

Productivity Culture as a Competitive Advantage for Indian Industry

Biswajit Satpathy and Bijaya Kumar Behera

*Department of Business Administration, Sambalpur University, Jyoti Vihar, Sambalpur
Orissa, India Fax: 91-663 - 430158*

KEY WORDS Competitive advantage; productivity culture; power distance; uncertainty avoidance; individualism; masculinity; professionalism.

ABSTRACT This paper aims at establishing linkage between culture, productivity and competitive advantage. The variables of productive work culture through a comparative study of two Indian firms has been identified. At the end of this paper a model to identify productivity work culture resulting to higher productivity and thus competitive advantage has been presented. It is found that in Indian context the work culture induced with high power distance, low individualism, low uncertainty avoidance, high masculinity and low professionalism are highly responsible for productive work environment.

INTRODUCTION

The economic competition is intensifying across the globe. As firms compete in a global environment, the need for integrating functions in organizations is being felt more than ever. Firms have realized that to sustain long-term competitive advantages, business strategies have to be linked to the functional strategies.

The concept of generic strategies also has implications for the role of culture in competitive success. Culture has come to be viewed as an important element of a successful firm. Culture can be defined as a set of norms and attitudes that help shape an organization attempting to be competitive. Different cultures are implied by different generic strategies. In a differentiation strategy a culture encouraging innovation, individuality and risk taking is most suitable while cost leadership strategy may require a culture encouraging frugality, discipline and attention to detail. Culture can powerfully reinforce the competitive advantage, a generic strategy seeks to achieve, if the culture is an appropriate one. According to Porter (1985), "there is no such thing as a good or bad culture. Culture is a mean of achieving competitive advantage, not an end

in itself"(p.24).

The competitive strategies of firms have long been based on the concept that there are various ways to compete and, therefore, a company must have mechanisms to integrate its business strategy across its functional areas. Despite the underlying logic of a stronger link between generic strategies and the functional level ones, the actual evolution of functionally integrated strategy has remained a slow process due to lack of awareness of techniques available for developing and implementing generic strategies in tandem with functional strategies.

In this paper linkage between culture, productivity and competitive advantage has been established. The paper identifies variables of a productive work culture through a comparative study of two Indian firms and finally develops a model to identify a productive work culture resulting to higher productivity and thus competitive advantage.

The world competitiveness formula that forms the basis for assessing the competitiveness among the countries defines competitiveness as the ability to increase market share, profit and growth in value added, and to stay competitive for a long duration. As shown in Fig. 1, it focuses on the possession of factor inputs and the process in which the inputs are transformed to improve competitiveness. It also indicates that internationalization accelerates the competitive process.

According to Ramasamy (1993), the world competitiveness formula provides a framework for countries and companies to focus their attention on the factor that affects competitiveness. The first half of the formula comprises of competitive assets. Traditionally, competitiveness was viewed as being dependent on possession of abundant natural resources and labour. This theory of factory comparative advantage rooted

during 1800s to mid 1900s explained the growth of western developed countries has now become practically defunct. This theory is now unable to explain the more recent economic performance of many countries.

During the last four decades, Japan, Hong Kong, Singapore, South Korea and Taiwan achieved impressive economic growth of more than 6% a year despite their dearth of commercially exploitable resources. According to a study done by Asia Week, Business Weekly, Singapore is now 18th richest country in the world in terms of per capita income adjusted for purchasing power. Switzerland and Sweden have the highest nominal per capita incomes despite their small and expensive pools of labour. The vital link between the possession of natural assets and competitiveness is the transformation of the natural assets into competitive assets. This is achieved through high productivity by optimizing the use of the resources.

The second half of the formula comprises of competitive processes. From the business point of view, customization of product, and service, is of vital importance of competitiveness. The concept of business reengineering advocates the idea of radically redesigning of transforming process so as to achieve dramatic improvements in performance. Essentially this means achieving high productivity from a company's business process.

In short, from both the viewpoints of asset and processes, high productivity is vital for competitiveness. The various facets of productivity and competitiveness can now be integrated into comprehensive framework showing their dynamic linkages. Ramasamy (1993), has developed this framework which is depicted in Figure 2. When

assets and processes are efficiently managed and transformed, high productivity is achieved. This lowers the cost and produces products that meet or even exceed customer requirement. The consequence is greater competitiveness and larger market share.

