SOCIAL MANAGEMENT IN SLOVENIA – TRANSITIONAL PROBLEMS, OR TOWARDS A NEW SOCIAL WORK THEORY?

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In this article the author presents social management in the transitional period in the newly formed Republic of Slovenia. The conceptual problems in promoting social management in Slovenia are especially emphasized. Undoubtedly, social management cannot be equated with the concept of social work although this is often the case in Slovenia as well. An attempt is made to define the concept of social management and present its model which still exists in Slovenian organizations.

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A CHALLENGE

Two Africans, Rambo and Mambo, are on their way to a distant village. The path leads them through a Savannah. Unarmed, they suddenly see a lion in the distance. Mambo quickly starts to put on his running shoes which he was carrying over his shoulder. Surprised, Rambo asks him: "Why are you putting on your running shoes? The lion runs faster than you anyway." Mambo replies: "This is true, but I am putting them on so I can run faster than you …"

We could comment extensively on such situational behavior which in itself calls for attention to the elementary characteristics of our survival – creativity – shown best in the times of crisis, in unpredictable situations, in moments requiring an immediate and inventive response. And how can we

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help somebody develop innovative behavior and encourage him to build up these components of his personality? Undoubtedly, one of the answers is also a new approach to mankind, called social management.

INTRODUCTION

The Beginnings of Social Leadership in Slovenia

It is a known fact that between 1945 and 1991 Slovenia (together with other republics of former Yugoslavia) belonged to the group of East European communist-socialist countries. Immediately after the fall of the Berlin wall (1989) the eastern block crumbled like a house of cards. Following this event Slovenia, together with other east European countries, then started to develop a parliamentary democracy and move towards a market economy.

Inevitably, all the great changes reflected in the lives of everyday people. In the field of social work experts suddenly realized that the old institutional network and structure of social services is no longer appropriate nor sufficient for the new social, economic and political situation; in the past, social workers were state officials while social services were more or less oriented towards the basic distribution of social help which was approved by the state for certain categories of people and for individuals in need.

Already during the general crisis that arose in the eighties, the board of professors at the only School of Social Work in Slovenia, founded within the University of Ljubljana in 1954, felt that something is "coming up": the "good" old times were leaving and the new times were coming. These new times were filled with the most varied challenges both, from the aspect of practical everyday life as well as the conceptual and theoretical aspects. From the late eighties on, the idea of social management was increasingly present in Slovenia, so some of the professors at the School of Social Work considered that knowledge on a more economical way of working and modern approaches to working with people should be useful also for social workers. As a result, certain themes on management were, though partially, introduced into the educational programs of the School, already before the fall of the wall in 1989.

The Expansion of Social Leadership

Immediately after gaining independence, Slovenia became oriented towards a market economy and opened itself to the new West European market, on which, however, it has been successfully selling the major part of its industrial products already for many years.

In Slovenia our tentative investigation of the management theory was becoming increasingly resolute. Even more:

recently we started to use a conceptually more demanding expression for our work, that is, the term social leadership instead of the term management in social work. John Kotter (1990) argues that leadership is different from management, but for different reasons: management is about coping with complexity, establishing order and consistency, designing organizational structures and monitoring results. We use this definition later in the text as business management. Leadership is about coping with change, establishing direction by developing the vision of the future, communicating it and inspiring people to overcome obstacles. We use the term social leadership to emphasize the changing nature of human activities and their cycling laws through time. Leadership is more about emotions, seeking survival scenarios and motivating people who need help and direction.

Two circumstances encouraged the development of the concept of leadership for the needs of social work to become more and more firm and determined in its contents:

1. We discovered that in 1989, two German authors, Albreht Mueller-Schoell and Manfred Priepke, published a book entitled Social Management; (Mueller-Schoell, Priepke,1989)

2. When we joined the international program TEMPUS, our colleagues in this project, professors from Hogeschool of Social Work from Nijmegen, Holand, seemed to use the term social management as something normal, known and familiar.

