organizational terms.

The philosophical foundation of the system of organizational terms is based on Wittgenstein’s philosophy: his theory of facts (the only beings in the world) and “states of facts” (Brink & Rewitzky, 2002). According to this approach mental processing in reflective practice can be organized by events and

things. Specifically, as shown in Figure 1, each event and thing have the label $n.m$, in which n and m represent a number and a version of a thing, respectively. Event 1.1 causes thing 1.1, which in turn releases event 2.1 that creates thing 2.1. Thing 1.1 simultaneously starts event 3.1 which creates thing 3.1. Then, thing 3.1 generates a new version of the first event, i.e. event 1.2. In such a way, a new version of the first thing is created, which is called thing 1.2. So, the managerial action structure consists of, e.g. event 1.1 and thing 1.1.

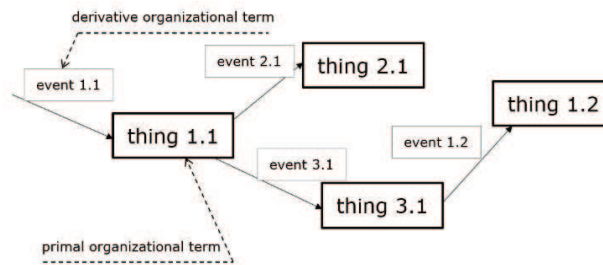


Figure 1. The fundamental structure of mental processing
Source: Own elaboration

According to the logical division, organizational terms are divided into two classes: primal and derivative organizational terms. Facts, which are things (primal organizational terms) in the organizational reality, represent resources. Facts, which are events (derivative organizational terms) in the organizational reality, represent processes. By the same token, the system of organizational terms combines the resource approach and the process approach in team management research. It combines team management processes that effect in team’s resources. Such an approach to the ontology of team management lets represent all such processes by standardized features vectors with data grouped in content, time and psychosocial domains (Flak, Yang & Grzegorzek, 2017).

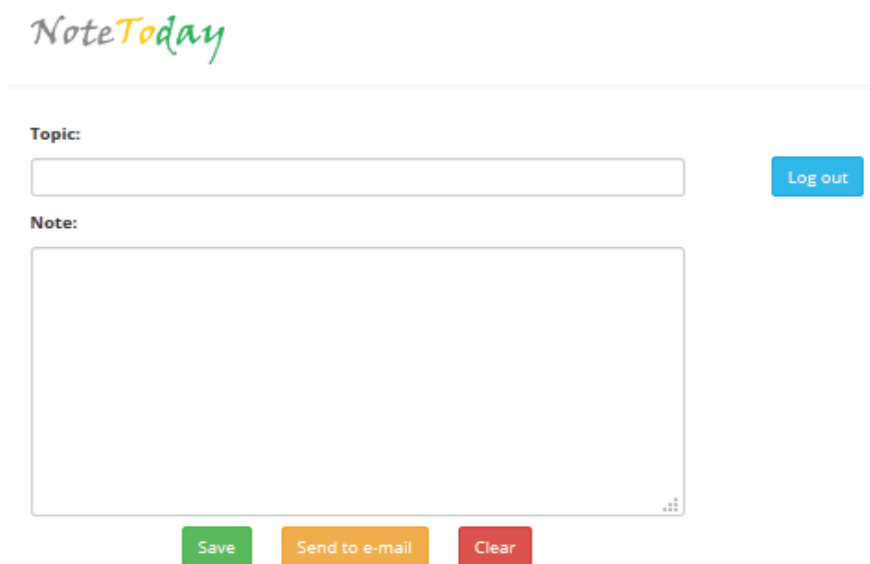


Figure 2. Research tool in reflection practice on cultural identities – NoteToday.pl
Source: Own elaboration

On this foundation in this research, reflections were recorded in a way, which allows to represent every step in reflective practice. The best way of recording can be done by a research tool used by the participant of the research in day-to-day life (Flak, 2018). As it is shown in Figure 2, the online research tool was invented and implemented as NoteToday.pl. Every participant of the research used this online to record his reflections on the given topic. None of the reflections was deleted and all trials of writing reflections on the cultural identity of the participant were saved to the database. On the ground of this research, the sequence of mental processing shots was recorded which let recognize how the reflections on the cultural identity appeared over time, developed and shaped into the final version.

