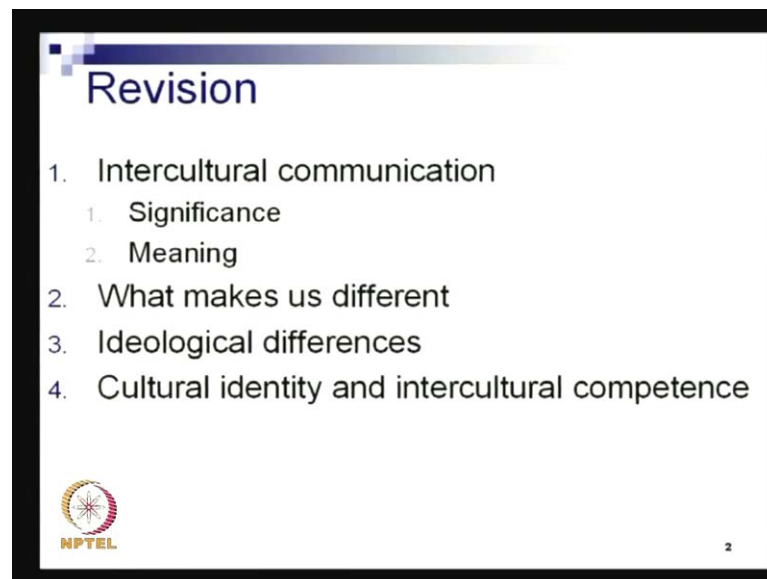


**International Business Communication**  
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**Vinod Gupta School of Management**  
**Indian Institute of Technology, Kharagpur**

**Lecture - 7**  
**Intercultural Communication - II**

Hello, we have talked about intercultural communication, a little bit of introduction has been given to you, about Intercultural Communication. Today, we will continue with the theories that were introduced to you, that are mentioned in the last class, and today we will discuss those theories exclusively and their application to international business. The one thing I must mention here is that these theories are value based theory's, and I want you to keep thinking about the application of these theory's, as we go along. And we will discuss them in the next class, but throughout the class, I would like you to focus on, how this theory's relates to your daily life.

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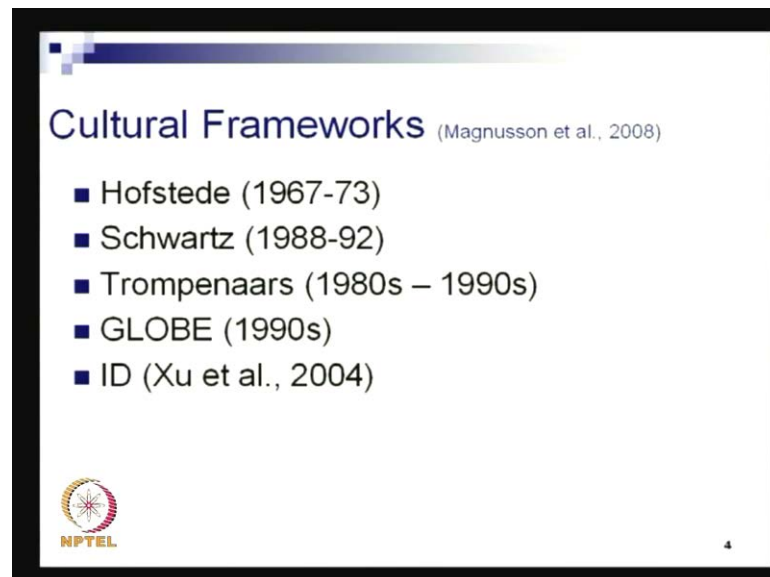


So, let us begin with a little bit of revision, we talked about intercultural communication, we talked about the significance of intercultural communication, we discussed samovar and porter definition of intercultural communication or culture. We discussed, what culture meant, what interculturalment, what intercultural communicationment, we also discuss what makes us different from each other, and the one thing that I must remind you again it, that when we talk about culture, we are not talking exclusively about

geographical boundary, we are not talking exclusively about community, we are talking about whatever makes us, who we are.

And so I would like to go back to the slide in the previous lecture, where we talked about how we are different from each other. We talked about some ideological differences again as a reminder, these differentials are when we say ideological differences, these are differences in the way we think, in the way our thought our value system influence are behaviors. We talked about cultural identity and intercultural competence and we also talked about cultural clash.

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The cultural framework that, we will discuss today are the one by Hofstede's Schwartz, Trompenaars, the globe study, the studies on the institutional distance, by xu at all gore at all or xu and associate and gore and associate. Now, let us begin with Hofstede, before I do that, let me this informed you where all of these are coming from professor Edward t hall had discussed, the idea about high and low context cultural. And these discussion are based on cultural value and cultural values represent according to this is from a paper by profession Schwartz that I am reading from.

And according to Professor Schwartz cultural values represent the impressively or expressively shared upset ideas about, what is good right and desirable in a society. And these cultural values for the bases, for this specific name the people, what is appropriate in various situations. Now, again to clarify these are the things, that that help us decide

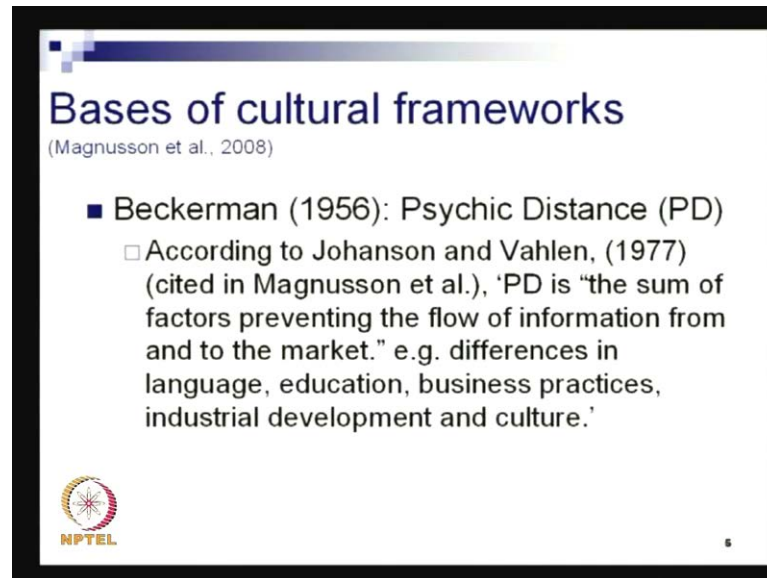
between right and wrong, good and bad, appropriate and inappropriate, what happened and what does not, where should I go, how should I react to the particular situation and these are rooted in anthropological discussion.

