PATTERNS OF WORK CULTURE pdf

Patterns of Culture (), Benedict's major contribution to anthropology, compares ZuÃ±i, Dobu, and Kwakiutl cultures in order to demonstrate how small a portion of the possible range of human behaviour is incorporated into any one culture; she argues that it is the "personality," the particular.

We all have biases, even prejudices, toward specific groups. In our workshops we ask people to gather in pairs and think about their hopes and fears in relating to people of a group different from their own. Fears usually include being judged, miscommunication, and patronizing or hurting others unintentionally; hopes are usually the possibility of dialogue, learning something new, developing friendships, and understanding different points of view. No matter how well we think we understand each other, communication is hard. Our culture influences how we approach problems, and how we participate in groups and in communities. When we participate in groups we are often surprised at how differently people approach their work together. Culture is a complex concept, with many different definitions. But, simply put, "culture" refers to a group or community with which we share common experiences that shape the way we understand the world. It includes groups that we are born into, such as gender, race, or national origin. It also includes groups we join or become part of. For example, we can acquire a new culture by moving to a new region, by a change in our economic status, or by becoming disabled. When we think of culture this broadly, we realize we all belong to many cultures at once. Our histories are a critical piece of our cultures. Historical experiences -- whether of five years ago or of ten generations back -- shape who we are. Knowledge of our history can help us understand ourselves and one another better. Exploring the ways in which various groups within our society have related to each other is key to opening channels for cross-cultural communication. Six Fundamental Patterns of Cultural Differences In a world as complex as ours, each of us is shaped by many factors, and culture is one of the powerful forces that acts on us. Anthropologists Kevin Avruch and Peter Black explain the importance of culture this way: As people from different cultural groups take on the exciting challenge of working together, cultural values sometimes conflict. We can misunderstand each other, and react in ways that can hinder what are otherwise promising partnerships. Six fundamental patterns of cultural differences -- ways in which cultures, as a whole, tend to vary from one another -- are described below. The descriptions point out some of the recurring causes of cross-cultural communication difficulties. Next time you find yourself in a confusing situation, and you suspect that cross-cultural differences are at play, try reviewing this list.

Benedict is known not only for her earlier Patterns of Culture but also for her later book The Chrysanthemum and the Sword, the study of the society and culture of Japan that she published in , incorporating results of her war-time research.

United States Executive summary: Anthropologist, Patterns of Culture Ruth Benedict is regarded as one of the pioneers of cultural anthropology. She was also one of the first to apply anthropology to the study of advanced societies. Benedict is best remembered for her works dealing with the national character of various culture groups, most famously the Japanese circa World War II. Her book The Chrysanthemum and the Sword: Patterns of Japanese Culture is still recommended as introductory reading for students of Japanese culture. Other significant published works include: Patterns of Culture , Zuni Mythology , Race: Science and Politics Ruth Benedict was born Ruth Fulton June 5, Her mother, who also had one other, younger, daughter, was hit hard by the tragedy, and Benedict grew too deeply resent her mother for wallowing in constant sorrow and anxiety. To cope, the young Ruth Benedict withdrew emotionally and invented an imaginary friend. She also developed depression, fits of vomiting, and extreme tantrums. When she later entered school in , she was found to be partially deaf. When Benedict was around 10 years old, she moved to Buffalo and changed schools. Now at the elite St. At the same time she battled the added challenge and frustration brought by her hearing impairment. Throughout this period she continued to struggle with crying jags and terrible outbursts of temper which she labored to control. Later, in , she entered Vassar College, majoring in English Literature. She worked hard, and seemed bent on getting beyond the difficulties of the past to find her own purpose and potential. But when she exited college in she drifted about, first traveling, then trying her hand at charity work. Next, she took a teaching position in Los Angeles, moving in with her now married sister in Pasadena. When she met a young biochemist named Stanley Benedict, she left her position and married him. Before long, Ruth found married life was not so fulfilling after all. She sought to remedy it by becoming pregnant. But eventually she discovered that she could not have children, and this pathway closed. Here, studying under Elsie Clews-Parson and Alexander Goldenweiser she fell in love with anthropology. When she enrolled in graduate school at Columbia University she fell under the tutelage of Franz Boas. Boas helped Benedict get her time at The New School for Social Research transferred and applied toward her graduate work. Essentially all she had left to do was her actual thesis work. From her undergraduate work, she had a background in literature, and in the various ways of studying a text to grasp its various levels of meaning. From Goldenweiser meanwhile she had inherited an emphasis on religion, mythology, and symbolism. This meant that in her studies of various cultures, whether primitive or advanced as with the Japanese and the Germans , she did not concern herself as much with history as did her peers. It has been remarked by her own students that often times what she did, and how she did it, seemed a mystery. There was perhaps some intuitive faculty at work. By contrast, Benedict also incorporated indirect, circumstantial evidence. Furthermore, she did no fieldwork in Japan and did not even speak the language two absolute criteria for most anthropological studies. Nonetheless, from the perspective of hindsight, much of her work holds up remarkably well. Predictions that she made based on her research for example, predictions as to how the Japanese would behave after the surrender of Emperor Hirohito and the military leaders proved correct. Therefore, whatever one might say about her approach to anthropological method, she was clearly on to something. Such distinctions aside, one influence that she did take from the Boas, or perhaps it was merely drawn forth by him, was her commitment to social causes. She became an outspoken opponent of racism and religious bigotry, and did not hesitate to use her anthropological knowledge base to point out the fallacy behind such prejudice. Boas meanwhile served as a kind of father figure in her life, helping her to get credit for her earlier graduate work, finding her available positions, etc. But if he was sympathetic to her gifts, despite her gender as many others were not , he was unfortunately not able to help much in advancing her career. Boas had alienated many at Columbia, as well as elsewhere, because of his own outspoken and sometimes unpopular views. And for this fact, his male as well as his female students, paid a heavy price in being passed over from praise, positions, and promotions.