The cause-and-effect relationship is not unidirectional, running from productivity to competitiveness. Instead of static relationship, there is in fact a dynamic feedback loop as greater competitiveness leads to an enlarged economic pie for distribution. At the national level, this take the form of a high gross domestic product per capita, made possible by a high productivity fueled gross domestic product growth.

A high gross domestic product per capita enable higher and better standard of living for the populace, the greater amount of wealth generated in the economy increases companies profits. More profit leads to more investments in assets with better processes and investment in productivity measures to obtain best results from them. The cumulative effect leads to even greater productivity growth and ultimately results in greater competitiveness. Such a dynamic link has been shown to be particularly strong for the manufacturing sector.

It is now quite clear from the above discussion that productivity is the key to competitiveness. In Fig. 3, factor determining high productivity has been shown. Broadly the extent of productivity achieved depends upon two major factors. The first factor is capital intensity, that is the amount of capital (machinery, equipment and physical facilities) available to each worker. The second factor is quality of labour and capital inputs and the efficiency with which they are used or in other words it is the total factor

INTERNATIONALIZATION		
AGGRESSIVENESS & ATTRACTIVENESS		
Competitive Assets X Competitive Process = World Competitiveness		
* Infrastructure	* Quality	* Market Share
* Technology	* Customization	* Growth
* Finance	* Speed	* Profit
* People	* Service	* Duration

Source: The World Competitiveness Report 1993.

