Chapter- I

Conceptual Framework
Conceptual framework

1.1 Introduction: A community’s cultural orientation for understanding work motives and behavior are increasingly being studied on an interdisciplinary basis. Researchers such as Hofstede (1984), Robbins (1990) Dube (1990), Kanungo and Jager (1990) Han San Bok (1991), Schein (1995), Sagie and Elizur (1996), Steers and Sanchez (2002), and a host of other scholars attempted to understand the influence of culture in shaping work beliefs and attitudes. Research studies have also established that motivational cues differ across social and national boundaries. For example, Schwartz in his study on personal value in 40 countries identified 10 broad patterns of values that individuals hold and exhibit (1994, 23: 45). Prior studies have demonstrated that cultural variations could have a significant influence on aspects such as: work values, equity, need for achievement, status, security and affiliation among others. Societal culture, as a shared and learned human behaviour (Schein, 1995), reflects collective values which directly and indirectly guide members in their attitude and approach towards need-fulfillment in particular and in work in general. Needs are inherent to man and work is directed at accomplishing the needs, beginning with basic needs to other needs. Members of a distinct culture guided by their own sets of beliefs and values are believed to adopt specific means that guide their actions towards need fulfillment and problem solving. Differences observed in food habits, patterns of shelter, dress, means of socialization, criteria for according reward and recognition across societies, explains the distinctiveness of various communities in their conduct of life in general and approach towards work as a part of need fulfillment process.

Therefore, understanding culture to be distinct in its various forms and manifestations, it is believed that, work as a means directed towards need fulfillment process can be better understood against the backdrop of cultural supported motives of distinct communities rather than making a generalization that cultural induced work beliefs are basically the same, supporting the same set of cues and drives at work for varied communities. The study ‘Interface of Societal Culture and Work Motivation in reference to Angami tribe of
Nagaland' is primarily justified against this backdrop. As the study focuses on the interrelation and influence of culture on work motivation process, a discussion on the existing meanings, theories of culture work and motivation is felt important. This exercise can be useful in understanding the basic conceptual background of the study.

1.2 Culture and its meanings: The term culture originates from the Latin word 'cultura' stemming from 'colere', meaning to 'cultivate'. Different definitions of culture reflect different understanding, or provide criteria for evaluating human activity. Sociologists understand culture as, 'the blueprint for living of a group whose members share a given language and territory; and who recognize their shared identity'. It consists of: (1) solutions to the problem of survival (2) ideas and values that shapes conduct (3) tools, weapons, artifacts created for work or outcome of work. (Hess; Markson; Stein: 53). According to the Center for Advance Research in Language Acquisition (CARLA), culture is defined as "the shared patterns of behaviors and interactions, cognitive constructs, and affective understanding that are learned through a process of socialization". These shared patterns could lay the basis for a common entity, while also distinguishing those of another group. Hofstede (1984) believes that culture represents collective programming of the mind which provides to accommodate a need in the best possible manner befitting to the context and the situation. Kluckhohn & Kelly (1945) observed that culture refers to "all those historically created designs for living, explicit and implicit, rational, irrational, and non-rational, which exist at any given time as potential guides for the behavior of men". According to Wallace & Wallace (1989: 32), "culture is all encompassing and it includes the values, norms, language, tools, and other shared products of the society that provide a plan for social life". UNESCO (1995) defines culture as "a set of distinctive spiritual and material, intellectual and emotional characteristics which define a society or social group". Therefore, culture in addition to the arts and letters, could be believed to reflect common expectations, beliefs and value system, traditions and ways of life.
The systematic study of culture began with E.B Taylor (1871). He explained culture to be all encompassing, covering all facets of human life. According to him, "Culture is that complex whole which includes knowledge, belief, art, law, morals, custom, and any other capabilities and habits acquired by man as a member of society". Franz Boas (1911), building on the thoughts of Taylor, attempted to give a more concise meaning to culture. He defined culture as "the totality of the mental and physical reactions and activities that characterize the behavior of individuals composing a social group in relations to their natural environment, to other groups, to members of the group itself and of each individual to himself". Benedict (1934) added a new facet to the understanding of the term culture, "it's true that culture influences behavior, which is individual specific but man cannot live in solitary isolation or all by himself". Benedict believes, what really bind men together are their culture- the ideas and the standards they have in common. Therefore, culture creates a bond among members of a community. Members sharing a common culture establish a sense of belongingness and a reason to strive for common good.

