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Managing the culture of fear in shaping the behavior and attitudes of the members of the organization

Introduction

The aim of this study is to show the culture-forming role of fear as a tool of cynical managerial pragmatism, which can be used in a planned and coordinated way.

For this purpose, a critical analysis of the literature on the subject was made, and basing on existing written sources, an original theoretical models were proposed that can become the basis for conceptualization for further empirical research.

Fear in a psychological perspective

The feeling of anxiety and fear by a person is accompanied by spiritual, mental and somatic symptoms. Depression, which is normally a derivative of anxiety pushes the sufferer towards loneliness and alienation. Antoni Kępiński wrote about it when he made a forecast of the mental condition of a man at the turn of the millennium,¹ who must submit to the absolute requirements of the technocracy

¹ A. Kępiński, *Rytm życia*, 7th edn, Wydawnictwo Literackie, Kraków 2001.

world. Phenomena commonly recognized as symptoms of psychopathology (e.g. some neuroses), Kazimierz Dąbrowski considers as symptoms of the breakdown of the “old” mental structure, which is at a lower level of development, preceding its secondary integration at a higher level.²

Fear in traumatic forms is the result of anxiety and depression, as well as their stimulator.³ It manifests itself mainly in the sense of chaos, helplessness, hostility to the world, experiencing the meaninglessness of one’s own life, etc.⁴ that an employee of a hierarchical corporate system may experience.⁵ The consequence of extreme fear can be violent, uncontrollable, extremely strong, irrational reactions and behaviors. According to Longin Klichowski, the equivalent of this kind of sudden, paroxysmal reactions of heightened fear is panic,⁶ which causes the individual to become impulsive, make instinctive decisions, or freeze in psychomotor paralysis. The concept of panic is generally used to describe anxiety reactions that occur within social groups on the scale of collective behavior, in the form of crowd actions.⁷

Because man is a social being,⁸ his life remains dependent on the presence of other people and social structures.⁹ In the human world, anxiety and fear are expressed in many forms, real events, concepts, meanings, symbols and ideas, transforming physical and biological laws into a world of ideas, values and culture. ”In the process of sublimation, the instinctive and atavistic features of human nature and its biophysical orientation are transformed into romantic, lofty, and noble goals and motivations of human behavior.”¹⁰

The concepts of anxiety and fear exemplify the elementary reaction of man to the danger infecting him, in the sense of fear visible and objective, in the experience of fear latent and subjective. Anxiety touches the core of the personality, the very

² K. Dąbrowski, *Dezintegracja pozytywna*, Państwowy Instytut Wydawniczy, Warszawa 1979.

³ A. Kępiński, *Lęk*, 8th edn, Wydawnictwo Literackie, Warszawa 2012.

⁴ A. Kępiński, *Psychopatologia nerwic*, Państwowy Zakład Wydawnictw Lekarskich, Warszawa 1979.

⁵ J. Bakan, *Korporacja. Patologiczna pogoń za zyskiem i władzą*, transl. by J.P. Listwan, Wydawnictwo Lepsiy Świat, Warszawa 2006; M. Bugdol, K. Nagody-Mrozowicz, *Management, Organization and Fear: Causes, Consequences and Strategies*, Routledge Studies in Management, Organizations and Society, Routledge, Taylor & Francis Group, New York–London 2021, pp. 5–6.

⁶ L. Klichowski, *Lęk, strach, panika. Przyczyny i zapobieganie*, Wydawnictwo Printer, Poznań 1994.

⁷ K. Łobos, A. Dejnaka, K. Nagody-Mrozowicz, *Teoria tłumu i chaosu w zarządzaniu organizacjami*, Difin, Warszawa 2017.

⁸ E. Aronson, T.D. Wilson, R.M. Akert, *Psychologia społeczna*, tłum. J. Gilewicz, Wydawnictwo Zysk i S-ka, Poznań 2006.

⁹ E. Aronson, *Człowiek istota społeczna: wybór tekstów*, transl. by J. Radzicki, Biblioteka Psychologii Współczesnej, Wydawnictwo Naukowe PWN, Warszawa 2005.

