CHAPTER -2

STATEMENT OF PROBLEM AND CONCEPTUAL FRAMEWORK
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2.1 STATEMENT OF PROBLEM

In recent years, much has been discussed about corporate cultures. People are interested to know how culture influence behaviour and performance of employees. They explain, “How things represent the “social architecture” of companies and lead to the shared assumptions of their employees. Every organization has its own unique culture or value set. For anthropologists and other social and behavioural scientists, culture is the sum total of ways of living built up by a group of human beings and transmitted from one generation to another. In other words, it is the totality of socially transmitted behaviour patterns, arts, beliefs, institutions, and all other products of human work and thoughts. These patterns, traits and products are considered as the expression of a particular period, class, community or population.

Taylor in 1871 (as cited in Taylor 1958) defined culture as “Culture or civilization, taken in its wide ethnographic sense is that complex whole which includes knowledge, belief, art, morals, law, custom and any other capabilities and habits acquired by man as a member of society”. Like society and other groups, organizations also have a way of functioning, constellation of beliefs, values, habits, norms of behaviour and nature of interrelationships that are unique and form the culture of the organization. Organization culture is defined as a “set of customs and typical patterns of ways of doing things, the force, pervasiveness and nature of such beliefs and values vary considerably from organization to organization” (Porter et al, 1979). Each organization has its own history, patterns of communication, systems and procedures, mission statements and visions, stories and myths, which in their totality, constitute its distinctive culture. A final defining characteristic of most cultures is that they are seen as a symbolic representation of underlying beliefs and values. The term “corporate culture” is widely used for “organizational culture” in management parlance. Kotter (1992) says, ‘when people talk of ‘the corporate culture,’ they usually mean values and practices that are shared across all groups in a firm, at-least within senior management.”
In this study, the term “corporate culture” and “organizational culture” had been considered to be similar and will be used interchangeably.

Corporate culture involves a complex interplay of formal and informal systems that may support either ethical or unethical behaviour. Ethical problems in organizations continue to concern managers and employees greatly. Managers and researchers are beginning to explore the potential impact that corporate culture can have on ethical behaviour. The ethics component of organizational culture is very much affected by the formal and informal systems. The formal systems include leadership, policies, importance given to merit, reward systems, orientation, training programmes and decision making processes while informal systems include norms, heroes, rituals, language, myths, sagas and stories. Corporate culture appears to affect ethical behaviour in several ways, such as, a culture emphasizing ethical norms provides support for ethical behaviour. In addition, top management plays a key role in fostering ethical behaviour by exhibiting the correct behaviour. Thus, the presence or absence of ethical behaviour in managerial actions both influences and reflects the prevailing culture. In short, ethical business practices stem from ethical organizational cultures (Hellriegel & Slocum, 2004). Few universally accepted principles that govern the issue of ethics and morality in organizations are fairness, honesty, integrity, trustworthiness, respect and citizenship (Beauchamp and Bowie, 1998; Kouzes and Posner, 1995). These principles are the guideposts that influence their ethical conduct. Thus ethical behaviour of managers in an organization influence and reflects in its culture. Along with other forms of performance, an organization’s culture can potentially influence ethical conduct. An individual’s efficiency and effectiveness at work is closely associated with corporate culture and the ethical standards. While the former gets built into the system through organizational processes, the latter is individualistic in terms of personal beliefs and resulting attributes. The foundation for ethical business conduct consists of the people who work for the company. If the majority of the employees are basically honest, the largest part of the ethics battle is already won. Since unethical practices cost the industries billions of dollars a year and damage the image of corporations, the emphasis on ethical behaviour in organizations has increased over the recent years (Trevino, 1986). Corporate culture is important to a company’s success as a positive corporate culture can breed high standards of work ethics from employees.

To extend this stream of inquiry, researches in the area of ethical decision making have been carried out in the recent decades (e.g., Trevino and Youngblood, 1990; Witkin and Goodenough, 1977; Blasi, 1980). These researches were based on different models of
organizational ethical decision making and behaviour (Dubinsky and Loken, 1989; Hunt and Vitell, 1986; Jones, 1991; Trevino, 1986; Zey-Ferrell and Ferrell, 1982, Beu and Buckley, 2001). Yet, these frameworks have not been able to guide the managers adequately owing to the complexity of issues.

Hence, this research is aimed at determining and studying the cultural factors responsible for compliance to work ethics in print media organizations. This study will empirically establish relationship of perceived impact of corporate culture with the various dimensions of work ethics. Significant determinants of work ethics are also analyzed.

The findings of the study will help media companies in obtaining knowledge about the effect of its cultural practices on the ethical compliance of the employees. With the help of the findings, the media companies can eliminate those cultural practices that lead to unethical behaviour at work as well as it will also help other companies in media industry in deciding which positive cultural practices should be stressed upon more rigorously to improve the right ethical practices among its employees.

2.2 CONCEPTUAL FRAMEWORK

The two main concepts chosen for further study are corporate culture and work ethics. These two concepts have been studied and their detail description is given as under.

2.3 CORPORATE CULTURE

The idea of viewing organizations as cultures in which there is a system of shared meaning among members is a relatively recent phenomenon. Until the mid-1980s, organizations were thought of simply as rational means by which we can coordinate and control a group of people. But organizations have personalities too, just like individuals. Organizations can be rigid or flexible, unfriendly or supportive, innovative or conservative (Robbins Stephens P., 2005). The word “culture” comes from the Latin word ‘cultura’ which is related to cult or worship. In its broadest sense, the term refers to the result of human interaction. Culture as Webster’s Dictionary defines it as “the integrated pattern of human behaviour that includes thought, speech, action and artifacts and depends on individual’s capacity for learning and transmitting knowledge to succeeding generations”. Culture performs a number of functions within an organization. Culture is the social glue that helps hold the organization together by providing appropriate standards for what employees should do. Culture serves as a control mechanism that guides and shapes the attitudes and behaviour of employees. The role of
culture in influencing employee behaviour appears to be increasingly important in today’s workplace. As organizations have widened spans of control, flattened structures, introduced teams, reduced formalization and empowered employees; therefore a strong culture ensures that everyone is moving in the same direction. Culture enhances organizational commitment and increases the consistency of employee behaviour.

