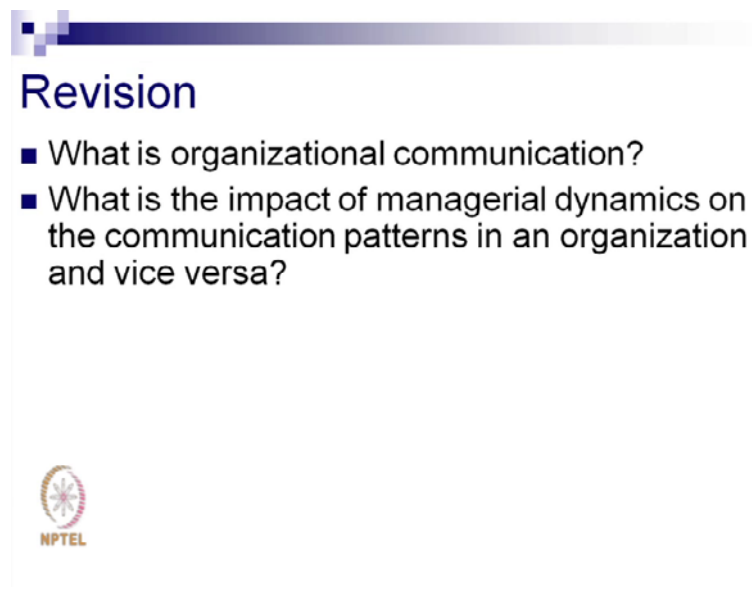**International Business Communication**
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Lecture - 24
Organizational Communication (Contd.)

Welcome back to the class on international business communication, we have been talking about different things, in the previous class we started talking about organizational communication. And again I repeat many of you must be wondering why I am discussing all these complicated theories in a class on international business communication. In this class, we will bring the concepts of communication and organization even closer to each other. And that is when I hope you will start realizing why I have discussed all these different things with you.
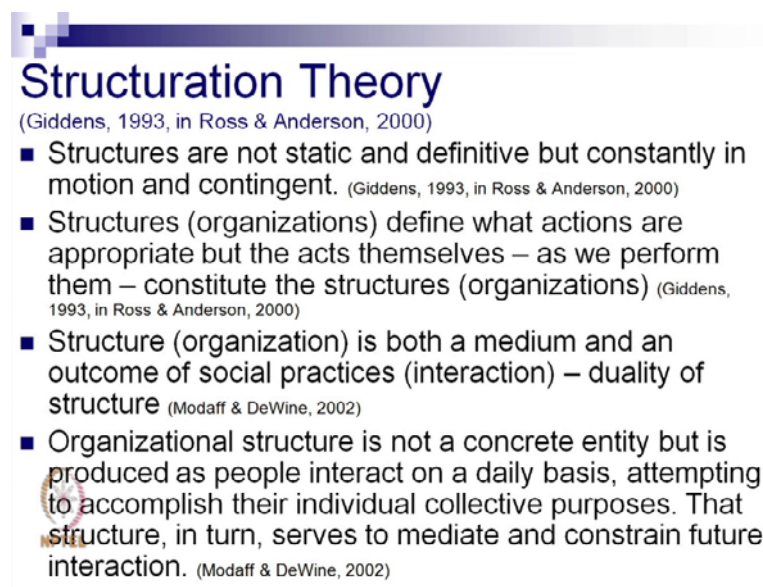
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So, let us get into it, let us revise a little bit, before we move one please discuss among yourselves. Revise what organizational communication is? And what the impact of managerial dynamics is on the communication patterns in an organization and vice versa? Now, you will say you have not told us about communication patterns; what do we know? This is common sense I am not I will tell you. But I would like you to just take this phrase communication patterns are the manners in which people talk to each other, the manner in which people discuss things each other. The horizontality or

verticality of communication, the spread of communication would constitute communication patterns. So, if you need some more explanation this is what it is? But I will address these phrases as we go along.

You will say what is managerial dynamics? Managerial dynamics refers to the manner in which the managerial functions move or evolve. So, it is actually the happening part of a manager's job what is going on; why is it going on; how is it going on; all that constitutes managerial dynamics. And communication is part of that dynamics; communication is part of this whole activity.

How does all of this activity influence the communication patterns in an organization? And how do communication patterns or how do the how does the spread of communication; how do the channels of communication? The preferred channels of communication at the channels that are avoided in the organization influence what happens within the organization, how the organization is managed and administered? And that is what I would like you to discuss amongst yourself? And then move on to the next slide ok.

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Structuration Theory
(Giddens, 1993, in Ross & Anderson, 2000)

- Structures are not static and definitive but constantly in motion and contingent. (Giddens, 1993, in Ross & Anderson, 2000)
- Structures (organizations) define what actions are appropriate but the acts themselves – as we perform them – constitute the structures (organizations) (Giddens, 1993, in Ross & Anderson, 2000)
- Structure (organization) is both a medium and an outcome of social practices (interaction) – duality of structure (Modaff & DeWine, 2002)
- Organizational structure is not a concrete entity but is produced as people interact on a daily basis, attempting to accomplish their individual collective purposes. That structure, in turn, serves to mediate and constrain future interaction. (Modaff & DeWine, 2002)

We were talking about structuration theory last time; we will discuss this a little more now; structures as we said are not static and definitive, but constantly in motion and contingent.

So, structures by structures we are referring to organizations that have a well defined structure, that have a well defined shape; structure also define what action are appropriate. But the acts themselves as we perform them constitute the structures or the organizations. And this means that what we do in the organization influences how we talk about it? And how we talk about things in the organization influences how we do things.

In a previous lecture I was giving you the example of the word handicapped people with different abilities; when I was growing up; we were taught that the appropriate the manner. The word that is used to address people who are not like me or who are apparently a different in some physicals sense than me are handicap. Now, again those definitions were at that point used I am not saying they were correct overtime these definitions changed people started communication improved. And with improvement in communication with a lot of other information, a lot of the information about people with different abilities doing things better than the so called normal people started coming up.

Just as people any other person on the planet people with a different set of abilities were also able to perform to the best of their availabilities. And make the maximum possible use of the abilities they had. And that is why from the word handicapped they moved to disabled; this disabled meant lacking in some way that was not acceptable. And then as things changed as people came to know these things had been happening in the past; people had been using a different set of abilities in the past as well.

