

A Social Participation and Social Control Model Based on Spiritual and Cultural Intelligence: A Comparative Study between Poland and Germany

Cristiano Trindade De Angelis
Skema Business School, Lille, France

Abstract

There is no consensus in the academic community on the definitions of Spiritual and Cultural Intelligence (SQ & CQ) and also few understanding of their impact on Social Participation - SP and Social Control - SC, leading to missed opportunities to develop new strategies to an effective education, the collaboration between University and Industry, and therefore the reduction of corruption in the macro level. This study explores the development and implementation of a Social Participation and Social Control Model - SPSC based on SQ and CQ and empirically tests two hypotheses:

H1. CQ is positively influenced by SQ

H2. The integration of SQ and CQ influences positively the social control and social participation and therefore reduce corruption

The main conclusion is that experience can be more important than knowledge to reduce the brain drain and corruption. This study demonstrate that the super protection of parents from Poland in regards to the teenagers is not the most reasonable one and it provokes, when they are young, the brain drain, in particular to Germany. The immaturity of young people in Poland contribute to the low capacity to open space to social participation and social control.

The nomological validity shows the evidence that the structural relationships among constructs is consistent with other studies and this work concludes that the SPSC model is useful to identify how humility, sensitivity, kindness, learn by comparison, resilience and capacity to deal with complexity improve the process of application of knowledge to flourish social participation and social control.

Keywords: cultural intelligence, diaspora, social control, social participation, spiritual intelligence.

Introduction

Hryniewicz et al. (2002) sustains that the most important reasons of migrations include: the conditions on the labour market, the political situation, the income perspectives and the opportunities of professional development.

The political situation impacts all other reasons and the most known causes of migration are diaspora and brain drain.

It should be remembered that various failed attempts of anti-communist revolts were accompanied by intensified waves of migration from Hungary, Czecho-Slovakia, Poland and German Democratic Republic (Hryniewicz et al., 2002).

Bharathi (2012) holds that in the last decade, the term diaspora have begun to emerge first in migration studies, then in development studies. Once conceptualized as exile or forced dislocation from a “homeland” (ex. the 20 million people of Polish ancestry living outside Poland, in particular after the II War), in the recent migration-development literature, diaspora has increasingly been used to describe the mass migrations and displacements (brain drain).

According to Docquier and Rapoport (2006) the term "brain drain" designates the international transfer of human resources and mainly applies to the migration of relatively highly educated individuals from developing to developed countries. While the brain drain has long been viewed as detrimental to poor country's growth potential, recent economic research has emphasized a number of positive feedback effects and shown that migration prospects may foster human capital formation at origin. The total effect is therefore uncertain. Empirically, the first studies to address this issue point to a strong negative total effect for most developing countries (Docquier & Rapoport, 2006).

Hryniewicz et al. (2002) states that the main brake of migration of Polish specialists abroad is constituted by lack of international experience — excepting the domains of science and engineering — and lack of adequate knowledge of languages.

Given this fact this article proposes a Social Participation and Social Control Model - SPSC based on Spiritual Intelligence - SQ and Cultural Intelligence - CQ to improve the effectiveness of public projects and therefore reduce corruption.

The base of the model is a program of schooling in collaboration with United States and Germany focus on developing cultural and spiritual skills to increase the productivity of Polish employees, both in the company where they work and in the universities where they study.

Unfortunately the Polish government is focus on some material incentives and for a specific age. The government has taken measures in order to try to stimulate the return of highly educated Poles, with the government abolishing income taxes on all people legally working in Poland under the age of 26. However, with this isolated policy Poland attracted only workers from Ukraine and Belarus victims of war and dictatorship respectively.

In fact, Polish people are very patriotic and they expect to back to their country to participate of the public policies and projects.

1- The brain drain from Poland to German and the importance of Cultural Intelligence

Silesians, a Polish ethnographic group from Silesia, enjoyed a special status in Germany, for they were treated as Germans in West Germany. They would obtain financial assistance for the adaptation period, the offer of language classes and, potentially, also skill upgrading courses. There was a strong migratory wave at the beginning of 1980s, and an important share of the migrants did ask for the status of political refugees (Hryniewicz et al., 2002).

A recent, large emigration of Poles took place after Poland acceded to the European Union and opening of the EU's labour market (2004). About 2 million primarily young Poles took up jobs abroad, according to data from the German Central Statistical Office (SZ).

