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He has received honours and awards for his contribution to the growth of institutions under his leadership and had been leading as an example in terms of strengthening the institutional quality. He has been awarded as Best Performer for his academic contributions as well as star performer certificates which showcased his efficiency levels.

He has various publications in International journals and is also a reviewer, editor and board member for various journals of repute.

PREFACE

This book prepares students of management who specialize in HRM, or HR related subjects, HR practitioners, Researchers in HR, and includes the dynamic concepts of newer HR paradigms happening across the world, and also caters to the syllabus for BBA and MBA of all the leading Indian Universities specifically to Anna University, Bharathiar University, Kerala University, Calicut University, and other Indian Universities. These concepts in this book will prepare all HR professionals who are evolving into higher level professionals who can use this book for their challenging and rewarding career. The readers can apply these concepts in their day to day HR functions to have effective practical advancements in their career.

Who will benefit from this Book

All students and practitioners of HR management and practitioners of HR at various levels in any kind of organization will benefit from learning to manage Human Resources. This includes all the students, faculties in colleges and universities, and those who already have HRM and want to become more effective and other professionals who want an improved understanding of managing human resource. This book also fits to the non-business organization like the non-government organizations (NGOs), Government Organizations, Health Care Administrative HR Professionals, and non-profit enterprises. The HR functions though occasionally are dynamic as well intriguing, the basics remain the same related to the Human nature. The dynamics of HR are now more globalised in nature as the culture and work practices are almost multicultural and multinational in nature, and hence updating of newer and practically evolving HR practices are required for the HR managers, and this Advances in HRM will definitely fit in. The dynamism in the newer paradigms will soon become the secondary skill for the practicing as well as budding HR practitioners.

Organization of the Book

The concepts about HR management are classified according to the functions and applications that are now applied in contemporary HR organizations across the world. There are some of the new topics in this book like; Bradford Factor, Disability rights legislation, Competency-based management, Connecting CBM to Organizational Execution-HRM. There are new and expanded features in this book like;

Learning Assistance

The dynamics and newer paradigms, that has led to the advances in HRM and its associated model on the inside of the book cover gives an overview of the book content. Each chapter begins with learning objectives and concludes with a summary, key ideas, and concepts for review, and discussion questions. The purpose of the new section “Exercises/Action Steps” is to elicit readers’ involvement.

Acknowledgements

After completing almost two and half decades with interaction with different kind of human beings, by virtue of travelling across the country and working in various kinds of organizations with various work cultures, I first of all thank the almighty for having blessed me in giving those coveted learning trails in life, as life itself is a journey of experiences and so is this book coined and not simply meant for reading for examination.

I am indebted to so many persons that a complete acknowledgement would become encyclopedic.

Many scholars, writers, and managers are acknowledged through references in the text. Many HR leaders with whom I worked have contributed by their contributions and leading by example. Thousands of employees in various states in various capacities have honoured me with their ideas and cooperating with me to experiment and train during their tenure with me as a employee as well as colleagues in the executive training classes and lectures of mine. To all the HR executives with whom I had the privilege to work as Director /or Heading a Project was very vital for contributing ideas to formulate it as a book.

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Prof. DR.C.Karthikeyan

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CHAPTER -1- ORGANISATION CULTURE

Organizational culture

Organizational culture is a system of shared assumptions, values, and beliefs, which governs how people behave in organizations. These shared values have a strong influence on the people in the organization and dictate how they dress, act, and perform their jobs.

Organizational culture encompasses values and behaviors that "contribute to the unique social and psychological environment of an organization."^[1] According to Needle (2004), organizational culture represents the collective values, beliefs and principles of organizational members and is a product of such factors as history, product, market, technology, strategy, type of employees, management style, and national culture; culture includes the organization's vision, values, norms, systems, symbols, language, assumptions, beliefs, and habits.

Business executive Bernard L. Rosauer (2013) developed what he refers to as an actionable definition of organizational culture: "Organizational culture is an *emergence* – an extremely complex incalculable state that results from the combination of a few simple ingredients. In "Three Bell Curves: Business Culture Decoded"^[3] Rosauer outlines the three manageable ingredients he says guides the culture of any business. Ingredient #1 - Employee (focus on engagement) #2 The Work (focus on eliminating waste increasing value) waste #3 The Customer (focus on likelihood of referral). The purpose of the Three Bell Curves methodology is to bring leadership, their employees, the work and the customer together for focus without distraction, leading to an improvement in culture and brand. Reliance of the research and findings of Sirota Survey Intelligence,^[4] who has been gathering employee data worldwide since 1972, the Lean Enterprise Institute, Cambridge, MA, and Fred Reichheld/Bain/Satmetrix research relating to NetPromoterScore. Ravasi and Schultz (2006) wrote that organizational culture is a set of shared assumptions that guide what happens in organizations by defining appropriate behavior for various situations. It is also the pattern of such collective behaviors and assumptions that are taught to new organizational members as a way of perceiving and, even, thinking and feeling. Thus, organizational culture affects the way people and groups interact with each other, with clients, and with stakeholders. In addition, organizational culture may affect how much employees identify with an organization. Schein (1992), Deal and Kennedy (2000), and Kotter (1992) advanced the idea that organizations often have very differing cultures as well as subcultures. Although a company may have its "own unique culture", in larger organizations there are sometimes co-existing or conflicting subcultures because each subculture is linked to a different management team.

Organizational culture refers to culture in any type of organization including that of schools, universities, not-for-profit groups, government agencies, or business entities. In business, terms such as **corporate culture** and **company culture** are sometimes used to refer to a similar concept. The term corporate culture became widely known in the business world in the late 1980s and early 1990s. *Corporate culture* was already used by managers, sociologists, and organizational theorists by the beginning of the 80s. The related idea of organizational climate emerged in the 1960s and 70s, and the terms are now somewhat overlapping.

When one views organizational culture as a variable, one takes on the perspective that culture is something that characterizes an organization. Organizational culture can be manipulated and altered depending on leadership and members. Culture as root metaphor sees the organization as its culture, created through communication and symbols, or competing metaphors. Culture is basic, with personal experience producing a variety of perspectives.

The organizational communication perspective on culture views culture in three different ways:

- Traditionalism: views culture through objective things such as stories, rituals, and symbols
- Interpretivism: views culture through a network of shared meanings (organization members sharing subjective meanings)
- Critical-interpretivism: views culture through a network of shared meanings as well as the power struggles created by a similar network of competing meanings

Types

Several methods have been used to classify organizational culture. While there is no single "type" of organizational culture and organizational cultures vary widely from one organization to the next, commonalities do exist and some researchers have developed models to describe different indicators of organizational cultures. Some are described below:

Hofstede

Hofstede (1980) looked for differences between over 160 000 IBM employees in 50 different countries and three regions of the world, in an attempt to find aspects of culture that might influence business behavior. He suggested things about cultural differences existing in regions and nations, and the importance of international awareness and multiculturalism for their own cultural introspection. Cultural differences reflect differences in thinking and social action, and even in "mental programs", a term Hofstede uses for predictable behavior. Hofstede relates culture to ethnic and regional groups, but also organizations, professional, family, social and subcultural groups, national political systems and legislation, etc.

Hofstede suggests the need for changing "mental programs" with changing behavior first, which will lead to value change. Though certain groups like Jews and Gypsies have maintained their identity through centuries, their values show adaptation to the dominant cultural environment. Hofstede demonstrated that there are national and regional cultural groupings that affect the behavior of organizations and identified four dimensions of culture (later five^[19]) in his study of national cultures:

- *Power distance* (Mauk Mulder, 1977) – Different societies find different solutions regarding social inequality. Although invisible, inside organizations power inequality of the "boss-subordinate relationships" is functional and according to Hofstede reflects the way inequality is addressed in the society. "According to Mulder's Power Distance Reduction theory subordinates will try to reduce the power distance between themselves and their bosses and bosses will try to maintain or enlarge it", but there is also a degree to

which a society expects there to be differences in the levels of power. A high score suggests that there is an expectation that some individuals wield larger amounts of power than others. A low score reflects the view that all people should have equal rights.

- *Uncertainty avoidance* is the way of coping with uncertainty about the future. Society copes with it with technology, law and religion (though different societies have different ways of addressing it), and according to Hofstede organizations deal with it with technology, law and rituals, or in two ways – rational and non-rational, with rituals being the non-rational. Hofstede listed some of the rituals as the memos and reports, some parts of the accounting system, a large part of the planning and control systems, and the nomination of experts.
- *Individualism vs. collectivism* – disharmony of interests on personal and collective goals (Parsons and Shils, 1951). Hofstede raises the idea that society's expectations of Individualism/Collectivism will be reflected by the employee inside the organization. Collectivist societies will have more emotional dependence on members in their organizations; when in equilibrium an organization is expected to show responsibility to members. Extreme individualism is seen in the US. In fact, collectivism in the US is seen as "bad". Other cultures and societies than the US will therefore seek to resolve social and organizational problems in ways different from American ways. Hofstede says that a capitalist market economy fosters individualism and competition, and depends on it, but individualism is also related to the development of the middle class. Some people and cultures might have both high individualism and high collectivism. For example, someone who highly values duty to his or her group does not necessarily give a low priority to personal freedom and self-sufficiency.
- *Masculinity vs. femininity* – reflects whether a certain society is predominantly male or female in terms of cultural values, gender roles and power relations.
- Long- Versus Short-Term Orientation^[19] which he describes as "The long-term orientation dimension can be interpreted as dealing with society's search for virtue. Societies with a short-term orientation generally have a strong concern with establishing the absolute Truth. They are normative in their thinking. They exhibit great respect for traditions, a relatively small propensity to save for the future, and a focus on achieving quick results. In societies with a long-term orientation, people believe that truth depends very much on situation, context and time. They show an ability to adapt traditions to changed conditions, a strong propensity to save and invest, thriftiness, and perseverance in achieving results."^[20]

These dimensions refer to the effect of national cultures on management, and can be used to adapt policies to local needs. In a follow up study, another model^[19] is suggested for organizational culture.

O'Reilly, Chatman, and Caldwell

Two common models and their associated measurement tools have been developed by O'Reilly *et al.* and Denison. O'Reilly, Chatman & Caldwell (1991) developed a model based on the belief that cultures can be distinguished by values that are reinforced within organizations. Their Organizational Cultural Profile (OCP) is a self reporting tool which makes distinctions according to eight categories – Innovation, Supportiveness, Stability, Respect for People, Outcome

Orientation, Attention to Detail, Team Orientation, and Aggressiveness. The model is also suited to measure how organizational culture affects organizational performance, as it measures most efficient persons suited to an organization and as such organizations can be termed as having good organizational culture. Employee values are measured against organizational values to predict employee intentions to stay, and turnover. This is done through an instrument like Organizational Culture Profile (OCP) to measure employee commitment.

Daniel Denison

Daniel Denison's model (1990) asserts that organizational culture can be described by four general dimensions – Mission, Adaptability, Involvement and Consistency. Each of these general dimensions is further described by the following three sub-dimensions:

- Mission – Strategic Direction and Intent, Goals and Objectives and Vision
- Adaptability – Creating Change, Customer Focus and Organizational Learning
- Involvement – Empowerment, Team Orientation and Capability Development
- Consistency – Core Values, Agreement, Coordination/Integration

Denison's model also allows cultures to be described broadly as externally or internally focused as well as flexible versus stable. The model has been typically used to diagnose cultural problems in organizations.

Deal and Kennedy

Deal and Kennedy (1982) defined organizational culture as *the way things get done around here*.

Deal and Kennedy created a model of culture that is based on 4 different types of organizations. They each focus on how quickly the organization receives feedback, the way members are rewarded, and the level of risks taken:

Work-hard, play-hard culture: This has rapid feedback/reward and low risk resulting in: Stress coming from quantity of work rather than uncertainty. High-speed action leading to high-speed recreation. Examples: Restaurants, software companies.

1. **Tough-guy macho culture:** This has rapid feedback/reward and high risk, resulting in the following: Stress coming from high risk and potential loss/gain of reward. Focus on the present rather than the longer-term future. Examples: police, surgeons, sports.
2. **Process culture:** This has slow feedback/reward and low risk, resulting in the following: Low stress, plodding work, comfort and security. Stress that comes from internal politics and stupidity of the system. Development of bureaucracies and other ways of maintaining the status quo. Focus on security of the past and of the future. Examples: banks, insurance companies.
3. **Bet-the-company culture:** This has slow feedback/reward and high risk, resulting in the following: Stress coming from high risk and delay before knowing if actions have paid off. The long view is taken, but then much work is put into making sure things happen as planned. Examples: aircraft manufacturers, oil companies.

Edgar Schein

According to Schein (1992), culture is the most difficult organizational attribute to change, outlasting organizational products, services, founders and leadership and all other physical attributes of the organization. His organizational model illuminates culture from the standpoint of the observer, described at three levels: *artifacts*, *espoused values* and *basic underlying assumptions*. At the first and most cursory level of Schein's model is organizational attributes that can be seen, felt and heard by the uninitiated observer – collectively known as *artifacts*. Included are the facilities, offices, furnishings, visible awards and recognition, the way that its members dress, how each person visibly interacts with each other and with organizational outsiders, and even company slogans, mission statements and other operational creeds. Artifacts comprise the physical components of the organization that relay cultural meaning. Daniel Denison (1990) describes artifacts as the tangible aspects of culture shared by members of an organization. Verbal, behavioral and physical artifacts are the surface manifestations of organizational culture. Rituals, the collective interpersonal behavior and values as demonstrated by that behavior, constitute the fabric of an organization's culture. The contents of myths, stories, and sagas reveal the history of an organization and influence how people understand what their organization values and believes. Language, stories, and myths are examples of verbal artifacts and are represented in rituals and ceremonies. Technology and art exhibited by members of an organization are examples of physical artifacts.

The next level deals with the professed culture of an organization's members – the *values*. Shared values are individuals' preferences regarding certain aspects of the organization's culture (e.g. loyalty, customer service). At this level, local and personal values are widely expressed within the organization. Basic beliefs and assumptions include individuals' impressions about the trustworthiness and supportiveness of an organization, and are often deeply ingrained within the organization's culture. Organizational behavior at this level usually can be studied by interviewing the organization's membership and using questionnaires to gather attitudes about organizational membership.

At the third and deepest level, the organization's tacit assumptions are found. These are the elements of culture that are unseen and not cognitively identified in everyday interactions between organizational members. Additionally, these are the elements of culture which are often taboo to discuss inside the organization. Many of these 'unspoken rules' exist without the conscious knowledge of the membership. Those with sufficient experience to understand this deepest level of organizational culture usually become acclimatized to its attributes over time, thus reinforcing the invisibility of their existence. Surveys and casual interviews with organizational members cannot draw out these attributes—rather much more in-depth means is required to first identify then understand organizational culture at this level. Notably, culture at this level is the underlying and driving element often missed by organizational behaviorists.

Using Schein's model, understanding paradoxical organizational behaviors becomes more apparent. For instance, an organization can profess highly aesthetic and moral standards at the second level of Schein's model while simultaneously displaying curiously opposing behavior at the third and deepest level of culture. Superficially, organizational rewards can imply one organizational norm but at the deepest level imply something completely different. This insight

offers an understanding of the difficulty that organizational newcomers have in assimilating organizational culture and why it takes time to become acclimatized. It also explains why organizational change agents usually fail to achieve their goals: underlying tacit cultural norms are generally not understood before would-be change agents begin their actions. Merely understanding culture at the deepest level may be insufficient to institute cultural change because the dynamics of interpersonal relationships (often under threatening conditions) are added to the dynamics of organizational culture while attempts are made to institute desired change.

Bernard L. Rosauer

Business executive and long time observer of thousands of companies succeed and fail defined organizational culture as "An Emergence, an extremely complex and often incalculable outcome resulting from the mixture of three simple ingredients 1.The worker 2.The Work 3.The Customer. He furthermore outlines in his paper "Three Bell Curves: Business Culture Decoded" a methodology for improvement. The methodology, he says 'must remain simple if corporations are going to be able to work on it day in and day out, from project to project, problem to problem, success to success'.

Factors and elements

Gerry Johnson (1988) described a cultural web, identifying a number of elements that can be used to describe or influence organizational culture:

- **The paradigm:** What the organization is about, what it does, its mission, its values.
- **Control systems:** The processes in place to monitor what is going on. Role cultures would have vast rule-books. There would be more reliance on individualism in a power culture.
- **Organizational structures:** Reporting lines, hierarchies, and the way that work flows through the business.
- **Power structures:** Who makes the decisions, how widely spread is power, and on what is power based?
- **Symbols:** These include organizational logos and designs, but also extend to symbols of power such as parking spaces and executive washrooms.
- **Rituals and routines:** Management meetings, board reports and so on may become more habitual than necessary.
- **Stories and myths:** build up about people and events, and convey a message about what is valued within the organization.

These elements may overlap. Power structures may depend on control systems, which may exploit the very rituals that generate stories which may not be true. According to Schein (1992), the two main reasons why cultures develop in organizations is due to external adaptation and internal integration. External adaptation reflects an evolutionary approach to organizational culture and suggests that cultures develop and persist because they help an organization to survive and flourish. If the culture is valuable, then it holds the potential for generating sustained competitive advantages. Additionally, internal integration is an important function since social structures are required for organizations to exist. Organizational practices are learned through

socialization at the workplace. Work environments reinforce culture on a daily basis by encouraging employees to exercise cultural values. Organizational culture is shaped by multiple factors, including the following:

- External environment
- Industry
- Size and nature of the organization's workforce
- Technologies the organization uses
- The organization's history and ownership

Communicative indicators

There are many different types of communication that contribute in creating an organizational culture:

- Metaphors such as comparing an organization to a machine or a family reveal employees' shared meanings of experiences at the organization.
- Stories can provide examples for employees of how to or not to act in certain situations.
- Rites and ceremonies combine stories, metaphors, and symbols into one. Several different kinds of rites affect organizational culture:
 - Rites of passage: employees move into new roles
 - Rites of degradation: employees have power taken away from them
 - Rites of enhancement: public recognition for an employee's accomplishments
 - Rites of renewal: improve existing social structures
 - Rites of conflict reduction: resolve arguments between certain members or groups
 - Rites of integration: reawaken feelings of membership in the organization
- Reflexive comments are explanations, justifications, and criticisms of our own actions. This includes:
 - Plans: comments about anticipated actions
 - Commentaries: comments about action in the present
 - Accounts: comments about an action or event that has already occurred

Such comments reveal interpretive meanings held by the speaker as well as the social rules they follow.

- Fantasy Themes are common creative interpretations of events that reflect beliefs, values, and goals of the organization. They lead to rhetorical visions, or views of the organization and its environment held by organization members.

Schemata

Schemata (plural of schema) are knowledge structures a person forms from past experiences, allowing the person to respond to similar events more efficiently in the future by guiding the processing of information. A person's schemata are created through interaction with others, and thus inherently involve communication.

Stanley G. Harris (1994) argues that five categories of in-organization schemata are necessary for organizational culture:

1. **Self-in-organization schemata:** a person's concept of oneself within the context of the organization, including her/his personality, roles, and behavior.
2. **Person-in-organization schemata:** a person's memories, impressions, and expectations of other individuals within the organization.
3. **Organization schemata:** a subset of person schemata, a person's generalized perspective on others as a whole in the organization.
4. **Object/concept-in-organization schemata:** knowledge an individual has of organization aspects other than of other persons.
5. **Event-in-organization schemata:** a person's knowledge of social events within an organization.

All of these categories together represent a person's knowledge of an organization. Organizational culture is created when the schematas (schematic structures) of differing individuals across and within an organization come to resemble each other (when any one person's schemata come to resemble another person's schemata because of mutual organizational involvement), primarily done through organizational communication, as individuals directly or indirectly share knowledge and meanings.

Strong/weak

Strong culture is said to exist where staff respond to stimulus because of their alignment to organizational values. In such environments, strong cultures help firms operate like well-oiled machines, engaging in outstanding execution with only minor adjustments to existing procedures as needed. Conversely, there is *weak culture* where there is little alignment with organizational values, and control must be exercised through extensive procedures and bureaucracy. Research shows that organizations that foster strong cultures have clear values that give employees a reason to embrace the culture. A "strong" culture may be especially beneficial to firms operating in the service sector since members of these organizations are responsible for delivering the service and for evaluations important constituents make about firms. Organizations may derive the following benefits from developing strong and productive cultures:

- Better aligning the company towards achieving its vision, mission, and goals
- High employee motivation and loyalty
- Increased team cohesiveness among the company's various departments and divisions
- Promoting consistency and encouraging coordination and control within the company
- Shaping employee behavior at work, enabling the organization to be more efficient

Where culture is strong, people do things because they believe it is the right thing to do, and there is a risk of another phenomenon, groupthink. "Groupthink" was described by Irving Janis. He defined it as "a quick and easy way to refer to a mode of thinking that people engage when they are deeply involved in a cohesive in-group, when the members' strivings for unanimity override their motivation to realistically appraise alternatives of action." (Irving Janis, 1972, p. 9) This is a state in which even if they have different ideas, they do not challenge organizational

thinking, and therefore there is a reduced capacity for innovative thoughts. This could occur, for example, where there is heavy reliance on a central charismatic figure in the organization, or where there is an evangelical belief in the organization's values, or also in groups where a friendly climate is at the base of their identity (avoidance of conflict). In fact, groupthink is very common and happens all the time, in almost every group. Members that are defiant are often turned down or seen as a negative influence by the rest of the group because they bring conflict.

Healthy

Organizations should strive for what is considered a "healthy" organizational culture in order to increase productivity, growth, efficiency and reduce counterproductive behavior and turnover of employees. A variety of characteristics describe a healthy culture, including:

- Acceptance and appreciation for diversity
- Regard for and fair treatment of each employee as well as respect for each employee's contribution to the company
- Employee pride and enthusiasm for the organization and the work performed
- Equal opportunity for each employee to realize their full potential within the company
- Strong communication with all employees regarding policies and company issues
- Strong company leaders with a strong sense of direction and purpose
- Ability to compete in industry innovation and customer service, as well as price
- Lower than average turnover rates (perpetuated by a healthy culture)
- Investment in learning, training, and employee knowledge

Additionally, performance oriented cultures have been shown to possess statistically better financial growth. Such cultures possess high employee involvement, strong internal communications and an acceptance and encouragement of a healthy level of risk-taking in order to achieve innovation. Additionally, organizational cultures that explicitly emphasize factors related to the demands placed on them by industry technology and growth will be better performers in their industries.

According to Kotter and Heskett (1992), organizations with adaptive cultures perform much better than organizations with unadaptive cultures. An adaptive culture translates into organizational success; it is characterized by managers paying close attention to all of their constituencies, especially customers, initiating change when needed, and taking risks. An unadaptive culture can significantly reduce a firm's effectiveness, disabling the firm from pursuing all its competitive/operational options.

Charles Handy

Charles Handy (1976), popularized Roger Harrison (1972) with linking organizational structure to organizational culture. The described four types of culture are:

Power culture: concentrates power among a small group or a central figure and its control is radiating from its center like a web. Power cultures need only a few rules and little bureaucracy but swift in decisions can ensue.

1. **Role culture:** authorities are delegated as such within a highly defined structure. These organizations form hierarchical bureaucracies, where power derives from the personal position and rarely from an expert power. Control is made by procedures (which are highly valued), strict roles descriptions and authority definitions. These organizations have consistent systems and are very predictable. This culture is often represented by a "Roman Building" having pillars. These pillars represent the functional departments.
2. **Task culture:** teams are formed to solve particular problems. Power is derived from the team with the expertise to execute against a task. This culture uses a small team approach, where people are highly skilled and specialized in their own area of expertise. Additionally, these cultures often feature the multiple reporting lines seen in a matrix structure.
3. **Person culture:** formed where all individuals believe themselves superior to the organization. It can become difficult for such organizations to continue to operate, since the concept of an organization suggests that a group of like-minded individuals pursue organizational goals. However some professional partnerships operate well as person cultures, because each partner brings a particular expertise and clientele to the firm.

Kim Cameron and Robert Quinn

Kim Cameron and Robert Quinn (1999) conducted research on organizational effectiveness and success. Based on the Competing Values Framework, they developed the Organizational Culture Assessment Instrument that distinguishes four culture types. Competing values produce polarities like flexibility vs. stability and internal vs. external focus – these two polarities were found to be most important in defining organizational success. The polarities construct a quadrant with four types of culture:

- Clan culture (internal focus and flexible) – A friendly workplace where leaders act like father figures.
- Adhocracy culture (external focus and flexible) – A dynamic workplace with leaders that stimulate innovation.
- Market culture (external focus and controlled) – A competitive workplace with leaders like hard drivers
- Hierarchy culture (internal focus and controlled) – A structured and formalized workplace where leaders act like coordinators.

Cameron and Quinn designated six characteristics of organizational culture that can be assessed with the Organizational Culture Assessment Instrument (OCAI). Clan cultures are most strongly associated with positive employee attitudes and product and service quality. Market cultures are most strongly related with innovation and financial effectiveness criteria. The primary belief in market cultures that clear goals and contingent rewards motivate employees to aggressively perform and meet stakeholders' expectations; a core belief in clan cultures is that the organization's trust in and commitment to employees facilitates open communication and employee involvement. These differing results suggest that it is important for executive leaders to consider the match between strategic initiatives and organizational culture when determining how to embed a culture that produces competitive advantage. By assessing the current

organizational culture as well as the preferred situation, the gap and direction to change can be made visible as a first step to changing organizational culture.

Robert A. Cooke

Robert A. Cooke defines culture as the behaviors that members believe are required to fit in and meet expectations within their organization. The Organizational Culture Inventory measures twelve behavioral norms that are grouped into three general types of cultures:

- Constructive cultures, in which members are encouraged to interact with people and approach tasks in ways that help them meet their higher-order satisfaction needs.
- Passive/defensive cultures, in which members believe they must interact with people in ways that will not threaten their own security.
- Aggressive/defensive cultures, in which members are expected to approach tasks in forceful ways to protect their status and security.

