UNIT - 3

CULTURE AND CHANGE

Objectives:

After completing the unit you should be able to.

- understand the importance of societal culture for management of change
- appreciate some positive aspects of Indian culture
- understand how organisational change can imflemene culture.

Structure :

3.1 INTRODUCTION

Societal culture, and then Organisational culture are important contextual factors for introduction and implementation of change. Culture can be defined as cumulative preferences of some states of life over others (values), response predispositions towards several significant issues and phenomena (attitudes), organised ways of filling time in relation to certain affairs (rituals), and ways of promoting the desired behaviour and preventing the undesired ones (sanctions), understanding of and respect for a culture is important for those who are involved in planning and management of change. It is true that planned change or development is impossible without accompanying changes in the larger contexts, including cultural values. For example, it is often said that the examination system controls education so tightly that little improvement is possible until the examinations are changed. This is actually unfair; the fact of the matter is that the values of the educated classes determine the educational programme, including the examination system, and neither will change fundamentally until cultural values are altered. The tragedy is that no one seems to be working on this basic problem.

3.2 SIGNIFICANCE OF CULTURE :

The possible implication that all current Indian values are wrong and should be changed is not intended. Certainly there are values currently operative which should be preserved, which will continue to serve the needs of individuals and of society. The impatient reformer may want to change all society overnight. He may see only the negative in the traditional ways and feel that the perpetuation of the present way of life serves no purpose. There is little he can do to realise his desire, for social change is by its nature very slow. It can only be made less slow. Such a pessimistic view of the current culture can work against his best efforts, for it may cause him to overlook ways in which the present cultural system serves a constructive purpose during a period of change, and to ianc. e customs and values, which can definitely aid the introduction of innovations.

.... first place, a reasonable degree of stability is required as a setting for planned change. ...... nrogrammes for development cannot function amid extreme social turmoil or political instability. Systematic planning of projects requires predictable patterns activity and routine organisations through which to work, faulty as they may be. There must be an on-going, structure way of life within which to initiate change. Responsibilities of various individuals must be known; the methods of decision - making must be subject to analysis; the multiplicity of factors which give a society its cultural character must be amendable to consistent identification. These factors make it possible for the planner and agent of change to do their work with some assurance that their plans and procedures will be dependable. In the absense of the organised character which the traditional practices and values give a society, a planned approach to change v/c ...I be very difficult.

In the second place, the continuity of the ways of living provided by tradition gives a needed psychological security to individuals caught up in changing times. Human beings need something dependable and familiar on which to lean while wrestling with new concepts and practices. They need to maintain certain feeling of integrity, of position, of worthiness, of self-respect and dignity. Where the threat to the individual's way of life is too great, he tends to develop traits of insecurity - aggression, defensiveness, retaliation, and over-justification for the present situation and his personal behaviour; or he may become a misfit who is lost in his own culture.

In the third place, traditional institutions, individual practices and values often serve to facilitate change. For instance, the psychological and material security provided to young people by the joint family system has often needed support for young people who want to venture out for study abroad, to set up an independent business or to move to the city to take up professional work. This assumes, of course, that the new endeavour of the young person does not force a complete break with his family. Continuing family ties also make it possible for such venture some young people to influence other members of the family.

The young innovator periodically visits his family and reports on his experience. He may encourage brothers or sisters to make a break with the family tradition. Thus, the extended family can become a multiplier of change.

Or, traditionally established leadership can serve to facilitate change. All societies have ways of identifying certain persons as informal leaders, persons to whom groups or communities look for guidance, to set the pattern, to say "yes", or "no" to new ideas. The existence of such patterns of leadership often makes it possible for a new idea or practice to get a hearing, to be

given a try-out, assuming that the leader can be convinced of the merit of the innovation or is willing to experiment with it. Without the role of traditional leadership it would be necessary to convince each and every individual separately that the innovation was worth trying.

The custom of *annadan*, and the value of helping underlying it, provided a ready-made vehicle for the collection of food grains and money for the midday lunch programme in schools in Tamil Nadu. Similarly, in some Muslim countries, the Islamic duty to give alms (*zakat*) has been turned into organised financial support for social service programmes.

And finally, it must be recognised that traditional culture may possess qualities which should be and will be preserved. What these qualities are will vary from society to society. These changes taking place in related aspects of the culture, or dead traditional values may need to be revived and revitalised. In short, traditional values, customs and institutions, while subject to necessary change, provide for order and predictability without which the planned change would be impossible; they give desired psychological security to persons threatened by change, and they provide the vehicle for change even while they themselves are undergoing alternation.

Traditional values, and their associated institutions and practices, are perpetuated because they have functional worth to the people of a society. It follows that change must prove its worth to the people if it is to become an accepted part of life. In other words, the feature of a culture are what the majority of people, or large groups within the whole, have accepted as meaningful for their lives. It follows, therefore, that changes in the culture can be brought about only to the extent the people initiate or accept the change and make it a part of their way of life; lasting change must be meaningful and rewarding.

Motivation for change may come from sources; the emerging of new problems which urgently need solution, or development of a new consciousness of old problems; contact with other ways of life; informational and educational programmes designed by agents of change to promote particular projects; the recommendations of respected leaders and scholars; innovations already accepted which encourage or make necessary additional change; demonstration of new devices, tools or ways of working which seem to be an improvement on those currently in use; major changes in the environment such as opening of a new canal and pressure from government through legislation or administrative regulations which enforce new requirements or procedures, or promote new programmes. Whatever the motivation for change significant and lasting change will result only when the new idea, method or practice is accepted by the people as a meaningful addition or substitution. The culture cannot be changed by decisions at the top levels of government alone it cannot be legislated, it cannot be forced. The Government action may be one of the influences on the acceptance of innovations, but it does not constitute change in and of itself. Involvement in and acceptance of change must have a broad base in the population.

Furthermore, acceptance of a new idea depends on its functional utility in a variety of senses. People cling to traditional ways because they provide emotional satisfaction as well as meet practical needs - because they lend integrity to personality, provide for acceptance and identification for the individual and a feeling of psychological safety. New ideas may be rejected if they threaten the psychological functional cultural factors even though they are clearly preferable for practical reasons. For instance, good teachers in India are identified and rewarded by society in terms of the percentage

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of their students who pass the external examination. They hesitate to accept new methods and purposes of teaching which, even though the validity of the new methods and purposes are recognised, pose a threat to the results which afford the teachers emotional and psychological satisfaction.

Also the old way of doing something may be valued not so much for its obvious purpose but because it serves a number of secondary purposes. The new way may appear to serve the obvious function more adequately but it may not contribute at all to the other purposes felt to be important; as a result the new idea is rejected. For instance, villagers in several countries have hesitated to use piped water systems, not because the new system did not provide a more adequate and more healthy water supply, but because the open well provided a social function for the wives and daughters who carried the water. The new system did not serve this secondary purpose and hence was not accepted. In other case a Middle East government was offered assistance from a European country to build a grain silo with an accompanying bakery to make a loaf type of bread, which may have been healthier in some ways. Their response was slow, partly because its taste was different, but also because the loaf bread could not be folded and used as a spoon as was the custom with the flat nan.

