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**Organizational Culture Perspective Ethnological  
Approach Reflected in the Work of Dimitrie Cantemir**

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**Abstract.** Culture is the foundation to explain nearly all phenomena and processes occurring within organizations, as well as performance differences between organizations. Similar national culture, organizational culture is at the same time, the premise and starting point for changing the organization's performance. In an uncertain environment, marked by profound structural and procedural changes required an organizational culture and historical research in order to identify component elements relatively easy to change. In this regard, an analysis of organizational culture in ethnological perspective permit to identify its components and accumulated cultural elements reflected in the work of Dimitrie Cantemir. It explains, for example, positive behavior of organizations with foreign partners (hospitality), and certain organizational values: tolerance, intelligence, spirit of oratory, humor, corruption, works jumps, etc.

**Keywords:** culture, national culture, organizational culture, ethnology, cultural anthropology

**JEL Classification:** M14; J13; M31

## **1. Introduction**

Research has shown that employees and managers bring their ethnicity in the workplace. Cultural identity is an attribute relevant to different levels of organization of ethnic communities. Thus, national culture explained more differences than they showed in one place: age, profession and gender. In fact, experts agree that not only did diminish and cancel national differences, but rather than that organization's culture keep and increases them.

Also, national culture is built on an ethnic foundation which ensures its specificity, but did not provide it directly. Ethnicity is the interior structure of culture; history is accumulated in specific traditions and attitudes towards the world system, language and its literary monuments, stylistic matrix, etc. It should be noted that the explanations given by historians, national culture aimed to be established by psychological mechanisms. National culture field consists of language, law and ethics, literature and traditions, arts. Moreover, *national consciousness is a complex soul, a synthesis of several elements among which may be mentioned: physical-geographical factors, racial, intellectual, emotional, of will, language, religion, ancestral, social, historical and economic, etc.*

In this context, one can consider the possibility of analyzing the organizational culture from the perspective of cultural anthropology. In this respect, is taking in account the strategy of historical research of organizations culture, which involves studying the genesis and evolution of the phenomena of organizational culture and its manifestations, as well as in historical and individual behaviors. The subject matter of organizational culture is given by its components. Organizational culture in ethnological research perspective is possible because of information contained in Cantemir's work.

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## **2. Conceptual Aspects of Culture**

In analyzing the genesis and evolution of the concept of culture of the organization or organizational culture should be taken into account the culture, as a starting point. Culture represents the foundation of thought, feelings and actions of individual, organizational and national. In fact, in 1871, EB Taylor, English anthropologist, stated: "Culture is a complex that includes knowledge, belief, art, morals, laws and all other provisions, attitudes acquired by man as a member of society" (Duverage, 1973, p. 115). Culture for Taylor means "complex which includes knowledge, religious beliefs, art, morals, law, customs and all the capabilities and habits acquired by man as a member of society" (Duverage, 1973, p. 110-115). In turn, G. Rocher considers culture as „, the complex of all how to think, feel and act more or less formalized, which being learned and more people becoming common, used in a symbolic and subjective, the establishment of social collectivity of distinct people” (Bâtlan, 1993, p. 20).

In Taylor, Malionowski and Boas’s view, culture reveals both the symbolic order and the morphological order (Schemeil, 1985, p.279). It is not just an immaterial version of the universe of objects and soul of a nation, but also includes “material equipment”, supra individual reality, i.e. techniques, processes, institutions (Valsan, 1992, p. 121). This combination gives to a community its own cultural identity. Culture is not just a knowledge accumulation of artistic, literary and scientific; it is also composed with practices inherited from the accepted beliefs of judgments and emotions. By those **ways of ethnological, sociological and anthropological** culture is not restricted to individuals, grown in the narrow sense. Known is the fact that, regarded as phenomenon that develops over time, culture is based on the past, and the cultural present of any society is the foundation, the point of formation and development of society's cultural future. Differences between present and past culture of a society rooted both in the motivations, behaviors and individual behaviors exercising decisive influence on beliefs, norms, perceptions, shared values and the influences exerted by other cultures. This means that people shape the company culture (and the organizations they belong voluntarily or less voluntarily) leaving at the same time, shaped by it.

## **3. Guidelines for Defining Organizational Culture**

Culture of any organization is similar to national culture: it has its origin in history, myths, heroes and symbols (Hutu, 1999, p. 97), in the successes and disasters of the considered social system, assigning a specific joint significance of the surrounding world. It determines the source of common knowledge in the tank that is archetypal, a provider of models and structural organization. Culture is also the form that shapes the behavior and control people's lives, members of organizations, in unexpected ways. *As such, in our opinion, any attempt to define the culture of an organization can only succeed in humans, starting from its historical existence, the psychology of people which includes, not least from his national culture.*

Known is that concerns for identifying and defining organizational culture started with the company's approach to social organization by U.S. specialist Th. Szelnic (Popescu, 2003, p.4). Hence the term organizational culture or organizational culture has made a career very quickly both in the U.S. and in Western Europe and, more recently, since 1990, and in Eastern Europe. At present almost all universities have introduced courses on organizational culture or corporate culture. Before this time, almost all organizations gave very little attention to their culture, focusing on technological aspects, economic, administrative, political, inter - organizational, etc. That attitude of organizations does not ensure a long-term productivity, but only a short term one. Later, many organizations have started to look at climate as something that they hold and may change in order handling employees to increase their productivity. Although was ignored, the cultural side of organizations existed and manifested in the national cultural context. As such, in every society, every *organization* can be considered *a cultural system* is actually composed of two systems: social and cultural system of individuals considered to be all members of the organization, the cultural system itself is the whole media and their meanings.

