

Understanding Culture through Knowledge Cybernetics

Ousanee Sawagvudcharee^{1*}, Maurice Yolles², Chanchai Bunchapattanasakda³,
Buncha Limpabandhu⁴

School of Management, Shinawatra University, Thailand
Liverpool John Moore University, United Kingdom

Ousanee.s@siu.ac.th*, prof.m.yolles@gmail.com, chanchai@siu.ac.th, buncha@siu.ac.th

Abstract: These days, countries around the world continue with their process of globalization in the digital business and marketing. However, they find themselves straddling different national cultures, which lead to problems of cross-cultural communication management resulting in, for instance, miscommunication and misunderstanding. Consequently, an understanding of the characterisation or mapping of culture is significant, and while there are not many theories of cultural mapping, most stem from the base work of Hofstede. Basically, most people begin with a categorisation of culture through the creation of an ontology that differentiates relatable levels of reality, as a theory of levels allows culture to be broken down into parts that can be analysed more easily. It also helps them to facilitate the creation of a set of generic or universal dimensions of culture which can be used to map different cultures. However, a problem with this theoretical approach is that it does not offer a very dynamic representation of culture, and it has manifestations that impoverish the way that phenomenal manifestations of culture can be explained. On the other hand, there is an alternative approach was adopted by Schwartz. This approach does not discuss ontology but it creates a value inventory in which respondents assess 'comprehensive' cultural values. Consequently, there is some relationship between outcome of Hofstede's and Schwartz's results. Yolles has developed a theory of Knowledge Cybernetics that delivers a new ontology and a dynamic modelling approach. Schwartz's results have been merged into this, resulting in a new theory dynamic theory of culture quite distinct from Hofstede's level theory.

Keywords: *Cross-cultural management, cultural mapping, knowledge cybernetics*

1. Introduction

Culture diversity management is one of the problems of globalisation business. It occurs because each culture in a cross-culture dialogue is in some respect different and this has an impact on the success of people's ability to communicate meaningfully. Basically, cross-cultural communication problems arise when individuals from diverse cultures attempt to switch knowledge and information throughout the exchange of message. In 1994, Hofstede developed a model that adopts a four-level ontological theory and used four dimensions of measurement to classify culture (which he later adjusted to five dimensions to account for issues relating to Asian cultures) (Hofstede, 1994).

In developing his approach, Hofstede adopted a computing metaphor calling culture a "collective programme" of minds of a coherent group that differentiates them from other groups. Therefore, having a better understanding of the general dynamics of culture has been a significant activity and an important task (Hall, 1984; Schwartz, 1994; Trompenaars, 1997; House et al., 2002). Conversely, creating classifications of culture which allow it to be decomposed into generic elements that can be used to map any culturally based personality has been a more recent interest, and seriously so since the 1980s. The concept of cultural mapping stems from an earlier time, with quote by Kluckhohn (1962; cited by Hofstede, 2001). Here, it was said that "In principle ... there is a generalised framework that underlies the more apparent and striking facts of cultural relativity. All cultures constitute so many somewhat distinct answers to essentially the same questions posed by human biology and by the generalities of the human situation. Every society's patterns for living must provide approved and sanctioned ways for dealing with such universal circumstances as the existence of two sexes; the helplessness of infants; the need for satisfaction of the elementary biological requirements such as food, warmth, and sex; the presence of individuals of different ages and of differing physical and other capacities."

Patterns of living that call on approved and sanctioned ways of dealing with cultural distinctions that result in social circumstance in need of attention calls for a dynamic approach to understanding and respond to the

needs of cultural differences. However, the literature is devoid of dynamic approaches, other than that deriving from the application of Knowledge Cybernetics (KC). In this paper, KC will be considered, and a new map cultural attributes will be offered.

Culture: Today, a function of ontology is to distinguish between distinct modes of being through the creation of a referencing system. The concept of culture has been studied by exploring the ontology of culture that can contribute to an understanding of its nature (Cocchiarella, 1991). Ontological analysis develops to enable one to separate off distinct realities to enable a more manageable analysis to develop. Culture contains language, social behaviour, taboo, traditional activity, and a cognitive belief system (attitudes, values, and beliefs). The beliefs are evident across 3 components of human agency; (1) cognitive, (2) affective, and (3) behaviour. Cognitive attributes are concerned with thought, affective with emotion, and behaviour with action. Beliefs have consequences for not only behaviour, but also for values and attitudes. Attitude is an enduring organisation of beliefs around and objects of attention or situation that predisposed one to respond cognitively and behaviourally in some preferential manner, and values are abstract ideas representing a person's beliefs about ideal modes of conduct and ideal terminal goals (Rokeach, 1968). Rokeach referred to the collection of beliefs, attitudes, and values as a cognitive organisation. In the terms of this paper, this organisation constitutes a belief system which acts as an imperative for behaviour.