Second Thoughts on Social Leadership

In the first years of the nineties, the term social leadership slowly became familiar, meaningful and appropriate. Yet, when some years later we made the first attempts to write about social leadership in expert periodicals in order to use and popularize numerous new ideas and findings something didn't quite work: we realized that the leadership known in the world's expert literature in reality is business management (Drucker,1989:82) with a traditional description in the classical theory that makes its mechanical application to social leadership seem ethically problematic and controversial. Kovač (1999), the editor of the Non-profit Management, realizes that after ten years of autonomy we cannot be satisfied with the development of the non-profit institutions and with the amount of the value added services in that area. This fact evoked second thoughts that made us stop and think.

A Comparison Between "Business" Management and Social Work

We found out that both business management and social work include "relations between people" and that therefore – if the phenomenon of "organization" is understood as "relations between people" as stated by certain Slovene experts in the the-

ory of organization (Lipovec, 1987:35) – both business management as well as social work can be dealt with in the frame of the theory of organization, yet always with a clear distinction between them. The question is: Why is that so?

American classics in the theory of organization determine and understand business management as achieving goals, getting things done through the help of other people (Koontz, 1986, Kast & Rosenzweig, 1985). This means that management – by definition – achieves and carries out group or organizational goals so that it makes use of other people: "It makes somebody else pull the chestnuts out of the fire": Whom and for what reason? Organizational or group goals are normally set by formal management. The others are supposed to be followers and carry out the set goals.

Such "relation between people" may to a certain point be acceptable in "business" management (oriented towards effectiveness), while it could under no circumstances be accepted in "social leadership". The essence and meaning of "a social act" – regardless of the fact whether it is expressed and carried out by a social worker or somebody else – consists in unselfish and unconditional helping other people in need.

Where does the need for "social" work, management in social work and social leadership in modern society come from? Business management oriented towards strict effectiveness takes interest only in strong, healthy and capable and therefore "useful" people. The moment they become temporarily or permanently less fit for work or completely unfit for work (sick people, young mothers, handicapped or less educated and older etc.,) the business management categorically loses sight of them. In terms of business management these useless people (effectiveness-wise) simply do not exist. They are merely an unnecessary expense which renders business and economic calculations difficult. The social and economic system dictates the people in management to adopt such an economical logic of thinking and decision making.

In this way masses of "forgotten" or so called socially marginal categories of people are being generated, not by their own fault but by the existing economical system.

Who is therefore supposed to take care of these helpless people? Undoubtedly, the institutionalization of modern corporate organizations – each with its own inner governing business management – and social services. This happened around 1870, and is not an accidental historical coincidence (Drucker, 1989, Drucker, 1987, Wendt, 1985). The result is institutionally recognized as a short and plain formula of social economy and life as a whole: social work should take care of what has been rejected by business management. Things end in junkyards, while people are left to social services.

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Now we have come to the core of the problem: business management on one hand and social leadership as a part of work and economy on the other seem to be two very different yet complementary fields. We have two dimensions of the same pole.

Social leadership role is grounded in a national culture and could be best explained by the cultural dimension (Berger & Luckmann, 1991: 150). The cultural dimension is not something new. It is an added contingency variable in the effective leadership model (S. P. Robbins, 1996:444).

We think that involving the cultural dimension in the study of the quality of social leadership is justified because the basic premise is that in a changing world, effective leaders would exercise development-oriented behavior. These are leaders who value experimentation, seek new ideas, and generate and implement change (S. P. Robbins, 1996: 417). These are leaders who can resolve the dilemma between business management and social leadership. But their agency is constrained by the way social problems are solved in a particular society.