¹⁰ K. Nagody-Mrozowicz, *Strach i przywództwo. Człowiek. Kultura. Adiutyzm*, Wydawnictwo Naukowe Akademii Wojsk Lądowych im. gen. T. Kościuszki, Wrocław 2020, p. 65.

center of the „Me”, while fear moves the individual externally, causing consequences in the somatic, expressive and pantomime spheres.¹¹

Karen Horney points to culture as a source of fear, and in particular to one of the most important factors that make up culture, the imagination. Thanks to it, one comes into contact with religion, art and science. Primitive man felt fear of nature, he explained unknown elements of the world with his imagination, transforming irrational fear into rational fear.¹²

Fear in a sociological perspective

Fear is also a collective process whose heterogeneity transforms it into communal mechanisms. Importantly, the nature of the interactions remains the same, but the mechanism takes on a more extensive dimension, because the individual entity is replaced by a collective entity. Fear becomes a social process in this respect, such as fear of war, round-up during occupation, collective dismissal, psychopathic superior. Fear is still real, but no longer felt only individually, it is felt by the community, which, figuratively speaking, infects it, distributes it throughout the organism of the organization, causing an epidemic of fear.¹³

In understanding group processes, the Le Bon-Park-Blumer hypothesis¹⁴ may be useful, which assumes that the crowd shapes and transforms the individual, limiting or even eliminating his ability to rationally control his behavior.¹⁵ A crowd can be understood by a common goal or the emotions that drive it, such as at a political rally, sporting event, or during a looting (as a psychological crowd), or it can simply consist of an incalculable number of people in a crowded space.¹⁶

In Gustave Le Bon's classic work¹⁷ the individual, under the pressure of the crowd, acts irrationally, not guided by ethical considerations, intellect, knowledge and education. The action of the individual is devoid of rational sense, and the finality is based on the influence of the collective, which in the given circumstances is the reference point of his decisions and actions. Le Bon emphasizes the role of ideas, especially those that are pictorial and simple, in the process of transformation of individuals.

¹¹ K. Horney, *Neurotyczna osobowość naszych czasów*, transl. by H. Grzegółowska, Wydawnictwo Rebis, Poznań 1999, p. 42.

¹² *Ibidem*, s. 80; K. Nagody-Mrozowicz, *Strach i przywództwo...*, *op. cit.*

¹³ *Ibidem*.

¹⁴ See K. Łobos, A. Dejnaka, K. Nagody-Mrozowicz, *op. cit.*, p. 11.

¹⁵ C. McPhail, *Blumer's Theory of Collective Behavior: The Development of a Non-Symbolic Interaction Explanation*, "Sociological Quarterly" 1989, vol. 30, no. 3, pp. 401–423.

¹⁶ R. Challenger, C.W. Clegg, M.A. Robinson, *Understanding crowd behaviours. Multi-volume report for the UK Government's Cabinet Office*, London 2009.

¹⁷ G. Le Bon, *Psychologia tłumy*, transl. by B. Kaprocki, Wydawnictwo Marek Derewiecki, Kęty 2013.

They have the best chance of capturing the minds of entire social groups. Important from the point of view of the area of discussion of this publication seems to be the remark formulated by Le Bon that the crowd always „bends the knee” before a strong authority and is inclined to contest a weak power.

The cultural orientation of fear

Culture is a communal interpretation of the world, events, phenomena, understanding, giving meaning, conventions, a sense of convergent perception of meanings that constitute reality, it is the process of its establishment through collective (including individual) reading of principles, values, rules and their evaluation.¹⁸ It is inculcating in the process of socialization, common rules, principles and forms of behavior in the young generation, which they will pass on to their descendants, and they to theirs. It is an active, living phenomenon through which people create and recreate the realities of the world in which they live, i.e. the reality that surrounds them.

In the spectrum of considerations, it is necessary to indicate such elements of culture that vividly emphasize its programming character. Geert Hofstede believes that it is “a collective programming of the mind which, in addition to universal and individual programming, distinguishes one group from another. A group can be nations, organizations, professions”.¹⁹ Cognitive processes, interpersonal and social communication, mechanisms of social influence, groupthink syndrome, crowd psychology and pressure play an important role in this process.²⁰

James A.F. Stoner, R. Edward Freeman, and Daniel R. Gilbert argue that it is a collection of important concepts, such as norms, values, attitudes, and beliefs, that members of the organization have in common.²¹ For Edgar H. Schein, organizational culture is a set of dominant values and norms of conduct characteristic of a given organization,²² underpinned by assumptions about the nature of reality and manifested through artifacts,²³ external, artificial creations of a given culture.²⁴ It is

¹⁸ P.J. Frost *et al.*, *Organizational Culture*, Sage Publications, Beverly Hills–London–New Delhi 1986; M. Alvesson, *Understanding Organizational Culture*, Sage Publications, London–Thousand Oaks–New Delhi 2012.