The following case from the field of village development illustrates the point.

CASE

A scientist developed a gas plant for cooking in the village. It reduces the drudgery connected with the usual *chula*, and it is fairly inexpensive to make. It uses cow dung to produce a gas which burns for cooking or for lighting the room. In the process the cowdung is "digested" into a form that is odourless, repellent to flies, and increased in value as a fertiliser. This very useful innovation seems like the answer to a prayer for the Indian villages.

This gas plant was introduced into a block of villages by installing it free in the homes of a number of people who volunteered to try it. It was announced that other people who saw the plant operate and wanted one for their own homes could buy them at a subsidised price. Only a few did so, and after several years the innovation hod spread to a very small number of additional homes. Some of the families who had accepted the gas plant free on a trial basis had discontinued using it. The block leaders who had introduced this new, promising device were baffled.

It was decided that a team of social scientists would make a study to find out why the gas plants were not popular. They interviewed those who continued to use the plant, those who had discontinued using it, and those who had not attempted to make the change. They found that the new device required an alteration of the usual pattern of cooking which the villagers could not easily make. The housewife in these villages not only tends to do the cooking and the keeping of the house; she also works in the fields. Normally, before going to the field in the morning, she would light fires in several *chulas* : one for heating milk, one for cooking dal, one for cooking fodder for the cows, one for tea water, and may be one for bathing water. While she was working in the field the slow burning *chulas* were doing their work. When she and her family

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came in from the field work it was an easy task to finish preparing the meal, by making rotis, feeding the cows, and bathing. The milk was ready to be put away for making curds or ghee. The new gas plant did not fit into this schedule as it had to be lit and used immediately; it could not be left alone for a long period of time. Also, while the cost of one unit was reasonable for a villager, to buy several to serve the various functions was beyond his means. And finally, the amount of cowdung required by several gas plants exceeded the normal supply.

In the case given above, a good idea was not accep   d because it was not truly functional in the situation in which it was to be used. It did not serve all the purposes which the customer demanded of it. So the gas plant in spite of its obvious adv ntages was rejected in favour of the time - worn *chula*. The agent of change must recognise that cultural patterns are both preserved and changed by the people in terms of what satisfies their own feelings of need. In the long run, changes to be brought about in the Indian way of living will be decided by the people generally; they will choose from among the many alternatives what they consider to be most worthwhile.

Change should be viewed more as development from within the tradition than as a "break with the past"; careful planning for the change, therefore, requires thorough analysis and understanding both of the traditional culture and of the proposed innovations and of predictable interaction between the two. The following case is an illustration of what can happen if this aspect is neglected.

CASE

A few years ago, special officers of the Department of Public Instruction were given the task of establishing schools in the tribal areas of a state. The government had been feeling guilty over the neglect of the tribal areas. It was decided they should have schools. They should not only have schools, they should have schools identical to all other government schools, with the same curriculum, the same text books, the same schedule, the same kind of building, the same programme of activities, and the same student uniform. The tribal areas were to have the best.

It was recognised that some of the tribes might resist the establishment of government schools in their area. They had a reputation for resisting all government programmes intended for their benefit. Of course, they would change their minds once the schools were established. So the schools were to be established with full government backing. The Public Works Department moved into the area and put up the schools. The teachers were assigned for each school. The schools were inaugurated in many places by the Governor, or some other high government official served to lend authority and dignity to the occasion. The police were helpful in enforcing attendance. All the backing was given to the Tribal Education Officers to ensure success. They did what they could to explain the school to the tribal people and encourage their cooperation.

One Tribal Education Officer had misgivings about the project. He was trained

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in sociology and was sincerely interested in the life of the tribal people. He was hesitant about forcing a school on them. Nevertheless, he cooperated with the plan of the Department. The people of one particular tribe in his area were unusually hesitant about sending their children to the new school. He spent quite some time with the leaders of the tribe seeking their cooperation. They did not say much but it was clear they were not convinced. Howsoever, the number of students gradually increased. Some of the leaders came to the school and observed from a distance. They made a few suggestions to the tribal Education officer for changes in the school schedule, and particularly for exemption providing the required school uniform. The Tribal Education Officer could make no decision in the matters himself but he agreed to seek permission from the Department for such variations. Answers to this requests were slow in coming, and negative. The plan had been developed at the state level, it could not be changed at the local level.

One day, on his visit to this particular tribe, the Education Officer found the school burn to the ground. He was at first very angry, and apprehensive that he would be held responsible. He was also baffled as to who had done it, and why. He made inquiries but learnt nothing. The teachers could not help him. Then he began to wonder. He decided to investigate the situation more deeply. With his sociological training to guide him, he decided to make an indirect approach. He decided to start with the people with whom he had already established some rapport. He asked about the tribal customs, about methods of choosing leaders, about how the children were taught different skills, what they were taught in their homes about tribal affairs. In time he learnt very much, and he came to know why the school had been burnt down. This tribe had a very well developed system of educating their children in the ways of the tribe. It was complete with organised study, special dress, ceremonies at different stages, and educational games. This system was very dear to them, it was very old, and very jealously guarded. They found they could not find time to continue their system when the children had to attend the new government school. They resented the school uniform which was not at all what they thought children should wear to the school. Furthermore, what was taught did not in any way educate the children to be good tribal citizens. The school was incomprehensible to them, and it was a challenge to their way of life. Burning down the school building was their only alternative.

The case given above speaks for itself. In time, the government policy towards tribal education was modified, but not until considerable damage was done. It would appear that the attempt to establish typical government schools in tribal areas is a clear case of repeated the error the British committed of not understanding and treating Indian traditions with respect.

Mechanisms and procedures for introducing, accepting and assimilating change are present in every culture; they vary in sophistication among cultures with resulting variations in speed and quality of changes. Variations in rapidity and kind of change also occur from one historical period to another in the same culture. The task of the promotor change is to identify the change mechanisms and procedures that have served the culture during its periods of most rapid progress and see

whether or not they might be stimulated or revived to serve the development needs of today. It may also be necessary to invent new procedures and mechanisms where those from the past are judged to be inappropriate, or where there are formidable obstacles to reviving them.

A good example of such procedures for change is found in the traditional Islam. Change and growth were provided for through the doctines of *ijma* (consensus of the educated leaders of each community), analogical deduction from the principles of the *Koran* and *Hadith, zand ijtihad* (individual and independent interpretation). Application of these doctines led to the creation of procedures throughout the spreading Islamic Empire for growth and adaptation to varying conditions and problems. These procedures were responsible in part for the maintenance of vitality and validity in the Muslim way of life over a wide section of the world and for its growth as the leading civilisation of the time. Starting in the eleventh century, however, orthodoxy began to set in, *Ijtihad* became more and more limited until the exercise of individual interpretation was entirely prohibited. This marked the decline of islamic civilisation which has not fully recovered even today. In recent years some Middle Eastern countries have attempted to revive these creative doctrines by giving them appropriate modern form, with limited success.