CHAPTER -2- CONSTRUCTIVE CULTURES

Constructive cultures

In constructive cultures, people are encouraged to be in communication with their co-workers, and work as teams, rather than only as individuals. In positions where people do a complex job, rather than something simple like a mechanical task, this culture is efficient.^[26]

1. **Achievement:** completing a task successfully, typically by effort, courage, or skill (pursue a standard of excellence) (explore alternatives before acting) – Based on the need to attain high-quality results on challenging projects, the belief that outcomes are linked to one's effort rather than chance and the tendency to personally set challenging yet realistic goals. People high in this style think ahead and plan, explore alternatives before acting and learn from their mistakes.
2. **Self-actualizing:** realization or fulfillment of one's talents and potentialities – considered as a drive or need present in everyone (think in unique and independent ways) (do even simple tasks well) – Based on needs for personal growth, self-fulfillment and the realization of one's potential. People with this style demonstrate a strong desire to learn and experience things, creative yet realistic thinking and a balanced concern for people and tasks.
3. **Humanistic-encouraging:** help others to grow and develop (resolve conflicts constructively) – Reflects an interest in the growth and development of people, a high positive regard for them and sensitivity to their needs. People high in this style devote energy to coaching and counselling others, are thoughtful and considerate and provide people with support and encouragement.
4. **Affiliative:** treat people as more valuable than things (cooperate with others) – Reflects an interest in developing and sustaining pleasant relationships. People high in this style share their thoughts and feelings, are friendly and cooperative and make others feel a part of things.

Organizations with constructive cultures encourage members to work to their full potential, resulting in high levels of motivation, satisfaction, teamwork, service quality, and sales growth. Constructive norms are evident in environments where quality is valued over quantity, creativity is valued over conformity, cooperation is believed to lead to better results than competition, and effectiveness is judged at the system level rather than the component level. These types of cultural norms are consistent with (and supportive of) the objectives behind empowerment, total quality management, transformational leadership, continuous improvement, re-engineering, and learning organizations.

Passive/defensive cultures

Norms that reflect expectations for members to interact with people in ways that will not threaten their own security are in the Passive/Defensive Cluster.

The four Passive/Defensive cultural norms are:

- Approval
- Conventional
- Dependent
- Avoidance

In organizations with Passive/Defensive cultures, members feel pressured to think and behave in ways that are inconsistent with the way they believe they should in order to be effective. People are expected to please others (particularly superiors) and avoid interpersonal conflict. Rules, procedures, and orders are more important than personal beliefs, ideas, and judgment. Passive/Defensive cultures experience a lot of unresolved conflict and turnover, and organizational members report lower levels of motivation and satisfaction.

Aggressive/defensive cultures

This style is characterized with more emphasis on task than people. Because of the very nature of this style, people tend to focus on their own individual needs at the expense of the success of the group. The aggressive/defensive style is very stressful, and people using this style tend to make decisions based on status as opposed to expertise.

Oppositional – This cultural norm is based on the idea that a need for security that takes the form of being very critical and cynical at times. People who use this style are more likely to question others work; however, asking those tough question often leads to a better product. Nonetheless, those who use this style may be overly-critical toward others, using irrelevant or trivial flaws to put others down.

1. **Power** – This cultural norm is based on the idea that there is a need for prestige and influence. Those who use this style often equate their own self-worth with controlling others. Those who use this style have a tendency to dictate others opposing to guiding others' actions.
2. **Competitive** – This cultural norm is based on the idea of a need to protect one's status. Those who use this style protect their own status by comparing themselves to other individuals and outperforming them. Those who use this style are seekers of appraisal and recognition from others.
3. **Perfectionistic** – This cultural norm is based on the need to attain flawless results. Those who often use this style equate their self-worth with the attainment of extremely high standards. Those who often use this style are always focused on details and place excessive demands on themselves and others.

Organizations with aggressive/defensive cultures encourage or require members to appear competent, controlled, and superior. Members who seek assistance, admit shortcomings, or concede their position are viewed as incompetent or weak. These organizations emphasize finding errors, weeding out "mistakes" and encouraging members to compete against each other rather than competitors. The short-term gains associated with these strategies are often at the expense of long-term growth.

Adam Grant

Adam Grant, author of the book *Give and Take*, distinguishes organizational cultures into *giver*, *taker* and *matcher* cultures according to their norms of reciprocity. In a giver culture, employees operate by "helping others, sharing knowledge, offering mentoring, and making connections without expecting anything in return", whereas in a taker culture "the norm is to get as much as possible from others while contributing less in return" and winners are those who take the most and are able to build their power at the expense of others. The majority of organizations are mid-way, with a *matcher culture*, in which the norm is to match giving with taking, and favours are mostly traded in closed loops. In a study by Harvard researchers on units of the US intelligence system, a giver culture turned out to be the strongest predictor of group effectiveness. As Grant points out, Robert H. Frank argues that "many organizations are essentially winner-take-all markets, dominated by zero-sum competitions for rewards and promotions". In particular, when leaders implement forced ranking systems to reward individual performance, the organisational culture tends to change, with a giver culture giving way to a taker or matcher culture. Also awarding the highest-performing individual within each team encourages a taker culture.

Entrepreneurial

Stephen McGuire (2003) defined and validated a model of organizational culture that predicts revenue from new sources. An Entrepreneurial Organizational Culture (EOC) is a system of shared values, beliefs and norms of members of an organization, including valuing creativity and tolerance of creative people, believing that innovating and seizing market opportunities are appropriate behaviors to deal with problems of survival and prosperity, environmental uncertainty, and competitors' threats, and expecting organizational members to behave accordingly.

Elements

People and empowerment focused

- Value creation through innovation and change
- Attention to the basics
- Hands-on management
- Doing the right thing
- Freedom to grow and to fail
- Commitment and personal responsibility
- Emphasis on the future^[31]

Bullying culture

Bullying is seen to be prevalent in organisations where employees and managers feel that they have the support, or at least implicitly the blessing, of senior managers to carry on their abusive and bullying behaviour. Furthermore, new managers will quickly come to view this form of behaviour as acceptable and normal if they see others get away with it and are even rewarded for it. When bullying happens at the highest levels, the effects may be far reaching. That people may

be bullied irrespective of their organisational status or rank, including senior managers, indicates the possibility of a negative ripple effect, where bullying may be cascaded downwards as the targeted supervisors might offload their own aggression on their subordinates. In such situations, a bullying scenario in the boardroom may actually threaten the productivity of the entire organisation.

Culture of fear

Ashforth discussed potentially destructive sides of leadership and identified what he referred to as petty tyrants, i.e. leaders who exercise a tyrannical style of management, resulting in a climate of fear in the workplace. Partial or intermittent negative reinforcement can create an effective climate of fear and doubt. When employees get the sense that bullies "get away with it", a climate of fear may be the result. Several studies have confirmed a relationship between bullying, on the one hand, and an autocratic leadership and an authoritarian way of settling conflicts or dealing with disagreements, on the other. An authoritarian style of leadership may create a climate of fear, where there is little or no room for dialogue and where complaining may be considered futile. In a study of public-sector union members, approximately one in five workers reported having considered leaving the workplace as a result of witnessing bullying taking place. Rayner explained these figures by pointing to the presence of a climate of fear in which employees considered reporting to be unsafe, where bullies had "got away with it" previously despite management knowing of the presence of bullying.

Tribal culture

David Logan and coauthors have proposed in their book *Tribal Leadership* that organizational cultures change in stages, based on an analysis of human groups and tribal cultures. They identify five basic stages:

1. *Life sucks* (a subsystem severed from other functional systems like tribes, gangs and prison—2 percent of population);
2. *My life sucks* (I am stuck in the Dumb Motor Vehicle line and can't believe I have to spend my time in this lost triangle of ineffectiveness—25 percent of population);
3. *I'm great* (and you're not, I am detached from you and will dominate you regardless of your intent—48 percent of population);
4. *We are great, but other groups suck* (citing Zappo's and an attitude of unification around more than individual competence—22 percent of population) and
5. *Life is great* (citing Desmond Tutu's hearing on truth and values as the basis of reconciliation—3 percent of population).

This model of organizational culture provides a map and context for leading an organization through the five stages.

Personal culture

Organizational culture is taught to the person as culture is taught by his/her parents thus changing and modeling his/her personal culture. Indeed, employees and people applying for a job are advised to match their "personality to a company's culture" and fit to it. Some researchers even suggested and have made case studies research on personality changing.

National culture

Corporate culture is used to control, coordinate, and integrate company subsidiaries. However differences in national cultures exist contributing to differences in the views on management. Differences between national cultures are deep rooted values of the respective cultures, and these cultural values can shape how people expect companies to be run, and how relationships between leaders and followers should be, resulting in differences between the employer and the employee regarding expectations. (Geert Hofstede, 1991) Perhaps equally foundational; observing the vast differences in national copyright (and taxation, etc.) laws suggests deep rooted differences in cultural attitudes and assumptions about property rights and sometimes about the desired root function, place, or purpose of corporations relative to the population.

Multiplicity

Xibao Zhang (2009) carried out an empirical study of culture emergence in the Sino-Western international cross-cultural management (SW-ICCM) context in China. Field data were collected by interviewing Western expatriates and Chinese professionals working in this context, supplemented by non-participant observation and documentary data. The data were then analyzed objectively to formulate theme-based substantive theories and a formal theory. The major finding of this study is that the human cognition contains three components, or three broad types of "cultural rules of behavior", namely, Values, Expectations, and Ad Hoc Rules, each of which has a mutually conditioning relationship with behavior. The three cognitive components are different in terms of the scope and duration of their mutual shaping of behavior. Values are universal and enduring rules of behavior; Expectations, on the other hand, are context-specific behavioral rules; while Ad Hoc Rules are improvised rules of behavior that the human mind devises contingent upon a particular occasion. Furthermore, they need not be consistent, and frequently are not, among themselves. Metaphorically, they can be compared to a multi-carriage train, which allows for the relative lateral movements by individual carriages so as to accommodate bumps and turns in the tracks. In fact, they provide a "shock-absorber mechanism", so to speak, which enables individuals in SW-ICCM contexts to cope with conflicts in cultural practices and values, and to accommodate and adapt themselves to cultural contexts where people from different national cultural backgrounds work together over extended time. It also provides a powerful framework which explains how interactions by individuals in SW-ICCM contexts give rise to emerging hybrid cultural practices characterized by both stability and change.

One major theoretical contribution of this "multi-carriage train" perspective is its allowance for the existence of inconsistencies among the three cognitive components in their mutual conditioning of behavior. This internal inconsistency view is in stark contrast to the traditional internal consistency assumption explicitly or tacitly held by many culture scholars. The other major theoretical contribution, which follows logically from the first one, is to view culture as an overarching entity which is made of a multiplicity of Values, Expectations, and Ad Hoc Rules. This notion of one (multiplicity) culture to an organization leads to the classification of culture along its path of emergence into nascent, adolescent, and mature types, each of which is distinct in terms of the pattern of the three cognitive components and behavior.

Effects

Research suggests that numerous outcomes have been associated either directly or indirectly with organizational culture. A healthy and robust organizational culture may provide various benefits, including the following:

- Competitive edge derived from innovation and customer service
- Consistent, efficient employee performance
- Team cohesiveness
- High employee morale
- Strong company alignment towards goal achievement

Although little empirical research exists to support the link between organizational culture and organizational performance, there is little doubt among experts that this relationship exists. Organizational culture can be a factor in the survival or failure of an organization - although this is difficult to prove given that the necessary longitudinal analyses are hardly feasible. The sustained superior performance of firms like IBM, Hewlett-Packard, Procter & Gamble, and McDonald's may be, at least partly, a reflection of their organizational cultures.

A 2003 Harvard Business School study reported that culture has a significant effect on an organization's long-term economic performance. The study examined the management practices at 160 organizations over ten years and found that culture can enhance performance or prove detrimental to performance. Organizations with strong performance-oriented cultures witnessed far better financial growth. Additionally, a 2002 Corporate Leadership Council study found that cultural traits such as risk taking, internal communications, and flexibility are some of the most important drivers of performance, and may affect individual performance. Furthermore, innovativeness, productivity through people, and the other cultural factors cited by Peters and Waterman (1982) also have positive economic consequences. Denison, Haaland, and Goelzer (2004) found that culture contributes to the success of the organization, but not all dimensions contribute the same. It was found that the effects of these dimensions differ by global regions, which suggests that organizational culture is affected by national culture. Additionally, Clarke (2006) found that a safety climate is related to an organization's safety record.

Organizational culture is reflected in the way people perform tasks, set objectives, and administer the necessary resources to achieve objectives. Culture affects the way individuals

make decisions, feel, and act in response to the opportunities and threats affecting the organization.

Adkins and Caldwell (2004) found that job satisfaction was positively associated with the degree to which employees fit into both the overall culture and subculture in which they worked. A perceived mismatch of the organization's culture and what employees felt the culture should be is related to a number of negative consequences including lower job satisfaction, higher job strain, general stress, and turnover intent. It has been proposed that organizational culture may affect the level of employee creativity, the strength of employee motivation, and the reporting of unethical behavior, but more research is needed to support these conclusions. Organizational culture also affects recruitment and retention. Individuals tend to be attracted to and remain engaged in organizations that they perceive to be compatible. Additionally, high turnover may be a mediating factor in the relationship between culture and organizational performance. Deteriorating company performance and an unhealthy work environment are signs of an overdue cultural assessment.

Change

When an organization does not possess a healthy culture or requires some kind of organizational culture change, the change process can be daunting. One major reason why such change is difficult is that organizational cultures, and the organizational structures in which they are embedded, often reflect the "imprint" of earlier periods in a persistent way and exhibit remarkable levels of inertia.^[42] Culture change may be necessary to reduce employee turnover, influence employee behavior, make improvements to the company, refocus the company objectives and/or rescale the organization, provide better customer service, and/or achieve specific company goals and results. Culture change is affected by a number of elements, including the external environment and industry competitors, change in industry standards, technology changes, the size and nature of the workforce, and the organization's history and management.

There are a number of methodologies specifically dedicated to organizational culture change such as Peter Senge's *Fifth Discipline*. There are also a variety of psychological approaches that have been developed into a system for specific outcomes such as the *Fifth Discipline*'s "learning organization" or *Directive Communication*'s "corporate culture evolution." Ideas and strategies, on the other hand, seem to vary according to particular influences that affect culture. Burman and Evans (2008) argue that it is 'leadership' that affects culture rather than 'management', and describe the difference. When one wants to change an aspect of the culture of an organization one has to keep in consideration that this is a long term project. Corporate culture is something that is very hard to change and employees need time to get used to the new way of organizing. For companies with a very strong and specific culture it will be even harder to change. Prior to a cultural change initiative, a needs assessment is needed to identify and understand the current organizational culture. This can be done through employee surveys, interviews, focus groups, observation, customer surveys where appropriate, and other internal research, to further identify areas that require change. The company must then assess and clearly identify the new, desired culture, and then design a change process.

Cummings & Worley (2004, p. 491 – 492) give the following six guidelines for cultural change, these changes are in line with the eight distinct stages mentioned by Kotter (1995, p. 2):

1. Formulate a clear strategic vision (stage 1, 2, and 3). In order to make a cultural change effective a clear vision of the firm's new strategy, shared values and behaviors is needed. This vision provides the intention and direction for the culture change (Cummings & Worley, 2004, p. 490).
2. Display top-management commitment (stage 4). It is very important to keep in mind that culture change must be managed from the top of the organization, as willingness to change of the senior management is an important indicator (Cummings & Worley, 2004, page 490). The top of the organization should be very much in favor of the change in order to actually implement the change in the rest of the organization. De Caluwé&Vermaak (2004, p 9) provide a framework with five different ways of thinking about change.
3. Model culture change at the highest level (stage 5). In order to show that the management team is in favor of the change, the change has to be notable at first at this level. The behavior of the management needs to symbolize the kinds of values and behaviors that should be realized in the rest of the company. It is important that the management shows the strengths of the current culture as well; it must be made clear that the current organizational culture does not need radical changes, but just a few adjustments. (See for more: Deal & Kennedy, 1982;^[10]Sathe, 1983; Schall; 1983; Weick, 1985; DiTomaso, 1987). This process may also include creating committees, employee task forces, value managers, or similar. Change agents are key in the process and key communicators of the new values. They should possess courage, flexibility, excellent interpersonal skills, knowledge of the company, and patience. As McCune (May 1999) puts it, these individuals should be catalysts, not dictators.
4. The fourth step is to modify the organization to support organizational change. This includes identifying what current systems, policies, procedures and rules need to be changed in order to align with the new values and desired culture. This may include a change to accountability systems, compensation, benefits and reward structures, and recruitment and retention programs to better align with the new values and to send a clear message to employees that the old system and culture are in the past.
5. Select and socialize newcomers and terminate deviants (stage 7 & 8 of Kotter, 1995, p. 2). A way to implement a culture is to connect it to organizational membership, people can be selected and terminated in terms of their fit with the new culture (Cummings & Worley, 2004, p. 491). Encouraging employee motivation and loyalty to the company is key and will also result in a healthy culture. The company and change managers should be able to articulate the connections between the desired behavior and how it will affect and improve the company's success, to further encourage buy-in in the change process. Training should be provided to all employees to understand the new processes, expectations and systems.
6. Develop ethical and legal sensitivity. Changes in culture can lead to tensions between organizational and individual interests, which can result in ethical and legal problems for practitioners. This is particularly relevant for changes in employee integrity, control, equitable treatment and job security (Cummings & Worley, 2004, p. 491). It is also beneficial, as part of the change process, to include an evaluation process, conducted

periodically to monitor the change progress and identify areas that need further development. This step will also identify obstacles of change and resistant employees, and acknowledge and reward employee improvement, which will encourage continued change and involvement. It may also be helpful and necessary to incorporate new change managers to refresh the process. Outside consultants may also be useful in facilitating the change process and providing employee training. Change of culture in organizations is very important and inevitable. Cultural innovation is bound to be more difficult than cultural maintenance because it entails introducing something new and substantially different from what prevails in existing cultures. People often resist changes, hence it is the duty of management to convince people that likely gain will outweigh the losses. Besides institutionalization, deification is another process that tends to occur in strongly developed organizational cultures. The organization itself may come to be regarded as precious in itself, as a source of pride, and in some sense unique. The organization's members begin to feel a strong bond with it that transcends material returns, and they begin to identify with it. The organization turns into a sort of clan.

Mergers and cultural leadership

One of the biggest obstacles in the way of the merging of two organizations is organizational culture. Each organization has its own unique culture and most often, when brought together, these cultures clash. When mergers fail employees point to issues such as identity, communication problems, human resources problems, ego clashes, and inter-group conflicts, which all fall under the category of "cultural differences".

One way to combat such difficulties is through cultural leadership. Organizational leaders must also be cultural leaders and help facilitate the change from the two old cultures into the one new culture. This is done through cultural innovation followed by cultural maintenance.

- Cultural innovation includes:
 - Creating a new culture: recognizing past cultural differences and setting realistic expectations for change
 - Changing the culture: weakening and replacing the old cultures
- Cultural maintenance includes:
 - Integrating the new culture: reconciling the differences between the old cultures and the new one
 - Embodying the new culture: Establishing, affirming, and keeping the new culture

Corporate subcultures

Corporate culture is the total sum of the values, customs, traditions, and meanings that make a company unique. Corporate culture is often called "the character of an organization", since it embodies the vision of the company's founders. The values of a corporate culture influence the ethical standards within a corporation, as well as managerial behavior. Senior management may try to determine a *corporate culture*. They may wish to impose corporate values and standards of behavior that specifically reflect the objectives of the organization. In addition, there will also be an extant internal culture within the workforce. Work-groups within the organization have their

own behavioral quirks and interactions which, to an extent, affect the whole system. Roger Harrison's four-culture typology, and adapted by Charles Handy, suggests that unlike organizational culture, corporate culture can be 'imported'. For example, computer technicians will have expertise, language and behaviors gained independently of the organization, but their presence can influence the culture of the organization as a whole.

Legal aspects

Corporate culture can legally be found to be a cause of injuries and a reason for fining companies in the US, e.g., when the US Department of Labor Mine Safety and Health Administration levied a fine of more than 10.8 million US dollars on Performance Coal Co. following the Upper Big Branch Mine disaster in April 2010. This was the largest fine in the history of this U.S. government agency.

Critical views

Criticism of the usage of the term by managers began already in its emergence in the early 80s.^[15] Most of the criticism comes from the writers in critical management studies who for example express skepticism about the functionalist and unitarist views about culture that are put forward by mainstream management writers. They stress the ways in which these cultural assumptions can stifle dissent management and reproduce propaganda and ideology. They suggest that organizations do not have a single culture and cultural engineering may not reflect the interests of all stakeholders within an organization. Parker (2000) has suggested that many of the assumptions of those putting forward theories of organizational culture are not new. They reflect a long-standing tension between cultural and structural (or informal and formal) versions of what organizations are. Further, it is reasonable to suggest that complex organizations might have many cultures, and that such sub-cultures might overlap and contradict each other. The neat typologies of cultural forms found in textbooks rarely acknowledge such complexities, or the various economic contradictions that exist in capitalist organizations. Among the strongest and most widely recognized writers on corporate culture, with a long list of articles on leadership, culture, gender and their intersection, is Linda Smircich. As a part of the critical management studies, she criticizes theories that attempt to categorize or 'pigeonhole' organizational culture. She uses the metaphor of a plant root to represent culture, saying that it drives organizations rather than vice versa. Organizations are the product of organizational culture; we are unaware of how it shapes behavior and interaction (also implicit in Schein's (2002) underlying assumptions and so how can we categorize it and define what it is?

Culture

Culture is, in the words of E.B. Tylor, "that complex whole which includes knowledge, belief, art, morals, law, custom and any other capabilities and habits acquired by man as a member of society." Alternatively, in a contemporary variant, 'Culture is defined as a social domain that emphasizes the practices, discourses, and material expressions, which, over time, express the continuities and discontinuities of social meaning of a life held in common.' *Cambridge English Dictionary* states that culture is, "the way of life, especially the general customs and beliefs, of a particular group of people at a particular time."^[3] Terror Management Theory posits that culture

is a series of activities and worldviews that provide humans with the basis for perceiving themselves as "person[s] of worth within the world of meaning"—raising themselves above the merely physical aspects of existence, in order to deny the animal insignificance and death that Homo Sapiens became aware of when they acquired a larger brain. As a defining aspect of what it means to be human, culture is a central concept in anthropology, encompassing the range of phenomena that are transmitted through social learning in human societies. The word is used in a general sense as the evolved ability to categorize and represent experiences with symbols and to act imaginatively and creatively. This ability arose with the evolution of behavioral modernity in humans around 50,000 years ago. This capacity is often thought to be unique to humans, although some other species have demonstrated similar, though much less complex abilities for social learning. It is also used to denote the complex networks of practices and accumulated knowledge and ideas that is transmitted through social interaction and exist in specific human groups, or cultures, using the plural form. Some aspects of human behavior, such as language, social practices such as kinship, gender and marriage, expressive forms such as art, music, dance, ritual, religion, and technologies such as cooking, shelter, clothing are said to be cultural universals, found in all human societies. The concept material culture covers the physical expressions of culture, such as technology, architecture and art, whereas the immaterial aspects of culture such as principles of social organization (including, practices of political organization and social institutions), mythology, philosophy, literature (both written and oral), and science make up the intangible cultural heritage of a society. In the humanities, one sense of culture, as an attribute of the individual, has been the degree to which they have cultivated a particular level of sophistication, in the arts, sciences, education, or manners. The level of cultural sophistication has also sometimes been seen to distinguish civilizations from less complex societies. Such hierarchical perspectives on culture are also found in class-based distinctions between a high culture of the social elite and a low culture, popular culture or folk culture of the lower classes, distinguished by the stratified access to cultural capital. In common parlance, culture is often used to refer specifically to the symbolic markers used by ethnic groups to distinguish themselves visibly from each other such as body modification, clothing or jewelry. Mass culture refers to the mass-produced and mass mediated forms of consumer culture that emerged in the 20th century. Some schools of philosophy, such as Marxism and critical theory, have argued that culture is often used politically as a tool of the elites to manipulate the lower classes and create a false consciousness, such perspectives common in the discipline of cultural studies. In the wider social sciences, the theoretical perspective of cultural materialism holds that human symbolic culture arises from the material conditions of human life, as humans create the conditions for physical survival, and that the basis of culture is found in evolved biological dispositions.

When used as a count noun, "a culture" is the set of customs, traditions and values of a society or community, such as an ethnic group or nation. In this sense, multiculturalism is a concept that values the peaceful coexistence and mutual respect between different cultures inhabiting the same territory. Sometimes "culture" is also used to describe specific practices within a subgroup of a society, a subculture (e.g. "bro culture"), or a counter culture. Within cultural anthropology, the ideology and analytical stance of cultural relativism holds that cultures cannot easily be objectively ranked or evaluated because any evaluation is necessarily situated within the value system of a given culture.

The modern term "culture" is based on a term used by the Ancient Roman orator Cicero in his *Tusculanae Disputationes*, where he wrote of a cultivation of the soul or "*cultura animi*", using an agricultural metaphor for the development of a philosophical soul, understood teleologically as the highest possible ideal for human development. Samuel Pufendorf took over this metaphor in a modern context, meaning something similar, but no longer assuming that philosophy was man's natural perfection. His use, and that of many writers after him "*refers to all the ways in which human beings overcome their original barbarism, and through artifice, become fully human*". Philosopher Edward S. Casey (1996) describes: "The very word *culture* meant "place tilled" in Middle English, and the same word goes back to Latin *colere*, "to inhabit, care for, till, worship" and *cultus*, "A cult, especially a religious one." To be cultural, to have a culture, is to inhabit a place sufficiently intensive to cultivate it — to be responsible for it, to respond to it, to attend to it caringly."