¹⁹ G. Hofstede, G.J. Hofstede, *Kultury i organizacje. Zaprogramowanie umysłu*, transl. by M. Durka, Polskie Wydawnictwo Ekonomiczne, Warszawa 2007, p. 12.

²⁰ K. Łobos, A. Dejnaka, K. Nagody-Mrozowicz, *op. cit.*

²¹ J.A.F. Stoner, R.E. Freeman, D.R. Gilbert, *Kierowanie*, transl. by A. Ehrlich, Polskie Wydawnictwo Ekonomiczne, Warszawa 1997, p. 20.

²² E.H. Schein, *Organizational Culture and Leadership*, Jossey-Bass, A Wiley Imprint, San Francisco, CA 2010.

²³ Idem, *Organizational Culture: A Dynamic Model*, Creative Media Partners, LLC, 2018.

²⁴ M. Dąbrowski, *Kultura organizacyjna oraz zasady dobrych praktyk w korporacjach a etos akademicki*, “E-mentor” 2006, no. 2, p. 16; L. Zbiegień-Maciąg, *Kultura w organizacji: identyfikacja kultur znanych firm*, Wydawnictwo Naukowe PWN, Warszawa 1999, p. 15.

thus “a system of patterns of thought and action that are fixed in the social environment of the organization and are relevant to the realization of its formal goals”.²⁵

Culture is “a model of basic assumptions that a group has discovered, invented, or developed when confronted with the group’s internal problems or environmental problems. These assumptions have proven themselves and are therefore considered valid and are being passed on to new members of the group as an appropriate way of perception”.²⁶

Kim S. Cameron and Robert E. Quinn write of culture as “the totality of fundamental assumptions that a group has invented, discovered, or created while learning to adapt to the environment and integrate internally. Unwritten, often subconsciously followed rules that bridge the gap between what is written and what actually happens. Culture is about shared views, ideologies, values, beliefs, expectations and norms”.²⁷

Organizations and cultures are basically real socially constructed beings, they arise and exist in minds as much as they exist in the form of ideas and norms. Visions become reality, and the organization becomes what it was in its own opinion (self-realizing forecast).²⁸ The most important for an organization is the human-cultural subsystem,²⁹ which is the source of its intellectual and ethical-moral potential. The human factor³⁰ shapes the culture of the organization, which is expressed in the atmosphere and organizational climate.³¹

In culture, man is in a sense deprived of part of his freedom and subjected to the pressure of social expectations (e.g. in social or team roles). The community in this view is anonymous, impersonal, and also as if alien and somewhat hostile to the individual.

²⁵ C. Sikorski, *Zachowania ludzi w organizacji*, Wydawnictwo Naukowe PWN, Warszawa 2002, p. 4.

²⁶ K. Piwowar-Sulej, *Kultura organizacyjna i jej wpływ na działalność projektową – studium przypadku*, “Marketing i Rynek” 2014, no. 5, p. 143; see K. Mrozowicz, *Kultura organizacyjna w świetle badań postaw pracowniczych wobec klimatu organizacyjnego*, “Nauka i Gospodarka” 2010, no. 3(6), pp. 12–26.

²⁷ K.S. Cameron, R.E. Quinn, *Kultura organizacyjna – diagnoza i zmiana: model wartości konkurujących*, transl. by B. Nawrot, Wolters Kluwer, Warszawa 2015, pp. 28–59.

²⁸ H.J. Leavitt, *Applied organizational change in industry: Structural, technological and humanistic approaches*, [in:] *Handbook of Organizations*, ed. by J.G. March, Rand McNally, Chicago, Ill. 1965, p. 160, [as cited in:] C. Sikorski, *Zachowania ludzi w organizacji*, Wydawnictwo Naukowe PWN, Warszawa 1990, pp. 17–18.

²⁹ F.E. Kast, J.E. Rosenzweig, *Organization and Management: a Systems Approach*, McGraw-Hill, New York 1970.

