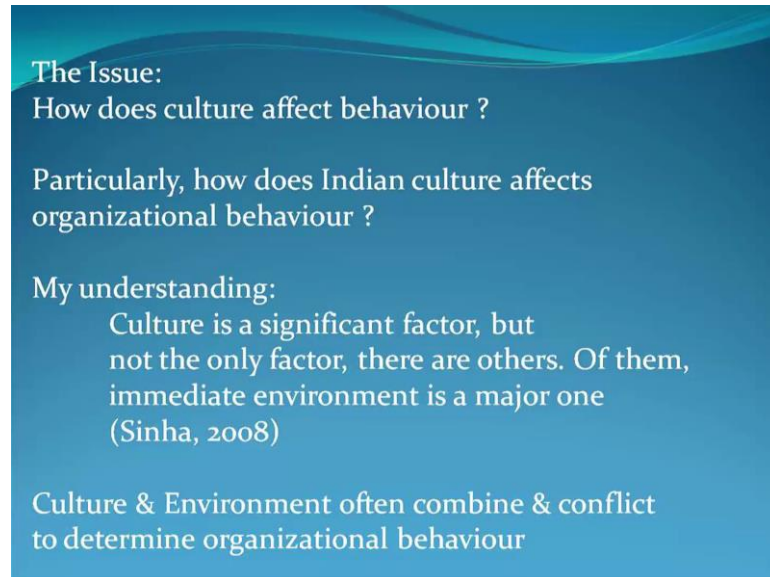


Selected Topic in Psychology
Society, Culture, and Psychology
Prof. J. B. P. Sinha
Department of Humanities, and Social Sciences
Indian Institute of Technology, Kanpur

Lecture - 9
Cultural and Organizational Behaviour

(Refer Slide Time: 00:29)



The Issue:
How does culture affect behaviour ?

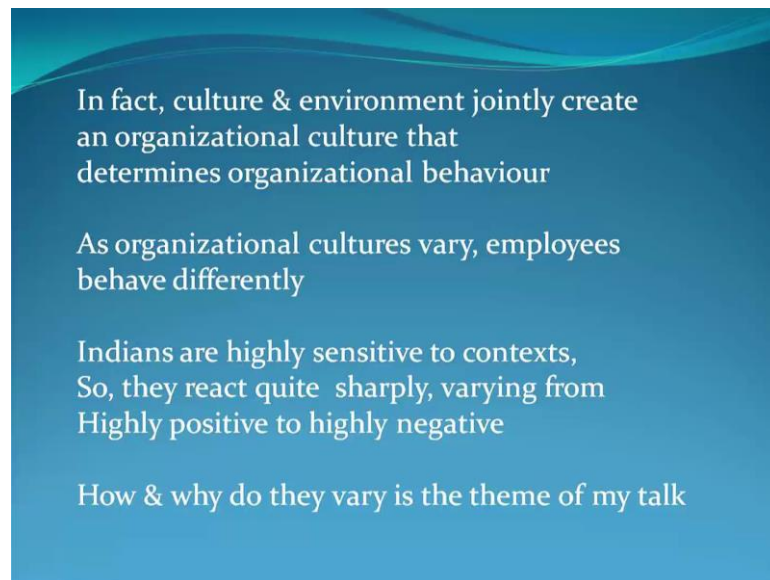
Particularly, how does Indian culture affects organizational behaviour ?

My understanding:
Culture is a significant factor, but not the only factor, there are others. Of them, immediate environment is a major one (Sinha, 2008)

Culture & Environment often combine & conflict to determine organizational behaviour

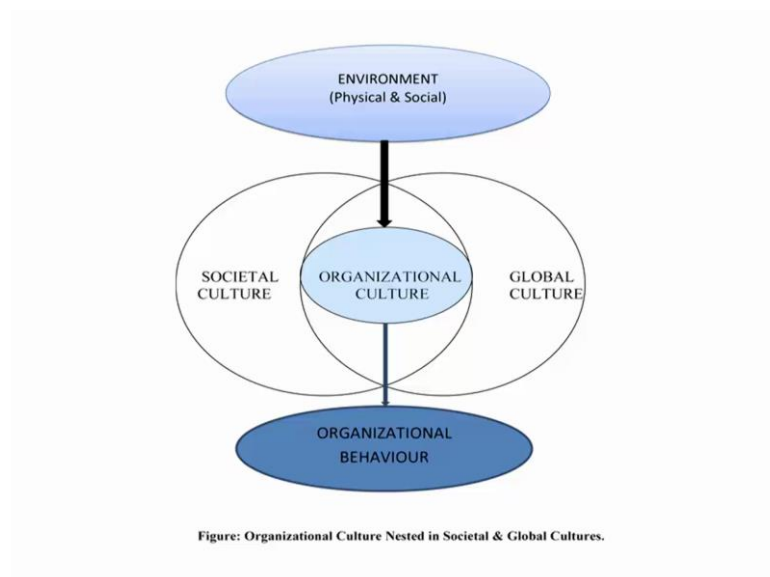
Ah for the last forty years also I have been exploring how a culture affects behaviour my particular interest is how Indian culture affects organizational behaviour my understanding is that culture is of course, a very significant factor, but it is not a only factor there are many other factors of them immediate environment is a major one. In fact, it is a much more fortunated stronger factor than culture at least at certain occasions some time culture, and environment combine, and have accumulative effect another time they conflict. And when they conflict probably people comply with the pressures from the environment rather than follow their own cultural orientations.

(Refer Slide Time: 01:38)



In fact, culture, and environment jointly determined organizational culture they create a business milieu. So far the work organizations are concerned.

(Refer Slide Time: 01:55)



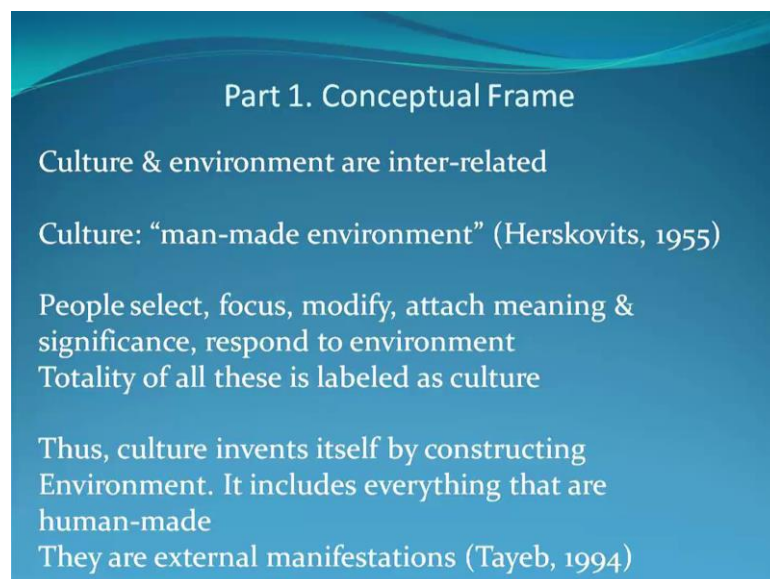
That drives the organizational culture, and together they determine the behaviour Indians are very sensitive to context they are sensitive to organizational culture,, and they vary their behaviour very sharply depending on the kind of cultures they are responding to. So, the main thesis of my presentation today is how, and why Indians vary in their responses to the organizational culture.