These are rooted in experiences, that community have had over the here and this could be a factor of depend or influence by the access of community to resources. This could be influence by the think, that you know you could relate them to all this values and ideologies to some extent to Darwin theory of survival of the fittest, also a some point I know there are lots of criticisms of that theory.

But, in some stage you know it is how people learned to leave and survive and function and decide on what was effective within their resources with the people who shared the same space with them either mentally or physically. And these are the things that helped people come up with their own design, are come up with their own parameters for deciding, what people who though like them, could do and has mention earlier according to the definition by porter and samovar.


Culture is a product all of these issues, values, idea believes etcetera acquired over generation by people, who are shared some part of commons space, either physically or by way of what they are do or average think. So, these are the values at decide, how we function in different society and these values have been categorized by these 5 researchers, that are mentioned here, which is by these 5 broad studies, that are mentioned here, it is not to say that the other studies do not apply here, but I thought that these studies were, the most applicable. And this is based on a paper by Magnusson and associates that was published in 2008.

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**Bases of cultural frameworks**  
(Magnusson et al., 2008)

- Beckerman (1956): Psychic Distance (PD)
  - According to Johanson and Vahlen, (1977) (cited in Magnusson et al.), 'PD is "the sum of factors preventing the flow of information from and to the market." e.g. differences in language, education, business practices, industrial development and culture.'

 NPTEL

So, let us start with the study by Hofstede, before we begin that, let me also give you the bases for these cultural frameworks. Now, Edward t hall came up with the notions of high and low context cultures, these things also led people to think, that there was some sort of you know, emotional involvement or detachment. You know the anthropologist of course, you know the studies conducted by anthropologist, in the past lead, future anthropologists to believe, that there was some sort of emotional distance emotional detachment that was going on.

That was in turn influencing the manner, in which people related to their community related to their groups related to the people there functioned with and one of these things was this psychic distance by psychic distance we are not talking about 4th dimension. Excuse me, we are not talking about a another dimension or a paranormal activities, we are only talking about, the emotional distance that people have or emotional attachment or detachment these have with respect to certain event and activity in their life and certain peoples in their life.

And according to Johanson and Vahlen 1977 cited in Magnusson and associate 2008, psychic distance is the sum of factors preventing the flow of information from and to the market. So, the amount of emotional involvement, we have or the amount of emotional detachment, we have from, the market or from the are associates in the market will determine, how the information flows.

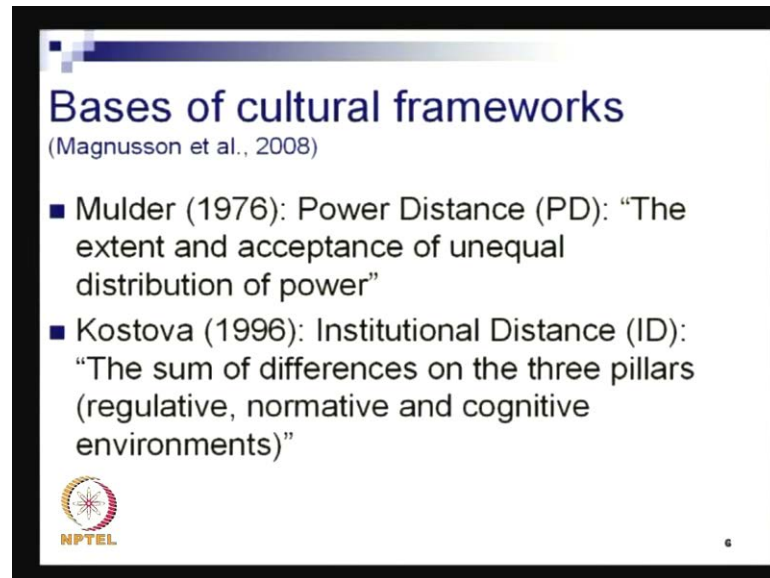
And this could be differences in language, you know whether, we have interaction with people who speak, a different language can we speak, education level, I mean I will interaction with somebody who's very, very highly educated or much more educated, than we are or less educated than we are. So, that could increase the distance, the differences in business factors is could be another factors, industrial development well-developed very techno heavy works is absolutely not interested in technology are not comfortable with technology and culture.

And one movie that I can suggest to you here is a movie called efficiency expert, it also known by another name and the name is spots wood. And the lead actor is Antony Hopkins and it is about a you know, hot shot executive, who goes somewhere to rural a small place in rural America and tries to transform or redesign the functioning of a Magnusson factory in rural America. And it is about his experiences and all that and it is a fictional account, it is a regular Hollywood movie, but it is a wonderful movie I discovered this accidentally in the library once.

And I feel that, it is an excellent movie for anyone, who wants to know more about the difference between theoretical and practical aspect of business, we teach a theories. And those theory's are very value event, but have is student of business, it be honest of adapting those theory's to practical situation that have very, very you need to each of you who is listening likes on you.