Fig. 1. The World Competitiveness Formula

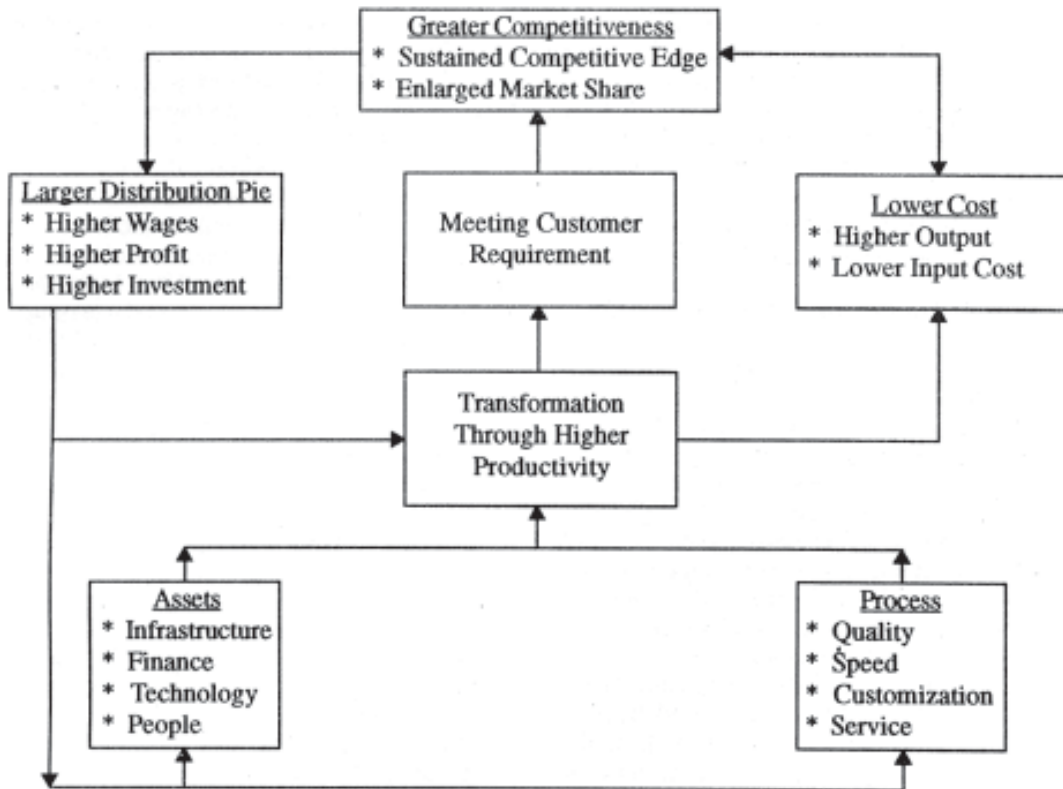


Fig. 2. Dynamic Productivity Competitiveness Linkage

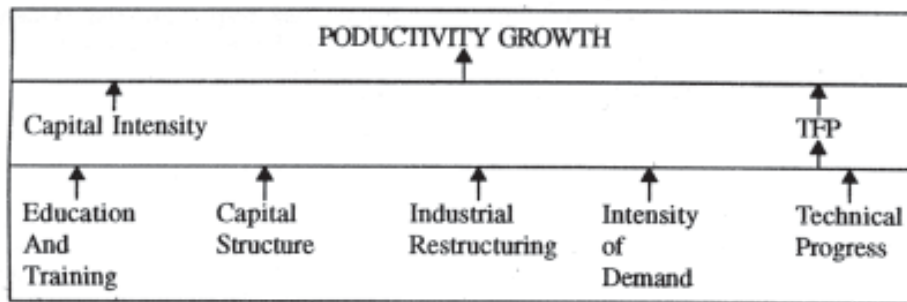


Fig. 3. Factors determining high productivity

productivity, the magnitude of which is determined by the five major sources as follows:

- i) Education and Training (Skill level of work force)
- ii) Capital structure (Amount of physical assets)
- iii) Industrial restructuring (Value added activities)

- iv) Intensity of demand (Capacity utilization)
- v) Technical progress (Advancement in knowledge, innovation, qualitative improvements like work culture)

When an economy matures, total factor productivity will become the critical determinant of productivity growth. The "Law of diminishing

return" states that a continuous infusion of capital beyond a certain point will lead to decreasing rate of contribution to productivity growth. Hence for productivity to grow at a steady state there must be an optimal capital labour ratio supported by improvements in TFP (total factor productivity). So it can be summarized that TFP growth is the prime factor in improving total productivity growth and competitive advantages.

NEED FOR A PRODUCTIVITY CULTURE

Productivity in general interpreted as the efficiency with which output is produced by utilizing the inputs. It is usually measured as a ratio relating output to one or more inputs. Productivity has been examined lucidly by John. F. Kennedy in following sentences. "Manpower is the basic resources. It is indispensable means of converting other resources to mankind's use and benefit. How well we develop and employ human skills is fundamental. In deciding how much we will accomplish as a nation".

It is notable in this "quote" that human factor is mainly responsible for utilization of all the other factors which contribute towards productivity. The mechanics of raising productivity does not merely relate to techniques but is necessarily a matter of proper motivation of human factors.

Productivity can be achieved primarily through a committed attitude of mind which continually seeks to perceive, explore, discover, create, pursue new frontiers for improvement, excellence and resource generation. Effective use of productivity improvement is not only the individual's efforts but is also a group endeavor. It requires not only the skilled and motivated participation of individuals but also an efficient co-ordination of their inter linked activities. Efficiency of co-ordination is possible only through the willing and suitable co-operation of all the participants. "Realization of productivity objective calls for not only the competence of persons but also their interpersonal competence," as stated by Argyris (1962).

Culture is the active cultivation of mind; it is the means (like ideal, religions, national spirit etc.) which carry process (activities) for development of state of mind (a cultured person). The culture nexus instruct us to develop systematic perspec-

tives to explain and understand the pattern of plausible variations in human attitudes, responses and decisions at work places. It again drives us to conclude that managerial approach is activity driven. The primary activities lead to enactment of other activities called the secondary activities and a series of these leads to rivalries, callousness, and competition and hence the ongoing changes. The recognitions of "culture relativism" (Stoner & Freeman, 1994) in people's social and work values is a lever to the assumption that there exists a universal or "monolithic" perception for management of human and organizations.

Productivity culture includes the following basic ideas for productivity improvement.

