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Editorial:
Management, universal and specific
(but not at one and the same time)

Just like the techniques for developing time-based supply chains discussed by Blackburn (2012) in the previous, first issue of this journal, some management activities are technical—and universal. Other management activities, such as the management of human resources, are specific and culturally dependent—they necessarily involve values, both of the players directly involved in these activities and of the researchers who study them. It is important for management researchers—let alone managers—to differentiate between the two. Mistaken assumptions of universality, following internationalisation fashions, may result in irrelevant innovations—being fit with an unfit fitness is often an expensive error, for example in human resource management. Equally, mistaken assumptions of uniqueness may result in stultifying managerial conservatism.

This issue of *Pannon Management Review* contains articles which illustrate both the universal and the specific. The discussion in **Lublóy** and **Vastag**'s interview with Albert-László Barabási focuses on networks, a concept capable of universal application—from medicine to corporate structures and the Internet. The term network refers to relations between entities, regardless of form, not to the entities themselves, and it is possible to identify generic characteristics of networks, such as density and complexity—networks do not have values. In contrast, the discussion of the values of 'Old' and 'New' China by **King-Metters** and **Metters** expressly addresses the issue of cultural specificity—and its implications for the behaviour of both managers and employees, for example over innovation. The article by **Komlósi** on emotional intelligence in the hotel industry is a meeting point for discussing the universality–specificity issue. Emotional intelligence might be naturally expected to be culturally specific, influenced by national and even local cultures—everyone has views on the differences between the Hungarian and English temperaments, for example. However, research on emotional intelligence adopts an analytical approach, seeking to measure personal attributes as accurately as possible by using international comparisons and precisely calibrated measures. The articles by **Cartwright** and **Clarke** are specific, and illustrate the role of culture and values in management research in different ways. Using anthropological and sociological evidence, **Cartwright** examines the implications of rural depopulation for the provision and management

of public services, especially education and social care of the elderly. Should public policy seek to manage rural population decline by easing transition from rural to urban? Or should it seek to enable declining numbers of citizens to remain in rural areas, with disintegrating local institutions and at increasing public cost? **Clarke**'s paper shows differences in values and motivations amongst religious tourists, the differences between pilgrims and tourists, and the need for sensitivity by tourist enterprises. The tourist experience is a co-production between tourist and provider, not the consumption of one produced by the other. The following paragraphs comment on the specific articles in turn.

The article by **Katherine H. King-Metters** and **Richard D. Metters** contrasts the 'Old' and the 'New' China through comparing scores on Hofstede's cultural values scales in the 1980s with the results of the authors' own survey in the 2000s. The comparison shows major changes in values, with the 'New' China displaying increasing masculinity and individualism, as well as increasing short-termism and diminishing power distance. Chinese employees—and, even more, Chinese managers—increasingly resemble their US counterparts. However, the authors recognise that the new values are not universal, new values coexisting with old values, rather than displacing them—China is a diverse society, with differences between young and old, rural and urban, inland and coastal, migrant and indigenous. The article identifies the significance of changing values for recruitment and training, as well as for payment systems. Importantly, there is no overall Asian value system as such. For example, Chinese values differ markedly from Japanese values, which remain more commitment oriented. Japanese multinationals were much less successful than US multinationals in developing organisational commitment amongst their Chinese employees (Wilson 2009). Among others, the difficulties of Japanese multinationals with their Chinese employees stemmed from the cultural differences between Japanese and Chinese, as well as from the increasing cultural similarities between Chinese and US employees.

Rural depopulation raises sociological and political as well as demographic and economic issues. **Andrew Cartwright** shows the comprehensive effects on rural areas of depopulation and the 'greying' of the rural population. For example, the closure of schools results in the loss of teachers (often *the* teacher) and in the disappearance of professionally competent villagers capable of providing local leadership and negotiating with local authorities. Unlike English villages, for example, villages in Central and Eastern Europe do not generally attract affluent retirees, able to provide voluntary labour—and tax revenues—for maintaining rural services. The 'urban peasants' (Czegledy 2002) who maintain contact with their villages of origin through vacations and weekend visits may preserve the physical amenities of the villages, but do not provide the basis for continuing social and

political organisation. Because of fragmented land ownership, the transformation of agriculture through investment in technology is difficult, with ageing owners lacking the energy—and indeed the capital—for restructuring and reorganising agricultural production. Rural development, including tourism, is practical only in areas within reach of major cities, ideally of outstanding natural beauty, such as Lake Balaton in Hungary, for example. Where resources to sustain local provision are lacking, policies may be to transfer remaining residents to urban areas, or to service rural areas by mobile provision of services, for example medical care. However, transfer to urban areas destroys rural social values, whilst the mobile provision of services is difficult to organise—as well as disproportionately expensive.