So, you are the one, who has to decide, how to apply this theory's or how to take this brought tech from of knowledge and tweak it, what is to take from this broad idea that has been given to you and apply it, to realize situation. So, psychic distance is something, that is exhibited very well, in this movie called Spotswood s p o t s w o o d or the other name, for that movie is the efficiency expert and the lead actor is Antony Hopkins of the Saracens of the land same. So, excellent actor, but you will probably enjoyed ok.

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**Bases of cultural frameworks**  
(Magnusson et al., 2008)

- Mulder (1976): Power Distance (PD): “The extent and acceptance of unequal distribution of power”
- Kostova (1996): Institutional Distance (ID): “The sum of differences on the three pillars (regulative, normative and cognitive environments)”

 NPTEL 4

Basis of cultural framework, one more basis of cultural framework, that have been proposed by all of these theories is the power distance. And power distance is the extent and acceptance of unequal distribution of power distance really means, how value except a vertical organization one do you accept a vertical organization. If yes how comfortable are you with it, would you feel very comfortable, you know walking into a boss office in speaking in your mind or would you prefer to follow protocol, even for the smallest of things.

And both vertical and horizontal organization have their advantage and this advantageous, in teens where the deadline is more important. In teens wet finishing a task is more important, than making people around you comfortable, are than, the overall environment of the it is a relative terms I am not saying that the overall environment of your workplace is not important I am just saying that it is more important to finish the goal that you have a last the point.

And in such things may be, it could be better to have a more, if flatter organization and that is what really happens, you are all there, because of your unique skills set. You are there, because you has something exclusive to offer to the team, something exclusive something very special that the team can use to achieve that goals. In a vertical organization the power is distributed in a vertical passion you know it is that, the it is like

this inverted triangle were, maximum power is on the top and the power is less and the work is more at the bottom.

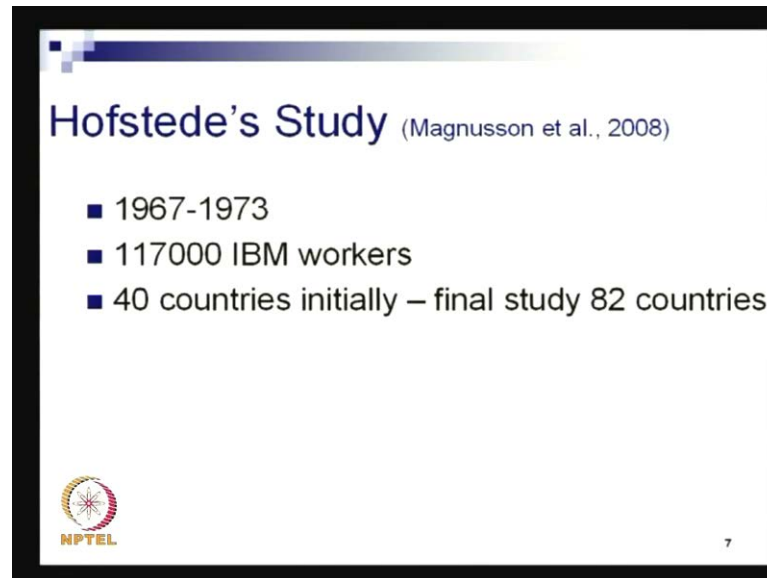
It is not do work I mean the actual input or decision making capacity is less of the bottom the power is less of the bottom, the power is centered of the top. And the there are very clear boundaries, about regarding the amount of power is each functionary of the organization has. So, things has the flexible and that has a small benefit and one of the benefit, that immediately comes to mind is the transparency in the organization much more than the transparency, it is the accountability of everybody in the organization.

You know exactly, what you are supposed to do, you know exactly what you are allowed to do. So, you know you are accountable for a certain set of things and very easily to strait away get to the person and ask them, you know whether, this power use were used or not, that just one of the benefits there are other benefits are vertical organization.

There are very, very useful in extremely complex societies like India and especially like rural area in this parts of India is slowly moving to the flatter organization, but again you know these things vary, the other things here I mean, one more thing to remember in power distances, do you except this. So, different societies have different takes on, whether the accept this power distance or not, some people may feel uncomfortable with it, some people function best when they have that, power distances when they know exactly where everybody stand in terms of what here she can do, what is allowed to do.


So, and some people do not really feel very comfortable, this is how people are different and that has an impact on the culture the organization adapts. The next thing here is institutional distance and the Kostova in 1996 refers to this as he sum of differences on the 3 pillars of organization, the regulative normative and cognitive environment and we will discuss is a little later.

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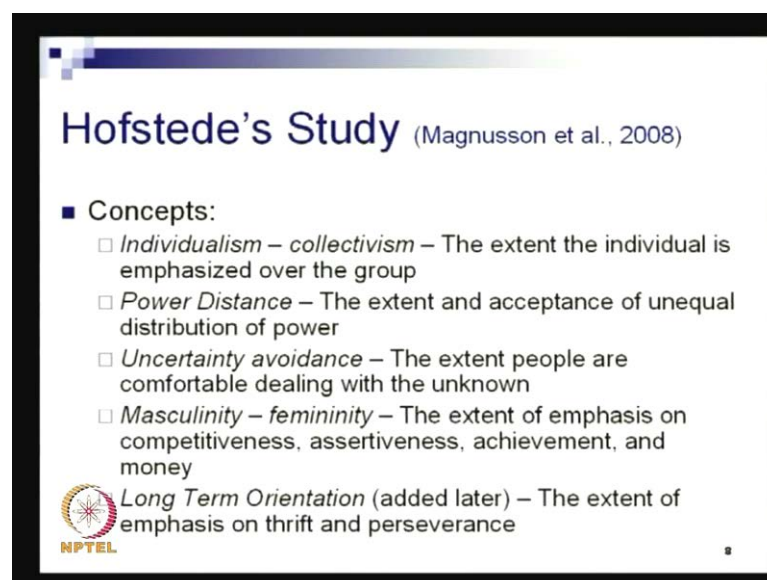
**Hofstede's Study** (Magnusson et al., 2008)

- 1967-1973
- 117000 IBM workers
- 40 countries initially – final study 82 countries

 NPTEL 7


Lets discuss Hofstede's study, excuse me, Hofsted conducted a study on 117000 IBM workers or for the Indians rule, it is 117000 IBM workers 100 1000 equals 1 lakh, for the westerns rule, who are listening to this. So, we have a term lakh or lakhs and that is how, we read this, the study was conducted between 1967 and 1973, initially in the first round of the study forty countries were targeted and final study included is 82 countries.