(Refer Slide Time: 02:38)



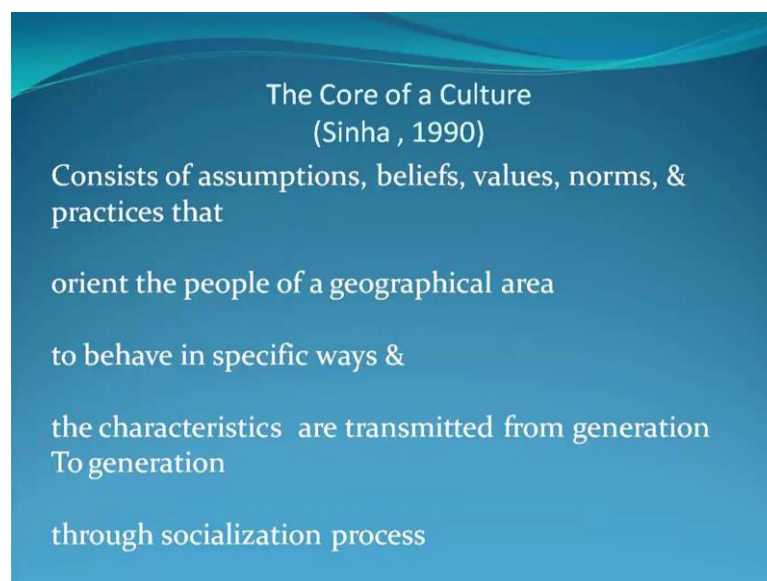
I have four parts of my presentation the first part conceptual frame in which I will discuss how environment moderates culture, and behaviour relationship, there after I will move to describe Indian culture characteristics, and that will be followed by my description of hub organizational culture india as shaped by societal, and global that is originally western cultures finally, I shall discuss how Indians keep shifting their behaviour their thoughts their behaviours their feeling depending on the kind of organizational cultures in which they operate.

(Refer Slide Time: 03:39)



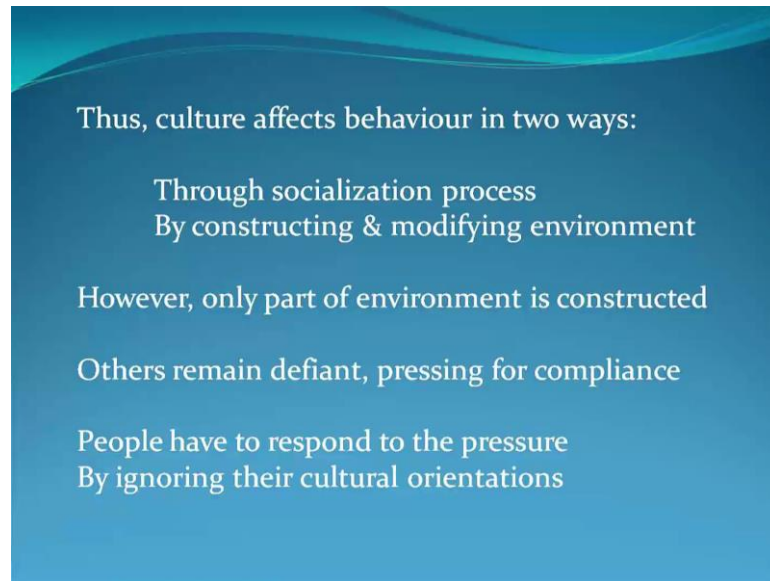
In the first part on conceptual frame, let me start with the statement that culture, and environment are interrelated according to one definition of culture culture is manmade environment as people lived their life they focus on environment select part of the culture modify them to the extent that they can attach meanings, and significance in order to respond effectively to culture they do all kinds of psychological process in that one, and as a result of that they create lots of psychological activities totality of all that is all culture; that means, culture invents itself by constructing environment this is a very institutive definition of culture it includes everything made by human beings it is the physical artifacts social artifacts like family marriage religion then art literature rituals rights methodology all these are part of culture. If we take such an exclusive view of culture then everything it becomes culture, and the culture loosen its explanatory value if culture is everything, then I am stay here that you breath, that is all there is nothing that can explain in terms of culture they are called the external manifestations of culture that is the core of culture.

(Refer Slide Time: 05:49)



The core of culture consists of assumptions beliefs values norms, and practices that orient the people of a geographical area to behave in specific ways,, and all these characteristics are transmitted from generation to generation through the socialization process.

(Refer Slide Time: 06:17)



So, when I talk that culture affect behaviour which is through these values norms, and practices that culture affects behaviour that is what called affecting behaviour through socialization process earlier I am also talked about how culture affects the environments, and therefore, another way that culture affects behaviour is by modifying, and constructing environment; however, only part of environment is being constructed other parts of environment should be very defined, and they demand compliance irrespective of what the culture requires people respond to those pressure by ignoring their culture characteristics.

For example a during disasters for example, or whenever there is a scarcity of a good, and services people forget their decent normal norms, and start behaving totally differentially.

(Refer Slide Time: 07:40)

The pressure emanates from

Internal contradictions also
e.g., Changing demographics

Major national & international events
e.g., India-China war, Collapse of Soviet union

Emerging threats & opportunities
e.g., Globalization, New technology

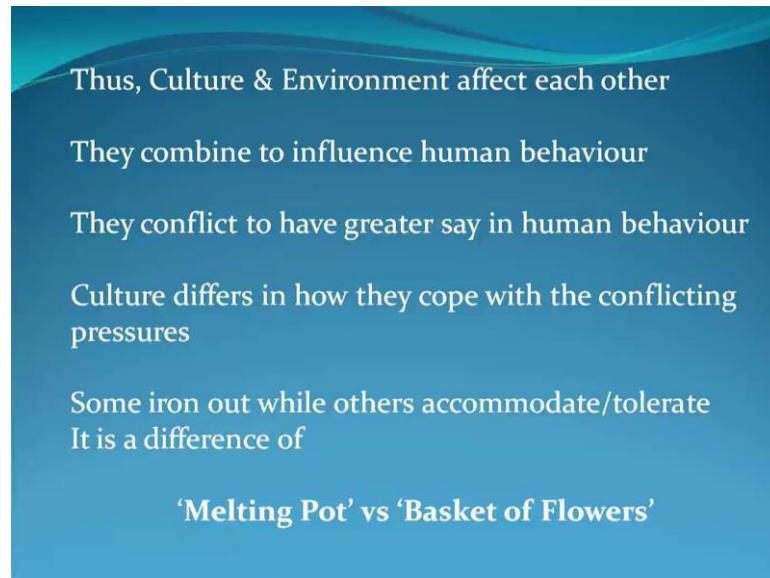
As people respond, they set new norms,
Change/modify/add values & beliefs

Culture changes in the process

Therefore we have to think that there are pressures coming from culture some of the pressures are internal contradiction within the culture for example, increasing population require different kind of modifications in values beliefs norms, and practices educated women coming to workforce, we have child a labor, and all kinds of democratic changes require modifications in culture then there are major national, and international events remember the fall of bad will war or collapse of soviet union that made a change in the world value of Indians.

Similarly, we had this India china war that has very demoralizing effect of Indians therefore, the major national, and international events affects culture similarly emerging threats, and opportunities like globalization or new technology whenever there are emerging threats people have to respond to that cope that whenever new opportunities people have to avail that opportunities in that process what happens people behave differently receipt new norms they change the values they modify their old values they add new values beliefs, and in that process culture get change too...