Using the system of organizational terms as a theoretical foundation embedded with an online research tool (NoteToday.pl) for cultural identities of participants gave outstanding results - a fruitful data set about the mental processing about participants' cultural identities. Examples of participants' mental processing are shown in Section 4. On this foundation in Section 5 there is a project of the method which could match candidates with a certain cultural identity to a defined organizational culture in a company.

4. Results of the Research based on Reflective Practice

The research was conducted in one of the Universities of Applied Sciences in southern Finland, during autumn semester 2018. The study was based on an assignment which consisted of such parts: 1) learning about reflexivity, 2) reflective writing on own cultural identity. The participants used the online research tool NoteToday.pl which was designed on foundations of the system of organizational terms. Participants were students in the International Business Communication course taught to 120 first-year BA international business students. 52 of them took part in the research.

Students were given the research tool implemented online as NoteToday.pl (Figure 2) which was a notebook with several special features. Firstly, it is a very easy-to-use notebook available by an Internet browser, besides a simple panel of log-in, there are only two forms: for a topic and content. No other options are available, so it seems to be an "electronic" piece of paper. Secondly, to save all text written in the forms, a user has to click a SAVE button. The text from forms is then uploaded to a database where it is stored and it is never deleted. The package of such data contains also the name of the user and the exact time of saving. Thirdly, all changes to the text in both forms confirmed by the SAVE button are stored in the database in another position. It means that every time a user clicks the SAVE button he saves the content of both forms with a certain time. That is why when a user changes his reflections, opinions etc., it is not overloaded but it is possible to recognize all changes in the text during the mental processing. By the same token, it is possible to recognize the way how the reflections were appearing over time. It reminds "taking photos of thoughts" in users' minds. From the perspective of the system of organizational terms as a methodological concept in this research, a reflection is a primal organizational term and its parameters changes over time and they are represented by words used in the written text.

Table 1 contains the quantitative results of the research. In the first column, there is a number of a participant. In two next columns, there are starting and finishing dates and times of reflective practice. There is also some notations that were done by the particular participants. The last two columns show how the reflections developed over time when the participants were doing reflection practice.

Table 1. Quantitative results of the research on cultural identity

participant number	start of reflection notation	finish of reflection notation	number of notations	number of text characters in the first notation	number of text characters in the last notation
1	18-10-18 11:16	20-10-18 14:57	10	323	3242
2	10-10-18 11:47	17-10-18 13:11	9	984	3615
3	17-10-18 23:49	18-10-18 23:49	4	2512	3659
4	16-10-18 11:53	18-10-18 13:11	4	1010	1438