Elaborating further, Weber (1949) explains the concept of culture as a "value concept", its significance can never be precisely analyzed like physical sciences as significance of cultural events presupposes a value-orientation towards these events". He states that not all aspects of a society's culture are ever effective. Only those aspects of culture are real, if they hold value-relevance, enabling a society to reap benefits at different periods of time. Thus, Weber notes that culture is neither purely historical nor traditional or static. Its significance lies in generating value of common interest. Raymond Williams (1958) in one of his essays argued that cultural imposition in any form is non productive rather there is a need to appreciate diversity in human cultures as; each culture possesses strengths to empower a community in its own way. Geertz (1973) building on the thoughts of Raymond Williams understood culture as a basis that guided behaviour towards problem solving.
Quoting extensively from the anthropological work of Clyde Kluckhohn's, *Mirror for Man*, he lists out the following meanings which culture represents: a total way of life of people; social legacy the individual acquires from his group; a way of thinking, feeling and believing; an abstraction from behavior; a store house of learning; standardized orientations to recurrent problems; learned behavior; a technique to adjust to the external environment of other men; a precipitate of history. Onkvisit and Shaw (2005: 215) summed up the diverse meanings as: Culture is prescriptive; it is learned and socially shared. He appears to state that, culture by being prescriptive sets standards and norms to guide behaviour considered acceptable to the society. This prescriptive aspect of culture could influence behavior and conduct that are considered socially accepted. Culture is socially shared as it based on social interaction and creation. It requires and involves a process of sharing by members of a society, thus acting to enforce prescriptive nature of culture.

### 1.3 Theories of culture

For the pursuance of any systematic study, theories lay the framework to guide ones understanding. Therefore the major theories associated with culture are: Theory of cultural determinism, theory of relativism and theory of cultural ethnocentrism.

**Theory of cultural determinism** states that, the ideas, meanings, beliefs and values people have and learn as members of society, determine his or her nature-meaning man is what a man learns. The optimistic version of this theory postulates that human nature being infinitely malleable; man can choose a way of life as preferred. The pessimistic version maintains that people are, what they are conditioned to be and this is something over which they have no control.

**Theory of cultural relativism** assumes that different cultural groups think, feel, and act differently. There are no scientific standards for considering one group as intrinsically superior or inferior to another. Studying differences in culture among groups and societies presupposes a position of cultural relativism rather than making judgments.
Theory of cultural ethnocentrism is the belief that one’s own culture is superior to that of other cultures. This is particularly important in case of global dealings when a company or an individual is imbued with an idea that methods, materials, or ideas that worked in the home country will also be effective elsewhere. In this context, any change process which believes in replicating success in a different socio-cultural environment might actually fail to achieve desired result. This misfit is attributed to a development process which overlooked cultural reality (Dube 1990; Senaratne 1991).

Summing up the definitions, theories and related view points on Culture, it is observed that numerous lines of thoughts and ideas understands culture as perspective in nature, a knowledge system and a historically created design for living. Further culture, as a set of common values and norms was understood as a potential guide for behaviour (Kluckhohn and Kelly 1945) a shared pattern known to influence behaviour (Carla, 1980) collective programming of the mind (Hofstede, 1991), learned human behaviour (Schein, 1995). Therefore, the lines of thoughts are observed to assert that, collective beliefs and values of a society forming a part of culture have an influence on: what people think, the drives it extends to guide action and behaviour towards accomplishing distinct goals and objectives among a community. Side by side, the theories of culture more particularly the theory of cultural determinism and relativism is observed to emphasize that various manifestation of a culture is unique to a group and warns against holding any ethnocentric view, which perceives similarity of approaches and behaviour in accomplishing work objectives and goals across societies. Essentially, the theory of relativism mark a general caution, concerning the danger of making generalizations or believing that cultures are basically the same and that they support the same cues and drives across societies. As the study is focused on understanding the influences of culture on the motivational process, the various viewpoints associated with work, motivation and established theories of motivation are also looked into.
1.4 Meaning of work: The meaning of work is stated to vary across societies. The Oxford Dictionary explains work as: application of effort to a purpose; use of energy; result of action; task to be undertaken or things to be done. Religious connotation of work is also observed to vary. In the early Christendom the Benedictine monks had attributed work to divine duty in addition to fulfilling the need for physical survival. The meaning was expressed by “to work is to pray”. The puritans in the 17th century understood work as a means to accumulate wealth and earn God's favour through it. Protestant work ethic understood work as a means for attaining salvation replacing the belief of salvation by faith (Weber__). Manen (1997: 49) quoting from Gen. 3.19 explains work as, ‘....You shall gain your bread by the sweat of your brow’, meaning work is necessary for ones survival and subsistence. Mark Twain describes work as physical in nature, and the kind of activity one is obliged to do and not what one is likely to enjoy. The approach to work in India has been somewhat different. Sandwiss (1987:69-70) quoting Sree Bhagvad Gita, articulates on the importance of work as, both renunciation and practice of work lend to the highest bliss; of these two, practice of work is better than renunciation of work. According to him work was prescribed as a 'duty' without any concern for the outcomes (nishkam karma).