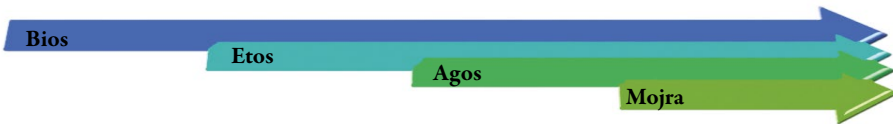
³⁰ See K. Mrozowicz, *Czynnik ludzki w górskim pogotowiu ratunkowym: analiza osobowościowych uwarunkowań i zachowań organizacyjnych ratowników górskich*, Wydawnictwo Państwowej Wyższej Szkoły Techniczno-Ekonomicznej im. ks. Bronisława Markiewicza, Jarosław 2013.

³¹ K. Mrozowicz, *Kultura organizacyjna w świetle badań...*, *op. cit.*, pp. 12–26.

The genesis of the culture of fear

The most characteristic feature of culture is its supra-individual continuity, which is based on four pillars of pedagogy: *bios – ethos – agos – moira*. The sustainability of culture is achieved and preserved through the educational process, in which the content of teaching is passed on to the next generations through the so-called social inheritance of social behavior³² (figure 1).

Figure 1. Pedagogy of fear in the process of education and upbringing in culture



Source: K. Nagody-Mrozowicz, *Strach i przywództwo. Człowiek. Kultura. Adiutyzm*, Wydawnictwo Naukowe Akademii Wojsk Lądowych im. gen. T. Kościuszki, Wrocław 2020, p. 147.

Fear, which becomes a so-called social fact,³³ i.e., a generally known, common and colloquial experience, as well as a feeling of a certain human community, acquires the following characteristics:

- 1) is generated and perceived by members of the community as a collective experience, common and remaining their collective property;
- 2) it is external to each member, because they did not create it itself, but rather found it, encountered it, or collided with it;
- 3) exerts a generalized influence on the thinking and behavior of members of the community: recommending, prohibiting, commanding.³⁴

The organization begins to express fear in a wide repertoire of behaviors, e.g. in cognitive processes, learning, attitudes, motivation, cooperation, communication,³⁵ managing, or leadership. People do not want to learn new skills because they are afraid of failure, punishment, without motivation. They do not engage in work because they feel used, unappreciated, avoid cooperation because they are convinced that their colleagues and superiors take over their ideas and promote them at their expense. They limit themselves to formal and official meetings and gatherings, because they feel threatened by nepotism in informal relations. All of their potential is imbued with anxiety, fear and negative emotions.

³² K. Nagody-Mrozowicz, *Strach i przywództwo...*, *op. cit.*, p. 147.

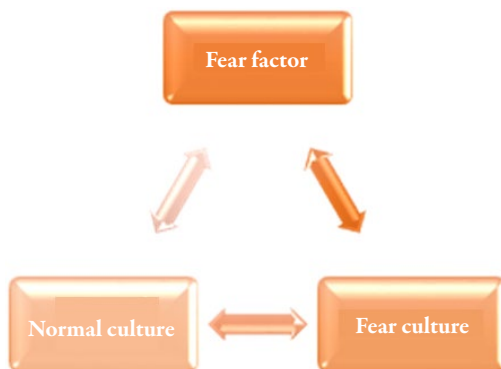
³³ *Ibidem*, p. 232.

³⁴ P. Sztompka, *Socjologia: analiza społeczeństwa*, Wydawnictwo Naukowe PWN, Warszawa 2002.

³⁵ J. Keyton, *Communication and Organizational Culture: A Key to Understanding Work Experiences*, Sage Publications, Los Angeles–London–New Delhi–Singapore–Washington DC 2006, p. 56.

The transformation of “normal” culture into “fear” culture (figure 2), contains the four aspects of supra-individual continuity of culture (figure 1) described earlier.

Figure 2. Denomination of the axionormative system under the influence of fear



Source: K. Nagody-Mrozowicz, *Strach i przywództwo. Człowiek. Kultura. Adiutyzm*, Wydawnictwo Naukowe Akademii Wojsk Lądowych im. gen. T. Kościuszki, Wrocław 2020, p. 149.

Fear is also one of the limitations imposed on natural human behavior by culture, thus constituting – next to shame – a kind of necessary regulators of behavior and attitudes.

With the emergence of the state of antagonized social groups, when man began to define himself as *homo politicus*, fear became the main mechanism of culture. Shame regulated what was common to all people (moral norms, human prohibitions, transformation of physiology into culture), and fear determined their attitude to the state (religion, formal values, prevailing customs, legal norms).³⁶

Theoretical model of the culture of fear

Analysis of the most popular classifications of organizational cultures: by Roger Harrison, Charles Handy, Hofstede, and Cameron and Quinn,³⁷ shows that in each of the above typological models, the authors illustrated them through dimensions.