(Refer Slide Time: 09:44)



Thus, Culture & Environment affect each other

They combine to influence human behaviour

They conflict to have greater say in human behaviour

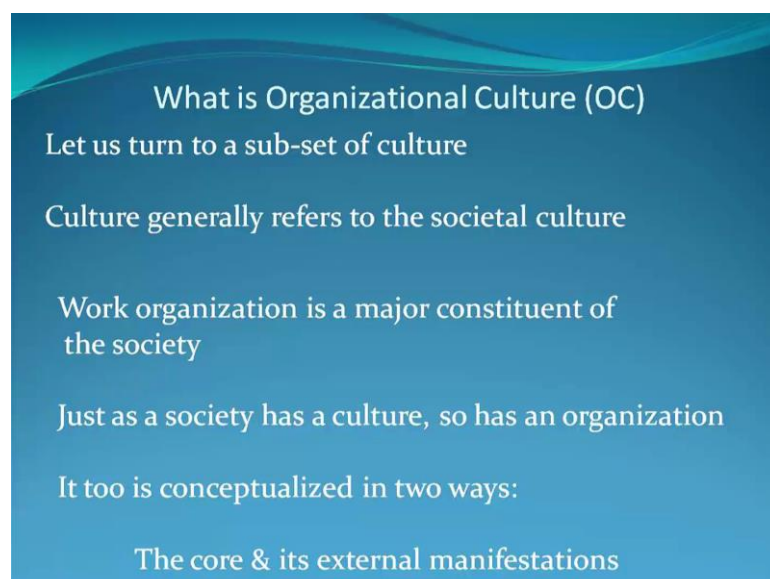
Culture differs in how they cope with the conflicting pressures

Some iron out while others accommodate/tolerate
It is a difference of

'Melting Pot' vs 'Basket of Flowers'

It is a two way process culture, and environment affect each other they combine to influence human behaviour. They conflict to have greater say in human behaviour with the culture will dominate or the environment will dominate now different cultures differs in how they cope with conflicting demands coming from culture, and environment they are cultural space try to add now differences, and develop a kind of malty melting pot where different frottage different cultural ethics group have to confirm to the mainstream culture whereas, their cultures which allow differences to flourish that we called the basket of flowers.

(Refer Slide Time: 10:50)



What is Organizational Culture (OC)

Let us turn to a sub-set of culture

Culture generally refers to the societal culture

Work organization is a major constituent of the society

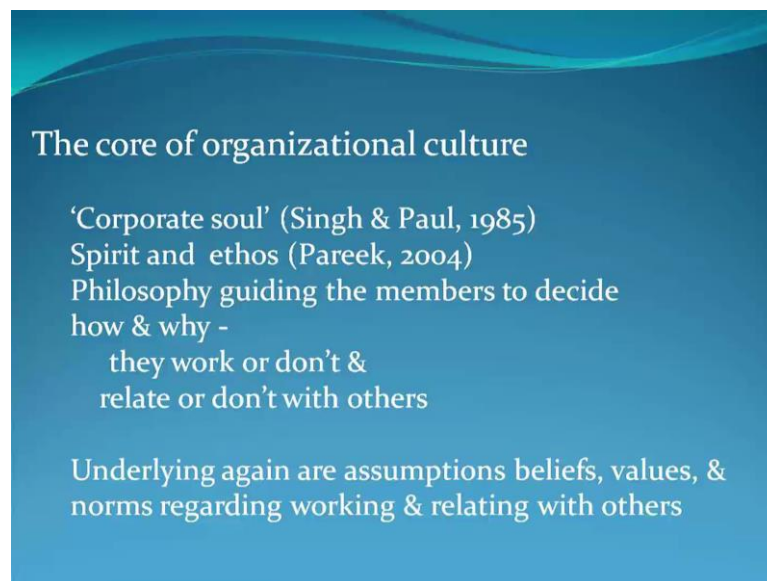
Just as a society has a culture, so has an organization

It too is conceptualized in two ways:

The core & its external manifestations

Now, let us turn to a subset of culture culture generally refers to societal culture work organization is a major constituent of society. So, just as society has a culture what is we called societal culture. So, has an organization organization also has a culture organizational culture can also be conceptualized in two ways just as we did earlier we can have a inclusive view or we can have a exclusive view of organizational culture we can thought about the core of culture or its external manifestations.

(Refer Slide Time: 11:43)



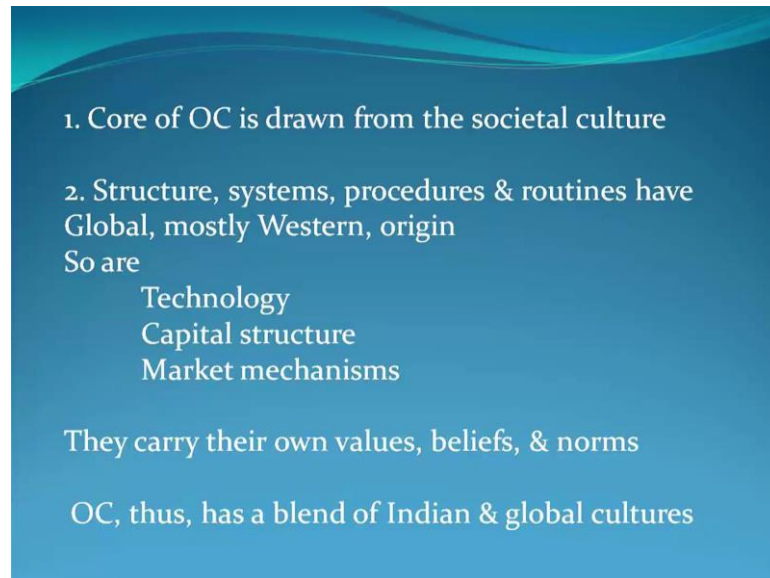
The core of organizational culture has been called corporate soul spirit, and ethos philosophy guiding the members to decide how, and why they work or they do not work how they relate or do not relate with others. Now, when we take this exclusive view of culture then we are again talking about just like as we talked in societal culture we are talking about the underlying assumptions beliefs values, and norms regarding working, and relating with others. So, that is an exclusive view of organizational culture.

(Refer Slide Time: 12:36)



When we talk about the inclusive view just as earlier I talked about the societal culture including everything that human beings may similarly whatever is there in the organization can be considered as part of organizational culture it could be mission vision objectives of the organization, it could be system structure procedures routines it could be human resource development, and management starting from selection training placement appraisal reinforcement principles career progressing,, and it also includes mechanisms that organization adopts for interfacing with its own environment that I earlier called the milieu for example, organizations have scanning business milieu visions organizations do competitors profiling it also engages in networking alliance formation, and so on.

(Refer Slide Time: 14:04)



Now, core of organizational culture is drawn from societal culture that is the people's values beliefs norms habits superstitions assumptions that they have they have acquired through primary socialization is a family they bring them to the organization, and that still affect them how they behave in the organization for example, they learn about the authority system in the family how to obey parents how to deal with siblings or how to gossip against mother to father or how to fight with other children or how to seek patronize with the grandfather, and they bring all these sometimes directly in the same way sometimes symbolically into the organization therefore, societal culture gets replicated in the organizational culture, but that is only part of the organizational culture organizational culture.

Also structures systems procedures routines they are generally not from the societal culture all the societal culture does have a role to play in that to modify them for example, chinese have a smaller business organizations they work through family network over here we have the mawaric community as a parcies who have different kind of organizations we have two types of organization organizational culture the birla type or the tata type tata type is has a parci impact whereas, birla has another kind of a societal influence.

But mostly I say mostly Indian organizations modern Indian organizations have borrowed their structures systems procedures routines for work allocation for

compensation for training, and most of organizational practices they have borrowed from the western sources. Now we called global sources because now we are also affected by the Japanese, and Koreans style of management therefore, organizational culture has a mix from Indian sources Indian societal culture, and the global culture from the global culture comes technology capital structure market mechanisms now all these have they value loads, there are certain values beliefs norms practices that come with a package of technology or the kind of capital that you borrow or the kind of market mechanisms that read out thus organizational culture has a blend of both Indian, and global cultures.