The meanings of work ranged from understanding work as: a form of worship; a necessity for survival; a means for acquiring wealth; an individual’s social responsibility, a basis for finding meaningful engagement so on and so forth. The diverse meanings assert that outlook towards work could vary owing to factors such as religious and economic orientation, community norms and beliefs etc. Hence, it is felt that understanding the meaning of work from a community’s cultural orientation could provide valuable insights on the work motivation process.

1.5 Motivation: In psychology, motivation refers to the initiation, direction, intensity and persistence of behavior (Geen, 1995). The Thesaurus defines motivation as something that encourages; something that causes and encourages; something that forms basis for an action or decision. McShane and Von Glinow (2005: 140-145) explain motivation as a force within a person that affects his or her direction, intensity and
persistence of voluntary behavior. The origin of the word motivation can be traced to the Latin word *movere*, which means “to move” and the meaning is expressed by words such as: aims, drives, incentives, desires, wishes etc (Luthans, 2005:229-30).

Motivation basically denotes a state of mind that finds expression in behavior directed towards accomplishing a goal or a verifiable result. Thus, it is understood that motivation of a person is often evaluated in terms of productivity or goal realization which in turn reflects ones work motivational process. Therefore, it is pertinent to understand the various meanings and point of views concerning work motivation.

**Work motivation:** Tim Hannman (1995:224) defined work motivation as, ‘a psychological concept that is primarily concerned with the strength and direction of people’s work related behavior’. Work motivation in organizational behavior literature is explained as a psychological process concerning behavior at work. Human Resource Management (HRM) as a specialized area of management concerns making people effective at work by identifying factors that influence work behavior and factors that contribute to the maintenance and termination of desired and undesired work behavior. Mary Parker Follett defined management ‘as the art of getting things done by other people.’ However by focusing on the partial definition i.e., on the words ‘getting things done’ it becomes apparent that the objective of Management both as a science and art is directed at motivating and maintaining overall work effectiveness. Similarly, the definition given by Pearce and Robinson, considers management as, “the process of optimizing human, material, and financial contributions for the achievement of organizational goals” can be interpreted to convey the same meaning as expressed above. However with the passage of time as the science evolved the same aspect of work behavior was comprehensible dealt with under theories, termed as motivation theories.
1.6 Theories of motivation: Broadly motivational theories can be classified as content, process and contingent theories (Luthans, 2005:223).

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<thead>
<tr>
<th>Theories</th>
<th>Authors</th>
<th>Focus</th>
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<tr>
<td>Content theories</td>
<td>Abhram Maslow, McClelland, Alderfer, Clayton and Herzberg.</td>
<td>Concentrates on what motivates people by attempting to develop an understanding of fundamental human needs.</td>
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<td></td>
<td>Vroom (1964), Locke and Latham, Porter and Lawler</td>
<td>Concentrates on how motivation is aroused and maintained.</td>
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<tr>
<td>Contemporary or situational theories</td>
<td>Fred Luthans, A. Pavlov and A. Bandura</td>
<td>The contemporary theories apart from building on the content and process theories stress on the importance of perception, justice and equity people concerning work, reward and outcome. They explain behavior is a function of its consequences. Positive reinforcement contributes to high level of motivation and vice-versa.</td>
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**Abraham Maslow** in his need theory of motivation states that work motivation is the relationship between deprivation and gratification. Essentially the theory explains individuals deprived or falling short of a need attempt to fulfill the need and further move towards accomplishment of higher needs. For him needs are motivation busters that energize or trigger behavior to satisfy those needs.

