CHAPTER - I

INTRODUCTION

In last two decades we have witnessed phenomenal changes taking place all around. Changes that could not be imagined, thought about and to that extent, were not even discussed. But man has not been unaware of the fact that change is ephemeral. Heraclitus once said that " Nothing is permanent, but change". C.P.Snow, the novelist and scientist, also comments on the new visibility of change. 'Until this century....' he writes, social change was 'so slow, that it would pass unnoticed in one person's lifetime. That is no longer so. The rate of change has increased so much that our imagination can't keep up.' Alvin Toffler commenting on pace of changes said that "So long as a society is relatively stable and unchanging, the problem it presents to men tend to be routine and predictable. Organisations in such an environment can be relatively permanent. But when change is accelerated, more and more novel first-time problems arise, and traditional forms of organisation prove inadequate to the new conditions. They can no longer cope." Industry in India has also been facing the same reality ever since liberalisation took place. Especially the management professionals are groping to meet this new challenge. Suddenly, providing good services to customers has taken the center stage.

In the past several years professionals, businesses, consultants and industries have been proclaiming that Industrial Social Work is an emerging area for social work practice and is generally viewed as a new and emerging specialization. M Reisch and E Gambrill (1997) have talked about "Employee Support Systems " in their book on "Social Work in 21st Century." In the changing global scenario Industrial Social Work has slowly grown in relevance and stature and today industry is recognizing the importance of social work professionals. Although Industrial Social Work and industrial social workers have now
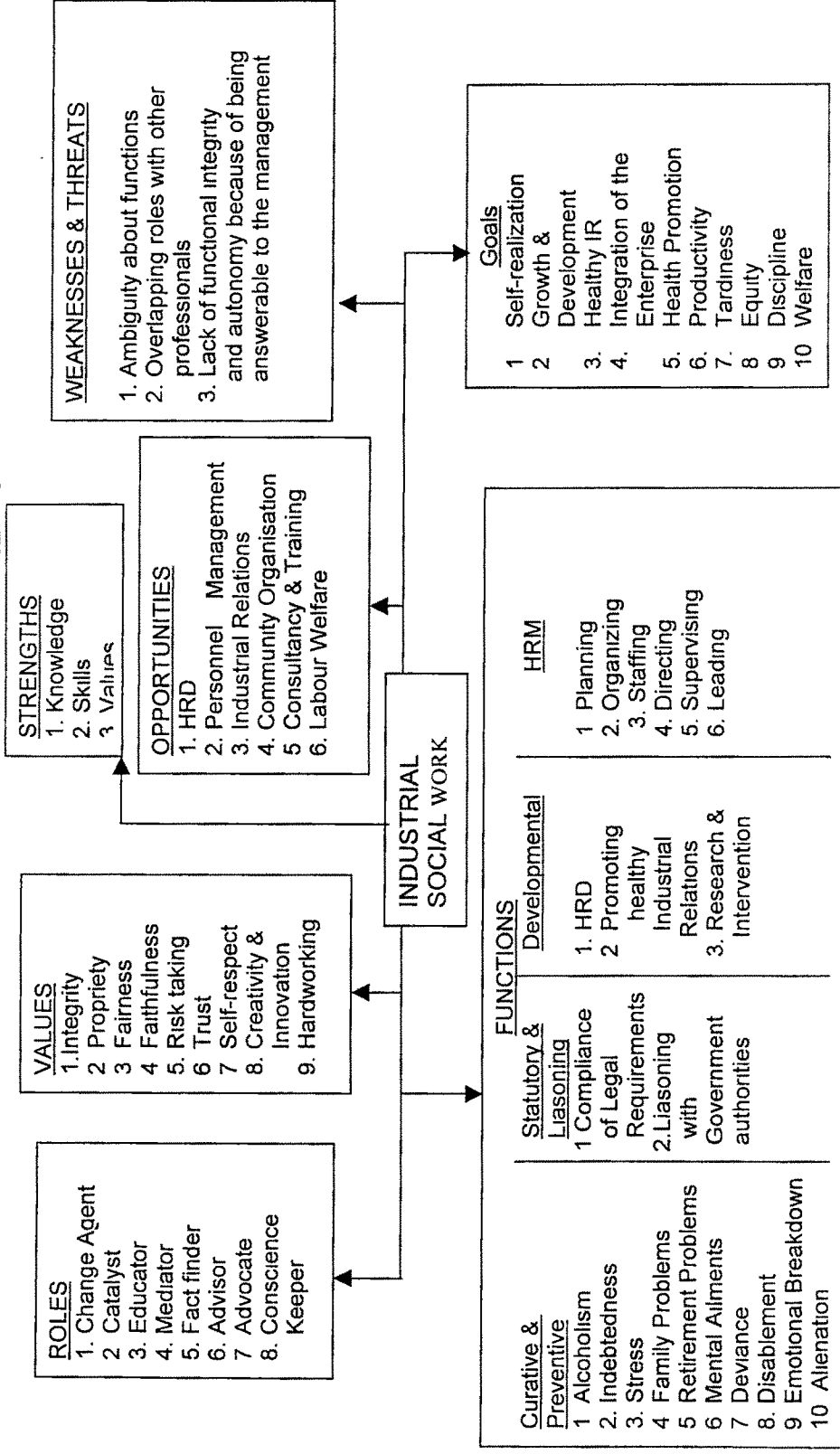
importance of social work professionals. Although Industrial Social Work and industrial social workers have now been around for a while, however as far as functional conceptualization and clarity is concerned, it is still evolving.

Industrial social workers help employees meet problems in following areas: financial problems, family problems, day care, retirement problems, alienation, legal problems, health problems, problems related to alcohol and substance abuse and need for recreation. Social workers get involved in providing training and staff development programs. They serve as advocates to develop programs to combat hazardous working conditions. They provide consultation regarding the physical or social environment within the company. They help strikers meet basic needs. Another possibility is to become involved in community relatiOons-for example, acting as a representative of the business in fund-raising and/or planning for community services. They get involved in proposing new job designs to replace boring, tedious, assembly-line work. Industrial social workers in addition to performing various functions play various roles in an industry (Fig. I). They act as catalyst in speeding the development activities, act as change agents to facilitate change process, as a mediator between management and union, as conscience keeper of all the employees etc.

According to Paul Kurzman and Akabas: " Social workers may...be called on to consult with management on its human resource policy, donations to tax-exempt activities, collective bargaining demands, or other dimensions of emerging corporate efforts at social responsibility. Professionals may be expected to analyse legislation, administer health and welfare benefit systems, or assist in developing programs designed to attract unorganised workers to trade union membership."

It is important to highlight the advantage of employing Industrial social workers to the Industry to further the growing acceptance. There are already a number of other professionals in industry providing services similar to Industrial Social Work, so questions of turf are arising. Such other professionals include psychiatrists, psychologists, drug and alcohol counselors, nurses and experts in personnel management. It would seem that the profession of Social Work needs to develop models of Industrial Social Work that will clarify to management, labour, and other helping professionals what it can realistically provide. Industrial Social Work Model shown in Fig. (I) can give some direction to Industrial Social Work Practice.

INDUSTRIAL SOCIAL WORK – MODEL (FIG. 1)

WEAKNESSES & THREATS

1. Ambiguity about functions
2. Overlapping roles with other professionals
3. Lack of functional integrity and autonomy because of being answerable to the management

Goals

1 Self-realization
2 Growth & Development
3. Healthy IR
4. Integration of the Enterprise
5. Health Promotion
6. Productivity
7. Tardiness
8 Equity
9 Discipline
10 Welfare

STRENGTHS

1. Knowledge
2. Skills
3. Values

OPPORTUNITIES

1. HRD
2. Personnel Management
3. Industrial Relations
4. Community Organisation
5 Consultancy & Training
6 Labour Welfare

VALUES

1.Integrity
2 Propriety
3 Fairness
4 Faithfulness
5. Risk taking
6 Trust
7 Self-respect
8. Creativity & Innovation
9. Hardworking

ROLES

1. Change Agent
2 Catalyst
3. Educator
4. Mediator
5. Fact finder
6. Advisor
7 Advocate
8. Conscience Keeper

INDUSTRIAL SOCIAL WORK

FUNCTIONS

Curative & Preventive	Statutory & Liasoning	Developmental	HRM
1 Alcoholism	1 Compliance of Legal Requirements	1. HRD	1 Planning
2. Indebtedness	2.Liasoning with Government authorities	2 Promoting healthy Industrial Relations	2. Organizing
3. Stress		3. Research & Intervention	3. Staffing
4 Family Problems			4. Directing
5 Retirement Problems			5. Supervising
6 Mental Ailments			6. Leading
7 Deviance			
8. Disablement			
9 Emotional Breakdown			
10 Alienation			

According to Leo Perlis, community relations director of the American Federation of Labour Congress of Industrial Organisations, industrial social workers need knowledge of labour management relations to avoid direct involvement in the adversary relationship between labour and management. Organisations do not provide social services totally for humanitarian reasons. Social workers in the workplace are expected to be accountable by demonstrating that their services promote improved productivity, reduced tardiness and absenteeism, healthy industrial relations and make it easier to retain members of the company's work force, many of whom have received expensive training. The success and acceptability of industrial social workers depend greatly upon their accessibility and their ability to induce confidence in employees to feel free to use their services. There is tremendous amount of reluctance in employees to approach industrial social workers with their issues, problems, and concerns or help needs because of fear of being playing into the hands of management. Brieland, Lela Costin and Charles Atherton highlight this. According to them: "Employees ideally should come for help in the early stages of difficulties but are understandably reluctant to share information that management could use against them. Therefore, we have seen that employees tend to conceal problems from both management and fellow workers. After they are referred by management or by a supervisor or union for help, the employee may feel labelled as a problem. If management confronts them, they fear loss of their job or discrimination in promotion. Managers have similar fears about revealing their own personal problems, sometimes getting help is specified as a condition for retaining a job. Workers have to be convinced of the ultimate value of getting help."

The role of industrial social workers therefore is very sensitive, important and one that needs to be handled very skillfully and carefully. Their role has assumed great

relevance today with globalization totally changing the whole meaning of work, working methodology, work culture etc. Work has always been highly esteemed in our society and it has become a moral obligation. There have been tremendous changes in the nature of work with increasing specialisation, considerable automation etc. In the changing times there has been an increasing emphasis on performing the work with greater efficiency and effectiveness. Man's work in society and for society becomes more efficient when that work is viewed against the social background, when it is backed by social awareness; but it becomes most efficient when this social awareness is suffused also with the spiritual knowledge and vision. The Upanishads uphold faith, knowledge or technical know-how, and vision as the three fold sources of all work-efficiency:

Yadeva vidyaya karoti sraddhaya

upanisada

Tadeva viryavattaram bhavati.

'Whatever is done with knowledge, with faith (in oneself), and with concentration-that alone achieves superior energy (or efficiency).'

Work holds tremendous importance in organisational context. Efficiency and effectiveness have become buzzwords in organisational vocabulary. However to a great extent organisations, their make-up, their strengths and culture are responsible for their success.

Organizations defined as miniature society play a very vital role in the life of an individual. As an individual takes the societal learnings and socialisation to the organization, so does he brings home the socialisation and value inputs learned in the organization. Organization, therefore, becomes another abode for him and one which can tilt his fortunes. It, therefore, becomes very important from individual and

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academic view point to learn more about organization, organization culture and what role it plays in making an organization effective.

ORGANISATION: DEFINITIONS

Dale (1967) describes organisation as a multi-step process of (I) detailing all the work that must be done to attain the organisation's goals, (2) dividing the total work load into activities that can logically and comfortably be performed by one person or by a group of individuals; (3) combining the work of the organisation's members in a logical and efficient manner; (4) setting up a mechanism to co-ordinate the work of organisation members into a unified, harmonious whole and (5) monitoring the effectiveness of the organisation and making adjustments to maintain or increase effectiveness. Hodge and Johnson (1970) think of an organisation "as a complex of relationships among human and physical resources at work connected together into a network of system." Systems serve as the arteries of an organisation: they carry resources through the productive and distributive process to become the means of satisfying the needs of membership groups. Kossen (1978) states that "An organisation is a group of individuals co-ordinated into different levels of authority and segments of specialisation for the purpose of achieving the goals and objectives of the organisation."

Schein (1983) gave a comprehensive definition of Organisation. According to him:
1. The organisation must be conceived of as an open system, which means that it is in constant interaction with all its environments, taking in raw materials, people, energy and information and transforming or converting them into products and services that are then exported to these various environments.

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2. The organisation must be conceived of as a system with multiple purposes or functions that involve multiple interactions between the organisation and its various environments. Many of the activities of subsystems within the organisation cannot be understood without considering these multiple interactions and functions.

3. The organisation consists of many subsystems that are in dynamic interaction with one another. Instead of analyzing organisational phenomena in terms of individual behaviour, it is becoming increasingly important to analyze the behaviour of such subsystems, whether they be conceived in terms of coalitions, groups, roles or some other conceptual elements.

4. Because the subsystems are to varying degrees, interdependent, changes in one subsystem are likely to affect the behaviour of other subsystem.