Building a good organization culture starts with obligations from top management, creating a vision for others to follow and setting up organizational goals in an environment of openness & truthfulness and employee involvement. An open corporate culture reflects in shared values and beliefs of the employees of an organization. With the advent of industrialization, a new outlook has emerged that job situations provide an important key to understand human behaviour. To understand human behaviour, it is always desirable to have some idea of the sets of values with which people live and about the satisfaction associated with the type of work they do. Work ethics functioned as an effective facilitator of rapid industrialization and technological advancement.

2.3.1 DEFINITIONS OF ORGANIZATIONAL CULTURE

Organizational culture has long been regarded as a critical means for firms to integrate internal processes and to adapt to external environmental conditions (Denison and Mishra, 1995; Schein, 1990). Organizational culture is considered a means to organizational effectiveness (Schein, 1992), with empirical evidence supporting an association of firm culture with firm performance and employee attitudes (Cameron and Freeman, 1991; Denison and Mishra, 1995). Corporate culture / organizational culture as defined by eminent researchers are being defined here:

Kroeber and Parsons (1958) define organizational culture as the transmitted and created content and patterns of values, ideas and other symbolic meaningful system which shape human behaviour.

According to Forehand and Qlimmer (1964), the cultural characteristics of an organization are relatively enduring over time and they convey some important assumptions and norms, governing the values, attitudes and goals of organizational members.

Beres and Porterwood (1979) define organizational culture as a pattern of behaviour handed down to members of a group by the previous generation.

Porter et al. (1979) identify organizational culture as 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 organization to organization. Yet, it is assumed that an organization 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 effort to improve or alter the organization.”

Howard Schwartz and Stan Davis (1981) offer a practical definition of culture as “a pattern of beliefs and expectations shared by the organization’s members. These beliefs and expectations produce norms that powerfully shape the behaviour of individuals and groups.

A detailed definition is offered by organizational cultural theorist Edgar Schein, who defines it as a pattern of shared basic assumptions that the group learned as it solved its problems of external adaptation and internal integration, and that has 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 (Schein, Edgar H., 1997).

Organizational culture is ‘holistic, historically determined, and socially constructed, and it involves beliefs and behaviour; it exists at a variety of levels, and manifests itself in a wide range of features of organizational life’ (Detert et al, 2000).

As a social construct, culture resides in the mind of the participants in a social system (Ross, 2004).

House and Javidan (2004) define culture as shared motives, values, beliefs, identities, and interpretations of or meanings attributed to significant events that result from the common experiences of members of collectives that are transmitted across generations.

In its most basic form, organizational culture can be defined as the shared values and beliefs that enable members to understand their roles and the norms of the organization (Hodgetts Richard M., Luthans Fred & Doh Jonathan, 2006).

Corporate culture represents a complex pattern of beliefs, expectations, ideas, values, attitudes and behaviours shared by the members of an organization that evolve over time (Trice & Beyer, 1993). More specifically, corporate culture includes:

- routine ways of communicating, such as organizational rituals and ceremonies and the language commonly used
- the norms that are shared by individuals throughout the organization
- the dominant values held by an organization
- the philosophy that guides management’s policies and decision making
- the rules of the game for getting along in the organization or the things that a newcomer must learn in order to become an accepted member

- the feeling or climate conveyed in an organization by the physical layout and the way in which managers and employees interact with customers, suppliers and other outsiders (Martin, J., 1992).

None of these components can individually represent the culture of the organization. Taken together, they reflect and give meaning to the concept of corporate culture. As indicated by Figure 2.1, corporate culture exists on several levels which differ in terms of visibility and resistance to change. These levels are Shared Assumptions, Cultural Values, Shared Behaviours and Cultural Symbols.

**FIGURE -2.1 LEVELS OF CORPORATE / ORGANIZATIONAL CULTURE**

2.3.2 SHARED ASSUMPTIONS

The least visible or deepest level is that of basic shared assumptions, which represent beliefs about reality and human nature that are taken for granted. For example, a basic assumption that still guides some organizations in the designing of reward systems, rules and procedures is that employees are naturally not highly motivated and must be tightly controlled in order to enhance their performance.

2.3.3 CULTURAL VALUES

The next level of culture is that of cultural values, which represent collective beliefs, assumptions and feelings about what things are good, normal, rational and valuable (Gibson and Zellmer-Bruhn, 2001). Cultural values might be very different in different organizations.

2.3.4 SHARED BEHAVIOURS

The next level is that of shared behaviours, including norms which are more visible and somewhat easier to change than values.

2.3.5 CULTURAL SYMBOLS

The most superficial level of corporate culture consists of symbols. Cultural symbols are words, gestures and pictures or other physical objects that carry a particular meaning within a culture (Higgins and McAllaster, 2002).

A corporate culture emerges when members share knowledge and assumptions as they discover or develop ways of coping with issues of external adaptation and integration. Figure 2.2 shows a common pattern in the emergence of corporate cultures.
In new companies, the founder or a few key individuals may largely influence the organization's culture. Later in the life of the organization, its culture will reflect a complex
mixture of the assumptions, values and ideas of the founder or other early top managers and the subsequent experiences of managers and employees. The national culture, customs and societal norms of a country also shape the culture of organizations operating in it. The dominant values of a national culture may be reflected in the constraints imposed on organizations by others.

### 2.4 TYPES OF CORPORATE CULTURE

While examining the dimensions of organizational culture, Trompenaars suggested the use of two continua. One distinguishes between equity and hierarchy; the other examines orientation to the person and the task. Along these continua, which are shown in Figure-2.3, he identified and described four different types of organizational cultures:

- Family
- Eiffel Tower
- Guided Missile
- Incubator

In practice, all organizational cultures / corporate cultures may not fit neatly into any of these four, but the grouping can be useful in helping to examine the bases of how individuals relate to each other, think, learn, change, are motivated and resolve conflicts. The figure-2.3 depicts these different types of culture.