5	11-10-18 6:38	19-10-18 23:35	9	178	2767
6	16-10-18 8:08	17-10-18 21:34	2	279	631
7	11-10-18 21:39	18-10-18 11:18	8	1258	4614
8	18-10-18 19:45	18-10-18 19:45	2	397	397
9	17-10-18 12:17	18-10-18 12:47	9	642	2844
10	14-10-18 15:15	18-10-18 12:47	7	3584	5716
11	17-10-18 10:35	17-10-18 10:55	5	2392	2970
12	11-10-18 19:33	21-10-18 19:39	29	745	4862
13	12-10-18 0:08	17-10-18 12:43	5	364	619
14	17-10-18 13:05	18-10-18 16:15	5	645	1849
15	14-10-18 21:30	17-10-18 19:14	5	79	741
16	11-10-18 19:55	21-10-18 12:14	6	894	4739
17	12-10-18 14:16	18-10-18 8:47	6	593	3263
18	16-10-18 18:48	19-10-18 10:22	7	326	2656
19	23-10-18 11:43	23-10-18 11:43	2	2924	2924
20	17-10-18 22:59	17-10-18 22:59	2	462	462
21	14-10-18 16:57	-	1	454	454
22	18-10-18 14:15	18-10-18 14:45	10	171	2917
23	17-10-18 15:29	18-10-18 15:40	3	1775	2269
24	19-10-18 16:27	21-10-18 8:23	3	3555	3555
25	17-10-18 15:14	18-10-18 12:23	7	609	3009
26	15-10-18 8:54	22-10-18 9:43	6	2139	6343
27	10-10-18 12:16	20-10-18 14:39	13	574	5652
28	14-10-18 13:27	20-10-18 12:24	2	100	866
29	18-10-18 19:20	18-10-18 19:22	2	4061	4061
30	17-10-18 20:37	17-10-18 20:44	5	115	546
31	17-10-18 18:14	-	1	3751	3751
32	15-10-18 21:05	17-10-18 9:15	4	88	88
33	14-10-18 16:00	17-10-18 21:56	18	1288	6938
34	15-10-18 19:03	19-10-18 21:52	5	452	3147
35	20-10-18 15:49	20-10-18 15:49	3	2949	2949
36	10-10-18 16:52	17-10-18 23:53	6	741	3471
37	10-10-18 18:34	23-10-18 23:31	10	374	2683
38	18-10-18 15:09	18-10-18 15:09	2	2709	2709
39	10-10-18 8:45	18-10-18 15:27	6	701	5102
40	18-10-18 13:53	18-10-18 14:56	8	78	3069
41	08-10-18 13:23	18-10-18 8:22	21	1535	12997
42	18-10-18 13:58	24-10-18 16:59	7	106	1359
43	12-10-18 7:29	17-10-18 22:19	5	1407	2392
44	14-10-18 17:12	23-10-18 22:43	4	322	3099
45	13-10-18 11:49	-	1	2979	2979
46	16-10-18 16:25	18-10-18 19:15	4	4599	4599
47	21-10-18 23:16	21-10-18 23:17	3	2982	2982
48	18-10-18 21:15	18-10-18 22:25	7	252	4773
49	19-10-18 17:16	19-10-18 17:16	2	2998	2998
50	09-10-18 22:25	17-10-18 22:53	5	940	3982
51	14-10-18 0:54	18-10-18 19:20	3	364	1677
52	15-10-18 13:36	15-10-18 14:42	3	3764	3764

Source: Own elaboration

As it can be recognized in Table 1, the numbers of notations were very different for all participants. Some participants wrote their reflections on their cultural identity in 1-2 steps and there are also some participants with 10 and more steps. What can be analyzed are the period of reflection (between start and finish) and the number of reflections. What is more interesting, the growth of characters in the text of reflections depends on a number of reflection steps. Some of the reflections on cultural identities were very developed and sophisticated. They contained many facts from the participants' lives, personal opinions, deep thoughts, and interesting judgments.

By this, the theoretical aim of the paper was achieved and the research shows that if a manager in a company could know a candidate's cultural identity, it is possible to use the system of organizational terms together with a specific research tool NoteToday.pl to record the sequence of reflections on cultural identity. And in the end, it is possible to know the last version of it. The design of a method that could be used in the recruitment process using a cultural identity and an organizational culture matching is presented in Section 5.

5. Design of Cultural Identity and an Organizational Culture Matching Method

There are two abstract things that are going to be matched in this method: (1) a cultural identity to (2) an organizational culture. Since the organizational culture is primal to the cultural identity in terms of employing candidates to a company, it will be a perspective point in the designed method.

The procedure of the method would be as follows.

- a) List the main elements of the organizational culture (Table 2, column "Main elements of organizational culture")
- b) Diagnose main visible facts of these elements (in response to a particular, real company; in Table 2 there is no such a description)
- c) Measure the cultural identity of candidates by the reflection practice together with a research tool based on the system of organizational terms (examples of 2 participants in Table 2).
- d) Choose the most adequate candidate described by his cultural identity to the given organizational culture of a company.