BACKGROUND AND RESEARCH HYPOTHESES

For the purpose of our study we represent three distinct cultural traditions which influence the use of social leadership in the western part of the world and are based on religious tradition:
– Assertive egalitarianism
– Ascetic protestant religious tradition
– Community ethics

Assertive Egalitarianism

The idea of social leadership was already used in the past to realize the social vision how people should behave to each other (Hurst, 1995:75). The Quakers or the Society of Friends were one of the smallest Puritan sects and pursued the idea of social leadership through the industrial revolution in the 17th century in England. The Quakers believed that what counted was the individual's experience of the spirit that could be realized only in a group context. The Quakers were very successful economically; they were social activists – egalitarian and universal at the same time. Beside their strong social direction they were good scientists because they put great emphasis on practice and experiment, coupled with the individual's search for truth. The core elements of their social management were: rejection of authority of all kinds and working in partnerships, assertive egalitarianism (they advocated equality between men and women, there were no class distinc-

tions). They created flexible dynamics through organization of small teams and business meetings, mutual dependence (they never voted), and individual self – direction. The Quakers meetings became developers of people and sources of advice and counsel from people in the same trade. In trade apprentices became shop assistants, and funds were supplied by the meeting for the training and for the working capital in the future foundation for their own store. They paid particular attention to the employment of poor children (Hurst, 1995: 82). Quakers social leadership vision influenced Mary Follet (1924) who claimed that good human relations require order that is integral to the situation and must be recognized as such. In her view industrial harmony comes from efforts to achieve consensus and from the efforts of the individual and the group, not the individual alone (Mumford, 1996). Likert (1961) and Douglas McGregor (1966) were influenced by her ideas and developed their model of human relations. In recent years professor Giddens tries to define the new way of organization of society and work called The third way (Giddens, 1999:66). The third way values are equality, protection of the vulnerable, freedom as autonomy, rights and responsibilities, authority and democracy, cosmopolitan pluralism and philosophic conservatism. These values are by no means almost the same as were the core values of the Quakerism in the making of industrial revolution in England.

Ascetic Protestantism

Ascetic Protestantism is based on autonomy in contrast to Community ethics that is based on the autonomy of the individual. Weber (1947) set out the thesis that history is based on a religious tradition, which is to be a universal unifying element of European societies. Religious tradition could be used as a distinction between individualistic and community normative structures.

Ascetic Protestant is a person who is predestined to do what God wanted him or her to do. Believers had a chance to recognize their predestined role by working hard and devoting his or her life to the work. Agency strategy was the core substance of the Ascetic Protestant life and was strongly opposed to the spiritual strategy of the Community Ethics. The strict method of Protestant life style was born. Work was the meaning of life, poverty was a disease, beggars were sinners. Poverty was the sign of the lack of effort and the lack of capabilities; it was not a predestined life style. Protestants took care of power people without any sense of love and humanness. "Love thy neighbor" was not in the vocabulary of the Ascetic Protestant language. Ascetic Protestant was responsible for the pro-

perty he managed and the non-entrepreneurial use of it was forbidden. Inequality between people was the right thing justified by Divine will. Predestination was a tool for freedom and autonomy of the individual.

In his book The Third Way Giddens classifies the new dimension of Ascetic Protestantism as Thatcherism or Neo-liberalism which is defined by autonomous civil society, market fundamentalism, moral authoritarianism and strong economic individualism (Giddens, 1999:8).

Community Ethics

Catholic Ethics or Community Ethics is in comparison with the Ascetic Protestantism very distinctive. Inequality is allowed but not in the way that destroys the harmony of the community. Community welfare is the common goal. Every individual is restricted by the common goal. We can define community welfare as a:

– Respect of the personality as a core value
– Community welfare development
– Peace, order and security.

The mission of the state is to provide citizens with food, clothing, health, work, education etc… Inequality is the Divine plan but different from the Ascetic Protestant view: The more capable should provide means for living for the people who need them and are not capable to provide them.

With these suppositions and perspectives in mind, the so called sphere of "social margins" which is by definition the domain of "social" work in its "social" function do not seem to be in such a sharp opposition with other human spheres. Among these the "economical", "profitable", "productive" and "business" ones are more important or they seem to have gained the most respectful position in society in some cultural traditions of solving social problems. It becomes evident that any kind of categorization of human activity depends on our worldview (Weltanschaung) and is a matter of "convention" (Berger & Luckmann, 1991: 151).