**Figure-2.3 FOUR TYPES OF ORGANIZATIONAL CULTURE**

<table>
<thead>
<tr>
<th>EQUITY</th>
<th>TASK EMPHASIS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fulfillment-oriented culture</td>
<td>Role-oriented culture</td>
</tr>
<tr>
<td>INCUBATOR</td>
<td>EIFFEL TOWER</td>
</tr>
<tr>
<td>FAMILY</td>
<td>GUIDED MISSILE</td>
</tr>
<tr>
<td>Power-oriented culture</td>
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</tbody>
</table>

2.4.1 FAMILY CULTURE

Trompenaars found that this organizational culture is common in countries such as Turkey, Pakistan, Venezuela, China, Hong Kong and Singapore. In this culture, personnel not only respect the individuals who are in charge but look to them for both guidance and approval as well. In turn, management assumes a paternal relationship with personnel, looks after employees and tries to ensure that they are treated well and have continued employment. Family culture is also characterized with tradition, customs and associations that bind together the personnel and make it difficult for outsiders to become members.

2.4.2 EIFFEL TOWER CULTURE

Eiffel Tower Culture is characterized by strong emphasis on hierarchy and orientation to the task. Under this organizational culture, jobs are well defined, employees know what they are supposed to do and everything is coordinated from the top. As a result, this culture - like the Eiffel Tower itself - is steep, narrow at the top and broad at the base. Unlike family culture, where the leader is revered and considered to be the source of all power, the person holding the top position in the Eiffel Tower culture could be replaced at any time and this would have no effect on the work that organization members are doing. In this culture, relationships are specific and status remains with the job only. This culture operates like a formal hierarchy that is impersonal and efficient.

2.4.3 GUIDED MISSILE CULTURE

Guided missile culture is characterized by strong emphasis on equality in the workplace and orientation to the task. This organizational culture is oriented to work, which typically is undertaken by teams or project groups. Unlike the Eiffel Tower culture, where job assignments are fixed and limited, personnel in the guided missile culture do whatever it takes to get the job done. This culture gets its name from high-tech organizations such as National Aeronautics and Space Administration (NASA), which pioneered the use of project groups working on space probes that resembled guided missiles. All types of engineers had to work in close harmony and cooperate with everyone in the team. In a guided missile project, formal hierarchical considerations are given low priority and individual expertise is of greatest importance. Additionally, all team members are equal (or at least potentially equal) because their relative contributions to the project are not yet known. All teams treat each other with respect because they may need the other for assistance.
Unlike Family and Eiffel Tower cultures, change in guided missile culture comes quickly. Goals are accomplished and teams are reconfigured and assigned new objectives. People move from group to group and loyalties to one’s profession and project often are greater than loyalties to the organization itself.

2.4.4 INCUBATOR CULTURE

Incubator culture is the fourth major type of organizational culture that Trompenaars identified and it is characterized by strong emphasis on equality and personal orientation. This culture is based heavily on the existential idea that organizations per se are secondary to the fulfillment of the individuals within them. This culture is based on the premise that the role of organizations is to serve as incubators for the self-expression and self-fulfillment of their members; as a result this culture often has little formal structure. Participants in an incubator culture are there primarily to perform roles such as conforming, criticizing, developing, finding resources for, or helping to complete the development of an innovative product or service.

Incubator cultures often create environments where participants thrive on an intense, emotional commitment to the nature of the work. Often personnel in such cultures are overworked and the enterprise typically is under-funded. As breakthroughs occur and the company gains stability, however, it starts moving down the road toward commercialization and profit. In turn, this engenders the need to hire more people and develop formalized procedures for ensuring the smooth flow of operations. In this process of growth and maturity, the unique characteristics of the incubator culture begin to wane and disappear and the culture is replaced by one of the other types (Family, Eiffel Tower or Guided missile).

Change in the incubator culture is fast and spontaneous. All participants are working toward the same objective. The participants are more concerned with the unfolding creative process than they are in gathering power or ensuring personal monetary gain.

The four organizational cultures described by Trompenaars are “pure” types and seldom exist in practice. Rather the types are mixed.

2.5 FRAMEWORK OF TYPES OF CULTURE

Cultural elements and their relationships create a pattern that is distinct to an organization. However, corporate cultures do have some common characteristics (Hellriegel, Jackson and
Out of the many frameworks that have been proposed, one of the most useful ones is presented in Figure-2.4.

**Figure – 2.4 FRAMEWORK OF TYPES OF CULTURES**

<table>
<thead>
<tr>
<th>Flexible</th>
<th>Formal Control Orientation</th>
</tr>
</thead>
<tbody>
<tr>
<td>CLAN CULTURE</td>
<td>ENTRPRENEURIAL CULTURE</td>
</tr>
<tr>
<td>BUREAUCRATIC CULTURE</td>
<td>MARKET CULTURE</td>
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<table>
<thead>
<tr>
<th>Stable</th>
<th>Internal</th>
<th>External</th>
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Forms of Attention


The vertical axis reflects the relative control orientation, ranging from stable to flexible of an organization. The horizontal axis reflects the relative focus of attention, ranging from internal functioning to external functioning, of an organization. The extreme corners of the four quadrants represent four pure types of organizational culture: bureaucratic, clan entrepreneurial and market. In a culturally homogenous organization such as Southwest Airlines, one of these basic types of culture will predominant. At Pepsi Co, Lockheed Martin, Ban of America and other culturally fragmented organization, multiple cultures are likely not only to exist, but also to compete for superiority.

Different organizational cultures may be appropriate under different conditions, with no one type of culture being ideal for every situation. However, some employees may prefer one culture over another. Employees who work in organizations with cultures that fit their own view of an ideal culture tend to be committed to the organization and optimistic about its future.
2.5.1 BUREAUCRATIC CULTURE

An organization that values formality rules, standard operating procedures, and hierarchical coordination has a bureaucratic culture. Recall that the long term concerns of a bureaucratic are predictability, efficiency and stability. Its members highly value standardized goods and customer service. Behavioral norms support formality over informality. Managers view their roles is being good coordinators, organizers and enforcers of written rules and standards. Tasks, responsibilities, and authority for all employees are clearly defined. The organization's rules and processes are spelled out in thick manuals, and employees believe that their duty is to "go by the book" and follow legalistic procedures.

Most local, state, and federal governments have bureaucratic cultures, which can impede their effectiveness. Hundreds of pages are needed just to explain how to fill out some of the forms. The approval process for ordering a computer can take months, during which time the equipment ordered can be a generation old by the time it is installed.