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**Hofstede's Study** (Magnusson et al., 2008)

- **Concepts:**
  - *Individualism – collectivism* – The extent the individual is emphasized over the group
  - *Power Distance* – The extent and acceptance of unequal distribution of power
  - *Uncertainty avoidance* – The extent people are comfortable dealing with the unknown
  - *Masculinity – femininity* – The extent of emphasis on competitiveness, assertiveness, achievement, and money
  - *Long Term Orientation (added later)* – The extent of emphasis on thrift and perseverance

 NPTEL 8

Again this concept, the brief discussion of these concept, has been borrowed from the paper written by Magnusson and associate, in the year 2008, even those information



really available on the internet. I am sure this some websites called Hofstede dot o r g s something like that, which clearly, you know which do use a lot of things, but anyway, I found this to be, quite useful said that, I will put it here.

Individualism and collectivism, that is the first thing, that Hofstede found people to be different own, first value that Hofstede third people were, clearly decided, you know, which side of these the continue, we wanted to be earned. Individualism is not selfishness, individualism is the Desirer or the believe that, if I do my work right.

If I am and it is everybody every individual unit in society is doing, whatever they are supposed to do with the best of the ability the overall environment will do better, because everybody putting in the west and not really showing their negatives side or not really, you know they are just for forming to their maximum capacity. So, you are emphasized over the group, if I if my group is not doing, so well, if I am individual can contribute more than the average of the group, the average of the group will also right.

So, that is individualism, now collectivism is that am part of a group, I am a part of the environment that am in and if I do my work well and if I remain in how many with the environment, we will share are resources and we will grow. So, you know the group the team, the collective becomes more important there, if I have to sacrifice some personal benefit, when in the interest of the group, I will do that, because ultimately it is the group that is going to look after me.

The second thing that, Hofstede study found was very clear, in the clearly categorized and in the different categories was the power distance with this something we discuss few minutes ago. And this is the extant and exceptance of unequal distribution of power. So, we assume that power is distributed unequally and we have just decided reason or we have justification for believing that, it is ok power is distributed unequally and we except this justification.

And it is there, we see, we believe in it, we trusted it and that happen this some society, in other societies people feel that, everything should be similar, you know there not really similar, but it should be proportionate to your ability to your immediate contribution to the environment. So, you know you should only get, what you have earned and not really be promoted, this because your next in line for proportion, but promoted because you had something to show.

And such like that or you know you thought of what you are desisted you should be higher power; because you have just grown you are spent racers number of here in the organization. And a person who cannot contribute, as much as you should be allowed to interact with you and should be given the same status, because the person is making the significance contribution even though in some manner it may be quantifiably less than noise. So, that is the power distance, uncertainty avoidance is the extent, to which people are comfortable or uncomfortable dealing with the unknown.

In some societies people are always prepared and it does not have to be national please do not start thinking about nationality, which country is more, which country is less known, even, I am angstered, the armed forces in any country, I always prepared. So, you know they are know the their am I am sorry, this is the cruder example and some senior proprietor listing and dating that, this may not really apply I apologies it should that, but anyway I seriously feel that can be linked. Because, the armed forces are of any country are this is one profession where, risk is excepted its part of the job.

So, you have to be prepared that all-time, you do not know what is coming when and you know, so they are not trying to avoid uncertainty, they have taken all precautionary in measure to deal with uncertainty as when it comes. Now in some societies people feel that, we should do everything to avoid uncertainty, we should plan for the future, we should forego instant gratification, in the interest of the future, we should not take risk, we should take very calculated risk, if any even though it means less achievement.

So, that is really what it is dealing with we are just not comfortable dealing with the unknown. So, we will only approach, what is known to us, you know we will only accept, what is known to us, in it something unknown comes god help us. So, it is not that bad, it is if will we will think and you know, you have difference that, in turn influence, we do their business, starting term influences, the how they deal with the people in the environment, that influences what you know the manner in which they communicate with their peers and co-workers.

So, that is this masculinity and femininity, this is the extent of emphasis on competitiveness assertiveness achievement and money, the trades that are not essentially it to be masculine. And you know the very strict notion people feel that, in some society is a very click strict distinction between, what is masculine feminine, assertiveness,

competitiveness, achievement, money, as support to be traditionally support to be domain as women.