(Refer Slide Time: 18:04)

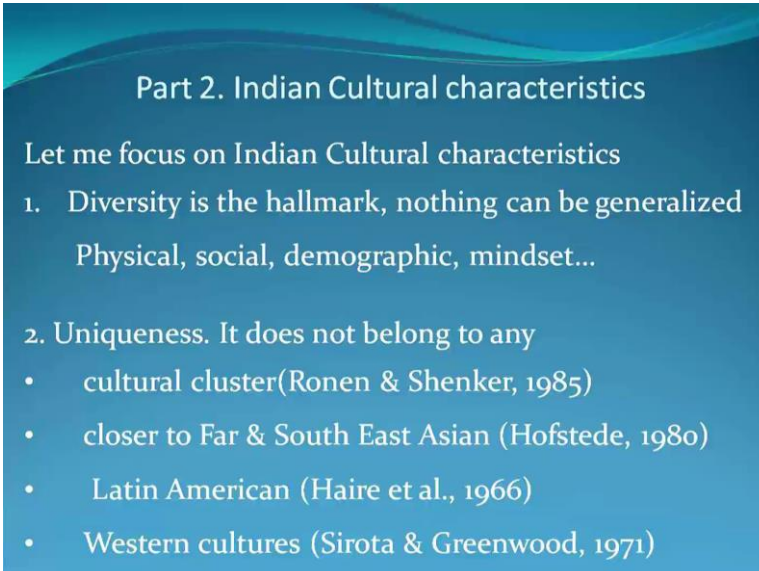


Besides Indian culture, and organizational culture organizational culture also get affected by the surrounding environment there are number of factors in the surrounding environment that affect organizational culture for example, natural resources whether the organization is a thermal power are located in a cold area or whether it is located in a in a backward area with very poor infrastructure where there are large number of very poor people live around.

Government policy frame that determines the kind of organizational culture you have later on we shall see that in detail when we see how our business milieu has been evolving over the last fifty years. So, so then there are societal compulsions poverty in Indian is very pervasive very miserable, but what is less obvious is what I called poverty syndrome that is those who are not very poor see poverty around themselves, and have

got this syndrome of the poverty that perceived that resources are very scarce that large number of people are veiling for that, and they have to compete with other they need to have power lots of power to grab resources by any by anyway. So, that affects the kind of organizational culture we have job reservations that creates lots of problems too when those who get jobs because of their cost, and then they get promoted. So, a junior becomes a senior, and creates lots of problems in the organization earlier we had very bad situation of militant trade unionism even today the other day maruti plant in a in a north india had a very bad militant trade unionism corruption corruption eats into the fabrics of organizational culture now organizational culture is a product of the interplay of all these forces free sets of forces we have now we shall consider these free forces separately, and see how Indians respond to that.

(Refer Slide Time: 21:34)



Part 2. Indian Cultural characteristics

Let me focus on Indian Cultural characteristics

1. Diversity is the hallmark, nothing can be generalized
Physical, social, demographic, mindset...
2. Uniqueness. It does not belong to any
 - cultural cluster(Ronen & Shenker, 1985)
 - closer to Far & South East Asian (Hofstede, 1980)
 - Latin American (Haire et al., 1966)
 - Western cultures (Sirota & Greenwood, 1971)

So, let me go to part two of my presentation on Indian culture characteristics the first thing that comes in the mind when we talked about Indian culture characteristics is the diversity diversity is hallmark of Indian culture not only physical diversity the social diversity or demographic diversity, but the diversity in the mindset of people Indian hold diverse beliefs discrepant beliefs even contradictory beliefs, and values that is one thing very typical about Indians the other is the second one is the uniqueness Indian culture is very unique of course, all cultures are unique in their own ways, but Indian culture is much more unique than others they have been attempts to map cultural clusters in the world, and the conclusion is that Indian culture does not belong to any cluster they have

characteristics of the clusters which are different from each other according to one study it is closer to far east, and south asian culture hofstede in his famous study said that Indian culture is part of far east, and south asian culture it is collectivist it has high power distance inclined towards masculinity, and high uncertainty of wardens, but there is another study by haire, and his associates.

Who find that india is closer to latin America culture not to eastern culture latin american cultures there is another study by sirota, and greenwood they found that Indian culture is very close to western culture, and they have documented the evidence very substantive evidence to show that Indians are very westernize, and there is one researcher che che said that the demarcation between east, and west is somewhere between calcutta, and rangoon.

Now, we called kolkata, and yangon, and chekotted mardles's wife a sociologist who said that when we come from japan via varma to calcutta we feel that we have come to the west similarly japanese when they go from calcutta to rangoon they feel much more comfortable they feel that they are now within their own culture. So, Indian culture is very unique because it has a variety of ideas it is related to the diversity that I mentioned you earlier.

(Refer Slide Time: 25:20)



Another very unique thing in our Indian culture is that it has continuity for last three thousand years maybe four thousand years who knows there was a school in patna just

the other day he said that baby haims who have composed even before happen culture there is a continuity of traditions. In fact, it is said that by basham that in continuity of traditions china comes second to India, and greece makes a poor third no other country in the world has that unparalleled continuity from last four thousand years that is why if Indian culture is four thousand years ago then Indian lives simultaneously in many centuries we have we recite gayatri or we also have the western music at the same time, romila thapar said that some of our traditions are four thousand years ago.

So, there is a unparalleled continuity which reflects Indians belief that ancient wisdom is valid for all times the basic wisdom the what he said in upanisad are also relevant for the present if that is. So, that is why there a continuity from the ancient time, but the reality is that in between babic period, and today india has experienced many invengences immigrations areal rules, and we have lord acquired accumulative accommodated many new ideas from them that is why we are pluralistic divers ideas influences are tolerated accepted, and welcome rigbed said let novels ideas come to us from all directions. So, of we have new ideas coming from invaders from the british from americans now from japanese or koreans they are welcome to if that is the kind of mindset if that is the cultural orientation.

(Refer Slide Time: 28:31)



Then the preference is to add new ideas to the old one not to replace the old by new there are cultures which have become modernized by forgetting their own past, but we

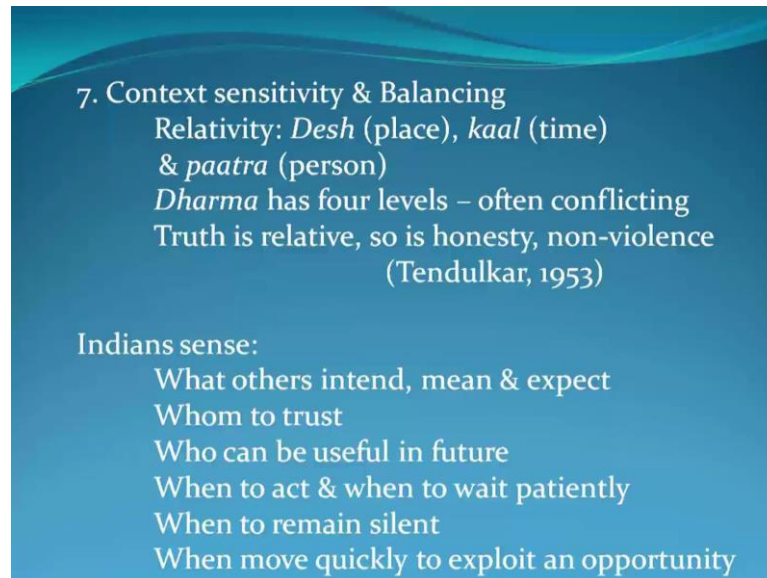
maintain continuity we keep adding new ideas to the old one do not, let the old ideas disappear or eradicated from old mindset Jawaharlal Nehru said that Indian culture is like pelimses you put layers after layers of ideas influences without erasing the first one you write on one layer after another layer.