5. The organisation exists in a set of dynamic environments comprising a number of other systems, some larger, some smaller than the organisation. The environment places demand upon and constrains the organisation and its subsystems in various ways. The total functioning of the organisation cannot be understood, therefore, without explicit consideration of these environmental demands and constraints, and the manner in which the organisation copes with them in the short run, moderate range, and long term.

6. The multiple links between the organisation and its environments make it difficult to specify clearly the boundaries of any given organisation. Ultimately, the concept of organisation is perhaps better conceived in terms of the stable processes of import, conversion, and the export rather than in terms of such structural characteristics as size, shape, function or design.

ORGANISATION STRUCTURE:

Organisation structure is defined as "The degree of complexity, formalization, and centralization in the organisation."

1. Complexity considers the extent of differentiation within the organisation. (a). This includes the degree of specialization or division of labour based on the orientation of members, the nature of the tasks they perform, and their education and training (Horizontal differentiation). (b) The number of levels in organisation's hierarchy (vertical differentiation). (c) The extent to which the organisation's units are dispersed geographically (spatial differentiation).

2. The degree to which an organisation relies on rules and procedures to direct the behaviour of employees is formalization. Some organisations operate with a minimum of such standardized guidelines;others,some of which are even quite small in size, have all kinds of regulations instructing employees as to what they can and cannot do.

3. Centralization considers where the locus of decision-making authority lies. An organisation tends to be centralized or tend to be decentralized. It is said that if top management makes the organisation's key decisions with little or no input from low-level personnel, then the organisation is centralized. In contrast, the more that low-level personnel provide input or are actually given the discretion to make decisions, the more decentralized the organisation.

ORGANISATION CULTURE: HISTORICAL OVERVIEW

Organisation Culture as a concept has a fairly recent origin. Although the concepts of "group norms" and climate have been used by psychologists for a long time (e.g. Lewin, Lippitt, and White: 1939), the concept of "culture" has been explicitly used only in the last few decades. Katz and Kahn (1978), in their second edition of "The Social

Psychology of Organisations", referred to roles, norms, and values but presented neither climate nor culture as explicit concepts.

Organisation "climate" by virtue of being a more salient cultural phenomenon, lent itself to direct observation and measurement and thus has had a longer research tradition.(Hellriegel and Slocum: 1974; A.P. Jones and James: 1979; Litwin and Stringer: 1968; Schneider: 1975; Schneider and Reichers: 1983; Taguiri and Litwin: 1968). But climate is only a surface manifestation of culture, and thus research on climate has not enabled us to delve into the deeper causal aspects of how organisations function. There is a need to explain variations in climate and norms, and it is this need that ultimately drives us to "deeper" concepts such as culture (Schein:1990).

In the late 1940s social psychologists interested in Lewinian "action research" and leadership training freely used the concept of "cultural island" to indicate that the training setting was in some fundamental way different from the trainees' "back home" setting. It was known from the leadership training studies of the 1940s and 1950s that foremen who changed significantly during training would revert to their former attitudes once they were back at work in a different setting (Bradford, Gibb, and Benne: 1964; Fleishman: 1953 and 1973; Lewin: 1952, Schein and Bennis: 1965). But the concept of "group norms", heavily documented in the Hawthrone studies of the 1920s, the field of organisational psychology began to differentiate itself from industrial psychology by focussing on units larger than individuals (bass: 1965; Schein: 1965). With a growing emphasis on work groups and whole organisations came a greater need for concepts such as "system" that would describe what could be thought of as a pattern of norms and attitudes that cut across a whole social unit. The researchers and clinicians at the Tavistock Institute developed the concept of "socio-technical systems" (Jacques·

1951; Rice: 1963; Trist, Higgin, Murray and Pollock: 1963) and Likert (1961, 1967) developed his "Systems 1 through 4" to describe integrated sets of organisational norms and attitudes. Katz and Kahn (1966) built their entire analysis of organisations around systems theory and systems dynamics, thus laying the most important theoretical foundation for later culture studies.

The field of organisational psychology grew with the growth of business and management schools. As concerns with understanding organisations and inter-organisational relationships grew, concepts from sociology and anthropology began to influence the field. Cross-cultural psychology had, of course, existed for a long time (Werner: 1940), but the application of the concept of culture to organisations within a given society came only recently as more investigators, interested in organisational phenomena found themselves needing the concept to explain (a) variations in patterns of organisational behaviour, and (b) levels of stability in group and organisational behaviour that had not previously been highlighted (e.g. Ouchi: 1981).

What really thrust the concept into the forefront is the recent emphasis on trying to explain why U.S. companies do not perform as well as some of their counterpart companies in other societies, notably Japan. In observing the differences, it has been noted that national culture is not a sufficient explanation (Ouchi: 1981; Pascale and Athos: 1981, 1981). One needs concepts that permit one to differentiate between organisations within a society, especially in relation to different levels of effectiveness, and the concept of organisational culture has served this purpose well (e.g. O' Toole: 1979, Pettigrew: 1979, Wilkins and Ouchi: 1983).

As more investigators and theoreticians have begun to examine organisational culture, the normative thrust has been balanced by more descriptive and clinical research (Barley: 1983; Frost, Moore, Louis, Lundberg and Martin: 1985; Louis: 1981, 1983; Martin: 1982; Martin, Feldman, Hatch, and Sitkin: 1983; Schein: 1985a; Van Maanen and Barley: 1984). The need is to find out what is actually going on in organisations before rushing to tell managers what to do about their culture.

ORGANISATION CULTURE: CONCEPT AND DEFINITIONS

The concept of organisation culture has been growing in its relevance with more and more researchers, theorists and management professionals showing ever increasing interest in the concept. organisation culture as a concept has taken hold, but it is not yet clear whether it will survive as a useful and viable addition to the conceptual armamentarium of organisation studies (Schein: 1991). Culture as a concept has had a long and checkered history. It has been used by the lay person as a word to indicate sophistication. It has been used by anthropologists to refer to the customs and rituals that societies develop over the course of their history. In the last decade or so it has been used by some organisational researchers and managers to indicate the climate and practices that organisations develop around their handling of people or to refer to the espoused values and credo of an organisation. Organisation culture in general is described as an amalgam and summary of the ways in which the activities are conducted and the standards and values adopted. It encompasses the climate or atmosphere surrounding the organisation, prevailing attitudes within it, standards, morale, strength of feelings towards it and the general levels of goodwill present.

Disagreements exist about the aspects of organisational culture and how culture can be meaningfully studied (Deetz: 1988; Dewine: 1988; Pilotta, Widman, and Jaska:

1988). Morey and Luthans (1985), while acknowledging definitional and conceptual difficulties as the concept of culture is displaced through metaphor and analogy from anthropology to the discipline of organisational study, suggest that certain attributes of culture are particularly relevant for organisational research:

> *"First culture is learned. It is not genetic or biological...Culture is transgenerational and cumulative in its development. It is symbolic in that it is based on the human capacity to symbol. Culture is adaptive, it is the basic human adaptive mechanism. Of particular relevance for organisational studies are its patterned, shared, learned, and symbolic characteristics"*

Organisation culture refers to a system of shared meaning that distinguished the organisation from other organisations (Schein: 1985 and Becker: 1982). Organisational cultures have been characterised by "shared realities" that contribute to unique behavioural expectations (Bate: 1984; kinnunen: 1990; Schall: 1983; Wilkins and Patterson: 1985). Barnett (1988) suggests, "It is through its shared symbol system that an organisation communicates its values, behavioural expectations, communicates its values, behavioural expectations, common experiences, and self-image among its members." He further describes values as the assumptions on which organisational activities occur and suggest that research supports the conclusion that values contribute to goal development, evaluation, and the shared standards by which organisational member behaviours are judged. Goodstein (1983) has suggested that the most important implication of regarding organisations as cultures is that "organisations, like persons have values and that these values are integrated into some coherent value system... In any organisation the members generally have a set of beliefs about what is appropriate and inappropriate organisational behaviour." In other words, organisational value systems help organisational members to understand

what the organisation holds as important and how the "unique sense of the place" should influence their personal decision making and behaviour.

A variety of positions exist on the sources of organisational culture (Sackmann: 1990). The Schall (1983) and Goodstein (1983) perspective suggests that cultural messages "teach" organisational members about what they should expect from others and what is likely to be expected from them. Based on values and beliefs of the organisation, these organisational expectations are theorised to influence all organisational communication processes by becoming the context for assigning meaning to all that occurs (Geertz: 1973).

According to Shockley-Zalabak and Morley (1989) "Cultural messages become the active concern and responsibility of managers and diverse organisational members. Both formal and informal in nature, cultural messages are exchanged in supervisor and sub-ordinate interactions, in group meetings, in training programs, and in all forms of written communication. The shared realities generated from these exchanges become the operating reality of the organisation. Smircich (1983) indicates that the convergence of various dimensions among the researchers and points out that culture is conceived as shared key values and beliefs fulfilling the following important functions : (1) It conveys a sense of identity to the organisational members. (2) It facilitates the generation of commitment to something larger than the self. (3) Culture enhances the social system stability. (4) Culture serves as a sense-making device that can guide and shape behaviour. Weiner (1988) contends that core organisational values are derived from either organisational tradition or charismatic leadership. Values derived from tradition are transmitted from one generation to the next on the basis of their time-tested manner for organisational acceptance. Weiner believes that

traditional values are generally more stable than those anchored in charismatic leadership. According to Weiner, values derived from charismatic leadership "potentially are less stable and permanent than traditional ones; their lifespans may not outlast leader's." Additionally, Weiner contends that charismatic value systems frequently appear in organisations when they are in initial formation stages.

Schein (1983) also provides a model of how organisational cultures begin. Specifically, the history of new organisations suggests that they share the following initial steps: The founder (or founders) has an idea for a new enterprise; a founding group is created with members who have initial consensus about the idea; the founding group acts to bring structure and resources to the idea; and the initial functioning of the group is based on the idea (i.e., the group begins to develop a history). Schein suggests, " In this process the founder will have a major impact on how the group solves its external survival and internal integration problems. Because the founder had the original idea, he or she will typically have biases on how to get the idea fulfilled-biases based on previous cultural experiences and personality traits." In later work, Schein (1985) suggests that the functions of culture differ by growth stages of organisations. During the birth and early growth of organisations, for example, the founder or family dominates the organisation and culture functions to hold the organisation together, emphasize socialization, and develop commitment. Organisational midlife is characterized by the spawning of subcultures and loss of key goals, values, and assumptions. Organisational maturity brings cultural constraint on innovation with an emphasis on preservation of the past. Bennis (1986) also supports the importance of powerful actor influence on culture. He states "I believe that the single most important determinant of corporate culture is the behaviour of the Chief Executive Officer. He or she is the one clearly responsible for shaping the beliefs,

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motives, commitments, and predisposition of all executives-from senior management to the operators of the organisation."

Martin, Sitkin, and Boehm (1985) challenge the view that founders create cultures in their own images reflecting personal values and visions. They suggest, "Other organisational members play an active role in the culture creation process. The content of a given culture or sub-culture can also be influenced by the task or technology used by employees, by the constraints of the organisation stage in its life cycle, or by external factors such as major changes in a firm's environment." The results of their research study supported both integration (founder-centred) and differentiation (subcultural differences) paradigms. Organisation Culture in most of the organisations is characterized by Dominant Culture and Sub cultures. Dominant culture expresses the core values that are shared by a majority of the organisation's members. Subcultures are minicultures within an organisation, typically defined by department designations and geographical separation. Dominant culture helps in interpretation of what represents appropriate and inappropriate behaviour in an organisation. However, in many cases the subcultures also influence the behaviour of members. Furthermore, if the organisation's core values are both intensely held and widely shared then such cultures are termed as strong cultures. A strong culture is perceived as having a great influence on the behaviour of its members because the high degree of sharedness and intensity creates an internal climate of high behavioural control. A strong culture demonstrates high agreement among members about what the organisation stands for. Such unanimity of purpose builds cohesiveness, loyalty, and organisational commitment.

DEFINITIONS:

Many scholars have defined the concept of "Organisation Culture". Defining a concept is always difficult task since it resides in the minds of the people. A concept has to be interpreted, conjured and defined. Organisation Culture has been defined in the following ways:

1. According to Edgar Schein (1985) "Organisational Culture is the pattern of basic assumptions that a given group has invented, discovered, or developed in learning to cope with its problems of external adaptation and internal integration, and that have worked well enough to be considered valid, and therefore, to be taught to new members as the correct way to perceive, think and feel in relation to those problems."

2. According to Siehl and Martin (1984) " Organisation Culture can be thought of as the glue that holds the organisation together through a sharing of patterns of meaning. The culture focuses on the values, beliefs and expectations that members come to share."

3. Anthropologist Clyde Kluchhohn defined Culture as "the set of historical and traditional ways of thinking, feeling and reacting that are characteristics of the way a particular society markets its problems at a particular point of time."

4. According to R.H. Kilmann and M.J. Saxton (1983) "Organisation Culture refers to the unwritten, often unconscious message that fills in the gaps between what is formally decreed and what actually takes place; it involves shared philosophies, ideologies, values, beliefs, expectations and norms."

