Abstracts

Critical Management Studies

Márton Rácz: At the Dawn of a New Age: on the Relevance of Critical Management Studies

In the introduction to this thematic edition, I explore the relevance of Critical Management Studies (CMS) in its contribution to organizational and social change, and to management studies in Hungary. I argue that CMS has achieved a lot in terms of the critical reconsideration of widely accepted ideas in management and organization theory; in extending the conceptual and methodological framework, and topics covered in the field; as well as in uncovering and documenting historical and currently existing alternatives. Despite the discipline's contribution, it has not generated the intended level of social change, and this lack of relevance has led some commentators to envision the demise of CMS. In this context, the fact that the first explicitly CMS works have appeared in Hungarian academia only recently is relatively surprising, and I close the article by offering three possible alternatives for further research in search of an explanation.

Mark Learmonth and Kevin Morrell: Is Critical Leadership Studies 'Critical'?

'Leader' and 'follower' are increasingly replacing 'manager' and 'worker' to become the routine way to frame hierarchy within organizations; a practice that obfuscates, even denies, structural antagonisms. Furthermore, given that many workers are indifferent to (and others despise) their bosses, assuming workers are 'followers' of organizational elites seems not only managerialist, but blind to other forms of cultural identity. We feel that critical leadership studies should embrace and include a plurality of perspectives on the relationship between workers and their bosses. However, its impact as a critical project may be limited by the way it has generally adopted this mainstream rhetoric of leader/follower. By not being 'critical' enough about its own discursive practices, critical leadership studies risk reproducing the very kind of leaderism it seeks to condemn.

Henriett Primecz: Critical Intercultural Management

The article presents the dominant functionalist (positivist) paradigm, the emerging inter-pretative paradigm and the critical paradigm in the field of cross-cultural management. It is common sense that we deal with cultural differences, but the study points out that there are different assumptions behind each paradigms, and it is important to discover assumptions not only for theoretical and philosophical reasons, but also for practical reasons. The aim of critical cross-cultural management is to uncover power imbalances, which are behind the seemingly neutral and innocent presentations of cultural differences.

Zsuzsanna Géring: Critical Approaches of Corporate Social Responsibility

The concept of corporate social responsibility (CSR) and its theories are not new. Even so, the debate about them is not closed and finalized. Therefore, the paper examines the main CSR-theories, namely those approaches which seeks to find legitimacy for CSR in terms of the economic rationality discourse. Nonetheless, the critical voices in relation to CSR are similarly multifaceted and manifold. These more critical perspectives turn our attention to serious questions regarding CSR. The paper discusses three of these perspectives. The first deals with the question whether companies have the necessary rights and authority to handle social issues. The second focuses on the dispute about the possibility of one univer-sal CSR-model, contrasted with the idea that these models are dependent on their social contexts. The last question concentrates on the political role of companies connecting the problem to the division of economic and social sphere.

Anna Laura Hidegh: The Habermasian Critique of Human Resource Management

The article focuses on the Habermasian analysis of the soft or high commitment model of human resource management (HRM). The main thesis of Habermas is that in modern soci-eties, the system colonizes the lifeworld, causing disorder in the reproduction processes of the lifeworld. The study argues, that in modern organizations, colonization occurs through the practices of high commitment HRM model. First, by providing a historical critique of HRM, this study touches upon the role of HRM in retaining tendencies to crisis of the capi-talist system latent. Second, by presenting a theoretical critique of HRM, this article also shows how the high commitment model of HRM intervenes into the reproduction of the symbolic structures of the lifeworld.

Martin Parker: "Tony Soprano on Management"

When the Mafia is compared with a business organization, it is often with a certain amount of hesitancy. The commentator makes the 'analogy' but then withdraws into moralizing, leaving 'real' business and the evil Mafia clearly separated. Of course, if the analogical status of a statement becomes forgotten, it might mistakenly be taken to be a fact, and then where would we be? Such confusions will clearly stand in the way of serious analysis. Because when the serious analysis is done, we might find that the Mafia is actually rather a conventional business organization. The article claims that the Mafia is a business organization, and that it is an organization that articulates a version of labour that appears to be widely admired.