Alan Clarke develops a typology of religious tourism—ranging from pious pilgrims, seeking spiritual enhancement, to secular tourists, seeking entertainment. He identifies differences among various religious groups—between Roman Catholics and Protestants, for example—in their responses to holy places, and argues that religious tourism is not simply an economic phenomenon. Rather than interpreting tourism through immediate, 'Orthodox' (pun not intended!) perspectives such as service delivery and customer satisfaction, the theoretical interest of the article lies in its interpretation of the tourist experience as the outcome of a process of co-production, involving both tourist and destination management organisation. The religious tourists are co-producers, not simply consumers of tourist experience. As such, the nature of the experience reflects the interests of the traveller as well as those of the destination management organisation as the provider of tourist facilities. Generally, religious tourists seek a wide range of experiences—aesthetic, entertainment, escapist, and educational, as well as devotional. Managers responsible for religious tourist destinations have to reconcile the needs of pilgrims, seeking sanctity, with the needs of other tourists, including the needs of other types of religious tourists, seeking entertainment.

Edit Komlósi, the promising young scholar from the Faculty of Business and Economics at the University of Pannonia, features in this issue of the journal alongside (but independently from!) Alan Clarke, one of her two supervisors. She presents the results of her doctoral research to date, currently halfway through completion. The author defines functional managers and examines their role in organisational performance in the particular case of the hotel industry and the wider hospitality sector. In so doing, she focuses on aspects of human resources which distinguish both sector and industry from other economic sectors and industries—undesirably high levels of employee turnover, for example, which cannot be explained through otherwise natural seasonality. The author distinguishes between task and contextual performance and discusses the role personality plays. She defines emotional intelligence—the capacity to understand, regulate, and use emotions effectively—and she differentiates between trait and

ability emotional intelligence, as well as between their respective methods of measurement. Alongside other psychometric instruments, the Trait Emotional Intelligence Questionnaire (TEIQue) is discussed critically at some length—by piloting it within the Hungarian environment, following translation and adaptation into Hungarian by her and her colleague, the author has carried out pioneering work. Ultimately, the author seeks to demonstrate the impact of trait emotional intelligence on the task and contextual performance of hotel functional managers. In very broad terms, the concept of emotional intelligence refers to the ability to understand one's own personality, as well as those of others, and to the ability to either model personality or, more importantly, make optimal use of personality as it is. Hotel managers need to be especially adept in using their emotional intelligence, because of the high level of interpersonal interaction involved in their work, and the need to appreciate, and respond to, the variety of guest and subordinate expectations. Providing hospitality is a highly personal, highly close performance.

The final article is based on an interview with the network scientist Albert-László Barabási by **Ágnes Lublóy** and **Gyula Vastag**, the editor of this journal. Networks are a concept fundamental to research and development in areas as varied as medicine, information technology, and management. However, as a basic concept in social sciences, networks have limitations, neglecting the capacity of human beings for reflectivity, reflexivity, and (self-)organisation—the nature of the links among genes, and among computers, and the nature of the links among individuals may be exactly the same, but genes, computers, and individuals are entirely different entities. For managers, the specific significance of networks lies in their focus on groups, linkages, and relationships—rather than individuals or, indeed, firms—and on the patterns of influence among the nodes of networks. Building upon the Japanese corporate structures of the 1980s (Fruin 1992), recent changes in business organisation in the US have been characterised by the growth of strong networks, replacing both internal hierarchy within firms and purely market relations among firms (DiMaggio 2001). Building networks assists firms in minimising production costs and securing access to external innovations, while ensuring security of supply.

The five articles in this second issue of *Pannon Management Review* reflect the multi-faceted nature of the management discipline, and the variety of theoretical approaches adopted. The discipline ranges from operations management, with its roots in engineering and mathematics, to human resource management, with its roots in psychology, sociology, anthropology, and history. The small but interesting selection of articles published in this issue reflects this theoretical diversity, and its relevance for understanding and developing management practice.

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