But the news did not get around with then increase in communication; people started coming to know that they were different people; they were people with sets of abilities that were different then there is. So, people started the word disabled then was changed to differently abled. Now, the children who learnt these words ii school, now are tough specifically that it is incorrect to address somebody as handicapped. It is incorrect to address somebody as disabled, because they are not liking in any way; they are differently abled.

So, the language has become more inclusive. What we saw in our environment influence how we talked about the environment. And then how we talked about the environment; made us look for other example to support what we said? And when we got those

examples at that point of time; we started thinking in those terms. Yes, this word disabled is really bad it is not appropriate.

So, we start using the word differently abled, because I have seen my environment; there is nothing this about it. It is just differently abled. And I start thinking more inclusively. And then one thing leads to another I talk about disabled here or and in another fear I say inclusivity is coming into the picture. So, when I talk about other things I say no I cannot limit myself to this one channel of thought I have to open my mind to other channels of thought, because there is so much out there that I do not know. And so that whole you know it starts with chain reaction in our minds. The same thing happened in organizations; the way we talk about our organizations things become a self fulfilling prophecy; we say our organization is very hierarchical.

We start looking for science that proved that the organization hierarchical; who makes it hierarchical? You and me; we make the organizations hierarchical? It is not a inappropriate to address a person senior to ours in age as sir or a senior person senior to ask in authority sir or mam. But when we call somebody's sir or mam, when they are not expecting it what does it do it could one made uncomfortable. 2. They could take it jokingly; and they could say that you know I am not knitted. This is what my professor used to tell me. I was never knitted by you calling me sir that is the way we strain. 3. It showed off start feeding back into the mind of the superior that yes, I am senior. Yes, you are a senior; everybody excepts that you are at the senior position. But when I say sir; the organizations guess you senior, you have some more abilities I have the ability to reach your level, when I say sir this slant becomes more it the angle of the slant is increases.

So, you are like this is what this organization all about; may be people have very strict notions, very direct clear cut categories of who is higher up who is here ,who is here, who is here, who is here, and who is here, it is not a smooth line. This it is more of a clearly well define step of hierarchy. So, the organization starts becoming vertically or we say we are a very warm and welcoming organization; we are very open minded organization; we say this all the time IIT is very open minded organization. It really is and how has becomes.

Because there are some people here initially people from all background all kinds of thought came in this is we want to give people to best quality education. What you mean by the best quality of education? Best quality of education means whatever we can find in the world whatever best we can find. So, we keep feeding into ourselves we say the worth thing that we say we are the best. So, we have to live up to those expectation and that is how this whole self fulfilling preachy cycle starts. It could be for the better it could be for worst.

So, there it could be a wishes or it could be benign. And I prefer I call it to benign cycle, because it helps improve the organizations. That is how when we go back to structuration theory; we say that the structure the manner in which the organization is defined in turn determines how people talked about it? And how people start talking about it in turn solidifies? That structure or redefined that structure. So, as to fit each other.
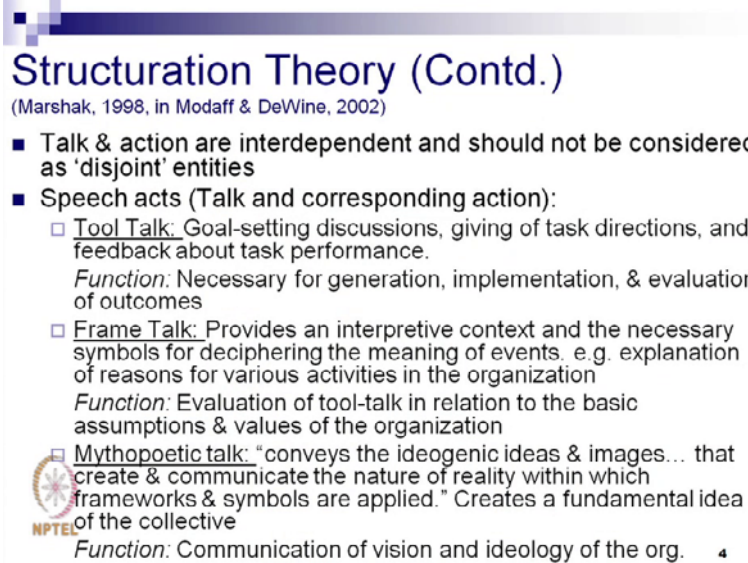
Structure or the organization is both a medium and an outcome of social practices duality of structure. So, when we talk about the duality of structure; the structure as we just established governs how we talk about it? The structure governs how we communicate within and outside of the organization. And it is also a an outcome, it is also the ultimately the structure determines what happens; and what happens in turn determines how we talk about it.

So, it also a medium of defining structure. The structure and the medium ultimately becomes a outcome. And this what is called duality of the structure? As discussed by Anthony Giddens in Ross and Anderson sorry, as discussed by Modaff and Dewine. But then Anthony Giddens also talks about it. In this book Ross and Anderson have referred principles proposed by Anthony Giddens. And this is what their interpreted thing as an Modaff and Dewine in a book called organizational communication. The name of the book is organizational communication foundations challenges and misunderstandings again they discussed the same thing I thought I will share that with you ok.

Organizational structure is not a concrete entity, but is produced as people interact on a daily basis. Attempting to accomplish their individual collective purposes, that structure in turns serves to mediate and constrain future interaction; we define the structure in and through what we say about it? And that keeps solidifying, more people saying the same thing means start acquiring shape, more people say we are a hierarchical organization.

The organization becomes hierarchical more people say we are horizontal organization; we are not hierarchical and more and more people showed of catch on it is more comfortable not being very vertical. So, we become more open minded it just fits ourselves and slowly; even if the organization was initially meant to be vertical it starts showed of coming down ok.

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Structuration theory; again talk in actions are interdependent and should not be considered as disjoint entities this is one of the main postulates of this theory. Speech acts talk and corresponding action; we say when we start talking about something; we are initially we are initiating some showed of action saying that we are going to do something about it is the first step to doing something about it. And that is what the speech act theory is all about.

When I say I will do it when I say I will run I made up my mind. And then I am saying it. And that is showed of you know it feedbacks and that initiates the actions that is the very first point at which any action starts we called it speech acts. One of the speech act is tool talk; which is goal setting discussions giving of task in directions and feedback about task performance. Tool talk is primarily directed towards getting things done. So, you it is primarily about the discussions regarding the achievement of the organizational goals only; what do we know need to have what do we need to do in order to achieve the organizational goal and that is tool talk.