Proposals for Solutions in "Social" Leadership

It is characteristic that people who need and receive the help of others in social work differ among themselves: some have practically no capacities "left", and are completely and permanently bound to the help of others. A large number of the receivers of the help of others usually still have some potentially "useful" capacities available which give them the chance to stop being mere objects of the help of others. They have the opportunity to regain the status of a subject, of an autonomous individual who makes his or her own decisions.

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The fact is that a person's misfortune, helplessness or in-ability are not always equally intensive nor complete or un-changeable in time: a sick person recovers, an inexperienced person grows mature, a handicapped person rehabilitates and becomes useful (Hurst, 1995:97).

In the "good" old times old people (grandfathers and grand-mothers) told stories to their grandchildren, which were edu-cational (and represented a spiritual and cultural treasure), and were passed on to younger generations as an inexhaus-tible life experience.

So, an individual is never useless, his or her existence and life among other people is never without a meaning. As long as he is able to give to other people he can receive some-thing from them and vice versa – as long as he can receive he can give (Giddens, 1999:117).

With this kind of thinking we adapted the above defini-tion of "business" management to the following definition of leadership in social work: Social leadership should achieve that a helpless person gets involved in activities and is offered help with the intention of gaining autonomy through time. It is important that as many activities as possible are available for him or her and enable him or her to make his or her own decisions. Anthony Giddens proposes human capital invest-ment together with positive welfare society. For him entre-preneurship is a direct source of new jobs and new opportu-nities for people to self-employ and change their inequality position in the society. Government policy helps create ven-ture capital and restructure welfare systems to give security when entrepreneurial ventures go wrong or when people temporarily lose their capabilities (Giddens, 1999:124).

The receiver of the help of others should be encouraged to show his or her true self, to achieve what he or she is po-tentially able to in order to experience a better quality life (Ov-senik & Ovsenik, 1998: 417). The concept of "social" leader-ship involves all the people offering help to others in this way and with this motive and intention.

The social and practical aim of social leadership is to enable a temporarily helpless other person to regain and fully express his or her personality. From this perspective, it is not only the social worker, which takes the active role in social leadership, but also all other actors, especially volunteers and especially temporarily helpless actors. They generate social activities that are aimed to create a climate of cultural values that in their turn will promote general motivation for "help-less" people.

When we say that intention is the "diferentia specifica" which distinguishes "social leadership" from "social work" we must be aware that social leadership is not a morally and eth-ically questionable idea (Ricoeur, 1992: 67-73). It is the oppo-

site: it is a noble, socially acceptable and humane concept which nowadays is becoming a "social innovation", more and more desired and necessary (Ovsenik & Ovsenik,1998: 417-418).

Social Leadership Reaches Beyond the Limits of Social Work

Yet, we should take an extra step forward. We said that the traditional "business" management due to its narrow orientation towards mere effectiveness produces marginal "rejected" groups of people and accepts only the so-called "successful" and "powerful" people.

Every person, even a successful and powerful one, works and lives in constant fluctuations of efficiency and inefficiency as is shown by the universal principle of "order through fluctuation" in nature, in the world, in our lives (Jantsch, 1980; Prigogine & Stengers, 1984). All working people experience personal crises at work or elsewhere, find themselves involved in bad interpersonal relationships, fall into alcoholism or drugs, and cause a general "culture of problematic atmosphere" in their working environment. The result is a "non – motivating working atmosphere" also for other workers which lessens their effectiveness and productivity which in their turn means a lower quality of life. Thus these complex problems become general, and "business" management cannot avoid it (O'Connor, 1991). If we understand organization as "relations between people", it becomes necessary for business management in its orientation towards effectiveness to become more attentively involved with people, with the problems of "interpersonal relations between people" with which every leader should deal within the circle of his or her competence. In this way, "business" management will start to include amongst its interests and methods of work also components of social leadership.

Business Management with a Social Overtone

If we understand business management as a system and a process of working functions such as planning, organizing, decision making etc.,(Koontz & Weihrich, 1988) social components have to reflect distinctively in each of these phases or elements of the process and methods of business management. Having in mind the above ideas about social leadership, we could describe some of these phases or elements of a more social business management which becomes leadership in different situations which demand change.