Nonetheless the passionate Boas was lighting a fire under his students, and sending them out to explore and catalogue the American West before the varied and unique cultures of its indigenous tribes disappeared forever. Benedict was an active participant in this work, performing ethnographic studies among the Serrano of Southern California under the supervision of Alfred Kroeber ; among the Zuni, Cochiti, Apache, and Pima of the American Southwest, as well as among the Blackfoot plains tribe. But while she enthusiastically embraced the purpose and challenge of these physically demanding studies, her interests stretched beyond cataloguing Native American diversity. Nor was she content to simply recording dying cultures. She hungered to understand how culture shaped the lives of everyone, primitive and modern alike. Nonetheless it was while documenting these various tribes that she noticed how very marked were the differences between their cultures. And that in fact one could go so far as to note polarized differences in values, in temperament, and in approach to living between some groups. Each had their own particularized identity and outlook, even at very simple levels of technological development. This gave her the insight that culture was to society as personality is to the individual. She further applied and explored this insight in work with a variety of primitive cultures. But she wanted to better understand the dynamic between individual and society, between who we are as unique individuals and the way our culture tells us we should be -- and the kinds of choices that we then make. And she wanted to be able to explore and apply that understanding not merely to primitive societies, but also to more complex "modern" societies as well. Fortuitously, World War II, and the conflicts in both the Pacific and European theaters, gave her the chance to combine her professional interest with her passion to work for social good. Note that it should be remember that the Japanese military, in addition to bombing Pearl Harbor, had horrified the world with the rape of Nanking and other atrocities against innocent civilians in various parts of Asia. Much of the material that Benedict worked with was classified and could not be made public. However the fruit of her labors, classified matters aside, was later made available in The Chrysanthemum and the Sword, which found immense popularity even with the general public. Anthropologists were now eager to get away from imposing their own culturally created value judgments on other societies. And Benedict appeared to have gotten caught up the mentality of her era, a mentality that wanted to see people of different nationalities in stereotyped ways. Additionally, her approach has always been criticized for not putting greater emphasis on class differences. Or, they could seek to go against the norm, to varying degrees. Like Boas, she did not wholly buy into cultural determinism, and she believed that culture itself was the product of human choices. The example of her personal life suggests she was quite familiar with the struggles of such a path. She was a female academic and bisexual when neither were "allowed". And she was shy and polite, while at the same time firmly adhering to her course. It is always possible that she herself did not know. Interestingly, yet not surprisingly, she was fairly circumspect about her own sexual orientation. That is, while she wrote openly, and open-mindedly, about sexual variations and deviances within other cultures, she never mentioned her own lesbian affairs. When she passed away, she seemed to pass the ball of disclosure to sometime lover Margaret Mead. But Mead too chose to be silent about the true depth of their mutual intimacy. Revealing letters between the two were at last made available for investigation, and a fairly frank exploration of the subject has since become available Intertwined Lives: But in any event, Mead was much more to Benedict than a lover and a confidant. She was a source of encouragement, a rebellious female cohort within male academia. And she was a colossal free spirit within her own right, both in her personal life, and in her fearless exploration of other cultures and their value systems. Each in their own way, they explored what these other cultures had to tell us about the roles that our own society encourages us to lead, and about the myriad other choices individuals, including women, might possibly make -- choices that our own culture had cloaked in secrecy or taboo. But overall it was Benedict who, in all her work, emphasized the importance of tolerance, of ending the persecution of other individuals on the basis of "deviance". On September 17, Ruth Benedict died. Only two months earlier she had, at last, been appointed full professor at Columbia University. Meanwhile, in the years since her passing, her work has continued to fade in and out of favor as sub-varieties of anthropology multiply and develop and focuses and fads develop and recede. But regardless of it all, Benedict herself continues to be remembered as one of the founding figures within the field of cultural anthropology, and certainly as a feminist pioneer within the social sciences. Beatrice Shattuck school teacher Sister:

3: Ruth Benedict - Wikipedia

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History[edit] An early explicit citation to patterns of social structure can be found in the anthropological literature. Patterns are those arrangements or systems of internal relationship which give to any culture its coherence or plan, and keep it from being a mere accumulation of random bits. They are therefore of primary importance. Kroeber notes that systemic patterns can pass from culture to culture: A second kind of pattern consists of a system or complex of cultural material that has proved its utility as a system and therefore tends to cohere and persist as a unit; it is modifiable only with difficulty as to its underlying plan. Any one such systemic pattern is limited primarily to one aspect of culture, such as subsistence, religion, or economics; but it is not limited areally, or to one particular culture; it can be diffused cross-culturally, from one people to another. What distinguishes these systemic patterns of cultureâ€"or well-patterned systems, as they might also be calledâ€"is a specific interrelation of their component parts, a nexus that holds them together strongly, and tends to preserve the basic plan As a result of the persistence of these systemic patterns, their significance becomes most evident on a historical view. Organizational patterns in the sense they are recognized in the software community today first made an appearance at the original Hillside Group workshop that would lead to the pattern community and its PLoP conferences. The second conference, also at Allerton, would follow a year later. These first two PLoP conferences witnessed a handful of organizational patterns: It was also about this time that Michael A. Little more happened on the organizational patterns front until the publication of the book by Berczuk et all on configuration management patterns; [19] this was a break-off effort from the effort originally centered at Bell Labs. In the mean time, Jim Coplien and Neil Harrison had been collecting organizational patterns and combining them into a collection of four pattern languages. Most of these patterns were based on the original research from Bell Laboratories, which studied over organizations over the period of a decade. The early work on organizational patterns at Bell Laboratories focused on extracting patterns from social network analysis. That research used empirical role-playing techniques to gather information about the structure of relationships in the subject organization. These structures were analyzed for recurring patterns across organization and their contribution to achieving organizational goals. The recurring successful structures were written up in pattern form to describe their tradeoffs and detailed design decisions forces , the context in which they apply, along with a generic description of the solution. Patterns provide an incremental path to organizational improvement. The pattern style of building something in this case, an organization is: Find the weakest part of your organization Find a pattern that is likely to strengthen it Apply the pattern Measure the improvement or degradation If the pattern improved things, go to step 1 and find the next improvement; otherwise, undo the pattern and try an alternative. As with Alexander-style patterns of software architecture, organizational patterns can be organized into pattern languages: A pattern language can suggest the patterns to be applied for a known set of working patterns that are present. Organizational patterns, agile, and other work[edit] The history of Agile software development and of organizational patterns have been entwined since the beginning. Kent Beck was the shepherd interactive pattern reviewer of the Coplien paper for the PLoP , and he mentions the influence of this work on extreme programming in a publication. More recently, the Scrum community has taken up newfound interest in organizational patterns [26] and there is joint research going forward between the two communities. Culture, Patterns, and Process. Harcourt, Brace and World, Harcourt, Brace and World, , p. Harcourt, Brace and World, , pp. The Culture of Patterns. In Branislav Lazarevic, ed. In James Coplien and Doug Schmidt, eds. In Vlissides et al. Organizational Patterns for Teams. Patterns of productive software organizations. Bell Labs Technical Journal, 1 1: Coplien, and Neil B. Social Patterns in Productive Software Organizations. McGregor, editor, Annals of Software Engineering, Baltzer Science Publishers, Amsterdam, December The interaction of social issues and software architecture. CACM 39 10 , October Improving software development with process and organizational patterns. In Linda

Rising, ed. Cambridge University Press, , pp. Organizational patterns at AG communication systems. An extension pattern language for hyperproductive software development. Evaluating organizational patterns for supporting business knowledge management. Proceedings of the information resources management association international conference on Challenges of information technology management in the 21st century. IGI Publishing, May Software Configuration Management Patterns: Effective Teamwork, Practical Integration. Nervous and Mental Disease Publishing Co. Patterns of Agile Software Development. Examining the Software Development Process. Web page [1] , accessed 22 September Scrum and Organizational Patterns. Web page [2] , accessed 14 June,

The essential idea in Patterns of Culture is, according to the foreword by Margaret Mead, "her view of human cultures as 'personality writ large.'" As Benedict wrote in that book, "A culture, like an individual, is a more or less consistent pattern of thought and action" (46).

Given the depth and complexity of problems facing our nation and world today, we must find ways for leaders in public and private organizations to create work environments where all individuals can feel valued. All will then be encouraged to contribute as much as they can to the solutions we desperately need. This is an absolutely necessary, watershed area of expertise for current and future leaders. The cost of failure in this area will be far too high for leaders to choose to ignore cultural competency as an essential area of expertise. One of the reasons a multicultural work environment has been difficult to create and sustain is that most individuals are unaware of the differing sets of communication assumptions, attributions, and especially behaviors that are normative in various cultures. This document attempts to remedy the lack of practical instruction in this area. We do not provide a "checklist" for how to deal with members of culture X, Y, or Z. This is overly simplistic and patronizing to everyone. We do provide information in some practical areas of cultural difference. We emphasize norms, assumptions, and behaviors that often lead to misunderstanding and failure in attempts to collaborate and develop trusting and comfortable cross-cultural alliances. Degree of Difference and Trust It may be surprising to find that it is not the degree of difference between two ethnic groups that causes a loss of trust or even hostilities. These groups have large differences in communication style, but a generally high level of comfort and liking for each other, and a long history of forming alliances. It is not the degree of difference between groups that causes harm. Rather, it is the lack of skill in identifying breaches of trust based on ethnic differences and the lack of skill in restoring trust once it is broken. It is beyond the scope of this project to explain how trust can be restored across ethnic groups, but creating guidelines and training in this area would be a logical next step in the development of cross-cultural collaboration research. Adaptation and Individual Difference Within each of the federally defined "ethnic" groups in the U. Following is a short outline of some of the common areas of cross-cultural communication differences between major ethnic groups in the U. All members of non-majority culture groups can be conceptualized as living on a continuum of adaptation to or assimilation into the dominant culture. The continuum can be graphed like this: They manifest communication behaviors that do not match the usual pattern for members of their cultural group. Persons with little cultural adaptation maintain the traditional patterns of their culture of origin; their behavior and assumptions will more closely match the behaviors specified below for their cultural group. Most members of a culture will fall somewhere in the middle of the continnuum. Often their behavors at work and in public settings will reflect the dominant-culture pattern. A member of a non-dominant culture may have a continual source of extra workplace stress due to constant violations of their expectations and norms for interaction, and the ongoing need to consciously adapt and "fit" their behavior to an alien pattern. It is a very crucial task, because only through making these norms conscious can we begin to adapt our behavior to the expectations of the groups or co-workers we are attempting to collaborate with, or at least lessen our tendency to misattribute meanings and motivations to others based on our own cultural norms. Comparisons of cultural value systems are not meant to stereotype individuals; rather, they are meant to provide generalizations, valid observations about a group of people, from which we can discuss cultural difference and likely areas of miscommunication.