Cultural Mapping: Hofstede (1980) developed a cultural mapping technique to characterise culture and make comparison across cultures. His considerations take into account three types of culture (Hofstede, 2005): (1) national (2) organisational, and (3) occupational. He explained that national culture resides in values as well as in the sense of broad tendencies to prefer certain states of affairs over others and organisational culture as an exchangeable (with new jobs) and arises from the working environment in which reside (visible and conscious) practices which can enable comparison concerning how people perceive what goes on in their organisational environment (Hofstede, 2005). He also defined occupational culture as a learning through occupational training, e.g. at a University (Hofstede, 2005). Mwaure et al (1998) explained that the principal purpose of Hofstede's analysis was to differentiate between the assumed shared values held in organisations micro-culture, and the unique values that could be identified as specific to national macro-cultures. Hofstede believed that it was possible to identify and classify the ambient values held by members of a given macro-culture (Hofstede, 1980). These values are acquired in childhood, are maintained during adulthood, and create the basis of a continuing cultural history. They are transmitted through generations, and find themselves embedded in society and its instruments through such institutions in family, education, religion, government and law (Hofstede, 1980).

In 1987, Hofstede also explained that national culture has *values* as its central component (Hofstede, 1987). Thus, given that a culture has its own specific attitudes, values, beliefs, habits and convictions, one must anticipate different characteristics in different cultures that will be manifested as behaviour. In order to explain the interactive process between organisational and national cultures, Hofstede (1980) also distinguished between permanent and partial cultural membership. He indicated that national cultural membership is permanent and embedded in values alone. However, organisational/ corporate cultures have partial membership since they are driven by practices that drive values. Hence, corporations can pass through a process of change through adaptations of practice. Therefore, a more complex four level model was created by Hofstede, it was conceived of the levels as being embedded one with the other like the layers of an onion, creating a mutual dependency between them as Figure 1 shows (Hofstede, 1990). Following Ehlers et al. (2010), the layers in the onion model are differentiated as follows:

- Values are the core of culture acting as broad tendencies towards the preference of certain states of affairs over others, and are acquired early in our lives.
- Rituals are collective activities, technically superfluous to reaching desired ends, but within a culture are socially essential.
- Heroes are persons (alive or dead, real or imaginary) who possess characteristics that are highly prized in a culture and serve as models for behaviour.
- Symbols are words, gestures or objects which carry a particular meaning, but only recognized as such by those who share a culture.

Figure 1: Onion Model of Culture by Hofstede (Hofstede, 1990)

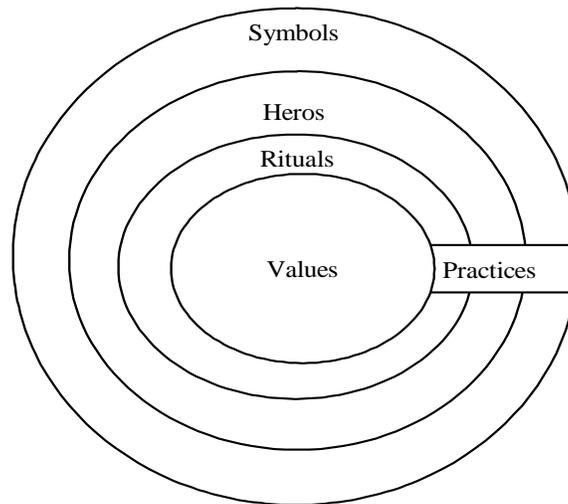
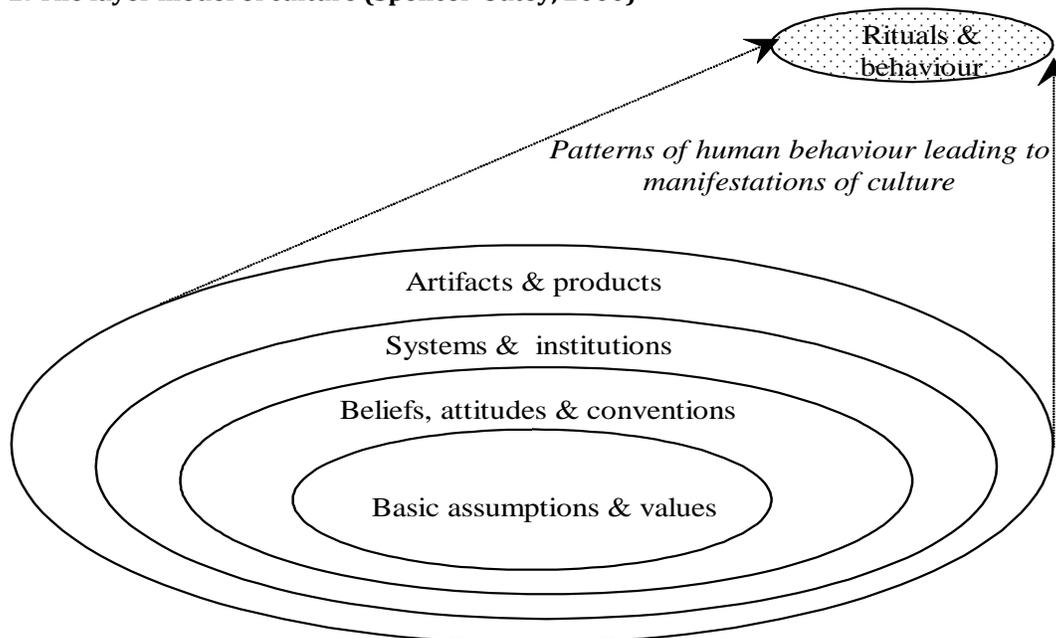