The Hindu culture has also had built-in mechanisms and procedures conducive to innovation and change. For instance, Hindu pundits had the authority to reinterpret scriptures in the light of new events. This made it possible to depart from the traditional ways without being ostracised. Swami Dayanand Saraswati used this provision in establishing the Arya Samaj movement. He said he was not forsaking Hinduism, he was only reinterpreting it. Many other splinter groups were started this way, with resulting alterations in their way of life. Among the same line, any preacher of a new doctrine, if he was convincing and commanded a following, was accepted for official listing among the incarnations (*avatars*) of God. The Buddha was so accepted, even though the way of life he preached was a major reformation of orthodox Hinduism as then practiced. The allowance of *apardhama*, the giving up of traditional requirements, during a period of crisis in the life of a group or of an individual, made possible group and individual departures from orthodoxy. Another device that provided a loophole was the doctrine that anything done in the presence of God was acceptable. In Puri; for instance, the practice of the high caste Hindus eating with the untouchables has been going on for generations, but it is done in the presence of the proper god. Even today at Tirupathi marriages are solemnised during periods when they are normally banned, but such marriages are performed in the temple.

These and other devices have made it possible for the Hindu culture to change and grow, to accommodate itself to changing forces and tendencies of the people. Some of these practices continue today; whether or not they are appropriate mechanisms of change in terms of India's development plan is a difficult question to answer. They were effect in a setting where all matters - social, economic, political, personal, were a part of religion. Can they be encouraged by a government committed to separation of religion from politics? Yes, if more recognition is given to voluntary, non-official agencies of cultural change. Certainly Mahatma Gandhi made use of them in influencing the masses to follow his revolutionary path.

3.3 A FRAME WORK TO UNDERSTAND CULTURE :

Culture is reflected in various forms of the external life of a society or an organisation, as well as in the values and beliefs held by its members. The conceptual framework of values of Kluckhohn and Strodbeck (1961) has been quite frequently used in understanding cultures. They have proposed five main orientations based on the meaning of human existence, human labour and endeavour, relationship of man and nature, time-orientation and relationship of man with fellow beings. These dimensions have been used to propose a paradigm. Western (industrialised) culture being at one end with a mastery-orientation to nature, active and optimistic view of man, society built on competitive, relationship, and future orientation. At the other end are the traditional culture (non-industrial societies) with opposite orientations. Industrialising societies may be located on this continuum. Another useful and potential framework is one of power proposed by McClelland (1976); Individual orientations being defined by the course of power (external or internal), and the target of power (others or self). The framework can be used in conceptualising typologies of cultures. Borrowed from Freud, the framework has been used to understand some other typologies. For example; the distribution between doing orientation, being orientation, and being-in-becoming orientation (Kluckhon and Strodbeck) can be seen as relevant here. The fourth dimension can be added to the three, "enabling orientation", in which active doing by self is replaced by facilitating action by others. The following figure is an adaptation of McClelland's frame work :

Sources of Power	Target of Power	Freud	McClelland (Managers)	Kluckhon & Strodbeck	Typology of culture
External	Self	Oral	Dependent	Being	Expressive
Internal	Self	Oral	Autonomous	Being-in becoming	Conserving
Internal	Others	Phallic	Manipulative	Doing	Assertive
External	Others	Genital	Serving	(Enabling)	Expanding

It may be useful to consider the main concerns of human beings in studying cultures. Their concerns relate to coming to terms with nature, their immediate environments (context), time, collectivities of which they are parts, and natural biological differentiation (sex). One other aspect deserving attention relates to coming to terms with power in the collectivity. The various dimensions of culture can then be derived from these concerns :

- **Relationship with nature :** In a relationship, either may be regarded as dominating. If nature is seen as powerful and dominating, and individuals as helpless, a fatalistic orientation may result, taking the nature for granted. The opposite orientation of scientism may result from the belief that man can manipulate and change nature. The concept of the locus of control is relevant here.

- **Orientation to the environments (context) :** The environment may be seen as structured and unchanging, resulting in a sense of satisfaction. In that case ambiguity in the environment may be disturbing. Or, people may like and enjoy ambiguity. This dimension called 'ambiguity tolerance' or 'uncertainty avoidance' is a useful dimension. Another dimension may relate to giving importance to the context in understanding meanings of some phenomena, or ignoring the context in search of clear universal meanings. The terms "high context" and "low context" cultures have been proposed. In high context cultures, events can be understood only in their contexts, meanings and categories can change and casuality cannot be unambiguously established.

- **Time orientation :** The dimension can be in terms of orientation to the past, to present, or future. Time may also be seen as a collection of discrete units, or as a flowing phenomenon. We shall discuss the dimension below.

- **Orientation to collectiveness :** The relationship between the individuals and the collectivities to which they belong can be seen in two dimensions : primary and identity. If the individual is seen as more important than and independent of the collectivities, an orientation of individualism may result. If collectivity is seen primary, subordinating individuals, the orientation or collectivism may result. Collectivities may be defined by their identities, and persons belonging to them may have stronger identification with them. We may call this particularist orientation, contrasted with universalist orientation in which the individuals do not have strong in-group vs out-group feelings. Another dimensions may relate to the use of norms in a collectivity. If norms are determined by the collectivity and individuals feel obliged to follow these norms in deciding whether their behaviour is right or wrong, we have an 'other directed' orientation. If individuals evolve their own norm, and judge their actions aganist these norms, we have "inner-directed" orientation.

- **Orientation to sex differences :** In human society their are biological differences between men and women. If these differences are overemphasised, dividing social roles according to the sexes, what has been called masculinity may result. If the differences are not overemphasised in social allocation of roles we may have an orientation of feminity. Androgyny may be a better term for integration of characteristics usually attributed to the two sexes.

- **Orientation to power :** In a collectivity, power is not distributed equally. However, in some colletivities there may be uneasiness about unequal distribution of power, associated with attempts to redistribute it. Other collectivites may tolerate the differences in power.

Some of these are described below :

1) **Fatalism vs. Scientisms :** If most members in a culture feel helpless in relation to nature, and perceive nature as dominating and beyond human manipulation, an orientation of fatalism may develop. Contrasted is the orientation of scientism that nature can be changed and adapted for better use of human society.

