

Cultural Dimensions Defined: (Source Material from Hofstede & Wiher)

1. Power Distance (PDI)

This dimension expresses the degree to which the less powerful members of a society accept and expect that power is distributed unequally. The fundamental issue here is how a society handles inequalities among people. People in societies exhibiting a large degree of power distance accept a hierarchical order in which everybody has a place and which needs no further justification. In societies with low power distance, people strive to equalize the distribution of power and demand justification for inequalities of power.

A high PDI number indicates strong Power Distance.

2. Individualism versus collectivism (IDV)

The high side of this dimension, called Individualism, can be defined as a preference for a loosely-knit social framework in which individuals are expected to take care of themselves and their immediate families only. Its opposite, Collectivism, represents a preference for a tightly-knit framework in society in which individuals can expect their relatives or members of a particular in-group to look after them in exchange for unquestioning loyalty. A society's position on this dimension is reflected in whether people's self-image is defined in terms of "I" or "we."

A high IDV number indicates a culture strong on the individualism side.

3. Masculinity versus femininity (MAS)

The masculinity side of this dimension represents a preference in society for achievement, heroism, assertiveness and material reward for success. Also gender roles are clearly distinct. Society at large is more competitive. Its opposite, femininity, stands for a preference for cooperation, modesty, caring for the weak and quality of life. Gender roles overlap and society at large is more consensus-oriented.

A high MAS number indicates a masculine society.

4. Uncertainty Avoidance (UAI)

The uncertainty avoidance dimension expresses the degree to which the members of a society feel uncomfortable with uncertainty and ambiguity. The fundamental issue here is how a society deals with the fact that the future can never be known: should we try to control the future or just let it happen? Countries exhibiting strong UAI maintain rigid codes of belief and behaviour and are intolerant of unorthodox behaviour and ideas. Weak UAI societies maintain a more relaxed attitude in which practice counts more than principles.

A high UAI number indicates strong uncertainty avoidance.

5. Long-term versus short-term orientation (LTO)

The long-term orientation dimension can be interpreted as dealing with society's search for virtue. Societies with a short-term orientation generally have a strong concern with establishing the absolute Truth. They are normative in their thinking. They exhibit great respect for traditions, a relatively small propensity to save for the future, and a focus on achieving quick results. In societies with a long-term orientation, people believe that truth depends very much on situation, context and time. They show an ability to adapt traditions to changed conditions, a strong propensity to save and invest, thriftiness, and perseverance in achieving results.

A high LTO number indicates long-term orientation.

6. Indulgence versus Restraint (IVR)

Indulgence stands for a society that allows relatively free gratification of basic and natural human drives related to enjoying life and having fun. Restraint stands for a society that suppresses gratification of needs and regulates it by means of strict social norms.

SHAME AND GUILT ORIENTED CONSCIENCE (WITH FOCUS ON SHAME ORIENTED CONSCIOUS)

Not surprisingly, a cross-cultural approach is not often applied in reference to the conscience. By considering structure and function of the conscience from an anthropological perspective, we can hope to gain a better understanding of behaviour exhibited around us, which should help us design strategy, structure and control more appropriate to the local cultural context.

Many anthropologists and scientist from various fields and various cultural backgrounds (ranging from the West to the East) who deal with the orientation of the conscience believe that two orientations are definable. Consciousness of the existential human phenomena of both shame and guilt existed in ancient times already. The terms used may vary slightly, but follow either shame or guilt. Interdisciplinary studies show that when we deal with shame and guilt we are dealing with conscience. Shame and guilt are human universals.

In many cultures, children are raised by an enlarged circle of significant persons overseeing the child's behaviour inducing a Shame Orientation. An individual wants to maintain harmony and therefore remains dependant on the reinforcement of the standards by his significant others. In case of violation and failure in relation to goals and values, he feels shame in front of his core-group. Conversely, if a child is brought up by a small number of significant people, it introjects them and their standards, leading to a feeling of guilt in case of a violation. It can therefore be said that Shame Orientation implies a relational personality-type searching for harmony and honour, while Guilt Orientation implies a standard-centred personality type wanting to be right in relation to society's standards.