So, the all stay together now if you have for four thousand years if you have layers after layers of influences you can think what kind of complex culture you will have what kind of complex ideas you will have; that means, we are we have amalgam of contradictions we are collectivist, but we are also individualist we behave in collectivist way to serve individualist interest or we behaviour in individualist way to serve collectivist interest we are very hierarchy people we compare everyone everything put them into hierarchy if I think that swanson is a more affluent has more money more power than another person I will more friendly to that person everything has a hierarchy, but it has a hierarchical image casts are hierarchical organized society is hierarchical, but merit is recognized all the time irrespective of the cast sometimes we say they are exceptions.

But do we do recognize merit we have in our culture kamasutra sexuality has been well accepted in the Indian mindset. So, are materialism we are jawarks, but we also had vedantic tradition, and spirituality is a strong value for ten fifteen years I worked on dependence prominence that Indians are highly dependent they seek support help encouraging pat on the bed back all the time, but Indians are very entrepreneurial go anywhere in the world Indian businessmen are moving around doing their business I met one person from huriya who was in north canada where they have. So, forth ten months of the year there he was doing business over there very entrepreneurial people.

Indians are emotional very emotional, but Indians are very calculative at the same time Indians are very analytical mind hear spiriting through susastrath they takeout meaning after meaning after meaning of the same text, but then radha krishnan said that we have synthetic mindset we combine them together in upnisah dichit said that wiseman divide a reality into a smallest piece, and then put them together into hole. So, we are analytic we are synthetic, but above that we are intuitive where analysis stops where synthesis does not work it is a intuitive understanding that helps us our helps us a further if we are, so complex with. So, many paradoxes, so many contradictions how do we operate well.

(Refer Slide Time: 33:20)



7. Context sensitivity & Balancing
Relativity: *Desh* (place), *kaal* (time)
& *paatra* (person)
Dharma has four levels – often conflicting
Truth is relative, so is honesty, non-violence
(Tendulkar, 1953)

Indians sense:
What others intend, mean & expect
Whom to trust
Who can be useful in future
When to act & when to wait patiently
When to remain silent
When move quickly to exploit an opportunity

We have very high sense of context we are highly sensitive to context contextual demands, and given the paradoxes given the various options we keep balancing them. So, context sensitivity, and balancing is typical Indian characteristics which is much more pronounced in Indians than in other people nothing has absolute value everything depends on *desh kaal paatra dharma*, which is one of the most important concepts for Indians has four kinds *sanatan dharma* is general.

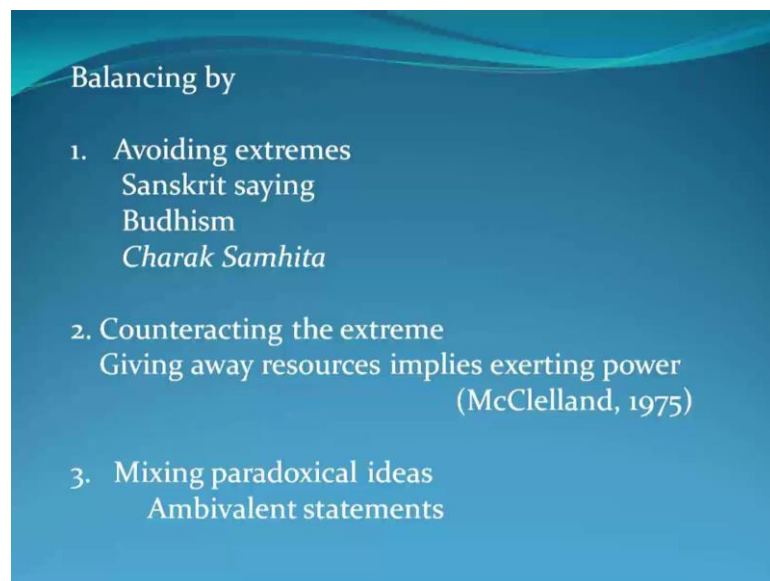
Overwhelming true for all times, but *jati dharma* is much more concrete *sowa dharma* is more relevant maybe than *jati dharma*, it is said that the *sowa dharma* after sneak is to bite. So, it will bite you the *sowa dharma* after thug vivekananda said is to cheat you. So, [he will]- he will cheat because he is doing for his *dharma* there is a *apatkal dharma* when there is a crisis forget about religion forget about other norms, and do what you can do to survive in a crisis.

Now, all these four *dharms* are different from each other, and you can choose whatever suits you in a conflicting situation truth is relative. So, is honesty according to jainism there is no one way of decide what is honest what is dishonest mahatma gandhi said that non violence may have different meaning in different situations. Now if things are relative there what do Indians do *desense desense* what others intend mean, and expect when I am talking to you I am talking to you that is one level of interaction I am also thinking about you how you will be useful in future to me are you going to be helpful to

me or are you going to cheat me should I test you, and I will wait if I how should I act to you should if I ask you a favour, now should I ask you now or should I give you a long introduction that look we belong to the same cast we belong to the same area we belong to the same community, and you or your father was. So, generous or grandfather was. So, generous will you please do me this favour.

So, we always create an ambitions in environment in milieu to decide when to ask for favour when to act when to wait patiently we are very careful when to remain silent if you are talking with someone, and somebody else is listening to me why should I say anything. So, we are very careful to remain silent when silence helps, but we are very carefully we are very careful to move very quickly, and exploit an opportunity when that opportunity appears.

(Refer Slide Time: 37:29)



So, this sensitive is very typical of Indian culture balancing sanskrit saying is avoiding extremes do not go to extremes extreme is bad buddhism says madhyam nikaye middle path we have a very clear description is charak samhita that do not trust on anyone, but do not be suspicious of everyone do not behave in anger, but do not behave. So, emotionally that you lose your sense of what you are doing do not become very excited when you succeed do not get very disappointed when you fail keep balance.

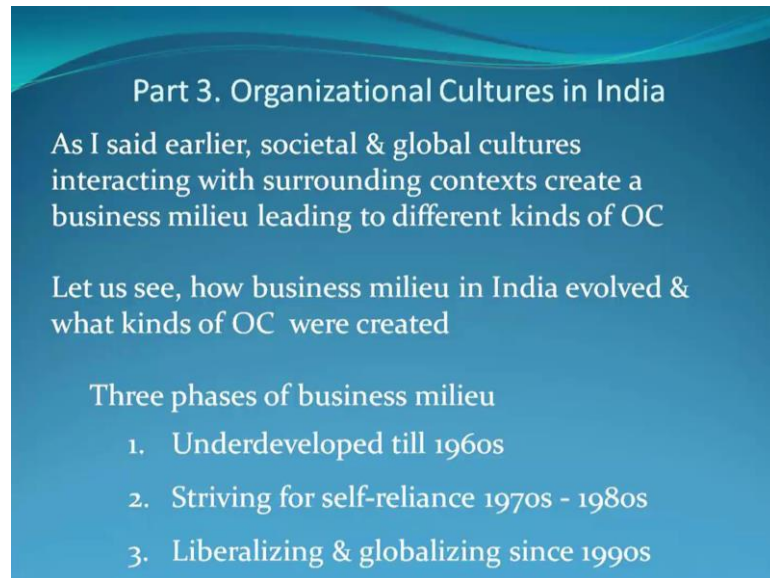
So, balancing is one what balancing is, avoiding extreme is not always possible sometimes you take extreme view a boy loves a girl very much he marries her that is an

extreme view in a collectivist culture. So, what here we will do once the girl is married then both will become very ha obedient, and nice ideal son, and daughter in law serving parents father in law, and mother in law. So, they will take individualist decision, and will compensated by becoming very collectivist long back mccllland said that Indians give dan give away important resources, but that is a way to exert power you give liberally. So, that the other person will become aware lazed, and now you can ask for favour you can exert pressure on that. So, giving away resources implies exerting power you give away; that means, you lose resources, but you are not using resources you are giving power. So, one extreme is counteracted by another extreme.