2) **Ambiguity tolerance :** If members of a collectivity feel uncomfortable with ambiguity and try to structure the situations to avoid ambiguity, there tolerance for ambiguity is low, or uncertainty

avoidance is high. Under ambiguity tolerance unstructured, vague, unpredictable situations provide opportunities for using multiple approaches. Detailed and rigid structures, procedures and uniform behaviour, as also beliefs in absolute truths, can help in avoiding ambiguity. The following beliefs characterise their dimension of ambiguity tolerance :

a) Several truths may coexist, without causing disruptive conflicts. People not only tolerate but find the various "truths" mutually enriching.

b) Deviant behaviours and ideas should be tolerated. These are seen as sources of creativity.

c) Time is seen and treated as cyclic, not deserving undue importance. Cultures with low ambiguity tolerance over structure time.

d) The role of rituals is to achieve order in a society or an organisation.

3) **Contextualism :** In a high context culture the meanings of events, phenomena, and behaviour are interpreted in the context in which they occur. One behaviour (e.g. eating in the same plate with a member of another caste) may be right in one context (in a temple), and not in another context (at home). The apparent contradictions in behaviour arise out of the contexts. In a low-context culture, all events and behaviour are judged by one standard, and there is an attempt to evolve universal rules or explanations.

4) **Temporalness :** The cultures may differ in their orientation to time. The past-oriented cultures think and indulge in what happened in the past (usually glory of the past), and are oblivious of the present demands and future possibilities/problems. The present orientation, called temporalness here, is reflected in the importance given by members of a culture to the present. They get involved in the immediate tasks. However, they may not ensure the endurance and continuity of the tasks. They live in discrete time periods, without strong links with the past or the future. In such cultures attention is paid to the immediate groups. They are able to easily switch from one task or group to another.

5) **Collectivism v. Individualism :** According to Hofstede, individualism stands for a preference for a loosely knit social framework in society wherein individuals are supposed to take care of themselves and their immediate families only. Its opposite, collectivism, stands for a preference for a tightly knit social framework in which individuals can expect their relatives, clan, or other in-group to look after them in exchange for unquestioning loyalty. The fundamental issue addressed by this dimension is the degree of interdependence a society maintains amongst individuals. It relates to people's self-concept : 'I' or 'We'.

In a collectivist culture a person belongs to one or more cohesive collectivities, and is obliged to serve them, as much as the collectivities are obliged to protect the interest of its members. The following beliefs/behaviour characterise 'collectivism'.

a) Relations are moral and not contractual. In individualist cultures relations are treated more as contracts for a particular purpose. In collectivist cultures mutual obligations between the individual member and the collectivities are sacred, and have moral tones; neither can get out of this mutuality.

b) Individuals have strong obligations towards their collectivities. This is a part of the moral nature of the relationship. Loyalty to the group is important in such cultures.

c) Relations take precedence over tasks. In a collectivist culture maintaining relationships and fulfilling personal and communal obligations are more important than completing tasks.

d) Harmony is a collectivity must be preserved. Maintaining harmony is highly valued in a collectivist culture. This would mean not confronting a person, and avoiding conflicts.

e) Opinions are predetermined collectively. In a collectivist culture, in most cases individual opinions are influenced by the decisions of a collectivity.

- f) Some tasks are accepted as collective tasks.

6) **Particularism :** In a collectivity (society organisation) there are several groups with identifies formed on some basis : ethnicity, religion, region, caste, speciality etc. If such groups have strong identities, resulting in an in-group/out-group feeling, we may have an orientation which may be called as particularist orientation. This is different from universalist orientation in which the groups do not have insular and strong identities. In a particularist culture there is a tendency to classify persons as belonging to one's in-group or belonging to an out-group. In particularist culture an individual feels secure in his/her own in-group and tends to make the in-group stronger in comparison with the out-groups.

7) **Other-directedness vs. Inner-directedness :** Cultures, and individuals, differ on a scale with two opposite poles. They could be inner-directed (behaviour being directed by internal standards), or other-directed (behaviour being directed by standards or opinions set by others). In an other-directed culture a person is guided by the accepted standards or conduct of a collectivity, and preservation of face by individual in the collectivity is critical. Often contrast is made between "guilt cultures" and "shame cultures". In the former inner worth and sin are said to guide behaviour, while in the latter honour and reputation are critical.

The following values or beliefs characterise other directedness.

a) Loss of face is very painful to individuals. Individuals do not like to be seen as violating norms which are obligatory in a society. If some one points out a case of such violation in front of others, the concerned person feels very bad.

b) Conflict must be resolved without loss of face for either party. Since loss of face is so critical to individuals, attempts are made not to create situations in which either of the parties loses face. Conflict situations have potential of loss of face by one party. In an other-directed culture, conflict management strategies are dominated by consideration of preservation of face on the part of all the parties involved in the conflict.

c) Indirect communication is better than communication. A corollary of (a) above is that confrontation, for fear of resulting in the loss of face by a party, is avoided.

d) Pleasant and pleasing behaviour towards the senior is more desirable than telling the truth which may be unpleasant. This is a special case of avoiding confrontation.

8) **Androgyny :** Different qualities have been attributed to the two sexes. Men have been attributec to toughness, competition, aggression, perseverance, achievement, assertiveness. Womer

have been seen as having qualities like compassion, empathy, harmony, collaboration, nurturance, aesthestics, creativity. If a society emphasises differentiation of sex roles, and allocates social roles according to such differences, expecting men to work in areas of achievement and physical activities (work and defence) and women to work in areas requiring female virtues (nursing house keeping etc.), we have sexist orientation. We call it sexist because the roles are determined by men, and they impose their own values, emphasising competition and toughness in contrast witn empathy and collaboration. In such a society competitive aggressive characteristics are valued. In contrast with such a culture, if there is less differentiation of the sex roles, and social roles are not allocated to sexes according to their sex differences, an orientation called 'feminism' may develop. In such societies both the categories of qualities, attributed to men and women are valued and integrated. We shall call such a culture androgynous culture. Western culture is an example of sexist culture, where as Indian and Indonesian cultures are androgynous cultures. One symbolic image of androgyny, found both in India and Indonesia, is the depiction of Shiva as *ardhanariswara* (halfman and halfwoman).

In androgynous cultures interpersonal trust is highly valued. Harmony and friendship are seen as desirable, and there is a high concern for the weak and the underdog. Mahatma Gandhi represented this orientation so well.

9) **Power-distance tolerance :** Hofstede studied this dimension. He calls it 'power distance' and defines it as "the extent to which the members of a society accept that power in institutions and organisation is distributed unequally. People in Large Power Distance Societies accept a hierarchical order in which everybody has a place which needs no further justification. People in Smalll Power Distance societies drive for power equalisation and demand justification for power inequalities. The fundamental issue addressed by this dimension is how a society handles inequalities among people when they occur". In a society with high tolerance for power distance, inequality in power is seen as a normal, and acceptable reality. The following characteristics define this orientation.

a) The senior persons look after the interest of, develop, and properly guide their juniors. The senior persons take the nurturing role.

b) People respect and learn from the elders. In a society with intolerance for power, people are not given respect because of their age.

c) Hierarchical relations are seen as necessary and used to maintain order in a society or an organisation.

d) The corollary of (c) is that persons in power are seen as knowledgeable and capable of protecting the interests of other members.

e) Leaders are faithfully followed. Their wisdom is not questioned. In a society with low tolerance for power distance, leaders are questioned, and there is criticism of their behaviour.

f) Procedures and systems laid down by the seniors are faithfully carried out. The cultures are usually ritualistic following the traditions more faithfully.

g) It is believed that higher status in the hierarchy can be obtained by the help of the elders. As a result, in society, the ascribed status is emphasised, contrasted with acquired status.

h) Manual work has low value, and is usually allotted to persons in the lower strata of society or organisation.