5. Dessler (1976) provides three different approaches to define the culture - structural, subjective and synthetic. The structural approaches define culture as a set of enduring characteristics which describe an organisation, differentiate it from

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other organisations and affect the behaviour of human resource in it. The subjective approaches analyze culture from the standpoint of the 'feel' that people have for the organisation. The synthetic approaches stress both structural and subjective elements."

6. According to Porter, Lawler and Hackmann (1975) "Organisational Culture is a set of customs and typical patterns of ways of doing things. The force, pervasiveness and nature of such model beliefs and values vary considerably from organisation to organisation. Yet it is assumed that an organisation that has any history at all has developed some sort of culture and that this will have a vital impact on the degree of success of any efforts to alter or improve the organisation."

7. According to Sergiovanni and Cotbally (1984) " Culture governs what is worth for a particular group and how group members should think, feel and behave. The stuff of culture includes customs and traditions, historical accounts be they mythical or actual, tacit understandings, habits, norms and expectations, common meanings associated with fixed objects and established rites, shared assumptions, and inter subjective meanings."

8. According to Turnstall (1983) "Organisation Culture is... A general constellation of beliefs, mores, value systems, behavioural norms and ways of doing business that are unique to each corporation."

9. According to Stanly M. Davis (1984) "Organisation culture is a set of shared beliefs, and values that gives the members of an institution/organisation meaning for their existence and provides them with the norms for self directed behaviour in their organisation. Every organisation will have its own word or phrase to describe what it means by culture; some of these being core, culture, ethos. Identity,

ideology, manner, pattern, philosophy, purpose, roots, spirit, style, vision and the way. To most managers, these mean pretty much the same thing.

10. The American Heritage Dictionary defines "Culture" more formally, as "the totality of socially transmitted behaviour patterns, arts, beliefs, institutions, and all other products of human work and thought characteristics of a community or population."

There is little agreement amongst scholars as to what actually is "Organisation Culture." However the following major themes emerge in the definitions given by various scholars:

1. *Shared values, norms, and assumptions.*

2. *Learned, unconscious, taken-for-granted, collective and contemporary rules of behaviour.*

3. *Unique to the organisation.*

4. *Specialized mode of control, social energy and shadow-like reality.*

5. *Common understanding influenced by social and historical processes.*

6. *Invented, discovered or developed by a group.*

7. *Collective symbolic representation of the organisation's reality.*

8. *Meaning of existence.*

VALUES: THE EDIFICE OF ORGANISATION CULTURE

Values are like a lighthouse. A lighthouse maintains a central and clear position of visibility. It does not call all the boats into the harbour to anchor there; its function is to direct shipping safely. In other words, a lighthouse's primary function is to direct shipping away from itself and toward the intended destinations. The message is, "As you go where you are going, keep me in view, or you risk becoming lost." Values form the bedrock of the Culture in an organisation (Deal and Kennedy, cited 1982). When

clearly articulated and shared by all members, they serve as the centrifugal force around which all the activities within the organisation revolve. Barnett (1988) describes values as the assumptions on which organisational activities occur and suggests that values contribute to goal development, evaluation, and the shared standards by which organisational member behaviours are judged. Peter and Waterman in their book "In search of Excellence" highlighted the Corporate Culture as the main determinant distinguishing successful organisations. They wrote "Every excellent company we studied, is clear on what it stands for, and takes the process of value shaping seriously. In fact we wonder whether it is possible to be an excellent company without clarity on values and without having the right sort of values." According to Cooke and Burack (cited :1987), "The upheld values like efficiency, innovation, dignity and worth of people, customer service, quality and reliability, adaptability to the changing environment are reflected in the strategies, structures, programmes, policies, processes and in all the "culture bearing mechanisms" like symbols, languages, rites, rituals, myths and stories. Organisations with strong culture have their own value system with which more members identify themselves. In such strong cultures, the action programmes are rooted in and consist of a relatively stable set of organisational values. This character of stability enables thematic orientation and predictability to organisational life. Bernard C. Reimann and Yoash Weiner (1988) argue that as foundations of strong culture, shared values play a double role: They serve as power, built-in motivational forces for members and they provide guides for corporate goals, policies, strategies and actions. The nature of the value systems is also a crucial factor in the impact of culture on organisational effectiveness.

Rokeach (1968) defines values as "abstract ideals, positive or negative, not tied to any specific object or situation, representing a person's beliefs about modes of conduct

and ideal terminal modes." He further adds "Values, therefore, are global beliefs that "Transcendentally guide actions and judgements across specific objects and situations."

It is important to have the knowledge of how values affect human behaviour since it forms the core of Organisation Culture:
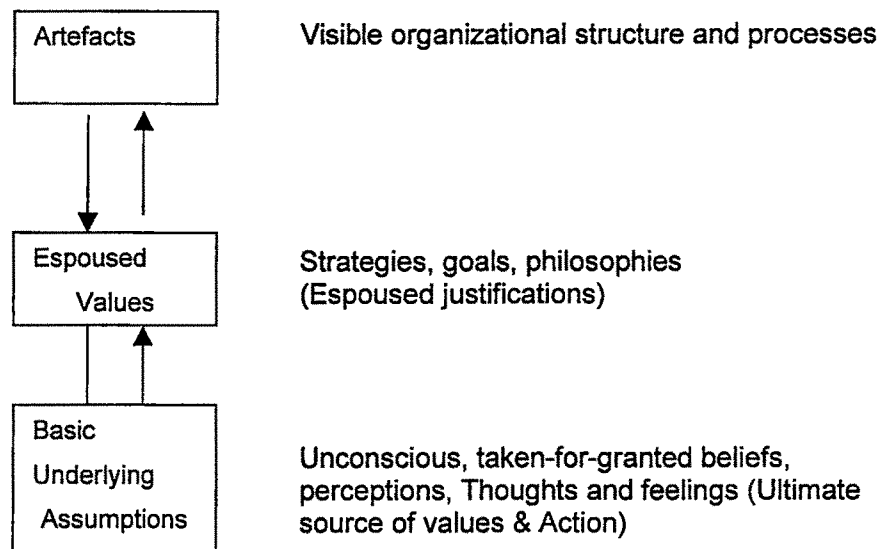
1. Values principally determine what a person regards as right, good, worthy, beautiful, ethical, etc(preferred mode of behaviour)

2. They also provide the standards and norms that guide his/her day-to-day behaviour. In this sense, values become an integral part of one's conscience.

3. They chiefly determine one's attitudes towards the causes and issues (political, economic, social, and industrial) with which one come into contact daily.

4. They exert a powerful influence on the kinds and types of persons with whom a person can be personally compatible and the kinds of social activities in which he/she can engage.

5. They largely determine which ideas, principles, and concepts one can assimilate, remember, and transmit without distortion.

6. They provide a person with an almost unlimited number and variety of moral principles that can be employed to rationalise and justify any action.

7. Management decisions become predictable with a given value system. Behaviour modification preceded by change in values will be more reliable and stable.

8. Values serve as means to ends (preferred end state).

LEVELS OF ORGANISATION CULTURE:

Organisation Culture or the cultural phenomenon in an organisation is visible to the observer at different levels (Fig. II). These levels range from the very tangible overt

manifestations that one can see and feel to the deeply embedded, unconscious basic assumptions.

LEVELS OF ORGANIZATION CULTURE (FIG. II)

Artefacts	Visible organizational structure and processes
↕	
Espoused Values	Strategies, goals, philosophies (Espoused justifications)
↑	
Basic Underlying Assumptions	Unconscious, taken-for-granted beliefs, perceptions, Thoughts and feelings (Ultimate source of values & Action)

1. **Artefacts**: These are the most tangible and overt (visible) manifestations of the Organisation Culture. It includes all the phenomena that one sees, hears, and feels when one encounters a new group with an unfamiliar culture. Artefacts include the visible products of the group such as the architecture of its physical environment, its technology and products, its artistic creations, and its style as embodied in clothing, manners of address, emotional displays, myths and stories told about the organisation, published lists of values, observable rituals and ceremonies, and so on.

One of the distinctive features of cultural artefacts is their symbolic nature. Their value is not in what they are, but in what they mean to people. In fact, often from a rational point of view, they may even appear to be non-functional (e.g. old wall hangings, photographs adoring the walls, old trophies, shields, mementoes etc.). But they survive, and are cherished, because they are symbolically important.

Often same stories are repeated year after years or myths discussed at various sessions. This symbolic nature of cultural artefacts is most apparent in the behavioural patterns that are typical to each organisation. In their normal life all organisations are characterised by recurring themes which get expressed through what its members talk about, and how they do things.

2. **Espoused Values**: When new groups are created in organisations or when groups are faced with new task, issues, problems, challenge etc. some individual or individuals put the greatest influence on what is right or wrong, what is desirable or undesirable, or what will work and what will not. Such individual or individuals slowly take the charge as leaders. And when this leader is able to convince the group to act on his/her belief and if the outcome works and if the group has a shared perception of that success, then the perceived value of the suggestion "of the leader is good" gradually stars the process of cognitive transformation. First, it will be transformed into shared value or belief and, ultimately, into a shared assumption (if action based on it continues to be successful). Only values that are susceptible to physical or social validation and that continue to work reliably in solving the group's problems will become transformed into assumptions. Second, value domains dealing with the less controllable elements of the environment or with aesthetic or moral matters may not be testable at all. A set of values that becomes embodied in an ideology or organisational philosophy thus can serve as a guide and as a way of dealing with the uncertainty of intrinsically uncontrollable or difficult events.

Values at this conscious level will predict much of the behaviour that can be observed at the artefactual level. But if those values are not based on prior learning, they may also reflect only what Argyris and Schon (1978) have called espoused values, which predict well enough what people will say in a variety of

situations but which may be out of line with what they will actually do in situations where those values should, in fact, be operating.

Since this does not give total understanding of culture because of inconsistency and contradictions between espoused values and observed behaviour, a deeper level understanding of the category of basic assumptions helps in predicting future behaviour correctly.

3. **Basic assumptions**: According to Agyris (1976) "Basic assumptions are similar to "theories-in-use", the implicit assumptions that actually guide behaviour, that tell group members how to perceive, think about, and feel about things." While values and beliefs are conscious frameworks for interpreting and evaluating organisational reality, the basic assumptions are unconscious values and beliefs held by the members of the organisation. They exist at such a subliminal level that members are rarely aware of them. Basic assumptions become so taken for granted that they are neither confronted nor debated and hence become extremely difficult to change. Re-examination of basic assumptions temporarily destabilises our cognitive and interpersonal world, releasing large quantities of basic anxiety. For example "Job security is considered as guaranteed to so much extent in India that it is inconceivable to think or retrenchment or hire and fire."

According to Schein (1985) "When a solution to a problem works repeatedly, it comes to be taken for granted. What was once a hypothesis, supported by only a hunch or a value, comes gradually to be treated as a reality. We come to believe that nature really works that way." Argyris, Putnam and Smith (1985) and Bartunck and Moch (1987) observed that "To learn something new as against the basic assumptions requires to resurrect, re-examine, and possibly change some of the more stable

portions of our cognitive structures, a process which is generally referred as double-loop learning or frame breaking."

CHARACTERISTICS OF ORGANISATION CULTURE:

From an overview of the literature on Organisation Culture there appears to be a widespread acceptance and agreement that Organisation Culture refers to a system of shared meaning held by members that distinguishes one organisation from other. This shared meaning is articulated by certain characteristics that form the essence of Organisation Culture. Research by Hofstede et.al. (1986) identifies these characteristics as follows:

1. Member Identity: The degree to which employees identify with the organisation as a hole rather than with their type of job or field of professional expertise.

2. Group Emphasis: The degree to which work activities are organised around groups rather than individuals.

3. People Focus: The degree to which management decisions take into consideration the effect of outcomes on people within the organisation.

4. Unit Integration: The degree to which units within the organisation are encouraged to operate in a co-ordinated or interdependent manner.

5. Control: The degree to which rules, regulations, and direct supervision are used to oversee and control employee behaviour.

6. Risk Tolerance: The degree to which employees are encouraged to be aggressive, innovative, and risk seeking.

7. Reward Criteria: The degree to which rewards such as salary increases and promotions are allocated according to employee performance rather than seniority, favouritism, or other non-performance factors.

8. Conflict Tolerance: The degree to which employees are encouraged to air conflicts and criticisms openly.

9. Means-ends orientation: The degree to which management focuses on results or outcomes rather than on the techniques and processes used to achieve those outcomes.

10. Open-system focus: The degree to which the organisation monitors and responds to changes in the external environment.

FUNCTIONS OF ORGANISATION CULTURE:

Organisation Culture performs several very important functions in an organisation that to a great extent are responsible for effectiveness, distinctness and integration of the organisation. These functions are:

1. Culture has a boundary-defining role; that is, it creates distinctions between one organisation and others.

2. It conveys a sense of identity for organisation members.

3. It facilitates the generation of commitment to something larger than one's individual self-interest.

4. It enhances social system stability.

5. Culture is the social glue that helps hold the organisation together by providing appropriate standards for what employees should say and do.