5: How to Overcome The 6 Most Toxic Employee Behaviors

Patterns of Work Culture explores work cultures in Indian organizations and suggests strategies to create a work culture which will enable organizations to remain competitive in an increasingly globalized market.

She entered graduate studies at Columbia University in , where she studied under Franz Boas. She received her Ph. D and joined the faculty in Margaret Mead, with whom she may have shared a romantic relationship,Modell Ruth Benedict was affected by the passionate humanism of Boas, her mentor, and continued it in her research and writing. Benedict held the post of President of the American Anthropological Association and was also a prominent member of the American Folklore Society. She became the first woman to be recognized as a prominent leader of a learned profession. She can be viewed as a transitional figure in her field, redirecting both anthropology and folklore away from the limited confines of culture-trait diffusion studies and towards theories of performance as integral to the interpretation of culture. She studied the relationships between personality, art, language and culture, insisting that no trait existed in isolation or self-sufficiency, a theory which she championed in her Patterns of Culture. Each culture, she held, chooses from "the great arc of human potentialities" only a few characteristics which become the leading personality traits of the persons living in that culture. These traits comprise an interdependent constellation of aesthetics and values in each culture which together add up to a unique gestalt. For example she described the emphasis on restraint in Pueblo cultures of the American southwest, and the emphasis on abandon in the Native American cultures of the Great Plains. She used the Nietzschean opposites of "Apollonian" and "Dionysian" as the stimulus for her thought about these Native American cultures. She describes how in ancient Greece, the worshipers of Apollo emphasized order and calm in their celebrations. In contrast, the worshipers of Dionysus, the god of wine, emphasized wildness, abandon, letting go. And so it was among Native Americans. She described in detail the contrasts between rituals, beliefs, personal preferences amongst people of diverse cultures to show how each culture had a "personality" that was encouraged in each individual. Abram Kardiner was also affected by these ideas, and in time the concept of "modal personality" was born: Benedict, in Patterns of Culture, expresses her belief in cultural relativism. She desired to show that each culture has its own moral imperatives that can be understood only if one studies that culture as a whole. Those customs had a meaning to the people who lived them which should not be dismissed or trivialized. We should not try to evaluate people by our standards alone. Morality, she argued, was relative to the values of the culture in which one operated.

6: Editions of Patterns of Culture by Ruth Benedict

ignores patterns of work culture in other regions of India, where political and cultural forces may differ substantially, or where the milieu is painted differently. For instance, in other.

Fulton loved his work and research, it eventually led to his premature death, as he acquired an unknown disease during one of his surgeries in Any mention of him caused her to be overwhelmed by grief; every March she cried at church and in bed. For her, the greatest taboos in life were crying in front of people and showing expressions of pain. When she was four years old her grandmother took her to see an infant that had recently died. Writing was her outlet, and she wrote with an insightful perception about the realities of life. Instead of romanticizing the event, she revealed the true, unromantic, arranged marriage that Lulu went through because the man would take her, even though he was much older. In her book Patterns of Culture, Benedict studied the Pueblo culture and how they dealt with grieving and death. She describes in the book that individuals may deal with reactions to death, such as frustration and grief, differently. Societies all have social norms that they follow; some allow more expression when dealing with death, such as mourning, while other societies are not allowed to acknowledge it. The girls were successful in school and entered Vassar College in September where Ruth thrived in an all-female atmosphere. Nevertheless, Ruth explored her interests in college and found writing as her way of expressing herself as an "intellectual radical" as she was sometimes called by her classmates. She graduated with her sister in with a major in English Literature. First she tried paid social work for the Charity Organization Society and later she accepted a job as a teacher at the Westlake School for Girls in Los Angeles , California. While working there she gained her interest in Asia that would later affect her choice of fieldwork as a working anthropologist. However, she was unhappy with this job as well and, after one year, left to teach English in Pasadena at the Orton School for Girls. She had met him by chance in Buffalo , New York around That summer Ruth fell deeply in love with Stanley as he began to visit her more, and accepted his proposal for marriage. Stanley suffered an injury that made him want to spend more time away from the city, and Benedict was not happy when the couple moved to Bedford Hills far away from the city. Career in anthropology[edit] Education and early career[edit] In her search for a career, she decided to attend some lectures at the New School for Social Research while looking into the possibility of becoming an educational philosopher. She enjoyed the class and took another anthropology course with Alexander Goldenweiser , a student of noted anthropologist Franz Boas. They also were both interested in psychology and the relation between individual personalities and cultural patterns, and in their correspondences they frequently psychoanalyzed each other. While they were very close friends for a while, it was ultimately the differences in worldview and personality that led their friendship to strand. Benedict was a significant influence on Mead. One student who felt especially fond of Ruth Benedict was Ruth Landes. However, the administration of Columbia was not as progressive in its attitude towards female professionals as Boas had been, and the university President Nicholas Murray Butler was eager to curb the influence of the Boasians whom he considered to be political radicals. These lectures were focused around the idea of synergy. Yet, WWII made her focus on other areas of concentration of anthropology and the lectures were never presented in their entirety. Each culture, she held, chooses from "the great arc of human potentialities" only a few characteristics which become the leading personality traits of the persons living in that culture. These traits comprise an interdependent constellation of aesthetics and values in each culture which together add up to a unique gestalt. For example, she described the emphasis on restraint in Pueblo cultures of the American southwest, and the emphasis on abandon in the Native American cultures of the Great Plains. She used the Nietzschean opposites of "Apollonian" and "Dionysian" as the stimulus for her thought about these Native American cultures. She describes how, in ancient Greece, the worshipers of Apollo emphasized order and calm in their celebrations. In contrast, the worshipers of Dionysus , the god of wine , emphasized wildness, abandon, letting go, as did Native Americans. She described in detail the contrasts between rituals, beliefs, personal preferences amongst people of diverse cultures to show how each culture had a "personality" that was encouraged in each individual. Abram Kardiner was also affected by these ideas, and in time, the concept of