2.5.2 CLAN CULTURE

Tradition, loyalty, personal commitment, extensive specialization teamwork, self-management, and social influence are attributes of a clan culture. Its members recognize an obligation beyond the simple exchange of labour for a salary. They understand that contributions to the organization (e.g. hours worked per week) may exceed any contractual agreements. The individual’s long terms commitment to the organization (loyalty) is exchanged for the organization’s long term commitment to the individual (security). Because individuals believe that the organization will treat them fairly in terms of salary increases, promotions, and other forms recognition they hold themselves accountable to the organization for their actions.

A clan culture achieves unity with a long and thorough socialization process. Long time clan members serve as mentors and role models for newer members. These relationships perpetuate the organization’s values and norms over successive generations of employees. The clan is aware of its unique history and often documents its origins and celebrates its traditions in various rites. Members have a shared image of the organization’s style and manner of conduct. Public statements reinforce its values. In a clan culture, members share feelings of pride in membership. They have a strong sense of identification and recognize their independence. The up-through-the-ranks career pattern results in an extensive network of colleagues whose paths have crossed and who have shared similar experiences. Shared
goals, perceptions and behavioral tendencies foster communication, coordination and integration. A clan culture generates feelings of personal ownership of a business, a product, or an idea. In addition, peer pressure to adhere to important norms is strong. The richness of the culture creates an environment in which few areas are left totally free from normative pressures. Depending on the types of its norms, the culture may or may not generate risk-taking behavior or innovation. Success is assumed to depend substantially on sensitivity to customers and concern for people. Teamwork, participation and consensus decision making are believed to lead to this success.

2.5.3 ENTREPRENEURIAL CULTURE

High levels of risk taking, dynamism and creativity characterize an entrepreneurial culture. There is a commitment to experimentation, innovation and being on the leading edge. This culture does not just quickly react to changes in the environment, it creates change. Effectiveness means providing new and unique products and rapid growth. Individual, initiative, flexibility and freedom foster growth and are encouraged and well rewarded.

2.5.4 MARKET CULTURE

The achievements of measurable and demanding goals, especially those that are financial and market based (e.g. sales growth, profitability and market share) characterize a market culture. Hard driving competitiveness and a profit orientation prevail throughout the organization. In a market culture, the relationship between individual and organization is contractual. This means the obligations of each party are agreed upon in advance. In this sense, the formal control orientation is quite stable. The individual is responsible for some level of performance and the organization promises a specified level of rewards in return. Increased levels of performance are exchanged for increased rewards outlined in an agreed upon schedule. Neither party recognizes the right of other to demand more than was originally specified. The organization does not promise (or imply) security, and the individual doesn’t promise (or imply) loyalty. The contract renewed is annually if each party adequately performs its obligations, is utilitarian because each party uses the other to further its own goals. Rather than promoting a feeling of membership in a social system, the market culture values independence and individuality and encourages members to pursue their own financial goals.

A market culture doesn’t exert much informal, social pressure on an organization’s members. They don’t share a common set of expectations regarding management style or philosophy. Superior’s interactions with subordinates largely consist of negotiating performance reward
agreements and/or evaluating requests for resource allocations. Superiors aren’t formally 
judged on their effectiveness as role models or mentors. The absence of a long term 
commitment by both parties results in a weak socialization process. Social relations among 
co-workers are not officially emphasized and few economic incentives are tied directly to 
cooperating with peers. Managers are expected to cooperate with managers in other 
departments only to the extent necessary to achieve their performance goals. As a result, they 
may not develop an extensive network of colleagues within the organization. The market 
culture often is tied to monthly, quarterly, and annual performance goals based on profits.

2.6 STRONG CULTURES

An underlying assumption is that an organization’s culture and its performance or 
effectiveness is directly related. Thus the common theme of several popular books about 
management and organization is that strong, well-developed cultures are important 
characteristics of organizations that have outstanding performance records.

The term ‘strong culture’ implies that most managers and employees share a set of consistent 
values and methods of doing business (Hellriegel et al., 2001).

There are two reasons why a strong culture is valuable:

- the fit of culture and strategy, and
- the increased commitment by employees to the firm.

Both these factors provide a competitive edge, giving a strong culture firm an advantage over 
its competitors (S. Davis, 1984; T. Deal and A. Kennedy, 1982).

2.7 DIMENSIONS OF ORGANIZATIONAL CULTURE

Hofstede (1980) discovered four dimensions of organizational culture in a cross-cultural 
study involving 66 countries and 88,000 respondents. These four dimensions were: 
individualism/ collectivism, power distance, uncertainty avoidance and masculinity/ 
femininity. The study has measured a particular country’s culture on these four dimensions 
which has helped in explaining and predicting employee behaviour in organizations.

Denison (1984) found five dimensions in his study of organizational culture: Organizational 
climate (organization of work, communication flow, emphasis on people, decision-making 
practices, influence and control, absence of bureaucracy and coordination), Job design (job 
challenge, job reward and role clarity), Supervisory leadership (supervisory support, team
building, goal emphasis and work facilitation), Peer leadership, Behavioural outcomes (group functioning, satisfaction, goal integration).

Kilmann (1985) developed four dimensions of organizational culture: short-term task support, long-term task innovation, social relationships with short time frame and personal freedom over a longer time period.

Cheng (1990) examined organizational culture values in Taiwan. His study based on interview revealed nine cultural dimensions, some being unique to the Taiwanese business context. The unique dimensions were: uprightness and honesty, social responsibility, performance orientation and neighbourhood harmony.

Robbins (1990) proposed a ten dimension model to study organizational culture: individual initiative, risk tolerance, direction, integration, management support, control, identity, reward system, conflict tolerance and communication patterns.

Parida et al. (1990) had developed nine dimensions and divided them into two groups- observable culture and inferable culture. The dimensions included in ‘observable culture’ were: individual autonomy, support, structure, performance reward, conflict tolerance and risk tolerance. The ‘inferable culture’ was measured by dimensions such as: beliefs, norms and identity. The researchers of this framework recommended these dimensions for the study of Indian industrial organizations.

In his extensive study of organizational culture, Hofstede (1991) reported six dimensions: process oriented vs. results oriented, employee oriented vs. job oriented, parochial vs. professional, open system vs. closed system, loose control vs. tight control, and normative vs. pragmatic. However, he did not relate these dimensions to either antecedents or consequences of organizational culture.