In the literature, the concept of organizational culture has received many definitions viewed from different angles of approach: historical, focusing on acquiring social and tradition (Kobi & Wüthrich, 1991), normative, focusing on systems of rules and rules of life (Gordon, Mondy, Sharplin & Premeaux, 1990), focusing on behavior (Nicolescu & Verboncu, 1997), focusing on value, psychological, focusing on the role and value of culture results in solving the problems of the organization structure, focus on modeling the structure and culture, focusing on communication through learning organization culture gene, which gives the organization culture of product quality, focusing on man (Hofstede, 1991) - representing more than organizational culture sum figures in an organization, was itself a figure, focusing on symbols (Peters & Waterman, 1982), focused on issues gained - in this sense, organizational culture expresses a specific form of cultural goods of an organization, institutional - organizational culture representing all rules, regulations, laws governing the organization concerned, dynamic asset - organizational culture as a set of processes aiming at the formation of a consciousness and personality of the organization; socialized - the organization's culture is seen the relationship between an individual's personality and the personality of an organization of which that individual belongs.

According to all these concepts, organizational culture consists of implicit and explicit models of behavior and attitude, acquired and transmitted by symbols, including the realization of their cultural property, any result of the work done by members of an organization representing a better culture of the organization.

Analysis shows that this concept can be defined according to three different meanings.

- *Ethnological meaning*, which highlights the distinct lifestyles of members of the organization, that their customs and beliefs;
- *Intellectually meaning*, to consider the knowledge and experience gained by members of the starting point in defining the organization's culture;
- *Psychological sense*, then it contains all the organizational culture of the organization that psychological, as opposed to purely material elements of the same organization. In this sense, organizational culture is a mental construct.

*Organizational culture is the product of people and their social activities as well as those material and spiritual*

#### **4. Considerations on the Identification of Components of Organizational Culture in the Work of Dimitrie Cantemir**

Organizational culture or personality organization is created by people who compose it. *Culture is more than the sum of its component parts*, i.e. *symbols, heroes, rituals, actors, beliefs, artificial products, norms, assumptions and values*.

Defining organizational culture in ethnological perspective, although objectionable, because it refers to values or to members of the human psyche, it is enlightening to identify the elements of organizational culture in different eras. Thus, in effect organizational culture ethnological approach allows the study of phenomena in the period reflected in the work of Dimitrie Cantemir.

In July 11, 1714, Dimitrie Cantemir is elected to the Academy of Sciences in Berlin. Then, in subsequent years, at the suggestion and urging Academy Berlin writes *Descriptio Moldaviae - Historia Moldovan-1716* and *Vlachs - 1717*, by which this country works throughout Europe. *Historia Vlachs Moldovan-Romanian* history is seen as a whole, without distinction provincial the obvious argument is the assertion and the idea of unity. Presentation of events begins with the year 107, during Emperor Trajan, "Emperor ram.

*Artificial products physical and verbal behavior* can be easily identified in the works of Dimitrie Cantemir. Thus, in his work "Hronicul Vechimei a Romano - Moldovo - Valahilor", in the "Hronicon Daco-Romanii adecă a Țărilor Românești, Cartea I" are listed verbal patterns of behavior as:

"1."Silence don't bother and don't change anything but saying makes the difference..." 2. "Silence after the witness may say once may say" (Cantemir, 2003, p. 1078-1079). In "*Descriptio Moldaviae*" is a chapter devoted to "Moldovan dialect" which demonstrates that the source of the Moldavian dialect is the Latin language.

It is a fact that myths and stories passed from one generation to another within an organization, more or less the same, facts, stories, events, stories, exceptional situations. In fact, transmitted values, beliefs and attitudes are essential for the organization. In terms of myths and stories, they are found in *Descriptio Moldaviae*, from the political side. About the state social order: "From those came John, so famous Valachian ruler, mentioned by the Nicetas Choniates, from who was born Bogdan, whose son, Dragos, was the first who advised our ancestors to return to their country and getting old and that's why became the ruler of those who had followed him in Moldova" (Cantemir, 1967, p.107).