Table 2 contains examples of the cultural identities of two research participants. Although, they wrote plenty of words and expression over reflection time, to analyze their adequacy to the potential organizational culture only the chosen expression were drawn from the whole reflections.

Table 1. Comparison of main elements of organizational culture and two examples of cultural identities

Main elements of organizational culture (Trice and Beyer, 1984)	Participant 1 – elements of his cultural identity	Participant 2 – elements of his cultural identity
Rites – relatively elaborate, dramatic, planned sets of activities that consolidate various forms of cultural expressions into one event, which is carried out through social interactions, usually for the benefit of an audience	My mentality is fully against these rules and after that kind of date (see: Rituals) I cannot like the guy anymore.	I was raised in the way that the focus is on the individual human being.
Rituals – a standardized, detailed set of techniques and behaviours that manage anxieties	I sometimes go for dates. This is sometimes a bit confusing for me, because when a guy has to pay a bill in the restaurant, he may sometimes ask for a separate bill.	My culture taught me how to appreciate the family, life, health.
Symbols – any object, act, event, quality, or relation that serves as a vehicle for conveying meaning, usually by representing another thing, but seldom produce intended, technical consequences of practical importance	People in the Nordic culture only think about themselves, they pay for themselves. I still get confused when I see too much individualism in people.	There is a lack of motivation among students, I think that is because of the fact, that the majority cannot imagine a worse school system or condition of life. I can.
Myths – a dramatic narrative of imagined events, usually used to explain origins or transformations of something	-	I think that poor conditions are building hardworking and ambitious people.
Legends – a handed-down narrative of some wonderful event that is based in history but has been embellished with fictional details	(In my country) even after we turn 18, we are still under parents' control. They may decide important things for us.	My culture learned me work hard and do something with life if I want to live better.

Stories – a narrative based on true events	We have never eaten cakes with teachers during the lectures. For me, it is something really strange and even sad.	I think sometimes it is good that I am prepared for the worst, but on the other hand, I am usually very stressed even if I should not be.
Language – a particular form or manner in which members of a group use vocal sounds and written signs to convey meanings to each other	-	I usually start the conversations, try to break the ice, cause I think that human beings need to socialize and keep contact with other humans.
Physical settings – those things that surround people physically	In Finland, it is usually impossible to get some help from teachers (at university), and students usually do everything by themselves. This is also a bit confusing thing for me.	Yesterday my boyfriend wanted to change his address. We were so surprised and happy that it is so easy and comfortable. I am used to the situation that is complicated and something like this would take a lot of processes and time.
Artifacts – material objects manufactured by people to facilitate culturally expressive activities	-	Sometimes I think that the level in school is too easy, but on the other hand, it playfully improves our skills.

Source: Own elaboration

As we can see in Table 1, two participants of the research represent different cultural identities from the perspective of elements of organizational culture. Of course, which participant would be more adequate, it depends on a particular company represented by the particular elements of the organizational culture. However, it is visible, that having a cultural identity profile of a candidate we can choose more consciously only the one for the vacancy from the cultural point of view.

This example, based on the research which was conducted on the foundation of the system of organizational terms and the research tool NoteToday.pl, shows how much potential comes from the knowledge of cultural identities of people who are going to be employed in a company with a certain organizational culture. By this, the practical aim of the paper was achieved.

6 Conclusions

Cultural identities of members of an organization shape its organizational culture. What is more, when a company grows and it employs more people, they gradually change the organizational culture. The first challenge is how to examine the cultural identity and the second challenge is how to use it practically.

The first challenge is done in the research which was conducted on the ground of the system of organizational terms, the novel and original methodological approach in management studies, together with a specific research tool NoteToday.pl. Achieving the first aim of the paper shows that such research is possible and has a huge theoretical potential. Achieving the second aim of the paper lets transform knowledge on cultural identities of candidates into practical use in recruitment to a certain company described by its organizational culture.

In the future, it is planned to develop the research in cultural identities of real employees in companies and how they affect the previous organizational culture and company performance.

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