Due to the fact that the subject of fear is most closely expressed in the typology by Cameron and Quinn, it was decided to use this classification to describe the model of culture in terms of fear.

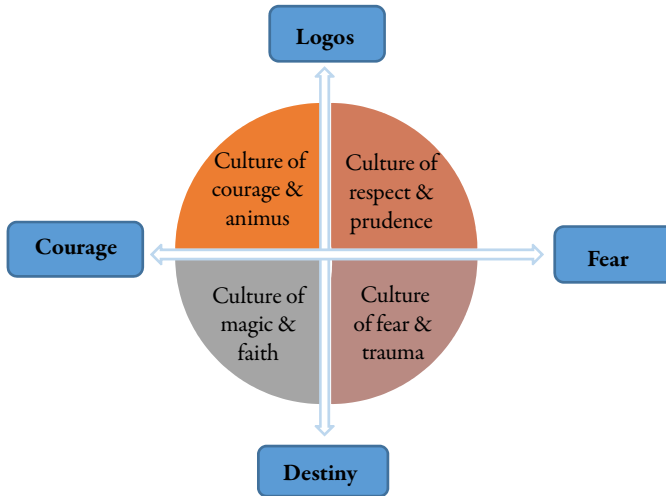
These models took into account the issues of knowledge and emotions as cardinal determinants of social processes in organizational cultures.

³⁶ J. Łotman, *O semiotyce pojęć “wstyd” i “strach” w mechanizmach kultury*, [in:] *Antropologia ciała. Zagadnienia i wybór tekstów*, ed. by M. Szpakowska, Wydawnictwa Uniwersytetu Warszawskiego, Warszawa 2008, p. 36.

³⁷ See K. Nagody-Mrozowicz, *Strach i przywództwo...*, *op. cit.*, p. 157.

The concept of the so-called *orthogonal-antinomic model of organizational cultures in terms of fear* was based on the assumptions discussed above (figure 3).³⁸

Figure 3. Orthogonal-antinomic model of organizational cultures in terms of fear



Source: K. Nagody-Mrozowicz, *Strach i przywództwo. Człowiek. Kultura. Adiutuizm*, Wydawnictwo Naukowe Akademii Wojsk Lądowych im. gen. T. Kościuszki, Wrocław 2020, p. 167.

In the concept of the fear culture model, two orthogonal dimensions: the Dimension of Reason (Logos: rationality, cognition, science, knowledge vs. Fate: irrationality, gnosis, magic, faith) and the Dimension of Emotions (Courage vs. Fear) are represented by intersecting coordinate axes. The horizontal axis of the abscisses (X-axis) represents two antinomic emotional areas (courage vs. fear), while the vertical axis of the ordinates (Y-axis) represents two opposing cognitive approaches (reason vs. intuition). They have their origin at the zero point of the intersection of coordinate axes, contain a conventional scale on which subsequent points in ascending order mark the intensity of the studied process on a scale from zero (min. value) to the assumed polar value (max. value).

Typology of organizational cultures in the context of fear

The *culture of courage and animus*³⁹ is dominated by rational cognition and thinking aimed at identifying and exploring the problems of fear. It is a real phenomenon that is taken seriously. It occupies an important position in strategy and operational activities. It becomes the object of study and counteraction. People do not avoid fear, but learn to assimilate its conditioning, adapt to the accompanying processes, and as

³⁸ *Ibidem*, p. 167.

³⁹ *Ibidem*, pp. 166–171.

a result, reduce its effects. In the *culture of courage and animus*, attitudes towards fear are proactive, people do not avoid fear, but try to understand it, contain it and tame it to the extent possible. Fear is treated as an activator, stimulator of motivation and a source of improvement (eupraxia) of the organization's culture, therefore it is constantly present in the system of values and norms, strategies and plans, training and operational activities. Activities have a rectilinear form, i.e. they are limited only to the necessary and minimal number of preparatory activities (e.g. checking the sound system several times before the beginning of the lecture, repeatedly correcting clothing before an important conversation).

In the field of communication, its horizontal forms dominate, and the content consists of identified threats, dangers and stressors, as well as strategies and operations to minimize them.

The characteristics and intensity of fear do not exceed the criteria and adaptive norms of the average member of the organizational community. The motivational motto is "I want".