6. Culture serves as a sense making and control mechanism those guides and shapes the attitudes and behaviour of employees.

Ott (1980) summarised the following four functions of Organisation Culture:

1. It provides shared patterns of cognitive interpretations or perceptions, thus, communicating to the organisational members how they are expected to think and behave.

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2. It provides shared patterns of feelings, and commitment to organisational values and moral codes - of things worth working for or believing in - so that the organisational members know what they are expected to value and how they are expected to feel.

3. It defines and maintains boundaries allowing identification of members and non-members.

4. It functions as an implicit organisational control system, prescribing and prohibiting certain behaviours.

According to Schein (1984) " Culture solves the group's basic problem of external adaptation and integrates internal processes." The issues and problems off external adaptation basically specify the coping cycle that any organisation must have in relation to its changing external environment. The functions of culture in relation to external adaptation and internal integration are:

Developing consensus on:

1. The core mission, functions, and primary tasks of the organisation vis-à-vis its environment.

2. The specific goals to be pursued by the organisation.

3. The basic means to be used in accomplishing the goals.

4. The criteria to be used for measuring results.

5. The remedial or repair strategies if goals are not achieved.

Developing consensus on:

The common language and conceptual system to be used, including basic concepts of time and space.

1. The group boundaries and criteria for inclusion.

2. The criteria for the allocation of status, power, and authority.

3. The criteria for intimacy, friendship, and love in different work and family settings.

4. The criteria for the allocation of rewards and punishments.

5. Concepts for managing the unmanageable ideology and religion.

CLASSIFICATION/ TYPES OF ORGANISATION CULTURE:

Organisation Cultures are classified by focussing on the behavioural processes (rooted in the values and attitudes of the members) of organisations which are studied. Such a behavioural order is distinguishable from one company to another, and in that process, one can hope to recognise patterns of behavioural order. Several attempts have been made to classify organisations based on certain appropriate criteria. Some of these classifications are as under:

1. Sounders (1984) classified culture into four types, namely: (a) Power culture (b) Role culture (c) Task culture (d) Person culture.

(a) Power Culture: Is characterised by a dominant leader at the centre whose will and influence pervades all decision making. Influence is exercised through key individuals.

(b) Role Culture: It is the main characteristic of the "steady state" organisations, where the problems are those of integrating a variety of different tasks so that the overall organisational objectives are met. The role organisations succeed as long as they are in a stable environment.

(c) Task Culture: In such culture, the whole emphasis is on getting things done. It is a team culture, where hierarchy is minimal and people are evaluated on the basis of their ability to contribute to team success. Task cultures are flexible and sensitive, able to react swiftly and to use the creative talents of all the members effectively

(d) <u>Person Culture</u>: Is generally identified in organisations other than commercial organisations i.e. academic establishments as well as hippie communes and Kibbutzim.

2. Deal and Kennedy (1982) proposed one of the most popular and influential typologies. They suggest that corporate cultures can be understood and managed by identifying four different generic tribes: Tough Guy/Macho, Work hard/Play hard, bet your company/ and Process. These four basic corporate cultures, all of which are shaped mainly by :

(i) The amount of risk associated with business decisions.

(ii) The amount of time it takes to receive feedback after a decision.

The bases for identifying different cultures are:

(a). The extent of risk associated with company activities and,

(b). The speed of feedback on the success or failure of decisions and strategies. By using a high-low, fast-slow categorisation one can arrive at the matrix shown above.

3. Jane C. Hinder (1985) identified five classes of Corporate Culture viz.,

(i). <u>Enterpreneur V/s Conservative</u>: Entrepreneur Culture - informal, aggressive and impulsive, encourage taking risks. Conservative Culture - formal, deliberate organisation, averse to risk, people in them adhere to procedures. They are more concerned with 'how' rather than 'what' is actually achieved.

(ii). <u>Clear Lines of authority V/s Ambiguous ones</u>: Companies with clear lines of authority place decision making in the hands of a specific person. They align authority with responsibility and remand people for stopping the buck. Firms with ambiguous authority lean forward matrix management structure, in which authority and responsibility are out of balance.

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(iii). Familial V/s Individualistic: Familial culture values teamwork, with senior people nurturing and cultivating their sub-ordinates.

(iv) Led V/s Managed: Led type has clear long-term goals to pursue creative vision of future. Managed type has financial goals.

(v). Ethical V/s Amoral: Ethical norms are those that distinguish between right and wrong. They value honesty and fair play. Amoral believes in success regardless of how it is achieved.

4. Kets de Vries and Miller classified Organisation Culture in five types. Each type was contrasted in two categories, namely Neurotic and Healthy Organisation Culture.

(i). Charismatic V/s Self-sufficient:

Charismatic Culture: The emphasis is more on individualism. There is a high need amongst managers for visibility and recognition outside the firm. Decision-making is based on intuition, guesses, and hunches. Power concentration is centralised. Tight control by executives.

Self-sufficient Culture: Emphasis is laid on independence, individual initiative and achievement. Achievement and self-discipline are recognised and awarded.

(ii). Paranoid V/s Trusting Culture:

Paranoid Culture: Strong sense of Distrust and suspicion, elaborate control systems to cope external crises. Managers are passive.

Trusting Culture: Sense of trust, fairness and openness toward others.

(iii). Avoidance V/s Achievement Culture:

Avoidance Culture: Avoidance to change, employees are passive and purposeless, avoid decision making, low self-confidence and high anxiety amongst employees.

Achievement Culture: Encourages logical analysis and rational processes, recognises need to change, willing to take actions and decisions.

(iv). Politicised V/s Focussed Culture:

Politicised Culture: No clear directions, poor leadership, and minimal concern with success of organisation.

Focussed Culture: High degree of commitment and enthusiasm towards shared similar perspectives about the organisation's sense of direction.

(v). Bureaucratic V/s Creative Culture:

Bureaucratic Culture: Emphasis on how things look rather than how things work; specific, detailed, formalised behaviour monitoring and control systems; rank and position are important and ritualistic differential behaviour toward superior is expected from sub-ordinates.

Creative Culture: Self-discipline, teamwork, less reliance on rules and regulations, co-operative, knowledgeable about work.

5. Charles B. Handy (1976) differentiates among four types of organisational culture, namely :

(i). Power Culture: With a central personality who controls the resources and implements his power through selection of persons, whom he allows access to resources.

(ii). Role Culture: Which roughly corresponds to the bureaucratic type of organisation.

(iii) Task Culture: Which roughly corresponds to the project and matrix organisation.

(iv). Personality Culture: When organisation is sub-ordinated to individuals.

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6. Harrison (1972) hypothesised four basic cultures :

(i). Power-type: It entails strong centralised leadership and conforming behaviour by subordinates. In such a climate, a good deal of conflict is to be expected, but mainly of 'vertical' nature. It is likely that the structure of the organisation will be poorly defined with power wielded by the man at the top.

(ii). Role-type organisation: In this type, power is still concentrated into a few hands, but the role structure is clearly defined. In such bureaucratic cultures alienation and self-seeking are apparent, and there is relatively less commitment to organisation goals.

(iii). Task Culture: This is meant to describe those organisations where emphasis is laid upon consultation and co-operation, rather than coercion or the exercise of authority.

(iv). Atomistic Culture: This is the one where there is little formalisation and little attention is paid to the leader, even if one exists. It approximates the 'garbage-can' theory of management, with accent placed upon randomness rather than order.

These four cultures can be integrated using the two basic building blocks of an organisation, centralisation and formalisation. Power-type culture evinces centralisation but no formalisation; task-type cultures are formalised but not centralised; role-type cultures are both; and atomistic culture is neither.

7. Bernard C. Reimann and Yoash Weiner (1988) classified culture on two value-based dimensions :

(i). The content focus of corporate values.

(ii). The source and choosing of these values.

The question of focus of corporate values have been divided into functional values which concern functions performed for, and relations with important organisational publics (customer, shareholders, suppliers, competitors and employees) and elitist values which, view the primary or superiority of the firm's membership, products, or services as an end itself.

The second dimension of the source and anchoring of these values has been approached by questioning whether 'corporate values' are anchored in charismatic leader or rooted in organisational traditions.

By classifying core corporate culture values according to two categories of focus and source, they arrived at four types of corporate culture, as under:

(i). The Entrepreneurial Culture: Here, the source of the shared value is the charismatic leader/founder of the organisation. The founder's initial value orientation tends, of necessity, to be functional, to create value for customers and other key publics.

(ii). The Strategic Culture: If the culture successfully negotiates, the transition away from a single charismatic leader, it becomes the strategic type. The value of the orientation is still functional, but it now becomes rooted in organisational traditions and plural leadership. This culture is called strategic because its stable core values have an external, long run focus. It is a relatively rational culture, without excessive dependence on charismatic leadership.

(iii). The Chauvinistic Culture: If the functional focus of the entrepreneurial orientation of the entrepreneurial culture turns elitist, the culture becomes chauvinistic. There is a blind loyalty to corporate leadership and an exclusive, internally focussed, "we", "they" orientation. This culture restraints "group thinking".

(iv). The Exclusive Culture: If the elitist value orientation of a chauvinistic culture survives its charismatic leader and become institutionalised, the culture becomes

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exclusive. The name comes from its elitist but traditional, club-like orientation. As in an exclusive club, the elitist value focus is independent of charismatic leadership. Instead, it is anchored in well-entrenched organisational traditions.

DIAGNOSIS OF ORGANISATION CULTURE:

Diagnosing Organisation Culture is a very tough exercise and one that needs great involvement and patience. Because of the concept being interpretative and subjective in nature there can be no exact answers. There are visible aspects like structure, technology, physical facilities, conventions, procedures etc and invisible aspects like values, beliefs, basic assumptions; of culture. There are no exact answers and two observers may come out with somewhat different description of the same culture. This is because same or similar behaviours may mean very different consequences, depending on what they mean to people in a particular culture. Moreover, as large organisations are likely to have many subcultures, it entails difficulty in identifying how far the culture that prevails in that organisation is homogeneous in nature. Consequently, the validity of the diagnosis must be judged by the utility of the insights it provides and not by its "correctness" as determined by some objective criteria. (V. Sathe cited 1985).

Some approaches for Diagnosing Organisation Culture are as follows:

1) <u>Approach propounded by Edgar H. Schein (1984)</u> :

His approach is called Iterative Clinical interview. This involves a series of encounters and joint explorations between the investigator and various motivated informants who live in the organisation and embody its culture. He suggests following steps for an interview in assessing organisation culture:

1. Entry and focus on surprises.

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2. Systematic observation and checking.

3. Locating a motivated insider.

4. Revealing the surprises, puzzlement and hunches.

5. Joint exploration to find explanation.

6. Formalising hypothesis.

7. Systematic checking and consolidation.

8. Pushing to the level of assumptions.

9. Perceptual recalibration.

10. Formal written description.

In addition, the interview shall take the informant through the history of the unit being studied in order to discover the key historical events and the manner in which they are handled. Questions such as the following will be helpful:

(i). Let's go back over the history of our organisation. Can you tell me when it was founded and describe the events that occurred at that time.

(ii). What was the next cultural incident that occurred.

Among other sources of data, Schein suggests the following:

(a). Organisation Structure.

(b). An Organisation's formal information and control system.

(c). Myths, legends, stories and characters.

2. <u>Approach adopted by T.E. Deal and A.A. Kennedy (1982) :</u>

Deal and Kennedy have set the procedure to diagnose culture of an organisation as follows:

1. Study the physical setting (building, consistency among sites, departmental physical settings)

2. Read what the company says about its culture (in annual reports, quarterly statements, press releases, and comment on financial analysis).

3. Test how the company greets strangers - is its reception formal or informal; relaxed or busy, elegant or non-descriptive; while you wait observe what is happening around for everyone who passes through the lobby. For employees and visitors alike.

4. Interview Company people - about the history of the company, what is the company's success. What explains its growth. What kind of people work. Who really gets ahead in long term. What kind of place is this for working. What is an average day like. How are things got done.

5. Observe how people spend their time.

They also suggest some of the tools an insider might use to sharpen his perspective in a company's culture. They are:

1. Understand career paths and progression of employees.

2. How long do people stay in jobs - particularly middle management job.

3. Look at the content of what is being discussed or written about.

4. Pay particular attention to the anecdotes and stories that pass through the cultural network.

Edgar H. Schein (1990), while identifying several approaches that are being used towards diagnosing/measuring Organisation Culture, contends that the Clinical Descriptive approach combined with ethnographic approach has been gaining prominence off late. The various approaches are given as under:

1. Survey Research: From this perspective, culture has been viewed as a property of groups that can be measured by questionnaires leading to Likert-type profiles (Hofstede: 1980; Hofstede and Bond: 1988; Kilmann: 1984; Likert: 1967). The

problem with this approach is that it assumes knowledge of the relevant dimensions to be studied. Even if these are statistically derived from large samples of items, it is not clear whether the initial item set is broad enough or relevant enough to capture what may for any given organisation be critical cultural themes. Furthermore, it is nor clear whether something as abstract as culture can be measured with survey instruments at all.