The SZ found that, currently, a large number of Poles live in the Federal Republic of Germany (550,000).

The lack of opportunities in Poland, leads to one of the highest levels of brain drain, the transfer knowledge in Poland to apply in Germany, as this study found.

"SZ" explains that the reason for emigration is the considerable difference in the level of wages and that most people emigrate from the economically underdeveloped regions in eastern Poland. Referring to various scientific studies, "SZ" states that the hope of some politicians that emigrants will one day return to Poland and enrich it with the skills they have acquired in the West is not borne out by the facts.

This study therefore shows that the brain drain can be transformed in brain gain when there is interest in the contribution of these highly educated Poles to the effectiveness of public policies, programs and projects through social participation and social control.

The government and the public administration know that the highly skilled personnel will more and more often be included in the international flow channeled through the intermediary of multinational as well as Polish firms, conducting business out of Poland.

Lotos Kolej, a leader in lubricants on the Polish market, has launched rail freight operations in Germany, after having obtained Part B of the Safety Certificate for Germany.

Since 2003, the PKN ORLEN Group has maintained a presence on the largest retail fuels market in EUROPE – Germany. The path of the ORLEN Group's transformation until 2030 has been charted around renewable energy and advanced petrochemicals.

The Polish Company Asseco Solutions, which also operates in Germany, is one of the largest corporations in the technology sector quoted on the Warsaw Stock Exchange. It was established in 1991, and provides computer software to the banking industry of Poland.

Hryniewicz et al. (2002) argues that it is necessary that Polish firms and institutions set in motion the program of schooling abroad, since the cooperation with the Eurasian Economic Commission - EEC will not be possible without adequate knowledge and skills.

However, this suggestion does not take in consideration the choice of Polish people.

The second-largest Poland in the world, after United States (more than 9 million), and the largest in Europe is the Polish minority in Germany (almost 4 million), it is a clear

demonstration that the Germans entrepreneurial mindset comes from their cultural intelligence, which is the weak point in Poland.

Therefore, it is clear that the Polish firms and institutions, private and public, should create the program of schooling in collaboration with United States and Germany, not with Asia.

This program of schooling should have focus on developing cultural and spiritual skills to increase the productivity of Polish employees and also offer opportunities to them to back to Poland to apply this skills.

Striving for collaborative entrepreneurship education is more than a material endeavor for Universities and Industries in Poland. It represents an integration and deep alignment of different capacities: technical, managerial, intellectual and emotional. In particular, qualities such as humility, sensitivity to others, kindness, learn by comparison, resilience and capacity to deal with complexity are paramount to develop a collaborative entrepreneurship program between University and Industry to develop the capacity to participate and control government programs improving their effectiveness and in consequence, leads to the reduction of corruption.

According to Ito et al. (1998), the ability to sense what other people are feeling is an important factor in allowing us to connect or communicate effectively with others and depends to a great extent on the establishment of a spontaneous entrainment between individuals.

Entrainment is considered as one of the fundamental processes providing an intimate connection between individuals, others, and their environment (Childre & Martin, 1999).

Awad and Chaziri (2004) has found that knowledge is human understanding of a specialized field of interest that has been acquired through study and experience.

The difficulty of Polish industries in accessing the academic knowledge and the lack of practical experience of Polish students, shows the importance of a student exchange program with other countries with more experience, such as United States and Germany. Cultural intelligence impact spiritual intelligence by encouraging knowledge to be created, shared, learned, enhanced, organized, and applied for the benefit of both, universities and industries.

As Polish students are not likely to apply knowledge without a strong personal motivation, which comes from the opportunity to understand the world (cultural intelligence), the goal of this study is to show the importance of the balance between knowledge (Poland) and experience (Germany) to facilitate the process of creation and application of Knowledge in both, Universities and Industries, and therefore improve the social participation and social control to improve the effectiveness of public projects and therefore reduce corruption.

Therefore, this article proposes the SPSC model to understand of the high impact of spiritual intelligence on cultural intelligence and, finally, in social participation and

social control, and in consequence the importance of the balance knowledge (Poland) and experience (Germany) to improve productivity and also reduce corruption.

Cultural Intelligence (CQ)

According to Rothberg and Erickson (2004) intelligence is knowledge in action and therefore the layers of intelligence include action, strategy and prediction.