1. Quality of management and a high level of work competence, pride in excellence and type of leadership and their attitude towards their work force. (Ethics of work)
2. A high innate sense of duty, responsibility and co-operation in carrying out his task and activities in and for well being of the organization in the drive for higher productivity. (Ethics of Duty)
3. Quality of labour, his willingness in the application of his knowledge, skill and adaptability to a given task. A high orientation of non-egoist, sincere and willing interpersonal co-operation in work performance based on mutual trust, respect and shared identification with the organization. (Ethics of co-operations)

The above three prerequisites represents the three necessary conditions for productivity improvement in a work place. These three points above can be broadly classified as three ethics. The first being the ethics of work, the second as ethics of duty and third as ethics of co-operation. The foregoing three norms and values are not however disparate. Their conjoint operation i.e., as an interrelated nexus the three values and norms constitute the core of a productivity culture.

Ethics is an individual personal belief about whether a behaviour, action or decision is right or wrong. Managerial ethics are standard a behaviour that guide individual manager in their work. Ethics can affect the man-

agement in various ways but the three areas of special concern as identified by Griffin (1977), are as follows:

- (i) How an organization treats its employees?
- (ii) How employees treat the organization?
- (iii) How the organization treats other economic agents?

This brings the whole context of management into one gamut and the ethics, values, culture, individualism, collectivism, productivity and organization get interwoven in it.

The starting point in network is the individual and his consciousness. Consciousness is the one to whom we are responsible, the eternal, the inner truth which all religion terms as "Supreme Truth" (Hick, 1981). For building a culture of productivity transformation must always be triggered at the individual level. This then shapes the personal belief of the individual i.e., ethics at his personal level, at the level of the group to which he belongs as a member and finally at the organizational level. This brings about a change in the whole way of organization life and finally the productivity culture takes a firm root in the organization but the key to such change is the consciousness building about the ethics mentioned earlier.

ORGANIZATIONAL TRANSFORMATION

Productivity is not a new concept to Indian society. This concept has been in existence from time-immemorial. The *Gita* in its totality tells us that the contribution for productivity is directly proportional to self-awareness. We have three parts, body, mind and intellect; body perceives, mind feels, intellect thinks and contemplates in order to face the reality. That means a person should not react with mind emotionally but think, contemplate and act through his intellect which is defined as power to discriminate. The intellect is *Viveka*. The ethics of work has been praised in Indian Society. The *Gita* emphasizes that the activities of the world must go on. The good man does the tasks to which he is called and which appertain to his place in society. In all his activities, he does things like others outwardly; but inwardly he maintains a spirit of detachment. He does everything without selfish motive, and maintains equilibrium of mind in success and

failure, pleasure and pain, joy and sorrow. Purified thus, the good man is qualified for further progress by constant meditation, prayer and devotion and finally he "sees himself in everything and everything in God". YOGA consists in living this dedicated life in the midst of worldly affairs. (Rajgopalachari, 1963: 42).

The *Gita* in chapter IV-18 further emphasizes that work should be done in a spirit of duty done, and results should not be permitted to agitate the mind. This unselfish and detached attitude can and should be cultivated even while we are engaged in life's activities. Continual practice of this attitude of mind will lead, in the higher stages of progress, to the elimination of differences between the way of YOGA and the way of SANNYASA. Thus the *Gita* glorifies the ethics of duty. (Rajgopalachari 1963: 42).

Again in the *Gita* in Chapter III-25 and III-26, the ethics of co-operation has been laid upon. The co-operation of all is needed for the world of wise as well as of the ignorant. The ranks of wise may and should steadily increase. But is not to be forgotten that social life cannot dispense with the co-operation of the ignorant. Their minds therefore should not be purposely disturbed. The informed should toil with the motive of social welfare without attachment, even as the uninformed toil moved by personal desire and results (The *Gita*, III-25). Let no one who has advantage of knowledge unsettle the mind of ignorant people who are moved by attachment to the results of action; but, himself following the rule of YOGA, let him work rendering all action attractive (The *Gita* III-26, Rajgopalachari, 1963: 56.).