2. Analytical Descriptive: In this type of research, culture is viewed as a concept for which empirical measures must be developed, even if that means breaking down the concept into smaller units so that it can be analysed and measured. (E.g. Harris and Sutton: 1986; Martin and Siehl: 1983; Schall: 1983; Trice and Beyer: 1984; Wilkins: 1983). Thus organisational stories, rituals and rites, symbolic manifestations, and other cultural elements come to be taken as valid surrogates for the cultural whole. The problem with this approach is that it fractionates a concept whose primary theoretical utility is in drawing attention to the holistic aspect of group and organisational phenomena.

3. Ethnographic: In this approach, concepts and methods developed in sociology and anthropology are applied to the study of organisations in order to illuminate descriptively, and thus provide a richer understanding of, certain organisational phenomena that had previously not been documented fully enough (Barley: 1983; Van Maanen: 1988; Van Maanen and Barley: 1984). This approach helps to build better theory but is time consuming and expensive. A great many more cases are needed before generalisations can be made across various types of organisations.

4. Historical: Though historians have rarely applied the concept of culture in their work, it is clearly viewed as a legitimate aspect of an organisation to be analysed along other factors (Chandler: 1977; Dyer: 1986; Pettigrew: 1979: Westney: 1987). The weaknesses of the historical method are similar to those pointed out

for the ethnographic approach, but these are often offset by the insights that historical and longitudinal analyses can provide.

5. Clinical Descriptive: With the growth of organisational consulting has come the opportunity to observe in areas from which researchers have traditionally been barred such as the higher levels of management where reward and control systems are formulated. When consultants observe organisational phenomena as a by-product of their services for clients, we can think if this as "clinical" research even though the client is defining the domain of observation (Schein: 1987a). Such work is increasingly being done by consultants with groups and organisations, and it allows consultants to observe some of the systemic effects of interventions overtime. This approach has been labelled "organisation development" (Beckhard: 1969; Beckhard and Harris: 1977, 1987; Bennis: 1966, 1969; French and Bell: 1984; Schein: 1969) and has begun to be widely utilised in many kinds of organisations.

The essential characteristic of this method is that the data are gathered while the consultant is actively helping the client system work on, problems defined by the client on the client's initiative. Whereas the researcher has to gain access, the consultant/clinician is provided access because it is in client's best interest to open up categories of information that might ordinarily be concealed from the researcher (Schein: 1985a, 1987a).

The empirical knowledge gained from such observations provides a much needed balance to the data obtained by other methods because cultural origins and dynamics can sometimes be observed only in the power centres where elements of the culture are created and changed by founders, leaders and powerful managers (Hirschhorn:

1987; Jacques: 1951; Kets de Vries and Miller: 1984, 1986; Schein: 1983). The problem with this method is that it provides neither the descriptive breadth of ethnography nor the methodological rigor of quantitative hypothesis testing. However, at this stage of the evolution of the field, a combination of ethnographic and clinical research seems to be the most appropriate basis for trying to understand the concept of culture (Schein: 1990).

ORGANISATION CULTURE AND ORGANISATION EFFECTIVENESS:

For several years it has been debated whether Organisation Culture does have any impact on Organisation effectiveness. Research by many scholars has concluded that Organisation Culture certainly has a definite impact on effectiveness of an organisation. According to J.P. Kotter and J.L. Heskett (1992), "Organisations with strong cultures, where values and assumptions are widely shared, defining the way their businesses are conducted, are very effective." Peters and Waterman (1982) found the dominance and coherence of culture to be an essential quality of excellent companies." According to Wilkins and Ouchi (1983) "Organisations that develop a distinct local culture or clan with particular properties, will have significant performance efficiencies, but only under certain conditions."

Organisational effectiveness is a term that is more comprehensive than is reflected by mere good performance and productivity of members, or the financial success indicants of assets acquisition and profits. Organisation effectiveness reflects how effectively the organisation can discharge its obligations with respect to all its constituencies in its internal and external environment including employees, shareholders, customers, suppliers, government agencies and the general public. The growth, development, motivation, morale and satisfaction of the employees in the

system combined with the good image projection of the organisation to its various constituents (or the publics as they are known), account in turn, for continued organisational health, vitality, and growth which account for the organisation's effectiveness. Organisation effectiveness, therefore, depends upon how the things are done in an organisation. Values, beliefs and assumptions that form the core organisation culture evolves, articulates and inculcates such value systems, action orientation, work ethics and important constituencies focus that it continuously steers the organisation towards effective and efficient functioning.

Edgar Schein (1980) defined Organisational effectiveness as follows: "Acknowledging that every system has multiple functions and also exists within an environment, that provides unpredictable inputs, a system's effectiveness can be defined as its capacity to survive, adapt, maintain itself and grow regardless of the particular functions it fulfils."

There has been confusion about the concept of Organisation effectiveness. But concerted efforts have been made to define the concept. Four approaches have been offered for a clear understanding of organisation effectiveness. The first approach is called the "Goal-attainment approach" and the second approach is called "Systems Approach". Both these approaches are frequent antagonists. The first approach defines Organisation Effectiveness as the accomplishment of ends. The second approach focuses on means defining Organisation Effectiveness as the ability to acquire inputs; process these inputs, channel the outputs, and maintain stability and balance in the system. The third approach is called "Strategic-Constituencies approach". It defines Organisation effectiveness as satisfying the demands of those constituencies in the environment from which the organisation requires support for its continued existence. Success, then, is the ability to placate those individuals, groups,

and institutions upon which the organisation depends for its continued operation. The fourth approach is called Competing-values approach". It has sought to synthesise the large number of Organisation Effectiveness criteria into four models, each of which is based on a given set of values, and each of which additionally is preferred depending on where an organisation is in its life cycle.

The Competing - Values Approach:

This approach is an integrative framework for assessing Organisation effectiveness. The approach assumes that there are competing values that create conflicting goals. Every organisation has many goals and there is also no total consensus around the goals that can be identified. In any organisation - a Production executive, a financial executive, a personnel executive- everyone has different goals and defines Organisation Effectiveness as an exercise founded on values. It assumes that what an evaluator values will go a long way in determining what that evaluator chooses to assess.

Figure (III) Organization effectiveness criteria

The 8 cells	DEFINITIONS OF THE EIGHT CRITERIA

OEC   Productivity/efficiency. Volume of output, the ratio of output over input

OCM   Planning & Goal setting. The amount of emphasis on the planning, objective setting,and evaluation process

OFE   Resource acquisition. The capacity to capture assets and develop external support

OFM   Flexibility-readiness. The ability to adapt to shifts in external conditions and demands

PCE   Stability-control. Smoothness of internal conditions, continuity, equilibrium

PCM   Information-management communication. Sufficiency of information flows, adequacy and internal orchestration

PFE   Value of human resources training   The enhancement and maintenance of overall staff capacity

PFM   Cohesion-morale   The level of communality and commitment among the staff members

Source   Robert E. Quinn and Kim Cameron, "Organisational Life cycles and the criteria of effectiveness " Working paper Sunny-Albany, 1979

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This approach identifies three basic sets of Competing Values.

1. The first set relates to organisational structure, from an emphasis on flexibility to an emphasis on control. The flexibility-control dimension reflects a basic dilemma of organisational life: the debate over the value of innovation, adaptability, and change versus authority, order, and control.

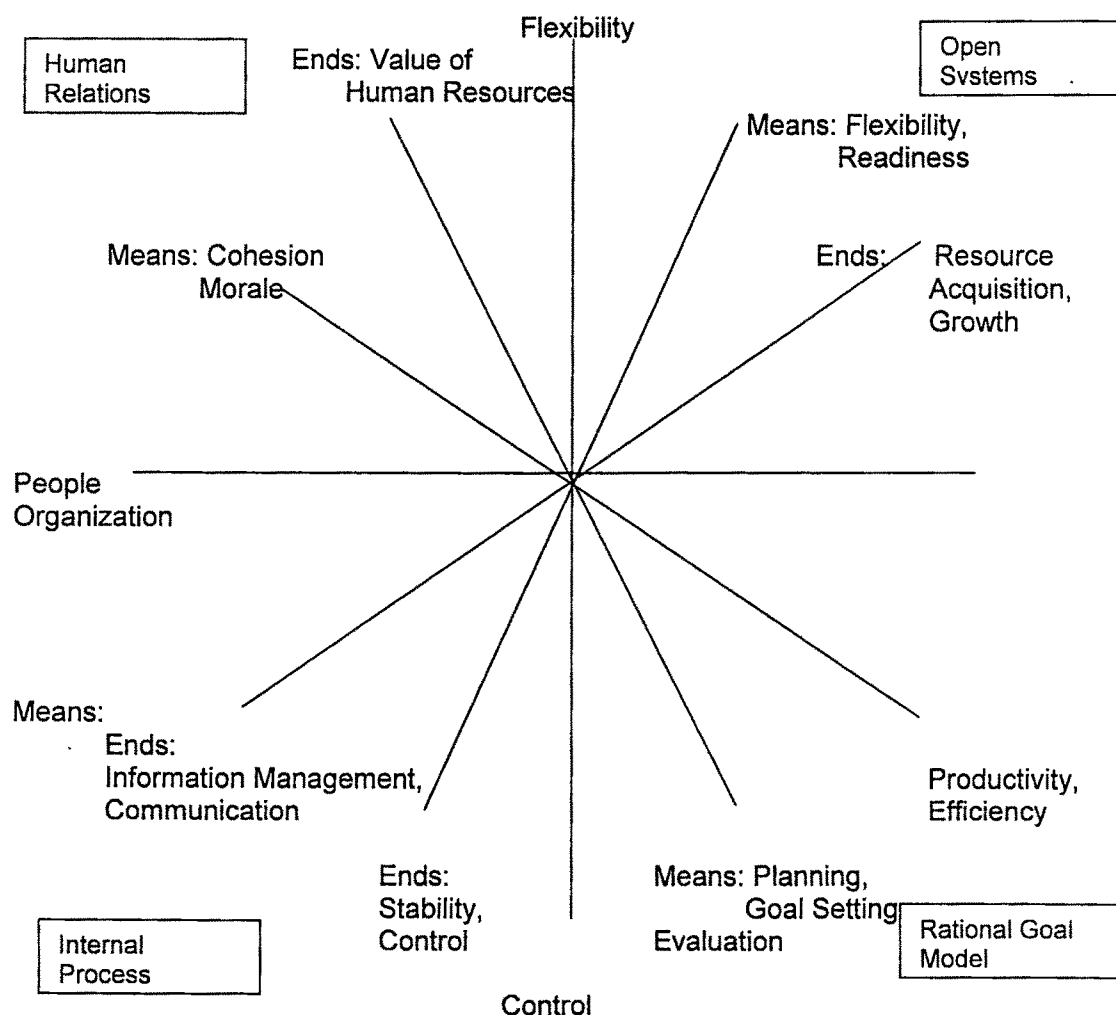## A THREE DIMENSIONAL MODEL OF ORGANIZATION EFFECTIVENESS (FIG. IV)
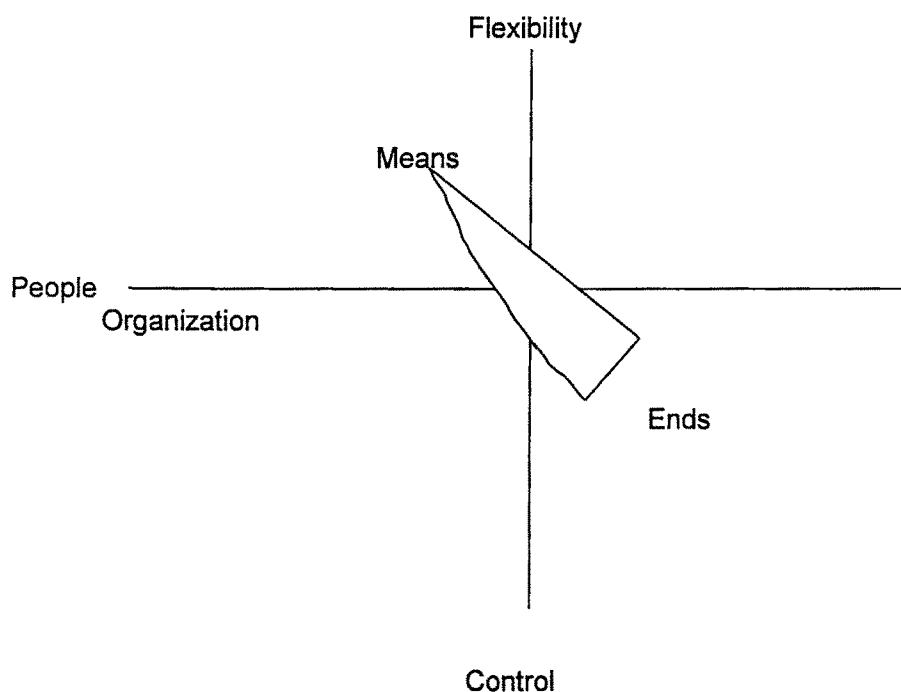
2. The second set relates to organisation focus, from an emphasis on the well being and development of the people in the organisation to an emphasis on the well being and development of the organisation itself. Here, too, is another basic dilemma of organisational life: the concern for productivity and task accomplishment.