So, you give of the you give the task direction do a b and c d do not do a b and c. You talk about task performance and it is necessary for generation and implementation and evaluation of outcomes. And this is what we showed of fall back upon every time we want to see how far we progressed. The next type of talk that we do in the organization is the frame talk; which is talk about the context; when we say frame talk we provide an interpretive context we give the person we are talking to an idea where we are coming from? This is my frame of reference; when we say that then that is when we are doing the frame talk; this is where I am coming from ok.

It is essential for the evaluation of tool talk in relation to the basic assumptions and values of the organization. It is important that you do things is a certain way, but those things need to be done in within a particular context with reference to a particular context. The next type of talk that we do is mythopoetic talk myth and poetry. And it conveys the ideogenic ideas and images that create and communicate the nature of reality within which frameworks and symbols are applied.
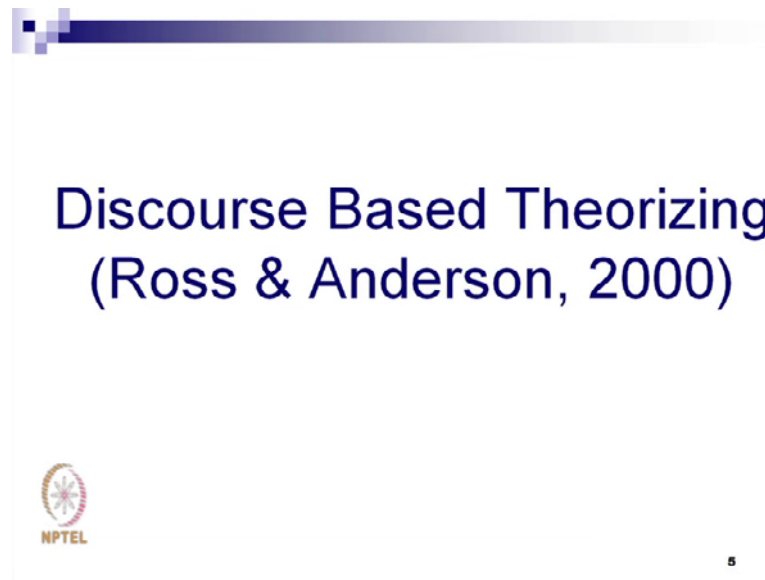
So, this is the kind of talk that is you know right out there meta communication; we talk about how communication is progressing what we are doing, what is happening in the environment, where we need to go from a certain point? What we need to achieve? And all that is it is part myth part poetry, part dreams achievable. But still their dreams we showed of you know lots of adjectives. This is what we should do? This is what we could do? This what we might do? This is the ideal situation all that is mythopoetic talk.

It is not unnecessary it starts it helps us to build up vision; it helps us start working towards a vision. If 10 people are saying that I it is the best engineering institute in the world those 10 people believe it why should not I those 10 people are able to work for 12 to 14 hours a day. And we have not more I mean we have a lot more than 10 people over here; lot more than 10 professor over here; who slog day and night just to provide the best quality education for their students.

So, that is something that I can say as an insider anyway. But then it all started with few people getting together; it is possible to do it; if I can do it. So, you can and other person gets motivate it. If we 2 of us can do it; 4 more can do it; if 4 of us can do it. You know 16 more can do it. So, it starts a chain reaction, but it out there initially it out there it may be achievable. But then we showed of start believe that in this stream; we attach a lot of
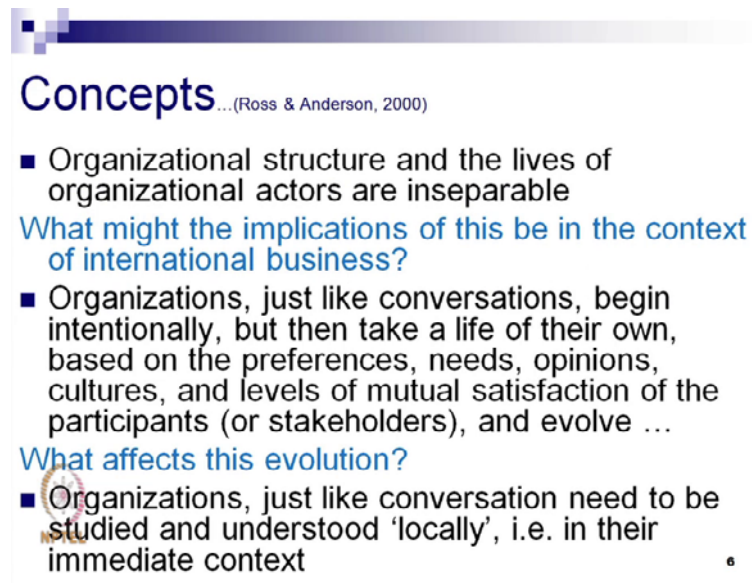
floury language we start we attach a hello to whatever we say? And that is the mythopoetic talk. And so it communicates the vision and ideology of the organization and grate kits peoples started towards working towards that vision or ideology ok.

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Discourse Based Theorizing
(Ross & Anderson, 2000)

The next set of theory is called discourse based theorizing. Now, this is very, very important this is where communication starts coming in; please discuss amongst yourself what this course is? Please take out the dictionary look at the meaning goggled the word this course and you will the universities built around this world. It is not just conversation; it is a big overall arching real maf what conversation and interpersonal communication can do. And what this you know where how do conversations begin; how do they move on how do they evolve, how do they end? All that is constituted I mean is a part of word discourse. So, we are building organizational theories about based on discoursion; this where communication comes in I am sorry communication organization come together.

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Some of the concepts here are the first concept here is; organizational structure and the lives of organizational actors are inseparable we believe this; we believe that structure of an organization is dependent upon the actual lives of the people within that organization. When we say organizational actors? We are essentially referring to the employees in the organization, the people stakeholders and movers and sackers in the organization if you mass.

Now, I wanted to discuss what the implications of these this might be in the context of international business? And how would this differ from foreign organization? That is primarily rural Indian. And another organization that is a multinational organization based on cosmopolitan city like Bangalore, Delhi or Bombay. How would this different, how would the communication patterns be different in organizations? Assuming that the organizational structure and the lives of an organizational actors are inseparable think about it and discuss it ok.