Planning

The worker plans his work together with his manager. Together they adjust their intentions with the aims of the company: the worker setting his own standards and therefore being motivated for more and more demanding aims (Ambrož, 1999: 261).

Decision-Making

The co-worker participates in the conception and formation of important decisions in such a way that the decisions of his superior manager are also his own decisions. This, of course, implies different communication between the two – a direct communication manager-co-worker without any intermediate levels, which implies a considerably lowered organizational structure (Ambrož & Mihalič, 1998: 123).

Communication

In the well known concept of the happy atom, only two variables: strategy and structure of the seven elements or electrons of the atom are considered to be the hardware variables, while everything else belongs to the group of soft variables: style, systems, staff, skills and shared values (Peters & Waterman, 1982). The promotion of a "flat structure" should nowadays include also the worker in its strategy. Such social business management will establish and maintain communication that will go in all directions and will include the worker as a capable human being with his or her own needs, ideas, ambitions and intentions. In this way, also "business" management will become something very different.

Leadership

It is based on the principle of equality. Respecting the possibility of different opinions as something normal, he is mainly a coordinator and a motivator (Zenger J. H., Musselwhite E., Hurson K., Perrin C., 1994: 226).

Conflict-Solving

The socially oriented business leader accepts conflicts in social and business life and work as a normal phenomenon and solves them with problem-solving techniques in which all the people involved look for the best and most acceptable solution (Nadler et &all, 1995).

Marketing

Every co-worker has a possibility to promote his or her own ideas, knowledge, skills and energy. On the other hand he or she must respect the ideas opinions, knowledge, skills and energy of the other member of the group. In other words everybody should sell his or her soft valuable assets and buy them from the others at the same time (Jantsch, 1980; Prigogine & Stengers, 1984, Gerken, 1988). Thus the work reflects and manifests symbiosis of every individual's capabilities and the capabilities of his or her co-workers.

The Conditions for Real Social Leadership

Everything described in the sphere of social leadership is possible only in a different culture and climate (Hurst, 1996:146) which should be the leadership goal. This includes highly ethical qualities and a system of values in which the human being is "the first and the highest value and agency", its sole means and intention, its last and ultimate aim.

The result is a highly motivated worker whose natural creativity will in synthesis be expressed and manifested in general inventiveness as well as "happiness and satisfaction in life" (Malič, 1976; Jantsch, 1980); it becomes evident that "creativity is a state of the human mind" (Trstenjak, 1985).

Social Management –
One Step Forward from the Traditional Management

Intensive research on the field of innovation built strong empirical evidence that a child of four years is extremely creative (85%), while a young person of eighteen lost about 70% of his or her innovative capability. A middle-aged person (45-50 years old) loses another 10% of innovative capability. We could conclude that through life experience in conditions where business management reigns everything becomes an uninteresting, non-challenging and monotonous routine. Nowadays we should with every reason say that such systematically organized destruction of man who is by nature a self-organizing and creative being, is a sad "achievement" of modern science, civilization and culture.

What is the perspective of social business management or, we should rather say, social leadership? Facts show that we should radically change the traditional system of relationships in management and other spheres of our life with inferiors and in relations between people in general (Lipovec; 1969, 1974, 1987).

What is therefore the meaning of social leadership? It includes courageous changing of relations towards people and nature and complex, new dialogue with nature (Prigogine & Stengers, 1984: 312) and also with his own nature.

It seems like a vision, but it is a dream of the nature around and inside us, it is the general principle of organization. All we should do is watch, see, recognize and become aware. In nature there is nothing false, everything is symbiotic and whole (Jantsch, 1980).

The Understanding of Social Management in Slovenia

So far we have described that part of social leadership which is directly connected with and manifested in the working life of people as a "management in social work", as a special, no-

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ble and expanded branch of social work. Yet we have discovered an even more important and no less noble part of social leadership in the sphere of active population which creates an added material value to the sphere of human work. In this second sphere, the worker's and superior manager's attention is being paid to work, so it often happens that in all the hurry the worker "neglects" himself or herself and is neglected by the manager. The result is a lessened productivity and a bad quality of life in general.