So it is quite clear that the *Gita* has glorified the three ethics we have discussed earlier. The concept of productivity culture is known to Indian society from the time of Mahabharatha, i.e. more than twenty-five centuries ago. But presently we see little evidence of values of work, duty and co-operation pre-eminently emphasized in the socialization of the Indian child, norms and values do form a substantive part of the textual material imparted to him, but the school and home environments of the child often expose him to situations of serious divergence between the percepts and practice. The over riding importance of productivity norms for the nations survival and well-being is seldom injected in the young

minds. Pluralistic character of Indian society further conflicts the inculcation of productivity norms. Children are taught at homes to identify themselves as members of different caste, communities, religious groups etc.

In this pluralistic Indian society beset with ethnic divisiveness, a common identification with the concern for the nation, are weak. Hence a basic requirement for the culture of productivity in India appears to be a search for a supra-communal reference entity with which all citizen may identify themselves emotively and on the basis of which, the norms of productivity may be inculcated amongst them. A culture of productivity based on spiritualism may be created. Here spiritualism means a universally shared value system. Such a system must be able to elicit man's commitment on the basis of his "will to meaning, motive for self realization, and desire to have an inner feeling of life's fulfillment". The only basis on which all men in India may harmoniously relate themselves together is their common identification with the Divine and the Divine law is to be followed to establish a culture of productivity. "WORK IS WORSHIP" (The *Gita* III-15) so a belief in right work can only create a culture of productivity in a society like India.

The strategy for the promotion of a productive work culture involves a close integration of communication and education including staff training. The strategy aims at transforming these two powerful instruments into a potent, durable and unifying force for the expansion of belief in ethics of work, ethics of duty and ethics of co-operation and, also should promote national unity as well as creation of wealth through diligence, efficiency, innovation and technological advancement.

According to Chatterjee (1994) organizational transformation retains all the characteristics features of transformation by consciousness at individual level. He says Work is Worship - A labour of "Love" and organizational culture is hierarchy with emphasis on duties rather than rights. Peter Drucker (1990) has rightly said that consciousness is the one right answer to all social problems. All these people have realized the need of consciousness development in man to achieve high level of productivity in organization. The ethics of work, duty and cooperation which leads to a productivity culture can only be

achieved through transformation by consciousness. The transformation by consciousness is thinking, and feeling in the heart and body, about the purity, empowering truth, honesty and so on to grow wholeness, openness, courage, love etc. (Hawley, 1994).

CASE STUDY ON INDIAN FIRMS

The fragrance of glorified Indian work culture is still guided the work behaviour of the organization man although it has been amalgamated with many evaders, colonial rules and oriental form of socialization process. In contemporary Indian management the on-going work culture of productivity may differ from the ideal work values of glorified past in some aspects. To identify the presently sustainable productive work culture is a sincere attempt in this context. Basing on the analysis of this case study a model work culture has been developed.

The philosophy of ethics of work, ethics of duty and ethics of co-operation have been operationalized in this present study into five ecologically correlated dimensions, viz., Power Distance (PD), Individualism (ID), Masculinity (MS), Uncertainty Avoidance(UA) and Professionalism (PS).

Power distance

Executives as leader interact with super-ordinates, colleagues and subordinates to reach at their goals. During this interaction process the way of delegating power use to differ from each others. Some prefer to equal distribution of power in the power structure attach to democratic leadership style and attune with the ethics of work and co-operation. Other emphasize the centralization of power and prefer to keep distance from their subordinates as they presume it as a means of attaining the individual goals as well as organizational one. Keeping these assumption power distance is defined as the extent to which the organizational members accept the fact that power in organization is distributed unequally.

Individualism

In goal attainment, the management authority

directs the efforts of others characterized by initiating, directing and organizing. This focuses on ethics of duty and ethics of co-operation. In this some of the organizational members are task oriented and normally go in favour of the individualistic approach. A few other, who are more inclined for relationship orientation focus on personal job relationship characterized by listening, trusting and directing. Hence in this, individualism operationally, refers to a loosely integrated social frame work in which people are supposed to take care of themselves with considerable involvement. While collectivity of the culture has a tight social frame work in which organizational members are expected to have greater emotional dependency on organization along with the moral involvement.