Third way you balance is that we speak in such a long introductory rambling way in a very ambivalent way, and the listener has to read in between the lines to understand what you mean suppose you are appraising your under officer, and you want to say that you are not good in your work you say that mister suren sir oh I am really impressed by your relationship expertise you are. So, nice you are. So, friendly or your colleagues are. So, happy about you, and you are really adorable, and of course, I mean work is important, but relationship is very good important, and once you are good in relationship you will also be able to do well.

So, you say oh he means that I am not good in work right now. So, I have to be careful about that or you say that well you are average, and this is worse no I not average it is that average is not bad average is average. So, you balance by juggling with words you balance with giving long rambling introduction sugarcoat your statements, and such a way that the other person gets confused or has to read in between the lines to get patience of that. Now, this culture this Indian culture when populates into the modernization.

(Refer Slide Time: 42:05)



Part 3. Organizational Cultures in India

As I said earlier, societal & global cultures interacting with surrounding contexts create a business milieu leading to different kinds of OC

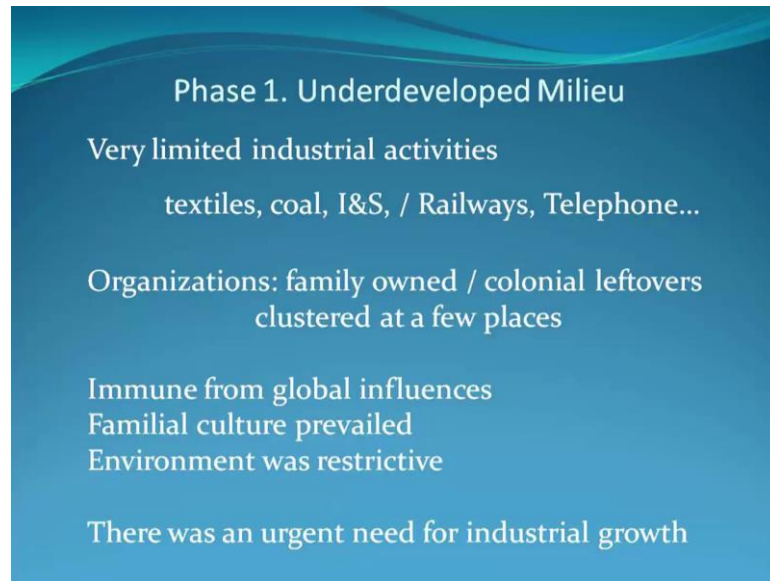
Let us see, how business milieu in India evolved & what kinds of OC were created

Three phases of business milieu

1. Underdeveloped till 1960s
2. Striving for self-reliance 1970s - 1980s
3. Liberalizing & globalizing since 1990s

We are talking about work organization along with the global culture what kind of organizational cultures are created that is part three of my presentation, now the three as I had mentioned earlier Indian culture global culture, and immediate environment interact to create business milieu. Now this business milieu in India has evolved in last fifty years broadly speaking there are three phases they overlap, but they are three phases the first was underdeveloped phase till let say nineteen sixties starting from seventies to eighties is the phase that I called striving for self reliance, and in nineteen ninety one hem the new industrial policy that initiated the liberalization, and globalization process that still continuing on and. In fact, he is picking up momentum.

(Refer Slide Time: 43:40)



Phase 1. Underdeveloped Milieu

Very limited industrial activities
textiles, coal, I&S, / Railways, Telephone...

Organizations: family owned / colonial leftovers
clustered at a few places

Immune from global influences
Familial culture prevailed
Environment was restrictive

There was an urgent need for industrial growth

In the first phase a industrial activities were very limited, we had textiles mostly in bombay, and nagpur coal mostly in eastern part bengal, and part south bihar at that time, now it is hardly can we had one iron steel factor just small one public sector was confined to railway telephones, and ordinals factories very small one the organizations were family owned with parcies, and mawaris, and few colonial leftovers the colonial masters were left some organizations tea gardens particular there were clustered in different cases now these organizations were immune from global forces they were not affected by global culture they were dominated by family culture the owner was the manager, and the environment was very restrictive.

So, once the environment was restrictive the global culture was not affecting them organization was totally expose to familial Indian culture, there was an urgent need to develop industrially that led us to the second phase of striving.

(Refer Slide Time: 45:20)



For self reliance in seventies you might remember the seventy was a very special a period for India we have been able to get out of demoralization caused by Chinese invasion India was able to break Pakistan into two, there was sense of achievement in that one government expanded industrial activities by establishing a dominant public sector restricting private sector restricting current direct investment or foreign institutional investment,, and the public sector was run by bureaucrats or the managers who were who were on deputation from the government, and ethos was to protected from international competition the organizations that we created at that time were large technology was foreign experts were foreign, but it was plagued by political interference over manning, and militant trade unionism commercial interests were scarified for appeasing workers does there was a very popular say peace buy peace industrial peace.

So, the emphasis is to keep running the organization without creating any problems naturally public sector incurred lots of losses which were written off by...

(Refer Slide Time: 47:22)



The government the country went into difficult period crisis we have to mortgage our gold as many of you know, and the process of liberalization which was started slowly in eighties got momentum with a new industrial policy in nineteen ninety one that was landmark as a result of that industrial activities picked up multinationals large number multinationals entered into India foreign direct investment increased foreign institutional investments increased they brought new capital new technology.

And along with that came the global culture, and the best management practices once they were here the large mostly private, but also public enterprises started emulated multinationals they ran after seeking joint ventures their capital their technology, and fresh.

Growth started it was led by IT companies as most of you know IT companies were able to lead this growth process, because it did not require government support to a large extent it grew despite government bureaucratic hurdles there are reports about that how the emphasis has to do business at that time, but once the growth process started it kept on going it has slowdown a bit, but many Indian companies grew large they got multinationals too you know the story of tata steel led the movement to acquire korus, and and, and the british what is the name of that car making companies what about the name is similarly the birla group did that, and so on so forth. So, in Indian companies became to multinationals too. So, there is a growth process in these this three phases.

(Refer Slide Time: 49:55)



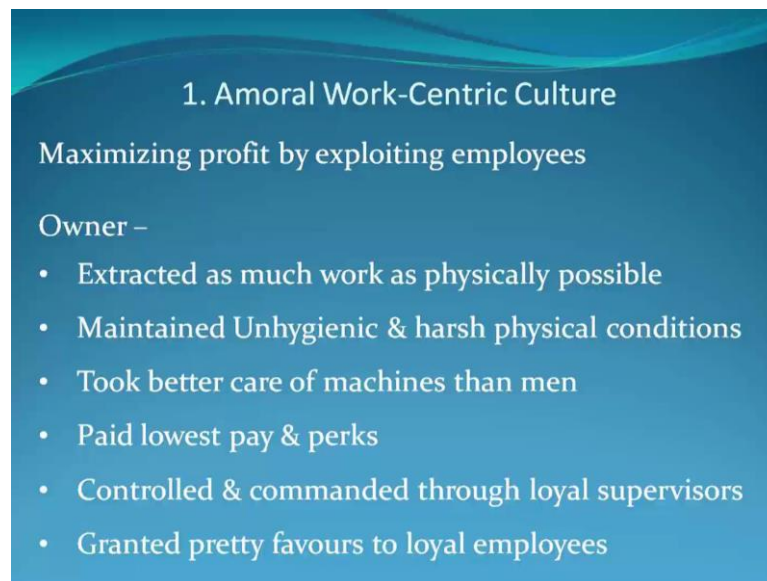
Now, if you take this evolution of business milieu in view you can visualize organizational landscaping in India having three phases I said that they sequentially arranged, but they are overlapping we still have places in India which have phase one, we still have places in India which have phase two government bureaucracy still dominants in many sectors as a result of that these three forces working at three phases of business milieu have created four major kinds of organizational culture the fourth two has a fifth variant that I will discuss too...