3.4 FUNCTIONALITIES AND DYSFUNCTIONALITIES OF CULTURES :

The various dimensions of culture briefly discussed above can be used to prepare a profile. The profiles can broadly fall into categories on modern-traditional continuum. One question before the developing societies is whether their characteristics are dysfunctional for moving towards modernity, with the implication that if this is so they need to adopt characteristics of the cultures of the 'developed' societies. Enough experiences in managing development has shown that the developing countries need not adopt (or copy) the culture of the 'developed' world. This implies that there are many functional (for modernisation) aspects in their cultures, and these can be preserved and used for modernisation. Similarly there are many dysfunctional aspects in the cultures of the industrialised societies (dysfunctional for the creation of the future). In fact, developing countries can contribute a lot in evolving future societies capable of meeting new challenges. Because of long periods of colonisation the developing countries have lost self-confidence with a negative self-image. It is not surprising that members of such societies do not see much strength in their cultures and tend to use the framework of the colonising power.

Sometime the opposite view is taken as a reaction by some persons in the developing countries, eulogizing the past and creating delusions about the functionality of their cultures. The revivalistic tendency, that the past or traditions were glorious and must be restored in order to achieve the glory again is more dysfunctional than lack of awareness of one's own strengths. What is needed is a critical attitude, shifting functional from dysfunctional aspects of the culture.

We shall briefly mention below functionality and dysfunctionality of nine aspects of culture of most developing countries. A similar analysis can be done of industrialised culture also. In most cases the same aspect can be functional if used in one way (or within limits), and can become dysfunctional, if used in another way or beyond some limits. In mentioning functionality and dysfunctionality of cultures, the ten dimensions discussed above have been used. Some examples from Indonesian culture will be cited in the next section.

1) **Fatalism :**

Functionality : Fatalism as a mode of surrendering to circumstance is dysfunctional for managing change. In this mode a person or a group has high external locus of control (believing that control of outcome of action lies outside in nature or significant persons). However, this orientation makes a group more realistic and helps it to hibernate and survive. In some societies an absence of this mode of externality may lead to frustrations and dysfunctional conflicts. It helps persons to perceive the constraints about which nothing can be done.

Dysfunctionality : Fatalism is obviously dysfunctional, making individuals and groups

passive, reactive, and dysfunctionally tolerant of conditions that need to be changed. It lowers self-confidence and reduces exploratory tendencies to search for solutions problems.

2) **Ambiguity tolerance :**

Functionality : Ambiguity tolerance helps a culture to develop several rich traditions which are not seen as necessarily conflicting. It develops tolerance for differences. Also there is much higher role flexibility in such cultures.

Dysfunctionality : In a culture with a high tolerance of ambiguity there is lower respect for structure and time. Many areas in which structuring is necessary are left unattended, causing confusion, delays, and anxiety.

3) **Contextualism :**

Functionality : High-context cultures develop much more insight into social complexities, and have higher empathy for others who may differ in their behaviour from the known norms. Persons in such a culture are more sensitive to other persons and groups. They are able to understand the contextual factors faster.

Dysfunctionality : In high context societies and organisations common norms and procedures take time to develop. There may be confusion in interpreting the events or behaviour, because different persons may use different contexts to understand these.

4) **Temporalness :**

Functionality : Emphasis on the present and a tendency to live in the present results in high involvement of individuals in the current activities they are doing. The emphasis on 'here and now' may help in dealing more effectively with the current problems. Present-oriented cultures are likely to develop competencies of working with and using temporary system.

Dysfunctionality : Present-oriented cultures are likely to develop competencies of working with and using temporary system.

5) **Collectivism :**

Functionality : The following are the strength of this orientation contributing to individual and organisational strengths.

a)   Good relations are maintained and the affiliation needs are satisfied.

b)   There is high trust amongst the members of the collectivity with high potential for collaboration.

c)   Consensus is attempted more frequently, for example in Indonesia the tradition of *musyawarah* is a very useful one.

d)   There is sharing of work and reward. In Indonesia the practice of *gotong-royong* (shared work) is a good example of this.

e)   Members have a high sense of belonging to the collectivity.

Dysfunctionality : Collectivism produces several handicaps for the individuals and society.

a) People find it difficult to confront their seniors in matters requiring confrontation and exploration.

b) There is lack of initiative by individuals and groups.

c) There is lack of self-confidence, and lack of efforts for individual development. Individuals, living under the shade of their collectivity, do not develop autonomy and individual identity.

6) Particularism :

Functionality : Particularist cultures have strong in groups, and the persons belonging to them have a very high sense of identity with their groups.

Dysfunctionality : On the other hand, ingroup /outgroup feeling reduces objectivity of the members who are generally prejudiced in favour of their in-groups and against the out-groups. Favouritism and clique formations are encouraged, taking attention away from the achievement of results.

7) Other directedness :

Functionality : Giving importance of norms laid down by society may help to reduce "improper behaviour" of individual members. The concern to save face may also contribute to behaviour useful for maintenance of the collectivity.

Dysfunctionality : The greater dysfunctionality is in terms of lack of internalisation of the values, and developing criteria which are internally consistent to oneself.

People in such cultures are afraid of taking risks if this involves some possibility of loss of face.

8) Androgyny :

Functionality : Androgyny contributes to the values of the future human society. It helps groups to value (and develop), interpersonal trust, caring , harmony, concern for the weak, and collaboration.

Dysfunctionality : However, overemphasis on such values may reduce the effectiveness of competition which is also needed in societies and organisations.

9) Tolerance for power distance :

Functionality : There are some strengths in societies with high tolerance of power distance. Respect for seniority and age may help persons to learn from experienced people. Conformity my be high, and is needed for effective functioning of groups.

Dysfunctionality : However, high tolerance for power distance may result in stress on form against substance. There may be higher centralisation, with little autonomy for lower level units and individuals. Ascribed status is valued more, leading to lack of value for achievement. There may be much higher dependence on authority.

3.5 STRENGTHS AND WEAKNESSES OF INDIAN CULTURE :

As already discussed for organisational change the societal culture is a very important context. Organisations exist in the society, they are part of the society, and they derive strength from it. In order to be effective, it is necessary that the organisations are aware of the major cultural characteristics of the society in which they exist. We shall now discuss how organisations can use this knowledge and whether should they adapt to the culture or they should try to change it.