Figure 1 presents the Onion Model of Culture which was developed by Hofstede (1990). It shows that values form is the most hidden layer of culture. Hofstede (1994) mentioned that 'broad tendencies to prefer certain states of affairs over others.' The components in Figure 1 represent the ideas that people have about how things 'ought to be'. They strongly influence behaviour of people. In organisation, formalized types of behaviour that are sanctioned by the social collective are called 'practices'. Although, they are visible, they carry invisible cultural meanings that extend across all the three outer layers. Moreover, culture is composed of implicit and explicit patterns of social behaviour through the acquisition and transmission of its symbols (Kroeber & Kluckhohn, 1952). In addition, other reflections of culture occur in communication, manners, dress codes, social rules, and role models. Hence, it could be said that culture is historically derived, and composed of selected ideas and their attached values. It results from the accumulated experiences of action, and it conditions future action.

Figure 2: The layer model of culture (Spencer-Oatey, 2000)



Spencer-Oatey (2000) developed the layer model of culture as Figure 2 shows. It emphasises the “core values of basic assumption” within a more elementary level of beliefs, attitudes and conventions. These influence another layer, the ‘systems and institutions’, which in turn are encircled by a split outer layer of culture which is able to locate ‘artefacts and products’ on the one side and ‘rituals and behaviour’ on the other side. As such Spencer-Oatey (2000) distinguished between the manifestation of culture in human behavioural pattern through rituals and behaviour, and non-behavioural items on the other that include artefacts and products.

Micro-Culture Vice-Versa Macro-Culture: Culture, contains its population size and can be distinguished into micro-culture and macro-culture. How one identifies whether a culture is a micro-culture or macro-culture is relative and determined by a referencing level of context. Thus, for instance consider a national culture as a macro-culture, so that a local geographical region, such as Shanghai or an organisation, such as the Hong Kong and Shanghai Bank of China can be seen as a micro-culture. Both will be individually influenced by the national culture in their own ways. Shifting the referencing level of context from the nation to the organisation, we may define an organisation to have a macro-culture with its departments having a local micro-culture. Macro-culture and micro-culture are not isolated from each other, but interact. Mwaaura et al (1998) argued that work ideology (as a representation of organisational culture and as a driver of practice) and country culture interact to create a new and unique value system. As a result, any multinational organisation will have as many sub-cultures as there are national branches.

An organisation (or local geographical region) and a nation may hold common normative values. When this occurs, the common normative elements may be referred to “transcendental” meta-cultural attributes that give collective meaning. This is not just for a particular language, customs, art, religion or metaphysic, but because of an implicit commonality between human beings that some might refer to as human nature.

Organisations have their own collective paradigm underpinned by their own organisational macro-culture. They are normally structured into occupational units (e.g., a department of finance or production), which have local paradigms underpinned by their own local micro-culture. This differentiation into a plurality of organisational paradigms often causes problems in communication and operational cohesion (Yolles, 1999). Since paradigms are culturally based, it follows that the relationship between an organisation’s paradigm and those of its departments stems from the interconnection between the organisational culture and departmental cultures.

2. The Nature of the Cultural Paradigm

The nature of the cultural paradigm can be shown in Figure 3, a development from Kuhn (1970). When we speak of the paradigm, we are usually interested in normative behaviour. This is distinct from organised group behaviour or action that is not part of the paradigm but is dependent on it.

Figure 3: Nature of the paradigm with its orientation towards practice (adapted from Kuhn, 1970)