Culture is formally defined by Schein (1985) as a pattern of shared basic assumptions that the group learned as it solved its problems of external adaptation and internal integration, which has worked well enough to be considered valid and, therefore, to be taught to new members as the correct way you perceive, think and feel in relation to those problems (Schein, 1985).

CQ is culture free, and it refers to a general set of capabilities with relevance to situations characterized by cultural diversity. EQ differs, therefore, from CQ because it focuses on the general ability to perceive and manage emotions without consideration of cultural context (Ang et al., 2007).

Bucher (2007) concludes that CQ is about being aware of our values and those of others, and the relationships among people's values, behaviours and cultural backgrounds, and Rockstuhl et al. (2011) hold that theory and research suggest that CQ facilitates formation of expressive ties and show the value of cultural intelligence as a critical leadership competency in today's globalised world.

Manor's theoretical arguments suggest that top executives who are more culturally intelligent are better able to scan their environments for relevant and accurate information and use this higher-quality information to make better decisions and take better calculated risks (Ang et al., 2011). One reason why CQ increases the job performance is that it results in better judgment and decision-making. An important cognitive outcome is cultural judgment and decision-making, which refers to the quality of decisions regarding inter-cultural interactions (Ang et al., 2007). In fact, the process of meaning-making is manifested in and mediated by cultural contexts (Rockstuhl et al., 2011).

Spiritual Intelligence (SQ)

Spiritual intelligence (SQ) is the ability to behave with wisdom and compassion while maintaining inner and outer peace, regardless of the situation (Wigglesworth, 2012).

Zohar and Marshall (2000) state that SQ is the intelligence with which we address and solve problems of meaning and value, the intelligence with which we can place our actions and our lives in a wider, richer and meaning-giving context.

Vaughan (2003) believes that SQ is a capacity for a deep understanding of existential questions such as "Who am I?", "Why am I here?" and "What really matters?" and to recognize the relationships between perception, belief and behaviour (Vaughan, 2003).

According to Emmons et al. (2005), observers are able to distinguish between EQ and SQ through the more unique SQ qualities, such as purpose, egolessness, joy and discernment, which are not covered in domain assessment of EQ. This is about the really big picture: intelligence for more than selfish interests. According to Zohar and Marshall (2000), SQ is the ultimate intelligence which serves as a necessary foundation for the effective functioning of both rational intelligence and EQ.

Spirituality is the innate human need that transcends any particular faith or tradition to be connected to something larger than ourselves, larger than our immature egos, our insignificant needs (Wigglesworth, 2012).

The research model

Poland received completely different scores in comparison to Germany in three important Hofstede's Cultural Dimensions (Hofstede, 2001): Uncertainty avoidance (Poland 93, Germany 65), Long term orientation (Poland 38, Germany 83) and Power Distance (Poland 68, Germany 35). These countries are also different in terms of time in the parent's house and the importance of religion to form the character, as demonstrated in table 1.

| National Culture Dimensions | Poland | Germany |
|-----------------------------|-----------|---------|
| Uncertainty avoidance | very high | medium |
| Long term orientation | low | high |
| Power distance | high | low |
| Time in the parent's house | long | short |
| Importance of religion | high | low |

Table II . Own elaboration (three first dimensions from Hofsted, 2001)

The Social Participation and Social Control model based on Cultural and Spiritual Intelligence (SPSC) to reduce corruption is presented in Figure 1.

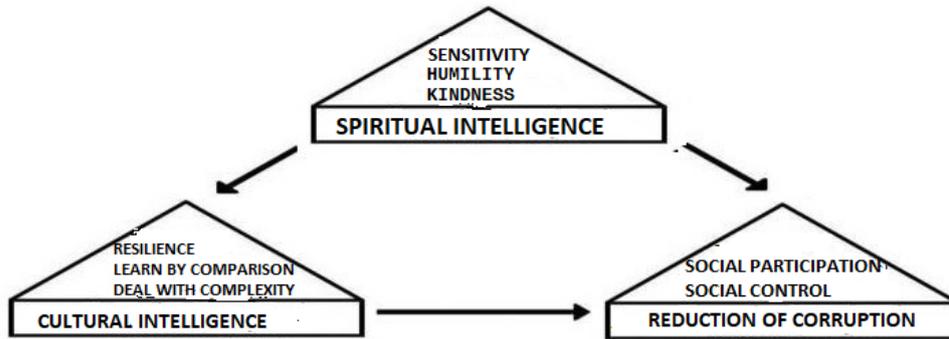


Figure 1 – SPSC model(own elaboration)

The SPSC model shows that Spiritual intelligence - SQ impacts cultural intelligence – CQ positively. These two intelligence has also a positive impact on the reduction of corruption through social participation and social control.