3. The third set of values relates to organisational means and ends, from an emphasis on processes to an emphasis on final outcomes. The competing values

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of whether the organisation should be evaluated on long-term criteria (means) or short-term criteria (ends) are reflected in the final dimension.

Figure (IV) depicts these values in a three dimensional perspective. It also shows how the three dimensions can be combined to create eight cells or Organisation effectiveness criteria Figure III). By arranging the above mentioned cells, four diverse models of Organisation effectiveness can be defined, as shown in figure (V). These four models are termed as (I) Human relations. (ii) Open systems. (iii) Rational goals & (iv) Internal process, models.

FOUR MODELS OF EFFECTIVENESS VALUES (FIG. V)

Flexibility

| Human Relations |

Ends: Value of Human Resources

| Open Svstems . |

Means: Flexibility, Readiness

Means: Cohesion Morale

Ends: Resource Acquisition, Growth

People Organization

Means:
- Ends:
Information Management,
Communication

Productivity, Efficiency

Ends: Stability, Control

Means: Planning, Goal Setting Evaluation

| Internal Process |

| Rational Goal Model |

Control

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The Human Relations Model emphasises people and flexibility and stresses on (a) maintaining cohesion & morale (means) and (b). Value and development (ends) of human resources, as effectiveness criteria.

The Open Systems Model emphasises organisation and flexibility and stresses on (a). Maintaining flexibility and readiness (means) and (b) Growth, resource acquisition, and external support, as effectiveness criteria (ends).

The Rational Goal Model emphasises organisation and control and stresses on (a) Planning and Goal setting (as means) and (b) productivity and efficiency (as end), as effectiveness criteria.

The Internal Process Model emphasises people and control and stresses the role of (a) information management and communication (as means) and (b) stability and control (as ends) in the assessment of effectiveness.

The Competing-Values approach conceptualises the suitability of each of these models in relation to the stage of organisation in its life cycle.

If the organisation is in:

1. Entrepreneurial Stage: Typified by innovation, creativity and marshalling of resources, open system criteria of effectiveness seems to by suitable.

2. Collectivity Stage: Typified by high co-operation and commitment, informality etc, human relations model is most associated with it.

3. Formalisation Stage: Typified by stability, efficiency of operations, rules and procedures and conservative trends, both internal process and rational goal models appear most dominant.

4. Elaboration Stage: Monitoring of external environment so that the organisation can renew itself and grow, open system model receives most emphasis.

The problem with the competing-value approach is that it lacks research-based support. Secondly, it is also difficult to determine the life stage cycle of organisation.

From the above approach it is clear that effectiveness of an organisation depends to a great extent on the values espoused and practised by members of the organisation. Organisation Culture brings about congruence and synchrony in the patterns of behaviour of employees in an organisation by prioritising values that commensurate with organisational philosophy, goals and requirements. These values become the essence of the organisational functioning and determine the actions and responses of employees of an organisation. If the values that form the core of Organisation Culture are intensely and widely held in the organisation it leads to effective functioning of the organisation.

ORGANISATION CULTURE AND LEADERSHIP:

Leadership is one of the most influential factors that affect the culture of an organisation. It has got profound influence in formation and propagation of values, beliefs and assumptions that are core to Organisation Culture. According to Schein (1985) "Leadership is originally the source of the beliefs and values that get a group moving in dealing with its internal and external problems. If what a leader proposes works out and continues to work, what once was only the leader's assumption gradually comes to be a shared assumption." Leadership plays a crucial role in the creation, maintenance and transformation of Organisation Cultures. Leadership has a crucial role to play in managing boundaries between an organisation and its environment. The leader provides vision, makes sense of things, puts them into a language that is meaningful to a large number of people, guides and directs them in such a way that a healthy culture grows and the effectiveness of the organisation

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improves. (Craig C. Lundberg, cited 1985). Barnett (1986) supports the importance of the powerful actor influence on the culture. He states, "I believe that the single most important determinant of corporate culture is the behaviour of Chief Executive Officer. He or She is the one clearly responsible for shaping the beliefs, motives, commitments, and pre-dispositions of all executives - from senior management to the operators of the organisation." According to Pettigrew (1979) "Leaders play the vital role of creating not only the rational and tangible aspects of the organisation, such as structure and technology, but also symbols, ideologies, language, beliefs, rituals and myths." Bennis (1984) pointing at the transformative power of leadership suggests that "It is the ability of the leader to reach the souls of others in a fashion which raises human consciousness, builds meanings, and inspires human intent that is its source of power. Within transformative leadership, therefore, it is vision, purposes, beliefs and other aspects of Organisation Culture that are of prime importance." Peters and Waterman (1982) point out that the leaders play an important role in making their organisations excellent by being the value shapers, the exemplars and the makers of meaning for individuals. Fred Fiedler and Martin Chemers (1947) observed that "There can be very little question that an organisation's success and failure - indeed its very survival - depends in large part on the leadership it is able to attract."

Schein (1992) identified creating, building, maintaining and changing (evolving) as the functions of a leader as regards the culture of an organisation."

1. Creating: The Leader as Animator: According to Schein, the leader not only provides a vision to the organisation but also supplies the energy (born out-of strong personal convictions) needed to get the organisation off the ground.

2. Building: The Leader as a Creator of Culture: The leaders perform three functions in the process of building culture in organisation. (a) the entrepreneurs only hire

and keep subordinates who think and feel the way they do, (b) they indoctrinate and socialise subordinates to their way of thinking and feeling, and (c) their own behaviour is role model that encourages subordinates to identify with them and thereby internalise their beliefs, values and assumptions.

3. <u>Maintaining: The Leader as a Sustainer of Culture</u>: In the process of maintaining, the leader tries to understand the organisation's culture, with all of its strengths, weaknesses, and consolidates the elements that are needed to maintain the organisation's ability to function and grow. The Leaders identify the successful elements and give them permanence and stability.

4. <u>Changing: The Leader as Change Agent</u>: To change the Culture, the leaders have to evolve culture by building on its strengths. While letting its weaknesses atrophy overtime. While changing the culture, the leaders have to (a) create a sense of "psychological safety" in the organisation and (b) act to know the true understanding of cultural dynamics and the properties of their own Organisation Culture.

Although the founder of an organisation is not the sole creator of Organisation Culture, his impact on the early stages of an organisation's life is doubtlessly considerable because he interprets the tasks and environment and makes strategic choices. Robert R. Blake and Jane S. Mouton, in their stimulating book "Executive Achievement" (McGraw Hill : 1986) under the heading, "How Leaders shape Culture" enumerate following ways :

1. Leadership projects vision.

2. Leadership provides a model.

3. Leadership establishes values.

4. Leadership sets the reward system

5. Leadership sets the policies.

6. Leadership creates systems.

7. Leadership sets attitudes towards customers.

8. Leadership stimulates involvement and teamwork.

Kets de Vries and Miller (1987) point out that the imprint of the top manager's personality is seen in the strategies, structure and culture of his organisation. According to them, when the personality of the top executive is unsettled, there are chances that the organisation too reflects the unsettled culture. They identified five common problematic management styles - dramatic, suspicious, detached, depressive and compulsive. According to them these five types are neither arbitrary nor used lightly, since they are based on a systematic empirical study of organisational pathology and a thorough examination of managerial, leadership and clinical literature. Although it is debatable whether leaders create their organisations or organisations create their leaders heavily influence their leaders (since many factors have profound impact on organisations) organisations.

Leadership has always been a subject of tremendous concentration and interest for scholars, consultants, practitioners etc. Many theories like Taylor's Scientific Management Theory, Elton Mayo's Hawthorne studies, McClelland's Achievement Theory, Herzberg's Motivation-hygiene theory, Hersey and Blanchard's Situational Leadership and many more studies have tried to explain the concept of Leadership and Leadership styles.

Blake and Mouton (1964) propounded a very well known theory called "The Managerial Grid" Theory. This theory has been widely accepted and has been utilised by various organisations to study the leadership style in their organisation.

The Managerial Grid:

A graphical portrayal of a two - dimensional view of leadership style was developed by Blake and Mouton. They proposed a Managerial Grid based on the styles of "concern for people" and "concern for production." The Grid depicted in the figure (VI), has 9 possible positions.

Based on the findings of Blake and Mouton, managers were found to perform different functions based on their concern for production and people, as under:

1. Impoverished Leadership (1,1 style): Believes that exertion of minimum effort to get required work done is appropriate to sustain organisation membership.

The Leadership Grid (Fig.VI)

Relationship oriented leadership

```
9  ┬ (1,9)                    (9,9)
   │  Relationship- oriented   Team Leadership
   │  Leadership
   │
 C │
 o │
 n │
 c │
 e │
 r │
 n │
   5  ┤                   (5,5)
 f │               Middle-of-the-Road
 o │                  Leadership
 r │
   │
 P │
 e │
 o │
 p │
 l │
 e │
 1  ┴ (1,1)                   (9,1)
   │  Impoverished            Task-oriented
   │  Leadership              Leadership
   └─────────────┴─────────────┴──────
      1            5            9
```

Concern for People

Concern for Production
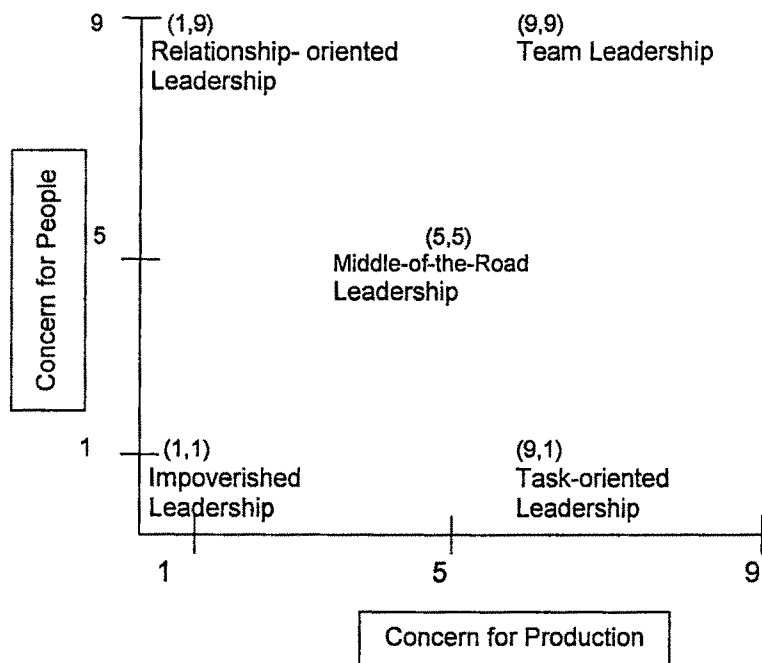
2. Relationship-oriented Leadership (1,9 style): Believes that thoughtful attention to needs of people for satisfying relationships leads to a comfortable, friendly organisation atmosphere and work tempo.

3. Middle of the Road leadership (5,5): Believes that adequate organisation performance is possible through balancing the necessity to get out work with maintaining morale of people at a satisfactory level.

4. Task-oriented Leadership (9,1 Style): Believes that efficiency in operations results from arranging conditions of work in such a way that human elements interfere to a minimum degree.

5. Team Leadership (9,9 style): Believes that work accomplishment is from committed people, interdependence through a "common stake" in organisation purpose leads to relationships of trust and respect.

The 9,9-style leadership has been found to be the best suited to practising managers. Blake and Mouton are emphatic that (9,9) style is very potent and also assert that no third dimension of environment or situation is required.

ORGANISATION CULTURE AND PRODUCTIVITY:

Productivity is defined as the achievement of goals by transferring inputs to outputs. It is a performance measure including effectiveness and efficiency. Effectiveness means the achievement of goals and efficiency is the ratio of effective output to the input required to achieve it. Bloom and Northrup (1969) define productivity or efficiency as a ratio between output measures in specific units. They point out that productivity index reflects the combined impact of several factors including changes in leadership, capital investment, rate of plant utilisation, managerial efficiency and scale of operation as well as skill, quality and effort of human resources.