"modal personality" was born: Benedict, in Patterns of Culture, expresses her belief in cultural relativism. She desired to show that each culture has its own moral imperatives that can be understood only if one studies that culture as a whole. Those customs had a meaning to the people who lived them which should not be dismissed or trivialized. We should not try to evaluate people by our standards alone. Morality , she argued, was relative to the values of the culture in which one operated. Critics have objected to the degree of abstraction and generalization inherent in the "culture and personality" approach. Some have argued that particular patterns she found may be only a part or a subset of the whole cultures. For example, David Friend Aberle writes that the Pueblo people may be calm, gentle, and much given to ritual when in one mood or set of circumstances, but they may be suspicious, retaliatory, and warlike in other circumstances. In , she was appointed an associate professor at Columbia University. However, by then, Benedict had already assisted in the training and guidance of several Columbia students of anthropology including Margaret Mead and Ruth Landes. This pamphlet was intended for American troops and set forth, in simple language with cartoon illustrations, the scientific case against racist beliefs. The nations united against fascism , they continue, include "the most different physical types of men. They want to encourage all these types of people to join together and not fight amongst themselves. In their bodies is the record of their brotherhood. The Chrysanthemum and the Sword Benedict is known not only for her earlier Patterns of Culture but also for her later book The Chrysanthemum and the Sword, the study of the society and culture of Japan that she published in , incorporating results of her war-time research. This book is an instance of Anthropology at a Distance. Study of a culture through its literature , through newspaper clippings, through films and recordings, etc. Unable to visit Nazi Germany or Japan under Hirohito , anthropologists made use of the cultural materials to produce studies at a distance. They were attempting to understand the cultural patterns that might be driving their aggression, and hoped to find possible weaknesses, or means of persuasion that had been missed. Americans found themselves unable to comprehend matters in Japanese culture. For instance, Americans considered it quite natural for American prisoners of war to want their families to know they were alive, and to keep quiet when asked for information about troop movements, etc. Why, too, did Asian peoples neither treat the Japanese as their liberators from Western colonialism , nor accept their own supposedly just place in a hierarchy that had Japanese at the top? Benedict played a major role in grasping the place of the Emperor of Japan in Japanese popular culture , and formulating the recommendation to President Franklin D. Other Japanese who have read this work, according to Margaret Mead, found it on the whole accurate but somewhat "moralistic". Doi stated that this claim clearly implies the former value system is inferior to the latter one. Legacy[edit] A U. Benedict College in Stony Brook University has been named after her.

7: Patterns of Culture Quotes by Ruth Benedict

AbeBooks may have this title (opens in new window). Jai B.P. Sinha is Professor, Psychology and Management at the ASSERT Institute of Management Studies, Patna. He has a long-standing career of over 40 years in research and teaching. He is an authority on cultural influences on organizational.

Additional Resources Imagine you went to sleep and woke up to a work day in How different is your work life today, compared to what it was 40 years ago? Clearly, there would not be a Starbucks on every corner or a cell phone in every pocketâ€"but what else has changed and why? This Resource Page explores the changing nature of organizations and work, the drivers behind the changes, and the consequences for workers and the workplace. The Key Drivers for Changing Nature of Work Although many factors ultimately contribute to the changing patterns of work, organizational theorists point to two key drivers: Increasing pressures on organizations to be more competitive, agile, and customer focusedâ€"to be a "lean enterprise. Changes in Organizational Focus: What does it Mean to be Lean? The Lean Enterprise model was introduced to the world by Toyota â in the s. Since then, it has fueled changes in organizations across the globe, particularlyâ€"but not exclusivelyâ€"in manufacturing and product development. The key principles of Lean Enterprise or "lean thinking", as it is sometimes called are: Identify internal activities and processes that add value for the customer and identify linkages between them the "value chain". Eliminate non-value added activities or "waste" across the organization. Reduce waste and inefficiencies in support e. The lean enterprise principles enabled many organizations to respond more rapidly to the marketplace by reducing cycle time, developing mass customization processes, and supporting continual change and innovation. Creating the Lean Machine: Changes in Organizational Structure and Relationships Adopting lean principles and lean thinking has led to numerous changes in organizational structure to improve the efficiency of internal processes, with a goal of eliminating waste and defining customer value. These changes have been supported and enabled by transformations in information and communications technology, especially the Internet and mobile computing and communication devices. Key organizational changes include: Reduced hierarchical structureâ€"Hierarchies are cumbersome and cannot respond quickly to changing market demands, such as pressures for reduced cycle time and continuous innovation. Hierarchies are being replaced by cross unit organizational groupings with fewer layers and more decentralized decision making. Blurred boundariesâ€"As organizations become more laterally structured, boundaries begin to breakdown as different parts of the organization need to work more effectively together. Boundaries between departments as well as between job categories manager, professional, technical become looser and there is a greater need for task and knowledge sharing. Teams as basic building blocksâ€"The move toward a team-based organizational structure results from pressures to make rapid decisions, to reduce inefficiencies, and to continually improve work processes. New management perspectiveâ€"Workers are no longer managed to comply with rules and orders, but rather to be committed to organizational goals and mission. The blurring of boundaries also affects organizational roles. As employees gain more decision authority and latitude, managers become more social supporters and coaches rather than commanders. Continuous changeâ€"Organizations are expected to continue the cycles of reflection and reorganization. However, changes may be both large and small and are likely to be interspersed with periods of stability. Kling and Zmuidzinas identify three types of changeâ€""metamorphosis" far reaching, fundamental change , "migration" shifts toward a new form , and "elaboration" changes that enhance some aspect of work. How Work is Changing for Individuals and Groups Over the past two decades, a new pattern of work is emerging as the knowledge economy realizes the full potential of both new technologies and new organizational models. The changes fall into the following domains: Cognitive competence The new "psychological contract" between employees and employers Changes in process and place Although these domains are discussed separately, they overlap. We briefly discuss the overlaps, where they exist, and point to the benefits and concerns the new work patterns present for workers and managers. Cognitive Competence Cognitive workers are expected to be more functionally and cognitively fluid and able to work across many kinds of tasks and situations. The broader span of work, brought about by changes in organizational structure,