Chris Land and Daniel King: Organizing otherwise: Translating Anarchism in a Voluntary Sector Organization

Although foundational texts in Critical Management Studies (CMS) pointed to the empirical significance of anarchism as an inspiration for alternative ways of organizing (Burrell, 1992), relatively little work of substance has been undertaken within CMS to explore how anarchists organize or how anarchist principles of organization might fare in other contexts. This paper addresses this gap by reporting on the experiences of a UK Voluntary Sector Organization (VSO) seeking to adopt non-hierarchical working practices inspired by anarchism. The paper analyses this process of organizational change by examining how ideas and practices are translated and transformed as they travel from one context (direct action anarchism) to another (the voluntary sector). Whilst the onset of austerity and funding cuts created the conditions of possibility for this change, it was the discursive translation of 'anarchism' into 'non-hierarchical organizing' that enabled these ideas to take hold. The concept of 'non-hierarchical' organization constituted an open space that was defined by negation and therefore capable of containing a multiplicity of meanings. Rather than having to explicitly embrace anarchism, members were able to find common ground on what they did not want (hierarchy) and create a discursive space for democratically determining what might replace it.

Business and Anthropology: Transdisciplinary Prospects

Barbara Kántor: Foreword. Business Anthropology 2.0 – The Opportunities of Anthropology in the Business World

The present thematic section of Replika discusses the possible directions of the application of social and cultural anthropology within the contemporary business reality. It presents how the anthropological viewpoint appears in different contexts of the business world such as marketing, management, consumer culture research and design. With the term of "business anthropology" the aim of this section is to initiate a dialogue across disciplines about the potential status and usefulness of anthropology in the business world and beyond.

Imola Püsök: Is Anthropology a Good Bargain? Historical, Theoretical, Methodological and Ethical Concerns of Business Anthropology

Applied anthropology and the business sector will be the reality of more than half of the anthropology students of today. Therefore, mainstream anthropology should engage more openly in dialogue with business anthropology in Eastern Europe as well. The present literature review will touch upon the most recent international trends to summarise the history, theory and the methodological and ethical aspects related to this interdisciplinary field. While business anthropology is often accused of lacking firm theoretical foundations, this article makes the case that its methodological and ethical considerations hold the potential of contributing to anthropology as a discipline.

Ariel Mitev and Barbara Kántor: Paraehnography?! The Role of Ethnography in the Understanding of Socio-Cultural Phenomena in the Business Reality

The purpose of the study is to demonstrate the role of the ethnographic method through the context of sociocultural phenomena in business reality. The first part of the article deals with the historical study of the symbiotic connection of anthropology and ethnography in order to dissolve the tenacious misunderstanding about the field of anthropology of which objects of study allegedly belong exclusively to exotic cultures and/or marginalized groups of society. The second unit focuses on the concept of localization of the ethnographic field, particularly by drawing on Marcus' concept of multi-sited ethnography, which is the theoretical basis of netnography, a methodological concept of virtual ethnography that is becoming gradually popular in marketing and market researches and in applied anthropological business studies as well.

Tamás Csordás and Éva Markos-Kujbus: Netnography – Content Characteristics of Positive and Negative Electronic Word-of-Mouth

Electronic word-of-mouth (e-WOM) is a form of social influence that takes place between consumers. During its process, the sender transmits positive, neutral, or negative verbal, visual, and/or audiovisual stimuli about a product, service, brand, organization, or individual. The online travel rating site, TripAdvisor is a virtual community built around common interests. In our empirical study we examine user opinions provided by travellers with the help of a netnography to identify specific, value-added features that can be used to characterize the content displayed there. Based on our results, dimensions of the subject-matter were identified that can help readers of the website make quicker and better travel decisions. The relevance of the research topic in a business anthropological perspective is provided by the fact that consumer behaviour on such websites has had a serious impact on a whole industry: cybermediaries (price comparison websites, booking websites, rating websites) built upon user contributions and automatic algorithms have managed to take the place of traditional, professional travel arrangement providers. In spite of that, neither consumers using these websites as a key decision factor, nor service providers (rated on these sites) have enough contextual information so far to be able to evaluate the quality of the content, which is a potential source of tension between the two market actors.