Masculinity

The philosophy of "to get work done" may vary from organization to organization. In some the management authorities praise for the production oriented behaviour and emphasize more on production, competition and assertiveness among its members. On the other hand, other organization, emphasize this, with humanistic orientation. They prefer to the co-operation, nurturance and emotional support to get work done. This dimension of work culture follows all ethics of work culture. However, operationally masculinity refer to the production oriented management style characterized with assertiveness, acquisition of money and property at any cost. Contrary to this, wherein, people oriented management style goes on refers to femininity characterized with nurturance, qualitative aspect in physical work environment and inter dependencies.

Uncertainty Avoidance

In industrial set up, it is frequently observed that there are many circumstances in which organizational members use to face ambiguous, uncertain and conflicting problems, and ponder over the appropriate solutions. Such responses are value loaded. These values set strategy for the organizational goal attainment. Some personnel make their presence felt as indispensable in

the organization are not only to sharing the organizational values but also acting as adventurist. This focuses on the philosophy of ethic of work and duty, and praise for non-attachment with the consequences. However, in some cases, personnel very much like to avoid risk and uncertainty, while other accepts the challenge for the survival and growth of the organization. Operationally uncertainty avoidance is referred to as the extent to which the organizational members try to avoid the uncertainty and ambiguity by adopting strict codes of organizational conduct.

Professionalism

Professionalism as a dominant philosophy of work involvement with the organization, aims at excellence is confirmed the ethics of work and ethics of duty. This indicates the degree of individual's work involvement, responsibility on duty and its self accountability. In other words, professionalism refers to the individual's actualization in work assigned to oneself in utilizing all its potentiality for the interest of the organization. Contrary to this, when ones involvement is calculative as compared to economical return/benefit and only retains its hierarchical position refers to occupationalism.

THE SAMPLE

It is learnt from various studies that organization's work culture has been mostly influenced, dominated, framed, socialized and realized by the executives of their respective organization (Gorden, 1985: 109, Lorsch, 1985: 89, Harris and Mortan, 1987). The collective mental programming of the executives on the work values represents the work culture of the organization. In this endeavor executives of the organization studied have been considered as respondents on the purposive random sampling basis. There were total 159 respondents from the target organizations.

The selection of the two organizations has not made arbitrarily. These have been made on the basis of assumption to control the extraneous factors which may contribute to the work culture overtly or covertly. These extraneous fac-

tors are the ownership of the organizations, nature, geographical location, similarity of products, size, marketing facilities, raw material availability, power supply, man power availability, profit/loss, productivity, growth rate, transportation etc. Keeping these factors in views two privately owned industrial organizations ('A' & 'B') had been identified for analysis. These two large scale organizations are located in Western Orissa producing similar products with all most equal advantages in marketability, transportation, raw material availability and other infrastructural facilities, but substantially differed in capacity utilization, productivity growth rate and in financial fronts. Of these two organization 'A' is having better competitive advantages than the organization 'B' (See: Table 1).

TOOL FOR DATA COLLECTION

To elicit data from the respondents a questionnaire based on Value Survey Modules of Geert Hofstede (1986) and values on professionalism (Behera, 1997) had been administered. The questionnaire is consisting of 30 statements covering power distance, individualism, uncertainty avoidance, masculinity and professionalism, basing on organization's cultural issues. The response

Table 1: Comparison between Organization 'A' and 'B'

	1987-89	1989-90	1990-91
Manpower Strength			
Org. 'A'	2711	3109	3170
Org. 'B'	1432	1448	1449
Employees per executive			
Org. 'A'	1397	1527	1417
Org. 'B'	12.13	14.48	12.05
Utilisation of Capacity			
Org. 'A'	6970	7250	7307
Org. 'B'	68.17	66.49	61.85
Per Capita Production			
Org. 'A'	3163	2868	2835
Org. 'B'	62.05	42.20	39.27
Financial Turnover in Lac of Rupees			
Org. 'A'	8293	8468	10.552
Org. 'B'	5039	5520	7646.30
Profit Earning in Lacs of Rupees			
Org. 'A'	315	300	349
Org. 'B'	95.51	23.50	(-300.65)

has been made on Likert Five Point Scale which ranges from "Strongly agree" to "Strongly disagree".

Data Collection and Analysis

In India, to elicit data from any organization needs to have permission from head quarter. After this sorts of procedural permission the researchers maintained good rapport and optimum faithful environment and had collected data from the executives. During the data collection utmost care had been taken in informal discussion, because of diversified nature of the Indian society and its people.