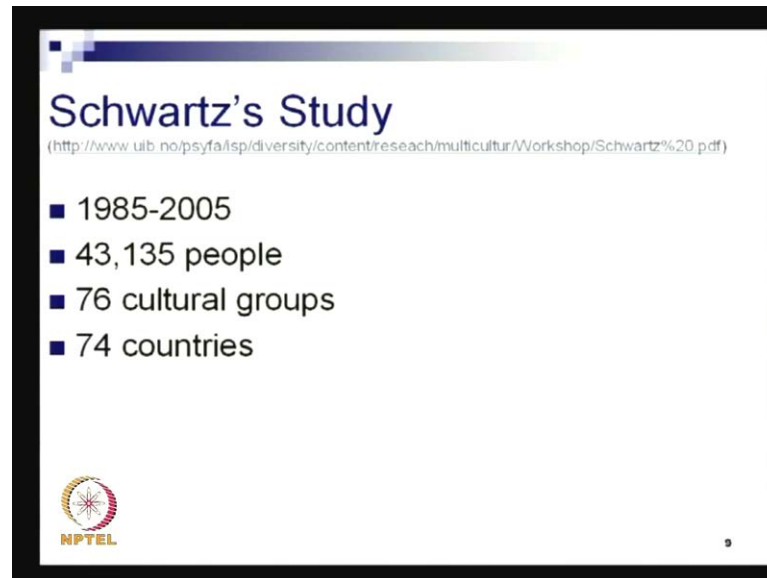
And some societies women are being excepted, women with these strict are excepted, very naturally in other societies, these are trade better this not yet being excepted. I do know what is right and what is wrong, because you know these societies, that feel desire exclusive traits of women also have very clear [FL] defined for both the general. So, it simplifies or organize the society, because the division of labor is very, very clear and the that again as soon benefit.

So, I am not saying, you know I am not classifying things into good or bad better or worse, I am just telling you our societies can be different, excuse me. The other thing that Hofstede study discovered was long-term orientation and this was added later after more countries were extraorden, more thought wentent to the study. And this was the extent of emphasis on thrift and perseverance. Do we save money, do we save our resources in interest of the future or do we blow it overlap, do we use it overlap, because today what matter future will bring, what it will bring.

So, this is in other thing the society are very, very clearly different on and in some societies instant gratification is encouraged, you are encouraged to live life to it is fullest. So, you know there is a Hindi song that goes like [FL], which is why you need to things. So, people who do not understand Hindi, you do not need to think, whatever will happen does an English song [FL], whatever will be will be the future is not ours to see. So, you know you live life, today and then tomorrow is tomorrow.


And but in other society, you plan for the future you perceiver you store, resources and you say for any day, because it can come as some point, if it does not when we are old and you know, you can use of the money paramedical, this you use it. But, now I am just joking, but it is shift that, you sort of save and spend a little more wisely Rainey would in other society. So, that is something that society, usually enthusing on of differ on catch the can be put into different categories.

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**Schwartz's Study**  
(<http://www.uib.no/psyfa/isp/diversity/content/research/multicultur/VWorkshop/Schwartz%20.pdf>)

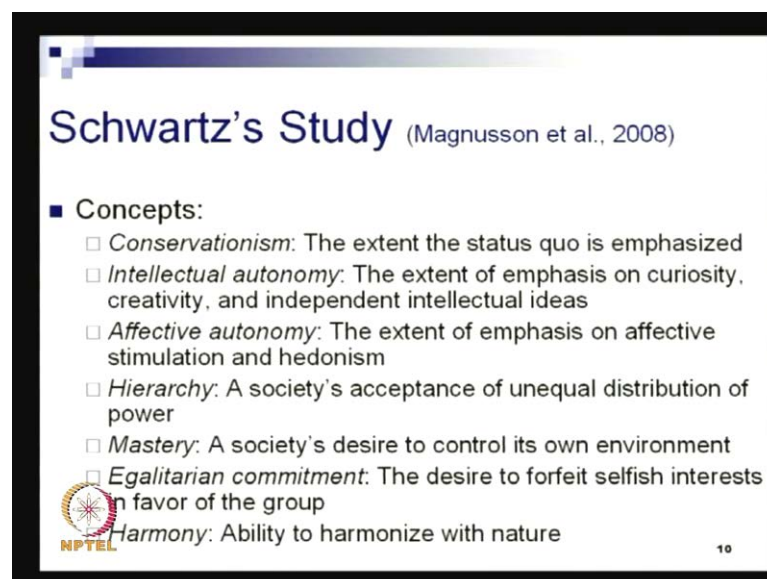
- 1985-2005
- 43,135 people
- 76 cultural groups
- 74 countries

 NPTEL

9


The other study, that is very, very relevant in the study by professor Ashkelon Schwartz's and the his study was conducted between 1985 and 2005 have got this information from this website whereas, found a presentation by professor Schwartz's. And you can go to this and you can see the presentation yourself, the study was conducted on 43135 people belonging to 76 cultural group living in 74 countries. So, you can see the all of these studies, I have explode whole lot of information and then come of these categories ok.

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**Schwartz's Study** (Magnusson et al., 2008)

- Concepts:
  - Conservationism*: The extent the status quo is emphasized
  - Intellectual autonomy*: The extent of emphasis on curiosity, creativity, and independent intellectual ideas
  - Affective autonomy*: The extent of emphasis on affective stimulation and hedonism
  - Hierarchy*: A society's acceptance of unequal distribution of power
  - Mastery*: A society's desire to control its own environment
  - Egalitarian commitment*: The desire to forfeit selfish interests in favor of the group
  - Harmony*: Ability to harmonize with nature

 NPTEL

10

According to professor Schwartz's study, there are 7 broad issues or 7 broad cultural values, that distinguish people, that make people different from each other and or the people, you know 7 broad categories that, people believe for an true. And the first one here it conservationism, conservationism is the extent, to which the status quo is emphasized and this means, that this is essentially, the and I am reading from professor Schwartz paper.

It is a cultural emphasis and maintenance of status quo proprietary and these straits of action or inclination that might thrive solitary group or the traditional order, which is social order, respect for tradition family security or Wisdom. And he says that, the opposite pole of this dimensional described culture, in which the person is viewed as atomists, bounded entity. Who finds meaning on his or her uniqueness, who seeks to express his or her own internal attribute, which include references trade feelings and motive and is encouraged to do so.