Furthermore, models show a primary impact of CQ on EQ (Yi-chun, Shin-yih, Yi-chen, 2012), expressed in H1 below. These create the conditions for transforming tacit into explicit knowledge by sharing cultural knowledge. Thus, EQ and CQ support KM between knowledge and experience among students and professors. Tang and Werner (2017) confirmed that once cultural differences are acknowledged there is greater sharing of experience leading to increased innovation. H2 encompasses this relationship.

This research empirically tests three hypotheses (Table III):

| Hypotheses | Results |
|--|-----------|
| H1. CQ is positively influenced by SQ | CONFIRMED |
| H2. The integration of SQ and CQ influences positively the social control and social participation and therefore reduce corruption | CONFIRMED |

Table II- Hypotheses in SPSC model

Results and Discussion

In the interviews about Spiritual Intelligence, it was possible to realize that the great majority of Poles have a high level of sensitivity, humility and kindness, indicating high level of spiritual intelligence. They take the easiest path to enjoy life in the present and help others to do the same, have patience to listen and wish to explore and discover new things. On the other hand, Polish students are extremely protected by their families. Even though they appear to pay attention to a visitor’ s views, the population who lives in Poland reject ideas that require them to leave their comfort zone.

Great part of Polish students they don't understand the importance of learning process with other cultures to develop the capacity to apply knowledge, in particular to reduce corruption through social participation and social control.

The very high level of uncertainty avoidance of the population that remained in Poland can be seen in their reluctance to explore foreign cultures, a form of risk-taking and cross-cultural adjustment. In turn, this justify their low level of cultural intelligence (*learn by comparison, resilience and capacity to deal with complexity*). However, it is clear the high level of spiritual intelligence that also impact their culture intelligence, in particular in the resilience, their capacity to adapt, learn and change if necessary.

Regarding Hypothesis 2 it is important to consider that Poles tend to have the cultural value of collectivism. However, even though the Poles are also family collectivist (Hofstede, 2001; House 2004) by creating a culture of sharing with their family and valued contacts, they have difficulties in open space to participate in public policies and projects given the fact that they have much less experience compared to Germans to develop their own personality and individual independence. Thus affirming Hypothesis 2.

The levels of English language skills in Germany are higher in comparison to students from Poland, which helps them to develop cultural intelligence, even though the spiritual intelligence is more important, the strongest point in Poland.

Since Germans, in opposition to Poles, has low level of uncertainty avoidance, they enjoy and are confident in interacting with people from different cultures abroad. Poles prefer stay in the comfort zone to avoid the stresses of adjusting to a culture that is new to them and they do not trust. Poles are not confident that they can get accustomed to the shopping conditions in a different culture, since their culture is isolated from the rest of the world, even though they are very welcome to foreigners. They like to receive other nationalities, but they do not want to leave the country to really learn with them, even though half of population left the country based on wars and economic crises.

Conclusions

Past studies have indicated university-industry collaboration is an effective approach to entrepreneurial training because it can realize the benefits of the combining university theory with practical experience. There are barriers to industries in gaining academic knowledge and for students to gain practical experience. This exploratory research postulated the impact of spiritual intelligence and cultural intelligence to provide skills to open space to social participation and social control and therefore reduce corruption. The objectives of this study were: i) to propose a model that can capture the relationship between knowledge and experience (SQ and CQ) and ii) to provide qualitative evidence of its effectiveness to flourish social participation and social control. In-depth semi-structured interviews tested the conceptual model, the results indicating some support for the relationships proposed. Thus SPSC model, based on Spiritual and Cultural Intelligence provides a framework for universities and industries to develop their plan

for exchanging knowledge and experience along with motivating and entrainment among students to prepare them to participate in public projects and public policies.

The author recommend further research on a larger scale to gain a deeper understanding the interactions between the variables of the SPSC Model, especially the relationship between SQ and CQ in enhancing social participation and social control to reduce corruption.

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