Concepts of Shame and Guilt in the Conscience Orientation		
	Shame	Guilt
Shame-oriented Conscience	Failure or exposure of self connected with a global attribution	In social expectations and obligations connected with a specific attribution
Guilt-oriented Conscience	Failure connected with transgression or wrongdoing "guilt-based shame" or "moral shame"	Fact of transgressing a norm, or wrongdoing, responsibility for wrongdoing

One should not believe that either Shame Orientation ("East") or Guilt Orientation ("West") are superior to the other. It is important to understand that normally any one individual is not exclusively Shame- or Guilt Oriented. It is through the strategy of a given culture that we solve everyday problems, which cause a certain conscience orientation to prevail.

Many of the cultures, which rank high on Collectivism and can be identified by its behaviour their Shame Oriented in respect to its conscience orientation. Shame Orientation leads to high status and prestige ("VIP-Culture" previously mentioned under Collectivism), the aspect that privileged members of a group, as well as the greater anxiety of making mistakes which appears to be more prevalent. A typical example of Shame Orientation is the "institution of a mediator to solve a shaming problem, with the goal of reconciliation".

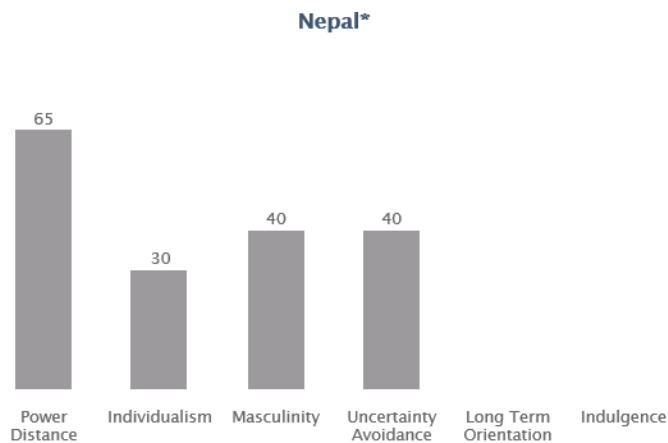
The Shame Oriented person feels that the authority, the "person(s) of relational reference" is observing him so that he will work responsibly, dependably and conscientiously. How often have we been asked by our national co-workers that they wanted us to watch them while they carried out a task, while we would rather have done something else with our time? Thus, it is understandable that as soon as the authority and "the significant other" are out of sight and without the prospect of returning soon, the individual finds it very hard to fulfil his obligations and responsibilities. In our experience in our organization, unsupervised work by a lone individual at the airport tends not to get done. It is important to note that a person from a shame-oriented cultural background will only feel shame after the violation of a norm when and if his fault is discovered. Before the discovery he might only feel anxiety in expectation of punishment. Hofstede cites the U.S. anthropologist Benedict in explaining that shame "requires an audience or at least a man's fantasy of an audience".

Summary Table of Guilt versus Shame Oriented Conscience

The following table gives an overview and summarizes the differences between the Guilt-Oriented and Shame-Oriented Conscience.

Conscience	Guilt Oriented	Shame Oriented - Afghanistan
Formative elements of the conscience	Small number of "formative" people well defined: parents ("nuclear family")	Large number of formative people (extended family) not well defined: parents and relatives, strangers and animistic (Folk Islam) influences
Structure	Behavioural rules of the "formative people" are embraced The conscience is developed	Behavioural rules of the "formative people" are embraced The conscience is developed
Manifestation	"Within" The own conscience is the "norm monitor"	Other persons or Spirits (angels, jinn) are the authority for monitoring norm
Reaction to <i>planned</i> "norm violation"	A signal from the conscience that the planned action is wrong Defence mechanism is activated Focus on act	A signal from the conscience that the planned action is wrong Defence mechanism is activated Focus on self
Social Reaction	Demand revenge or penalty	Ridicule and exclusion
Reaction to <i>actual</i> "norm violation"	Disturbance of "equilibrium" from within. Immediate experience of the feeling of guilt, which is sensed as a punishment – "my act is bad" A mechanism for exoneration is activated	Disturbance of "equilibrium" from outside and only if the action becomes known to others. Immediate experience of the feeling of shame, which is sensed as a punishment – "I am bad" Defence mechanism is activated A mechanism for exoneration is activated
Result	A functional conscience ("Superego") leads to peace	A functional conscience ("Superego") leads to peace

What about Nepal?