Putting a very simply, this is very, very closely link to Hofstede division of individualism versus collectivism, when we say conservationism, we are of course, it is not the same, but it is link. Conservationism is we will keep things, as they are you know, we there are reason, so why things are being, they are and we see no reason to change them. And the opposite difference, that some society in some society people focused more on the individual creativity uniqueness of individual.

And how this uniqueness changes the social order, changes the social environment, changes in manner, we response to our environment and in turn the manner, in which the environment response to us. So, essentially we are looking at the dynamic or non-dynamic nature or the speed, at which the of the environment or the speed, at which the change in occurring are environment, because of our individual action, so that is conservationism.

So, some societies enter size the fact, that the community should move as a whole, if there is a change, it should happen, because community as a whole meets to happen. And there will be very, very slow, the other society believe that, individual the unique, they bring with them individual unique trades attribute everything. So, if the change, we will never change, it find to let them change, because be a environment is dynamic or right, intellectual are atomic. Intellectual autonomy is extend the on curiosity creativity and

independent intellectual ideas, which is in certain societies individual are given the see them to think, to be curios, to be creative, to develop individual intellectual ideas. In other society, they are convene of individual are considered part of the system, so whatever they should contribute to the overall benefit or overall growth or overall welfare of the environment that, they are part of that is intellectual autonomy.

Affecter autonomy is extend emphasis on, affective stimulation and hedonism, now again, I will read from professor Schwartz's paper, according to professor Schwartz intellectual autonomy is a cultural emphasis on the desirability of individual independently perceiving their own ideas and intellectual direction. Affective astronomy is a cultural emphasis on the desirability of individual, independently perceiving affectively positive experience, which is pleasure exciting life varied life.

So, you fetid you as please, you know, you have aspective you autonomy, your definition of pleasure or excitement or variety could differ from the person next showed and that is perfectly all right, you are free to choose. In other society this things are you, now again mentioned really, as these are the notions of what is right, what is the appropriate, what they should and should not do, this will in turn having have an impact on the manner, in which you conducive in bussiness and that is have relevant.

It will in turn have in impact on, how the people who use a product response to a custamers. So, it has a direct impact on the marketing strategy, you use the diffusion of newer ideas, new product into the market, on the organizational structure on the entire spread of your organization or your product of your service. The entire gamma team activities associated with the people, who are ultimately going to make the business person or Tiquen, that you want to become.

So, these things will have you know will affect, how things are consider acceptable, how people response to you and so on. The 3rd thing here, the 4th thing here is hierarchy, very similar to power distances, based on power distances, society's acceptance of unequal distribution of power, I want to beat this. Mastery is the society's desire to control it is own, environment and I will again refers to professor Schwartz's paper and this is really, you know this paper, I will give you the reference, I will show you, this paper towards the end of the presentation, according to professor Schwartz.

The mastery is the cultural emphasis on getting ahead through active self-expression, which is ambition, success daring and confidence. And opposing resolution of the issue to asset the word as it is trying to fitting rather than, to change or exploited. So, by must, we mean again it is links to individual or communities or the dynamism of communities or individual in the community's. This is I see it to am sorry for brochures was separating, this promoter ever it seems, that must be is what of the converse to conversationism.

Conversationism we are, they we are, you know, we will just listening, we must read no way we have together ahead, we have to change, we have to be more efficient, we have to do this differentially, you have 2, you know Musharraf way to and control or environment rather than, let the environment controller. The gallatarian commitment is desired to forfeit selfish interests in favor of the group and the this is really going to keep preferring to professor Schwartz paper here.

And the gallatarian is the cultural emphasis on the transparent tests of selfish interest in favor of voluntary commitment promoting the welfare of others and its include the qualities, social justice, freedom responsibility and honesty. And this is essentially this is to explain it in simple word, this is really the desire to for ago on your own interest, needs and desires in favor of the in the larger good of the community. So, again as it is mentioned here, it is the desire to forfeit selfish interests to in favor of the group.

Harmony is the ability to harmonize with nature and again according to professor Schwartz it is cultural emphasis on fitting a harmoniously into the environment, it include unity with nature protecting the environment and the world of the beauty it is headache and stuff like that.

So, nature is not resource, it is a living friend and I am part of that, life is exists around me and I am contributing to it. And if I am looking after my environment will look after me and we are, so coexisting and helping each other, we are in a symbiotic relationship with each other and we are growing together.

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**Trompenaars' Study** (Magnusson et al., 2008)

- 1980s to 1990s
- Managers
- 54 countries

NPTEL 11

We third study that, we will refers to age the study by trompenaars's and this was conducted between the 1980 and 1990, it was conducted on managers in 54 countries.

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**Trompenaars' Study** (Magnusson et al., 2008)

- Concepts:
  - *Universalism – particularism*: Does a universal set of rules always apply or can cases be dealt with on an individual basis?
  - *Individualism – communitarianism*: Society's emphasis of the individual or the community
  - *Neutral – emotional*: The amount of feelings that is deemed acceptable to display publicly
  - *Specific – diffuse*: The extent we engage others in specific areas of life
  - *Achievement – ascription*: The extent certain members of society are given higher status
  - *Attitude towards time*: How members of a society view the past, present and future
  - *Attitude toward environment*: Do we have an urge and ability to control nature, or does nature control us?

NPTEL 12

According to the study, you see a lot of things coming up again and again some of these things are based on Hofstede's, some of these things are based on the old ideas, some of these things are coming from the professors Schwartz's ideas, they are also a connected. Some of the constant vision study palindrome or universalism and particularism, which



means does a universal set of rules always apply our gang cases be dealt with on an individual basis.

To we need to have one set of rules for everybody or do we need to give consideration to people with different kinds of needs and you know it is not like people with special needs one rule apply all people with special needs no, by needs we do not need physical needs, we need emotional needs, we need values, we need different ideas. So, that is particularism, we are focusing on particular individual when, we say universalism, we were really saying, that all over universal human need, we all have two ears, one nose, one mouth, two hands, two feet.