The next thing that we believe here is organizations just like conversations begin intentionally. But then take a life of their own based on the preferences needs opinions cultures and levels of mutual satisfaction of the participants or stakeholders. And then they evolve ok. So, this again all that I am telling you today is from these 2 books one by Ross and Anderson the other one by Modaff and Dewine. I find these 2 books to be very handy tool in teaching of a organizational communication. And so whatever I have taken

from there is really reference here. And whatever if I have came up with any insight I have told you that anyway.

So, taking about organizations just like conversations organizations start intentionally. But then they tie take a life of their own; they evolve they move on take the example of new born child. Parents have ideas in their minds they give the child best possible education. The child comes with own set of gins, predisposition. The child goes out into the environment. And start dealing with things that parents cannot control.

In the very first part of class I think we discussed the paper by squires where we talked about contingencies that affect an organization. And this is pretty much like that; we can monitor the success of organization we can treated like a machine, but because human beings are involved and every single person is being their own background of the organization, into the the work of the organization. There bringing they stay within the organization, in their officer for a 8, 10, 12 hours a day. But they can go back they go out of the organization they have their family they interact with different people.

And, that is what in turn shapes the manner in which the organization evolve; it is mind boggling; it is not simple. You cannot have a straight set of rules that say this is what you can do? This is what cannot do? It is nice to follow rules it is nice to have a set plan you can put all the checks and balances you want. But the organization will evolve based on what the quality and quantity of the communication of its employees within and outside the organization. And that is pretty much as protege what we are talking about here. all of these things change what we here from the environment changes are presence for the different things it changes our needs, it changes our opinions.

Now, I will ask you one more question that I am not mention here; what in the environment has a very, very strong impact on our needs, on how perceive our needs? I do not need something today. But I might be craving it by the end of the week; what will it influences it? Advertisements, advertising agency rest on creation needs and fulfilling that they create need. So, the advertising industry creates needs. And that is exactly and how does that happen through communication they keep sending you that these massages. You have to these this particular brand of cornflakes you just cannot do without it.

So, if you like even never tastes at cornflakes in your life you will say let me give a short let me try it. You see you just absolutely must have it you know. So, that is kind of need they create in you they will happened to every possible craving that you have and they will say well this food can satisfy this craving and that craving and that need of your. Hence, you need this particular brand of cornflakes. And you left wondering o my god how did I survive without food so long? And that is exactly what happens with organizations in and through our conversations we begin with an intention.

Yes, I want to make money, but how I make money will change with what my participants bring in to the organization; and then it works. And then you know at some point I lose control over the shape that the organization going to take. And we chat a new territory that is why we have a evaluation meetings? That is why we have these annual reports to see; what direction we should take next?

What can affect this evolution? That is what I like to discuss in class; especially, in context of international business environments. The last postulate here is organizations just like conversation need to be studied and understood locally well; that is within their immediate context. And that is something that I have been focusing on right from the beginning. Communication interpretation of massages is most effective if it is within context; we are we become effective communicators only when we understand the context of the receiver, the needs of the receiver, and send the messages to the receiver. To that we are appearing; we are doing our best to fitting to the context that the receiver may be from. That is when communication becomes smooth that is when it becomes effective ok.

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One theory here is conversational autonomy theory. Now, conversational autonomy theory essentially says that organizations are self organizing systems. Communication produces so they are they manage themselves. And they monitor themselves; what does this mean? That communication produces organizations this is the autonomous model in which organizations are seen as self shaping, this mean that organizations are not shaped by the interaction coming from outside. They are shaped what happens inside; what is coming from outside does affect them. You will say then where does context go; the context affects what happens within the organization.

But what happens within the organization is more potent for this is what the theory says that; whatever happen within the organization? As a result of interaction on the outside is more potent than whatever is coming to the organization from the outside; we cannot you know an organization is not a loses entity. It is a very solidify structured entity with very clear boundaries and demarcation. So, this what this theory says ok. Each organization creates it is own internal coherence through conversations. And conversations are an interactive flow of discourse involving multiple participants in quasi synchronized alteration of verbal and nonverbal expressions.

Now, what does this mean? This means that every organization creates it is own system of understanding things; it creates own systems of coherence of being on the same platform of alignment of comfort zone. And understandings by its members through

conversations and how does this understanding comes? It comes when the members communicate with each other; where multiple participants act together in a quasi synchronized alternation of verbal and nonverbal expressions when they interact with each other in an observe each other verbal and nonverbal expressions. And understand each other and come to a common understanding that is when they start developing some autonomy over how they are shaped?

The next point here is conservation creates organization, because it presumes an organize and cooperative operation. Now, this means that conversation when we talk to somebody it creates organization, it helps us bond with each other, it helps us give a structure to what is happening in around us; it helps organize the k o s; this is what we talk about earlier? It helps us organize the k o s in the environment. It helps us categorize whatever is happing in the environment, because it presumes and organize and cooperative interpretation.

We assumed that an organization is able to do this, because we are cooperative to come to a common understanding; we are working with each other to come to a common understanding. And we are equally able to classify the the k o s the mess of information I may say. So, in our environments into easily identifiable categories; and make sense of this information within those categories next.

Organizations operate as a result of a pattern of these implicit understandings that cannot be seen or heard clearly in isolated statements. Now, we are essentially saying here that what we are saying here is? That organizations operate as a result of a pattern of these understandings; which means that we have develop these implicit understandings; we observe each other's verbal behavior nonverbal behavior; we start understanding each other's behavior and all these implicit. I do not go and tell my boss yes sir, I have understood what you just said unless he had asked me? You know unless he shout to me and say are not you understood?

And, I say yes sir and tears in my eyes; no. But most of the time when you say something to me it is implicit that I have understood where he coming from I it is understood that I understand he understands that I understand his point of view. Now, we are talking about meta perspectives here. The boss wherever talking to me knows that I can follow where

they are coming from; why they are saying something; and what sense I should make from it ok.

So, organizations are operate as a pattern of these implicit understandings are implicit they cannot be seen or heard clearly in isolated statements, but they can be seen and viewed within a context. Internal disturbance in organizations serve to maintain the organizations facilitate that shift potentially into a higher and more creative level of functioning, which means that the disturbance do not necessarily need to negative. They do not necessarily need to perceived that as negative; they help the organization evolve whatever we do not understanding, wherever there is mismatch in comfort zones. Essentially, helps organization to evolve to maintain it is status by coming back to status co. And evolved by devising newer ways of dealing with these disturbances into a higher and more creative level of functioning, because we will learnt to think out of the box. We are we come a across a new situation we resolved the issue using a new method of resolving these issues. And we have moved on to a better understanding of the same organization.