In order to understand the cultural context of Indian organisations it may be useful to pay attention to some important cultural characteristics in India. Eight different cultural characteristics have been selected for this focus. Many of these characteristics are negative, which does not mean that we do not have any positive aspects in our culture. The first two aspects discussed are examples of the strengths in the culture. However, some negative aspects have been taken to focus attention on the dimensions requiring change.

Extension Motivation

In Indian culture, there has always been concern for others, although this concern has not acquired the same character as in western society. viz., concern for the community. Concern for others in India has been much more general, even though this has been a strong trend. The concern has also been for society in general; but when it comes to specific aspects, the concern has not been as prominent. One important characteristic of Indian culture has been its high extension motivation which is reflected in several traditions in the country.

Synthesis

Indian culture is characterised by a tendency towards synthesis, absorbing various influences which impinge on the culture, and internalise it. Similarly, various conflicting points of view are also well synthesised. In many cases, the synthesis may go to the extent of several contradictions existing at the same time. This may be a result of the combination of several characteristics. The characteristic of synthesis has helped the culture to survive over thousands of years, and has helped to develop a tradition which is quite unique in world. It is a great pity that much attention has not been paid to this important positive characteristic of the Indian culture.

Dependency Motive

Being a feudal culture, the dependency motive has been fairly strong in India. Dependency motive is characterised by a tendency to depend on and please the authority figure, and to expect others who are lower in the authority to do the same thing in turn. This is reflected in various forms. When dependency is high, it results in some of the following behaviours:

a)   **Avoidance syndrome :** In a dependency situation, the individual does not take the initiative to deal with problems; he looks to his immediate superior to take the decision and he would merely carry this out. Lack of initiative is one symptom of avoidance syndrome. Similarly, a person does not take responsibility for an action, because he himself is not responsible for the action. Another characteristic of avoidance syndrome is exaggerated view of obstacles. When a person faces problems, he exaggerates these, and he is overwhelmed with them: such an exaggerated view would justify him not to take the

necessary action. Such syndromes can be seen in the organisations also. In many cases the obstacles loom large before persons who went to take action. Difficulties come up first and there is unrealistic obsession of such difficulties. The tendency is to avoid trying out something new because that would require taking responsibility and risks which people find difficult to face.

b) **Excessive fear of failure :** Another dimension of dependency motive is excessive fear of failure. In a dependency culture, the main concern is to prove, oneself acceptable to the authority, and, as a result of that, one does not want to be seen as failing at all. This results in excessive fear of failure. All of us have some amount of fear of failure, but if the fear is an obsession that is the only way to avoid failure. Risk-taking is completely avoided and easy targets are kept so that there may be no chance of failing at all.

c) **Conformity :** In the dependency motive, the tendency is to conform to a given framework, rather th... trying out a new framework. Creativity is low in dependency, because creativity involves risk-taking, taking initiative, taking responsibility for both success and failure. Such conformity is quite evident in most organisations where the tendency is to do what is given, rather than take the initiative and try out something new.

Casteism

Although the caste system is disappearing from the country and has little influence in the sophisticated section of society, the spirit of casteism, i.e., the tendency to stratify society and organisations into various levels, and developing different norms of behaviour for different levels of society, still dominates. Casteism is reflected in status consciousness and in assigning different peoples to different levels of society or organisation. It produces several dimensions.

a) **Difficulty in relating at the peer level :** One behavioural implication of casteism is reflected in the problem people have in developing peer-level relationship. People are quite uncomfortable in organisations unless they know where they stand in relation to others on the authority dimension. In the government one important consideration is who is 'senior'. Even in problem-solving meetings people first try to establish the hierarchy of seniority and then they are comfortable in relating to each other. Peer-level relationship is very difficult to establish. However, without such relationship many new problems cannot be solved.

b) **Lack of Interdependence :** When peer-level relationships cannot be established, the relationship becomes much more of dependency and this reinforces the dependency motive. It is good to establish interdependent relationships in an organisation. Certainly the new tasks require this.

c) **Role fixation :** In the Indian culture when a person takes a particular role, he finds it difficult to grow out of it, and others also find it difficult to accept him in a new role. This is reflected, for example, in student-teacher relationship. In the traditional context, even when the students is an adult, he finds it difficult to accept this peer relationship with his teacher; it has to be student-teacher relationship throughout his life. This phenomenon is called role fixation. This is also found in organisations. For example, in the Indian

Administrative Service a person who has joined one or tw years earlier is regarded as senior and treated as senior throughout the career. In an organisation, when a person who has joined the set-up recently, and therefore is regarded comparatively as a junior, gets promoted, a great deal of stress is produced; people find it difficult to accept him in a senior position. Of course, in modern organisations, things are changing, and promotions are not made only on the basis of seniority. Still this phenomenon continues.

d) **Role boundness :** Another dimension of casterism is that a person is primarily responsible to his role, and not responsible for the whole system. Role boundness is very much dominating in the Indian organisation. Those who are highly efficient and do their work very well, and are seen as such, have a tendency not to go beyond their roles and help the organisation.

Fatalism

The tendency to depend on or refer to unknown factors is very high in the culture. This can be termed as fatalism. The general tendency is to see outside forces as highly important. Certainly there have been historical reasons for this, and because of long experience of dependency on various factors, this tendency has persisted. It is shown in two ways in the organisations :

a) **Cynicism :** In many organisations fatalism (which, by implication, means lack of trust that one can do something about certain things, and, that their control lies somewhere outside), leads to a general cynical tendency, that things are bad and cannot be improved. We find such cynicism stronger amongst the intellectuals. If internal locus of control in people is low, and their ability is high, they tend to be more cynical. We find bright young people frustrated in organisations and talking about their organisations in cynical terms, that they are only passing time in the organisation, and that not much can be done.

b) **Lack of critical self-examination :** Because of exaggerated importance given to outside factors in determining things, there is a tendency to avoid taking responsibility and holding oneself responsible for certain actions. In that case the person need not examine what he himself lacks, and no appropriate action need be taken to improve. This is reflected in the analysis of stories written by managers from various organisations. In their stories, the element of what is called personal block (perceived difficulties of personal nature for which the person himself may be responsible) were found to be very low.

Non-Involvement and Non-Commitment

This characteristic (a tendency to keep oneself uninvolved) may have some spiritual-religious roots. There is a general tendency to avoid involvement. This, for example, is reflected in the tendency of most Indians not to take clear and strong positions on issues, if such positions are in conflict with other points of view. When it comes to discussions or expressing opinions, there is a tendency to take a 'golden mean', as it is the safest position to avoid confrontation. It results in two main characteristics in the Indian organisations :

a) **Non-confronting behaviour :** Non-involvement and non-commitment would make a person take a more compromising position and avoid any position which will put him in a on fronting situation with others. This tendency is seen in a people when discussions are

held and when some uncomfortable opinions need to be shared. There is a general tendency to avoid that.

b) Excessive tolerance : Another result of non-commitment and non-involvement is to tolerate various things. Tolerance is a positive quality, because it reflects the respect people have for others' views, and a tendency to see good things in others' points of view. However, it creates problems when the tolerance is excessive. Our tendency of excessive tolerance is reflected in the general social behaviour. In organisations, this tendency may result in not being bothered with some disturbing signs. For example, people may tolerate lack of standards, or behaviours like late coming, etc.