And somewhat similar quantifiable energy level quantifiable intellectual levels and quantifiable skill level and we can quantifiable these things, we just measure contribution to or in environment. And we get rewards or we are treated according to the quantifiable contribution, we make to our environment, particularism typically deals with the qualitative contribution we make to our environments and they cannot be measured there I just consider similar.

So, you know means a give due consideration to similarity, rather than a quality individualism and communitism is very similar to the notion of individualism versus collectivism as expressed by Hofstede. So, I am not going to repeat, this is the society on the individual or the community, who is more important how does the community progress, is it individual achievements or is it the achievement, that are made or work that as than collectively. So, with this very closely linked to that, neutral of emotional.

So, these are the amount of feeling that is deemed acceptable to display publicly, do we really need to go out and open our hearts up to somebody's or do we keep feeling undercheck and do we this is you know, this is closely justify the Notion of personal bubbles how tight are our bubbles. How tight are our personal spaces, do we have closed than, do we have openings or personal spaces or do we let people in into a very personal areas achievement versus ascription sorry.

Specific versus diffuse, specific versus diffusion is again you know this is the this is a really the notion of the personal space that we have as I showed, you last time you know he has some boundary that upwards. So, everybody business is everybody is business or feelings or life of the in the diffuse, into the life the other two are present in

environments. I suppose to be boundary is very, very tight and people not knowing what is going on is really going on in our life, we are all sharing only what we want to share.

So, my business is my business to mind your own business. So, you know in some other cultures everybody's business is everybody's business and each sign and this is small event an example, just this morning somebody is asking me where are you from and where did you grow up. And so you know, we have a similar last name here, in this part of the country also and then he asked me. So, where is your husband still, I should be not married and he like oh ok.

But you know, it's not appropriate like you know, he's like where is your husband's from I should do not have script sign, but in another countries it may not be considered in other culture, it may not be considered very appropriate, so people to ask that kind of question. So, here it's fine and as I mentioned in the last lecture, somebody's wants to ask me, whether you know, how much money I made and I do not like it, but if I say well mind your own business, my family is not going to like it is why, where is the question somehow.

But, one pack take a use when I really want to, so you know hell people not to interfere in my life, I very simply say away the information going to help you and that spirit in my cues them the idea, that I do not want to be asked this specific question. But, again, we have our own boundary is the point of to make here is that, we have around own boundary and we allowed entry into boundary only two-way, so certain group of people.

In some places the number of people entering our personal spaces is less other spaces is more achievement versus ascription, this is the extent to which certain members of society are given the higher status. And here, we are essentially talking about doing versus being. So, I am what the values passed down in my family made me and to know the kind of value to I have supposed to people need to know what my parents did.

So, I can tell the membranes, but here in India, because of the partition in many families were, expected my family were one of them. So, you know people are lost star lost loved ones. So, people just go back and said this here grandparents and then the stop, but if you are mentioned here great grandparents and your grandparents and your aunts and uncles then brothers and sisters and parents and everybody and their level of education.

It considered to have played or part in your abs in and the part in who you have become today. So, if my grandparents, made some contribution to the society, then am supposed to similar contribution and expected to make similar contribution, by the same token, if they had, if they are enjoyed a very good reputation among their colleagues in their community, I just have to mention my grandparents names and people look at me in different light.

And that is fine why we have our own, so are advantageous and disadvantageous to way we live. So, in addition to that, what I do want be level of achievement, I have in my life is also linked to the achievements of my family members or my ancestors, in their you are from certain such family, so and so and so and so have then doing, so well you are also expected to do, so well.

So, are you know these people are average you performed is better to satisfy of you are entire family and the next 4 or 5 generations is goes up, because you done something exceptional. So, it has to the motivator all, so anyway, but these are the area of on which people society's differing from one and other.


The other thing here is attitude towards time, how members of a society viewed the past, present and future is the past going to have an impact on the manner, in which it do things. Today have I learn things from the past how do you the past is it an integral part of my life or past the is something that, should be buried you know good or bad past is past.

So, this is can connected to ascription and such like that in addition to that, we have you know I mean what do you feel, how do you the future. So, how does you the present, so that will, we have attitude towards time, the attitude towards the environment is again linked to the notion of how many express by Schwartz in history. Do you have an urge ability to control nature or does nature control us. So, we have these you know society believe in the things differently, because of a different kind of experience, they have had.

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**GLOBE (Global Leadership and Organizational Behavior Effectiveness) Study**  
(<http://www.groveswell.com/pub-GLOBE-intro.html>)

- Prof. Robert J. House, Wharton School of Business
- Inspired by Hofstede's work
- Begun in 1991
- 17,300 Middle Managers
- 951 organizations
- 62 societal cultures


 13

The globe study globe here stand for global leadership and organizational behavior effectiveness and this study was conducted by professor Robert j house of the Wharton school of business. Excuse me, it was inspired by Hofstede's work, it was began in 1991 and it covered 7300 middle manager in 951 organization, in 62 societal cultures.

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**GLOBE Study (Magnusson et al., 2008)**

- Concepts:
  - *Uncertainty avoidance*: The extent uncertainty is avoided by relying on established social norms
  - *Power Distance*: The extent and acceptance of unequal distribution of power
  - *Institutional collectivism*: The degree collective distribution of resources is rewarded
  - *In-group collectivism*: The degree individuals express pride, loyalty, and cohesiveness in society
  - *Gender egalitarianism*: The degree the society minimizes gender role differences
  - *Assertiveness*: The degree individuals are assertive, confrontational, and aggressive in social relationships
  - *Future orientation*: The degree the society engages in future planning, investing, and delaying gratification
  - *Performance orientation*: The degree individuals are rewarded for performance improvements
  - *Humane orientation*: The degree individuals are rewarded for being fair, altruistic, friendly and kind



The concepts arising out of the study are uncertainty avoidance, which is the extent to which uncertainty is avoided by relying on established social norms, we discussed this little while ago, we follow some rules uncertainty avoided way will keep on following

these rules. Because, we do not want to take risks, because this risks could be disastrous for our environment, so we want to maintain status quo in our environment, similar to conservationism as discussed by professor Schwartz.