also creates new demands, including: Increased complexity of workâ€"Workers need to know more, not only to do their jobs and tasks, but also to work effectively with others on teams. Many knowledge-based tasks require sound analytical and judgment skills to carry out work that is more novel, extemporaneous, and context based, with few rules and structured ways of working. Although demand for high cognitive skills are especially prominent in professional, technical, and managerial jobs, even administrative tasks require more independent decision making and operational decision making. Continuous competency developmentâ€"Not only do workers need to keep their technology skills up to date, they need to be continuous learners in their knowledge fields and to also be more conversant with business strategy. Time to read and attend training classes is no longer a perquisite of only a few, it is essential for all workers. Different ways of thinkingâ€"Rosabeth Kantor argues that cross-functional and cross boundary teams require "kaleidoscope thinking," the ability to see alternative angles and perspectives and to create new patterns of thinking that propel innovation. Workers also need to be able to synthesize disparate ideas in order to make the cognitive leaps that underlie innovation. The Cost of Complexity Vastly increased access to information has made work both easier and more difficult. The ease comes from ability to rapidly locate and download information from diverse web sites. The difficulty comes with the need to consume and make sense of new information in a timely fashion. Information overload, coupled with time pressures and increased work complexity, lead to what psychologists call "cognitive overload syndrome COS. Social and Interactive Competence In a report on the changing nature of work, the National Research Council called attention to the importance of relational and interactive aspects of work. As collaboration and collective activity become more prevalent, workers need well-developed social skillsâ€"what the report calls "emotional labor. Team work and collaborationâ€"Conflict resolution and negotiation skills are essential to collaborative work. Conflicts often occur about group goals, work methods, assignments, workloads, and recognition. Team members with good conflict and negotiation skills are better equipped to deal openly with problems, to listen and understand different perspectives, and to resolve issues in mutually beneficial ways. Relationship development and networkingâ€"Sharing important information, fulfilling promises, willingness to be influenced, and listening are building blocks of reciprocity and the development of trust. When workers trust one another, they are more committed to attaining mutual goals, more likely to help one another through difficulties, and more willing to share and develop new ideas. Learning and growthâ€"Many organizations strive to be learning centersâ€"to create conditions in which employees learn not only through formal training but through relationships with coworkers. Learning relationships build on joint problem solving, insight sharing, learning from mistakes, and working closely together to aid transmission of tacit knowledge. Learning also develops from mentoring relationships between newcomers and those with experience and organizational know-how. The Costs of Collaborative Environments In a collaborative work setting, the fate of individuals is inextricably bound to collective success. Collaboration and relationship development also take time and effort. For those workers recognized as both knowledgeable and approachable, the demands of interaction may be especially high. The New Psychological Contract As work changes, so does the nature of the relationships between employees and employers. In contrast, the old psychological contract was all about job security and steady advancement within the firm. As already discussed, few workers expect, or desire, lifelong employment in a single firm. As job security declines, many management scientists see clouds on the horizon, including: These new individuals are invested in "psychological self determination. Reduced loyalty and commitmentâ€"With little expectation for advancement, workers feel less committed to organizational goals and more committed to their own learning and development. The knowledge and technological skills that employees bring with them to the workplace are transportable and are not lost when a new job is taken. Increased time burdensâ€"Years of downsizing and outsourcing have produced what Lesie Perlow calls a "time famine"â€"the feeling of having too much to do and too little time to do it. In order to keep up with workloads, many workers are spending longer hours at work, according to reports by the Bureau of Labor Statistics and the Center for Workforce Development. Those with flex hours have limited freedom regarding when and where to work. The vast majority of workers have to commit to a specific day to work at home or a specific day to take off if they work fourhour days. The Changing Workplace The changing workplace is driven by the organizational issues

described above and enabled by technologies that support mobility and easy access to information. These pressures and opportunities, however, have not resulted in a specific new workplace model. Many models and ideas exist concurrently, with designs depending upon the organization, its work practices, culture, and customers. Table 1 highlights key drivers, solutions, and potential issues raised by the solution.

pp. /92 $ + Printed in Grcal Britain Pergamon Press pic WORK AND SOCIETY: PATTERNS OF ORGANISATIONAL CULTURE* ALFRED DiAMANTf Workplaces are shaped in their functioning by a general national culture, or for that matter a sub-national or regional culture.