Sutermeister's Productivity Cycle (Fig.VII)
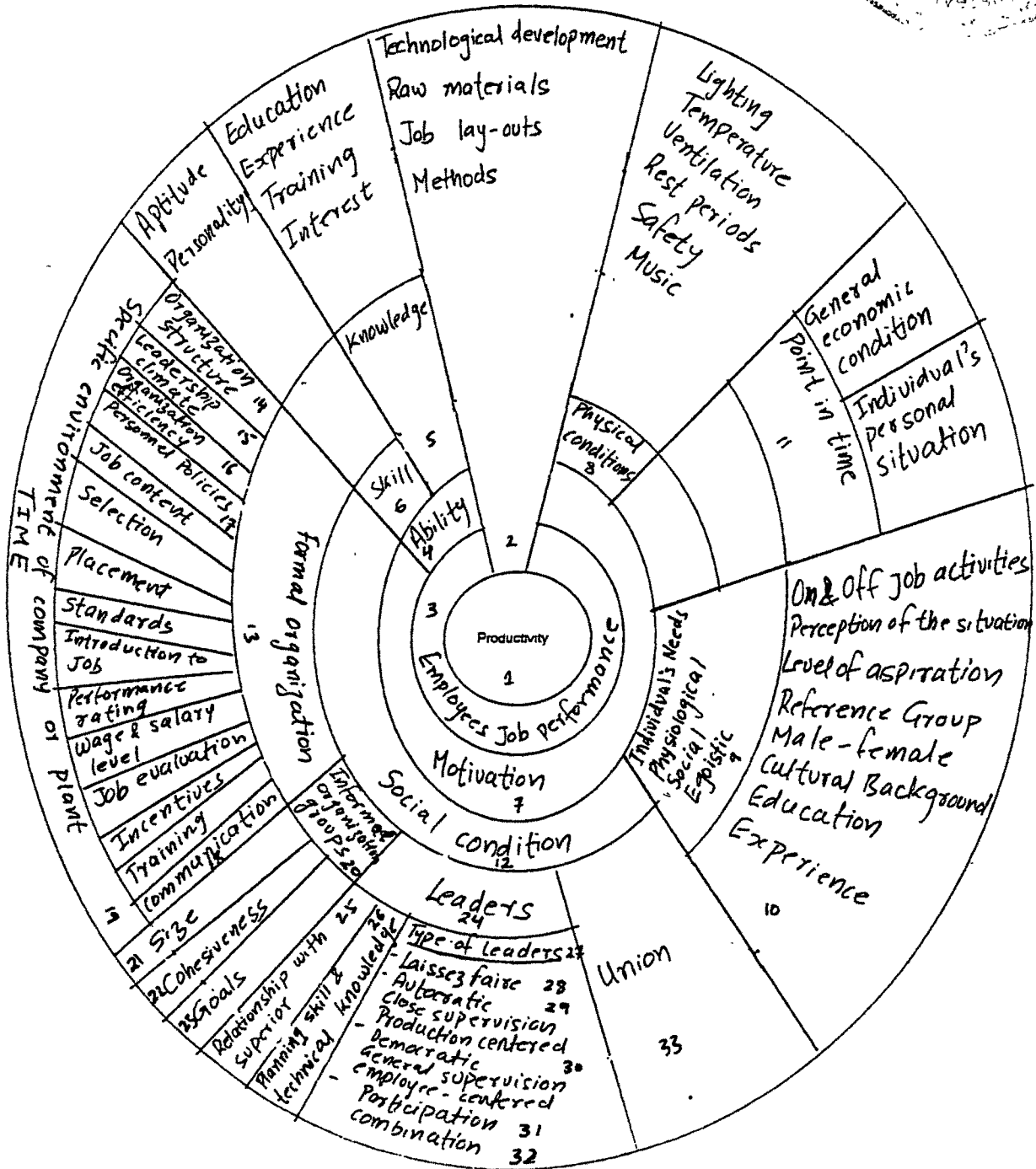
Sutermeister (1969) described in detail about the factors that determine the productiity in an industrial organisation. (As shown in Fig. VII).

As is clear from the diagram, productivity is the function of technical and employees' job performance factors. The technical factors include technological development, raw materials, job layout and methods. While employee's job performance factors are ability and motivation. Ability involves knowledge and skill while motivation is influenced by individual's needs physical and social conditions. Knowledge involves education, experience, training and interest while skill relates to aptitude and personality. Individual needs include psychological, social and egoistic needs embracing several variables. Physical conditions include lighting, temperature, ventilation, rest pauses, safety and music whereas social conditions include union, leaders, informal group and formal organisations which in turn involve several factors

Dunn and Stephens (1972) point out that there are three categories of specific factors in productivity including employee ability, employee motivation and situational factors.

1. Ability Factor: Productivity is determined by ability factors including knowledge and skill. It also includes the ability to put in practice the knowledge and skill that a person has with optimum output.

2. Motivational Factor: Productivity is also influenced by motivation. Motivation is defined as an internal drive that helps a person to accomplish tasks. Motivation not only ensures consistency but also is responsible for increase in output.

3. Situational Factors: Factors like working conditions, supervision and leadership, rewards, penalties etc. According to Stephens and Dunn, these characteristics include setting high standards or goals, enforcing these standards through rewards or punishments, influence of higher managers to get things done by subordinates,

support for subordinates, consistency between action and values and attitudes, behavioural flexibility and predictability, technical knowledge and managerial skills.

Groups apply tremendous influence on the behavioural mould of individuals in an organisation and this in turn effects productivity. Homan's (1950) model of social system explains the potential power of working group in controlling behaviour of their members and consequences of the same on level of the productivity. According to him, there are three elements in a social system, namely - activities, interactions and sentiments. Activities are the tasks that people perform. Interactions are the behaviours that occur between people in performing these tasks and sentiments are the attitudes that develop between individuals and within the groups. These concepts are like a process and any change or disruption in any of this element affects the other two. Sentiments develop with the interactions among individuals. Greater the interactions, more positive the sentiments of people. In turn, more positive the sentiments greater the amount of interactions. This spiraling process continues till equilibrium is achieved. With the continuing spiraling process, the group members tend to have identical activities and sentiments, that is, they tend to perform similar things and feel similarly about them. This gives rise to certain expectations or norms dictating as to how the group members should behave in specific situations.

Whether it is the motivational factor, ability factor or situational factor which determine productivity, but all these factors rely heavily on the culture of the organisation to become operative. Organisation Culture can either increase productivity of the organisation and might also become counterproductive. Values, beliefs and assumptions that form the core of Organisation Culture create an atmosphere in the organisation that encourages the full utilisation of abilities, injects buoyancy amongst

employees and promotes a rational outlook at the needs and well-being of the employees. Strong Cultures emphasise on healthy working conditions, effective communication, modern concepts and technology, rationalistic remuneration and rewards, quick grievance redressal, effective leadership etc. Productivity is such a sensitive issue that even a small miss here of there can become fatal. Organisation Culture through its process of socialisation inculcates and makes them aware of the expectations and the returns that would accrue top them. This encounter itself builds the foundation for a productive employee. Because of lack of importance given to socialisation, Indian companies in general are not highly productive and competitive. Organisation Culture helps in building a strong value system and work ethics amongst employees, which has a direct bearing on productivity. Similarly, organisations with strong culture are able to judge the need of the hour and forecast the future challenges that helps it in equipping itself to meet the challenge. Researchers have shown that organisations with strong culture are able to face change more effectively than the organisations with weak culture. This not only helps the organisations to survive the change but also helps the employees to remain productive and efficient. In the times of crisis it has been observed that productivity decreases drastically in organisations with weak cultures. In contrast organisations with strong culture act proactively to face the crisis by making policy changes, preparing its employees, refocusing itself and exploring the strategies to remain competitive. Such organisations are able to keep productivity at satisfactory levels.

ORGANISATION CULTURE AND INDUSTRIAL RELATIONS:

Industrial Relations are one of the most important aspects of organisation's dynamics. It is generally defined as the relationship between employer and the employees'. One of the most comprehensive definitions which puts industrial relations in proper

perspective of Human relationships is by J. Henry Richardson. According to him "Industrial Relations is an art, the art of living together for the purposes of production. The parties involved in industrial relations i.e., the workers and the employers, have a common purpose - production. They willingly bind themselves to work themselves to work together. The most prominent feature of industrial relations is that it is an art which the two parties learn by acquiring the skills of adjustment." The third party that does not find mention in the above definition is the government/state. Thus, the employers, employees and the government form the core of Industrial Relations.

In last decade there has been a great paradigm shift as far as India is concerned. This shift has been from CRP - Controlled, regulated and protected economy to LPG - Liberal, privatised and global economy (as shown in Fig. VIII)

These changes which brought first generation competition, second-generation systems and procedures, third generation technologies and technical know-how and fourth generation mind-set, have thrown a big challenge for Industrial Relations in the country. And it is difficult to say anything about the future of Industrial Relations. Also there is no

THE GREAT PARADIGM SHIFT (FIG. – VIII)
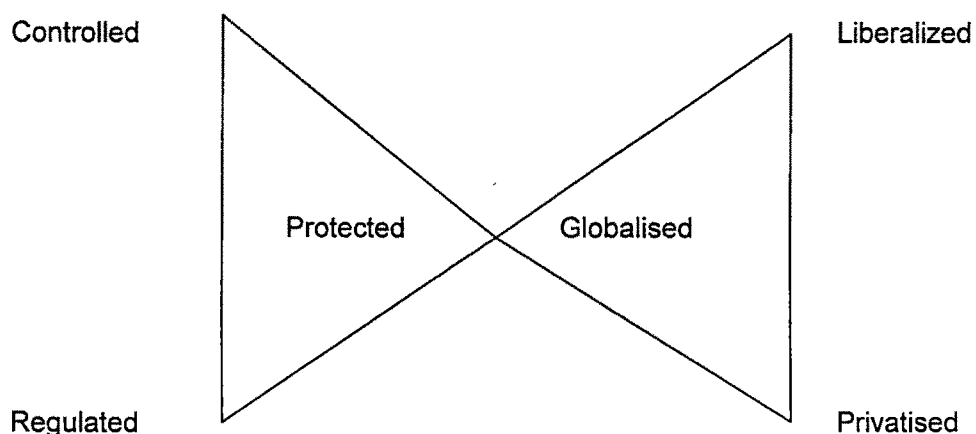
THE VICIOUS CIRCLE OF HOBSON'S CHOICE (FIG. IX)
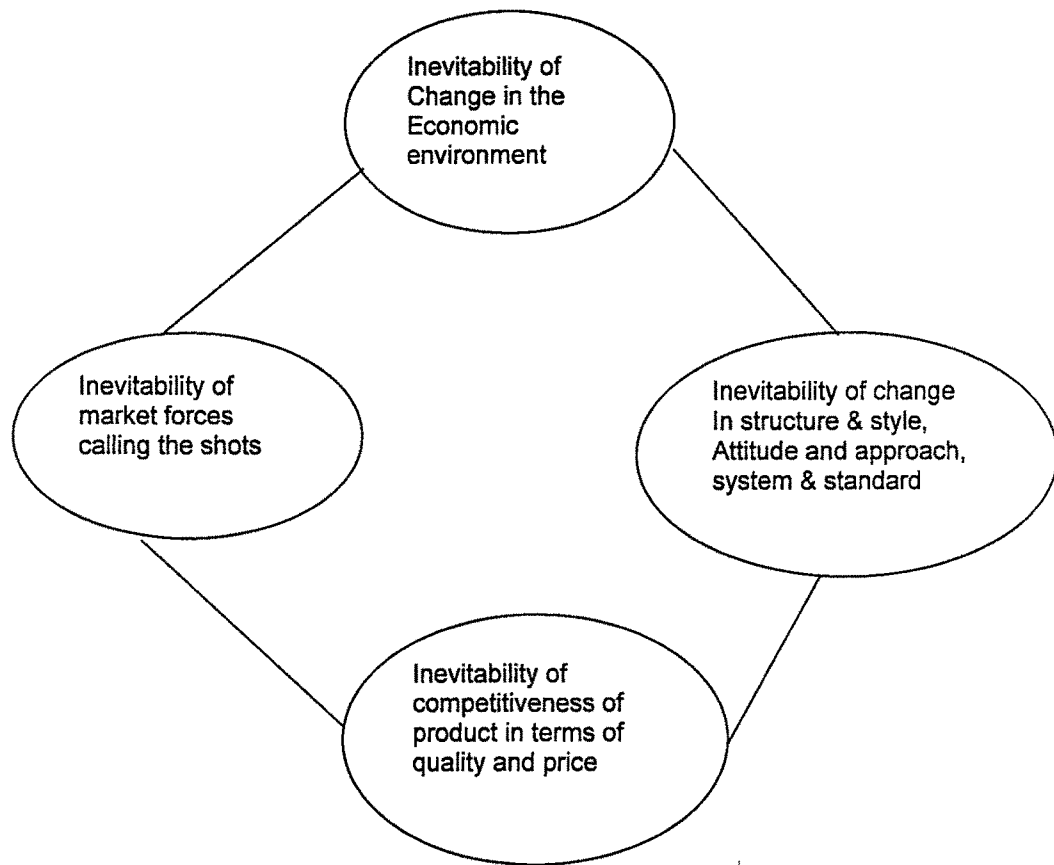
escape from the present state as illustrated by the vicious circle of Hobson's Choice (Fig. IX).

The inevitability of the great paradigm shift is obvious. There is absolutely no choice for the economic environment other than to change and adapt itself to global standards. This change makes it inevitable for the market forces to rule the roost. Every economic decision must revolve around the dictates of market forces. The survival of every

situation in such an environment must, therefore, depend on the competitive edge of the former. Competitiveness in terms of quality and price will determine the survival and growth of the business. To make the business survive and grow changes in structure and style, attitude and approach, and system and standards are inevitable. Such changes will make it inevitable for the economic environment to change. And this change poses a great challenge to all the three partners of Industrial Relations to change for the good.