Power Distance

With a slightly high score of 65, Nepal is a relatively hierarchical society. This means that people accept a hierarchical order in which everybody has a place and which needs no further justification. Hierarchy in an organisation is seen as reflecting inherent inequalities, centralisation is popular, subordinates expect to be told what to do and the ideal boss is a benevolent autocrat.

Individualism

A low score of 30 in this dimension means that Nepal is considered a collectivistic society. This is evident in a close, long-term commitment to the member 'group', be that a family, extended family, or extended relationships. Loyalty in a

collectivist culture is paramount and overrides most other societal rules and regulations. The society fosters strong relationships where everyone takes responsibility for fellow members of their group. In collectivist societies: offence leads to shame and the loss of face, employer/employee relationships are perceived in moral terms (like a family link), hiring and promotion decisions take account of the employee's in-group and management is the management of groups.

Masculinity

Nepal, with a score of 40, is thus considered a Feminine society. In Feminine countries the focus is on "working in order to live", managers strive for consensus, people value equality, solidarity and quality in their working lives. Conflicts are resolved by compromise and negotiation. Incentives such as free time and flexibility are favoured. Focus is on well-being and status is not shown or emphasized.

Uncertainty Avoidance

Scoring only 40 in this dimension, Nepal has a medium low preference for avoiding uncertainty. This means that both generalists and experts are needed. Aggression and emotions are not shown much in these societies. This means that stress cannot be released in activity; it has to be internalized. In these societies rules are more flexible, superegos are weaker, and the world is pictured as basically benevolent. People are fairly relaxed and not averse to taking risks. Consequently, there is a larger degree of acceptance for new ideas, innovative products and a willingness to try something new or different, whether it pertains to technology, business practices, or food.

Long Term Orientation

There is currently no score for Nepal in this dimension.

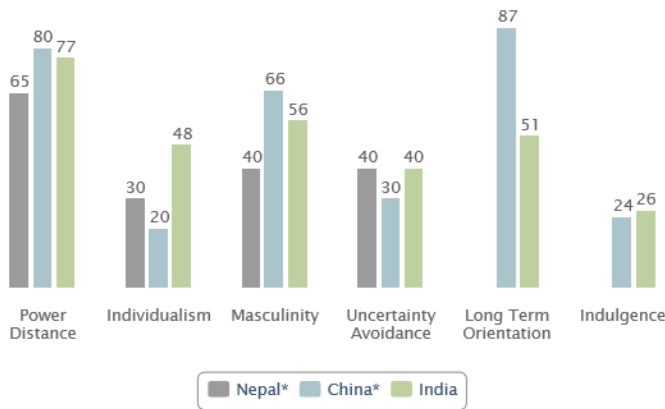
Indulgence

There is currently no score for Nepal in this dimension.

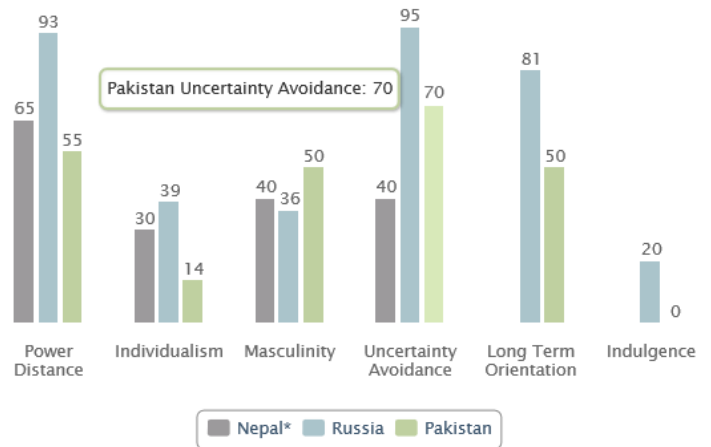
Conscience Orientation

Nepal, scoring low on Individualism as well its historic traditional system of social stratification as well as belief in spirits and the effects of the unseen world would tend to be strong on the shame oriented conscience side. A violation of a norm, when caught, leads to the loss of face and shame is sensed as a punishment.