Individualism

Indian culture by nature is individualistic, even though there has been a tendency to show concern for the world and others. Usually, Indian culture emphasises individual spiritual pursuits. It results in two main characteristics :

a) Lack of interpersonal trust : When the basic concern of the individual is for the self, the tendency to trust others is low. This results in a more or less unstated and underlying suspicion of other people. This is often reflected in organisations where collaboration may be low because the tendency to trust other persons in low.

b) Difficulty in collaboration : As a result of individualistic orientation, the tendency to work together is rather low. One foreign behaviour scientist made a profound remark about Indian organisations and people. He said that while Indians as individuals could be compared with the best and most competent persons anywhere in the world, they formed poor organisations and they found it difficult to work as groups. Collaboration which require skills of working together on problems is laking in most cases.

Irreality Orientation

This is an interesting characteristic of the Indian culture. There is a tendency to avoid reality, and what may be called 'irreality orientation' results. This is primarily reflected in the difficulty we in India have in anticipating problems and failures. When planning is done, people find it difficult to anticipate what kind of problems are likely to come up, and therefore they find it difficult to prepare a plan to cope with such possible failures or problems. This is reflected in personal planning, organisational planning and planning at the national level. We tend to prepare plans which are not met. Targets are kept too high, without taking the possible difficulties and obstacles in view. Of course some organisations prepare realistic plans and achieve them. But the general tendency in the culture is to see the brighter side and not to expect and be prepared for the problems and difficulties.

3.6 A PROACTIVE APPROACH TO CULTURE AND CHANGE :

There is a conflict between traditional cultures and demands of modern management. As already stated, two extreme views are taken on the subject, some advocating that management practices should be designed to suit the culture, while some others advocating that modern management practices should be uniformly adopted to suit the goals of the organisation.

4)

The argument that various systems in the organisation should be designed to suit the culture of the organisation and the culture of the society is a reactive position; it will keep the organisation where it is. We spend a major part of our life (the important part of life in which new things are learnt and new attitudes and skills are acquired) in work organisations. Change can be effectively introduced through them. We should consider the major responsibility of work organisations as producing the kind of culture which is needed for future effectiveness of these organisations and society. Moreover, work organisations have an edge over other organisations in society. They have the advantage of getting better educated citizens, those who think a little differently, and probably those who may be able to accept and disseminate new values. It will, therefore, be a great pity if work organisations merely perpetuate the culture they have inherited, or the culture which prevails in society.

As we have already stated, each culture has its strengths and weaknesses, functionality and dysfunctionality for developing modern organisations. Even those who argue about designing systems to suit the culture do not talk about such strengths. While designing an organisation or a system in an organisation, we can build on the existing strengths, further reinforce these strengths, and use the positive aspect of the culture for organisation designing. In the Indian context, for example, organisations should make sure that such positive qualities of the Indian culture as concern for others, tendency to harmonize and synthesize various points of view, positive regard for different points of view, and general respect for knowledge and expertise are properly used while designing systems. For example, instead of promoting individual competitive spirit in the organisation, a spirit of collaboration may be developed. Systems may be designed to suit these needs. Unfortunately, when we talk of change and think of designing new systems, we usually have only western models before us, and we implicitly argue either for or against such models. In the latter case, we taken the position that the model does not suit our culture. It is certainly important that we search our own cultural traditions and experiences to develop models and learn from the experience and cultural traditions of other countries. By taking a close look at our culture and learning from the available elements of various models we should be able to make some conscious choice regarding the type of organisation we want to build, and the systems we want to develop in the work organisation.

A proactive strategy would be to preserve, use, and consolidate the strengths of a culture in management practices, and to use management to change the dysfunctional aspect of a culture. However, using management for changing culture would require careful planning and monitoring. It may be useful to do field analysis of facilitating forces and strengths, recognise blocks, produce counterforces, and pay enough attention of the process. We shall illustrate this in the next section by citing a case study from Indonesia.

A proactive action strategy would involve the following steps :

- **Determine the direction :** It is necessary in the beginning to be quite clear about where the organisation wants to go. The direction should be defined not only in terms of specific systems like performance feedback, counselling, potential appraisal, career planning, etc., but also in terms of process movement, e.g., towards more openness, more collaborative action and consulting each other. An open discussion about new directions will help the organisation to make necessary psychological preparation for accepting the system. Thoughts above new directions should be widely shared.
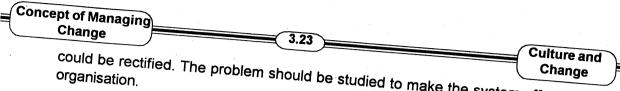
- **Share possible consequences of the Journey :** Introduction of the human appraisal system is like starting a new journey. The fact that the journey is not likely to be very pleasant should be known from the beginning and understood very clear. Usually, consultants who work on the introduction of such a system not only communicate it verbally tot he client but also make clear in their written reports the possible consequences. For example, it should be made known and should be communicated that the appraisal system may increase dissatisfaction to some extent, because individuals will begin to voice some problems when the system becomes open. It should also be made clear that, as a result of the introduction of the sys' some managers will complain that subordinates do not accept their statements, an k more questions. When a system is beginning to be open, people test the limits of the penness to some extent. It should be understood that these processes are part of th "teething problems" experienced in introducing the system. If these are not communicated and understood, the organisation may be unduly disturbed when it faces such problems. Instead of taking these problems as a necessary part of the introduction of the system, they may be taken as signs of failure, and the system may be abandoned. Those who are introducing a new system should clearly anticipate such problems and be prepared to deal with them.

- **Start from where you are :** Each organisation has a tradition and some rudimentary forms of a particular system. The design of a new system will be different for each organisation. While the direction may be determined so that the organisation knows in what direction it has to move, the nature of the system will naturally differ. It may be useful for the organisation to understand this and start from the level where it stands in terms of the sophistication of the system.

- **Take one step at a time :** Organisations should prepare a careful plan to phasing various steps. Various elements of a system cannot be introduced simultaneously. For example, while introducing an appraisal system, a simple appraisal form may be introduced at first. After the form has been properly understood and used, counselling and feedback system may be introduced followed by analysis of critical attributes of various jobs and a system of assessing these attributes. A full appraisal system may be introduced later. This kind of phasing may be done for various subsystems.