After data collection, the responses were made procedural decoding and put into the test of the normality of distribution. Normality test has been made on all the five dimensions of the work culture as to trace out the feasibility of the use of parametric/non-parametric treatment for further statistical analysis. Hence, by computing the indices of skewness (SK), Kurtosis (Ku) and Standard deviation (σ) of all the dimensions, it is ascertained that the further statistical treatment need to be based on parametric test (See: Table 2).

To find the difference (if any) in between the responses of the executives of organization 'A' and 'B', 't' values has been calculated in each dimension (See: Table 3).

Comparing the means scores, it is found that in PD and MA the mean score of organization 'A' is higher, in ID, UA, and PS the score is lower than that of executives of organization 'B'. It is evident from the Table-3 that in PD, ID and UA, the executives of both the organization differ significantly beyond $p < .05$ level, but in MA and PS, their difference is at $p < .10$ level. More so ever, the difference indicates the existence of values difference of the executives of both the organizations. On other words, the executives of organizations 'A' prefer high power distance, high masculinity, low individualism, low uncertainty avoidance and low professionalism than those of organization 'B'.

DISCUSSION

After statistical analysis, it is confirmed that in Indian context, productive organization's work

Table 2: Measuring Divergence from Normality of the variables

Variable	N	Mean	Median	SD	SK	KU
PD	159	17.81	17.25	3.122	0.01235	0.2532
OA	159	16.54	16.27	3.129	0.0636	0.2711
ID	159	16.11	15.94	2.903	0.0242	0.2531
MA	159	17.50	17.43	2.824	0.0857	0.2894
PS	159	17.67	17.36	3.1803	0.0397	0.2689

Table 3: Measuring of CR ('t' value) between the executives of organization 'A' and 'B'

Variable	Organization	N	Mean	S.D.	C.R.	D.F.	Level of Significance
PD	A	103	18.41	3.029	3.394	158	P < .01
	B	56	16.70	3.02			
UA	A	103	16.194	2.85	3.37	158	P < .01
	B	56	17.178	2.95			
ID	A	103	17.76	3.34	2.104	158	P < .05
	B	56	18.75	2.50			
MA→	A	103	17.78	2.73	1.70	158	P < .10
	B	56	16.96	2.93			
PS	A	103	17.35	3.253	1.17	158	P < .10
	B	56	18.27	3.024			

For df 158. at P<10 Level t = 1.64
 at P<0.5 Level t = 1.96
 at P<01 Level t = 2.330

culture is characterized by a typical conjunction of work values. The productive work culture, in this context is attended with high power distance, low individualism, low uncertainty avoidance, high masculinity and low professionalism. These specific patterns of productive work culture come out because of various indigenous management values as well as socio-environmental values alien with this.

In India, the core factor of "dependency prone" tendency during the socialization process inherent the values of liking and accepting of high power distance (Sinha, 1994:93). Again, strength in major instance plays vital role in power politics. Hence, the executives of high productivity have faith and belief on their traditional values and rules of thumb, which helps the organization to be at high productive one. In individualism dimension, it is a generalized tendency that the failure in any instance is attributed to extraneous factors and to find fault in others. However, in case of success, the individual's contribution is attributed and therefore internal factors are projected. In the organization 'A' the executives perceive their success with the effective co-ordination and co-operation among themselves along with their individual involvement. Individual's involvement with accountability

brings success in organizational goal accomplishment in India. This is a common psychic that a person works effectively by utilizing all potentiality when he has been assigned with the target and the responsibility is fixed. Therefore the individual's responsibility and accountability to the organizational goal collectively helps in achieving the productivity target.

High masculinity advocates on task orientation of management practice. The executives of organization 'A' prefer this trend, to encounter the contemporary myth on *Aram culture (take it easy)*. Obviously, it has been accepted that flexibility in target accomplishment also loses in the work activities of organizational members. Hence the target setting and its attainment with the time frame amalgam in assertiveness bring productive result in Indian context because of their acute dependency trait on superordinate. This needs constant vigilance while getting the work done.