O’Reilly et. Al (1991) developed an organizational culture profile using the Q-sort method on 54 value statements obtained through an extensive literature review. They identified seven dimensions of organizational culture, including innovation, outcome orientation, respect for people, team orientation, stability, aggressiveness and attention to detail.

Denison and Mishra (1995) identified three dimensions of culture: adaptability of the organization, mission/goal orientation and employee involvement and participation.

Guided by Schein’s definition, Xin et al. (2002) identified ten attributes of organizational culture in Chinese SOEs (State owned enterprises). Six dimensions relate to the internal
integration function: employee development, harmony, leadership, pragmatism, employee
collection and fair rewards. The four dimensions to the external adaptation function are:
outcome orientation, customer orientation, future orientation and innovation.

2.8 ETHICS

All organizations are concerned with some standardized form of behaviour known as ethics. The term ‘ethical’ or ‘ethical behaviour’ is used commonly when people talk of what is
desirable behaviour from society’s point of view. Ethics may be defined in terms of a set of
moral principles about what is good or bad, fair or unfair, right or wrong.

The term ‘ethics’ refers to value-oriented decisions and behaviour of individuals. This word
evolved from the Greek word ‘ethos’ which means character; guiding beliefs, standards or
ideals that pervade a group, community or people. Ethics, in fact, is the branch of philosophy
that deals with moral component of human life and is usually referred as moral philosophy.
Presently, ethics is considered as the study of moral behaviour- the study of how the
standards of moral conduct among individuals are established and expressed behaviourally.
Ethics refers to a set of standards used to judge the rightness or wrongness, or goodness, of
relations to others, often in terms of concepts like truth and justice (Mosley, Pietri and

Ethics reflect a society’s notions about the rightness or wrongness of an act and the
distinctions between virtue and vice. Thus, ethics is often described as a set of principles or a
code of moral conduct. Terms such as business ethics, corporate ethics, medical ethics, legal
ethics or work ethics are used to indicate the particular area of application.

According to Dale S. Beach, “ethics refer to a set of moral principles which should play a
very significant role in guiding the conduct of managers and employees in the operation of
any enterprise. Ethics is concerned with what is right and what is wrong in human
behaviour”. Manuel G. Velasquez defines ethics as “the discipline that examines one’s moral
standards or the moral standards of a society” (Manuel G. Velasquez, 2008). It is normative
and prescriptive, not neutral. Ethics refers both to the moral principles governing a particular
society or group and to the personal moral precepts of an individual.

The terms ‘ethics’ and ‘morals’ are often considered as same, but ethics is broader than
morals. Morals refer to any generally accepted customs of conduct and right living in a
society. They are customs having a high degree of social acceptance. Morals indicate what people do, while ethics represent what people should do.

2.8.1 ETHICS, VALUES AND MORALS

Values are our fundamental beliefs. They are the principles we use to define what is right, good and just. Values provide guidance in determining the right versus the wrong, the good versus the bad. They are our standards. Another way to characterize values is that they are what an individual believes to be having worth and importance to their life. Values do not encompass all beliefs but only those beliefs that define importance and worth.

Morals are values that we attribute to a system of beliefs that help the individual define right versus wrong, good versus bad. These values typically get their authority from something outside the individual, i.e. a higher being or higher authority, such as government, society etc. Moral concepts, judgements and practices may vary from one society to another. When morals become part of ones personal life, it leads to morality. Morality can be defined as, “the standards that an individual or a group has about what is right or wrong, or good and evil”. Morals also change over time within a given society as that society changes. Ethics is the study of what we understand to be good and right behaviour and how people make those judgements. When one acts in ways that are consistent with our moral values then we characterize that as ethical. When one’s actions are not congruent with our moral values, our sense of right, good and just then we view that as unethical. “Ethics is the discipline that examines one’s moral standards or the moral standards of the society”. In recent years many commentators have merged the two concepts of moral and ethics to such an extent that they have become virtually indistinguishable. This semantical alliance between ethics and morals reflects the approach used in this study. Thus, the term ethics and morals will often be used interchangeably. This approach is particularly useful in the study of media ethics because it reflects the growing realization that professional ethical behaviour cannot be disassociated entirely from the moral standards of society at large.

2.9 THEORIES OF ETHICS

1. Teleological Ethical Systems
   - Utilitarianism
   - Distributive Justice
2. Deontological Ethical Systems
   • Categorical Imperative (Universalism)
   • Perspective of Religion
   • Virtue Ethics
3. Hybrid Theories
   • Personal Libertarianism
   • Ethical Egoism
   • Enlightened Ethical Egoism (Enlightened Self-interest)

Ethical theories may be divided into two categories: teleological and deontological.

2.9.1 TELEOLOGICAL ETHICAL SYSTEMS

Teleological theories determine the ethics of an act by looking to the probable outcome or consequences of the decision (the ends). The theory most representative of this approach is ‘utilitarianism, which directs us to make decisions based on greatest “good” (utility) for the greatest number as the end result.

2.9.1.1 UTILITARIANISM

Jeremy Bentham (1748-1832) and John Stuart Mill (1806-1873) were the chief intellectual forces in the development of utilitarianism. Jeremy Bentham is generally considered the founder of traditional utilitarianism. Utilitarianism is a general term for any view that holds that actions and policies should be evaluated on the basis of the benefits and costs they will impose on society. The term ‘utilitarianism’ is used for any theory that advocates selection of that action or policy that maximizes benefits or minimizes costs. The most basic form of utilitarian analysis is cost-benefit analysis where you tally the costs and benefits of a given decision and follow the decision that provides for the greatest overall gain. Summarized, the utilitarianism principle holds that “an action is right from an ethical point of view if the sum total of utilities produced by that act is greater than the sum total of the utilities produced by any other act the agent could have performed in its place. Utilitarianism is viewed as a strong and powerful theory because it is liberal; it appeals to no authority in resolving differences of opinion and in fact, differences of opinion are irrelevant except as they create a majority or minority. It is also able to describe much of the process of human decision making and its process seems “natural” and well suited to many decisions. It is an egalitarian process i.e., no
one person’s “good” is valued more than another’s. On the other hand, a weakness is that there is a possibility of “injustice” regarding the distribution of goods. As the rights of any one person are not taken into account, no rights have any greater weight than others. Consequently, certain individuals may suffer great harm, while others receive only modest benefits.