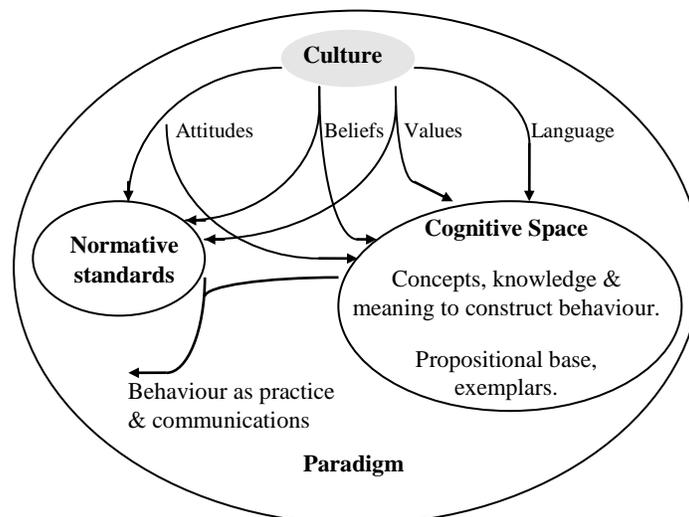


Figure 3 shows the cognitive organisation (of attitudes, values and beliefs) operating together with the basic set of assumptions, logic, and normative behaviour that enables organised activity to occur. Paradigms offer a framework that determines how the organisation should operate, and what it considers to be important for its decision making and its activities. It is therefore practice centred. It is not only normative behaviour that is important, but patterns of behaviour since the paradigm governs, in the first instance, not a subject matter, but rather a group of practitioners (Kuhn, 1970). Paradigm holders are likely practitioners that carry out actions and have behaviour that fit modes of practice. Such modes of practice occur with the development of patterns of behaviour in which group norms arise with ordering processes of behaviour that have been conditioned by culture. This ordering process may be an indication of the “collective personality” of the group. While culture is defined by a relatively stable normative language and cognitive belief system, it also involves normative social behaviour that can be expressed in terms of practice. So what is the connection between paradigmatic practice and culture?

Personality is developed during a process of socialisation, in which individuals learn the culture of the social collective in which they are a part, and how to respond to it. It is “an individual’s characteristic pattern of thought, emotion, and behaviour, together with the psychological mechanisms (hidden or not) behind those patterns” (Funder, 1997). People are all individual in the way they see the world, but how they do so will determine how they respond to behaviour/ actions within it. As a result, they develop a personal *worldview* that is programmed by their life experiences and lies at the base of their personality. As their beliefs, values and attitudes change, so does their personal worldview and this affects their understanding of “reality”. Worldview may therefore be seen as a personalised elaboration of culture that underpins personality development. As such it is a generator of personal knowledge that arises from both learning experience and its interpretation. Worldview is represented through language using a cognitive space of concepts, patterns of knowledge and meanings. It has a personalised cognitive belief system, and both a normative and a cognitive control of behaviour (or action). In other words, worldview is a personalised reflection of culture with patterns of experiential and learned individual conceptual and practical knowledge that directly affects social and other forms of behaviour. Worldview may also be shared within a social collective forming a “collective worldview”. Here, every individual in the collective retains their own ‘realities’, while using collective patterns of knowledge to share meaning. All the attributes of personal worldview are also applicable to the collective, when its personal attributes are replaced by normative ones.

While personal worldviews are normally informal (or unexpressed), collective worldviews may be either formal or informal. A *formalised* collective worldview may be called a *paradigm*, when more or less the normative: belief system is expressed, patterns of conceptual and practical knowledge are visible to others, and expectations of behaviour (or practice) are explicitly identified. The members of a particular paradigm tend to be restricted in their practice to collective expectations of behaviour. Thus, for example, in the science paradigm there are “ways of doing things” and those who do not follow prescription undertake “bad science” which is decried as unacceptable with those who transgress being excluded. In another instance, corporate employees who do not follow expected operative practice associated with their departmental paradigm will be dismissed if the contravention is considered to be serious.

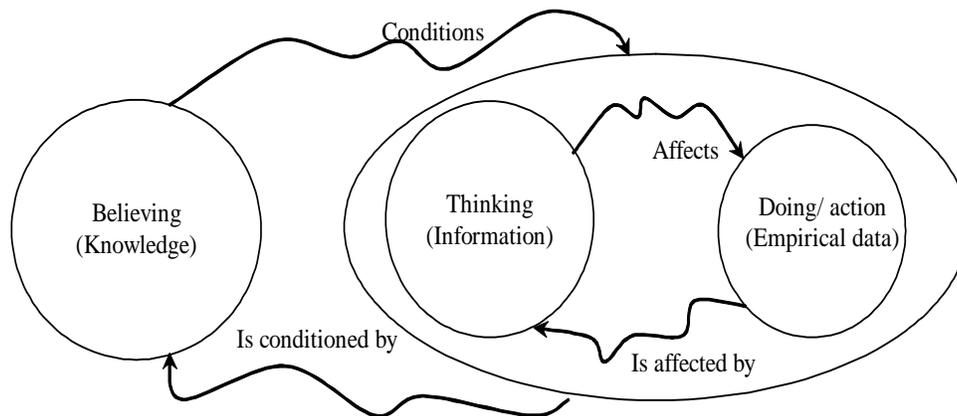
Since the paradigm has a cultural base, it also has a language associated with it that enables the ideas of those within the group to be expressed. There is a body of theory that tells us that culture and language are closely related (Yolles, 1998). In the study of natural languages, the Sapir-Whorf hypothesis (Giglioli, 1972) explains that there is a relativistic relationship between language structure and culture. It in particular relates to the communication of ideas between members of the group. This line of thought is also supported, for instance, by Habermas (1979), and by Maturana (1988) and the ideas contained within the subject of autopoiesis (Mingers, 1995). Here, language is considered to be an activity embedded in the ongoing flow of actions, rather than a purely descriptive thing. It therefore has the attributes of activity that occur within a sociocultural environment to which it responds. Language operates as an enabling mechanism for the paradigmatic group. Since communications is central to the ability of the group to work, language may be seen as a way of enabling a class of paradigmatic explanations to be generated.