Researches on the societal level of social leadership in Slovenia reveal that intolerance towards large social inequalities is widespread and general. Inequality is not a driving force for a society to progress and prosper. Non–market personal welfare securing strategy, centered round "safety" and directed towards reducing personal economic risks, is prevalent in Slovenia. Government intervention in welfare matters is not perceived as limiting to the individual's economic autonomy. It is an additional element in the individual's economic security (Malnar, 1996: 179). This means that we have strong normative support for interventionist welfare solution in Slovenia. Community Ethics is prevailing. Especially less equipped categories for market competition strongly support the interventionist approach to reducing social inequality. We could conclude that social leadership strategy, which aims to activate latent potentials in people who need social help and support won't work in present generations.

Recent research on the motives for education in Slovenia that was conducted by Slovene Andragoški Center (Petrič, S. R., 1999) confirms our research results. People with low education have no motive to expand it. They obtained the same picture when they asked unemployed people. Only 25% of unemployed people is involved in further education and expanding their skills. On the other end 67% of employed people is involved in further education activities. Interventionist normative approach is preventing large categories of people to get help and to take responsibility for their future. Similar results were found in Great Britain (Giddens, 1998:273).

These results show that social leadership is a very complex and multidimensional category on the societal and on the organizational level. Successful social leadership scenarios are the product of many factors, which cannot be managed by single cause and effect relation. Emotional roadblocks should be considered when we try to understand this phenomenon (Contino, 1989:46).

To compare the issues of the research on the societal level in Slovenia, we conducted a study of social leadership on organizational level (Malnar, 1996). The first hypothesis to be tested in this study is:

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Hypothesis 1: Potentially less equipped categories of people for marketing competition in the organization could gain their equality by putting much effort in developing their abilities, education and ambitions.

The second hypothesis to be tested in this study is:

Hypothesis 2: Sex equality as the business success factor is to be achieved by integrating the meritocracy and community factors in the organization.

DATA AND METHODS

This study uses data that were collected in the field study in Slovenian organizations. Data were collected by using a five-item scale questionnaire. Two samples: employees in organizations and managers were chosen randomly. These two samples differ in education and in age group. Managers are on average higher educated than employees.

MEASURES

Dependent variables

The first dependent variable (ORG) was measured on a five item scale. The question asks the extent to which the respondent generally agrees with the statement that the work in the organization should be organized in the way that the potential of the less potential employees is expressed. Possible responses ranged from 1 to 5, with one representing less favorable, and 5 representing most favorable responses.

The second dependent variable (SEXEQ) was measured on a five-item scale. Possible responses ranged from 1 to 5, with one representing less favorable, and 5 representing most favorable responses.

The question asks the extent to which the respondent generally agrees with the statement that one of the successful factors for the success of the organization is sexual equality. Possible responses ranged from 1 to 5, with one representing less favorable, and 5 representing most favorable responses.

Independent variables

Independent variables were measured on a five-item scale. Possible responses ranged from 1 to 5, with one representing less favorable, and 5 representing most favorable responses.

Three questions ask the extent to which the respondent generally recognizes the social leadership style. Intervention leadership style (INTER) measures the degree of the management involvement in income and work distribution in the organization. Liberal leadership (LIB) style measures the respondents' point of views on the inequality contribution to the

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profit of the organization. Inequality reduction leadership style (INEQRED) measures the involvement of the management in the activities for inequality reduction in the organization. Meritocracy promotion leadership style (MERIT) measures the respondents' views of the role of hard work and abilities in the promotion in the organization hierarchy. Starting inequality leadership style (START) measures the respondents' views of the role of the starting inequality in the promotion in the organization hierarchy. Pseudo – market reward style (PSEUDO) measures the respondents' views of the share of knowledge and responsibility in the reward distribution in the organization.