2.9.1.2 DISTRIBUTIVE JUSTICE

Distributive Justice is another teleological approach to ethical decision making and is based on a concept of fairness. Conceived by contemporary Harvard philosopher John Rawls, distributive justice holds that ethical acts or decisions are those that lead to an equitable distribution of goods and services. Questions of distributive justice arise when different people put forth conflicting claims on society’s benefits and burdens and all the claims cannot be satisfied (Rawls). Rawls suggests that we should consider how we would distribute goods and services if we were under a “veil of ignorance” that prevented us from knowing our status in society (i.e., our intelligence, wealth, appearance). He asks that we consider what rules we would impose on this society if we had no idea whether we would be princes or paupers. Rawls argues that under a veil of ignorance we would build a cooperative system in which benefits (e.g., income) would be distributed unequally only where doing so would be to the benefit of all, particularly the least advantaged. The fundamental principle of distributive justice is that equals should be treated equally and unequals treated unequally (Wiiliam K. Frankena, 1963). According to this principle, individuals who are similar in all respects relevant to the kind of treatment in question should be given similar benefits and burdens, even if they are dissimilar in other irrelevant respects; and individuals who are dissimilar in a relevant respect ought to be treated dissimilarly, in proportion to their dissimilarity.

2.9.2 DEONTOLOGICAL ETHICAL SYSTEMS

A deontological system is based on rules or principles that govern decisions. The German philosopher Immanuel Kant (1724-1804) developed perhaps the most persuasive and fully articulated vision of ethics as measured by the rightness of rules, rather than by consequences. Kant attempts to show that there are certain moral rights and duties that all human beings possess regardless of any utilitarian benefits that the exercise of those rights and duties may provide for others (Roger J. Sullivan, 1989). Kant’s theory is based on a
moral principle that he called the ‘categorical imperative’ and that requires that everyone should be treated as a free person equal to everyone else.

2.9.2.1 CATEGORICAL IMPERATIVE

Kant had formulated this basic moral principle of ‘categorical imperative’. The concept of the categorical imperative is that, “I ought never to act except in such a way that I can also will that my maxim should become a universal law” (Immanuel Kant, 1964). A maxim for Kant is the reason a person in a certain situation has for doing what he or she plans to do. A maxim would “become a universal law” if every person in a similar situation chose to do the same thing for the same reason (This approach has also been called universalism). Kant’s first version of the categorical imperative can be defined by the following principle: “An action is morally right for a person in a certain situation if, and only if, the person’s reason for carrying out the action is a reason that he or she would be willing to have every person act on, in any similar situation”.

Kant believed that every rational creature can act according to his or her categorical imperative because all such persons have “autonomous, self-legislating wills” that permit them to formulate and act on their own systems of rules. To Kant, what is right for one is right for all and each of us can discover that “right” by exercising our rational faculties (Laura P. Hartman & Abha Chatterjee, 2008). Kant was not the only one to prescribe a moral system based on rules and rights.

The Chinese scholar Confucius, born in 551 BCE, maintained a enormous set of rules by which he suggested one should live. These rules or maxims do not appear to us today to be complicated; instead they seem not to be commonplace and pedestrian.

Universalism offers guidance with regard to the rules by which someone should make decisions. Kant recognized universal rights such as freedom of speech, freedom of consent, the right to privacy or freedom of conscience. There is an obvious similarity between the categorical imperative and the golden rule of “Do unto others as you would have them do unto you”. The concept of categorical imperative also emphasizes that ‘a person’s actions has “moral worth” only to the degree that it is motivated by a sense of “duty” that is, a belief that it is the right way for all people to behave’.

2.9.2.2 PERSPECTIVE OF RELIGION

Another deontological approach is represented by the perspective of religion. No theory or approach to the evaluation of actions is more rule-based than religion. The religious point of
view is not so different from Kant's perspective except that the universal principles come directly from religious beliefs rather than elsewhere. Whether one is Christian, Jewish, Muslim, Buddhist or another faith, the deity’s laws are viewed as absolutes that must shape the whole of one’s life, including work.

2.9.2.3 VIRTUE ETHICS

One more concept that help indecision-making is on the basis of virtue ethics, claiming that the key to good ethics lies not in rules, rights and responsibilities but in the classic notion of character. The primary question in virtue ethics is not “What actions are universally right?” but “What is the best sort of life for human beings to live?” A more adequate approach to ethics, according to these ethicists would take the virtues (such as honesty, courage, integrity, compassion, self-control) and the vices (such as dishonesty, ruthlessness, greed cowardliness) as the basic starting point for ethical reasoning. One would know the right thing by exercising judgement rather than by applying a universal set of rules. One should make the decisions that a virtuous person would make. A ‘moral virtue’ is an acquired disposition that is valued as part of the character of a morally good human being and that is exhibited in the person’s habitual behaviour (Manuel G. Velasquez, 2008). The most influential theory of virtue was proposed by the Greek philosopher Aristotle, who argued that a moral virtue is a habit that enables a human being to live according to reason. Aristotle believed that a person of good character enjoys being good, doing the right thing.

ARISTOTELIAN MORAL VIRTUES

Courage, Self-control, Generosity, Magnificence, High-mindedness, Gentleness, Friendliness, Truthfulness, Wittiness, Modesty (Steven Mintz, 1996). St. Thomas Aquinas, a Christian philosopher of the middle ages followed Aristotle in holding that the moral virtues enable people to follow reason in dealing with their desires, emotions and actions. St. Thomas Aquinas too believed in the quest for the “right” thing or the “good” life. Unlike Aristotle, Aquinas added the “theological” or Christian virtues of faith, hope and charity- the virtues that enable a person to achieve union with God. Aquinas, however, took the study of virtue one step beyond Aristotle when he divided virtue into the religious or theological virtues of faith, hope and charity and the intellectual virtues of prudence (wisdom), justice, temperance and fortitude (Caryn Beck-Dudley, 1996). More recently, the American philosopher Alasdair MacIntyre has claimed that a virtue is any human disposition that is praised because it enables a person to achieve the good at which human “practices” aim: “The
virtues are to be understood as those dispositions which will not only sustain practices and enable us to achieve the goods internal to practices but which will also sustain us in the relevant kind of quest for the good, by enabling us to overcome the harm, dangers, temptations and situations which we encounter and which will furnish us with increasing self-knowledge and increasing knowledge of the good (Alasdair MacIntyre, 1981).