In , Columbus named the island Santiago. The Spanish wrote the name used by the native Taino, "Yamaye," as "Xaymaca. Jamaica, one of the Greater Antilles, is situated south of Cuba. Divided into fourteen parishes, it is 4, square miles 10, square kilometers in area. In , Kingston, with a quarter of the population, became the capital. The population in was 2. Fifty-three percent of the population resides in urban areas. The population is 90 percent black, 1 percent East Indian, and 7 percent mixed, with a few whites and Chinese. The black demographic category includes the descendants of African slaves, postslavery indentured laborers, and people of mixed ancestry. The East Indians and Chinese arrived as indentured laborers. The official language is English, reflecting the British colonial heritage, but even in official contexts a number of creole dialects that reflect class, place, and social context are spoken. The national motto, which was adopted after independence from Great Britain in , is "Out of many, one people. History and Ethnic Relations Emergence of the Nation. Jamaica was a Spanish colony from to and a British colony from to The colonial period was marked by conflict between white absentee owners and local managers and merchants and African slave laborers. After independence, there was conflict between plantation and industrial economic interests and those of small, peasant cultivators and landless laborers. In the s, rural, landless unemployed persons moved into the Kingston-Saint Andrew area in search of work. The new urban poor, in contrast to the white and brown-skinned political, merchant, and professional upper classes threw in sharp relief the status of the island as a plural society. In , with the granting of a new constitution, Jamaicans gained universal suffrage. The struggle for sovereignty culminated with the gaining of independence on 6 August Class, color, and ethnicity are factors in the national identity. Jamaican Creole, or Jamaica Talk, is a multiethnic, multiclass indigenous creation and serves as a symbol of defiance of European cultural authority. Identity also is defined by a religious tradition in which there is minimal separation between the sacred and the secular, manipulable spiritual forces as in obeah , and ritual dance and drumming; an equalitarian spirit; an emphasis on self-reliance; and a drive to succeed economically that has perpetuated Eurocentric cultural ideals. The indigenous Taino natives of the region, also referred to as Arawaks, have left evidence of material and ideational cultural influence. Jews came as indentured servants to help establish the sugar industry and gradually became part of the merchant class. East Indians and Chinese were recruited between the s and the s to fill the labor gap left by ex-slaves and to keep plantation wages low. As soon as the Chinese finished their indentured contracts, they established small businesses. East Indians have been moving gradually from agricultural labor into mercantile and professional activities. The major ethnic division is that between whites and blacks. The achievement of black majority rule has led to an emphasis on class relations, shades of skin color, and cultural prejudices, rather than on racial divisions. Jamaica has never experienced entrenched ethnic conflict between blacks and Indians or Chinese. Urbanism, Architecture, and the Use of Space Settlement patterns were initiated by plantation activities. Lowland plantations, complemented by urban trade and administrative centers, ports, and domestic markets, were the hub of activity. As the plantations declined and as the population grew, urban centers grew faster than did job opportunities, leading to an expanding slum population and the growth of urban trading and other forms of "informal" economic activities. Architecture reflects a synthesis of African, Spanish, and baroque British influences. Traces of pre-Columbian can be seen in the use of palm fronds thatch and mud walls daub. Styles, materials, size, and furnishings differ more by class than by ethnicity. Since much of Caribbean life takes place outdoors, this has influenced the design and size of buildings, particularly among the rural poor. The Spanish style is reflected in the use of balconies, wrought iron, plaster and brick facades, arched windows and doors, and high ceilings. British influence, with wooden jalousies, wide porches, and patterned railings and fretwork, dominated urban architecture in the colonial period. Plantation houses were built with stone and wood, and town houses typically were built with

wood, often on a stone or cement foundation. The kitchen, washroom, and "servant" quarters were located separately or at the back of the main building. The traditional black peasant dwelling is a two-room rectangular structure with a pitched thatched roof and walls of braided twigs covered with whitewashed mud or crude wooden planks. These dwellings are starting to disappear, as they are being replaced by more modern dwellings with cinder block walls and a corrugated metal roof. A "country" morning meal, called "drinking tea," includes boiled bananas or roasted breadfruit, sauteed callaloo with "saal fish" salted cod , and "bush" herbal or "chaklit" chocolate tea. Afro-Jamaicans eat a midafternoon lunch as the main meal of the day. This is followed by a light meal of bread, fried plantains, or fried dumplings and a hot drink early in the evening. A more rigid work schedule has forced changes, and now the main meal is taken in the evening. This meal may consist of stewed or roasted beef, boiled yam or plantains, rice and peas, or rice with escoviched or fried fish. Food Customs at Ceremonial Occasions. Rice is a ubiquitous ceremonial food. Along with "ground provisions" such as sweet potato, yam, and green plantains, it is used in African and East Indian ceremonies. It also is served with curried goat meat as the main food at parties, dances, weddings, and funerals. Sacrificially slaughtered animals and birds are eaten in a ritual context. Several African-religious sects use goats for sacrifice, and in Kumina, an Afro-religious practice, goat blood is mixed with rum and drunk. Since the s, the economy, which previously had been based on large-scale agricultural exportation, has seen considerable diversification. Mining, manufacturing, and services are now major economic sectors. Land Tenure and Property. Land tenure can be classified into legal, extralegal, and cultural-institutional. The legal forms consist of freehold tenure, leasehold and quitrent, and grants. The main extralegal means of tenure is squatting. The cultural-institutional form of tenure is traditionally known as "family land," in which family members share use rights in the land. The economy is based primarily on manufacturing and services. In the service economy, tourism is the largest contributor of foreign exchange. The peasantry plays a significant role in the national economy by producing root crops and fruits and vegetables. The major imports are consumer goods, construction hardware, electrical and telecommunication equipment, food, fuel, machinery, and transportation equipment. The major exports are bauxite and alumina, apparel, sugar, bananas, coffee, citrus and citrus products, rum, cocoa, and labor. In the plantation economy, African slaves performed manual labor while whites owned the means of production and performed managerial tasks. As mulattos gained education and privileges, they began to occupy middle-level positions. This pattern is undergoing significant change, with increased socioeconomic integration, the reduction of the white population by emigration, and the opening of educational opportunities. Blacks now work in all types of jobs, including the highest political and professional positions; the Chinese work largely in retail and wholesale trades; and Indians are moving rapidly into professional and commercial activities. Women traditionally are associated with domestic, secretarial, clerical, teaching, and small-scale trading activities. Social Stratification Classes and Castes. The bulk of national wealth is owned by a small number of light-skinned or white families, with a significant portion controlled by individuals of Chinese and Middle Eastern heritage. Blacks are confined largely to small and medium-size retail enterprises. While race has played a defining role in social stratification, it has not assumed a caste-like form, and individuals are judged on a continuum of color and physical features. Symbols of Social Stratification. Black skin is still associated with being "uncivilized," "ignorant," "lazy," and "untrustworthy. African symbols are starting to move up in the ranks, however. Jamaica, a member of the British Commonwealth, has a bicameral parliamentary legislative system. The executive branch consists of the British monarch, the governor general, the prime minister and deputy prime minister, and the cabinet. The legislative branch consists of the Senate and the sixty-member elected House of Representatives. The judicial branch consists of the supreme court and several layers of lower courts. Leadership and Political Officials. Organized pressure groups include trade unions, the Rastafarians, and civic organizations. Social Problems and Control. The failure of the socialist experiment in the s and the emphasis on exports have created a burgeoning mass of urban poor scufflers who earn a meager living in the informal, largely small-scale trading sector and engage in extralegal means of survival. Also, globalization has led to the growth of the international drug trade. The most serious problem is violent crime, with a high murder rate. Governmental mechanisms for dealing with crime-related social problems fall under the Ministry of National Security and are administered through the