(Refer Slide Time: 51:04)



Let us first get the four once the one type that I have found in my research is the amoral work centric culture its located in the backward areas of the country they are small in size medium size family owned. Then we have soft work culture in large or in small a bureaucratic public sector where culture has overwhelmed the work requirements I will go to the details later on we have nurturant task oriented culture in large professional private sector organizations,, and we have now market driven strategically oriented culture in foreign, and Indian multinationals.

(Refer Slide Time: 52:05)



1. Amoral Work-Centric Culture

Maximizing profit by exploiting employees

Owner –

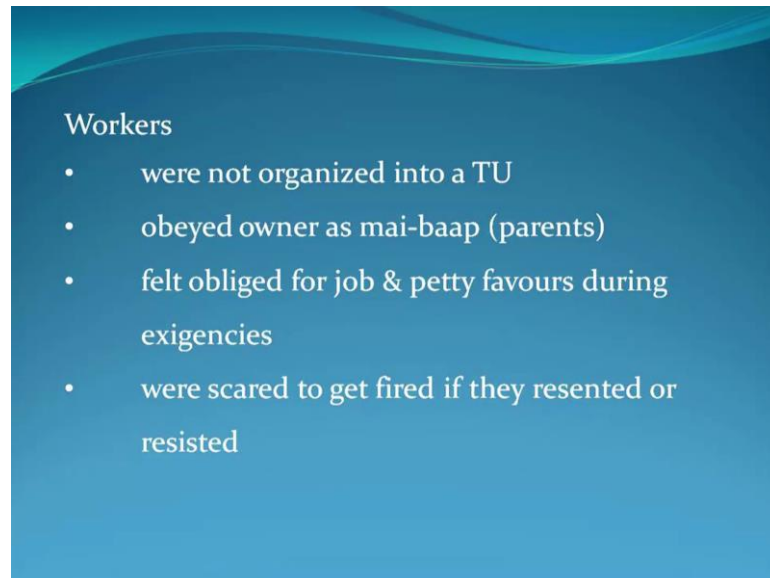
- Extracted as much work as physically possible
- Maintained Unhygienic & harsh physical conditions
- Took better care of machines than men
- Paid lowest pay & perks
- Controlled & commanded through loyal supervisors
- Granted pretty favours to loyal employees

Let us take a look at the amoral work centric culture the main theme the ethos in such a culture is maximizing profit by exploiting employees, we still have in the backward rubby country where the owner extracts as much work as physically possible maintained unhygienic, and harsh physical conditions of work took better care of their machines, and than men machines maybe old, but machines are maintained very well.

So, that they must functioned they must be utilized properly new machines are bought, but men are limited they are paid lowest pay, and perks supervisors are pampered, and they are asked to control, and command the workers, and get maximum work, they are like the middle level boss dada now in order that their workers do not revolted or do not resent too much pretty favours are given whenever there is exigencies, if there is marriage in the family of a worker the master will give something special or if there is a sickness in the family the master will give some favours or if the son of a workers has to

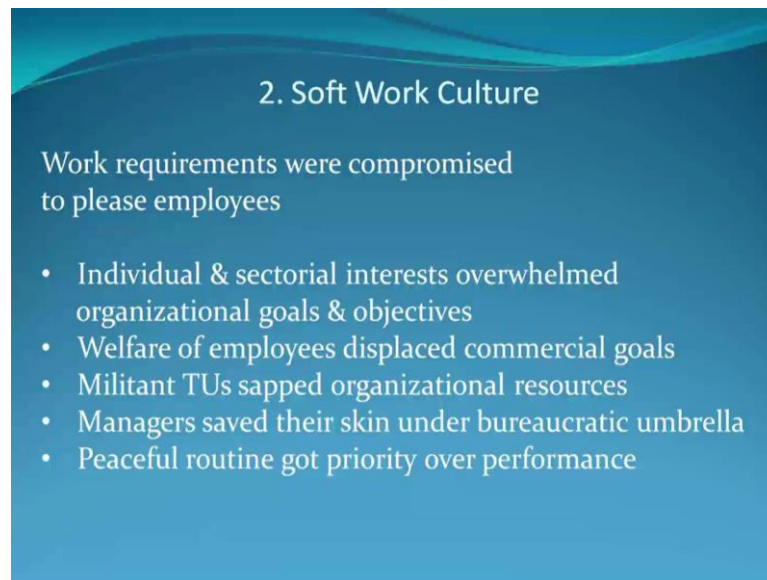
get a job or admission in school the master will help pretty favours in order to keep the workers from boiling.

(Refer Slide Time: 54:01)



Workers are unorganized in that kind of situation they think that the owner owner is my mai baap my parents they take care of us they fill up lives they give us job, and whenever we are in trouble they help us, and if you do not obey if we do not work hard they will fire us they will always get a substitute I am not technology, so competent that they will not get a replacement. So, the workers have a very, very low self esteem, and this a come to that kind of culture.

(Refer Slide Time: 54:47)

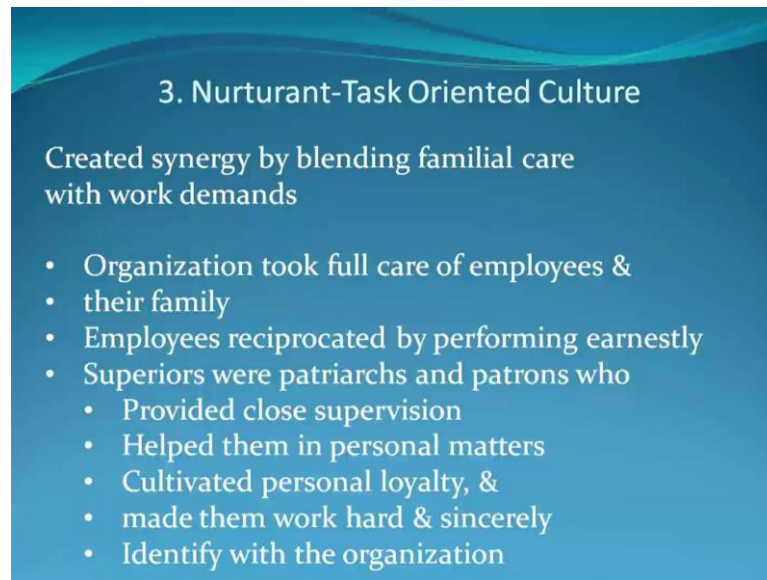


Let us go to the second kind of culture soft work culture soft work culture is work requirements are compromised as stated earlier to please the employees individual, and sartorial interest overwhelm organizational goals, and objectives your university system is a good example of that even today large public sector organization used to be that way I have documented the details in one of my books when the government started public sector the idea was that we should do the justice to the employees give them proper housing.

So, before the plant was operative housing colonies were constructed first, and the workers thought that well the organization is fast we are not for organization, and if that is. So, the more they can demand the more they will get that led to militant trade unions trade unions got fragmented because their competed with each other hook, and demand more hook, and pressed the management more, and the management was very defensive they always save themselves taking a bureaucratic view I remember that in one of the public sector organization I said that why do not you do something about it he said that professor do you want me to lose my job this is a place where action has to be defended not in action, if I do not do anything in whole of my life my confidential report will be clean, and I will have no problem in getting promoted according to seniority, but if I take an action I will step on someone's toss there will be a complaint against me that will go against my confidential report, and whenever my case of promotion will come somebody will cited.