The views of the respondents were measured for the present situation and for future expectations.

RESULTS

Table 1 shows the means of social leadership styles. Pseudo-market style has the highest score in both samples for the measurements in the situation. The second favorable style for employees is Meritocracy and promotion style and for the Top managers sample it is Inequality reduction style. There is a strong tendency towards Pseudo-market reward style and towards Inequality reduction style. On the societal level in the research conducted by Malnar (1996: 162) results were different. Intervention welfare strategy and Inequality strategy reduction prevailed. But we can still recognize a strong inclination towards security instead of autonomy.

⮷ TABLE 1
Social leadership factor on organizational level – table of means

	Employees (N =32)		Top managers (N =22)	
	Pres. Sit.	Expect	Pres. Sit.	Expect
inter	2,771	3,917	2,697	3,379
lib	2,750	3,646	2,712	3,379
ineqred	3,271	2,990	3,318	2,894
merit	3,344	3,927	3,197	4,076
start	2,885	2,740	3,015	2,697
pseudom	3,719	3,583	3,500	2,985
org	3,156	4.500	3,182	4,270
sexeq	3,219	4.313	3,409	4.091

Liberal leadership style has the lowest and the second lowest score in both groups of respondents. There is strong evidence to support the fact that the organizations reflect the intervention welfare strategy in the society.

The societal level of analysis and organizational level of analysis cannot be compared directly but we can perceive a tendency towards the Starting inequality through time. Malnar (1996:163) reports that Starting equality strategy is the

lowest for the results in the year 1992. We can support this thesis with another study, which was conducted in Slovenia in (Ovsenik M., 1999: 294). The study shows that stress is in positive correlation with skillful and flexible use of business opportunities at the cost of other people. Liberal style is not desired. The second dependent variable knowledge use is in negative correlation with stress which is another piece of evidence of the power of the intervention strategy in social security. Meritocracy style is not the most powerful means to survival. The third dependent variable inequality increase is in positive correlation with stress, which means weak tolerance towards uncertainty avoidance.

On the expectations level we have different results. Meritocracy promotion is the top leadership style for both samples. This means that hard work and the abilities of the individual should be the center basis for security and autonomy in the future organization. The second is Intervention leadership style: the organization should take care of income equality and work for everybody in the organization. Neo-liberal social leadership style is more preferred in the future than in present time but is still low. Starting inequality should be minimized in the future, which supports the significance of social leadership.

Independent variables: work in the organization should be organized so that the potential of the employees with less potential is expressed and one of the factors for the success of the organization is sexual equality. Both are expected to have a strong influence on future social leadership.

To test hypothesis 1 and 2, we ran factor analysis (Varimax normalized) on data for the present situation to test the theoretical culture tradition model and extracted three factors which explained 44% of the total variance: Ascetic Protestant variable (ASCET) extracted 21.45% (high ambitions, abilities, hard work, good education, low starting inequality), Egalitarian variable (EGALIT) extracted 11.70% (inequality as development motivator, new skills and knowledge should be extra paid: Human Resource Management model), Community Ethics (COM) extracted 10.87% of variance (low inequality, work for everybody, capable employees should provide for less capable, guaranteed minimum income, standard must be accepted as such). We used factor scores to estimate the Visual Generalized Statistical Regression model predicting ability and sexual inequality.

↻ TABLE 2
Test of Whole Model
vs. SS Residual (N = 54)

Dependent variable	Multiple R	Multiple R'	Adjusted R'	F	p
SEXEQ	.509*	.259*	.215*	5.84*	.0017*

Effect	SS	Freedom	MS	F	p
Intercept	586.74*	1*	586.74*	526.54*	0.000*
ASCET	14.46*	1*	14.46*	13*	.0008*
EGALIT	.523	1	.523	.47	.497
COM	4.54*	1*	4.54*	4.09*	.0484*
Error	55.71	50	1.11		

Dependent variable	Multiple R	Multiple R′	Adjusted R′	F	p
ORG	.470*	.221*	.175*	4.75*	.0054*