Ariel Mitev and Barbara Kántor: Social Marketing – and Cultural Anthropology as a Practical Value

Reducing or even overcoming local tensions of global environmental and social crises is the interest of the entire society. The concept of social marketing both implies classical, profit-oriented business approaches and sensitivity toward social problems as well. The question is how this pre-planned strategy for behavioural change could carry out or at least contribute to what people commonly perceive as social welfare and well-being. This study describes the economic and anthropological aspects of the exchange theory that is the basis of planned social change strategy and discusses the possibilities of (applied) social science knowledge with the practical implementation of social marketing campaigns.

Ariel Mitev and Barbara Kántor: Marketing and Consumer Behaviour – Connection Points to Cultural Anthropology

Consumption is no longer just satisfying needs, as consumers cannot be detached from their social and cultural embeddedness. In other words, sociocultural environment always has effect on consumption; this may be the theoretical foundation of interdisciplinary investigations on consumption and consumer behaviour. Undoubtedly, in the past decade marketing had an increasingly dominant presence in consumer research, partly due to the fact that marketing (communication) researchers often drew inspiration from the theoretical knowledge repository of cultural research. The purpose of this study is to highlight some linkages between the field of marketing and cultural anthropology in the context of consumer behaviour.

Attila Cosovan, Dóra Horváth and Ariel Mitev: The Anthropological Approach of DesignCommunication (DIS.CO): The Rite of Creative Contact Creation

DesignCommunication, DIS.CO is a creative design approach, where communication emerges by making a connection to the underlying problem, problem recognition and solution which gets coded into the final product, service or procedure. In our article we describe this communicative procedure, in other words, communication integrated into development through Turner's (1982) rites of passage and show how the phases of separation, liminality and reintegration imply to DIS.CO. As a result we may state that DesignCommunicaiton is a creative communicative ritual for making connections. DIS.CO is a unique approach to designing, which facilitates raising the right question, and serves as an intuitive and empathic integrated creative approach to all of us regardless of our previous education.

Töhötöm Szabó Á.: Double Movement, Community and Market: the Relationship of Morality and Economy in the Light of Money and Credit

The article analyses debt in money as a basic human activity in the light of the Polanyian double movement and the overlaps between community and market. With some examples from Transylvanian rural communities, but relying mainly on the literature of cultural anthropology on money and its meanings and the links between money and morality, the article argues that in spite of the appearances in present day global capitalism money and debt have their meanings rooted in their history and the social contexts in which they are used. Despite this embeddedness, economic actors tend to be presented on the self-regulated market merely as rational individuals and the rationality is perceived as the single valid morality. Through the analyses of debt the article calls attention to this tension and the responsibilities stemming from it.

What is Hungarian?

György Csepeli: Hungarian Negativism. A Response to Miklós Hadas's Essay

The paper is a reflection on some issues raised by Miklós Hadas's essay. Gyula Szekfű edited a book in 1939 entitled "What is Hungarian?". The articles published there explored current political questions in the face of the threat that the German Empire posed to Hungary's sovereignty. Although this question lost its fundamental importance, Hadas is able to revitalise and re-contextualize it. As a result of this, we are now able to assess the empirical and practical implications of this question more thoroughly. The present essay unfolds the diagnosis of Hungarian negativism with regards to the following aspects: the negation of the collective Other, a self-destructive way of life, a defensive strategy based on negative representations of ourselves, the weakening of community and solidarity, and an empty individualism lacking trust and with the sole aim of self-preservation. Experiences of deficient sovereignty has been identified as the main reason of this negativism, which hinders actors to take responsibility and act as autonomous subjects. The way out of this state would be to adhere to István Széchenyi's advice, to learn to trust each other.

Ervin Csizmadia: History, Politics and National Habit. What Does the Deep Past Have to Say to the Current Era?

In his paper, the author reflects on Mikós Hadas' keynote essay, acknowledging its merits on several points while arguing with certain elements of the keynote essay's approach, as well as several of its claims. First, it acknowledges that it makes sense to operate with such – seemingly uncertain – concepts as the deep past in the analysis of our times. We have forgotten this concept in the past thirty years, however it makes sense to use it and the expression has interpretative power. The author however argues with the deep past interpretation of Hadas on several points perceiving it in these cases to be somewhat one-dimensional. It is quite disturbing that at times Miklós Hadas diverges from the objective process-analysis of the first part of his essay to a rather one sided interpretation of the present in the second part, instead of focusing on the complexity of his own past interpretation. This can be seen especially in two cases: in the description of Fidesz and the so called "communities of hate" that span across systems. The author holds these two strands of the keynote essay to be less successful. In the last part of his study the author outlines the three key areas of an alternative interpretation of the present and in this context formulates three strong propositions. 1. Hungarian development is not a dead-end; 2. The recurring problem of Hungarian politics is the restoration following regime changes – we need to get to know this system-logic much more thoroughly than we do today; 3. Fidesz's steps and politics can not be evaluated by themselves, that is, any interpretative attempt that examines Fidesz detached from its rivals will have limited explanatory power.