So, why should I do anything about that peaceful routine got priority over performance let the organization run after all the government of India has plenty of money to bailout this organization why should anybody.

(Refer Slide Time: 57:26)



3. Nurturant-Task Oriented Culture

Created synergy by blending familial care with work demands

- Organization took full care of employees & their family
- Employees reciprocated by performing earnestly
- Superiors were patriarchs and patrons who
 - Provided close supervision
 - Helped them in personal matters
 - Cultivated personal loyalty, &
 - made them work hard & sincerely
 - Identify with the organization

Ah bothered about it, but even during that period there were organizations that has very focused objectives. They created synergy by blending familial care before demands the focused objective clear take full care of the employees, and their families, and demand that the reciprocate by performing as well as they can in that kind of culture the main actors were the superiors as they always are the superiors were patriarchs they were not participative leaders they were like father, and patrons provided very close supervision, but helped employees in personal matters I remember our doing research in in a steel company, and I was chole that this super this supernatant is the best analysis getting the best performance about for last five years.

So, I personally interviewed him, and I asked him what is the mystery he said nothing he is very simple I go out of my way, and help my subordinates in personal matters whenever there is a marriage in the family, and I go, and stand there I give my card to them if an employee gets sick I ask his coworker to go attained him, and I mark him present I do some illegal I bend rules, and that supervisor I was talking about cultivated personal loyalty, and therefore, the employees realer around the supervisor, and work very hard sincerely and. In fact, identified with the organization.

(Refer Slide Time: 59:54)



Emerging Pattern:
Market Driven & Strategically Oriented OC

There are some differences between the two

Market Driven Organizations

Objectives:

- Providing high quality products & services
- At lowest cost
- With maximum satisfaction to customer
- Adequate return to share holders

Now, let me move to the next form of organizational culture market driven, and strategically oriented there is a some difference between the two a one variant is a market driven of multinational verity which is of western type, and the other is much more holistic which has integrated western values, and Indian values, now market driven organizations have objectives to provide a high quality products, and services at the lowest cost with the maximum satisfaction to the employees, and a good return to the shareholders.

(Refer Slide Time: 1:00:49)



Market Driven Organizations

Macro measures

- Restructuring & rightsizing
- Acquisitions, mergers, alliance formation, & Networking,
- Market enlarging...

They use a number of macro level measures like restructuring, and rightsizing acquisition mergers alliance formation networking, and they try to enlarge their markets.

(Refer Slide Time: 1:01:03)



Along with a macro level measures they also have a micro level measures they initiate a strong research, and development activities introduce latest technology benchmark with the best of organizations reengineering products, and services, and do competitors profiling for improving their own performance.

(Refer Slide Time: 1:01:37)



Strategically oriented organizations include what about market driven organizations too, but they take the market driven organizations a step further by focusing on the larger picture that is the business environment position the organization in the global market scan business environment create new market work through flexible teams, and maintain local perspective that is they adopt global perspective, and local applications or local perspectives, and global applications.

(Refer Slide Time: 1:02:29)



Now, let me talk about the organizational culture in the multinational of western worldview over there the mantra is perform or perish strong task orientation priority to achieve pay for performance, and what I called one two three principle that is the organization hires one person pays that person double, and takes three time of work they put them in teams, and keep talking about the teamwork, but there is intense interpersonal competition within the team members. So, this kind of organization creates intense interpersonal competition to get best out of workers, and as soon as an employee performs best then the person is considered to be useless thereafter contractual relationship you will paid what your market value is you will paid what you are contributing once you stop contributing then you are nobody; that means, that means the employees have short life cycle, and tenures they change job they are suppose to change job.

(Refer Slide Time: 1:04:01)



Holistic-Integrative Organizational Culture

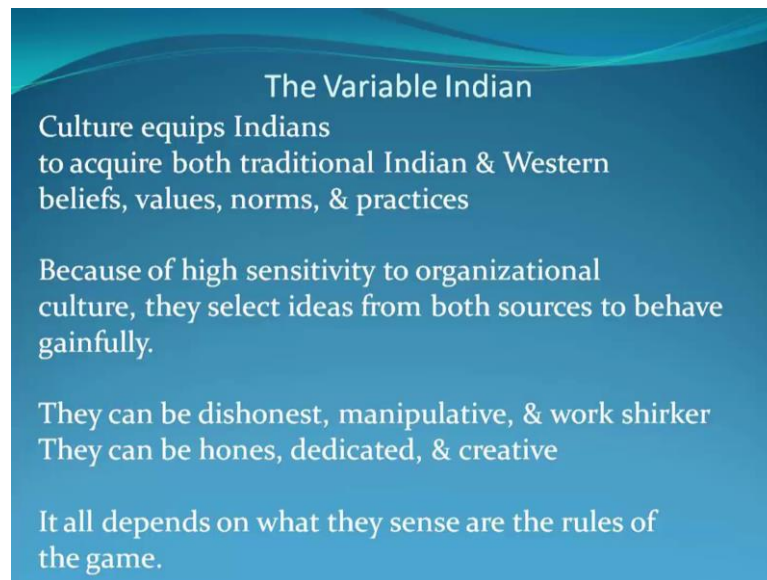
Human values leveraged organizational excellence

- Social needs being catered beyond legal requirements
- Employees have a piece of ownership
- They –
 - Saw the totality of the organization
 - Gave their best to the organization
 - Were inspired by higher values
 - Prioritized integrity over material gains
 - Believed in growing along with others

Now, let me start with holistic integrative organizational culture it still just coming up in a few organizations in India where the best of global management global values or western values are being integrated with the best of Indian values, and a kind of organization is being created where human values leverage organizational excellence organization creates to the social, and personal needs of employees by going beyond the legal requirements what is legal contract is the minimum, but organization also have a kind of psychological contract to take care of the employees their personal, and social needs.

In fact, the employees are given a piece of ownership by alien them to have to own share as a result employees we shall a generally better educated white collar workers engineers mostly saw that for engineers managers saw the totality of the organization give their best to the organization they are inspired by higher values they care more for integrity than what economic gain they are getting, and they believe in growing along with others that is there is competition interpersonal competition, but it is to cooperate with each other, and let the organization itself in performance.

(Refer Slide Time: 1:06:19)



The Variable Indian

Culture equips Indians to acquire both traditional Indian & Western beliefs, values, norms, & practices

Because of high sensitivity to organizational culture, they select ideas from both sources to behave gainfully.

They can be dishonest, manipulative, & work shirker
They can be honest, dedicated, & creative

It all depends on what they sense are the rules of the game.

Now, you have seen the five kinds of organizational cultures that we have in India different combinations of these five types have many more patterns Indians behave differently in these five cultural settings, because culture equips Indians to acquire both traditional Indian, and western beliefs values norms, and practices they have their reportorial as I said earlier a very complex amalgam of paradoxes they are highly sensitive to organizational culture as I had said you, and they select the ideas from both traditional, and western sources, and keep reorganizing their mindset to survive in adverse condition, and prosper in favourable condition desense people Desense.

What the organizational culture is what the boss intense what the organization is up to what their strategy is, and they can be dishonest manipulative work shirker they can be honest dedicated or creative they can they can function as a good organizational citizen they can be burdens on the organization it all depends on how the organization structures itself Indians have cultural capability to sense the organization,, and reorganize themselves organization sets the rules of the game, and Indians are capable to play that rule accordingly.

Thank you for listening.