In the *culture of respect and prudence*, the dominant attitudes are: fighting, defending, learning, attention, concern, caution towards fear and its designations. Fear is real, but also necessary, it is a reason for interest and a cause of anxiety, it causes forecasts about itself, management and subordinates predict about the factors of its potential appearance.

The organization thoughtfully implements planned change processes that are a response to identified and diagnosed threats in a timely manner. Adaptation activities are adequate to the significance of the problem, although their performance is accompanied by a number of preparatory activities, and their implementation takes place in conditions of concentration and concentration.

The characteristics and intensity of fear in the analyzed type of culture exceed to some extent the adaptive potential of the average member of a given organizational community. Therefore, attitudes include a component of passivity and avoidance, defense and struggle. The adaptive activity undertaken is caused by the need to adapt to the forced state of affairs, fear is a necessary activator.

Superiors take the problem seriously and talk about it with their subordinates in this tone. The problem arouses fear and in a negative way stimulates to find a method to solve it (e.g. adapting the university's scientific activity to changes in the law on higher education).

Adaptability is within the limits of feasibility, but the time delay significantly deepens the effectiveness of changes. The motivational motto is "I should".

In the culture of *fear and traumas*, threat and danger are perceived with seriousness and great caution, this is not accompanied by an increase in professionalism and qualifications in the reduction of fear and its sources. Superiors delegate tasks to lower levels of management for fear of lack of competence on their part to

perform them, fearing failure, thus protecting themselves against the expected punishment from their superiors. In this system, there are usually a large number of levels whose decision-making power is focused on controlling and imposing penalties. In the event of a mistake and failure, they can punish and avoid it themselves, and at the moment of success, it is the higher level of management that takes credit for success. Such a system of power paralyzes the commitment and creativity of both managers and employees. Members of the organization believe that the higher levels of the organization have due competences, they attribute almost supernatural prerogatives to the authorities to exercise it. Power is centered around the strategic top and the closest collaborators of top management.

Communication processes are dominated by high proceduralization of courses, hampering innovation through formalized principles of structural and information relations. Admittedly, the structure of formal power includes informal leaders whose leadership influence depends on random conditions (e.g. emerging networks of gossip, interest groups, information leaks). The legitimate management applies unannounced structural changes (change of management of organizational units, changes in regulations, changes in the staffing of units and departments), the aim of which is to deform the current state of staff, which is perceived as unfavorable to the government.

The implemented changes are of a necessary nature, they are caused by coercion in the state of technological, economic and human resources, which are on the verge of adaptability. The motivational motto is "I have to".

In the *culture of magic and belief*, organizational phenomena and processes are attributed to the impracticability of changes without the need for the participation of a supernatural factor. The system is characterized by stratification (social stratification) and casteism. Elites occupy the highest levels of power and monopolize the availability of unique resources (e.g. knowledge, information). An important role here is played by the symbolic depiction of the content of normative and ideal culture, as well as an extremely rich repertoire of linguistic, physical and behavioral artifacts. The ideologization of thought and action is entwined with a complex system of rituals and ceremonies that are aimed at reducing anxiety and fear of "fate". The dominant form of communication is vertical flow along a large number of lines of subordination, which becomes possible under conditions of a high degree of formalization and ritualization. Contact with superiors, an alienated caste of the chosen ones, has the characteristics of an extraordinary situation in which "a profane" (subordinate member) received the grace of communing with a manager – "a representative of the sacred".

Sustaining fear, expressed in intimidation strategies, is a value and a goal for management. It happens that the object of worship is also a source of fear (e.g. in primitive peoples fear of nature and its deification). Paradoxically, fear becomes a valued value, a principle for the ruling caste. For lower levels of management, fear

is a persuasive factor that modifies the behavior of subordinates according to the intentions of superiors.

In place of reliable and rational knowledge, dogmas, beliefs and organizational superstitions are applied, which can occur in the form of: ceremonies, rituals, group thinking, proclaimed truths (common views), stereotypes, superstitions (e.g. “respect your boss, because you may have a worse one”), superstitions (e.g. Friday the thirteenth, black cat), or schematic, automated thinking (e.g. “this is how it must be here”, “everyone went through it”).