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Organizational cultural theory very important theory; culture we discussed culture a lot in the previous classes. So, I will not going to details of what culture means all I am going to tell you about now is what culture means in terms of organizational communication. And in terms of organizational communication culture refers to the

cohesive patterns of making sense of the world. That characterizes a particular group of people in a particular time and place.

So, when we talk about culture when we talk about organizational culture; we are referring to the patterns of communication that bond us together in that organization; that give us a sense of belonging with that organization. Again you will say how is this related into international business communication I ask you that question? How is this related; what can wrong in the international business environment? What are the barriers that we can come across in an international business environment? We are coming from different cultures; we have working together, we have different goals, we have different intentions, we have different ideas, we have different ways in which we deal with the situations. And all of these things considering all of these differences we have to come to a common understanding; we have to able to talk to each other, we have to able to establish a relationship with each other working and even social to some extent.

Imagine, again I am saying a little bit away from the topic. But just put yourself in the shoes of a person who working in an office if you not already doing so; we are spending 8 to 10 to 12 to 14 hours with a group of the people; may not be a same group of the people you will say I have my own cubical what is the big deal. We are dependent on people some of whom may not like for a various reasons; we are dependent on people some of whose understanding may be more evolve than ours; we are not able to they work much faster they can think much faster than us; we are we have to work with people who have a different bent of mind. You could be very poetical and you could be very philosophical. And there is somebody else who is very cutthroat analytical thinks only in terms of number.

And, you have to understanding the same things in a same manner for your organization to work. And that is where all of these comes in unless you are able to communicate things within a person context; we are not able to really get our massages across and the organization breaks down. That is why we are taking about organizational cultural here? Organizational culture refers to the above which is the cohesive patterns, joint patterns, coordinating management of meaning which is what we talked about in one of the previous lectures.

In the context of a particular organization specific roles norms rituals and the story telling practices that distinguish them from other organizations even in their own industry. When we say story telling they are not talking about narrating stories to our children late at night bed time stories or all of that stuffs; we are essentially talking about narration of commonly witness experience events. How do we describe a meeting; how do we describe a an events that happened in the office? How will I describe a negotiation with another organizations; where we are able to bag a heavy contract?

So, all those involves storytelling narration. And we need to come to a common understanding of these storytelling practices all of us to differently. And when we the manner in which we do it determines how people understanding it. How they make senses of it? How much importance they are attach to it; what they do about it? If they are suppose do anything about it? So, it is all connected and everything rest on what we say; and what we write? That is all. That is where communication becomes extremely important. You could be experts at what you do; unless you are able to set in a manner that the receiver understands and excepts in a manner that forms the receiver to act on what you have said; whatever you have said is a waste of time and energy? That is the hard truth here ok.

So, coming back to organizational culture; we are referring to a cohesive pattern of sense making in a very complicated world. Specific roles it involves specific roles how we define these roles, norms; when we say we are coming to work at in the morning does it mean that we have to clock in it; we have to punch in our time at 8 o clock or morning could been anytime between 8 and 10. Some organizations give you flexibility, some organization do not you say I am coming to work; does it mean you are physically present in your office or your logging into work while sitting at home some organization give you that flexibility.
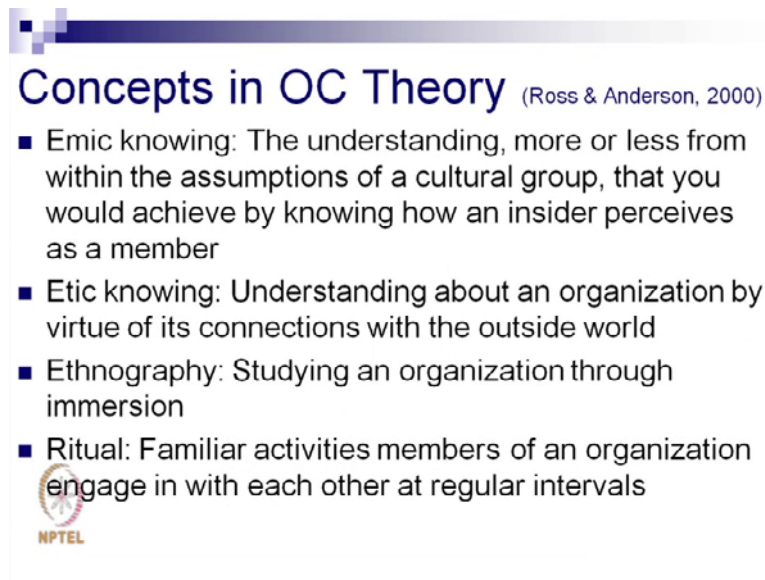
Rituals all of us go to the faculty announce between 10:30 and 11. And are attendance makes of a cup of tea we set we chat we discussed things. So, you know it is an informal activity, but that is a ritual that we engage in just to lighting the mood. Then we meet again at 3:30 also discuses things over a cup of tea have a nice time showed up went and just showed of bond with each other. That is ritual in my office I am sorry somebody feels a frightened that I have shared and inner secret of our office anyway storytelling practices. How we this; how we describe different events? Now, in my profession we are

describing the typical storytelling that is going on these days is how our students perform on their examinations; we just finished the semester; we are talking about how out students perform. And how we should you know what common problems are coming up come different people teaching different subject are facing similar problems.

So, either we are setting very tough question papers or we are setting very easy questions papers; our students would be able to tell you that. But you know we discussing common things. And how we describe this? I say well I set this paper it was not multiple choice paper this time. And I do not to know how make sense of what students wrote? That is not what I said, but still that could be one thing or I thought I was setting very difficult paper and handed to the paper leak. Why was the students getting off after an hour and half? When they were supposed to be working on paper for a 3 hours; why that what happen?

So, you know we are discussing things and then somebody say no. I notice this happing I notice that this student seams very, very focus on what he or she doing? And there is another students who constantly thinking about how to make connections and so? Now, this is the storytelling that we engage in when we discuss thing in an academics setting thing. In another office you could be discussing your negotiations; when I went to met my client. This is what happen somebody else will say; when I met went to the my client in such and such place this is what happens? So, you showed a have similar categories for discussing similar events. And that is what determines the organizational culture.