**Herzberg** in his two factor theory of motivation provided a new light on the content of work motivation by explaining that motivation is optimum when satisfying factors exceed the negatives of non-satisfiers in relation to a job.

**Alderfer’s ERG theory** reformulated Maslow’s theory by providing greater insights in the need- fulfillment process. He highlighted that work satisfaction reinforces behavior and explains the principle through the equation satisfaction - progression and frustration - regression.
McClelland explained work motivation by correlating it with the need for achievement. He suggests that individuals sharing a high need for achievement are generally competent and produce better results.

The process theories of work motivation are more concerned with the cognitive process that go into motivation or effort and how they relate to one another. Important contributors are Vroom and Porter & Lawler.

Vroom’s Expectancy Theory of motivation states that a certain act will depend on the algebraic sum of the products of the valences (drive, preference) for an expected outcome i.e., higher the amount of valence for achieving a particular outcome leads to greater level of motivation. Valence here is defined as the anticipated satisfaction or dissatisfaction that an individual feels toward an outcome (MacShane & Glinow, 2005:142) instrumentality refers the degree to which a first level outcome will lead to the second level outcome (Luthans, 2005:229-30).

Porter & Lawler’s model propounds that motivation is linked to expectancies and performance wherein performance is determined by efforts abilities and traits of an individual. Further, when rewards are equitable to outcomes, it fulfills expectancies and individuals feel motivated.

The contemporary theories apart from building on the content and process theories, stress on the importance on the perception of justice and equity among people concerning work, reward and outcome.

Stacy J Adams in his equity theory, focuses on the motivational consequences that result when individuals believe that they are being treated fairly or unfairly in terms of the reward or performance they receive when compared to a referent in the group. Sense of equity is dependent on perception.

Apart from the above theories of motivation, the other emerging theories are control and agency theory. Control theory relates to the degree that individuals perceive they are in control of their own lives, or in control of their jobs. This theory especially relates to today’s work place which emphasizes on balancing the demand for more with work along with the control to complete the work. The agency theory emphasizes on the need
to converge subordinates to the principal’s interest, which otherwise may be in conflict by establishing appropriate rewards and incentives for the subordinates.

1.7 Types of motivation: Motivation or drive in a person may spring from two sources namely intrinsic or extrinsic. Motivation evident in the absence of external incentive is termed as intrinsic motivation and is internal to a person. The Banarasi weavers can be cited as an example of people guided by to internal motivation. Saraswati (1988: 3-12) identifies Benarasi weaving as a cultural industry and motivation for the excellent workmanship springs from a strong internal belief to keep the art going. The weavers present a model of motivation that springs from within.

**Extrinsic motivation:** Motivation induced through external systems/agents such as financial rewards, promotion, recognition, tours, holiday packages, health benefits, housing and other amenities are examples of extrinsic motivation. Traditionally, extrinsic motivation has been used to motivate people at work. It could be classified under two heads; 1) Tangible rewards such as payments, promotions 2) Intangible rewards such as praise or public commendation.

The theories of motivation illustrate that drives that prompt action can be external, internal or both. From the definitions and theories cited above, it is observed that different motives along with the strength of the motives guide performance and accomplishment. Therefore, it is felt that behaviour and performance at work could be understood by identifying the motivational factors prompting need for achieving a specific purpose or the desired objective. This way of thinking is believed to have contributed towards developing various human resource management models, so as to guide management practices by accommodating the cultural drives thought as positive and contributory in a given context, for the purpose of enhancing individual and organizational performance.
1.8 Human Resource Management (HRM) models and culture fit: Based on the themes, concepts, ideas and studies discussed above, several management scholars believing in the efficacy of cultural sensitive management practices to further work performance and organizational objectives propounded a few models to guide management practices. The researchers taking into consideration cultural orientation of distinct nationalities advocated various models such as: the Multicultural model; the American Model etc. Few such models advocating culture fit management practices are discussed basing on the work of Susan & Jean Louis (1997, 128-139) and Terence Jackson (2002) for the purpose of gaining insights therefore.