Dániel Deák: What is Hungarian now?

The following article reflects on the ideas that appeared in Miklós Hadas's essay, available in Replika Journal (No. 105). Hadas' essay forces us to re-evaluate some of the generally respected ideas in Hungarian culture and their actuality. On the one hand, the practice of drawing a contrast between the imagined glorious past and the present state of affairs (Berzsenyi, Kölcsey, Vörösmarty), and on the other hand the tradition of referring to the future only through obscure allusions, which leaves us in the hand of a fateful fortune (Faludi, Berzsenyi). The author of this paper suggests that a guarantee for the success of rebuilding the Hungarian society is to expand the political scope of action. Experiencing diversity will help breaking through the wall of indifference and will energise those who are involved in a process of community building. The ideals and institutions of a civic society currently seem to us as a utopia. However, it is still noteworthy to state, that in case of an emergence of new structures of civic society and democratic republic, these structures themselves would also show elements of opportunism.

Tibor Kuczi: Disposition and Economic Behaviour. A Reply to Miklós Hadas's essay

My comments on Hadas's essay are conceived in the frame of economic sociology and the new institutional economics due to my expertise in these fields. There are some common points in the approaches of Hadas and the viewpoint of economic sociology. E.g. in his analysis Hadas uses he Hirschman's term *exit*. The connotation of concept of exit is in a way similar to opportunism, which is well known in the new institutional economics. The economic concept of the "free rider" (an economic term also) holds similar connotations as the notion "cut" which is used by Hadas to illustrate the behaviour of Hungarian people). According to Hadas the lack of trust and trustworthiness in Hungarians is typical, the explanation of which lies in our history. This statement is acceptable, although it needs further analysis. In addition to the historical explanation, it is worth considering structural causes as well. Fukuyama points out that norms of trust and trustworthiness may have either narrow or wide radius. In societies characterised by narrow radius norms, income disparities are high, mobility rates are low, segregation is significant, the norms build trust within but not between families, social classes or ethnic groups and often impose negative externalities on non-members of this groups, even on the whole society.

György Szerbhorváth: Let the Ćevapi Come. Remarks to the Question "Who is (Vojvodinian) Hungarian?"

The paper has a "southern" point of view regarding the question "What is Hungarian now?", because its author is of Yougoslavian/Serbian/Vojvodinian origin and has his research topic related to this area. This area also saw the rise of regional (Vojvodinian) identity, which can be seen in the fact that young people typically identify themselves as Vojvodinian Hungarians. The paper questions the usefulness of the concepts of national identity and national culture in the light of mass migration processes and the strong multicultural character of Vojvodina (represented in the high rate of mixed marriages). On the other hand, it is necessary to question whether and to what degree the declining economic and educational status of Vojvodinian Hungarians is a result of their ethnicity.

Miklós Hadas: Homologies and Genealogies: Dilemmas of National "Habituology" – Answer on the Comments About My Essay Entitled 'What is (a) Hungarian'?

This text is a reaction on the five reflections regarding the essay published in the previous issue (No. 105) of Replika. The author renders his thanks for the disciplinary complexity of these contributions, namely that they represent the perspectives of social psychology, political science, minority studies, economic sociology, and the history of ideas and culture. It is re-emphasised that, concentrating on the figurational genealogy of structures, dispositions, social practices and representations, the original essay has intended to follow the process sociological approach of Norbert Elias.