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OC stands for organizational culture here; concept in organizational culture theory. The first theory concept is Emic knowing. Emic knowing is the understanding more or less from within the assumptions of a culture group that you would achieve by knowing how an insider perceives as a member. So, Emic understanding or Emic knowing essentially focuses on what I know say about the teaching profession as a teacher myself. Emic knowing is what I know about research a social science research as a social science researcher myself; what I know about IIT as IIT faculty from the inside. That is the Emic knowing; what do I see from the inside?

The next portion here is Etic knowing. Etic knowing understanding about an organization by virtue of its connections with the outside world. Again this is from the book by Ross and Anderson I know they are not the proponents of these theories. But this is what I am sharing with you; this what I picked up from the book. I am giving them due reference what they wrote due to acknowledgement to the original authors.

Etic knowing is understanding about an organization by virtue of its connections with the outside world. So, taking the example of my position here; what did I know about IIT faculty before I had joint IIT? What did I know about school of management in IIT before I joint the school of management? What did I think about the faculty, what did I think about the work of the faculty, what did I think of the organization, what did I think of my work when I was appointed before I join the organization on the outside?

These days lot of these pictures uploading on face book, I am sorry I just remember that I could have shown you one of those; where you have a set of 6 pictures. And it say what my students think I do, what my parents think I do, what my colleagues think I do, what m children thinks I do, and what I really do and so. You have people in different situations what I really do is what I know from the inside; what others think what I do is the etic knowing. And these are the some of the concepts in organizational culture theory; where we have to brings these things together and look at things in context.
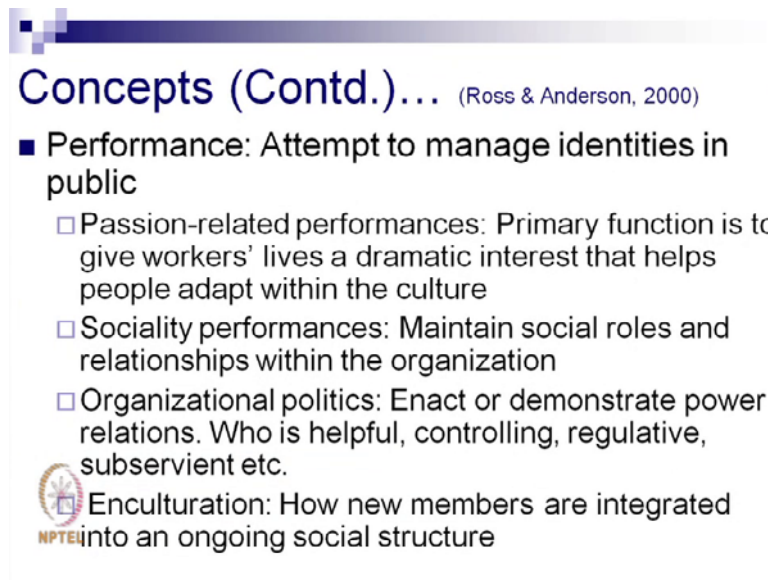
Ethnography is studying an organization through immersion. Now, this is something that anthropologists have been doing for a long time. Ethnography is something is going into a culture being a part of the culture. And studying it from the inside; people get married to people from the different culture just to learn about that culture.

So, or you going to an organization I want to know about teaching. I can studied as an outsider or I can join an organization as a faculty member learn about teaching. And then work out and start talking about teaching, or do some research on higher education, or on lives of the faculty members. But I first get into it I become a faculty member, I interact with people, I spend a considerable amount of time here, I go through motions of a culturation. And when I feel I am totally confident that is when I am talking about it as an insider. And that is the study as an insider that is what is ethnography?

Rituals are familiar activities members of an organization engage in with each other at regular intervals again now the once such example was this tea time. That I was telling you about It is a rituals, it is something we do. So, at 11 o clock we are looking at watches and say chalo. You know it is a time for tea, it is time to going me meet our friends and see what there up to and discuss some common issues, discuss where they going over the weekend, will they be coming to the weekend movie that is going to be screen at auditorium or not. So, that kinds of stuff. So, it is a ritual.

It is a familiar activity that we can familiar somebody on the outside, and we say oh really you watch a movie every weekend. And we say ya 1 movie screened in Netaji auditorium every weekend. And but somebody on the outside would probably find it very fancy. So, you know it is again we are familiar with it; we have familiar phases we do it together. So, it is our part of what we do regularly ok.

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Concepts (Contd.)... (Ross & Anderson, 2000)
- Performance: Attempt to manage identities in public
  - Passion-related performances: Primary function is to give workers' lives a dramatic interest that helps people adapt within the culture
  - Sociality performances: Maintain social roles and relationships within the organization
  - Organizational politics: Enact or demonstrate power relations. Who is helpful, controlling, regulative, subservient etc.
  - Enculturation: How new members are integrated into an ongoing social structure

Another concept here is performance. Performance is to attempt to manage identities in public. You have passion related performances sorry before we going to that; this is to attempt to manage our different identities in public. Now, we were discussing about impression management, we were discussing about public phase, we were discussing about public image. Performance is what we do in order to maintain that public image; when we talk about identities; we are talking about different caps, different hats we ware. I am a daughter, I am a sister, I am a teacher, I am a student, I am a mentor to somebody, I am a mentee of someone. So, all of these things I am a somebody's subordinate, I am somebody's superior. So, you know we are all doing these different things and I am managing these identities; when I come to the office I have to behave like an expert superior somebody who knows the subject.

So, I have to be working those things out with my colleagues with people I interact with it ok. Now, and we are what I do in order to maintain this or in order to make sure that these identities showed of blending with each other is I take the safest route out. For example, for any formal situations wearing a saree is more most appropriate. So, if I wearing a saree I can wearing to all formal functions plus informal functions; where people have not seen me in a saree they will may be smile at me and then I realize that I am just moving from one identity to the next over there. That is what I am doing then I explained it to them you know I would normally coming jeans today in my saree, because of this reason.