Although ethics of work reject the expectation of result at work, however, when the expectation at per planning to be achievable with little risk executives' reaction towards uncertainty is weak. They feel free to take initiation even with the moderate risk, which in true sense is an important factor in goal accomplishment. This is evident from the present case study that where



Fig. 4. Model for Productivity Work Culture

the tolerance for deviation and risk taking tendency is high the executives bring success to organization.

Ethics of duty speaks on the individual involvement with ones full potentiality. But the prolong socialization on materialism distorted the philosophy of duty and built up them as an economic man. In this, executive become less professionalistic to save their skin and calculative in their involvement in terms of the returns. Hence in present day the return is counted against ones involvement and contribution towards the organization and vice-versa. Ultimately this build competency among the organization man to get high return resulting to high productivity.

To improve productivity of an organization so as to take advantage in the competitiveness in Indian context, a model of productivity culture is presented here in. The model is based on the study made in India along with preview of the contemporary work culture. This productivity work culture is characterized by high power distance, high masculinity, low individualism, low

uncertainty avoidance and low professionalism, (See Fig. 4). In other words, in the productivity culture the work values emphasize on (1) acceptance of unequal power distribution between the different hierarchical positions; (2) maximum work load with repetitive warning on target achievement and in totality production oriented functioning; (3) keeping the target in front bench, the creation of team spirit among the organizational members to bring about collectivity in the organization; (4) enhancing entrepreneurial spirit in risk taking tendency, allowing the organizational members to be innovative, creative, tolerant on deviation and least reactive towards uncertainty; and (5) the need to create an environment for inter-personal competitiveness so as to make themselves more useful for the organization this result into low professional and more occupationalistic.

REFERENCES

Argyris, C. 1962. *Interpersonal Competence and Orga-*

- nization Effectiveness. Illinois: Richard Irwin Homewood.
- Behera, B.K. 1997. "Impact of Power Distance on Industrial Health: Data From Two Industrial Organizations of West Orissa, India," *Journal of Social Sciences*, 1 (2): 149-154.
- Chatterjee, D. 1994. "Human Values and Management of Changes: An Indian Perspective," (pp. 1-10) *Proceedings of the Sixth Annual Management Education Convention of the Association of Indian Management Schools*. New Delhi: Wiley Eastern Ltd.
- Drucker, Peter F. 1990. *The New Realities*. New Delhi: Asian Books Pvt. Ltd.
- Griffin, R.W. 1997. *Management*. New Delhi: AIUTBS Publishers and Distributors.
- Gorden, G.S. 1985. "The Relationship of Corporate Culture to Industrial Sector and Corporate Performance," (pp.103-125) in Kilman, R.H. et al (eds.), *Gaining Control of the Corporate Culture*. California: Jossey-Bass Publishers.
- Harris, P.R. and R.T Mortan 1987. *Managing Cultural Difference*. Houston Texas, USA: Gulf Publishing Company.
- Hawfey, J. 1994. *Reawakening the Spirit in Work- The Power of Dharmic Management*. New Delhi: TMH Publishing Co. Ltd.
- Hick, John. H. 1981. *Philosophy of Religion*. New Delhi: Printice Hall of India Pvt. Ltd.
- Hofstede, G. 1986. *Culture's Consequence: International Differences in Work Related Values*. Beverly Hills, CA : Sage Publication.
- Lorsch, J.W. 1985. "Strategic Myopia: Culture as an Invisible Barrier to Change," (pp.84-102) in Kilman, R.H. et al (eds.), *Gaining Control of the Corporate Culture*, California: Jossey-Bass Publishers.
- Porter, M.E. 1985. *Competitive Advantage*. New York: The Free Press.
- Rajgopalachari, C. 1963. *Bhagavad Gita*. Bombay: Bharatiya Vidya Bhavan.
- Ramasamy, H. 1995. *Productivity in the Age of Competitiveness: Focus on Manufacturing in Singapore*. Singapore: Asian Productivity Organization Publication.
- Sinha, J.B.P. 1994. "From soft to Synergetic Work Culture," *Indian Journal of Industrial Relations*, 29 (3): 291-302.
- Stoner, J. & R.E. Freeman. 1994. *Management*. New Delhi: PHI Ltd.