Power distance again the certain discuss, in the previous like institutional collectivism, refers to the degree the collective distribution of resources is rewarded, you know do we do we emphasize upon the collective distribution of resources or do we focus on individual individuals having a different kinds of resources. You, know you do you earn what you earn because of your own efforts and whether you are contributing to society or not it does not make a difference, it contribute your society, it has to go on your resume, so you are own do things that, just because they should benefit of the our society.

But, those things go on your resume, so you know that is individual rewarding of resources of contributions, in other society you know in places like in India traditional society, we say that if you give with one hand the other hand should not come to know. So, if I contributed my environment, so for the help it grow or if I make it more comfortable, if I really want to do things sincerely, something sincerely, I should not even acknowledging myself.

And you know we are all the I assume that everybody contributing to the society, for this society is greater good and that this institution collectivism. So, we are collectively contributing whatever, we can to environment and we are helping the environment grow and we have been acknowledged, as sincere member of our environment. And in group collectivism is the degree to which, individual express tried loyalty and cohesiveness in society.

Do I consider my part of the a smaller group in my community do I wear my affiliation with the group with the sensors, do I express loyalty to my group or on my own, these things are also connected to individualism or collectivism. And this is term collectivism it could be institution of in group, so you know part of that group gender egalitarianism is the degree to which, the society minimizes the gender role differences.

And this is essentially, this is the non-acceptability of the different genders of people from different gender of people contributing similarly to the environment, we say you know, if you are contributing something, it will be quantified and once you quantified this will measuring. So, some society say that, the other men and women are different the

make different contribution and you cannot really draw comparisons between orange and apple.

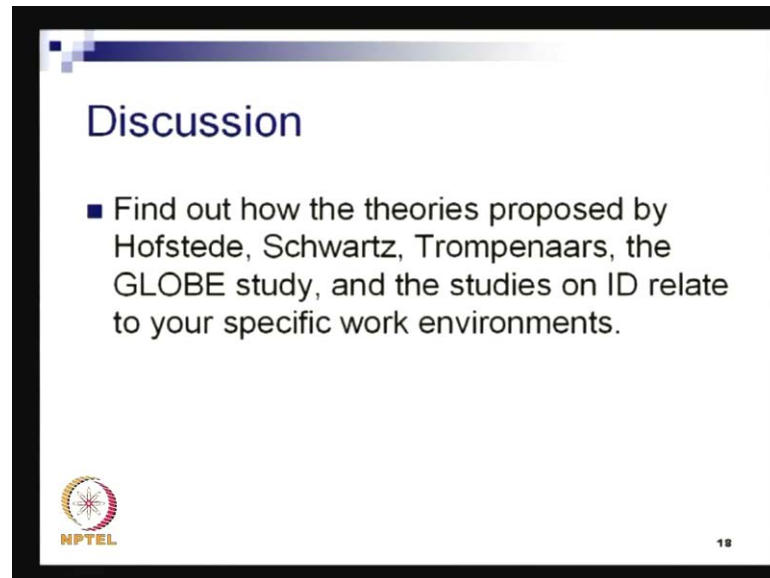
So, in some society gender role, it is a minimize this during human being, so and so human being similar weight, similar height, similar energy level, you do this and you will get, what you want. In other society the differentiate taken into an account, while evaluating contribution, assertiveness is the degree, which individual or ascertain confrontational and aggressive in social relationship.

Some society encourages aggressiveness, some society encourage aside, which is the display of emotion, other society's do not accept, the display of emotion or assessment or assertiveness or aggressive in social relationship. Future orientation is the degree, to which society engages in future planning investing and delaying gratification, this is very closely linked, to the long-term orientation and as expressed by Hofstede. So, what are really, what we are really focusing on have, we focusing on the long term goals or having near into enjoyed life as it come and so do taking it from where.

Performance orientation is the degree, to which individual or rewarded by for performance improvement, again this is one thing that we thought of difference societies. In some cultural, in some societies improvement, in performance something, that is expected, in other culture every small improvement in performance is rewarded, so you know we very, we sorry, we differ on this.

Humane orientation is again the degree, to which individual are rewarded for being fair altruistic the and kind, I mean and again, it reward could be subjective. So, you know it is we consider something that, you really are expected to do or you given special positive reinforcement, for exhibiting this positively humane raised. Now, today lecture insert we are running the little bit behind, because I just got into the explanation. So, what we will do is I will be a is some food for thought and we will finish, the institutional different studies in the next class.

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The slide features a white background with a black border. At the top left, there is a decorative graphic consisting of a blue and white pixelated square. The title 'Discussion' is centered at the top in a blue font. Below the title, a single bullet point is listed. In the bottom left corner, there is a circular logo with a red and white design and the text 'NPTEL' below it. In the bottom right corner, the number '18' is displayed.

## Discussion

- Find out how the theories proposed by Hofstede, Schwartz, Trompenaars, the GLOBE study, and the studies on ID relate to your specific work environments.

NPTEL 18

And what I want you to do, today is find out, how the theory is proposed by Hofstede, Schwartz, Trompenaars and global study relate to your specific environment, I want you to think about the similarity in these studies. And I want you to find out, how these differ and also how these concepts relate to your specific environment and help you in understanding your specific environment better. And then we will take it from the next class.

Thank you.