3. Knowledge Cybernetics (KC)

In considering the connection between organisational and occupational culture, it might also be thought that there is a relationship between organisational paradigms and departmental paradigms. If this is the case, then it cannot be assumed that there is much cultural correspondence between related departments in different organisations. Occupational homogeneity occurs when two occupational cultures are qualitatively similar. As an example of this, we might be to postulate that all departments of finance in all organisations in China have a similar occupational culture. There is anecdotal evidence that such occupational homogeneity cannot be assumed. Some years ago, in the United of Kingdom, there was an intention to write a dictionary of shoemaking terms. However, it was found that the terms varied across geographical regions of the country. The implication is, of course, that even though there may be a national culture, regional culture also has an influence.

Yolles (2006) puts forward Knowledge Cybernetics (KC) as a theory that has been developed through cybernetic principles and metaphor. KC was adopted from a level theory, but it is not related to the layer theory of Hofstede. It begins with an initial three level theory that distinguishes between interactive ontological distinctions as shown in Figure 4.

Figure 4: Elementary relationship between three types of reality



The figure shows the symbolic relationship between the three levels of Being: believing, thinking/ feeling and doing/ action. Believing is associated with knowledge, thinking is associated with information, and doing is empirically associated and is therefore data related. These connections may not be immediate and linear. KC is concerned with social dynamics based on knowledge and knowledge processes, and recognises the importance of communications and control. It involves feedback and feed-forward that enables, for instance, thinking to be turned into behaviour in a way that can be controlled and evaluated, and knowledge to underpin this relationship. It is concerned with social collectives that have both a social and cultural system.

Figure 5: Social Viable Systems (SVS) model based on Schwarz' model of Autonomous Viable Systems, where autonomy is a function of both autogenesis and autopoiesis