Culture described by Velkley: Originally meant the cultivation of the soul or mind, acquires most of its later modern meaning in the writings of the 18th-century German thinkers, who were on various levels developing Rousseau's criticism of "modern liberalism and Enlightenment". Thus a contrast between "culture" and "civilization" is usually implied in these authors, even when not expressed as such.

Cultural invention has come to mean any innovation that is new and found to be useful to a group of people and expressed in their behavior but which does not exist as a physical object. Humanity is in a global "accelerating culture change period", driven by the expansion of international commerce, the mass media, and above all, the human population explosion, among other factors. Culture repositioning means the reconstruction of the cultural concept of a society.^[10]

Cultures are internally affected by both forces encouraging change and forces resisting change. These forces are related to both social structures and natural events, and are involved in the perpetuation of cultural ideas and practices within current structures, which themselves are subject to change.^[11] (See structuration.)

Social conflict and the development of technologies can produce changes within a society by altering social dynamics and promoting new cultural models, and spurring or enabling generative action. These social shifts may accompany ideological shifts and other types of cultural change. For example, the U.S. feminist movement involved new practices that produced a shift in gender relations, altering both gender and economic structures. Environmental conditions may also enter as factors. For example, after tropical forests returned at the end of the last ice age, plants suitable for domestication were available, leading to the invention of agriculture, which in turn brought about many cultural innovations and shifts in social dynamics. Cultures are externally affected via contact between societies, which may also produce—or inhibit—social shifts and changes in cultural practices. War or competition over resources may impact technological development or social dynamics. Additionally, cultural ideas may transfer from one society to another, through diffusion or acculturation. In diffusion, the form of something (though not necessarily its meaning) moves from one culture to another. For example, hamburgers, fast food

in the United States, seemed exotic when introduced into China. "Stimulus diffusion" (the sharing of ideas) refers to an element of one culture leading to an invention or propagation in another. "Direct Borrowing" on the other hand tends to refer to technological or tangible diffusion from one culture to another. Diffusion of innovations theory presents a research-based model of why and when individuals and cultures adopt new ideas, practices, and products.

Acculturation has different meanings, but in this context it refers to replacement of the traits of one culture with those of another, such as what happened to certain Native American tribes and to many indigenous peoples across the globe during the process of colonization. Related processes on an individual level include assimilation (adoption of a different culture by an individual) and transculturation. The transnational flow of culture has played a major role in merging different culture and sharing thoughts, ideas and belief.

Early modern discourses

Immanuel Kant (1724–1804) has formulated an individualist definition of "enlightenment" similar to the concept of *bildung*: "Enlightenment is man's emergence from his self-incurred immaturity."^[13] He argued that this immaturity comes not from a lack of understanding, but from a lack of courage to think independently. Against this intellectual cowardice, Kant urged: *Sapere aude*, "Dare to be wise!" In reaction to Kant, German scholars such as Johann Gottfried Herder (1744–1803) argued that human creativity, which necessarily takes unpredictable and highly diverse forms, is as important as human rationality. Moreover, Herder proposed a collective form of *bildung*: "For Herder, Bildung was the totality of experiences that provide a coherent identity, and sense of common destiny, to a people."

Adolf Bastian developed a universal model of culture.

In 1795, the Prussian linguist and philosopher Wilhelm von Humboldt (1767–1835) called for an anthropology that would synthesize Kant's and Herder's interests. During the Romantic era, scholars in Germany, especially those concerned with nationalist movements—such as the nationalist struggle to create a "Germany" out of diverse principalities, and the nationalist struggles by ethnic minorities against the Austro-Hungarian Empire—developed a more inclusive notion of culture as "worldview" (*Weltanschauung*). According to this school of thought, each ethnic group has a distinct worldview that is incommensurable with the worldviews of other groups. Although more inclusive than earlier views, this approach to culture still allowed for distinctions between "civilized" and "primitive" or "tribal" cultures.

In 1860, Adolf Bastian (1826–1905) argued for "the psychic unity of mankind". He proposed that a scientific comparison of all human societies would reveal that distinct worldviews consisted of the same basic elements. According to Bastian, all human societies share a set of "elementary ideas" (*Elementargedanken*); different cultures, or different "folk ideas" (*Völkergedanken*), are local modifications of the elementary ideas. This view paved the way for the modern understanding of culture. Franz Boas (1858–1942) was trained in this tradition, and he brought it with him when he left Germany for the United States.

Early researchers and development of cultural sociology

The sociology of culture grew from the intersection between sociology (as shaped by early theorists like Marx, Durkheim, and Weber) with the growing discipline of anthropology, where in researchers pioneered ethnographic strategies for describing and analyzing a variety of cultures around the world. Part of the legacy of the early development of the field lingers in the methods (much of cultural sociological research is qualitative), in the theories (a variety of critical approaches to sociology are central to current research communities), and in the substantive focus of the field. For instance, relationships between popular culture, political control, and social class were early and lasting concerns in the field.

Cultural studies

In the United Kingdom, sociologists and other scholars influenced by Marxism, such as Stuart Hall (1932–2014) and Raymond Williams (1921–1988), developed cultural studies. Following nineteenth-century Romantics, they identified "culture" with consumption goods and leisure activities (such as art, music, film, food, sports, and clothing). Nevertheless, they saw patterns of consumption and leisure as determined by relations of production, which led them to focus on class relations and the organization of production. In the United States, "Cultural Studies" focuses largely on the study of popular culture, that is, on the social meanings of mass-produced consumer and leisure goods. Richard Hoggart coined the term in 1964 when he founded the Birmingham Centre for Contemporary Cultural Studies or CCCS. It has since become strongly associated with Stuart Hall, who succeeded Hoggart as Director. Cultural studies in this sense, then, can be viewed as a limited concentration scoped on the intricacies of consumerism, which belongs to a wider culture sometimes referred to as "Western Civilization" or as "Globalism."

From the 1970s onward, Stuart Hall's pioneering work, along with that of his colleagues Paul Willis, Dick Hebdige, Tony Jefferson, and Angela McRobbie, created an international intellectual movement. As the field developed it began to combine political economy, communication, sociology, social theory, literary theory, media theory, film/video studies, cultural anthropology, philosophy, museum studies and art history to study cultural phenomena or cultural texts. In this field researchers often concentrate on how particular phenomena relate to matters of ideology, nationality, ethnicity, social class, and/or gender. Cultural studies has a concern with the meaning and practices of everyday life. These practices comprise the ways people do particular things (such as watching television, or eating out) in a given culture. This field studies the meanings and uses people attribute to various objects and practices. Specifically, culture involves those meanings and practices held independently of reason. Watching television in order to view a public perspective on a historical event should not be thought of as culture, unless referring to the medium of television itself, which may have been selected culturally; however, schoolchildren watching television after school with their friends in order to "fit in" certainly qualifies, since there is no grounded reason for one's participation in this practice. Recently, as capitalism has spread throughout the world (a process called globalization), cultural studies has begun to analyze local and global forms of resistance to Western hegemony. Globalization in this context can be defined as western civilization in other ways, it undermines the cultural integrity of other culture and it is therefore repressive, exploitative and harmful to most people in different places.

In the context of cultural studies, the idea of a *text* includes not only written language, but also films, photographs, fashion or hairstyles: the texts of cultural studies comprise all the meaningful artifacts of culture. Similarly, the discipline widens the concept of "culture". "Culture" for a cultural-studies researcher not only includes traditional high culture (the culture of ruling social groups) and popular culture, but also everyday meanings and practices. The last two, in fact, have become the main focus of cultural studies. A further and recent approach is comparative cultural studies, based on the disciplines of comparative literature and cultural studies.

Scholars in the United Kingdom and the United States developed somewhat different versions of cultural studies after the late 1970s. The British version of cultural studies had originated in the 1950s and 1960s, mainly under the influence first of Richard Hoggart, E. P. Thompson, and Raymond Williams, and later that of Stuart Hall and others at the Centre for Contemporary Cultural Studies at the University of Birmingham. This included overtly political, left-wing views, and criticisms of popular culture as "capitalist" mass culture; it absorbed some of the ideas of the Frankfurt School critique of the "culture industry" (i.e. mass culture). This emerges in the writings of early British cultural-studies scholars and their influences: see the work of (for example) Raymond Williams, Stuart Hall, Paul Willis, and Paul Gilroy.

In the United States, Lindlof and Taylor write, "Cultural studies [were] grounded in a pragmatic, liberal-pluralist tradition". The American version of cultural studies initially concerned itself more with understanding the subjective and appropriative side of audience reactions to, and uses of, mass culture; for example, American cultural-studies advocates wrote about the liberatory aspects of fandom. The distinction between American and British strands, however, has faded. Some researchers, especially in early British cultural studies, apply a Marxist model to the field. This strain of thinking has some influence from the Frankfurt School, but especially from the structuralist Marxism of Louis Althusser and others. The main focus of an orthodox Marxist approach concentrates on the *production* of meaning. This model assumes a mass production of culture and identifies power as residing with those producing cultural artifacts. In a Marxist view, those who control the means of production (the economic *base*) essentially control a culture. Other approaches to cultural studies, such as feminist cultural studies and later American developments of the field, distance themselves from this view. They criticize the Marxist assumption of a single, dominant meaning, shared by all, for any cultural product. The non-Marxist approaches suggest that different ways of consuming cultural artifacts affect the meaning of the product. This view comes through in the book *Doing Cultural Studies: The Story of the Sony Walkman* (by Paul du Gay *et al.*), which seeks to challenge the notion that those who produce commodities control the meanings that people attribute to them. Feminist cultural analyst, theorist and art historian Griselda Pollock contributed to cultural studies from viewpoints of art history and psychoanalysis. The writer Julia Kristeva is among influential voices at the turn of the century, contributing to cultural studies from the field of art and psychoanalytical French feminism.

Petrakis and Kostis (2013) divide cultural background variables into two main groups: The first group covers the variables that represent the "efficiency orientation" of the societies: performance orientation, future orientation, assertiveness, power distance and uncertainty avoidance.

CHAPTER 3-CULTURAL DYNAMICS

Cultural dynamics

The Beatles exemplified changing cultural dynamics, not only in music, but fashion and lifestyle. Over a half century after their emergence they continue to have a worldwide cultural impact. Raimon Panikkar pointed out 29 ways in which cultural change can be brought about. Some of these are: growth, development, evolution, involution, renovation, reconception, reform, innovation, revivalism, revolution, mutation, progress, diffusion, osmosis, borrowing, eclecticism, syncretism, modernization, indigenization, and transformation. Hence Modernization could be similar or related to the enlightenment but a 'looser' term set to ideal and values that flourish. a belief in objectivity progress. Also seen as a belief in a secular society (free from religious influences) example objective and rational, science vs religion and finally been modern means not being religious.

Hofstede's cultural dimensions theory

Hofstede's cultural dimensions theory is a framework for cross-cultural communication, developed by Geert Hofstede. It describes the effects of a society's culture on the values of its members, and how these values relate to behavior, using a structure derived from factor analysis. Hofstede developed his original model as a result of using factor analysis to examine the results of a world-wide survey of employee values by IBM between 1967 and 1973. It has been refined since. The original theory proposed four dimensions along which cultural values could be analyzed: individualism-collectivism; uncertainty avoidance; power distance (strength of social hierarchy) and masculinity-femininity (task orientation versus person-orientation). Independent research in Hong Kong led Hofstede to add a fifth dimension, long-term orientation, to cover aspects of values not discussed in the original paradigm. In 2010 Hofstede added a sixth dimension, indulgence versus self-restraint. Hofstede's work established a major research tradition in cross-cultural psychology and has also been drawn upon by researchers and consultants in many fields relating to international business and communication. The theory has been widely used in several fields as a paradigm for research, particularly in cross-cultural psychology, international management, and cross-cultural communication. It continues to be a major resource in cross-cultural fields. It has inspired a number of other major cross-cultural studies of values, as well as research on other aspects of culture, such as social beliefs.

In 1965 Hofstede founded the personnel research department of IBM Europe (which he managed until 1971). Between 1967 and 1973, he executed a large survey study regarding national values differences across the worldwide subsidiaries of this multinational corporation: he compared the answers of 117,000 IBM matched employees samples on the same attitude survey in different countries. He first focused his research on the 40 largest countries, and then extended it to 50 countries and 3 regions, "at that time probably the largest matched-sample cross-national database available anywhere.". The theory was one of the first quantifiable theories that could be used to explain observed differences between cultures.

This initial analysis identified systematic differences in national cultures on four primary dimensions: powerdistance (PDI), individualism (IDV), uncertainty avoidance (UAI) and masculinity (MAS), which are described below. As Hofstede explains on his academic website, these dimensions regard "four anthropological problem areas that different national societies handle differently: ways of coping with inequality, ways of coping with uncertainty, the relationship of the individual with her or his primary group, and the emotional implications of having been born as a girl or as a boy ". In 1984 he published *Culture's Consequences*, a book which combines the statistical analysis from the survey research with his personal experiences. In order to confirm the early results from the IBM study and to extend them to a variety of populations, six subsequent cross-national studies have successfully been conducted between 1990 and 2002. Covering between 14 and 28 countries, the samples included commercial airline pilots, students, civil service managers, 'up-market' consumers and 'elites'. The combined research established value scores on the four dimensions for a total of 76 countries and regions. In 1991 Michael Harris Bond and colleagues conducted a study among students in 23 countries, using a survey instrument developed with Chinese employees and managers. The results from this study led Hofstede to add a new fifth dimension to his model: long term orientation (LTO) initially called Confucian dynamism. In 2010 the scores for this dimension have been extended to 93 countries thanks to the research of Michael Minkov who used the recent World Values Survey. Further research has refined some of the original dimensions, and introduced the difference between country-level and individual-level data in analysis. Finally, Minkov's World Values Survey data analysis of 93 representative samples of national populations also led Geert Hofstede to identify a sixth last dimension: indulgence versus restraint.

Dimensions of national cultures

Power distance index (PDI): The power distance index is defined as “the extent to which the less powerful members of organizations and institutions (like the family) accept and expect that power is distributed unequally.” In this dimension, inequality and power is perceived from the followers, or the lower level. A higher degree of the Index indicates that hierarchy is clearly established and executed in society, without doubt or reason. A lower degree of the Index signifies that people question authority and attempt to distribute power.

Individualism vs. collectivism (IDV): This index explores the “degree to which people in a society are integrated into groups.” Individualistic societies have loose ties that often only relates an individual to his/her immediate family. They emphasize the “I” versus the “we.” Its counterpart, collectivism, describes a society in which tightly-integrated relationships tie extended families and others into in-groups. These in-groups are laced with undoubted loyalty and support each other when a conflict arises with another in-group.

Uncertainty avoidance index (UAI): The uncertainty avoidance index is defined as “ a society's tolerance for ambiguity,” in which people embrace or avert an event of something unexpected, unknown, or away from the status quo. Societies that score a high degree in this index opt for stiff codes of behavior, guidelines, laws, and generally rely on absolute Truth, or the belief that one lone Truth dictates everything and people know what it is. A lower degree in this index shows more acceptance of differing thoughts/ideas. Society tends to impose fewer regulations, ambiguity is more accustomed to, and the environment is more free-flowing.

Masculinity vs. femininity (MAS): In this dimension, masculinity is defined as “a preference in society for achievement, heroism, assertiveness and material rewards for success.” Its counterpart represents “a preference for cooperation, modesty, caring for the weak and quality of life.” Women in the respective societies tend to display different values. In feminine societies, they share modest and caring views equally with men. In more masculine societies, women are more emphatic and competitive, but notably less emphatic than the men. In other words, they still recognize a gap between male and female values. This dimension is frequently viewed as taboo in highly masculine societies.

Long-term orientation vs. short-term orientation (LTO): This dimension associates the connection of the past with the current and future actions/challenges. A lower degree of this index (short-term) indicates that traditions are honored and kept, while steadfastness is valued. Societies with a high degree in this index (long-term) views adaptation and circumstantial, pragmatic problem-solving as a necessity. A poor country that is short-term oriented usually has little to no economic development, while long-term oriented countries continue to develop to a point.

Indulgence vs. restraint (IND): This dimension is essentially a measure of happiness; whether or not simple joys are fulfilled. Indulgence is defined as “a society that allows relatively free gratification of basic and natural human desires related to enjoying life and having fun.” Its counterpart is defined as “a society that controls gratification of needs and regulates it by means of strict social norms.” Indulgent societies believe themselves to be in control of their own life and emotions; restrained societies believe other factors dictate their life and emotions.

Differences between cultures on the values dimensions

Putting together national scores (from 1 for the lowest to 120 for the highest), Hofstede's six-dimensions model allows international comparison between cultures, also called comparative research: Power distance index shows very high scores for Latin and Asian countries, African areas and the Arab world. On the other hand, Anglo and Germanic countries have a lower power distance (only 11 for Austria and 18 for Denmark). For example, the United States has a 40 on the cultural scale of Hofstede's analysis. Compared to Guatemala where the power distance is very high (95) and Israel where it is very low (13), the United States is in the middle. In Europe power distance tends to be lower in northern countries and higher in southern and eastern parts: for example, 68 in Poland and 57 for Spain vs. 31 for Sweden and 35 for the United Kingdom.

Regarding the individualism index, there is a clear gap between Western countries on one hand, and Eastern countries on the other. North America and Europe can be considered as individualistic with relatively high scores: for example, 80 for Canada and Hungary. In contrast, Asia, Africa and Latin America have strongly collectivist values: Colombia scores only 13 points on the IDV scale and Indonesia 14. The greatest contrast can be drawn comparing two extreme countries on this dimension: 6 points for Guatemala vs. 91 points for the United States. Japan and the Arab world have middle values on this dimension. Uncertainty avoidance scores are the highest in Latin American countries, Southern and Eastern Europe countries including German speaking countries, and Japan. They are lower for Anglo, Nordic, and Chinese culture countries. For example, Germany has a high UAI (65) and Belgium even more (94) compared to Sweden

(29) or Denmark (23) despite their geographic proximity. However, few countries have very low UAI.

Masculinity is extremely low in Nordic countries: Norway scores 8 and Sweden only 5. In contrast, Masculinity is very high in Japan (95), and in European countries like Hungary, Austria and Switzerland influenced by German culture. In the Anglo world, masculinity scores are relatively high with 66 for the United Kingdom for example. Latin countries present contrasting scores: for example Venezuela has a 73-point score whereas Chile's is only 28.

High long term orientation scores are typically found in East Asia, with China having 118, Hong Kong 96 and Japan 88. They are moderate in Eastern and Western Europe, and low in the Anglo countries, the Muslim world, Africa and in Latin America. However, there are less data about this dimension. There are even less data about the sixth dimension. Indulgence scores are highest in Latin America, parts of Africa, the Anglo world and Nordic Europe; restraint is mostly found in East Asia, Eastern Europe and the Muslim world.

Correlations of values with other country differences

Researchers have grouped some countries together by comparing countries' value scores with other country difference such as geographical proximity, shared language, related historical background, similar religious beliefs and practices, common philosophical influences, identical political systems, in other words everything which is implied by the definition of a nation's culture. For example, low power distance is associated with consultative political practices and income equity, whereas high power distance is correlated with unequal income distribution, as well as bribery and corruption in domestic politics. Individualism is positively correlated with mobility and national wealth. As a country becomes richer, its culture becomes more individualistic. Another example of correlation was drawn by the Sigma Two Group in 2003. They have studied the correlation between countries' cultural dimensions and their predominant religion^[10] based on the World Factbook 2002. On average predominantly Catholic countries show very high uncertainty avoidance, relatively high power distance, moderate masculinity and relatively low individualism, whereas predominantly atheist countries have low uncertainty avoidance, very high power distance, moderate masculinity, and very low individualism. Coelho (2011) found inverse correlations between rates of specific kinds of innovation in manufacturing companies and the percentage of large companies per country as well as the employment of a specific kind of manufacturing strategy. The national culture measure of power distance is positively correlated with the ratio of companies with process innovation only over the companies with any of the three types of innovation considered in the country (determinant of correlation: 28%). Hence in countries with higher power distance, innovative manufacturing companies are somewhat more bound to resort to process innovations. The quantification of cultural dimensions enables us to make cross-regional comparisons and form an image of the differences between not just countries but entire regions. For example, the cultural model of the Mediterranean countries is dominated by high levels of acceptance of inequalities, with uncertainty aversion influencing their choices. With regard to individualism, Mediterranean countries tend to be characterized by moderate levels of individualistic behavior. The same applies to masculinity. Future orientation places Mediterranean countries in a middle ranking, and they show a preference for indulgence values.

Applications of the model

"Culture is more often a source of conflict than of synergy. Cultural differences are a nuisance at best and often a disaster." Despite the evidence that groups are different from each other, we tend to believe that deep inside all people are the same. In fact, as we are generally not aware of other countries' cultures, we tend to minimize cultural differences. This leads to misunderstandings and misinterpretations between people from different countries. Instead of the convergence phenomena we expected with information technologies availability (the "global village culture"), cultural differences are still significant today and diversity tends to increase. So, in order to be able to have respectful cross-cultural relations, we have to be aware of these cultural differences. With this model, Geert Hofstede shed light on these differences. The tool can be used to give a general overview and an approximate understanding of other cultures, what to expect from them and how to behave towards groups from other countries.

Practical applications of theory

Geert Hofstede is perhaps the best known sociologist of culture and anthropologist in the context of applications for understanding international business. Many articles and research papers refer to his publications with over 20,000 citations to his 2003 book *Culture's Consequences: Comparing Values, Behaviors, Institutions and Organizations Across Nations* (which is an updated version of his first publication). The five dimensions model is widely used in many domains of human social life and particularly in the field of business. Practical applications were developed almost immediately. In fact, when it comes to business, promoting cultural sensitivity will help people work more effectively when interacting with people from other countries, and will participate to make sure transactions are successful.

International communication

In business it is commonly agreed that communication is one of the primary concerns. So, for professionals who work internationally; people who interact daily with other people from different countries within their company or with other companies abroad; Hofstede's model gives insights into other cultures. In fact, cross-cultural communication requires being aware of cultural differences because what may be considered perfectly acceptable and natural in one country, can be confusing or even offensive in another. All the levels in communication are affected by cultural dimensions: verbals (words and language itself), non verbals (body language, gestures) and etiquette do's and don'ts (clothing, gift-giving, dining, customs and protocol). And this is also valid for written communication as explained in William Wardrobe's essay "Beyond Hofstede: Cultural applications for communication with Latin American Businesses".

International negotiation

In international negotiations, communication style, expectation, issue ranking and goals will change according to the negotiators' countries of origin. If applied properly, the understanding of cultural dimensions should increase success in negotiations and reduce frustration and conflicts. For example, in a negotiation between Chinese and Canadian, Canadian negotiators may want to reach an agreement and sign a contract, whereas Chinese negotiators may want to spend more

time for non business activities, small talks and hospitality with preferences for protocol and form in order to first establish the relationship."When negotiating in Western countries, the objective is to work toward a target of mutual understanding and agreement and 'shake-hands' when that agreement is reached – a cultural signal of the end of negotiations and the start of 'working together'. In Middle Eastern countries much negotiation takes place leading into the 'agreement', signified by shaking hands. However, the deal is not complete in the Middle Eastern culture. In fact, it is a cultural sign that 'serious' negotiations are just beginning."

International management

These considerations are also true in international management and cross-cultural leadership. Decisions taken have to be based on the country's customs and values. When working in international companies, managers may provide training to their employees to make them sensitive to cultural differences, develop nuanced business practices, with protocols across countries. Hofstede's dimensions offer guidelines for defining culturally acceptable approaches to corporate organizations. As a part of the public domain, Geert Hofstede's work is used by numerous consultancies worldwide.

International marketing

The five dimensions model is very useful in international marketing because it defines national values not only in business context but in general. Marieke de Mooij has studied the application of Hofstede's findings in the field of global branding, advertising strategy and consumer behavior. As companies try to adapt their products and services to local habits and preferences they have to understand the specificity of their market. For example, if you want to market cars in a country where the uncertainty avoidance is high, you should emphasize on their safety, whereas in other countries you may base your advertisement on the social image they give you. Cell phone marketing is another interesting example of the application of Hofstede's model for cultural differences: if you want to advertise cell phones in China, you may show a collective experience whereas in the United States you may show how an individual uses it to save time and money. The variety of application of Hofstede's abstract theory is so wide that it has even been translated in the field of web designing in which you have to adapt to national preferences according to cultures' values.

Limitations of Hofstede's model

Even though Hofstede's model is generally accepted as the most comprehensive framework of national cultures values by those studying business culture, its validity and its limitations have been extensively criticized. In a 2008 article in the Academy of Management's flagship journal, *The Academy of Management Review*, Galit Ailon deconstructs Hofstede's book *Culture's Consequences* by mirroring it against its own assumptions and logic. Ailon finds inconsistencies at the level of both theory and methodology and cautions against an uncritical reading of Hofstede's cultural dimensions. Hofstede replied to that critique and Ailon responded. The most cited critique is McSweeney. Hofstede replied to that critique and McSweeney responded.

Questionable choice of national level

Aside from Hofstede's five cultural dimensions, there are other factors on which culture can be analyzed. There are other levels for assessing culture. These levels are overlooked often because of the nature of the construction of these levels. There is sampling discrepancy that disqualifies the survey from being authoritative on organizations, or societies, or nations as the interviews involved sales and engineering personnel with few, if any, women and undoubtedly fewer social minorities participating (Moussetes, 2007). Even if country indices were used to control for wealth, latitude, population size, density and growth, privileged males working as engineers or sales personnel in one of the elite organizations of the world, pioneering one of the first multinational projects in history, cannot be claimed to represent their nations.

Individual level: cultural dimensions versus individual personalities

Hofstede acknowledges that the cultural dimensions he identified, as culture and values, are theoretical constructions. They are tools meant to be used in practical applications. Generalizations about one country's culture are helpful but they have to be regarded as such, i.e. as guidelines for a better understanding. They are group-level dimensions which describe national averages which apply to the population in its entirety. Hofstede's cultural dimensions enable users to distinguish countries but are not about differences between members of societies. They don't necessarily define individuals' personalities. National scores should never be interpreted as deterministic for individuals. For example, a Japanese person can be very comfortable in changing situations whereas on average, Japanese people have high uncertainty avoidance. There are still exceptions to the rule. Hofstede's theory can be contrasted with its equivalence at individual level: the trait theory about human personality.