Anyway that is one thing or when I am if my father a company's me to the office for him he uses my nick name at home. And you know he is see me interacting in different manner with him. But when he comes out here; and he listens to people addressed me as doctor Malik or mam or whatever he feels differently than he would at home. And than I have to start I cannot change my interaction; when I am with him. I am managing that interaction; even when I am talking to him I have to appear slightly more formal. Especially, in front of my colleagues and the students and peers I cannot be as free and as informal with my own family; when I am with another group of people. And that is the management of identity; that is what we say when we talk about; that is what mean by when we talk about performance.

Now, again coming back to different kinds of performance; we have passion related performances; where primary function is to give workers lives a dramatic interest. That helps people adapt within the culture. So, when we say passion related performances. These are the kinds of the performances this is the act we put up when we are trying lure people whatever we are saying; when we go for road shows as we called them to promote our management programs; we advertise, we create a hello around whatever we say, we highlight the positives about our organization, we create this big hello around the organization, we lure people in we add lots of positive adjectives to whatever we are saying.

So, we dramatize the whole situation. and ,that is the passion related performance. I am so passionate about it. And when I really want to num the senses of my students I use to big heavy fat words from philosophy of communication; anyway no that is not what I do. But that is something that you can do that is what you do, when you make presentations about your organization.

You come up look up dictionaries and thesaurus. And you come up with these heavy words that give the listener and impression that you are so passionate you spend hours and hours and hours. And if you are in the middle of the presentation they will know that you so committed that you have not slept all night and so bonus points. Do not do it. It was just meant to be a joke. Anyway that is the passion related performance you know everything involve verbal, nonverbal actions everything is in it; and you just showed of letting it all out sociality performances are maintain social roles and relationships within the organization.

So, this is what we do when we discuss things when we have a social connection with our peers. This is what we do when we meet our peers for tea casual chitchat; how your children doing, how your parents doing, how your parents feeling, is you know congratulations on the award that your daughter won in such and such competition; even if I do not like tea. I will go to the launch and I will sit with my colleagues. And I will have tea with them; why because it is a social activity; we all do it showed of helps form connections.

So, this is the performance; it is an act given a choice when I am on my own I may not have a tea for 15 20 days or a month. But when I am with my colleagues and may hand up 3 or 4 cups of tea during the day. I am just putting I am act just to belong same thing happens with smokers I believe, same thing happens with organizational behaviors; again you say this is social. But those social things help to tying why you do a lot of people learn to play gulf in the corporate industry. It is not a deal like the game gulf is the very boring game, I enjoyed. Because I like you know it help I mean some of us like it. But most of us do not enjoy the game; it is boring and you start and you should finish. I mean you are you are expected to stay on the ground till you are done with the number of holes that you had decided to play.

So, you know you wait till the last tea, but why do people do it just to belong. That is a sociality performances and it helps built connections people you playing gulf with also know that you doing it to impress them. Why do you go to take people 5 star hotels; and act as if you have been going all your life. And you nor don you smile at everybody. And you know the attain the customers service professionals also know that you putting an act and they smile back and yes. You know I know everybody here; why you are doing it? You born with this person you assume that person who is come with tons of money must be regular eating at such places.
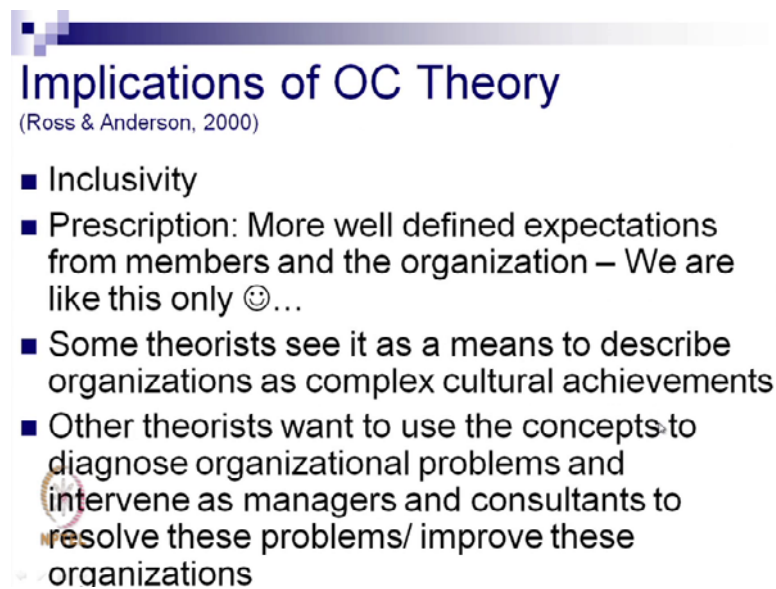
So, you showed off and out up an act; and you say yes; even I am doing the same thing that helps you blended. You say my organizational culture is similar to yours. That is how this whole organizational culture issue comes in we drop parallels. And that helps us bond that helps us create common comfort zones. Organizational politics enacting or demonstrating power relations; who is helpful controlling regulative subservient etcetera. So, enact or demonstrate power relations; we decide who is where in the organizational hierarchy? So, I am when we talk about organizational politics; we essentially

communicate these things to each other. I want to have some experience in administration. So, every time in administrative activity comes up I will appear to be extremely helpful, extremely neutral. I could be boiling in inside, I could be very angry about something. But I want to belong. I want to be perceived as a good administrator, I want to be perceive as somebody who knows what she is doing?

So, I will start taking in; I will start behaving as fine no, I am doing, I am in control of situation, I do not get tarsal, I can monitor my students well, I can showed a discipline in my class. If I with my colleague I want to known as sociable that time I will come across is helpful; even though I will be thinking in the back of my mind ok. I have helped this person today what kind this person do for me the next time. So, all those things come up.

Enculturation is another performance; that we engage in how new members are integrated into and on ongoing social structure is another type of performance that we engage in that is another. And again it is constitute in and through communication; this is something we have done in the previous lectures when we talked about socialization of the new members.

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Implications of organization culture theory. The first one is inclusivity; we belong I belong or prescription more well defined expectations from members and the organization we are like this only; which means when I belong to an organization when I follow the culture of the organization. The expectations from my behavior or more well

defined people know what to expect, because I am IIT faculty I will be well dressed and I will be very professional and I will not get my emotions lose. And I will use big words and social conversations and all also and I will look for a cup of tea with peers and so all of these things showed of help me get include the organization. There are expectations if I do not end up in the launch at 11 o clock everyday my colleagues will think initially they will concern and then they are start thinking that I am too arrogant. And that will showed of not help me in become a part of it.