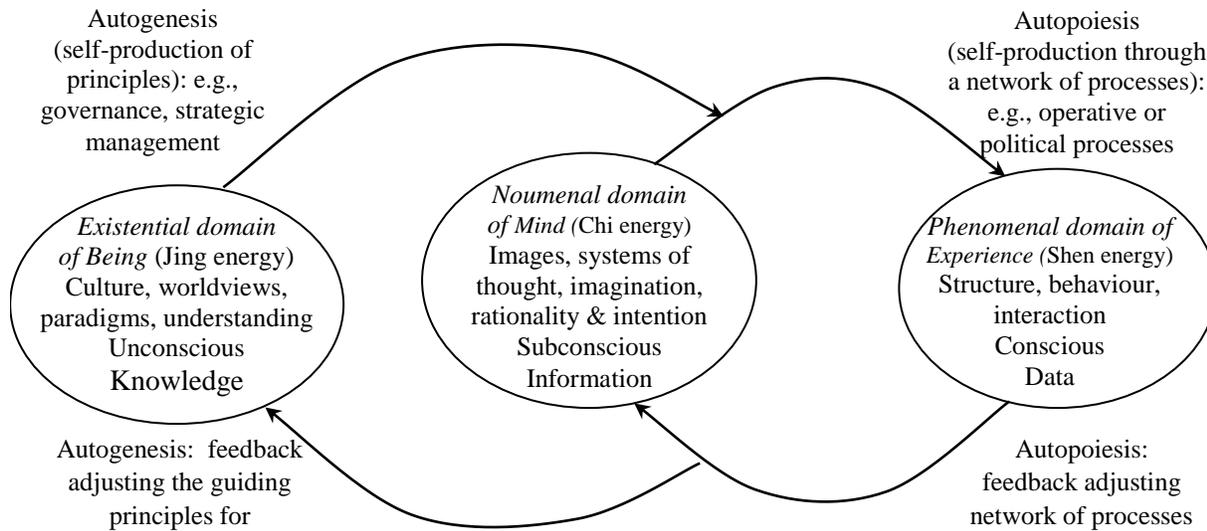


Figure 5 presents the three domains of the Social Viable Systems (SVS) model that are analytically distinct classifications of being, and they each have properties that are manifestations of knowledge. In this figure, the domains refer to ontologically distinct “natures of being”, this as opposed to systems which are part of a domain with functionality. The term existential is adopted in the sense of Kierkegaard (see Walsh, 2009) who was concerned with knowledge and meaning, and sees truth to be subjective and existentialised, since it relates individuals and their bearing towards their existence. As such, individuals concretely exist as human, and are not just “knowing subjects”. The use of the term existential domain adopted therefore refers to the subjective knowledge of an individual that is a function of learning experiences. The term noumenal refers to a constructivist representation of Kant’s notion of the noumen (Yolles et al., 2012). The term phenomenal refers to behavioural phenomena, rather than phenomenology (Ricoeur, 1967). The so called phenomenal domain has social interests adapted from Habermas’ (1971) in a way explained in Yolles and Guo (2003). The linkage between the domains is explored using notions of relevance, as originally proposed by Schutz and Luckman (1975).

The so called existential domain has thematic relevance that determines the constituents of an experience; the so called noumenal domain creates direction through the selection of relevant aspects of a stock of knowledge to formulate a system of thought, and it could be made more complex by involving feeling; and the phenomenal is associated with through and in particular *action*. The notions of conscious, subconscious and unconscious derive from Freudian psychology, are connected to the ideas of Wollheim’s (1999), and also related to the ideas of organisational psychology as promoted, for instance, by Kets de Vries (1991) resulting in a psychology of the collective.

Sunshine and Wang (2003) noted three forms of measurable energy. For them, these three energies can be associated with matter, energy, and information. Energy facilitation is an integral part of Taoism, and three ontologically distinct forms of energy can be identified through the ancient idea of “the three treasures”. According to (Liang and Wu, 2001) these treasures are the Jiang-Chi-Shen energies¹ that theorise and explain the human physiological system and the fundamentals for all facets of life and its many variations. Jing is the essence of material-life is a coarse physical energy, Chi is an energy that we may see as psycho-physical in

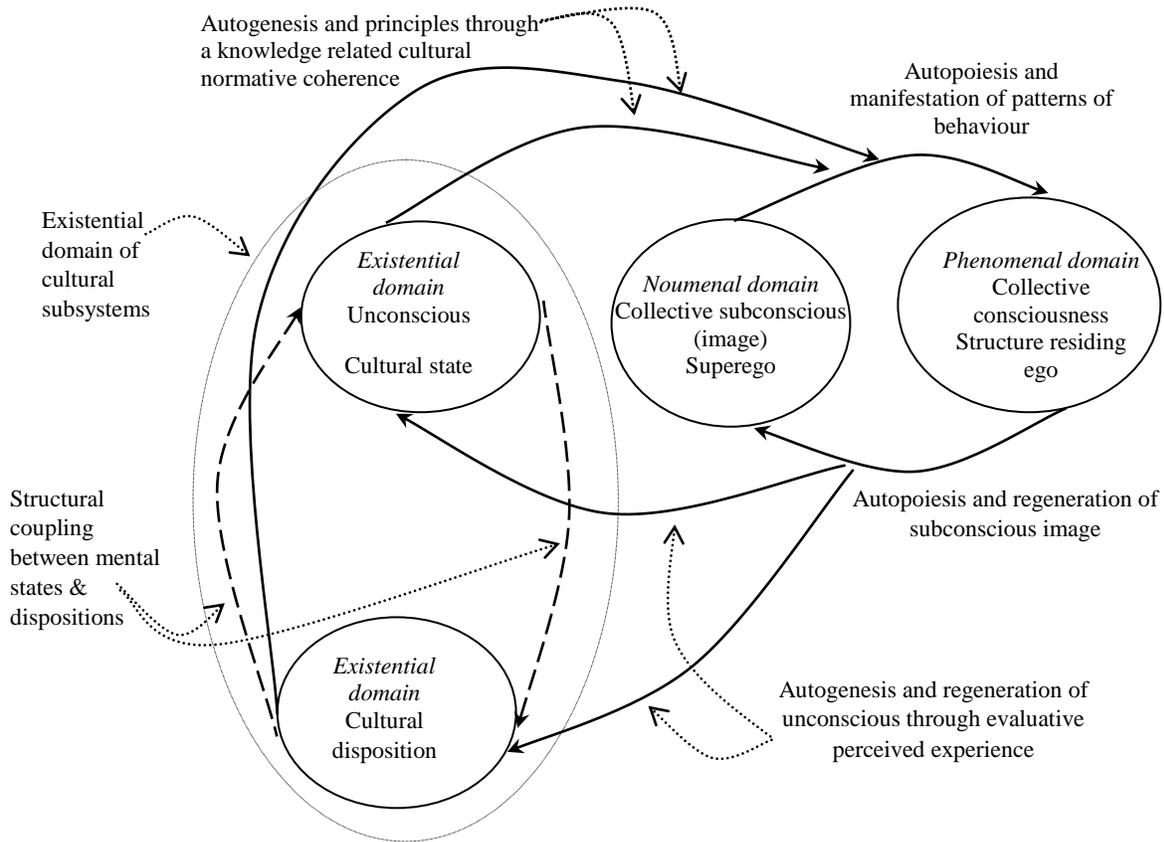
¹ For a definition of these terms see for instance the Tai Chi Chuan Lun (Discourse) at the website http://www.taichichuan.co.uk/information/classics_lun_commentary.html, or the Toowoomba Buddhist Centre, T’ai Chi, http://www.fwbo.org.au/toowoomba/tai_chi_chuan.html, accessed June 2005.