Effect	SS	Freedom	MS	F	p
Intercept	541.5*	1	541.5*	473.36*	0.000*
ASCET	13.19*	1	13.19*	11. 53*	.0014*
EGALIT	1.897*	1	1.897	1.658	.203
COM	1.22*	1	1.22*	1.06	.306
Error	57.197	50	1.14		

The independent variable describing sexual equality has a positive, significant coefficient ($R′$ =.215, F = 5.84, p<.0017*). This indicates that sex equality is an important factor in the future success of the organization. This result supports hypothesis 1. The coefficient for the ability equality variable is also positive and significant but lower ($R′$ =.175, F =4.75, p<.0054). This result supports hypothesis 2. Ascetic Protestant and Community Ethics cultural traditions are significant in sexual equality model and Ascetic Protestant cultural tradition is significant in ability equality model.

DISCUSSION

The results of the study show that social leadership is present in the perception of the respondents' present situation and is based on the empowering of the abilities and ambitions of the temporarily unsuccessful employees and on the inequality reduction in reward and promotion strategies.

The results of our analysis also show that the level of sexual equality and ability equality is related to the cultural tradition. Egalitarian cultural tradition is not present in any of the models tested in the study. This means that that cultural tradition is not present in this part of Europe. Ascetic Protestant cultural tradition prevails in our sample and is supported by Community Ethics. Results differ from the societal level analysis because organizations are goal and profit oriented.

We could say that the self-development strategy based on hard work, high ambitions and good education combined with safety net based on income inequality reduction is the best social leadership style in the cultural environment in Slovenia.

STRENGTHS, WEAKNESSES, AND FUTURE RESEARCH

A major strength of this study is that it investigates the link between cultural tradition and social leadership style. We are aware of the fact that the sample in our study is small but covers all regions in Slovenia. More research will be necessary to confirm the influence of the cultural tradition in the social leadership style in Slovenian organizations. Earlier studies based on organizational culture show pre-industrial patterns and interpretation mental models in leadership styles in Slovenian organizations which hinder the active search for the balance between business management and social leadership (Mesner-Andolšek, 1995:123). Future research should delve further into how cultural tradition is embedded in the perceptions of the social component of business leadership and which are the successful strategies to implement it in Slovenian organizations. Business management is mainly oriented towards effectiveness and productivity. It often overlooks the fact that his or her inferior is a human being, a subject of constant life cycle changing activities, somebody who only "through fluctuation" is slowly becoming that form of "order" called man. Only a constantly developing and changing human being can productively create value-added work and be highly motivated for it.

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Socijalni menadžment u Sloveniji – tranzicijski problemi ili put prema novoj teoriji socijalnog rada?

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U članku se prikazuje socijalni menadžment u tranzicijskom razdoblju u novostvorenoj državi Republici Sloveniji. Posebno se naglašavaju konceptualni problemi u uvođenju socijalnog menadžmenta u slovensko društvo. Socijalni menadžment se bez sumnje ne može izjednačiti s konceptom suvremenog socijalnog rada u Sloveniji, iako takvih pokušaja ima. Zbog toga se definira koncept socijalnog menadžmenta, ali i predstavljaju oni njegovi modeli koji postoje u slovenskim organizacijama.

Soziales Management in Slowenien – Transitionsprobleme oder Entwicklung einer neuen Theorie der Sozialarbeit?

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Im vorliegenden Artikel soll das soziale Management während der Transitionsperiode in der Republik Slowenien dargestellt werden. Besondere Aufmerksamkeit gilt dabei den konzeptuellen Problemen, die bei der Einführung von sozialem Management in die slowenische Gesellschaft auftreten. Zweifelsohne kann soziales Leadership nicht gleichgesetzt werden mit dem in Slowenien auftretenden Konzept moderner Sozialarbeit, obwohl Versuche in dieser Richtung vorliegen. Es ist daher die Absicht der Autorin, das Konzept des sozialen Managements zu definieren und dessen in slowenischen Institutionen bestehende Modelle zu präsentieren.

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