Review on Power and Intellectuals in the Global Space

Iván Szelényi: A Review of Erzsébet Szalai's book, „Power and intellectuals in the global space"
(Budapest: Kalligram Publishing House, 2018)

Erzsébet Szalai is one of the most original and influential social theorists during the late 20th and early 21st century in Hungary. In her new book she included five major essays and a few opinion pieces published in various newspapers, magazines. The first two of the essays explores the relationship between globalization a re-feudalization, followed by essays about the prospects for the political left, the search of intellectuals for a new mission in globalizing neo-capitalism. The last essay demonstrates the alienating effects of globalization.

   This review acknowledges Szalai's important contribution in all five essays. Indeed globalization damaged trade unions and global institutions – like the European Union – suffer from a democracy deficit. Hence Szalai sees globalization as the major source of re-feudalization. In the globalizing world traditional communities tend to disaggregate hence in this respect the world is becoming more "alienated".

   While this review essay acknowledges the validity of Szalai's criticism of globalization, it emphasizes that the whole history of capitalism is a dialectical interaction between globalization and nation states (which tend to be ethno-racial). In neo-capitalism the forces of globalization gain ground at the expenses of sovereignty of nation states. Nevertheless in our epoch globalization is a major emancipatory force and it is the anti-globalization counter revolution of the ethno-racial nation states, which is the major source of re-feudalization, the drift from liberal democracy and the emergence of a culture of hate against ethno-racial others and migrants. In our world today ironically only globalizing organizations, like the European Union can contain these counter-revolutionary tendencies, defend open society, universal human rights and liberal democracy.

Erzsébet Szalai: Reply to Iván Szelényi's Critique on My Book "Power and Intellectuals in the Global Space"

In my reply I first disprove Szelényi's assumption that the block of national sovereignty and the globalization are elements of a mechanically subsequent process: I argue that the former

is created by the tensions caused by the latter, and contrary to my reviewer's view, it is argued that the globalization is rather guided by irrational than rational forces. Following this, I emphasize that the fundamental ambiguity of capitalism is still related to capital-labour relationships, which are currently disguised in the feudalistic patron-servant relationships. The reply also proves that workers of the periphery do not receive the wages necessary for the reproduction of their labour force. Following this, I also disprove Szelényi's thesis according to which the disintegration of local communities is counterbalanced to a great extent by the newly emerging communities organized at a global scale. Finally, I refute the argument brought against me which states that intellectuals follow and represent exclusively their own values. In my view, acting on behalf of their own interests becomes possibly only by representing the interests of other social groups.

Replika discussion: Body, Mind, Society

Dániel Deák: Body, Soul, Patient

The present short paper is a reflection on some of the issues and ideas presented in articles published in Replika 105 (released in 15 December 2017) under the title "Body, Spirit, Society". The author of the present paper explains that the greatest chance for healing is when communication between the parties starts, dialogue begins and, finally, cooperation is established. This relationship can, and should be, studied from the perspective of both the physician and the patient. This article develops the latter option.

The Unbearable Whiteness of the Polish Plumber and the Hungarian Peacock Dance around "Race"?

József Böröcz: Euro-whiteness

This contribution interprets the east-central European, post-liberal governments' anti-immigrant, anti-refugee and anti-human-rights hysteria in the context of the increasing dependence of east European societies for livelihood on employment in the western EU, the widespread racialization of east European labor in the western EU, and the refusal of east European political elites and societies at large to consider possible "Left" critiques of the EU. Given those circumstances, and laboring under related anxieties, post-state-socialist political elites and societies have assumed a fundamentalist-racialist posture. They redirect their repressed anger toward incoming refugees, claim an ahistorical, essential kind of Whiteness and contribute to rigidifying European discussions of 'race'.

Outline of the Production of Fashion

Péter Perhócs: The Outlines of Fashion Production. Fashion Products, Cultural Contexts and Meaning Construction

This article is the first outcome from a research of a greater scope, which aims to answer the following question: How is symbolic meaning attached to fashion products constructed? Furthermore, how is meaning attached to fashion goods constructed by those cultural contexts in which they are perceived and evaluated? The following article aims to point out that the different phases, including fashion shows, fashion magazines, and retail stores, are such cultural contexts in which fashion items are imbued with symbolic meaning. By mapping the bare bones of the meaning-constructing structure of fashion products, the main intention of the current paper is to outline the process in which fashion goods – including clothes, bags, shoes and other accessories – are enriched with symbolic meaning from leaving the first the product line to the fashion designers' salons.