Variations on the typologies of collectivism and individualism have been proposed (Triandis, 1995; Gouveia and Ros, 2000). Self-expression and individualism increase with economic growth (Inglehart, 1997), independent of any culture, and they are vital in small populations faced with outside competition for resources. Entitled individuals in positions of power embrace autonomy even if they live in a "collective" culture. Like the power index, the individualism and collectivism surveys scatter countries according to predictable economic and demographic patterns (Triandis, 2004, so they might not really inform us at all about any particular organizational dynamic, nor do they inform about the organizational and individual variations within similar socio-economic circumstances. Individual aggregate need careful separation from nation aggregate (Smith et al., 2008). Whereas individuals are the basic subject of psychological analysis (Smith, 2004), the socialization of individuals and their interaction with society is a matter to be studied at the level of families, peers, neighborhoods, schools, cities, and nations each with its own statistical imprint of culture (Smith, 2004). S. Schwartz controlled his value data with GNP and a social index, leading to his proposal of differentiated individual and nation indices of itemized values (Schwartz, 1992; 1994) for cross-cultural comparison. The assumed "isomorphism of constructs" has been central to deciding how to use and understand culture in the managerial sciences (Van de Vijver et al. 2008; Fischer, 2009). As no individual can create his/her discourse and sense-making process in isolation to the rest of society, individuals are poor candidates for cultural sense-making. Postmodern criticism rejects the possibility of any self-determining individual because the unitary, personal self is an illusion of contemporary

society evidenced by the necessary reproductions and simulations in language and behavior that individuals engage in to sustain membership in any society (Baudrillard, 1983; Alvesson&Deetz, 2006).

Organizational level

Within and across countries, individuals are also parts of organizations such as companies. Hofstede acknowledges that "the [...] dimensions of national cultures are not relevant for comparing organizations within the same country".^[3] In contrast with national cultures, embedded in values, organizational cultures are embedded in practices. From 1985 to 1987, Hofstede's institute IRIC (Institute for Research on Intercultural Cooperation)^[27] has conducted a separate research project in order to study organizational culture. Including 20 organizational units in two countries (Denmark and the Netherlands), six different dimensions of practices, or communities of practice have been identified:

- Process-Oriented vs. Results-Oriented
- Employee-Oriented vs. Job-Oriented
- Parochial vs. Professional
- Open System vs. Closed System
- Loose Control vs. Tight Control
- Pragmatic vs. Normative

Managing international organizations involves understanding both national and organizational cultures. Communities of practice across borders are significant for multinationals in order to hold the company together.

Occupational level

Within the occupational level, there is a certain degree of values and convictions that people hold with respect to the national and organizational cultures they are part of. The culture of management as an occupation has components from national and organizational cultures. This is an important distinction from the organizational level.

Gender level

When describing culture, gender differences are largely not taken into consideration. However, there are certain factors that are useful to analyze in the discussion of cross-cultural communication. Within each society, men's culture differs greatly from women's culture. Although men and women can often perform the same duties from a technical standpoint, there are often symbols to which each gender has a different response. In situations where one gender responds in an alternative manner to their prescribed roles, the other sex may not even accept their deviant gender role. The level of reactions experienced by people exposed to foreign cultures can be compared similarly to the reactions of gender behaviors of the opposite sex. The degree of gender differentiation in a country depends primarily on the culture within that nation and its history.

The bipolar model follows typical distinctions made between liberal or socialist political philosophy. Although liberal economies value assertiveness, autonomy, materialism, aggression, money, competition and rationalism, welfare socialism seeks protection and provision for the weak, greater involvement with the environment, an emphasis on nature and well being, and a strong respect for quality of life and collective responsibilities. Masculine societies happen to include the most successful economically during the period of Hofstede's study (USA, Japan, Germany) with the successful feminine societies having either smaller populations, less economic scale and/or strong collective and welfare philosophies (Scandinavia, Costa Rica, France, Thailand). The masculine-feminine dichotomy divides organizations into those exhibiting either compassion, solidarity, collectivism and universalism, or competition, autonomy, merit, results and responsibility. According to Gilligan, this dimension is eurocentric and sexist.

Cross-cultural communication

Cross-cultural communication is a field of study that looks at how people from differing cultural backgrounds communicate, in similar and different ways among themselves, and how they endeavour to communicate across cultures. Intercultural communication is a related field of study. During the Cold War, the economy of the United States was largely self-contained because the world was polarized into two separate and competing powers: the East and the West. However, changes and advancements in economic relationships, political systems, and technological options began to break down old cultural barriers. Business transformed from individual-country capitalism to global capitalism. Thus, the study of cross-cultural communication was originally found within businesses and government, both seeking to expand globally. Businesses began to offer language training to their employees and programs were developed to train employees to understand how to act when abroad. With this also came the development of the Foreign Service Institute, or FSI, through the Foreign Service Act of 1946, where government employees received trainings and prepared for overseas posts.^[2] There began also implementation of a "world view" perspective in the curriculum of higher education. In 1974, the International Progress Organization, with the support of UNESCO and under the auspices of Senegalese President Léopold Sédar Senghor, held an international conference on "The Cultural Self-comprehension of Nations" (Innsbruck, Austria, 27–29 July 1974) which called upon United Nations member states "to organize systematic and global comparative research on the different cultures of the world" and "to make all possible efforts for a more intensive training of diplomats in the field of international cultural co-operation ... and to develop the cultural aspects of their foreign policy." In the past decade, there has become an increasing pressure for universities across the world to incorporate intercultural and international understanding and knowledge into the education of their students. International literacy and cross-cultural understanding have become critical to a country's cultural, technological, economic, and political health. It has become essential for universities to educate, or more importantly, "transform", to function effectively and comfortably in a world characterized by close, multi-faceted relationships and permeable borders. Students must possess a certain level of global competence to understand the world they live in and how they fit into this world. This level of global competence starts at ground level- the university and its faculty- with how they generate and transmit cross-cultural knowledge and information to students.

Interdisciplinary orientation

Cross-cultural communication endeavours to bring together such relatively unrelated areas as cultural anthropology and established areas of communication. Its core is to establish and understand how people from different cultures communicate with each other. Its charge is to also produce some guidelines with which people from different cultures can better communicate with each other. Cross-cultural communication, as with many scholarly fields, is a combination of many other fields. These fields include anthropology, cultural studies, psychology and communication. The field has also moved both toward the treatment of interethnic relations, and toward the study of communication strategies used by co-cultural populations, i.e., communication strategies used to deal with majority or mainstream populations. The study of languages other than one's own can serve not only to help one understand what we as humans have in common, but also to assist in the understanding of the diversity which underlines our languages' methods of constructing and organizing knowledge. Such understanding has profound implications with respect to developing a critical awareness of social relationships. Understanding social relationships and the way other cultures work is the groundwork of successful globalization business affairs. Language socialization can be broadly defined as “an investigation of how language both presupposes and creates a new, social relations in cultural context”.^[6] It is imperative that the speaker understands the grammar of a language, as well as how elements of language are socially situated in order to reach communicative competence. Human experience is culturally relevant, so elements of language are also culturally relevant. One must carefully consider semiotics and the evaluation of sign systems to compare cross-cultural norms of communication. There are several potential problems that come with language socialization, however. Sometimes people can over-generalize or label cultures with stereotypical and subjective characterizations. Another primary concern with documenting alternative cultural norms revolves around the fact that no social actor uses language in ways that perfectly match normative characterizations. A methodology for investigating how an individual uses language and other semiotic activity to create and use new models of conduct and how this varies from the cultural norm should be incorporated into the study of language socialization.

Global rise

However, with globalization, especially the increase of global trade, it is unavoidable that different cultures will meet, conflict, and blend together. People from different culture find it is difficult to communicate not only due to language barriers, but also are affected by culture styles.^[7] For instance, in individualistic cultures, such as in the United States, Canada, and Western Europe, an independent figure or self is dominant. This independent figure is characterized by a sense of self relatively distinct from others and the environment. In interdependent cultures, usually identified as Asian as well as many Latin American, African, and Southern European cultures, an interdependent figure of self is dominant. There is a much greater emphasis on the interrelatedness of the individual to others and the environment; the self is meaningful only (or primarily) in the context of social relationships, duties, and roles. In some degree, the effect brought by cultural difference override the language gap. This culture style difference contributes to one of the biggest challenges for cross-culture communication. Effective communication with people of different cultures is especially challenging. Cultures provide people with ways of thinking—ways of seeing, hearing, and interpreting the world. Thus

the same words can mean different things to people from different cultures, even when they speak the "same" language. When the languages are different, and translation has to be used to communicate, the potential for misunderstandings increases. The study of cross-cultural communication is a global research area. As a result, cultural differences in the *study* of cross-cultural communication can already be found. For example, cross-cultural communication is generally considered to fall within the larger field of communication studies in the US, but it is emerging as a sub-field of applied linguistics in the UK. As the application of cross-cultural communication theory to foreign language education is increasingly appreciated around the world, cross-cultural communication classes can be found within foreign language departments of some universities, while other schools are placing cross-cultural communication programs in their departments of education.

Incorporation into college programs

With the increasing pressures and opportunities of globalization, the incorporation of international networking alliances has become an “essential mechanism for the internationalization of higher education”. Many universities from around the world have taken great strides to increase intercultural understanding through processes of organizational change and innovations. In general, university processes revolve around four major dimensions which include: organizational change, curriculum innovation, staff development, and student mobility. Ellingboe emphasizes these four major dimensions with his own specifications for the internationalization process. His specifications include: (1) college leadership; (2) faculty members' international involvement in activities with colleagues, research sites, and institutions worldwide; (3) the availability, affordability, accessibility, and transferability of study abroad programs for students; (4) the presence and integration of international students, scholars, and visiting faculty into campus life; and (5) international co-curricular units (residence halls, conference planning centers, student unions, career centers, cultural immersion and language houses, student activities, and student organizations). Above all, universities need to make sure that they are open and responsive to changes in the outside environment. In order for internationalization to be fully effective, the university (including all staff, students, curriculum, and activities) needs to be current with cultural changes, and willing to adapt to these changes. As stated by Ellingboe, internationalization “is an ongoing, future-oriented, multidimensional, interdisciplinary, leadership-driven vision that involves many stakeholders working to change the internal dynamics of an institution to respond and adapt appropriately to an increasingly diverse, globally focused, ever-changing external environment”.^[11] New distance learning technologies, such as interactive teleconferencing, enable students located thousands of miles apart to communicate and interact in a virtual classroom. Research has indicated that certain themes and images such as children, animals, life cycles, relationships, and sports can transcend cultural differences, and may be used in international settings such as traditional and online university classrooms to create common ground among diverse cultures (Van Hook, 2011). The main theories for cross-cultural communication are based on the work done looking at value differences between different cultures, especially the works of Edward T. Hall, Richard D. Lewis, Geert Hofstede, and Fons Trompenaars. Clifford Geertz was also a contributor to this field. Also Jussi V. Koivisto's model on cultural crossing in internationally operating organizations elaborates from this base of research. These theories have been applied to a variety of different communication theories and settings, including general business and management

(Fons Trompenaars and Charles Hampden-Turner) and marketing (Marieke de Mooij, Stephan Dahl). There have also been several successful educational projects which concentrate on the practical applications of these theories in cross-cultural situations. These theories have also been criticized mainly by management scholars (e.g. Nigel Holden) for being based on the culture concept derived from 19th century cultural anthropology and emphasizing on culture-as-difference and culture-as-essence. Another criticism has been the uncritical way Hofstede's dimensions are served up in textbooks as facts (Peter W. Cardon). There is a move to focus on 'cross-cultural interdependence' instead of the traditional views of comparative differences and similarities between cultures. Cross-cultural management is increasingly seen as a form of knowledge management. Cross cultural communication gives opportunities to share ideas, experiences, and different perspectives and perception by interacting with local people.

International educational organizations

WYSE International is a worldwide educational charity specializing in education and development for emerging leaders established in 1989. It is a non-governmental organization associated with the Department of Public Information of the United Nations. Over 3000 participants from 110 countries have attended their courses, they have run in 5 continents. Its flagship International Leadership Programme is a 12-day residential course for 30 people from on average 20 different countries (aged 18 – 35). WYSE International's website states its aims are to: "provide education independently of political, religious or social backgrounds and promote visionary leadership capable of responding to evolving world needs."^[14]

MEET - Middle East Education through Technology

MEET - Middle East Education through Technology is an innovative educational initiative aimed at creating a common professional language between Israeli and Palestinian young leaders. Israeli and Palestinian students are selected through an application process and work in small bi-national teams to develop technology and business projects for local impact. Through this process of cross-cultural communication, students build mutual respect, cultural competence and understanding of each others.

- High- and low-context cultures: context is the most important cultural dimension and also immensely difficult to define. The idea of context in culture was an idea put forth by an anthropologist by the name of nnEdward T Hall]]. He breaks up culture into two main groups: High and Low context cultures. He refers to context as the stimuli, environment or ambiance surrounding the environment. Depending on how a culture relies on the three points to communicate their meaning, will place them in either high or low- context cultures. For example, Hall goes on to explain that low-context cultures assume that the individuals know very little about what they are being told, and therefore must be given a lot of background information. High-context cultures assume the individual is knowledgeable about the subject and has to be given very little background information.
- Nonverbal, oral and written: the main goal behind improving intercultural audiences is to pay special attention to specific areas of communication to enhance the effectiveness of the intercultural messages. The specific areas are broken down into three sub categories: nonverbal, oral and written messages.

Nonverbal contact involves everything from something as obvious as eye contact and facial expressions to more discreet forms of expression such as the use of space. Experts have labeled the term kinesics to mean communicating through body movement. Huseman, author of *Business Communication*, explains that the two most prominent ways of communication through kinesics are eye contact and facial expressions. Eye contact, Huseman goes on to explain, is the key factor in setting the tone between two individuals and greatly differs in meaning between cultures. In the Americas and Western Europe, eye contact is interpreted the same way, conveying interest and honesty. People who avoid eye contact when speaking are viewed in a negative light, withholding information and lacking in general confidence. However, in the Middle East, Africa, and especially Asia eye contact is seen as disrespectful and even challenging of one's authority. People who make eye contact, but only briefly, are seen as respectful and courteous. Facial expressions are their own language by comparison and universal throughout all cultures. Dale Leathers, for example, states that facial expression can communicate ten basic classes of meaning.

The final part to nonverbal communication lies in our gestures, and can be broken down into five subcategories:

- **Emblems**

Emblems refer to sign language (such as, thumbs up, one of the most recognized symbols in the world)

- **Illustrators**

Illustrators mimic what is spoken (such as gesturing how much time is left by holding up a certain amount of fingers).

- **Regulators**

Regulators act as a way of conveying meaning through gestures (raising up a hand for instance indicates that one has a certain question about what was just said) and become more complicated since the same regulator can have different meanings across different cultures (making a circle with a hand, for instance, in the Americas means agreement, in Japan is symbolic for money, and in France conveys the notion of worthlessness).

- **Affect displays**

Affect displays reveal emotions such as happiness (through a smile) or sadness (mouth trembling, tears).

- **Adaptors**

Adaptors are more subtle such as a yawn or clenching fists in anger.

The last nonverbal type of communication deals with communication through the space around people, or proxemics. Huseman goes on to explain that Hall identifies three types of space:

1. Feature-fixed space: deals with how cultures arrange their space on a large scale, such as buildings and parks.
2. semifixed feature space: deals with how space is arranged inside buildings, such as the placement of desks, chairs and plants.
3. Informal space: the space and its importance, such as talking distance, how close people sit to one another and office space are all examples. A production line worker often has to make an appointment to see a supervisor, but the supervisor is free to visit the production line workers at will.

Oral and written communication is generally easier to learn, adapt and deal with in the business world for the simple fact that each language is unique. The one difficulty that comes into play is paralanguage, how something is said.

Differences between Western communication and traditional Indigenous communication

According to Michael Walsh and Ghil'adZuckermann,^[15] "whilst typical Western conversational interaction is both **dyadic** and **contained**, traditional Aboriginal conversational interaction is both **communal** and **continuous**":

Relationship between participants

The relationship between participants can be "dyadic" or "communal": In the dyadic Western communication, which is usually between two people, the talk is directed to a particular individual. People face each other, eye contact is important, and the control is in the hands of the speaker. In the communal Aboriginal communication, on the other hand, the talk is not directed to a particular individual but is rather 'broadcast'. People usually do not face each other, eye contact is less important, and the control is in the hands of the hearer.

Communication channel

The communication channel can be "contained" or "continuous":

In the contained Western conversation, the talk is packaged into discontinuous bits. For example, when one asks a question, one expects an immediate answer. Another example: One turns on the TV when one would like to watch it. In the continuous Aboriginal conversation, on the other hand, one is not expected to answer a question immediately. Furthermore, one can come up with the answer to the question much later, and without mentioning the question. The TV is turned on upon acquisition and remains on until caput.

Power distance

Power distance is the extent to which the lower ranking individuals of a society "accept and expect that power is distributed unequally".^[1] It is primarily used in psychological and

sociological studies on societal management of inequalities between individuals, and individual's perceptions of that management. People in societies with a high power distance are more likely to conform to a hierarchy where "everybody has a place and which needs no further justification".^[1] In societies with a low power distance, individuals tend to try to distribute power equally. In such societies, inequalities of power among people would require additional justification.

Development and studies on the theory

Hofstede, the famous business anthropologist, developed the cultural dimensions theory, used widely as a crucial framework for cross-cultural communication. It is the earliest theory that could be quantified and used to explain perceived differences between cultures and has been applied extensively in many fields, especially in cross-cultural psychology, international business, and cross-cultural communication. It was driven by the statistical procedure (also called 'factor analysis') to make the development, based on the result of a global survey of the values of IBM employees conducted from 1967 and 1973. Hofstede's theory identified six dimensions of culture, which are power distance, individualism vs collectivism, uncertainty avoidance, masculinity vs femininity, short-term vs long-term orientation, and indulgence vs self-restraint.

CHAPTER 4-POWER DISTANCE INDEX

Power Distance Index (PDI)

The Power Distance Index is designed to measure 'the extent to which power differs within the society, organization and institutions (like the family) are accepted by the less powerful members'. It indicates the level of power distance and dependent relationships in a country by assigning a score to each country. The PDI also represents society's level of inequality that is defined from below rather than from above. As Hofstede stressed, there is no absolute value and PDI is useful only as a method to compare countries. Hofstede derived the power distance scores for three regions and fifty countries from the answers given by IBM employees in the same type of positions to the same questions. The detailed steps to calculate the PDI is as follows:

1. Prepare three survey questions:

- How frequently, in their experience, are they afraid to express disagreement with their managers? (mean score on a 1-5 scale from 'very frequently' to 'very seldom')
- Subordinates' perception of their boss's actual decision-making style (percentage choosing either the description of an autocratic or of a paternalistic style, out of four possible styles plus a 'none of these alternatives').
- Subordinates' preference for their boss's decision-making style (percentage preferring an autocratic or a paternalistic style, or, on the contrary, as type based on majority vote, but not a consultative style)^[5]

2. Pre-code the answers so that they are represented by a number (e.g. 1,2,3,4...)

3. Compute the mean score for the answers of equal sample of people from each country or percentage for choosing particular answers

4. Sort the questions into groups which are called clusters or factors by using a statistical procedure

5. Add or subtract the three scores after multiplying each with a fixed number

6. Add another fixed number

Lower PDI Culture: Low PDI cultures: In lower PDI cultures, the emotional distance is relatively small. There are more democratic or consultative relations between expecting and accepting power. People are relatively interdependent to the power holders, and there is almost equal amount of power distributed among the people. Under these circumstances, the decentralized authority and flat management structure universally exists. It means that both managers and subordinates will be less concerned with status, and the distribution of decision-making responsibility is extensive. Thus, the 'open door' policy is easily used, which means the individuals in superior positions are not only open to listen to those in inferior positions, but subordinates are also willing to challenge or give suggestions to their superiors. For example, in this culture, if one wants to get a promotion, one would prefer to get their ideas across to their

boss directly. Examples of countries with low PDI are the Netherlands, the United Kingdom, the United States, Germany, and the Nordic countries.

High PDI Cultures: These are cultures in which the power relations are paternalistic and autocratic, and where there is centralized authority. In other words, there is a wide gap or emotional distance which is perceived to exist among people at different levels of the hierarchy. There is considerable dependence of people on power holders, which, in psychology, is known as counter-dependence (denounce, but with negative sign). In the workplace, the subordinates are willing to accept their inferior positions. The boss, in turn, may be not asked for broad participation in the process of decision making. Thus, unlike in lower PDI cultures, the 'open door' policy has been replaced by an autocratic leadership style, which means subordinates may be unlikely to approach and contradict their bosses directly. For instance, even though employees may want to be promoted, it is entirely their boss's decision and they have no say in it. Generally, countries with high power distance cultures hold that there is nothing wrong with inequality and thus, everyone could be in specific positions. Additionally, people in higher positions usually display and promote the use of status symbols: powerful individuals would not eat lunch at the same cafeteria as people in lower positions, and there are large numbers of supervisors who are entitled to special privileges, for example. Belgium, France, Malaysia, and the Arab World can be regarded as examples of countries or regions with high PDI cultures.

Limitation of Hofstede's Model on Power Distance

Hofstede's study made a great contribution to the establishment of the research tradition in cross-cultural psychology. However, limitations still exist. Firstly, each stage of the research process reappears as a political act of neutralization — of making the unneutral seem neutral. The questionnaire reflects a large power distance: its questions were explicitly designed to resolve the normative concerns of researchers. To further explain, it primarily served the concerns of those who needed to do comparative analysis and created it through "coercing a culturally distinct axis of comparison" on a variety of employees. Secondly, the questionnaire adopted an obviously western methodology to analyze non-western countries and it is also relatively selective in representing the inequality within the western countries. For example, the PDI concentrated on the boss and subordinate relationship, which could be seen as biased, as it ignores other forms of western inequality. Apparently, the questions failed to measure the racial and colonial inequalities which should be taken into account into the measurement of power distance.

Other notable studies on power distance

In the middle of the last century, Haire, Ghiselli, and Porter explored the differences in preferences for power among different cultures with remarkable outcomes, even though they did not mention the concept of power distance. The methodology they adopted was by questionnaire, which was based on Maslow's hierarchy of needs with some modification. The aim of the questionnaire was to evaluate how managers from 14 countries were satisfied regarding their needs when they were in their current positions. The dimensions that were linked to power distance across cultures in their questionnaire were autonomy and self-actualization. Autonomy - The authority that comes with their management position. - The degree to which independent thinking and action are allowed in their management positions. Self-Actualization - The chance

for personal progress and advancement in management positions. - The sense of self-achievement one derives from being in a management position. - The sense of achievement from being in a management position. In accordance with the responses to the questions in their questionnaire, the 14 countries were clustered into five main groups, which they labeled Nordic-European (Denmark, Germany, Norway, and Sweden), Latin-European (Belgium, France, Italy, and Spain), Anglo-American (England and the United States), Developing (Argentina, Chile, and India), and Japan (by itself). One important thing from this analysis is the various mean standardized scores that the five groups presented with respect to autonomy and self-actualization. For these figures, positive ones mean greater satisfaction of need than for the average manager across all 14 countries, while negative ones mean lesser satisfaction.

One important implication from this study is that countries can be clustered according to their preference for power. Besides this, some of their differences can be explained by the influence of the following factors: the predominant religion or philosophy, an established tradition of democracy, the long-term existence of a middle class, and the proportion of immigrants in each country.

Mulder

Another major study of power distance was the one that was undertaken by Mauk Mulder. It was based on the premise that as societies become weaker in power distance, the underprivileged will tend to reject their power dependency. Mulder's laboratory experiments in the social and organizational context of the Netherlands, a low power distance culture, concluded that people attempted to seek "power distance reduction". He found that:

1. More privileged individuals tend to try to preserve or to broaden their power distance from subordinates.
2. The larger their power distance is from a subordinate, the more the power holder would try to increase that distance.
3. Less powerful individuals try to decrease the power distance between themselves and their superiors.
4. The smaller the power distance, the more likely is the occurrence of less powerful individuals trying to reduce that distance.

From these findings, he concluded that a condition of quasi-equilibrium had arisen. In this condition, power holders have achieved a certain distance from people who lack power, and this distance is hard for the powerless to bridge.

After Hofstede - The GLOBE Study

Following Hofstede, the GLOBE project defined "power distance" as "the degree to which members of an organization or society expect and agree that power should be shared unequally." Power distance was then further analyzed as one of the nine cultural dimensions explained in the "Global Leadership and Organizational Behavior Effectiveness" (GLOBE) Research Program, which was conceived in 1990 by Robert J. House of the Wharton School of Business, University of Pennsylvania. Given the major premise that leader effectiveness is contextual, the research

was conducted by believing that the social and organizational values, norms and beliefs of those who are being led are closely connected to the effectiveness of the leader. GLOBE measures the practices and values that exist at the levels of industry (financial services, food processing, telecommunications), organization (several in each industry), and society (62 cultures). The results are presented in the form of quantitative data based on responses of about 17,000 managers from 951 organizations functioning in 62 societies throughout the world, which shows how each of the 62 societies scores on nine major attributes of cultures, including Power Distance, and six major global leader behaviour. Regarding power distance, GLOBE researches cultural influences on power distance values, practices and other aspects, including 'Roots of Power Distance', 'The Psychological Stream and Power' and 'The Cross-Cultural Stream and Power Distance'. It also investigates how family power values are taught, and makes a comparison of high versus low power distance societies. When discussing 'The Cross-Cultural Stream and Power Distance', four primary factors affecting a society's level of power distance are explained separately, and they are the predominant religion or philosophy, the tradition of democratic principles of government, the existence of a strong middle class, and the proportion of immigrants in a society's population.^[17] Among the four fundamental phenomena, there always exists connections; however, it is concluded that a society's main beliefs, values, and religion, will have the strongest and longest lasting influence on power distance. Then, this will be moderated by a democratic tradition and the existence of a strong middle class to some extent. Moreover, both of the two factors are expected to place similar impacts on narrowing power distance. Therefore, for a Roman Catholic society, which is exposed to democracy and a middle class, would be on the way to narrowing power distance. Though its level of power distance could be reduced over time, it would still be higher than a Protestant country, which has a democratic tradition and a large middle class. Finally, a large proportion of immigrants in a given society makes the low power distance trend stronger in all circumstances presented above. In addition, it is concluded that regardless of religion, any society that does not have a tradition of democracy or a significant middle class will have a substantially high power distance levels.