According to Robert J. Davis and Nan Weiner (1985) "Culture represents a crucially important and multifaceted mediating variable, the analysis of which serves as an important corrective to the excesses of economic and technological determinism. They also highlighted the need for congruence between cultural values and the technological and economic experience of workers if stability in the industrial relationships is to be maintained." Stability of industrial relations depends upon a number of factors. Industrial relations in an organisation are influenced both by Organisation Culture and Union Culture. Societal Culture, in turn, influences both union culture and the corporate culture as shown in the fig. (X). Union Culture is influenced by the broader culture directly as well indirectly through its interaction with corporate culture. A parallel argument applies to the corporations.

ORGANIZATIONAL CULTURE AND THE BROADER CULTURAL CONTEXT (FIG.-X)

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                        ┌─────────────────────┐
          ┌────────────→│   Societal culture  │←────────────┐
          │             └─────────────────────┘             │
          │                                                 │
          │      ┌──────────────────────────────┐           │
          │   ┌─→│ Subcultures: Industry, community,│←──┐    │
          │   │  │ Religions etc.               │        │    │
          │   │  └──────────────────────────────┘        │    │
          │   │        ↑↓        ↑↓                      │    │
          │   │                                          │    │
    ┌──────────┐                              ┌──────────────┐
    │  Union   │←───────────────────────────→ │  Corporate   │
    │  Culture │                              │   Culture    │
    └──────────┘                              └──────────────┘
          ↑↓                                        ↑↓
    ┌──────────┐                              ┌──────────────┐
    │  Union   │                              │  Corporate   │
    │ Behaviour│                              │  Behaviour   │
    └──────────┘                              └──────────────┘
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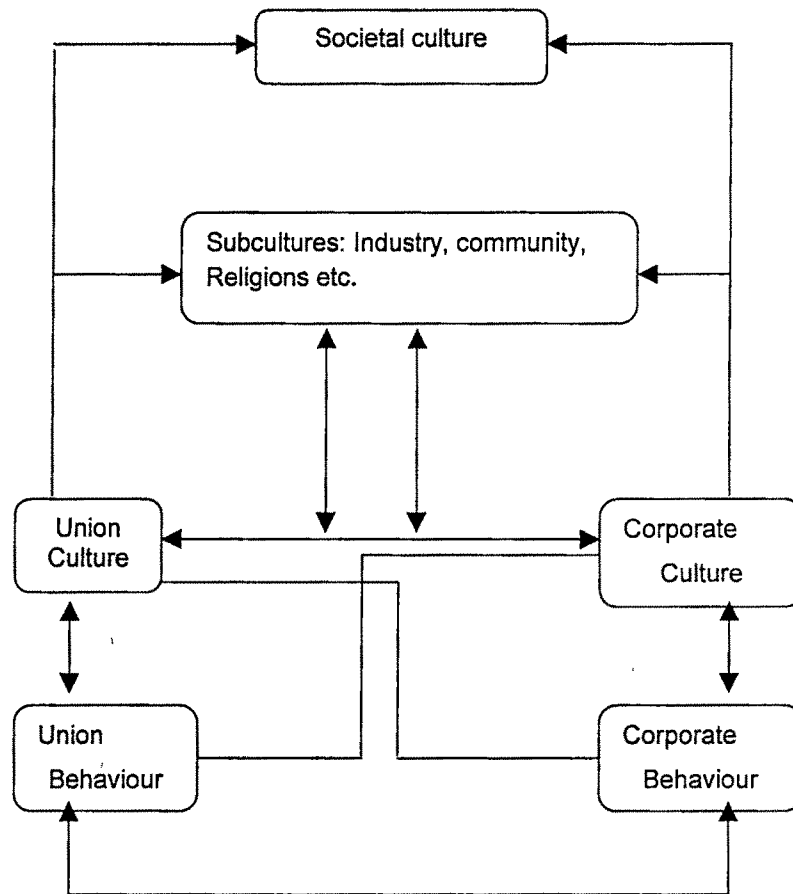
From the figure it is clear that there is not one external culture, but many. The union and the corporation represent points of convergence for a variety of external cultural influences. These include the external cultural influences. These include the local community culture; the industry culture, and, depending on the heterogeneity of the wider society, possibly a variety of ethnic and religious cultures. Corporate culture to a great extent influences the behaviour of the union and vice versa is also true. The greater the congruence within and between the societal culture, corporate culture and the union culture, greater is the stability of industrial relationships. However in cases of organisation's propagating culture of alienation of workers by harping on strong external culture of submissiveness and fatalism, the existence of such a culture is a

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clear indication of false consciousness and a measure of true alienation of the workers. It is also a measure of the potential instability of Industrial relations.

The patterns of Labour-Management relations i.e. Industrial Relations to a great extent depend upon:

1. The degree of congruence between the union culture or subculture and the corporate culture.

2. On the "thickness" of the relevant cultures, with the thick culture being one in which there is a strong sharing of values.

3. The coercive power of the union culture or subculture, the sense of the resources it could bring to bear in challenging the dominant corporate culture.

Starting with the degree of congruence between union and corporate cultures, it is possible to conceive of a broad continuum ranging from fully congruent or enhancing at one extreme to dissonant or countercultural at the other. In Industrial relations terminology, full congruence between union and corporate goals implies "unitary" frame of reference. It implies one source of fully legitimate authority, one focus of loyalty, and it is suggestive of team analogies, with all members of the organisation striving toward a common corporate objective (Fox: 1966).

Japan's enterprise unions are often considered in this light. Strikes, for example, are far from uncommon in Japan, though their short and frequently symbolic character makes them much less damaging. Collective bargaining makes them much less damaging. Collective bargaining is also common for reconciling conflicting interests.

At the other end of the continuum, dissonant or countercultural union values fundamentally question the legitimacy of the dominant corporate values. Conflict is ongoing and inevitable; moreover, it is so deeply embedded in the structure of the

situation that any form of desirable compromise is ruled out. Ultimately it is irreconcilable in the absence of a total transformation of the whole structure of control in society.

Between the extremes of fully congruent and countercultural values lies a broad continuum of partial congruence. Conflicts between dominant corporate and sub-cultural values exist, but they are a matter of degree and are typically set against a broader background of mutual acceptance. The operation of this pluralist value system (Fox: 1966) within the corporation implies an approximate balance of power between the union sub-culture and management, and a willingness to engage in negotiation aimed at achievement of a workable compromise.

Collective bargaining relationships show a diversity of forms ranging from highly adversarial to broadly consensual. American, British and Canadian union-management relations have all been placed toward the adversarial end of the spectrum. They are also all "High" strike countries where outcomes are determined by overt displays of power than by covert consultative mechanisms. At the more consensual end of the spectrum, the industrial relations systems of Scandinavia are characterised by low strike rates and the much more extensive use of non-adversarial consultative mechanisms to resolve conflicts. However, this has not always been the case. During the inter-war period (1914-1939), conflict levels were among the highest in the world. Both unions and management possessed sufficient group solidarity and coercive power to inflict enormous damage on one another and on national economy. Recognition of this fact led to the development of mutually acceptable institutional framework for resolving differences and achieving an ideological compromise. It is clear that trust, shared values, transparency etc. which are the essence of growth centred organisation culture promote harmonious IR. It propagates the message of

peaceful co-existence through sharing of responsibilities and meeting the organisational objectives.

CONFLICT RESOLUTION STYLE:

Co-operation and Conflict are two important constituents of human existence. Conflict occurs when one party perceives that another party has negatively affected, or is about to negatively affect, something that the first party cares about. Conflict is said to be functional for organisations. Conflict can occur between individuals, groups, departments etc. It is all pervasive. Conflict contributes to group performance, but most groups and organisations try to eliminate it – a condition referred to as 'Conflict Paradox' (Robbins: 1991). It is generally recognised that certain amount of conflict is essential for productivity and group performance (Robbins: 1974; Walton : 1969). Organisations in which there is no conflict may not develop and if they are left uncontrolled may have dysfunctional effects. So, a moderate amount of conflict is essential for attaining the goal of organisational effectiveness (Rahim : 1985). Conflict has been viewed differently by different schools. The Traditional School argues that conflict must be avoided – that it indicates a malfunctioning within the group. The Human Relations School, argues that conflict is a natural and inevitable outcome in any group and that it need not be evil, but rather has the potential to be a positive force in determining group performance. The Interactionist School proposes that conflict can be a positive force in a group but explicitly argues that some conflict is absolutely necessary for a group to perform efficiency.
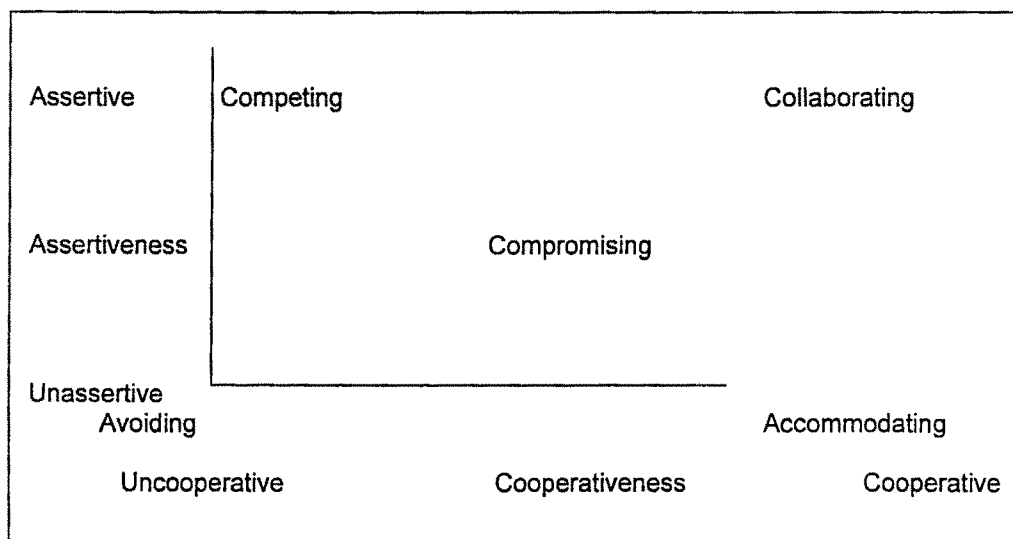
Styles of Handling Conflict:

Every individual and group have their own style of handling conflict depending upon various factors. Also there are various styles by which conflicts may be handled. One

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style may be more appropriate than another depending upon the situation – organisational setting. Various conflict resolution styles like Integration or problem solving (Burke: 1969), Third party intervention (Walton: 1969), MAPS – Design Technology (Rahim: 1985), Compromising (Mills, Robey and Smith: 1985), Neutralisation, Submission and System Restructuring (Caffarelle: 1985), have been suggested by scholars. Putnam and Wilson (1991) found that employees preferred solution-oriented style to that of non-confrontational and control styles in managing conflicts. Brain and Rick (1995) found that people use threats and promises to resolve interpersonal, inter-group and international conflicts. Blake and Mouton (1961) have classified the styles for handling conflicts into five categories: forcing, withdrawing, smoothing, compromising and problem solving. Rube and Thomas (1976) have suggested integration, obliging, dominating, avoiding and compromising styles of conflict resolution.

K. Thomas proposed the styles of handling conflicts into five categories (Fig. XI) as under:

DIMENSIONS OF CONFLICT HANDLING INTENTIONS (FIG. XI)

Assertive	Competing	Collaborating
Assertiveness	Compromising	
Unassertive Avoiding		Accommodating
Uncooperative	Cooperativeness	Cooperative

Source · K. Thomas, "Conflict and Negotiation processes in organizations"

1. <u>Competing</u>: When one person seeks to satisfy his or her own interests, regardless of the impact on the other parties to the conflict, he or she is competing with.

2. <u>Collaborating</u>: When the conflicting parties desire to fully satisfy the concerns of all the parties, co-operation and the search for a mutually beneficial outcome occurs. In collaborating, the intention of the parties to solve the problem by clarifying differences rather than by accommodating various points of view.

3. <u>Avoiding:</u> A person may recognise that a conflict exists and want to withdraw from it or suppress it.

4. <u>Accommodating</u>: When one party seeks to appease an opponent, that party may be willing to place the opponent's interests above his or her own. In other words in order for the relationship to be maintained, one party is willing to be self-sacrificing.

5. <u>Compromising</u>: When each conflicting parties seeks to give up something, sharing occurs, resulting in compromised outcome. In compromising, there is no clear winner or loser. Rather there is willingness to ration the object of the conflict and accept a solution that provides incomplete satisfaction of both the parties' concerns. The distinguishing characteristic of compromising, therefore, is that each party intends to give up something.

In this chapter, concept of organization culture has been introduced in detail and the relevance of Social Work in the industrial setting has been discussed. Various facets of organization culture like the levels, the functions, the characteristics, the diagnostic approaches etc. have been described. The relationships of organization culture with organization effectiveness, productivity, leadership and industrial relations have also been discussed. The chapter also describes various styles of handling conflict.