The Multicultural model: This model was advocated to a Swedish MNC known as IKEA. The model suggest that organizational work force exhibiting high power distance, low uncertainty avoidance and external locus of control can be better motivated by following an paternalistic or even autocratic methods of managing people, encouraging participative management and restrain from awarding rewards based on individual merit, result or performance.

The Supranational Model: The model suggested that although presence of expatriates is necessary to keep alive the present organization’s culture on subsidiaries it should not have an overbearing impact. Rather in the long run employees/managers of subsidiaries should be given more autonomy; within a particular subsidiary. There should be separate rules and policies for expatriates and local employees.

The American Model: The model advocates that organization governed by cultures appreciating personal competencies should follow systematic means of fitting the individual to the job. On the other hand organizations with collectivistic approach should develop ways of fitting the job which allows for team work along with a scope of developing oneself within the group.
The Japanese Model: This model established that reward system based on status was more suitable for cultures oriented by higher uncertainty avoidance. Social benefits will be less effective in cultures with high level of masculinity; employee ownership plans are likely to more successful in cultures with low power distance.

The British Model: The model suggests that the English in general oriented with low power distance and weak uncertainty avoidance appreciate teamwork and participation in decision making. But this concept of participation, empowerment and responsibility of training rests more firmly on the individual under this model.

The European Model: This model was developed to examine the needs for both geographical and temporal flexibility in work and organization practices in order to respond to cultural differences as well as rapid changes in technology and wider society. The model advocates that horizontal linkages are very important to develop flexibility and innovation process. In managing lateral hierarchies, a certain amount of 'bureaucratic busting' is necessary and the empowerment process is highly acceptable and appreciated when majority of the work force exhibit low uncertainty avoidance, individualistic and low power distance.

The Chinese model: The model is based on the studies conducted on Blue Sword group, a Chinese organization. This model suggests that Chinese value a long term working relationship and career growth in their work. Reward system need to recognize and compensate loyalty element.

The Post-Soviet model: This model is developed on the basis of 'transitional' management taking in to account the studies conducted on Volkswagen-Skada a joint venture. The model suggests that concern for health and safety, clear and specific compensation and benefits plans and accountability for task accomplishment are perceived as motivating factors in their context.
The post-colonial model: It suggests that in post colonial cultures, freedom of expression, scope for work participation, existence of inter-ethnic harmony and legitimization of status are important drives to generate and sustain beneficial work outcome.

Side by side with human resource management models, researchers developed cultural sensitive entrepreneurial models to promote and sustain entrepreneurial competencies, growth and development. Leo Paul Dana (1998: 64-67) lists a few of such models which were developed after taking into consideration the overall cultural backdrop of the country or a specific community. Cayman Islands in the Caribbean implemented the laissez faire model as governmental interference was perceived as a hindrance that came in the way of building entrepreneurial competencies. Like wise Austria adopted the limited environmental model which stressed on providing entrepreneurs with adequate infrastructure, low level of taxation, a stable currency and free trade agreements for creating good number of entrepreneurs. Namibia used the strategic interventionist model which facilitated trading and research, financial support and marketing know-how in order to strengthening the small business sector. The National economy of South Korea implemented the subsidized interest rate model to address the problem of unemployment, heavy debt burden, sickness and bankruptcy among entrepreneurs. In contrast, Taiwan opted for a non-discriminatory, egalitarian model which aimed to encourage thrift and discourage borrowings by imposing relatively high interest rates. The trade facilitation model adopted in Kenya was similar to the Austrian model which stressed on the need to reduce bureaucratic constraints in order to strengthen entrepreneurial productivity and exports by small business units. Republic of China followed an open door reform which was instrumental in promoting entrepreneurial qualities among the Chinese farmers. Advocating the top top-down reform model with out considering the social conditioning (Low uncertainty avoidance) of East Germans was attributed for the rise of unemployment in Germany.
The various models framed and expounded are noted to advocate that, culture fit management practices can be helpful in accomplishing better work results amongst the work force. For example, noting the inherent cultural differences, the multicultural model suggest paternalistic and autocratic method as suiting a workforce oriented with high power distance, low uncertainty avoidance and external locus of control. The Supernatural model supporting the theory of cultural relativism advocates higher autonomy and distinct rules for organizations having a multicultural work force. The human resource management models along with the entrepreneurial models explain motivational process to be culture influenced and performance could be strengthened by adopting culture sensitive management practices.