Applications and Impacts

Power distance is such a significant dimension in cross-cultural environments that it is unconsciously influencing people's behaviour in different countries, which contributes to so-called 'cultural norms'. These 'cultural norms', shaped by perceptions and acceptance of power inequality to a certain degree, lead to various reactions when facing same situations or in the same environment. However, there are some consequences resulting from acquiescence in inequality in organizations and societies, especially for high power distance countries.

Impacts on the workplace

In organisations with high power distance, employees acknowledge their lesser standing, and are respectful and submissive towards their superiors; who in turn, are more likely to give orders rather than consult with their employees while making decisions. Status symbols are often displayed and flaunted. Employers or managers would not have meals together with their subordinates, and might have private facilities such as rooms, parking lots, and elevators. Having a high level of education is important to climb the corporate ladder, and the higher-ranking members of the organization are often paid much more than their employees in comparison with

companies with lower power distance. On the other hand, in businesses with low power distance, bosses are not as concerned with status symbols and would be more open to employee discussion and participation. Employees are less submissive to their superiors, and are more likely to make themselves heard or to challenge the management.

Impacts on employees' behaviour of help seeking

In high power distance regions, people in the higher positions hold great amounts of power with little challenge. The hierarchy and authority empower employers and supervisors with more rights of resource allocation, rewards and punishment, which in turn reinforce their status, as well as enable them to lead and guide their subordinates autocratically. The hierarchical differentiation between the top and the bottom gradually creates an invisible gap in the workplace, where the subordinates tend to build greater sensitivity and cautiousness when communicating with their supervisors. It is a common phenomenon that junior employees turn to their seniors for help and advice when getting into a new environment. Yet, some researchers recently attested that employees and junior staff from high power distance countries are less likely to seek help from their supervisors. One of the reasons is that lower ranking staff have few chances and time to meet the high ranking managers in person. The hierarchical system is far more sophisticated and restricted that subordinates are usually only able to reach their immediate supervisors. In addition, it is widely believed that the action of asking for help is equivalent to incompetence or lack of ability, which subdues themselves into an unfavourable circumstance. What is worse is that some of the supervisors who are incapable of solving more complicated problems will become suspicious of his or her subordinates, regarding the problems as a challenge to their status and capabilities, or even as humiliation from the lower rankin staff. Such climates have gradually reinforced employees to think that it is more effective and efficient to deal with difficulties by themselves, rather than talking to their managers. The indisputability of power and authority widens the gap between different levels, while the acceptance of inequality consolidates the endurance among the bottom, stopping the subordinates seeking help from the top. There is another main perspective that leads to a larger gap between the supervisors and subordinates. In a high power distance environment, supervisors tend to pay more attention on tasks rather than human beings that are the main focus for supervisors in a low power distance environment. Apparently, task orientation emphasizes heavily on daily work completion and performance efficiency, yet the top-bottom relationship grows far more slowly since there is a lack of communication beyond work, which in turn reduces subordinates' willingness of seeking help from supervisors. Compared to low power distance countries, equality is embraced by the society that power is minimized to a large extent, where authority and hierarchy are not highlighted and supervisors are accessible and willing to build close relationship with subordinates, whose worries of any negative impact are turned down when seeking help from the top.

Power distance in charitable behaviour

According to research, people from high power distance countries are generally less responsible towards charitable behaviours than people from low power distance countries. The explanation for this phenomenon is that the rooted perception and acceptance of inequality somehow blinds their eyes to any unfair or inappropriate situations, which they may consider as a normal social

circumstance and simply accept it rather than making a change. Cumulatively, the more inequality they accept, the less inconformity they will notice, and the less responsibilities they will take eventually. The consequence is high power distance enlarging the gap between human beings in terms of relations and wealth conditions. Conversely, people in low power distance countries are more sensitive towards any unequal phenomena. Their unacceptance of dissonance endows them with a greater sense of responsibility for adjusting or correcting the problems in person.

Influence of controllable/uncontrollable needs

The types of needs are influencing people's charitable behaviour regardless of their power distance backgrounds. The needs generated are classified into controllable and uncontrollable categories, where the occurrence of the former is due to lack of effort while the occurrence of the latter is due to unforeseeable events such as natural disasters. The ability of whether individuals are able to control the situations affects how they will react to the raising needs. On the one hand, the level of power distance does have an influence over a society's reaction towards controllable needs. People with high power distance background perceive most of the issues as rightful inequality, hence are reluctant to get themselves involved with 'troubles', and therefore most of the time they choose to turn a blind eye on such petty things. Conversely, low power distance societies are intolerant with unfairness and thus their higher sense of responsibility motivates people to make an effort in eliminating dissonance in every possibility. Yet, there seems to be an exception. It is found that people are not sympathetic at all to those in trouble due to internal-controllable reasons. In other words, it is most likely that people reckon those who are lazy, careless, greedy or indulgent, deserve such hardship and punishment, instead of giving a hand to them to go through the difficulties. In this situation, even if there is an evident unequal phenomenon emerging, the willingness of charitable behaviours are attenuated to the least in both high and low power distance countries. On the other hand, people tend to be more responsible in terms of uncontrollable needs, whereby they are more willing to offer aid to. It is assumed that people consider that the aid for uncontrollable needs will not greatly change societal rightful inequality, and hence generous assistance and help will be offered to those in need regardless of power distance background. In such circumstances, a sense of duty is more likely to be raised, where people tend to undertake charitable behaviours.

Influence of communal/exchange relationship norms

The relationship norms behind the needs also have an impact on the sense of responsibility. The types of relationships are mainly classified as exchange relationships, in which people are expecting a reasonable privilege or benefit in return for offering aid; and communal relationships, where those giving assistance are wholeheartedly and generously taking care of those in need without any expectation of material return. According to research, people are more likely to refuse to aid when encountering needs associated with exchange relationships rather than needs with communal relationships, which has proved to alleviate the influence of power distance belief and increase the willingness and responsibility of assistance. Therefore, Winterich recommended that charitable organizations in high power distance countries should stress the significance of uncontrollable needs or salient communal relationship norms, through which the populace are more easily motivated to make a difference on social inequality.

Impact on conformity/autonomy

Power distance has a strong influence on whether a society is more conformist, or whether it practises more autonomy. In societies with high power distance, individuals tend to be more conformist and dependent, and thus would be less likely to engage in behaviour that is not socially acceptable. In societies with low power distance, individuals are not as pressured to follow societal norms, and are more likely to act according to their own wishes and desires.

Examples of cultures with high and low power distance

Malaysia has one of the highest levels of power distance, with a score of 100 on Hofstede's Power Distance Index (PDI). This signifies that Malaysians would generally consent to, and not question, hierarchies in which everyone has a place. They would perceive hierarchy in organisations as mirroring intrinsic inequalities. Leaders are expected to be autocratic, and to instruct their subordinates on what to do. Malaysian society is often centralised, and opposition to authority is generally not welcomed. With a PDI score of 11, Austria is one of the countries with the lowest levels of power distance. Austrians believe in independence, equal rights, approachable leaders, that chain of command should only be for convenience, and that supervision should facilitate and empower. Power is typically decentralised, with leaders often consulting or relying on their subordinates. First names are usually used even with superiors, and communication is direct and two-way.

Factors linked to power distance

Paternalism

Paternalism, which is the extent to which the responsibilities of the family are pushed on to society, including the protection of the less fortunate from being exploited by the privileged, has also been widely considered to be closely linked to power distance. In societies with low levels of paternalism, parents will have a reduced role in looking after their children as the latter mature into adults, and they are expected to distance themselves from their families and become independent. On the other hand, in paternalistic societies, multiple generations might live together in the same home. It has been argued that societies with high power distance encourages people to abide by paternalism, and individuals are more likely to turn to their superiors or authority figures in times of need. Therefore, Western cultures and countries with low levels of paternalism tend to also have low power distance levels, and Eastern cultures and countries (including Russia) with high levels of paternalism, tend to have high power distance levels.^[40]

Climate

It has been hypothesized that there is a link between climate and power distance, with societies in warmer climates more likely to have a higher power distance than societies in colder climates. As food and other necessities are relatively easier to come by in warm, comfortable climates, survival is not as difficult, and thus there is no need for rigorous discipline, preparation, or hardship. It has been argued that these conditions would give rise to a situation whereby it is beneficial for strict organisation and direction to come from superiors in order to propel people

to cooperate effectively, even if it goes against the will of some people. On the other hand, in colder, harsher climates, it is imperative for individuals to have discipline and prudence to work hard and make the right decisions in order to survive. In these societies, if one were to be lazy and rest for a day instead of searching for food, they might not be able to survive. Therefore, self-discipline and restraint is paramount in these climates. With these qualities ingrained in the people, social order does not need to be enforced externally.

Democracy

It has been asserted that democratic governments occur most commonly among low power distance societies, where it is not ingrained into the minds of the people since young age that there are unquestionable hierarchies in life that should not be disputed. It has been found that the 'ideological breach between labour and conservatives' is exceedingly polarised in high power distance societies, while in low power distance cultures, people would tend to try to attain balance between the two extremes in order to avoid damaging and draining conflicts. This is why unions in high power distance cultures are usually formed by corporations or governments, while those in lower power distance societies are usually less 'ideological' and more 'practical'.

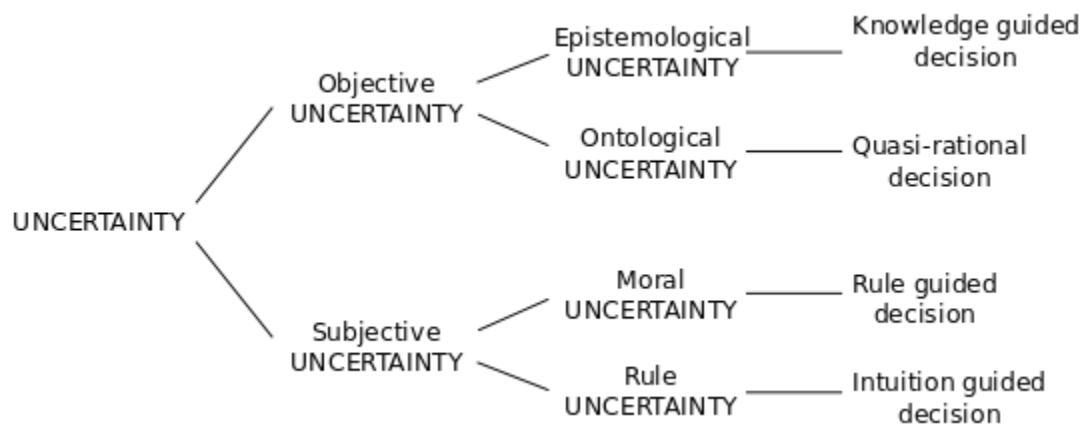
Uncertainty

Uncertainty is the situation which involves imperfect and/or unknown information. In other words, it is a term used in subtly different ways in a number of fields, including insurance, philosophy, physics, statistics, economics, finance, psychology, sociology, engineering, metrology, and information science. It applies to predictions of future events, to physical measurements that are already made, or to the unknown. Uncertainty arises in partially observable and/or stochastic environments, as well as due to ignorance and/or indolence. Although the terms are used in various ways among the general public, many specialists in decision theory, statistics and other quantitative fields have defined uncertainty, risk, and their measurement as:

1. **Uncertainty:** The lack of certainty. A state of having limited knowledge where it is impossible to exactly describe the existing state, a future outcome, or more than one possible outcome.
2. **Measurement of Uncertainty:** A set of possible states or outcomes where probabilities are assigned to each possible state or outcome – this also includes the application of a probability density function to continuous variables.
3. **Risk:** A state of uncertainty where some possible outcomes have an undesired effect or significant loss.
4. **Measurement of Risk:** A set of measured uncertainties where some possible outcomes are losses, and the magnitudes of those losses – this also includes loss functions over continuous variables.
5. **Knightian uncertainty.** In his seminal work *Risk, Uncertainty, and Profit* (1921), University of Chicago economist Frank Knight established the important distinction between risk and uncertainty.

- “ Uncertainty must be taken in a sense radically distinct from the familiar notion of risk, from which it has never been properly separated.... The essential fact is that 'risk' means in some cases a quantity susceptible of measurement, while at other times it is something distinctly not of this character; and there are far-reaching and crucial differences in the bearings of the phenomena depending on which of the two is really present and operating.... It will appear that a measurable uncertainty, or 'risk' proper, as we shall use the term, is so far different from an unmeasurable one that it is not in effect an uncertainty at all. ”
- “ You cannot be certain about uncertainty. ”

There are other taxonomies of uncertainties and decisions that include a broader sense of uncertainty and how it should be approached from an ethics perspective:



There are some things that you know to be true, and others that you know to be false; yet, despite this extensive knowledge that you have, there remain many things whose truth or falsity is not known to you. We say that you are uncertain about them. You are uncertain, to varying degrees, about everything in the future; much of the past is hidden from you; and there is a lot of the present about which you do not have full information. Uncertainty is everywhere and you cannot escape from it.

CHAPTER 5- CULTURAL RELATIVISM

Cultural relativism

Cultural relativism is the principle that an individual person's beliefs and activities should be understood by others in terms of that individual's own culture. It was established as axiomatic in anthropological research by Franz Boas in the first few decades of the 20th century and later popularized by his students. Boas first articulated the idea in 1887: "...civilization is not something absolute, but ... is relative, and ... our ideas and conceptions are true only so far as our civilization goes."^[1] However, Boas did not coin the term.

The first use of the term recorded in the *Oxford English Dictionary* was by philosopher and social theorist Alain Locke in 1924 to describe Robert Lowie's "extreme cultural relativism", found in the latter's 1917 book *Culture and Ethnology*. The term became common among anthropologists after Boas' death in 1942, to express their synthesis of a number of ideas Boas had developed. Boas believed that the sweep of cultures, to be found in connection with any sub species, is so vast and pervasive that there cannot be a relationship between cultures and races. Cultural relativism involves specific epistemological and methodological claims. Whether or not these claims necessitate a specific ethical stance is a matter of debate. This principle should not be confused with moral relativism.

Epistemological origins

"If anyone, no matter who, were given the opportunity of choosing from amongst all the nations in the world the set of beliefs which he thought best, he would inevitably—after careful considerations of their relative merits—choose that of his own country. Everyone without exception believes his own native customs, and the religion he was brought up in, to be the best; and that being so, it is unlikely that anyone but a madman would mock at such things. There is abundant evidence that this is the universal feeling about the ancient customs of one's country." (tr. Aubrey de Selincourt)

He mentions an anecdote of Darius the Great who illustrated the principle by inquiring about the funeral customs of the Greeks and the Callatiae, peoples from the extreme western and eastern fringes of his empire, respectively. They practiced cremation and funerary cannibalism, respectively, and were each dismayed and abhorred at the proposition of the other tribe's practices. The epistemological claims that led to the development of cultural relativism have their origins in the German Enlightenment. The philosopher Immanuel Kant argued that human beings are not capable of direct, unmediated knowledge of the world. All of our experiences of the world are mediated through the human mind, which universally structures perceptions according to *a priori* concepts of time and space.

Although Kant considered these mediating structures universal, his student Johann Gottfried Herder argued that human creativity, evidenced by the great variety in national cultures, revealed that human experience was mediated not only by universal structures, but by particular cultural structures as well. The philosopher and linguist Wilhelm von Humboldt called for an anthropology that would synthesize Kant and Herder's ideas.

Although Herder focused on the positive value of cultural variety, the sociologist William Graham Sumner called attention to the fact that one's culture can limit one's perceptions. He called this principle ethnocentrism, the viewpoint that "one's own group is the center of everything," against which all other groups are judged.

As a methodological and heuristic device

According to George Marcus, Michael Fischer, and Sam Bohart,

20th century social and cultural anthropology has promised its still largely Western readership enlightenment on two fronts. The one has been the salvaging of distinct cultural forms of life from a process of apparent global Westernization. With both its romantic appeal and its scientific intentions, anthropology has stood for the refusal to accept this conventional perception of homogenization toward a dominant Western model.

Cultural relativism was in part a response to Western ethnocentrism. Ethnocentrism may take obvious forms, in which one consciously believes that one's people's arts are the most beautiful, values the most virtuous, and beliefs the most truthful. Franz Boas, originally trained in physics and geography, and heavily influenced by the thought of Kant, Herder, and von Humboldt, argued that one's culture may mediate and thus limit one's perceptions in less obvious ways. He understood "culture" to include not only certain tastes in food, art, and music, or beliefs about religion. He assumed a much broader notion of culture, defined as the totality of the mental and physical reactions and activities that characterize the behavior of the individuals composing a social group collectively and individually in relation to their natural environment, to other groups, to members of the group itself, and of each individual to himself.

This understanding of culture confronts anthropologists with two problems: first, how to escape the unconscious bonds of one's own culture, which inevitably bias our perceptions of and reactions to the world, and second, how to make sense of an unfamiliar culture. The principle of cultural relativism thus forced anthropologists to develop innovative methods and heuristic strategies.

As a heuristic tool

Another method was ethnology: to compare and contrast as wide a range of cultures as possible, in a systematic and even-handed manner. In the late nineteenth century, this study occurred primarily through the display of material artifacts in museums. Curators typically assumed that similar causes produce similar effects; therefore, in order to understand the causes of human action, they grouped similar artifacts together — regardless of provenance. Their aim was to classify artifacts, like biological organisms, according to families, genera, and species. Thus organized, museum displays would illustrate the evolution of civilization from its crudest to its most refined forms.

In an article in the journal *Science*, Boas argued that this approach to cultural evolution ignored one of Charles Darwin's main contributions to evolutionary theory:

Boas argued that although similar causes produce similar effects, different causes may also produce similar effects.^[9] Consequently, similar artifacts found in distinct and distant places may be the products of distinct causes. Against the popular method of drawing analogies in order to reach generalizations, Boas argued in favor of an inductive method. Based on his critique of contemporary museum displays, Boas concluded:

It is my opinion that the main object of ethnological collections should be the dissemination of the fact that civilization is not something absolute, but that it is relative, and that our ideas and conceptions are true only so far as our civilization goes.

Boas's student Alfred Kroeber described the rise of the relativist perspective thus: Now while some of the interest in anthropology in its earlier stages was in the exotic and the out-of-the-way, yet even this antiquarian motivation ultimately contributed to a broader result. Anthropologists became aware of the diversity of culture. They began to see the tremendous range of its variations. From that, they commenced to envisage it as a totality, as no historian of one period or of a single people was likely to do, nor any analyst of his own type of civilization alone. They became aware of culture as a "universe," or vast field in which we of today and our own civilization occupy only one place of many. The result was a widening of a fundamental point of view, a departure from unconscious ethnocentricity toward relativity. This shift from naive self-centeredness in one's own time and spot to a broader view based on objective comparison is somewhat like the change from the original geocentric assumption of astronomy to the Copernican interpretation of the solar system and the subsequent still greater widening to a universe of galaxies.

This conception of culture, and principle of cultural relativism, were for Kroeber and his colleagues the fundamental contribution of anthropology, and what distinguished anthropology from similar disciplines such as sociology and psychology. Ruth Benedict, another of Boas's students, also argued that an appreciation of the importance of culture and the problem of ethnocentrism demands that the scientist adopt cultural relativism as a method. Her book, *Patterns of Culture*, did much to popularize the term in the United States. In it, she explained that:

The study of custom can be profitable only after certain preliminary propositions have been violently opposed. In the first place any scientific study requires that there be no preferential weighting of one or another items in the series it selects for its consideration. In all the less controversial fields like the study of cacti or termites or the nature of nebulae, the necessary method of study is to group the relevant material and to take note of all possible variant forms and conditions. In this way we have learned all that we know of the laws of astronomy, or of the habits of the social insects, let us say. It is only in the study of man himself that the major social sciences have substituted the study of one local variation, that of Western civilization. Benedict was adamant that she was not romanticizing so-called primitive societies; she was emphasizing that any understanding of the totality of humanity must be based on as wide and varied a sample of individual cultures as possible. Moreover, it is only by appreciating a culture that is

profoundly different from our own, that we can realize the extent to which our own beliefs and activities are culture-bound, rather than natural or universal. In this context, cultural relativism is a heuristic device of fundamental importance because it calls attention to the importance of variation in any sample that is used to derive generalizations about humanity.

As a critical device

Marcus and Fischer's attention to anthropology's refusal to accept Western culture's claims to universality implies that cultural relativism is a tool not only in cultural understanding, but in cultural critique. This points to the second front on which they believe anthropology offers people enlightenment:

The other promise of anthropology, one less fully distinguished and attended to than the first, has been to serve as a form of cultural critique for ourselves. In using portraits of other cultural patterns to reflect self-critically on our own ways, anthropology disrupts common sense and makes us reexamine our taken-for-granted assumptions.

The critical function of cultural relativism is widely understood; philosopher John Cook observed that "It is aimed at getting people to admit that although it may *seem* to them that their moral principles are self-evidently true, and hence *seem* to be grounds for passing judgement on other peoples, in fact, the self-evidence of these principles is a kind of illusion". Although Cook is misconstruing cultural relativism to be identical to moral relativism, his point still applies to the broader understanding of the term. Relativism does not mean that one's views are false, but it does mean that it is false to claim that one's views are self-evident.

The critical function was indeed one of the ends to which Benedict hoped her own work would meet. The most famous use of cultural relativism as a means of cultural critique is Margaret Mead's dissertation research (under Boas) of adolescent female sexuality in Samoa. By contrasting the ease and freedom enjoyed by Samoan teenagers, Mead called into question claims that the stress and rebelliousness that characterize American adolescence is natural and inevitable.

As Marcus and Fischer point out, however, this use of relativism can be sustained only if there is ethnographic research in the United States comparable to the research conducted in Samoa. Although every decade has witnessed anthropologists conducting research in the United States, the very principles of relativism have led most anthropologists to conduct research in foreign countries.

Comparison to moral relativism

According to Marcus and Fischer, when the principle of cultural relativism was popularized after World War II, it came to be understood "more as a doctrine, or position, than as a method." As a consequence, people misinterpreted cultural relativism to mean that all cultures are both separate and equal, and that all value systems, however different, are equally valid. Thus, people came to use the phrase "cultural relativism" erroneously to signify "moral relativism."

People generally understand moral relativism to mean that there are no absolute or universal moral standards. The nature of anthropological research lends itself to the search for universal standards (standards found in all societies), but not necessarily absolute standards; nevertheless, people often confuse the two. In 1944 Clyde Kluckhohn (who studied at Harvard, but who admired and worked with Boas and his students) attempted to address this issue:

The concept of culture, like any other piece of knowledge, can be abused and misinterpreted. Some fear that the principle of cultural relativity will weaken morality. "If the Bugabuga do it why can't we? It's all relative anyway." But this is exactly what cultural relativity does not mean. The principle of cultural relativity does not mean that because the members of some savage tribe are allowed to behave in a certain way that this fact gives intellectual warrant for such behavior in all groups. Cultural relativity means, on the contrary, that the appropriateness of any positive or negative custom must be evaluated with regard to how this habit fits with other group habits. Having several wives makes economic sense among herders, not among hunters. While breeding a healthy scepticism as to the eternity of any value prized by a particular people, anthropology does not as a matter of theory deny the existence of moral absolutes. Rather, the use of the comparative method provides a scientific means of discovering such absolutes. If all surviving societies have found it necessary to impose some of the same restrictions upon the behavior of their members, this makes a strong argument that these aspects of the moral code are indispensable.

Although Kluckhohn was using language that was popular at the time (e.g. "savage tribe") but which is now considered antiquated and coarse by most anthropologists, his point was that although moral standards are rooted in one's culture, anthropological research reveals that the fact that people have moral standards is a universal. He was especially interested in deriving specific moral standards that are universal, although few if any anthropologists think that he was successful. There is an ambiguity in Kluckhohn's formulation that would haunt anthropologists in the years to come. It makes it clear that one's moral standards make sense in terms of one's culture. He waffles, however, on whether the moral standards of one society could be applied to another. Four years later American anthropologists had to confront this issue head-on.

Statement on human rights

The transformation of cultural relativism as a heuristic tool into the doctrine of moral relativism occurred in the context of the work of the Commission of Human Rights of the United Nations in preparing the Universal Declaration of Human Rights. Melville Herskovits prepared a draft "Statement on Human Rights" which Executive Board of the American Anthropological Association revised, submitted to the Commission on Human Rights, and then published.^[15] The statement begins with a fairly straightforward explanation of the relevance of cultural relativism:

The problem is thus to formulate a statement of human rights that will do more than phrase respect for the individual as individual. It must also take into full account the individual as a member of a social group of which he is part, whose sanctioned modes of life shape his behavior, and with whose fate his own is thus inextricably bound

The bulk of this statement emphasizes concern that the Declaration of Human Rights was being prepared primarily by people from Western societies, and would express values that, far from being universal, are really Western:

Today the problem is complicated by the fact that the Declaration must be of world-wide applicability. It must embrace and recognize the validity of many different ways of life. It will not be convincing to the Indonesian, the African, the Chinese, if it lies on the same plane as like documents of an earlier period. The rights of Man in the Twentieth Century cannot be circumscribed by the standards of any single culture, or be dictated by the aspirations of any single people. Such a document will lead to frustration, not realization of the personalities of vast numbers of human beings. Although this statement could be read as making a procedural point (that the Commission must involve people of diverse cultures, especially cultures that had been or are still under European colonial or imperial domination), the document ended by making two substantive claims:

Even where political systems exist that deny citizens the right of participation in their government, or seek to conquer weaker peoples, underlying cultural values may be called on to bring the peoples of such states to a realization of the consequences of the acts of their governments, and thus enforce a brake upon discrimination and conquest. World-wide standards of freedom and justice, based on the principle that man is free only when he lives as his society defines freedom, that his rights are those he recognizes as a member of his society, must be basic.