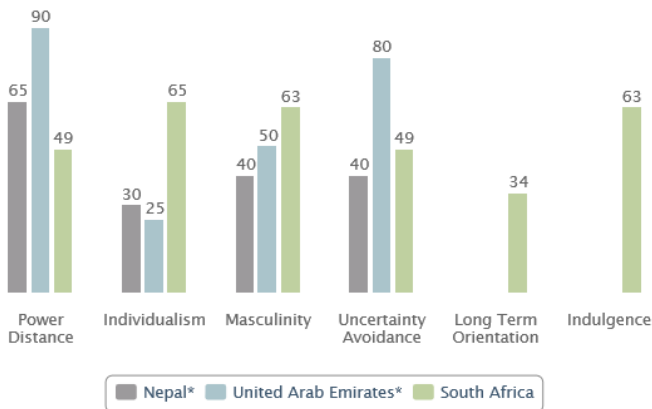
Nepal*
in comparison with China* and India



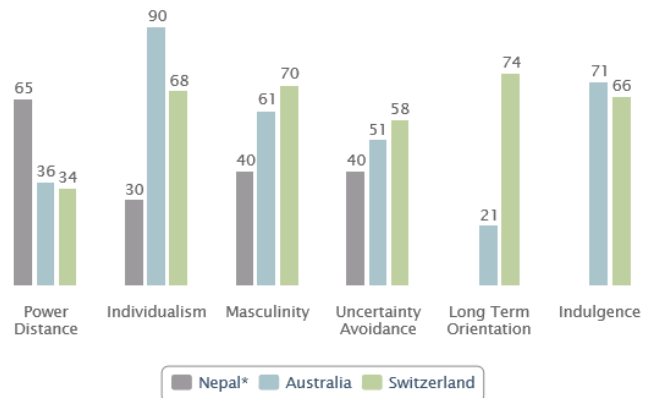
Nepal*
in comparison with Russia and Pakistan



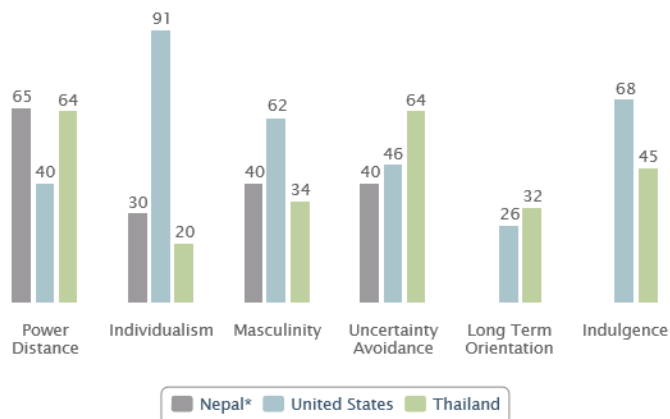
Nepal*
in comparison with United Arab Emirates* and South Africa



Nepal*
in comparison with Australia and Switzerland



Nepal*
in comparison with United States and Thailand



Threat and Error Management – “TEM”

Definitions:

Threat and Error Management (TEM): The process of detecting and responding to threats and errors to ensure that the ensuing outcome is inconsequential, i.e. the outcome is not an error, further error or undesired state.

Threat:

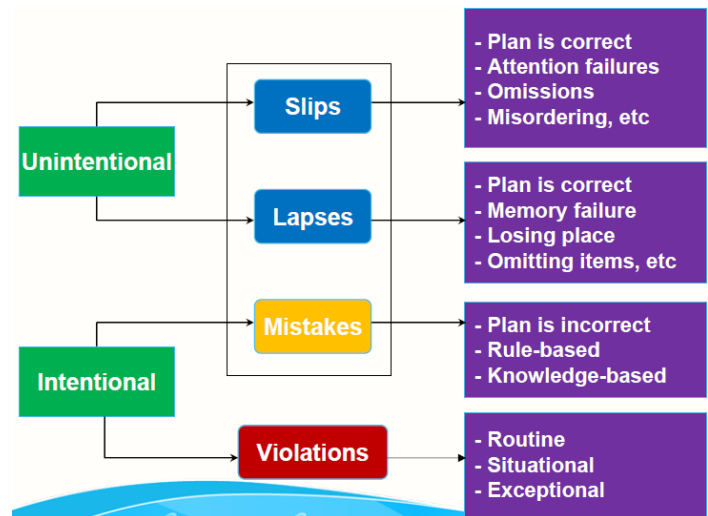
A threat is a condition that affects or complicates the performance of a task or the compliance with applicable standards.