Regarding customs, rituals, ceremonies, internal codes of conduct, taboos (behaviors to be avoided), with significant gestures shared by organization members and body language are all widely presented *Moldaviae Descriptio*. In this respect the enthronement (or remove) of a prince of Moldavia habits can be highlighted, religious ceremonies and in relation to the grand vizier. Also in Cantemir's work *Descriptio Moldaviae* is highlighted "positive behavior toward strangers' face with receiving guests and abroad travelers is most worthy of praise ..... some lunch waiting until the ninth hour the day and as they do not eat alone on the streets and send their servants to invite them to dinner hiking command that meet them. Only those from Vaslui don't have that habit, they not only close to the guests their house and their pantry, but hide when they saw someone coming ...." (Cantemir, 1967, p.207).

*The symbols* of each period described in the relevant Cantemir's works are presented to identify them as components of organizational culture. Thus, Emperor Constans presence in Dacia is revealed by a coin that was dug on one side "buffalo face, with horns more open as the deer, only armless (Cantemir, 2003, p.1154).

*Descriptio Moldaviae* is an important moment in Romanian culture as it provides information about the organizational structure of various institutions and organizations of the time, that is, their organizational culture. Issues are highlighted Such Divan and Advisory Meeting organization, but also about the rights and responsibilities of various positions in the organizational structure of Divan and Advisory Meeting: "1. Steward is the first great of all others and is the great head of the Advisory Meeting. He presents at first to the others stewards those tasks to which they will talk and decide according to the wish of The Lord, and after listening other opinions treble the other advisers to advise Mr. don command, and after listening to everyone's decision, advise The Lord about the decision has been taken."(Cantemir, 1967, p. 153).

In terms of *beliefs*, "Description of Moldova" (1716), Dimitrie Cantemir wrote: "Moldovans inhabitants, apart from the true faith and hospitality, not too easy to find something I could brag about," ... "Of all the shortcomings normal and the other people have and Moldovans, if not many, though not too little. Good habits are rare on them (Cantemir, 1976, p. 182-190).

Nameing Romanian inhabitants as "Romans" is particularly significant in highlighting and reasoning of the Romanian people in Latin origin, occurring as the idea of continuity of the Romanians in these places, the words "in it in the same living relentlessly until today living" is particularly the suggestion, insisting on the idea of stability. Heroes are presented as writers, historians, philosophers, geographers and other learned men of the time and gentlemen. Thus, since the beginning of "Predosloviei" (Chronicle of the Roman Age - Moldova - Valachian) refers to "Țițeron, the great of the Romans Dimosthenis, the parent of the Latin language, canonical rhetoric, the right word speaker, example of justice and all Sir sciences", aiming to highlight the creative effort, because no matter what the topic, regardless of the nature and purpose of his writing, whether it was "written orations or spoken ones," praised "or" blasphemous ", letters or epistle , writing about the life of another great literati of the time, or about events that took place during his reign, was very creative effort, "had squeezed his mind even with sweat and blood to get to a better result". It makes reference to a great scholar of ancient period, stressing the great power of concentration that proves it, which must have a writer, regardless

of the nature of his work is worth following this model, belongs to the teacher who has "all strings extends in his mind, sparing no pains, does not feel fatigue sweat, and like in the writing might flow, overturns everything in its path, all words meanings, like a prodigal wastes until finds the true meaning of the word and keeps and strengthens it in that way" (Cantemir, 2003, p.877). In The "Moldova's Description" is presented the entire line of princes to Racovița Michael II.

*Actors* at D. Cantemir, respectively moldavian peasants and country people, do not enjoy too much credit: "... foreign merchants ... have got in hand, because of our sloth, all merchants of Moldova." "... To work Moldovan peasants are very lazy and slothful; country little bit but collecting yet more. Not caring to acquire labor which could have, but are content to gather only that much as they need only a time of one year or, as they wont to say, until the new bread, therefore, comes about a year when the barren or an invasion of the enemy to prevent the sickle are in danger of starvation" (Cantemir, 1967, p. 201). Also, in 12<sup>th</sup> Chapter, about Moldovans habits, Cantemir believes that "good habits from them are rare. Moldovans are not known the measurement in nothing: if it goes well, are put defiant, if it goes wrong, they lose their temper" (Cantemir, 1967, p.204).

## 5. Conclusions

In order to change the organizational culture of contemporary research is required of it in historical perspective. And the easiest way of analysis is an ethnological approach to organizational culture is reflected in works of historical value Cantemir. Thus, it can be concluded that national traits are relatively stable over time.

Religiosity, tolerance, intelligence, hospitality, humor are among the positive features of ethnic Romanians living after the first layer and retained through the centuries until now. Of course, to our eternal sorrow, we kept many of the negative traits and physiognomy of the Romanian people: work, jumps, corruption, division, passivity, mind and spirit rhetorical satire mocking, contempt for their country, imitative spirit, tend to start hard giving up something and very easily.

Although some of these features should look slightly tinted, all are national cultural traits that influence organizational culture and determine today. Moreover, storage of knowledge and experience transformed and manifested in the form of knowledge was possible because of the existence and development of language and technology. This was a necessary condition for the manifestation of human creativity at the highest organizational mode of expression.

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