So, it prescribes our behavior it governs our behavior some theorist see it as means to describe organizations as complex cultural achievements. And the other theorist want to use the concepts to diagnose organizational problems and intervene as managers and consultants to resolve these problems and improve these organizations. That is what people do you know there are debate going on again a varies from organization to organization. And varies the intentions accosted with these things depend on vary from the situation to situation.
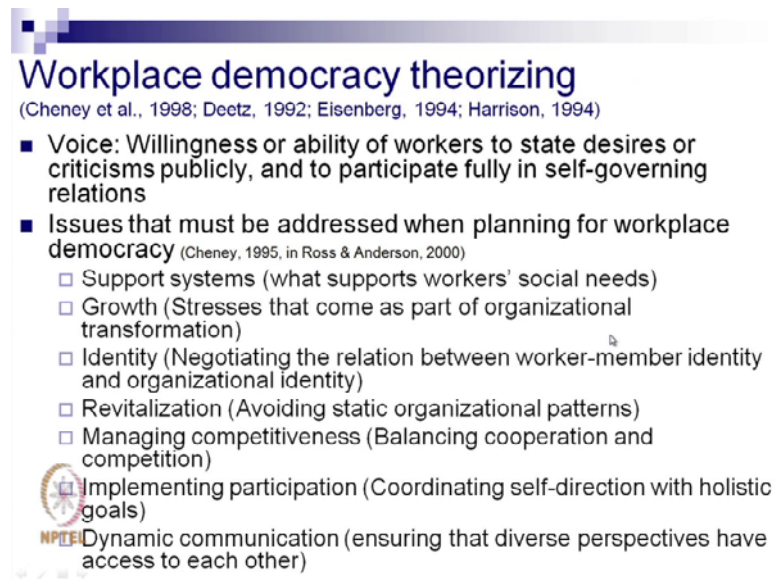
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Couple more theories one is the democratic participation theory. Organizations as seen as sites of power the perspectives here are workplace democracy theorizing and feminist organizational theorizing I have not given a time. So, I will bridge through this very very quickly.
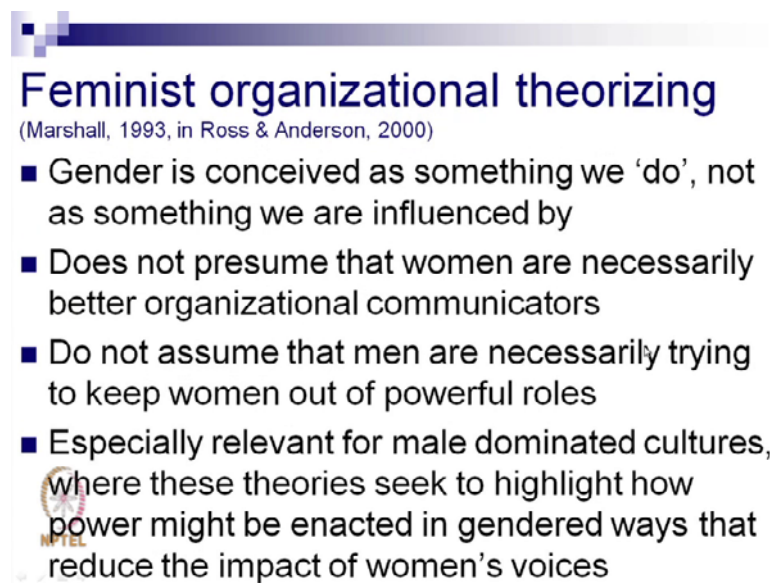
Workplace democracy theorizing; voice is an important concept here. This was given by Cheney et al., in 1995, 1998; Deetz, 1992; Eiesnberg, 1994 and Harrison 1994 I forgot to add all this is from this book by Ross and Anderson. All these are mentioned in the book by Ross and Anderson. And due credits to the original authors learning are taken in the book by Ross and Anderson. And that is where I took this information from.

Voice is the willingness or ability of workers to state desires or criticisms publicly, and to participate fully in self governing relations. So, what where I am coming from do I have enough voice do I have enough say in whatever is going on; and that is the voice. Issues that must be addressed when planning for work place democracy are one is the support systems; what support workers social needs? What are the stresses that comes as part of organizational transformation? How does the organization grow; where is the voice of the people, what is the, what are the implications for the participation of the members?

Identity is negotiating the relation between worker member identity and organizational identity. So, that is another thing where do you the draw the line revitalization is avoiding static organizational patterns; which means that we do not want to get stock in the rod we are moving. So, we are trying to avoid whatever is already going on and who decides where which direction to move in?

Managing competitiveness is balancing cooperation and competition; where do we draw the line between competition and cooperation; where are we collaborating with each other; where are we fighting with each other, to get ahead of each other, implementing participation which is coordinating self direction with holistic goals. So, you know how do we coordinate; where we are going with the overall goals of the organization. Dynamic communication is ensuring that divers perspectives have access to each other. These are the some of the issues that must be addressed when planning for workplace democracy.

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Feminist organizational theorizing
(Marshall, 1993, in Ross & Anderson, 2000)

- Gender is conceived as something we 'do', not as something we are influenced by
- Does not presume that women are necessarily better organizational communicators
- Do not assume that men are necessarily trying to keep women out of powerful roles
- Especially relevant for male dominated cultures, where these theories seek to highlight how power might be enacted in gendered ways that reduce the impact of women's voices

I will quickly go through feminist organizational theorizing very important title tic half of minute for this, please read this. Gender is conceived as something we do not as something we are influenced by and it does not presume that women are necessarily better organizational communicators. What this theory? This theory also does not assume that men are necessarily trying to keep women out of powerful roles. It essentially assumes that special; it is especially relevant for male dominator cultures; where this theories seek to highlight, how power might be enacted in gender way that reduce the impact of women's voices.

So, please read this and we will discuss in the following class; we do not have time to re-communicated organizational model. I would like to show you the questions that I would like you to discuss what do you mean by discourse based theorizing? What are the

implications of the organizational culture theories in organizations? Again based in rural verses urban areas based in high context verses low context communities; having an equitable verses skewed male to female ratio of employees and organizational members. And how will knowledge of these theories help you in your training as a manager in the international business environment; please think about these things. And we will talk some more in the next class.

Thank you.