Hazard: A condition (or issue) that has the potential to cause personal injury or death, property damage or operational degradation.

Risk: Concept of risk combines the notion of severity and probability, with reference to a given hazard

Error: A Flight Crew Error is defined as an action or inaction that leads to a deviation from crew or organisational intentions or expectations. Error in the operational context is considered as a factor reducing the margin of safety and increasing the probability of adverse events.

Violation (Also called: Intentional non-compliance error): Intentional and conscious violations of SOPs or regulations, including shortcuts or omissions, or required briefings or checklists and procedures. Violations are *deliberate* and break a basic assumption that safety is managed: *procedures will be followed*



Management:

Managing an Error, is managing the past

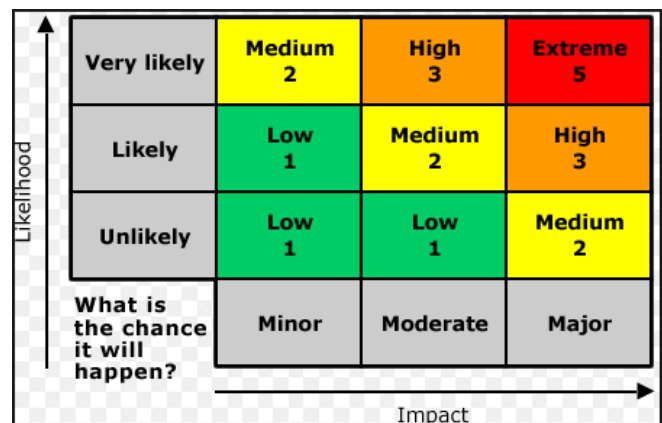
- Error prevention is usually impossible
- The correct concept is error management:
 - Prevention: sometimes possible with good design → e.g. design error out of task
 - Detection: very important and fruitful → e.g. red flag, cross checking
 - Recovery: make it easy to recover to a safe state → e.g. checklist
 - Tolerant: build the system to tolerate several errors → conservative margins

Managing a Threat, is managing the future. Managing threats goes hand in hand with doing a risk analysis. A risk analysis is looking at the situation and figuring out the severity and the likelihood of the situation developing.

High risk systems have to be built to tolerate potential human errors

Violation Management:

- Violation management involves removing the need to violate
- Violation management involves containing the reasons for violation
- Violation management involves allowing initiatives to become managed as they are needed
- This can only be permitted openly in advanced safety cultures



Human Factors – “HF”

Definition: Human Factors in its widest definition describes all the many aspects of human performance which interact with their (aviation) environment to influence the outcome of events. These may be related to either the physiological or psychological aspects of human capability, both of which are able to directly affect the way in which the human operator performs in different circumstances.

Human Factors are deeply involved in:

- Accident and Incident Causation
- Corporate Policies on non-punitive reporting and data disclosure
- Organizational Safety Culture
- Confidential and Human Factors Reporting
- Correct Incident Analysis
- ➔ ...these are all part of a company's SMS

Various Types of Human Factors:

- Physiological / medical
 - O₂ related (e.g. hypoxia)
 - Effects of acceleration
 - Fitness for flying
- Human senses & their performance limitations
 - Eyes & ears: vision, hearing, balance
- Sensory illusions
 - Visual illusions
 - Vestibular illusions (somatogravic, somatogyral)
- Anthropometrics (➔ space you need to work)
- Fatigue and alertness management:
 - Crew rostering, recommendations for rest
- Psychological:
 - Personality (selection)
 - Communication
 - Leadership (e.g. authority gradient)
 - Cultural factors
 - Cognitive
 - Human error
 - Human engineering
 - Situational awareness and attentional dynamics
 - Other
 - Reaction to emergencies
 - Post Trauma situation