nature, and Shen is the spiritual life force energy. As such the Jing, Chi and Shen are inseparably linked with each another. The nature of this relationship is that Jing is manifested as Chi that is in turn manifested as Shen. Shen may also ultimately be manifested as Tao - a process of achieving ever-higher levels of integration. This uses metaphor to represents an intimate relationship that is implied by the ontological differentiation shown in Figure 5.

The nature of autopoiesis and autogenesis is of particular interest in KC through its SVS model, defining the cybernetic relationships between the levels of Being. Here autopoiesis (originally defined by Maturan, 1975) is a first order cybernetic connection between noumenal activity like thinking that, through a network of principles, can control phenomenal activity like doing. A second order control called autogenesis conditions autopoiesis, and enables autopoiesis to be knowledge. Examples of autopoiesis are political or other operative management processes, and example of autogenesis is strategic management.

It is clear that the level theory established through KC provides a detailed way of exploring the nature and consequence of culture. However, it can be reformulated in other ways too, explaining how the collective unconscious can be differentiated into states and disposition (Figure 6), which derives from the work in human psychology by Wollheim (1999). In a corporate context *cultural state* constitutes the impulses, tendencies and motivations that derive from the collective power group (often the executive) or the membership that composes it, while *cultural disposition* represents the characteristic or tendency of collective Being, representing the collective mental condition that embraces beliefs, knowledge, memories, abilities, phobias and obsessions, and that has both duration, history and inertia. It is also constituted as the basis for a plural pattern of knowledge (Yolles, Sawagvudcharee & Fink, 2010).

Figure 6: Relationship between the ego, superego, cultural states and disposition, where states and disposition have a shared history through their structural coupling.



The term structural coupling used in Figure 6 means that cultural state and disposition, which together make up the existential domain, have a history of mutual interactive development and the future of one affects that

of the other. Where no structural coupling occurs between the cultural state and disposition, analytical schizophrenia (adopting the analytical form of two minds, rather than the more popular clinical meaning of the word) might be diagnosed as having a potential manifestation in the organisation. It may be that the parts will be structured so that an identifiable group represents each of the parts, but it is more likely that it represents a meta-structure that simply indicates that these parts exist in some distribution across the executive. The conflict that might develop from this can result in the inability of the executive to come to normative decisions.

4. Towards a Generic Unified Model of Chinese Culture

Fan (2002) explored Chinese culture, and in particular examined the classifications created by Kluckhohn and Strodtbeck (1961), Hofstede (1980), and the “Chinese Culture Collection” produced in 1987 that lists elements of the belief system (i.e., the interrelating attitudes, values and beliefs) associated with Chinese culture, including the influence of Confucianism. As a consequence of linking these studies, Fan (2002) develops a list to 71 values that affect the belief system that run across 8 categories: national traits, interpersonal relations, family/ social orientation, work attitude, business philosophy, personal traits, time orientation and relationship with nature. Our particular interest here lies in 6 generic categories that derive from Fan (2002), and which creates a new frame of reference for the cultural context that can be assessed in both micro-culture and macro-culture, so that Fan’s national culture classifications are not adequate.

In Table 1 we adopt the layer model given in Figures 2 and Figure 6. Here we show the frame of reference that incorporates 6 values that define cultural characteristics. This results in 24 different possible states across the four levels in which these characteristics can be manifested.

Table 1: Relationship between the global and local context characteristics of culture

Generic Cultural Characteristics (relating to cultural condition)	Levels of Being			
	Phenomenal Domain (Implied collective predisposition to Conscious/Ego; Shen energy) <i>Relating to work, interaction and emancipation</i>	Noumenal domain (Implied collective predisposition to Subconscious/Superego; Chi energy) <i>Relating to intention, organizing, and manner of thinking</i>	Existential Domain (Collective Unconscious; Jing energy) <i>Relating to knowledge, belief, freedom and emotion</i>	
			States (impulses, instincts, perceptions, imaginings, drives and motivations)	Disposition (knowledge, emotion, filter to processes of knowledge migration)
Global Context	Local Contexts			
Cultural condition	Work, interaction & emancipation through reflection or commitment to prescription	Intention, manner of thinking & image through persistent curiosity or commitment to narrative	Knowledge, belief, freedom & emotion through knowledge intensification or commitment to material phenomena	
Respect	Hard work/industry, <i>Legitimacy of ascription of roles and fixed resources like social power (e.g. power distance), Heroism</i>	Sincerity, Courtesy	Tolerance, Respect for the old	Tradition, Sense of cultural superiority
Honor	Commitment (social or political grouping). Resistance to corruption, <i>Responsibility</i>	Loyalty to superiors Face (protecting, giving, gaining, losing)	Trustworthiness <i>Social justice</i> Filial piety (paternal obligation)	Kinship
Synergy	Harmony with others, Consensus/compromise, Avoiding confrontation,	Persistence/perseverance Te (virtue, moral	Moderation <i>Open Mindedness</i>	Repayment of good and bad