Criminal Justice System. Both branches include males and females. The military is deployed mainly for national defense and security purposes but occasionally aids in international crises. Two men shoveling coffee beans into a barrel. Agriculture is now only one of many fields open to black Jamaicans, once enslaved to work the plantations. Social Welfare and Change Programs The social development system combines local governmental programs and policies, international governmental support, and local and international nongovernmental organization NGO participation. It is administered largely by the Ministry of Youth and Community Development. NIS benefits include employment benefits; old age benefits; widow and widower, orphan, and special child benefits; and funeral grants. Nongovernmental Organizations and Other Associations Over NGOs are active in areas such as environmental protection, the export-import trade, socioeconomic development, and education. Men are predominant in leadership positions in government, the professions, business, higher education, and European-derived religions and engage in physical labor in agriculture.

To work with your culture effectively, therefore, you must understand it, recognize which traits are preeminent and consistent, and discern under what types of conditions these traits are likely to be a help or a hindrance.

See Article History Organizational culture, conventionally defined as the ensemble of beliefs, assumptions, values, norms, artifacts , symbols, actions, and language patterns shared by all members of an organization. In this view, culture is thought to be an acquired body of knowledge whose interpretation and understanding provide the identity of the organization and a sense of shared identity among its members. This approach assumes clarity and organizationwide consensus among members and discounts ambiguity. However, organizational culture can also be viewed from at least two other perspectives. A different perspective centres not on the whole but rather on the consensus reached within the different subcultures of the organization, which often conflict with each other. Outside the confines of the subcultures, ambiguity and inconsistency exist organizationwide e. Yet another approach discounts consensus and consistency as defining characteristics of culture and focuses on ambiguity as the essence of culture. Here, agreement and disagreement are constantly changing and no stable organizationwide or subculture consensus exists. Understanding and interpreting organizational culture is important, as it affects organizational development, productivity, and learning at all levels. The underlying cultural assumptions can both enable and constrain what an organization is able to do. It can be viewed as holistic or more than the sum of its parts , historically determined a collection of rituals and symbols , socially constructed or created and preserved by the group who form it , and difficult to change. A culture contains patterns of assumptions that lead to behaviours that work for the organization. Many of those assumptions are underlying, unquestioned, and forgotten and may, for the most part, be unconscious to organization members. Even so, such collective beliefs shape organizational behaviour. Behaviours are controlled by the beliefs, norms, values, and assumptions rather than being restrained by formal rules, authority, and the norms of rational behaviour. Manifestations of organizational culture Culture can manifest itself in a number of ways. Visible, but often indecipherable, are the behavioral regularities in the way people interact. Examples include the language used, customs and traditions practiced, and rituals employed in a wide variety of situations. Also included in that level is the climate or the feeling conveyed by the group in physical layouts and the way members interact with each other, stakeholders, and outsiders. Less-visible manifestations include habits of thinking; shared mental models that guide perceptions, thought, and language used by the group; and shared meanings and symbols that include ideas, feelings, and images that may not be appreciated consciously by members. In an organization with a long history, stories and heroes may more strongly reflect its values. For instance, in organizations with strong cultures , such as the military and others with long traditions, the indoctrination of its members is standard and enduring; values are continuously reinforced in terms of rituals, symbols, and rules or expectations for patterns of behaviour. In such organizations, when its members are faced with uncertainty, they can often make decisions without direction and take action consistent with the mission. Conversely, strong cultures can inhibit organizational transformation where greater flexibility and adaptation are required to respond to changes in the external environment. Organizations need to be agile and able to adjust to the rapid and exceedingly high degrees of technological change in order to maintain their effectiveness. Organizational change may require cultural change. Therefore, recognition and understanding of the patterns of basic underlying assumptions that guide behaviour in an organization are essential.

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