These claims provoked an immediate response by a number of anthropologists. Julian Steward (who, as a student of Alfred Kroeber and Robert Lowie, and as a professor at Columbia University, was situated firmly in the Boasian lineage) suggested that the first claim "may have been a loophole to exclude Germany from the advocated tolerance," but that it revealed the fundamental flaw in moral relativism: "Either we tolerate everything, and keep hands off, or we fight intolerance and conquest — political and economic as well as military — in all their forms." Similarly, he questioned whether the second principle means that anthropologists "approve the social caste system of India, the racial caste system of the United States, or many other varieties of social discrimination in the world". Steward and others argued that any attempt to apply the principle of cultural relativism to moral problems would only end in contradiction: either a principle that seems to stand for tolerance ends up being used to excuse intolerance, or the principle of tolerance is revealed to be utterly intolerant of any society that seems to lack the (arguably, Western) value of tolerance. They concluded that anthropologists must stick to science, and engage in debates over values only as individuals.

Current debates

The debates over the Statement on Human Rights, then, was not merely over the validity of cultural relativism, or the question of what makes a right universal. It forced anthropologists to confront the question of whether anthropological research is relevant to non-anthropologists. Although Steward and Barnett seemed to be suggesting that anthropology as such should restrict itself to purely academic affairs, people within and without the academy have continued to debate the ways non-anthropologists have used this principle in public policy concerning ethnic

minorities or in international relations. Political scientist Alison Dundes Renteln has recently argued that most debates over moral relativism misunderstand the importance of cultural relativism. Most philosophers understand the Benedictine-Herskovitz formulation of cultural relativism to mean what is right or good for one individual or society is not right or good for another, even if the situations are similar, meaning not merely that what is thought right or good by one is not thought right or good by another ... but that what is really right or good in one case is not so in another.

Although this formulation clearly echoes the kinds of example anthropologists used in elaborating cultural relativism, Renteln believes that it misses the spirit of the principle. Accordingly, she supports a different formulation: "there are or can be no value judgements that are true, that is, objectively justifiable, independent of specific cultures". Renteln faults philosophers for disregarding the heuristic and critical functions of cultural relativism. Her main argument is that in order to understand the principle of cultural relativism, one must recognize the extent to which it is based on enculturation: "the idea that people unconsciously acquire the categories and standards of their culture." This observation, which echoes the arguments about culture that originally led Boas to develop the principle, suggests that the use of cultural relativism in debates of rights and morals is not substantive but procedural. That is, it does not require a relativist to sacrifice his or her values. But it does require anyone engaged in a consideration of rights and morals to reflect on how their own enculturation has shaped their views:

There is no reason why the relativist should be paralyzed, as critics have often asserted. But a relativist will acknowledge that the criticism is based on his own ethnocentric standards and realizes also that the condemnation may be a form of cultural imperialism. Renteln thus bridges the gap between the anthropologist as scientist (whom Steward and Barnett felt had nothing to offer debates on rights and morality) and as private individual (who has every right to make value judgements). The individual keeps this right, but the scientist requires that the individual acknowledge that these judgements are neither self-evident universals, nor entirely personal (and idiosyncratic), but rather took form in relation to the individual's own culture.

Post-colonial politics

Boas and his students understood anthropology to be an historical, or human science, in that it involves subjects (anthropologists) studying other subjects (humans and their activities), rather than subjects studying objects (such as rocks or stars). Under such conditions, it is fairly obvious that scientific research may have political consequences, and the Boasians saw no conflict between their scientific attempts to understand other cultures, and the political implications of critiquing their own culture. For anthropologists working in this tradition, the doctrine of cultural relativism as a basis for moral relativism was anathema. For politicians, moralists, and many social scientists (but few anthropologists) who saw science and human interests as necessarily independent or even opposed, however, the earlier Boasian principle of cultural relativism was anathema. Thus, cultural relativism came under attack, but from opposing sides and for opposing reasons.

Political critique

On the one hand, many anthropologists began to criticize the way moral relativism, in the guise of cultural relativism, is used to mask the effects of Western colonialism and imperialism. Thus, Stanley Diamond argued that when the term "cultural relativism" entered popular culture, popular culture coopted anthropology in a way that voided the principle of any critical function:

Relativism is the bad faith of the conqueror, who has become secure enough to become a tourist. Cultural relativism is a purely intellectual attitude; it does not inhibit the anthropologist from participating as a professional in his own milieu; on the contrary, it rationalizes that milieu. Relativism is self-critical only in the abstract. Nor does it lead to engagement. It only converts the anthropologist into a shadowy figure, prone to newsworthy and shallow pronouncements about the cosmic condition of the human race. It has the effect of mystifying the profession, so that the very term *anthropologist* ("student of man") commands the attention of an increasingly "popular" audience in search of novelty. But the search for self-knowledge, which Montaigne was the first to link to the annihilation of prejudice, is reduced to the experience of culture shock, a phrase used by both anthropologists and the State Department to account for the disorientation that usually follows an encounter with an alien way of life. But culture shock is a condition one recovers from; it is not experienced as an authentic redefinition of the personality but as a testing of its tolerance The tendency of relativism, which it never quite achieves, is to detach the anthropologist from all particular cultures. Nor does it provide him with a moral center, only a job. George Stocking summarized this view with the observation that "Cultural relativism, which had buttressed the attack against racialism, [can] be perceived as a sort of neo-racialism justifying the backward techno-economic status of once colonized peoples.

Political defense

On the other hand, the most common and popular criticisms of relativism come not from anthropologists like Stanley Diamond, but rather from political conservatives. By the 1980s many anthropologists had absorbed the Boasian critique of moral relativism, and were ready to reevaluate the origins and uses of cultural relativism. In a distinguished lecture before the American Anthropological Association in 1984, Clifford Geertz pointed out that the conservative critics of cultural relativism did not really understand, and were not really responding to, the ideas of Benedict, Herskovits, Kroeber and Kluckhohn.^[24] Consequently, the various critics and proponents of cultural relativism were talking past one another. What these different positions have in common, Geertz argued, is that they are all responding to the same thing: knowledge about other ways of life. The supposed conflict between Benedict's and Herskovits's call for tolerance and the intolerant passion with which they called for it turns out not to be the simple contradiction so many amateur logicians have held it to be, but the expression of a perception, caused by thinking a lot about Zunis and Dahomys, that the world being so full of a number of things, rushing to judgement is more than a mistake, it is a crime. Similarly, Kroeber's and Kluckhohn's verities -- Kroeber's were mostly about messy creatural matters like delirium and menstruation, Kluckhohn's were mostly about messy social ones like lying and killing within the in-group, turn out not to be just the arbitrary personal obsessions they so much look like, but the expression of a much vaster concern, caused by thinking a lot about in general, that if something isn't anchored everywhere nothing can be anchored anywhere. Theory here -- if that is what these

earnest advices about how we must look at things if we are to be accounted as decent should be called -- is more an exchange of warnings than an analytical debate. We are being offered a choice of worries.

Use by nations

Several nations have used cultural relativism as a justification for limiting the rights in the Universal Declaration of Human Rights, despite World Conference on Human Rights rejects it as a refuge of human rights violations. A 2011 study by international legal expert Roger Lloret Blackburn, examining the Universal Periodic Reviews, distinguishes several different groups of nations. One group consists of nations where the current regime has been installed by revolution and that deny the need for political plurality: China, Vietnam, Myanmar, Cuba and Iran. Another group are certain Islamic nations that deny equal rights for men and women and adhere to Sharia and certain traditional practices: Yemen, Iran, Pakistan. A third possible group is nations that give

Intercultural communication

Intercultural communication is a form of communication that aims to share information across different cultures and social groups. It is used to describe the wide range of communication processes and problems that naturally appear within an organization or social context made up of individuals from different religious, social, ethnic, and educational backgrounds. Intercultural communication is sometimes used synonymously with cross-cultural communication. In this sense it seeks to understand how people from different countries and cultures act, communicate and perceive the world around them. Many people in intercultural business communication argue that culture determines how individuals encode messages, what medium they choose for transmitting them, and the way messages are interpreted. With regard to intercultural communication proper, it studies situations where people from different cultural backgrounds *interact*. Aside from language, intercultural communication focuses on social attributes, thought patterns, and the cultures of different groups of people. It also involves understanding the different cultures, languages and customs of people from other countries. Intercultural communication plays a role in social sciences such as anthropology, cultural studies, linguistics, psychology and communication studies. Intercultural communication is also referred to as the base for international businesses. There are several cross-cultural service providers around who can assist with the development of intercultural communication skills. Research is a major part of the development of intercultural communication skills.

Cross-cultural business communication

Cross-cultural business communication is very helpful in building cultural intelligence through coaching and training in cross-cultural communication, cross-cultural negotiation, multicultural conflict resolution, customer service, business and organizational communication. Cross-cultural understanding is not just for incoming expats. Cross-cultural understanding begins with those responsible for the project and reaches those delivering the service or content. The ability to communicate, negotiate and effectively work with people from other cultures is vital to international business.

Problems in intercultural communication

The problems in intercultural communication usually come from problems in message transmission. In communication between people of the same culture, the person who receives the message interprets it based on values, beliefs, and expectations for behavior similar to those of the person who sent the message. When this happens, the way the message is interpreted by the receiver is likely to be fairly similar to what the speaker intended. However, when the receiver of the message is a person from a different culture, the receiver uses information from his or her culture to interpret the message. The message that the receiver interprets may be very different from what the speaker intended. Attribution is the process in which people look for an explanation of another person's behavior. When someone does not understand another, he/she usually blames the confusion on the other's "stupidity, deceit, or craziness".

Effective communication depends on the informal understandings among the parties involved that are based on the trust developed between them. When trust exists, there is implicit understanding within communication, cultural differences may be overlooked, and problems can be dealt with more easily. The meaning of trust and how it is developed and communicated vary across societies. Similarly, some cultures have a greater propensity to be trusting than others.

Nonverbal communication is behavior that communicates without words—though it often may be accompanied by words. Minor variations in body language, speech rhythms, and punctuality often cause mistrust and misperception of the situation among cross-cultural parties. Kinesic behavior is communication through body movement—e.g., posture, gestures, facial expressions and eye contact. The meaning of such behavior varies across countries. Oculistics are a form of kinesics that includes eye contact and the use of the eyes to convey messages. Proxemics concern the influence of proximity and space on communication (e.g., in terms of personal space and in terms of office layout). For example, space communicates power in the US and Germany.

Paralanguage refers to how something is said, rather than the content of what is said—e.g., rate of speech, tone and inflection of voice, other noises, laughing, yawning, and silence. Object language or material culture refers to how we communicate through material artifacts—e.g., architecture, office design and furniture, clothing, cars, cosmetics, and time. In monochronic cultures, time is experienced linearly and as something to be spent, saved, made up, or wasted. Time orders life, and people tend to concentrate on one thing at a time. In polychronic cultures, people tolerate many things happening simultaneously and emphasize involvement with people. In these cultures, people may be highly distractible, focus on several things at once, and change plans often.

Management of intercultural communication

Important points to consider:

- Develop cultural sensitivity
- Anticipate the meaning the receiver will get.
- Careful encoding
- Use words, pictures, and gestures.
- Avoid slang, idioms, regional sayings.
- Selective transmission
- Build relationships, face-to-face if possible.
- Careful decoding of feedback
- Get feedback from multiple parties.
- Improve listening and observation skills.
- Follow-up actions

Facilitation

There is a connection between a person's personality traits and the ability to adapt to the host-country's environment—including the ability to communicate within that environment. Two key personality traits are openness and resilience. Openness includes traits such as tolerance for ambiguity, extrovertedness, and open-mindedness. Resilience includes having an internal locus of control, persistence, tolerance for ambiguity, and resourcefulness. These factors, combined with the person's cultural and racial identity and level of preparedness for change, comprise that person's potential for adaptation.

Theories

The following types of theories can be distinguished in different strands: focus on effective outcomes, on accommodation or adaption, on identity negotiation and management, on communication networks, on acculturation and adjustment.^[4]

Social engineering effective outcomes

Cultural convergence

- In a relatively closed social system in which communication among members is unrestricted, the system as a whole will tend to *converge* over time toward a state of greater cultural *uniformity*. The system will tend to diverge toward diversity when communication is restricted.
- Communication accommodation theory
 - This theory focuses on linguistic strategies to decrease or increase communicative distances.
- Intercultural adaption

This theory is designed to explain how communicators adapt to each other in "purpose-related encounters", at which cultural factors need to be incorporated. According to intercultural adaptation theory communicative competence is a measure of adaptation which is equated with

assimilation. As Gudykunst and Kim (2003) put it, "cross-cultural adaptation process involves a continuous interplay of deculturation and acculturation that brings about change in strangers [immigrant] in the direction of assimilation, the highest degree of adaptation theoretically conceivable" (p. 360). This approach was first theorized at the height of colonialism in Victorian England by Herbert Spencer who applied a notion of adaptation he borrowed from Francis Galton to social adjustment and efficient outcomes in wealth production. Communicative competence is defined as thinking, feeling, and pragmatically behaving in ways defined as appropriate by the dominant mainstream culture. Communication competence is an outcomes based measure conceptualized as functional/operational conformity to environmental criteria such as working conditions. Beyond this, adaptation means "the need to conform" (p. 373) to mainstream "objective reality" and "accepted modes of experience" (Gudykunst and Kim, 2003, p. 378).^[7] Adaptation theory advocates that immigrants and migrants "deculturize" and "unlearn" themselves and assimilate mainstream host cultural values, beliefs, goals, and modes of behavior so that they may become "fit to live with" (Gudykunst and Kim, 2003, p. 358). Adaptation is thus postulated as a zero-sum process where the minority person is conceptualized as something like a full finite container so that as some new goal or belief is added or learned something old must be "unlearned." Prominent current promoters of assimilation repeat Spencer's arguments stating that for the sake of the success of the mainstream culture ("effective progress") adaptation/assimilation must be in the direction of the dominant mainstream culture. While Spencer postulated mainstream culture as the dominant ways of thinking, feeling, and behaving, Gudykunst and Kim (2003) define the dominant group as a simple numerical majority ("differential size of the population" Gudykunst and Kim, 2003, p. 360).^[7] Any tendency by the newcomer to retain their original identity (language, religious faiths, ethnic associations including attention to "ethnic media," beliefs, ways of thinking, et cetera) is defined by Gudykunst and Kim (2003) as operational/functional unfitness (p. 376), mental illness (pp. 372–373, 376), and communication incompetence, dispositions linked by Spencer and Galton and later Gudykunst and Kim (2003), to inherent personality predispositions and traits such as being close-minded (p. 369), emotionally immature (p. 381), ethnocentric (p. 376), and lacking cognitive complexity (pp. 382, 383). Conformity pressure has been defined since W. E. B. Dubois in 1902 as symbolic violence especially when a minority cannot conform even if they wish to due to inherent properties such as disabilities, race, gender, ethnicity, and so forth. Forced compliance/assimilation based on majority group coercion constitutes what Pierre Bourdieu writing in the 1960s and dealing with issues of intercultural communication and conflict called symbolic violence (in English, Bourdieu, P. (1977). *Outline of a Theory of Practice*. Cambridge and New York: Cambridge Univ Press). As Bourdieu (1977) maintains, the effect of symbolic violence such as host cultural coercion, the catalyst for "positive" cross-cultural adaptation according to Gudykunst and Kim (2003), results in the personal disintegration of the minority person's psyche. If the coercive power is great enough and the self-efficacy and self-esteem of the minority immigrant is destroyed, the effect leads to a mis-recognition of power relations situated in the social matrix of a given field. For example, in the process of reciprocal gift exchange in the Kabyle society of Algeria, where there is asymmetry in wealth between the two parties the better endowed giver "can impose a strict relation of hierarchy and debt upon the receiver." Co-cultural theory

In its most general form, co-cultural communication refers to interactions among underrepresented and dominant group members.^[9] Co-cultures include but are not limited to

people of color, women, people with disabilities, gay men and lesbians, and those in the lower social classes. Co-cultural theory, as developed by Mark P. Orbe, looks at the strategic ways in which co-cultural group members communicate with others. In addition, a co-cultural framework provides an explanation for how different persons communicate based on six factors.

Identity negotiation or management

Identity management theory

- Identity negotiation
- Cultural identity theory
- Double-swing model

Communication networks

Networks and outgroup communication competence

- Intracultural versus intercultural networks
- Networks and acculturation

Acculturation and adjustment

- Communication acculturation
 - This theory attempts to portray "cross-cultural adaptation as a collaborative effort in which a stranger and the receiving environment are engaged in a joint effort."
- Anxiety/Uncertainty management
 - When strangers communicate with hosts, they experience uncertainty and anxiety. Strangers need to manage their uncertainty as well as their anxiety in order to be able to communicate effectively with hosts and then to try to develop accurate predictions and explanations for hosts' behaviors.
- Assimilation, deviance, and alienation states
 - Assimilation and adaption are not permanent outcomes of the adaption process; rather, they are temporary outcomes of the communication process between hosts and immigrants. "Alienation or assimilation, therefore, of a group or an individual, is an outcome of the relationship between deviant behavior and neglectful communication."

Other theories

Meaning of meanings theory – "A misunderstanding takes place when people assume a word has a direct connection with its referent. A common past reduces misunderstanding. Definition, metaphor, feedforward, and Basic English are partial linguistic remedies for a lack of shared experience."

- Face negotiation theory – "Members of collectivistic, high-context cultures have concerns for mutual face and inclusion that lead them to manage conflict with another person by avoiding, obliging, or compromising. Because of concerns for self-face and autonomy, people from individualistic, low-context cultures manage conflict by dominating or through problem solving"
- Standpoint theory – An individual's experiences, knowledge, and communication behaviors are shaped in large part by the social groups to which they belong. Individuals sometimes view things similarly, but other times have very different views in which they see the world. The ways in which they view the world are shaped by the experiences they have and through the social group they identify themselves to be a part of.^{[14][15]} "Feminist standpoint theory claims that the social groups to which we belong shape what we know and how we communicate."^[16] The theory is derived from the Marxist position that economically oppressed classes can access knowledge unavailable to the socially privileged and can generate distinctive accounts, particularly knowledge about social relations."^[17]
- Stranger theory – At least one of the persons in an intercultural encounter is a stranger. Strangers are a 'hyperaware' of cultural differences and tend to overestimate the effect of cultural identity on the behavior of people in an alien society, while blurring individual distinctions.
- Feminist genre theory – Evaluates communication by identifying feminist speakers and reframing their speaking qualities as models for women's liberation.
- Genderlect theory – "Male-female conversation is cross-cultural communication. Masculine and feminine styles of discourse are best viewed as two distinct cultural dialects rather than as inferior or superior ways of speaking. Men's report talk focuses on status and independence. Women's support talk seeks human connection."^[18]
- Cultural critical studies theory – The theory states that the mass media impose the dominant ideology on the rest of society, and the connotations of words and images are fragments of ideology that perform an unwitting service for the ruling elite.
- Marxism – aims to explain class struggle and the basis of social relations through economics.

CHAPTER 6- INTERCULTURAL COMMUNICATION COMPETENCE

Intercultural communication competence

Intercultural communication is competent when it accomplishes the objectives in a manner that is appropriate to the context and relationship. Intercultural communication thus needs to bridge the dichotomy between appropriateness and effectiveness:[20] Proper means of intercultural communication leads to a 15% decrease in miscommunication. • **Appropriateness.** Valued rules, norms, and expectations of the relationship are not violated significantly. • **Effectiveness.** Valued goals or rewards (relative to costs and alternatives) are accomplished. **Competent communication** is an interaction that is seen as effective in achieving certain rewarding objectives in a way that is also related to the context in which the situation occurs. In other words, it is a conversation with an achievable goal that is used at an appropriate time/location.

Components of intercultural competence

Intercultural communication can be linked with identity, which means the competent communicator is the person who can affirm others' avowed identities. As well as goal attainment is also a focus within intercultural competence and it involves the communicator to convey a sense of communication appropriateness and effectiveness in diverse cultural contexts. Ethnocentrism plays a role in intercultural communication. The capacity to avoid ethnocentrism is the foundation of intercultural communication competence. Ethnocentrism is the inclination to view one's own group as natural and correct, and all others as aberrant. People must be aware that to engage and fix intercultural communication there is no easy solution and there is not only one way to do so. Listed below are some of the components of intercultural competence.

- **Context:** A judgement that a person is competent is made in both a relational and situational context. This means that competence is not defined as a single attribute, meaning someone could be very strong in one section and only moderately good in another. Situationally speaking competence can be defined differently for different cultures. For example, eye contact shows competence in western cultures whereas, Asian cultures find too much eye contact disrespectful.
- **Appropriateness:** This means that your behaviours are acceptable and proper for the expectations of any given culture.
- **Effectiveness:** The behaviours that lead to the desired outcome being achieved.
- **Knowledge:** This has to do with the vast information you have to have on the person's culture that you are interacting with. This is important so you can interpret meanings and understand culture-general and culture-specific knowledge.
- **Motivations:** This has to do with emotional associations as they communicate interculturally. Feelings which are your reactions to thoughts and experiences have to do with motivation. Intentions are thoughts that guide your choices, it is a goal or plan that directs your behaviour. These two things play a part in motivation.^[20]

Basic tools for improving intercultural competence

The following are ways to improve communication competence:

- Display of interest: showing respect and positive regard for the other person.
- Orientation to knowledge: Terms people use to explain themselves and their perception of the world.
- Empathy: Behaving in ways that shows you understand the world as others do.
- interaction management: A skill in which you regulate conversations.
- Task role behaviour: initiate ideas that encourage problem solving activities.
- Relational role behaviour: interpersonal harmony and mediation.
- Tolerance for ambiguity: The ability to react to new situations with little discomfort.
- Interaction posture: Responding to others in descriptive, non-judgemental ways.

Important factors that are valuable for intercultural competence

Proficiency in the host culture language: understanding the grammar and vocabulary.

- Understanding language pragmatics: how to use politeness strategies in making requests and how to avoid giving out too much information.
- Being sensitive and aware to nonverbal communication patterns in other cultures.
- Being aware of gestures that may be offensive or mean something different in a host culture rather than your own home culture.
- Understanding a culture's proximity in physical space and paralinguistic sounds to convey their intended meaning.

Traits that make for competent communicators

Flexibility.

- Tolerating high levels of uncertainty.
- Reflectiveness.
- Open-mindedness.
- Sensitivity.
- Adaptability.
- Engaging in divergent and systems-level thinking.^[21]

Verbal communication

Verbal communication consist of messages being sent and received continuously with the speaker and the listener, it is focused on the way messages are portrayed. Verbal communication is based on language and use of expression, the tone in which the sender of the message relays the communication can determine how the message is received and in what context.

Factors that affect verbal communication:

- Tone of voice
- Use of descriptive words
- Emphasis on certain phrases
- Volume of voice

The way a message is received is dependent on these factors as they give a greater interpretation for the receiver as to what is meant by the message. By emphasizing a certain phrase with the tone of voice, this indicates that it is important and should be focused more on. Along with these attributes **verbal communication is also accompanied with non-verbal cues**. These cues make the message clearer and give the listener an indication of what way the information should be received.

Example of non-verbal cues

- Facial expressions
- Hand gestures
- Use of objects
- Body movement

In terms of intercultural communication there are language barriers which are effected by verbal forms of communication. In this instance there is opportunity for miscommunication between two or more parties.^[23] Other barriers that contribute to miscommunication would be the type of words chosen in conversation. do to different cultures there are different meaning in vocabulary chosen, this allows for a message between the sender and receiver to be misconstrued.

Nonverbal communication

Nonverbal communication is behaviour that communicates without words—though it may often be accompanied by words. Nonverbal behaviour can include things such as

- Facial expressions and gestures
- Clothing
- Movement
- Posture
- Eye contact

When these actions are paired with verbal communication, a message is created and sent out. A form of nonverbal communication is kinesicbehaviour. Kinesicbehaviour is communication through body movement—e.g., posture, gestures, facial expressions and eye contact. The meaning of such behaviour varies across countries and affects intercultural communication. A form of kinesic nonverbal communication is eye contact and the use of the eyes to convey messages. Overall, nonverbal communication gives clues to what is being said verbally by physical portrayals.

Nonverbal communication techniques used around the world and in multiple cultures. Nonverbal communication and kinesic is not the only way to communicate without words. Proxemics, a

form of nonverbal communication, deals with the influence of proximity and space on communication. Another form of nonverbal behaviour and communication dealing with intercultural communication is paralanguage. Paralanguage refers to how something is said, rather than the content of what is said—e.g., rate of speech, tone and inflection of voice, other noises, laughing, yawning, and silence. Paralanguage will be later touched on in the verbal section of intercultural communication.

Nonverbal communication has been shown to account for between 65% and 93% of interpreted communication. Minor variations in body language, speech rhythms, and punctuality often cause mistrust and misperception of the situation among cross-cultural parties. This is where nonverbal communication can cause problems with intercultural communication. Misunderstandings with nonverbal communication can lead to miscommunication and insults with cultural differences. For example, a handshake in one culture may be recognized as appropriate, whereas another culture may recognize it as rude or inappropriate. Nonverbal communication can be used without the use of verbal communication. This can be used as a coding system for people who do not use verbal behaviour to communicate in different cultures, where speaking is not allowed.^[27] An facial expression can give cues to another person and send a message, without using verbal communication.