People are afraid to think about fear, talk about it and act in its reduction, because the fate that accompanies it can cause much greater damage than the bad and uncomfortable situation, and “better the lesser evil”. Fatalism replaces logical thinking, logos is supplanted by magical, wishful thinking. Cause-and-effect relationships are supplanted by the influence of deterministic, mysterious and hermetic forces. Their influence can only be minimized by the managing caste of magicians, using esoteric ritualizations (e.g. clothing, myths, generating the power distance through closed communication forms, speech, interior arrangements, external architecture, etc.).

The strategy of change consists in abandoning it, resigning from change, maintaining the status quo, which confirms the existing systems of power in the system. The motivational motto is “I can’t”.

Conclusions

First, fear is an extremely complex phenomenon, which makes it difficult to study in isolation, caused by the theoretical framework of one scientific discipline. Therefore, it may be beneficial to use interdisciplinary approaches, theories and scientific methodologies that allow generalized syntheses of fear theories.

Secondly, fear is an ambivalent phenomenon that is generally interpreted negatively, and the degree of this assessment depends on the intensity of the negative content contained in the factor causing fear. According to the author, this paradigm should be verified, because fear has educational potential: it teaches, tames and adapts people to cross the boundaries of their weaknesses, achieve higher levels of development and improve their competences. Therefore, innovative and rational management of fear and other negative emotions makes it possible to convert the negative into a positive, turn weakness into strength, transform failure into success.

Third, fear is an element of an organization’s value system, and is therefore a component of organizational culture. Having a potential character, it can become the substrate of a strong culture of courage or a weak culture of fear, stabilizing attitudes of courage or fear, among the members who make up a given community. The structure and channels of internal communication in an organization disseminate the dominant values and attitudes through the current of their influence, petrifying, consolidating

and perpetuating the preferred state of affairs. Therefore, the identification and interpretation of fear as a strategic factor of development and an important element of competitive advantage, can become the basis for the formation of an optimal organizational culture. Such a version of courage culture is dominated by social attitudes that not only tolerate, but prefer active coping with fear and recommend the continuous development of courage. Fear as the antinomy of courage becomes the imperative of its genesis and development, and the sine qua non for the development of an ambitious and courageous organizational culture.

A culture of courage is a culture of brave people who rationally assess threats, but are not afraid to take on challenges and overcome difficulties, and at the same time see fear as something completely natural and constantly accompanying their actions and the organization. Pathological cultures of fear raise neurotic people, full of fear for their fate and striving for power at all costs, wanting to elitize their environment and emphasize their role to their subordinates.

It is becoming obvious that implementing fear-inducing factors into the management of an organization can become the norm, in the same way that human thinking can become dominated by prejudice and stereotypes. This usually takes place unnoticed, as a long, slow process of getting people used to and accustomed to fear. However, this is not so that they acquire immunity to fear, but to reduce immunity in them and increase sensitivity. A person who is susceptible to fear becomes a slave to his phobias and fears, is susceptible to suggestion, and is easily manipulated, because in order to protect himself and his loved ones from danger he will do much against himself and his well-being. Unethical management takes advantage of this fact, using fear as an invasive instrument of persuasion, turning people into passive, apathetic, submissive and frightened slaves.

The permanence of such a style of governance is determined by the likelihood of the stability of the social system in which it is exercised. That is, it is extraterritorial, i.e., dependent on the intertwining of external influences (e.g., the power arrangement in the party, family colligations) and potentially subject to change at the time of political, economic, or social change.

Ethical leadership of people enjoys a high degree of permanence and is a viable management, independent of potential conditions and processes, giving satisfaction from the relationship with superiors and satisfying the need for respect and recognition. Employee attitudes formed under the influence of forbearance and goodness do not easily degenerate, and the motivation to act is characterized by incredible durability and strength. Work is done honestly, reliably and with commitment, even in situations of financial underinvestment. This is because, the dominant factors of motivation are activated social needs, including: belonging to a group, interpersonal relations, perceived recognition and respect. Realistically, then the costs of labor and business decrease, absenteeism decreases, productivity increases, human capital develops, stimulating the growth of the organization's income.

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Managing the culture of fear in shaping the behavior and attitudes of the members of the organization

Abstract

The aim of this study is to show the culture-forming role of fear as a tool of cynical managerial pragmatism, which can be used in a planned and coordinated way.

For this purpose, a critical analysis of the literature on the subject was made, and basing on existing written sources, an original theoretical models were proposed that can become the basis for conceptualization for further empirical research.

Key words: fear, anxiety, organisational culture, behaviours, attitudes