1.9 Societal Culture and Motivation: Linkages thereof:  
North East India in general and Nagaland in particular is home to diverse ethnic communities, each known to be distinct from others in respect of language, food habits, customs, religious orientation and in other aspects. The theory of cultural relativism assumes that different cultural groups think, feel and act differently. Hofstede highlighted these differences in values and beliefs across nations in terms of orientation each culture supports in aspects such as: power distance; locus of control; masculinity/femininity; risk and uncertainty avoidance; achievement versus nurturing, long term versus short term outlook among others.

Review of literature revealed that varied cultural orientation support motivational cues that are unique in a cultural and geographical context. Rudyard Kipling can be observed to reflect on this difference as, ‘the west is west and the east is east, the twain shall never meet’. Numerous studies under review of literature suggest that work motives, incentives found fit in one geographic and cultural context, may not hold true in understanding work behaviour or in supporting performance in a different set up. Social scientist, researchers have begun to realize that management models and work motivation process once thought to be universal are culture determined (Steers and Sanchez, 2002). Differences is noted in aspects such as; preference for personal relationships,
appreciation of loyalty among ethnic groups (Rotter, 1996), fatalistic behaviour attributed to external locus of control among Indians in general (Dube, 1991), reliance on personal experience influenced by internal locus of control among westerners (Smith, Peterson and Wang, 1996), stress on group efficacy by high power distance cultures and individual efficacy by low power distance society (Earley and Gibson, 1998), emphasis on group incentives, harmony, security and stability among Japanese and Koreans as against preference for individual incentives in the U.S.A (Lokie and Lathan, 1990).

Thus, it is observed that motivational process is directly and indirectly influenced by the cultural orientation and it is capable of being ascertained and understood by taking into consideration their socio-cultural and work related beliefs and values. This understanding forms the basis for understanding the interface of societal culture and work motivation with reference to the target group i.e., the Angamis. Nagas in general and Angamis in particular being a dominant hill tribe of this region are perceived to present an opportunity to pursue the study as contemplated. Hence, it is believed that understanding work motivation process against the backdrop of culture could help in obtaining insights on motives that prompt performance and productivity among the Angamis.

**Operational definition:**
The operational definition framed for the study based on the related concepts and ideas are:

**Culture:** Beliefs and values of a society learned and socially shared influencing behaviour in a community's context.

**Motivation:** Drives both intrinsic and extrinsic that influence performance in relation to a specific work in a community context.
1.10 Plan of the study: The entire study is to be presented in seven chapters. The first chapter intends to provide a brief introduction about the study, discusses the meaning, concepts and theories, associated with culture, motivation, and work motivation, presents a few of the culturally determined human resource management and entrepreneurial development models along with justifying the need and importance of understanding the linkages between societal culture and motivational process in order to draw meaningful insights there from. The second chapter presents the review of literature under international, national and regional perspectives, identify the research gap and justify the need and importance of study basing on the gap determined and probable usefulness of the study. The third chapter is divided in two parts. The first part highlights the research problem and importance of the study followed by specifying the research plan. The second part presents facts and information concerning the study area i.e., Nagaland in general and Kohima district in particular. An attempt is also made to understand the implications of the socio-cultural and economic environment of the target group. The fourth chapter analyses the cultural orientation of the target group, as observed based on their response to the beliefs and value statements measured in a five point scale. Subsequently, the dominant work beliefs identified are presented for the purpose for assessing their influence at various stages of work. The fifth chapter analyses the work process of the target group, in respect of knowledge, skills, abilities and resources required, motives that prompt application of knowledge and skills for achieving desired results and need for diversification and follow-up. It highlights the distinct work attributes identified at different stages of work and motivational drives that follows the different aspects of work. Chapter six presents the cultural and work attributes identified earlier. Taking both the cultural and work attributes together, an attempt is made to present the interface that is observed between the societal culture and work motivation process. Further in the chapter, the various needs considered as crucial to work, and the means followed by the target group in the past and present are discussed. The objective is to highlight changes observed in areas of work behavior. The last chapter lists out the findings and suggestions made in the light of the study.
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