Edmund L. Pincoffs have criticized MacIntyre for claiming that virtues include only those traits required by some set of social practices. Pincoff suggests that virtues include all those dispositions to act, feel and think in certain ways that we use as the basis for choosing between persons or between potential future selves. When thinking about a moral decision, we often think not so much of what we are obligated to do but instead of the kind of person we would be by doing it; in carrying out the action, would I be honest or dishonest, sincere or insincere (Edmund L.Pincoffs, 1986). Virtue ethics might seem to be closely linked with universalism, where a set of principles is in place of “virtue ethics” set of traits. However, a part of the virtue ethics argument is that such persons are more morally reliable than those who simply follow the rules but fail to inspect, strengthen and preserve their own personal virtues.

2.9.3 HYBRID THEORIES

There are certain theories that do not fit clearly into one approach or another are considered as Hybrid theories. Some hybrid theories are; personal libertarianism, ethical egoism, enlightened ethical egoism.

2.9.3.1 PERSONAL LIBERTARIANISM

The theory is conceived by contemporary philosopher Robert Nozick. He defines that morality springs from maximizing personal freedom and that individuals should be free from the interference of others in doing so. Justice and fairness, right and wrong are measured not by equality of results (e.g., wealth) for all, but from ensuring equal opportunity for all to engage in informed choices about their own welfare. The primary value is liberty and the ultimate gain is gain for one’s self. However, Nozick does not contend that individuals seek only enjoyable experiences; he believes that individuals also seek to be the kind of people who are loved, who have friends, respect and so on.

2.9.3.2 ETHICAL EGOISM

Closely related to libertarianism is the concept of ethical egoism. The primary concern under ethical egoism is the maximization of the individual’s self-interest, according to that
individual. What is right is that which is right for the individual, while minimizing the impact of his or her choice on the rights of others. Ethical egoism identifies a means toward decision-making (do what you want), while also identifying the greatest good as that which is the greatest good for the decision maker, hence a hybrid. Self-interest may be wealth but it can also be fame, a happy family, a great job or anything else considered important to the decision maker.

2.9.3.3 ENLIGHTENED ETHICAL EGOISM

This theory is also known as enlightened self-interest, it considers the long-range perspective of others or of humanity as a whole. It is important to the individual under this theory that the world is a “good” world; therefore, the individual may have a self-interest in curbing pollution or in community projects, even though she or he may not individually and personally benefit from the decision. Ian Maitland argues that the principle force that checks self-interest is, in fact, long-term self-interest, reinforcing morality and promoting civility and considerations for others. (Ian Maitland, 2002).

2.10 MORAL DEVELOPMENT

Ethics is said to be the study of morality and that a person begins to follow ethics when he or she turns to look at the moral standards that have been absorbed from family, church, friends and society and begins asking whether these standards are reasonable or unreasonable. It is generally assumed that a person’s values are formed during childhood and do not change after that. In fact, a great deal of psychological research, as well as one’s own personal experience, demonstrates that as people mature, they change their values in very deep and profound ways. Just as people’s physical, emotional and cognitive abilities develop as they age, so also their ability to deal with moral issues develops as they move through their lives. In fact, just as there are identifiable stages of growth in physical development, so the ability to make reasoned moral judgements also develops in identifiable stages.

There is a good deal of psychological research that shows people’s moral views develop more or less through various stages. The psychologist Lawrence Kohlberg, who pioneered research in this field, concluded on the basis of over 20 years of research that there is a sequence of six identifiable stages in the development of a person’s ability to deal with moral issues (Reed, R. C. Donald (1997); Rest, James et al. (1999).
2.10.1 KOHLBERG’S THREE LEVELS OF MORAL DEVELOPMENT

What forces determine that which individual will end up being ethical and which do not? Psychologist Lawrence Kohlberg believes that some individuals are simply better prepared to make ethical judgements than are others. He built a comprehensive theory of moral development in which he claimed that moral judgements evolves and improves primarily as a function of age and education. Kohlberg’s model is based on very extensive longitudinal and cross-cultural studies over more than three decades. For example, one set of Chicago-area boys was interviewed at 3-year intervals for 20 years. Kohlberg, via interviews with children as they aged, was able to identify moral development as movement through distinct stages, with the later stages being viewed as more advanced than the earlier ones. Kohlberg grouped these stages of moral development into three levels, each containing two stages, the second of which is the more advanced and organized form of the general perspective of each level. The sequence of the six stages (Kohlberg, Lawrence, 1976) can be summarized in Table- 2.5 as follows:

- Preconventional (punishment and obedience; instrumental and relative)
- Conventional (interpersonal concordance; law and order)
- Postconventional (social contract; universal principles)

Table-2.1 KOHLBERG’S SIX UNIVERSAL STAGES

<table>
<thead>
<tr>
<th>Preconventional level (Level 1)</th>
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<tbody>
<tr>
<td><strong>Stage 1:</strong> Obey rules to avoid punishment.</td>
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<tr>
<td><strong>Stage 2:</strong> Follow rules only if it is in own interest, but let others do the same. Conform to secure rewards.</td>
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<tr>
<th>Conventional level (Level 2)</th>
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<tr>
<td><strong>Stage 3:</strong> Conform to meet the expectations of others. Please others. Adhere to stereotypical images.</td>
</tr>
<tr>
<td><strong>Stage 4:</strong> Doing right is one’s duty. Obey the law. Uphold the social contract and order.</td>
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</tbody>
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<table>
<thead>
<tr>
<th>Postconventional or principled level (Level 3)</th>
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</thead>
<tbody>
<tr>
<td><strong>Stage 5:</strong> Current laws and values are relative. Laws and duty are obeyed on rational calculations to serve the greatest number.</td>
</tr>
<tr>
<td><strong>Stage 6:</strong> Follow self-chosen universal ethical principles. In the event of conflicts, principles override laws.</td>
</tr>
</tbody>
</table>
2.10.1.1 LEVEL ONE: PRECONVENTIONAL STAGES

At the postconventional level, the individual is able to reach independent moral judgements that may or may not conform with the conventional societal wisdom. At this level, individuals decide whether an act is right or wrong depending on personal consequences like punishment, favours or rewards. At these first two stages, the child is able to respond to rules and social expectations and can label them as good, bad, right and wrong. These rules, however, are seen as something externally imposed on the self. Right and wrong are interpreted in terms of the pleasant or painful consequences of actions or in terms of the physical power of those who set the rules.