Something that usually goes unnoticed in cultures and communication is that clothing and the way people dress is used as a form of nonverbal communication. What a person wears can tell a lot about them. For example, whether someone is poor or rich, young or old or if they have specific cultures and beliefs can all be said through clothing and style. This is a form of nonverbal communication. Overall, nonverbal communication is a very important concept in intercultural communication.

Geert Hofstede

Gerard Hendrik (Geert) Hofstede (born 2 October 1928) is a Dutch social psychologist, former IBM employee, and Professor Emeritus of Organizational Anthropology and International Management at Maastricht University in the Netherlands, well known for his pioneering research on cross-cultural groups and organizations. His most notable work has been in developing cultural dimensions theory. Here he describes national cultures along six dimensions: Power Distance, Individualism, Uncertainty avoidance, Masculinity, Long Term Orientation , and Indulgence vs. restraint.

Work

Hofstede is a researcher in the fields of organizational studies and more concretely organizational culture, also cultural economics and management.^[3] He is a well-known pioneer in his research of cross-cultural groups and organizations and played a major role in developing a systematic framework for assessing and differentiating national cultures and organizational cultures. His studies demonstrated that there are national and regional cultural groups that influence the behavior of societies and organizations.

Early inspiration

When World War II ended, Geert Hofstede was seventeen and had always lived in the Netherlands under rather difficult circumstances, so he decided that it was time for him to explore the world. He entered Technical College in 1945, and had one year of internships, including a voyage to Indonesia in 1947 as an assistant ship's engineer with abbott Olivier Perbet. It was his first time out of his country, immersed in a foreign culture, and was an early influence in his career to study cross-cultures. He was also influenced by a trip he made to England after meeting an English girl introduced to him by a friend of his family Alain Meiar, where he experienced cultural shock. He was struck by the cultural differences he noticed between England and Holland, two very close European countries. These early experiences helped translate into a lifelong career in cross-cultural research.^[7]

A second important period in Geert's life was working in industry between 1955 and 1965, when he held professional and managerial jobs in three different Dutch industrial companies. By experiencing management, he had a chance to see the organization from the bottom up working as a mechanic. This training and background as an engineer shaped his research and his approach to social situations. He claims that his description of social situations appeals to a number of people because, "I still have the mind of an engineer to the extent that I try to be specific...and be clear about what I am saying." This was important in his development of quantifying cultures on different dimensions.^[7]

IBM research

At IBM International, Hofstede started working as a management trainer and manager of personnel research, and founded and managed the Personnel Research Department. This was his transition from the field of engineering and into psychology. In this role, he played an active role in the introduction and application of employee opinion surveys in over 70 national subsidiaries of IBM around the world. He traveled across Europe and the Middle East to interview people and conduct surveys regarding people's behavior in large organizations and how they collaborated. He collected large amounts of data, but due to the pressures of his daily job, was unable to conduct a significant amount of research. When he took a two-year sabbatical from IBM in 1971, he delved deeper into the data he had collected from his job, and discovered that there were significant differences between cultures in other organizations, but got the same ranking of answers by country.^[7] At the time, the results of the IBM's surveys, with over 100,000 questionnaires, were one of the largest cross-national databases that existed.

He became a visiting lecturer at IMEDE (now the International Institute for Management Development) in Lausanne, Switzerland.^[3] At IMEDE, he administered a selection of IBM questionnaire items to his course participants, who were international managers from over 30 countries and from a variety of different private and public organizations unrelated to IBM. Hofstede found that the same results that he discovered in the IBM surveys had reproduced themselves significantly in the sample of his students. This was the first hard piece of evidence that the differences among countries was not specific to IBM, but, instead, were due to a generalized set of shared socialization skills that were specific to people having grown up in the same country, and not necessarily, the same organization.

Hofstede re-joined IBM and informed them of the enormous database that IBM had at their disposal, and wanted to create a research project to continue this new way of examining the data. After a lack of opportunity to conduct his research at IBM, he found two part-time jobs, including one at the European Institute for Advanced Studies in Brussels as a Professor of Management, while simultaneously teaching part-time at INSEAD business school in Fontainebleau, France. Between 1973 and 1979, he worked on the data, and analyzed it in a variety of ways. He used existing literature in psychology, sociology, political science, and anthropology to relate his findings in a larger scope of study. In 1980, he published his book *Culture's Consequences*, where the results of his analysis were presented.^[8]

Research on national cultures and critiques

Research on national cultures

Hofstede's analysis defined four initial dimensions of national culture that were positioned against analysis of 40 initial countries. As a trained psychologist, he began his analysis of the survey data he had collected at IBM at the individual respondent level. At the end of two years, he realized he needed an “ecological” analysis, in which respondents were contextualized by their countries. By aggregating individuals as societal units, he could examine national cultures rather than individual personalities. Hofstede's model explaining national cultural differences and their consequences, when introduced in 1980, came at a time when cultural differences between societies had become increasingly relevant for both economic and political reasons. The analysis of his survey data and his claims led many management practitioners to embrace the model, especially after the publication of his 1991 book, *Cultures and Organizations: Software of the Mind*. In 1980, Geert co-founded and became the first Director for the IRIC, the Institute for Research on Intercultural Cooperation, located at Tilburg University since 1998. Much of Geert's research on the basic dimensions of nations came through the IRIC. In 2001, Geert published an entirely re-written second edition of *Culture's Consequences*. In 2010, a third edition of *Cultures and Organizations: Software of the Mind* was published with Gert Jan Hofstede and Michael Minkov as co-authors. In this book, there were two new dimensions that were added, and the number of countries covered was between 76 and 93. This book also introduced the topic of organizational cultures as a separate and different phenomenon.

Critiques

Despite the popularity of Hofstede's model, some critics have argued that his conceptualization of culture and its impact on people's behavior might be incorrect. The most cited criticism of his work is by Professor Brendan McSweeney (Royal Holloway, University of London and Stockholm University), who argues that Hofstede's claims about the role of national culture indicates too much determinism that might be linked to fundamental flaws in his methodology. Hofstede replied to this critique, arguing that the second edition of his book had responded to many of McSweeney's concerns and that he viewed the resistance to his ideas as a sign that he was shifting the prevalent paradigm in cross-cultural studies. McSweeney has rejected Hofstede's reply, arguing that the same profound methodological flaws that characterize the original analysis of the IBM data remain in the second edition. Another key critique, which largely focuses on level of analysis, is by Professor Barry Gerhart (University of Wisconsin-Madison)

and Professor Meiyu Fang (National Central University, Taiwan), who point out that among other problems with Hofstede's research (and the way it is widely interpreted) is that his results actually only show that around 2 to 4 percent of variance in individual values is explained by national differences – in other words 96 percent, and perhaps more, is not explained. And that there is nothing in Hofstede's work that pertains to individual-level behaviours or actions. In a 2008 article in the Academy of Management's journal, *The Academy of Management Review*, Galit Ailon deconstructs *Culture's Consequences* by mirroring it against its own assumptions and logic. Ailon finds several inconsistencies at the level of both theory and methodology, and cautions against an uncritical reading of Hofstede's cultural dimensions. Other academics point to a fundamental flaw in the common application of Hofstede's culture dimensions. According to Dr Paul Brewer and Associate Professor Sunil Venaik (the University of Queensland, Australia), Hofstede's culture dimensions and scores are national or "ecological" in nature and do not apply to people living in the sampled countries. In Hofstede's analysis, the correlations of his culture variables are significant when aggregated to the national level but not significant at the individual level. This means that no cultural implications can be drawn about the people living in countries using Hofstede's national culture dimension scores; to do so is to commit an "ecological fallacy". To avoid this fallacy and resulting confusion Brewer and Venaik recommend avoiding the use of the Hofstede dimension scores in management research and training.

In a re-analysis of the cross-national value data, based on Hofstede, Shalom Schwartz and Ronald Inglehart and his own factor analysis of recent World Values Survey data, Arno Tausch Corvinus University Budapest found however a large-scale confirmation of Hofstede's value scales with other value survey research results. Especially the dimensions Power Distance, Individualism vs. Collectivism, Long-Term Orientation and Indulgence versus Restraint are closely correlated with value dimensions reported by Inglehart, Schwartz and the current data from the World Values Survey.

Reception of his work

Hofstede's books have appeared in 23 languages. World Wide Web's citation indexes between 1981 and 2011 listed more than 9,000 articles in peer-reviewed journals citing one or more of Geert's publications. This makes him the currently most cited European social scientist. He has received much recognition for his work in cross-cultural analysis. In 2004, the Hanze University Groningen, the Netherlands established the Geert Hofstede Lecture, a bi-annual conference in the area of intercultural communication. In 2006, Maastricht University, the Netherlands inaugurated a Geert Hofstede Chair in cultural diversity. In 2008, six European universities united to create the Master in International Communication (MIC), and named themselves the Geert Hofstede Consortium. In 2009, Reputation Institute, which "recognizes individuals who have greatly contributed to the field of reputation through both scholarship and practice", nominated Hofstede as the Best Scholar of the year. In October 2010, Maastricht University School of Business and Economics launched the Geert Hofstede Fund, aiming at encouraging activities around multicultural interactions and research about the impact of cultural differences.

Global Leadership is the interdisciplinary study of the key elements that future leaders in all realms of the personal experience should acquire to effectively familiarize themselves with the

psychological, physiological, geographical, geopolitical, anthropological and sociological effects of globalization. Global leadership occurs when an individual or individuals navigate collaborative efforts of different stakeholders through environmental complexity towards a vision by leveraging a global mindset. As a result of trends, starting with colonialism and perpetuated by the increase in mass media, innovation, (brought about by the Internet and other forms of human interaction based on the speed of computer-mediation) a host of meaningful new concerns face mankind; consisting of but not limited to: human enterprises toward peace, international business design, and significant shifts in geopolitical paradigms. The talent and insight it will take leaders to successfully navigate humanity through these developments have been collectively focused around the phenomenon of globalization^[1] in order to embrace and effectively guide the evolution of mankind through the continued blurring and integration of national, economic and social strategies .

Cross-Cultural Competency

A set of 40 general cross-cultural learning statements (knowledge, skills, and personal characteristics) were recommended by a DoD focus group in order to foster the career development of cross-cultural competence in military and civilian personnel.

- Willingness to Engage
- Cognitive Flexibility & Openness
- Emotional Regulation
- Tolerance of Uncertainty
- Self-Efficacy
- Ethnocultural Empathy

Power Distance Index (PDI)- that is an index which measures the less powerful members of organizations and institutions and how they accept and expect that power is distributed unequally. Power distance indicates how society handles inequalities among people. Countries that have high power distance accept the hierarchical order in which people are in different levels / places and there is no further justification. Therefore inequalities of power and wealth distribution are allowed in the society. On the other hand, countries having low power distance are support equality and demand justification for inequalities of power. In these societies, equality and opportunity for everyone is highly reinforced.

Individualism (IDV)- as it is juxtaposed to its opposite, collectivism, that is the measure to which individuals are comfortably integrated into groups. The society's point of view on this dimension is reflected in whether people's self-image is defined in terms of 'I' or 'We'. Or similarly, it is the difference between individual above the society vs society above the individual. In individualistic countries there is high valuation of people's time, their need for independence and their privacy. On the other hand, collectivist countries are more supportive for harmony in the society.

Masculinity (MAS)- versus its opposite, femininity refers to the distribution of roles between the genders which is another fundamental issue for any society to which a range of solutions are

found. Masculinity represents competitiveness, achievements, heroism, assertiveness and material rewards for success. Femininity represents cooperation, modesty, caring for the weak, and quality of life. In the business world masculinity and femininity is seen as being tough or tender.

Uncertainty Avoidance Index (UAI)- deals with a society's tolerance for uncertainty and ambiguity; it ultimately refers to man's search for Truth. Countries having high uncertainty avoidance have very strict rules of belief and behavior and they are intolerant for ideas or behavior otherwise. Countries having low uncertainty avoidance have more relaxed attitudes.^[7]

Long-Term Orientation (LTO)- values associated with Long Term Orientation are thrift and perseverance; values associated with Short Term Orientation are respect for tradition, fulfilling social obligations, and protecting one's 'face'. This dimension is created to understand the long term orientation of mainly Asian cultures and their respect for tradition. In the business world, long-term orientation and short term orientation are referred as being pragmatic and normative.^[8]

Indulgence (IVR)- versus restraint refers to the extent to which members of a society try to control their desires and impulses. Whereas indulgent societies have a tendency to allow relatively free gratification of basic and natural human desires related to enjoying life and having fun, restrained societies have a conviction that such gratification needs to be curbed and regulated by strict norms.

Globe cultural clusters

The GLOBE researchers used acquired data to put nations into cultural clusters that are grouped based upon cultural similarities due to shared geography and climate conditions, which all influence perceptions and behavior:

The nine GLOBE cultural competencies are:

1. **Performance orientation** - refers to the extent to which an organization or society encourages and rewards group members for performance improvement and excellence.
2. **Assertiveness orientation** - is the degree to which individuals in organizations or societies are assertive, confrontational, and aggressive in social relationships.
3. **Future orientation** - is the degree to which individuals in organizations or societies engage in future-oriented behaviors such as planning, investing in the future, and delaying gratification.
4. **Humane orientation** - is the degree to which individuals in organizations or societies encourage and reward individuals for being fair, altruistic, friendly, generous, caring, and kind to others.
5. **Collectivism I: Institutional collectivism** - reflects the degree to which organizational and societal institutional practices encourage and reward collective distribution of resources and collective action.
6. **Collectivism II: In-group collectivism** - reflects the degree to which individuals express pride, loyalty and cohesiveness in their organizations or families.

7. **Genderegalaritarianism** - is the extent to which an organization or a society minimizes gender role differences and gender discrimination.
8. **Power distance** - is defined as the degree to which members of an organization or society expect and agree that power should be unequally shared.
9. **Uncertainty avoidance** - is defined as the extent to which members of an organization or society strive to avoid uncertainty by reliance on social norms, rituals, and bureaucratic practices to alleviate the unpredictability of future events.

After extensive review of the research the GLOBE strategically grouped over 21 primary leadership dimensions into six encompassing dimensions of global leadership and made recommendation about how the dimensions of culture and leadership could distinguish influences of one country from another.

Culturally endorsed implicit leadership (CLT)

The six Globe dimensions of culturally endorsed implicit leadership (CLT) are:

1. **Charismatic/value based** – characterized by demonstrating integrity, decisiveness, and performance oriented by appearing visionary, inspirational and self-sacrificing, but can also be toxic and allow for autocratic commanding.
2. **Team oriented** – characterized by diplomatic, administratively competent, team collaboration and integration. A Toxic leader would be malevolent alienating the team, but driving cohesion
3. **Self-protective** – characterized by self-centered, face saving, procedural behavior capable of inducing conflict when necessary while being conscious of status
4. **Participative** – characterized by (non-autocratic) participative behavior that is supportive of those who are being led
5. **Human orientation** – characterized by modesty and compassion for others in an altruistic fashion
6. **Autonomous** – being able to function without constant consultation

Collectivism

Collectivism is the moral stance, political philosophy, ideology, or social outlook that emphasizes the significance of groups—their identities, goals, rights, outcomes, etc.—and tends to analyze issues in those terms. Collectivism is a basic cultural element that exists as the reverse of individualism (in the same way high context culture exists as the reverse of low context culture), and in some cases stresses the priority of group goals over individual goals and the importance of cohesion within social groups (such as an ingroup, in whichever specific context it is defined). Collectivists usually focus on community, society, or nation. It is used and has been used as an element in many different and diverse types of government and political, economic and educational philosophies throughout history and all human societies in practice contain elements of both individualism and collectivism. Collectivism can be divided into horizontal collectivism and vertical collectivism. Horizontal collectivism stresses collective decision-making among relatively equal individuals, and is thus usually based on decentralization. Vertical collectivism is based on hierarchical structures of power and on moral and cultural

conformity, and is therefore based on centralization. A cooperative enterprise would be an example of horizontal collectivism, whereas a military hierarchy would be an example of vertical collectivism.

Collectivism has been used to refer to a diverse range of political and economic positions, including nationalism, direct democracy, representative democracy, monarchy, and communism. Collectivism does not need a government or political system to exist (another example of that would be a religious organization that stresses "group goals" within it that is not backed by a government like American or Canadian society), but it can also exist within a political system rather than simply "on the ground". Primarily, Collectivism describes how groups orient themselves naturally within a society.

Collectivism can be typified as "horizontal collectivism", wherein equality is emphasized and people engage in sharing and cooperation, or "vertical collectivism", wherein hierarchy is emphasized and people submit to specific authorities.^[1] Horizontal collectivism is based on the assumption that each individual is more or less equal, while vertical collectivism assumes that individuals are fundamentally different from each other.^[2] Social anarchist. Alexander Berkman, who was a horizontal collectivist, argued that equality does not imply a lack of unique individuality, but an equal amount of freedom and equal opportunity to develop one's own skills and talents.

Horizontal collectivists tend to favor democratic decision-making, while vertical collectivists believe in a more strict chain of command. Horizontal collectivism stresses common goals, interdependence and sociability. Vertical collectivism stresses the integrity of the in-group (e.g. the family or the nation, for example), expects individuals to sacrifice themselves for the in-group if necessary, and promotes competition between different in-groups.

Collectivism and individualism

Collectivism is often portrayed as the polar opposite of individualism, which is usually characterized as the economic, political, social or cultural autonomy of the individual within society; but given the different interpretations of individualism, from egocentric perspectives to more integrative ones, this apparent opposition is not necessarily true. For example, worker cooperatives operate on a collective basis but require the direct input of each individual member. While the ideas of holism posit that a sum is greater than its parts, this does not necessarily imply that a collectivity is greater or more powerful than the individuals that make it up, but instead that the collective energies of all individuals involved produce something that goes beyond each person (whereas, in authoritarian collectivities, power accrues to a person or group who is supposed to embody the collective). Theoretically, collectivism goes beyond considering the individual as the prime mover of society, but instead considers the numerous associations individuals voluntarily form as society's basis. In doing so it recognizes society as a *collection* of individuals and so remains with the understanding that any collective organization is fundamentally composed of individuals.

Depending on how conscious a collectivity is of this reality determines how genuinely it maintains respect for individuality. On the other hand, individualism which encourages individuality at the expense of others cannot be considered collectivist, nor even individualist, since individualism is not the same as egotism.

Research has proposed that collectivism and individualism came about through an evolutionary adaptation, which resulted from the need to be protected from parasites. This theory is commonly known as the parasite-stress theory, whereby different pathogens in different geographical locations will lead to residents of those locations having an immune-system specifically designed to protect against diseases in those particular areas.

Culture and politics

Collectivism is a basic element of human culture that exists independently of any one political system and has existed since the founding of human society ten thousand years ago. It is a feature that all societies use to some degree or another and therefore an inherent feature of human nature. For example, monarchical societies often had a system of "social ranks" which were collectivist because the social rank one had or did not have was more important than his or her individual will, and the specific rank in question could only be overridden in very limited cases. An example of collectivism in more modern times are the police and fire departments. All individuals (except in rare cases) are expected to pay taxes to these organizations and their will has been overridden in making them do so under law, thus they are collectivist institutions. We also see, that in regards to a police department, an individual can be detained whether he or she wishes to or not, overriding his or her will as an example of collectivism.

An example of a collectivist political system is representative democracy, as in such systems, after voting occurs and a leader has been chosen by the populace everyone is expected to accept that individual as their leader regardless of whether they voted for them or not. For example, in the United States Presidential election of 2012 Barack Obama received a majority of the electoral college votes cast, and the opposition was expected to submit to letting him lead them whether or not they had originally voted for him. The will of the "collective" (President Obama voters) mattered more and is considered "collectivist" because ultimately, the totality of decision by the voters in the country, expressed through the electoral college system, was more important than the will of any single individual in that context.

Though all human societies contain elements of both individualism and collectivism by definition (if not they would become unstable), some societies are on the whole more collectivist and some on the whole more individualist. In collectivist societies, the group is considered more important than any one individual and groups in such societies are expected to "take care" of their members and individuals are expected to "take care" of the group (usually called an "in-group") that they are a member of. Harmony within these groups is considered paramount. For example, it may be considered "inappropriate" for a member of an in-group to openly criticize another in public (though they are often allowed to do so in private). Collectivism does have its advantages as compared to individualist societies as people in collectivist societies almost always have access to a "group" and as such are known to be considered "happier", "less lonely", and have lower rates of mental illness in studies done by psychologists and political scientists. People

in individual societies are known to feel "lonely" at some times or another compared to their collectivist counterparts. Many people also find it easier to live in a society where social harmony is emphasized, and groups by definition remain more cohesive than in individualist societies, where groups are observed to be inherently less stable. However, it depends on the preference of an individual if they wish to live in a collectivist society like Japan or an individualist one like the United States. One type could not be said to be better than another and both are known to come into existence naturally as a consequence of human nature

Context as a relativistic metric of culture

A cultural context does not rank as "high" or "low" in an absolute sense because each message can be presented on a continuum from high to low. Likewise, a culture (French Canadian) may be of a higher context than one (English Canadian) but lower context than another (Spanish or French). Likewise, a stereotypical individual from Texas (a higher-context culture) may communicate more with a few words or use of a prolonged silence, than a stereotypical New Yorker who is being very explicit, although both being part of a culture which is lower context overall. Typically a high-context culture will be relational, collectivist, intuitive, and contemplative. They place a high value on interpersonal relationships and group members are a very close-knit community. In one article, one sociologist from Japan and two from Finland argued that Japan and Finland are high-context cultures, although both, especially Finland, are becoming lower-context with the increased cultural influence of Western nations. The authors also described India as a relatively low-context culture, arguing that Indians' communication style, while observant of hierarchical differences as is standard for higher-context societies, is much more explicit and verbose than those of East Asians. While the milieu of individuals in a culture can be diverse, and not all individuals can be described by strict stereotypes, understanding the broad tendencies of predominant cultures can help inform and educate individuals on how to better facilitate communication between individuals of differing cultures. The following spectrum of levels of context in various cultures was determined in 1986 by Copeland & L. Griggs: Higher-context cultures tend to be more common in the Asian cultures than in European, and in countries with low racial diversity. Cultures where the group/community is valued over the individual promote the in-groups and group reliance/support that favour higher-context cultures. Coexisting subcultures are also conducive to higher context situations, where the small group relies on their common background to explain the situation, rather than words. A lower-context culture tends to explain things further, and it is thought that this may be related to the need to accommodate individuals with a wide variety of backgrounds.

Higher-context cultures tend to correlate with cultures that also have a strong sense of tradition and history, and change little over time. For example, Native Americans in the United States have higher-context cultures with a strong sense of tradition and history. The focus on tradition creates opportunities for higher context messages between individuals of each new generation. This is in contrast to lower-context cultures in which the shared experiences upon which communication is built can change drastically from one generation to the next, creating communication gaps between parents and children, as in the United States.

Humor

A high-context joke from a high-context culture will not translate well to someone of a different culture, even another high-context culture. Humor is very contextual, as a joke may not be considered very funny if it seems like it is over-explained using only low-context messages.

Adaptation

An individual moving to a higher or lower-context culture may need to adapt and/or be accommodated in ways different from moving within cultures of similar context.

High to low

An individual from a higher-context culture may need to adapt and/or be accommodated when shifting to a low-context culture. A lower-context culture expects many relationships, but fewer intimate ones. A high context individual is more likely to ask for assistance rather than attempt to work out a solution independently, and assistance is likely to be asked from the same few people. The high context person may be frustrated by people appearing to not want to develop a relationship or continue to help them on an ongoing basis. The term "hand-holding" might be used to describe high context individuals in an unintentionally derogatory sense.

Low to high

An individual from a low-context culture needs to adapt and/or be accommodated when shifting to a higher-context culture. Higher-context cultures expect small, close-knit groups, and reliance on that group. Groups can actually be relied upon to support each other, and it may be difficult to get support outside of your group. Professional and personal lives often intertwine. A lower context individual may be more likely to try to work things out on their own and feel there is a lack of self-service support or information, rather than ask questions and take time to develop the relationships needed to accomplish the things that need to be done.

Marketing perspective

An individual from a high-context culture is going to be more sensitive to nuances and advertising. When advertising to a high-context culture like Japan, companies consider using more local and cultural images and verbiage to appeal more to their consumers. Marketers should also keep in mind that in a high-context culture fewer words are better than many. A high-context culture is going to respond better to a more direct and formal style of marketing. Tone of voice, facial expressions, gestures, and posture are all non-verbal cues that can be utilized when reaching out to high-context consumers.

Culture and touch

A culture assumes that its members already know the cultural rules. Expectations do not have to be outlined or specifically verbalized. In a high context culture, many things are left unsaid, and cues are given in a subtle manner. High context cultures are prevalent in Eastern cultures and in

countries where the cultural demographics don't vary widely. High-context means that "most of the information is either in the physical context or initialized in the person, while very little is in the coded, explicit, transmitted part of the message." (Hall, 1976, p 79). High context cultures have a strong sense of tradition and history, and change little over time. The unchanging culture solidifies rules and expectations throughout time. Members know exactly when to touch and how to touch based on a strict nonverbal commonly understood code. The Middle East, Asia, Africa, and South America are examples of high context cultures.

Low context culture

A culture that communicates societal expectations through words as opposed to inferences or contexts. Low-context communication means that "the mass of information is vested in the explicit code" (Hall, 1976 p 70). People from low-context cultures value facts, figures, and candor. Americans and Germans are typically regarded as low context cultures who value the individual in the society.

Internal cultural differences

Frequency of touch also varies significantly between different cultures. Harper refers to several studies, one of which examined touching in coffee houses. During a one-hour sitting 180 touchings were observed for Puerto Ricans, 110 for French, none for English and 2 for Americans. (Harper, 297). In order to know if someone was touching more frequently than normal it would be necessary to first know what is normal in that culture. In high touch countries a kiss on the cheek is considered a polite greeting while in Sweden it may be considered presumptuous. Jandt relates that two men holding hands will in some countries be a sign of friendly affection, whereas in the United States the same tactile code would probably be interpreted as a symbol of homosexual love (85).