- **Prepare for the journey :** The introduction of a system requires preparation. The system needs changes in the orientation and attitudes of the people in the organisation and skills which are needed to implement and use the system. In the absence of these the system is likely to fail. As the system is being introduced, these needs may be identified and steps may be taken to meet these needs. Various complications may arise if the skills and competence to run a system are lacking. It would be wrong to introduce, for example, feedback and counselling unless enough preparation has been made to develop skills of giving feedback and the employees counselling by various managers. The problems may arise if necessary training does not precede the introduction of a system. However, in the name of such preparation, the introduction of a system should not be postponed indefinitely. If an organisation argues that it will introduce a system only after necessary conditions have been achieved it may have to wait forever. Sometimes this may be used

as a pretext for not introducing the system. Action to provide such preparation is necessary. But the preparation may also be phased. This may have to be done at various stages of introduction, and not at the beginning alone.

- **Be prepared for reversals :** The introduction of a system would produce certain changes. There may be two kinds of consequences about which the organisation should be clear and be prepared. Changes may produce some disturbing symptoms in the organisation. The introduction of a new system may create confusions, give rise to suspicion, create doubts, and result in more problems of communication. This may be a necessary part of the change which is never smooth, easy, and pleasant. Any change, especially when it intervenes in the culture of an organisation, creates disturbances. Secondly, at several stages it may seem as if preliminary work has been wanting and the organisations is back to "square one". Such reverses may appear especially when progress is not according to the schedule. Managers may report that their feedback and counselling sessions have not been as good as they anticipated they would be in the beginning; the quality of counselling was probably very good but later they found that this was not so. Such reverses should not arouse anxiety. It should be understood that reverses are likely to occur and the organisation should be prepared to deal with them and move forward.

- **Develop internal expertise :** It is necessary that while a system is being designed and implemented there is enough internal expertise which increases with the development of the system. A system cannot be implemented with the help of external expertise alone. Outside help may be useful, either at the beginning or at a later stage, when some dimensions need attention. However, continuous work will have to be done through internal resources alone. If enough attention is not paid in developing such expertise in the enthusiasm of accepting a system, the system is likely to fail.

- **Continue moving :** Persistence in the implementation of the system is important with various sequences, with certain reverses, and for phasing the system. And such perserverance is possible if the organisations able to prepare a long term plan and identify one person or a small group of persons to attend to the introduction of the system and its implementation. The main responsibility of these people may be to take necessary steps to deal with the problem, and not let these come in the way of the final implementation of the system. The very fact that a system is followed up doggedly and that steps are taken continuously to implement the system will ensure its success. In many cases a system fails because reverses and problems create anxiety. Often, these are seen as signs of failure and the system may be abandoned.

- **Have a compass and a speedometer :** Monitoring mechanisms in the implementation of the system are necessary. At each step, enough information should be collected about the progress of the system and in which direction the system is going. An individual or a small group of persons may be given the responsibility to monitor progress. For example, special interview schedules/questionnaires can be designed to gather information about the quality of employee feedback and counselling after performance appraisal forms have been completed. Such information will help in taking corrective action. From time to time, meeting of various groups may discuss such problems, and how these

could be rectified. The problem should be studied to make the system effective in the organisation.

To sum up, proactive strategy requires planned and persistent work. Past experiences of failure and problems being experienced in implementing some systems confirm these needs. Advocates of reactive strategy adopt these as defences to argue that such systems are not suited to the culture and that they should be evolved to 'suit' the culture. Such a strategy may not help an organisation to take necessary steps for change.

Management working for change in a culture needs to pay attention to four aspects : structural elements, processes, strategy of change, and tactics to be employed. Eventually cultural change must be built into the system so that the new culture becomes a part of the organisation. This cannot be done without paying close attention to the process underlying the structural elements. Simultaneous attention to structure and relevant processes would require a clearly thought out broad plan of action (strategy), and to spell out strategy into specific action steps (tactics). This S-P-S-T four-fold model (structure-process-strategy-tactics) can help to develop culture-changing management. These dimensions, with the various sub-aspects are listed below. Most of these are self-explanatory, not needing explanation.

S. STRUCTURAL ELEMENTS

1. Stable structure
2. Temporary building mechanisms
3. Linkage building mechanisms
4. Information system,
5. Rewards
6. Regular budget
7. Guidelines

P. PROCESS

1. Incremental planning
2. Action research approach
3. Modelling
4. Monitoring
5. Process awareness and orientation
6. Counselling
7. Organisational norms

S. STRATEGY*

1. Anchoring in and using strengths
2. Sensitivity to stone walls
3. Competency building

4. Critical concentration
5. Developing key institutions
6. Sanction and support
7. System ownership

T. TACTICS

1. Prepare in advance
2. One step at a time
3. Prepare for the journey (resources)
4. Go together
5. Stop and review progress
6. Keep up the spirit (reinforcement)
7. Keep going (perseverance)

3.7 SUMMARY :

In this unit, the impact of culture on the organisation with specific reference to Indian Culture is explained. Functionality, Dysfunctionality, Strength and weaknesses of Indian Culture are specified. Finally, a proactive approach to culture is described.

3.8 SELF-ASSESSMENT TEST/QUESTIONS :

1) Explain the importance of social and organisational culture in bringing about change.

2) Discuss Functionality and Dysfunctionality of culture.

3) Describe some strengths and weakness of Indian Culture.

4) What are the steps involved in Proactive action strategy ? Explain.

5) Explain how the S-P-S-T model helps in developing culture - change management.

3.9 FURTHER READINGS :

Variaions in value orientation (Rose, Peterson, 1961) by F. Kluckhohn and F.L. Stodbeck is a classic for understanding values in different cultures, their proposed five value-orientations (based on the meaning of existence, meaning of human endeavours, relationship of man and nature, and relationship of man with fellow beings have been used by several authors to suggest paradigms of modernisation.

D.C. McClelland's *Power : The Inner Experience* (Irvington, 1975) provides a new way of looking at a basic source of shaping the dynamics of human responses to understand the dynamics of culture.

The most widely read work on culture and management is G. Hofstede's *Culture's Consequences : International Differences in Work-related Values* (Sage, 1980). Hofstede, suggested four dimensions as most relevant to explain culture differences.

The implications for management are further discussed with data from more countries by Hofstede in "Cultural dimensions in management and planning" (*Organisational Forum*, 1985, 1(1), 12-31).

Organisational Culture and Leadership (Jossey-Bass, 1985) by E.H. Schein is a good reading on organisational culture and how to deal with it. He has proposed three levels of variables in a culture : (a) artifacts and creations, which are visible but often not decipherable (technology, art, visible and audible behaviour patterns), (b) values, which indicate greater awareness (both testable in the physical environment, and testable by only social consensus), and the deepest level of basic assumptions, which are taken for granted, are invisible, and preconscious (relationship to environment; nature of reality, time and space; nature of human nature; nature of human activity; nature of human relationships).

U. Pareek in *Organisational Behaviour Processes (Rawat, 1988, Chapter 2)* discusses in details the relationship of culture and management. Planned changed in education by W.H. Griffin and U. Pareek (Somaiya, 1973) discuss the role of culture in planned change in education (the two incidents or cases have been borrowed from there).