Stage One: Punishment and Obedience Orientation

At this stage, the physical consequences of an act totally determine the good and bad aspect of that act. The child’s reasons for doing the right thing are to avoid punishment or defer to the superior physical power of authorities. There is little awareness that others have needs and desires similar to one’s own.

Stage Two: Instrumental and Relative Orientation

At this stage, right actions become those that can serve as instruments for satisfying the child’s own needs or the needs of those for whom the child cares.

2.10.1.2 LEVEL TWO: CONVENTIONAL STAGES

At the conventional level, individuals perceive moral values as important for achieving certain benchmarks and living up to the expectations of others. Maintaining the expectations of one’s own family, peer group or nation is now seen as valuable in its own right, regardless of the consequences. The person at this level of development does not merely conform to expectations but exhibits loyalty to the group and its norms.

Stage Three: Interpersonal Concordance Orientation

At this early conventional stage, good behaviour is living up to the expectations of those for whom one feels loyalty, affection and trust, such as family and friends.

Stage Four: Law and Order Orientation

At this mature conventional stage, right and wrong can be determined by loyalty to one’s own larger nation or surrounding society. Laws are to be upheld except when they conflict with other fixed social duties.
2.10.1.3 LEVEL THREE: POSTCONVENTIONAL OR PRINCIPLED STAGES

At the principled level, managers frame ethical principles without regard to social pressures. At these stages, the person no longer simply accepts the values and norms of the groups to which he or she belongs. Instead, the person now tries to see situations from a point of view that impartially takes everyone’s interest into account. The person questions the laws and values that society has adopted and redefines them in terms of self-chosen moral principles that can be justified in rational terms.

Stage Five: Social Contract Orientation

At this first postconventional stage, the person becomes aware that people hold a variety of conflicting personal views and opinions and emphasize fair ways of reaching consensus by agreement, contract and due process.

Stage Six: Universal Ethical Principles Orientation

At this final stage, right action can be defined in terms of moral principles chosen because of their logical comprehensiveness, universality and consistency. These ethical principles are abstract general principles dealing with justice, society’s welfare, the equality of human rights, respect for the dignity of individual human beings, and the idea that persons are ends in themselves and must be treated as such.

Kohlberg’s theory is useful in defining how our moral capacities develop and it reveals how we can become increasingly sophisticated and critical in our use and understanding of moral standards we hold. Research by Kohlberg and others has shown that although people generally progress through the stages in the same sequence, not everyone progresses through all the stages. He found that many people remain stuck at one of the early stages throughout their lives. It is important to notice that Kohlberg implies that the moral reasoning of people at the later stages of moral development is better than the reasoning of those at earlier stages.

Kohlberg’s theory has, however, been subjected to a number of criticisms. A significant criticism arises from the work of Carol Gilligan, a psychologist. Carol Gilligan offers a conception of moral development that runs contrary to Kohlberg’s analysis.

2.10.2 GILLIGAN’S CONCEPTION OF MORAL DEVELOPMENT

Carol Gilligan suggests that, although Kohlberg’s theory correctly identify the stages through which men pass as they develop, it fails to adequately trace out the pattern of development of women (Gilligan, Carol, 1982) as given in Table-2.6.
GILLIGAN’S CONCEPTION OF MORAL DEVELOPMENT

First focus: Caring for self and ensuring survival.

Transition stage: Self-focus as unacceptably selfish.

Second focus: Responsibility and material care for dependent others, self-sacrifice.

Transition stage: Questions illogic of inequality between needs of others and self.

Third focus: Dynamic relationship between self and others.


Gilligan claimed that there are two different ways to approach moral issues. First, there is a “male” approach that Kohlberg’s theory emphasizes. According to Gilligan, males tend to deal with moral issues in terms of impersonal, impartial and abstract moral rules, as defined by Kohlberg. However, she claimed that there is a second “female” approach to moral issues that Kohlberg does not recognize. She states that females tend to see themselves as part of a “web” of relationships with family and friends; when females encounter moral issues, they are concerned with sustaining these relationships, avoiding hurt to others in these relationships and caring for their well-being. For women, morality is primarily a matter of “caring” and “being responsible” for others with whom one is involved in personal relationships and not a matter of adhering to impartial and impersonal rules.

2.11 MORAL REASONING

Moral reasoning refers to the reasoning process by which human behaviours, institutions or policies are judged to be in accordance with or in violation of moral standards. Moral reasoning always involves two essential components: (i) an understanding of what reasonable moral standards require, prohibit, value or condemn and (ii) evidence or information that
shows that a particular person, policy, institution or behaviour has the kinds of features that these moral standards require, prohibit, value or condemn (Velasquez, G. M., 2008).

2.12 ETHICS IN PRINT MEDIA

Ethics involves the evaluation and application of those moral values that a society or culture has accepted as its norms. Thus, the primary ingredient of ethical debate is conflict, because even within a given society or culture opinions can differ on standards of proper moral conduct (Lindley J. Stiles and Bruce D. Johnson (eds.), 1977). Ethics reflects a society’s notions about the rightness or wrongness of an act and the distinction between virtue and vice. Thus, ethics is often described as a set of principles or a code of moral conduct. Ethics involves the evaluation and application of those moral values that a society or culture has accepted as its norms. Discussions of the ethical behaviour of media practitioners are usually becoming prevalent these days. The study of ethics in mass communications is a noble heir to the Socratic tradition because the activities of journalists, advertisers and public relation executives are being subjected to critical inquiry as never before. The urgent public criticism of ethical standards of the professions in general and the media in particular, compels us to ponder on this issue in a systematic and rational way.

The ethical decision making process does not differ according to context or environment. In other words, there is not one ethical system for media practitioners and another for anyone else. Ethical dilemmas are all around us. They are woven into the fabric of everyday life, persistently challenging our ethical sensibilities. But the media cannot escape the ethical dilemmas that inevitably arise when they are caught between their professional obligations to provide responsible coverage of private life of others and their social responsibilities towards society. Hence, ethical behaviour and conduct of media practitioners plays a vital role in sustaining the trust of general public and in fulfilling the expectations of society.
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