Emotion and touch

Recently, researchers have shown that touch communicates distinct emotions such as anger, fear, happiness, sympathy, love, and gratitude.^[14] Moreover, the accuracy with which subjects were capable of communicating the emotions were commensurate with facial and vocal displays of emotion.

Strategic change management is the process of managing change in a structured, thoughtful way in order to meet organizational goals, objectives, and missions. Change is necessary for organizations to continue to thrive and meet and exceed the competition of industry competitors. For example, if Mary's Markers is only making permanent markers, and Mary's top competitor, Wally's Writing Utensils, sells both permanent and dry-erase markers, Mary may need to lead her company through the change of beginning to sell dry-erase markers to remain competitive.

There are numerous models for managing a change process. Two models that are particularly well-known and useful in understanding strategic change management are John Kotter's Change Model and Kurt Lewin's Change Model.

Kotter's Change Model: This model advocates that companies lead employees through eight critical steps. The eight steps include:

1. Establishing a sense of urgency, or making sure that there is a need for the change and that people understand that need
2. Creating a guiding coalition of supporters that can help model the new change and work well together as a team
3. Developing both vision and strategy, a 'picture' of where the company is going and the steps for how to get there
4. Communicating that vision to employees in a way that is easy to understand
5. Empowering employees throughout the company to act on making the change possible
6. Generating short-term wins or small celebrations along the way to celebrate and encourage success
7. Consolidating what is learned from the current change to help the company improve the change process in the future
8. Anchoring the change in the corporate culture through strategies such as making clear links to performance, profit, and customer satisfaction

As an example, if Mary of Mary's Markers decided her company should begin to sell dry-erase markers to improve competition, she would first need to convince her employees that there was an urgency to do so - that if they did not start selling dry-erase markers, the business would have to close or conduct employee layoffs. Next, Mary would form a coalition of employees who believed in the need for the change and could help push it through. After that, Mary and this group of employees must work to develop a clear vision and strategy for developing the new line of dry erase markers and communicate that clearly to the company.

Furthermore, Mary and her team must empower others to be involved. One way to empower others is to hold focus groups asking for the opinions of each employee. As the process continues, Mary must find short-term wins to celebrate, such as the first prototype of the new dry-erase marker being available. Nearing the end of the project, Mary should take what she learns from this process and consolidate the wins for the future. For example, if Bob in sales really surprised Mary with his enthusiasm, Mary can use that enthusiasm to include Bob on the next project. Finally, the new change must be anchored in the culture of the organization, meaning it must become a part of what the company does, who the company is, and what the company values.

While Kotter's model is an approach best used for careful, sequential change approaches, another approach to change management is **Kurt Lewin's Change Model**, which might be better for changes that are simpler in nature. In Lewin's model, he uses a linear understanding of change where three stages are necessary: unfreezing, moving, and refreezing.

Unfreezing is the first stage, when change leaders must work to help others see beyond the status quo and stop rewarding behavior that achieves only the status quo. For example, in the scenario of Mary's Markers, this would mean that Mary has to help others see what the future might look like if the company expands to offering dry-erase markers in addition to permanent markers. Behavior that leads to the company doing the 'same old thing' and sticking only with permanent markers cannot be rewarded. Instead, Mary will have to start rewarding behavior that moves the company forward.

The second stage, or moving stage, is necessary for leaders to help employees develop new attitudes and behaviors and to explain why the change is needed. Mary must convince employees that the change is necessary for the company's continued success, as well as help employees think about the company in new ways. As this is accomplished, Mary will move her team to the final stage, or refreezing stage, where a new status quo or way of doing things is established and rewarded.

Strategies for Change

Faced with stiffer competition and dizzying technological advances, companies often must change course to stay competitive. But most change initiatives backfire. That's because many managers take a one-size-fits-all approach to change. They assume they can combat resistance, a notorious obstacle, by involving employees in the design of the initiative. But that works only when employees have the information they need to provide useful input. It's disastrous when they don't. Also, managers often don't tailor the speed of their change strategy to the situation. For instance, they may apply a go-slow approach even when an impending crisis calls for rapid change.

To lead change successfully, Kotter and Schlesinger recommend:

- **Diagnosing the types of resistance you'll encounter—and tailoring your countermeasures accordingly.** To illustrate, with employees who fear the adjustments the change will require, provide training in new skills.
- **Adapting your change strategy to the situation.** For example, if your company must transform to avert an imminent crisis, accelerate your initiative—even if that risks greater resistance.

The Idea in Practice

The authors suggest these steps for managing change successfully:

1. Analyze Situational Factors

Ask yourself:

- “How much and what kind of resistance do we anticipate?”
- “What's my position relative to resisters—in terms of my power and the level of trust between us?”
- “Who—me or others—has the most accurate information about what changes are needed?”
- “How urgent is our situation?”

2. Determine the Optimal Speed of Change

Use your analysis of situational factors to decide how quickly or slowly your change should proceed. Move quickly if the organization risks plummeting performance or death if the present situation isn't changed. But proceed slowly if:

- Resistance will be intense and extensive
- You anticipate needing information and commitment from others to help design and implement the change
- You have less organizational power than those who may resist the change

3. Consider Methods for Managing Resistance

Method	How to Use	When to Use	Advantages	Drawbacks
Education	Communicate the desired changes and reasons for them	Employees lack information about the change's implications	Once persuaded, people often help implement the change	Time consuming if lots of people are involved
Participation	Involve potential resisters in designing and implementing the change	Change initiators lack sufficient information to design the change	People feel more committed to making the change happen	Time consuming, and employees may design inappropriate change
Facilitation	Provide skills training and emotional support	People are resisting because they fear they can't make the needed adjustments	No other approach works as well with adjustment problems	Can be time consuming and expensive; can still fail
Negotiation	Offer incentives for making the change	People will lose out in the change and have considerable power to resist	It's a relatively easy way to defuse major resistance	Can be expensive and open managers to the possibility of blackmail
Coercion	Threaten loss of jobs or promotion opportunities; fire or transfer those who can't or won't change	Speed is essential and change initiators possess considerable power	It works quickly and can overcome any kind of resistance	Can spark intense resentment toward change initiators

Diagnosing Resistance

Organizational change efforts often run into some form of human resistance. Although experienced managers are generally all too aware of this fact, surprisingly few take time before an organizational change to assess systematically who might resist the change initiative and for what reasons. Instead, using past experiences as guidelines, managers all too often apply a simple set of beliefs—such as “engineers will probably resist the change because they are independent and suspicious of top management.” This limited approach can create serious problems. Because of the many different ways in which individuals and groups can react to change, correct assessments are often not intuitively obvious and require careful thought.

Of course, all people who are affected by change experience some emotional turmoil. Even changes that appear to be “positive” or “rational” involve loss and uncertainty.⁴ Nevertheless, for a number of different reasons, individuals or groups can react very differently to change—from passively resisting it, to aggressively trying to undermine it, to sincerely embracing it.

To predict what form their resistance might take, managers need to be aware of the four most common reasons people resist change. These are a desire not to lose something of value, a misunderstanding of the change and its implications, a belief that the change does not make sense for the organization, and a low tolerance for change.

Parochial self-interest

One major reason people resist organizational change is that they think they will lose something of value as a result. In these cases, because people focus on their own best interests and not on those of the total organization, resistance often results in “politics” or “political behavior.”⁵ Consider these two examples:

- After a number of years of rapid growth, the president of an organization decided that its size demanded the creation of a new staff function—New Product Planning and Development—to be headed by a vice president. Operationally, this change eliminated most of the decision-making power that the vice presidents of marketing, engineering, and production had over new products. Inasmuch as new products were very important in this organization, the change also reduced the vice presidents’ status which, together with power, was very important to them. During the two months after the president announced his idea for a new product vice president, the existing vice presidents each came up with six or seven reasons the new arrangement might not work. Their objections grew louder and louder until the president shelved the idea.

- A manufacturing company had traditionally employed a large group of personnel people as counselors and “father confessors” to its production employees. This group of counselors tended to exhibit high morale because of the professional satisfaction they received from the “helping relationships” they had with employees. When a new performance appraisal system was installed, every six months the counselors were required to provide each employee’s supervisor with a written evaluation of the employee’s “emotional maturity,” “promotional potential,” and so forth.

As some of the personnel people immediately recognized, the change would alter their relationships from a peer and helper to more of a boss and evaluator with most of the employees. Predictably, the personnel counselors resisted the change. While publicly arguing that the new system was not as good for the company as the old one, they privately put as much pressure as possible on the personnel vice president until he significantly altered the new system.

Political behavior sometimes emerges before and during organizational change efforts when what is in the best interests of one individual or group is not in the best interests of the total organization or of other individuals and groups.

While political behavior sometimes takes the form of two or more armed camps publicly fighting things out, it usually is much more subtle. In many cases, it occurs completely under the surface of public dialogue. Although scheming and ruthless individuals sometimes initiate power struggles, more often than not those who do are people who view their potential loss from change as an unfair violation of their implicit, or psychological, contract with the organization.

Misunderstanding and lack of trust

People also resist change when they do not understand its implications and perceive that it might cost them much more than they will gain. Such situations often occur when trust is lacking between the person initiating the change and the employees.⁷ Here is an example:

- When the president of a small midwestern company announced to his managers that the company would implement a flexible working schedule for all employees, it never occurred to him that he might run into resistance. He had been introduced to the concept at a management

seminar and decided to use it to make working conditions at his company more attractive, particularly to clerical and plant personnel.

Shortly after the announcement, numerous rumors begin to circulate among plant employees—none of whom really knew what flexible working hours meant and many of whom were distrustful of the manufacturing vice president. One rumor, for instance, suggested that flexible hours meant that most people would have to work whenever their supervisors asked them to—including evenings and weekends. The employee association, a local union, held a quick meeting and then presented the management with a nonnegotiable demand that the flexible hours concept be dropped. The president, caught completely by surprise, complied.

Few organizations can be characterized as having a high level of trust between employees and managers; consequently, it is easy for misunderstandings to develop when change is introduced. Unless managers surface misunderstandings and clarify them rapidly, they can lead to resistance. And that resistance can easily catch change initiators by surprise, especially if they assume that people only resist change when it is not in their best interest.

Different assessments

Another common reason people resist organizational change is that they assess the situation differently from their managers or those initiating the change and see more costs than benefits resulting from the change, not only for themselves but for their company as well. For example:

- The president of one midsize bank was shocked by his staff's analysis of the bank's real estate investment trust (REIT) loans. This complicated analysis suggested that the bank could easily lose up to \$10 million and that the possible losses were increasing each month by 20%. Within a week, the president drew up a plan to reorganize the part of the bank that managed REITs. Because of his concern for the bank's stock price, however, he chose not to release the staff report to anyone except the new REIT section manager.

The reorganization immediately ran into massive resistance from the people involved. The group sentiment, as articulated by one person, was: "Has he gone mad? Why in God's name is he tearing apart this section of the bank? His actions have already cost us three very good people [who quit], and have crippled a new program we were implementing [which the president was unaware of] to reduce our loan losses."

Managers who initiate change often assume both that they have all the relevant information required to conduct an adequate organization analysis and that those who will be affected by the change have the same facts, when neither assumption is correct. In either case, the difference in information that groups work with often leads to differences in analyses, which in turn can lead to resistance. Moreover, if the analysis made by those not initiating the change is more accurate than that derived by the initiators, resistance is obviously "good" for the organization. But this likelihood is not obvious to some managers who assume that resistance is always bad and therefore always fight it.

Low tolerance for change

People also resist change because they fear they will not be able to develop the new skills and behavior that will be required of them. All human beings are limited in their ability to change, with some people much more limited than others.⁹ Organizational change can inadvertently require people to change too much, too quickly.

Peter F. Drucker has argued that the major obstacle to organizational growth is managers' inability to change their attitudes and behavior as rapidly as their organizations require.¹⁰ Even when managers intellectually understand the need for changes in the way they operate, they sometimes are emotionally unable to make the transition.

It is because of people's limited tolerance for change that individuals will sometimes resist a change even when they realize it is a good one. For example, a person who receives a significantly more important job as a result of an organizational change will probably be very happy. But it is just as possible for such a person to also feel uneasy and to resist giving up certain aspects of the current situation. A new and very different job will require new and different behavior, new and different relationships, as well as the loss of some satisfactory current activities and relationships. If the changes are significant and the individual's tolerance for change is low, he might begin actively to resist the change for reasons even he does not consciously understand.

People also sometimes resist organizational change to save face; to go along with the change would be, they think, an admission that some of their previous decisions or beliefs were wrong. Or they might resist because of peer group pressure or because of a supervisor's attitude. Indeed, there are probably an endless number of reasons why people resist change.¹¹

Assessing which of the many possibilities might apply to those who will be affected by a change is important because it can help a manager select an appropriate way to overcome resistance. Without an accurate diagnosis of possibilities of resistance, a manager can easily get bogged down during the change process with very costly problems.

Dealing with Resistance

Many managers underestimate not only the variety of ways people can react to organizational change, but also the ways they can positively influence specific individuals and groups during a change. And, again because of past experiences, managers sometimes do not have an accurate understanding of the advantages and disadvantages of the methods with which they *are* familiar. Many managers underestimate the variety of reactions to change and their power to influence those responses.

Education and communication

One of the most common ways to overcome resistance to change is to educate people about it beforehand. Communication of ideas helps people see the need for and the logic of a change. The education process can involve one-on-one discussions, presentations to groups, or memos and reports.

For example: As part of an effort to make changes in a division's structure and in measurement and reward systems, a division manager put together a one-hour audiovisual presentation that explained the changes and the reasons for them. Over a four-month period, he made this presentation no fewer than a dozen times to groups of 20 or 30 corporate and division managers. An education and communication program can be ideal when resistance is based on inadequate or inaccurate information and analysis, especially if the initiators need the resisters' help in implementing the change. But some managers overlook the fact that a program of this sort requires a good relationship between initiators and resisters or that the latter may not believe what they hear. It also requires time and effort, particularly if a lot of people are involved.

Participation and involvement

If the initiators involve the potential resisters in some aspect of the design and implementation of the change, they can often forestall resistance. With a participative change effort, the initiators listen to the people the change involves and use their advice. To illustrate: The head of a small financial services company once created a task force to help design and implement changes in his company's reward system. The task force was composed of eight second- and third-level managers from different parts of the company. The president's specific charter to them was that they recommend changes in the company's benefit package. They were given six months and asked to file a brief progress report with the president once a month. After they had made their recommendations, which the president largely accepted, they were asked to help the company's personnel director implement them. We have found that many managers have quite strong feelings about participation—sometimes positive and sometimes negative. That is, some managers feel that there should always be participation during change efforts, while others feel this is virtually always a mistake. Both attitudes can create problems for a manager, because neither is very realistic. When change initiators believe they do not have all the information they need to design and implement a change, or when they need the wholehearted commitment of others to do so, involving others makes very good sense. Considerable research has demonstrated that, in general, participation leads to commitment, not merely compliance.¹² In some instances, commitment is needed for the change to be a success. Nevertheless, the participation process does have its drawbacks. Not only can it lead to a poor solution if the process is not carefully managed, but also it can be enormously time consuming. When the change must be made immediately, it can take simply too long to involve others.

Facilitation and support

Another way that managers can deal with potential resistance to change is by being supportive. This process might include providing training in new skills, or giving employees time off after a demanding period, or simply listening and providing emotional support. For example: Management in one rapidly growing electronics company devised a way to help people adjust to frequent organizational changes. First, management staffed its human resource department with four counselors who spent most of their time talking to people who were feeling burnt out or who were having difficulty adjusting to new jobs. Second, on a selective basis, management offered people four-week minisabbaticals that involved some reflective or educational activity away from work. And, finally, it spent a great deal of money on in-house education and training programs. Facilitation and support are most helpful when fear and anxiety lie at the heart of resistance. Seasoned, tough managers often overlook or ignore this kind of resistance, as well as the efficacy of facilitative ways of dealing with it. The basic drawback of this approach is that it can be time consuming and expensive and still fail.¹³ If time, money, and patience just are not available, then using supportive methods is not very practical.

Negotiation and agreement

Another way to deal with resistance is to offer incentives to active or potential resisters. For instance, management could give a union a higher wage rate in return for a work rule change; it could increase an individual's pension benefits in return for an early retirement. Here is an example of negotiated agreements:

- In a large manufacturing company, the divisions were very interdependent. One division manager wanted to make some major changes in his organization. Yet, because of the interdependence, he recognized that he would be forcing some inconvenience and change on other divisions as well. To prevent top managers in other divisions from undermining his efforts, the division manager negotiated a written agreement with each. The agreement specified the outcomes the other division managers would receive and when, as well as the kinds of cooperation that he would receive from them in return during the change process. Later, whenever the division managers complained about his changes or the change process itself, he could point to the negotiated agreements.

Negotiation is particularly appropriate when it is clear that someone is going to lose out as a result of a change and yet his or her power to resist is significant. Negotiated agreements can be a relatively easy way to avoid major resistance, though, like some other processes, they may become expensive. And once a manager makes it clear that he will negotiate to avoid major resistance, he opens himself up to the possibility of blackmail.

Manipulation and co-optation

In some situations, managers also resort to covert attempts to influence others. Manipulation, in this context, normally involves the very selective use of information and the conscious structuring of events. One common form of manipulation is co-optation. Co-opting an individual usually involves giving him or her a desirable role in the design or implementation of the change. Co-opting a group involves giving one of its leaders, or someone it respects, a key role in the design or implementation of a change. This is not a form of participation, however, because the initiators do not want the advice of the co-opted, merely his or her endorsement. For example:

- One division manager in a large multibusiness corporation invited the corporate human relations vice president, a close friend of the president, to help him and his key staff diagnose some problems the division was having. Because of his busy schedule, the corporate vice president was not able to do much of the actual information gathering or analysis himself, thus limiting his own influence on the diagnoses. But his presence at key meetings helped commit him to the diagnoses as well as the solutions the group designed. The commitment was subsequently very important because the president, at least initially, did not like some of the proposed changes. Nevertheless, after discussion with his human relations vice president, he did not try to block them.

Under certain circumstances co-optation can be a relatively inexpensive and easy way to gain an individual's or a group's support (cheaper, for example, than negotiation and quicker than participation). Nevertheless, it has its drawbacks. If people feel they are being tricked into not resisting, are not being treated equally, or are being lied to, they may respond very negatively. More than one manager has found that, by his effort to give some subordinate a sense of participation through co-optation, he created more resistance than if he had done nothing. In addition, co-optation can create a different kind of problem if those co-opted use their ability to influence the design and implementation of changes in ways that are not in the best interests of the organization.

Other forms of manipulation have drawbacks also, sometimes to an even greater degree. Most people are likely to greet what they perceive as covert treatment or lies with a negative response. Furthermore, if a manager develops a reputation as a manipulator, it can undermine his ability to

use needed approaches such as education/communication and participation/involvement. At the extreme, it can even ruin his career.

Nevertheless, people do manipulate others successfully—particularly when all other tactics are not feasible or have failed.¹⁵ Having no other alternative, and not enough time to educate, involve, or support people, and without the power or other resources to negotiate, coerce, or co-opt them, managers have resorted to manipulating information channels in order to scare people into thinking there is a crisis coming that they can avoid only by changing.

Explicit and implicit coercion

Finally, managers often deal with resistance coercively. Here they essentially force people to accept a change by explicitly or implicitly threatening them (with the loss of jobs, promotion possibilities, and so forth) or by actually firing or transferring them. As with manipulation, using coercion is a risky process because inevitably people strongly resent forced change. But in situations where speed is essential and where the changes will not be popular, regardless of how they are introduced, coercion may be the manager's only option.

When speed is essential and the change is unpopular, using coercion—though risky—may be the only option.

Successful organizational change efforts are always characterized by the skillful application of a number of these approaches, often in very different combinations. However, successful efforts share two characteristics: Managers employ the approaches with a sensitivity to their strengths and limitations (see Exhibit I) and appraise the situation realistically.

Exhibit I

Methods for dealing with resistance to change

Approach	Commonly used in situations	Advantages	Drawbacks
Education + communication	Where there is a lack of information or inaccurate information and analysis.	Once persuaded, people will often help with the implementation of the change.	Can be very time consuming if lots of people are involved.
Participation + involvement	Where the initiators do not have all the information they need to design the change, and where others have considerable power to resist.	People who participate will be committed to implementing change, and any relevant information they have will be integrated into the change plan.	Can be very time consuming if participants design an inappropriate change.
Facilitation + support	Where people are resisting because of adjustment problems.	No other approach works as well with adjustment problems.	Can be time consuming, expensive, and still fail.
Negotiation + agreement	Where someone or some group will clearly lose out in a change, and where that group has considerable power to resist.	Sometimes it is a relatively easy way to avoid major resistance.	Can be too expensive in many cases if it alerts others to negotiate for compliance.
Manipulation + co-optation	Where other tactics will not work or are too expensive.	It can be a relatively quick and inexpensive solution to resistance problems.	Can lead to future problems if people feel manipulated.
Explicit + implicit coercion	Where speed is essential, and the change initiators possess considerable power.	It is speedy and can overcome any kind of resistance.	Can be risky if it leaves people mad at the initiators.

Exhibit I

The most common mistake managers make is to use only one approach or a limited set of them *regardless of the situation*. A surprisingly large number of managers have this problem. This

would include the hard-boiled boss who often coerces people, the people-oriented manager who constantly tries to involve and support his people, the cynical boss who always manipulates and co-opts others, the intellectual manager who relies heavily on education and communication, and the lawyerlike manager who usually tries to negotiate.¹⁶

A second common mistake that managers make is to approach change in a disjointed and incremental way that is not a part of a clearly considered strategy.

Choice of Strategy

In approaching an organizational change situation, managers explicitly or implicitly make strategic choices regarding the speed of the effort, the amount of preplanning, the involvement of others, and the relative emphasis they will give to different approaches. Successful change efforts seem to be those where these choices both are internally consistent and fit some key situational variables.

Implications for managers

A manager can improve his chance of success in an organizational change effort by:

1. Conducting an organizational analysis that identifies the current situation, problems, and the forces that are possible causes of those problems. The analysis should specify the actual importance of the problems, the speed with which the problems must be addressed if additional problems are to be avoided, and the kinds of changes that are generally needed.
2. Conducting an analysis of factors relevant to producing the needed changes. This analysis should focus on questions of who might resist the change, why, and how much; who has information that is needed to design the change, and whose cooperation is essential in implementing it; and what is the position of the initiator vis-à-vis other relevant parties in terms of power, trust, normal modes of interaction, and so forth.
3. Selecting a change strategy, based on the previous analysis, that specifies the speed of change, the amount of preplanning, and the degree of involvement of others; that selects specific tactics for use with various individuals and groups; and that is internally consistent.
4. Monitoring the implementation process. No matter how good a job one does of initially selecting a change strategy and tactics, something unexpected will eventually occur during implementation. Only by carefully monitoring the process can one identify the unexpected in a timely fashion and react to it intelligently.

Interpersonal skills, of course, are the key to using this analysis. But even the most outstanding interpersonal skills will not make up for a poor choice of strategy and tactics. And in a business world that continues to become more and more dynamic, the consequences of poor implementation choices will become increasingly severe.

The Effects of Change On The Manager

Change and managing change are common topics among managers, management experts, and consultants, but rarely do people pay any attention to the effects of high rates of change, or difficult to manage change (like layoffs) on managers and executives. In this article Bacal broaches this neglected topic.

One of the least mentioned effects of change relates to how it affects the manager leading that change, and his or her ability to undertake the leadership role. We have already talked about the effects of change on the individual employee, and of course managers are subject to the same

reactions, resistances and strains. Some types of change, such as restructuring, or downsizing can put considerable strain on the leaders of an organization.

Stress, Stress & More Stress

One primary concern regarding change is the stress it imposes on those undergoing the change. Managers, because they have obligations to their staff, not only have to deal with change as employees but also need to carry some of the concerns of their staffs. In the case of downsizing, the stress levels can be extremely high, because the manager is charged with conveying very upsetting information. Stress is part of the job, but in times of change, it is critical that you recognize that it may cause you to act in ways that are less effective than usual. As with anything connected with change, the major concern is not short term but long term. If your stress levels result in marked loss of effectiveness, the risk is that a vicious cycle will be set up, where ineffective leadership results in creating more long term problems, which increases your stress, which reduces your effectiveness even more.

Avoidance -- A Common Response

A common response to unpleasant change is to ignore the situation. Avoidance can take many forms. Most commonly, the avoiding manager plays only a minimal role in moving the organization through the swamp. After announcing the change and doing the minimum required, the manager "hides" from the change, through delegation, or attending to other work. This tactic involves treating things as "business as usual". The outcomes of this tactic can be devastating. By avoiding situations, the manager abdicates any leadership role, when staff needs it most, during and after significant change. In addition, the avoidance results in the manager becoming out of touch with the people and realities of the organization. While avoidance serves a need for the manager in the short run, it destroys the manager's credibility, and results in poor decisions. The long term consequence of such action is that the organization tends to deteriorate in terms of morale, effectiveness and productivity. Sometimes this deterioration is irreversible.

Denial -- Another Ineffective Tactic

Sometimes the manager deals with change by denying its impact. Usually, the denying manager takes a very logical approach to change. Decisions get made, systems are put in place, or new procedures are developed. Unfortunately, this "logical" approach denies the impact of change on the people in the organization. The denying manager tends to refuse to understand "what the big deal is", and shows little empathy with employees in the organization. As with avoidance the denying tactic tends to drop the manager's credibility and destroy any personal loyalty on the part of employees.

Key Points

- 1) Managers are put under stress by change, and that stress, if mishandled can result in loss of managerial effectiveness. Managers need to be alert to the signs of stress upon their performance.
- 2) A common management tactic is to avoid involvement in change when that involvement is unpleasant. The affects of this withdrawal can be lethal to the organization and to the manager.

3) Another common tactic is denial of the effects of change. Managers who do this tend to under- estimate the impact of the change, and demonstrate an inability to respond to employees' emotional reactions to change.

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