	Thrift (efficiency) Non-competition	standard) <i>Order, Unity with nature</i>		
Allegiances	Solidarity Governance by leaders (as opposed to law)	Conformity/group orientation Collectivism Guanxi (personal connection/networking)	Jen ai/Kindness (forgiveness, compassion) <i>Equality</i>	Feeling of belonging Long lasting relationships (as opposed to gains)
Learning	Observation or rites/rituals Baring hardships <i>Risk</i>	Adaptability <i>Goal formation, Control development, Uncertainty, ambiguity, curiosity</i>	Personal steadiness and stability Self-cultivation, <i>Creativity, Variety, Accomplishment, Intellectual pursuits</i>	Knowledge acquisition Stability <i>Ambition</i>
Sensibility	Li/propriety, Wealth, Pragmatism (to suit a situation), <i>Security</i>	Not guided solely by profit, having few desires, Contentedness with position in life, People being primarily good	Patience Prudence Purity/disinterest, <i>Success, Pleasure, Excitement</i>	Abasement/humbleness Sense of shame, Sense of righteousness/integrity

The model of Table 1 is richer than that provided by either Hofstede or Schwartz. The context set out here relates to national culture, but it could be directed to corporate culture also, only requiring a reconsideration of the terms used while retaining their substantive meaning. Hence if the local contexts are to be so related, then the mapping of each of the 6 characteristics to local contexts may need to be adjusted to relate to local corporate contexts. The global context defined in Table 1 is a cultural condition that is in principle applicable to either national or corporate culture, and the local contexts given are defined as:

- (1) work, interaction & emancipation through reflection or commitment to prescription;
- (2) Intention, manner of thinking & image through persistent curiosity or commitment to narrative;
- (3) Knowledge, belief, freedom and emotion through knowledge intensification or commitment to material phenomena, which is itself a global context for two related local contexts:
 - (a) Cultural & individual impulses, drives and motivations
 - (b) Knowledge and emotions.

This cultural map originates with Yolles (2000), where it is argued that corporations should not be directed solely towards profit motives, and reflects on earlier cybernetic principles indicated, for instance by Stafford Beer (1959), and later in the 1980s by Peters (1987) who indicated that adaptability more than profit that determines the capacity for an enterprise corporation to survive. Many of the cell contents are particularly relevant with respect of the idea that most corporations have an ethic that directs them purely towards profit, competitiveness. Yolles and Iles (2006) explained the idea that corporate bodies are frequently classifiable as *sociopathic*, and having properties that display qualities that may include egocentricity, callousness, impulsiveness, conscience defective, risk taking, and implicitly antagonistic. Since this cultural map is directed in particular to Chinese culture in the way that the cells are represented, we are led to consider whether or not there is a distinction between Chinese and Western corporations.

Hence each of the generic values has a positive or negative attribute depending upon the culture. It is clear from this that phenomenal *allegiance* has a connection with Hofstede's variable individuality. However, it is the noumenal *allegiance* that is connected to collectivism, quite distinct from Hofstede. Phenomenal *allegiance* also has a relationship to Schwartz's notion of hierarchy. Knowledge Cybernetics is built on a broad theoretical base and is deeply connected to knowledge and cultural processes. Together with Fan's collection of cultural values that is able to depict Chinese culture, the identification, examination, measurement and exploration of different cultures is quite feasible. It should be realised that the table does not constitute a rigidly fixed typology, but is flexible in that the cell contents can change according to the nature of the global context and local contexts defined.

5. Conclusion

Culture is significant for organizational development and management, as it influences not only individuals behave, but also has power on how they recognize and understand the social behavior of others (Spencer-Oatey, 2000, Yolles & Sawagvudcharee, 2017). These happen because during cultural development and management, patterns of social knowledge are created. These are effective in beginning shared meanings and the sharing process is called normative. In a given culture, there are normative values in which certain objectives become social icons. The icons will not be common to other cultures with different normative values. For example, while the Chinese Cultural Revolution, Chairman Mao's title red book has become an icon for life-style of core groups of Chinese and in Europe, many football stars have taken on a similar role for an important subsection of society (such as David Beckham, Lionel Messi and Cristiano Ronaldo). Although both examples given represent icons, their natures are very different. For the title red book, it was a symbol for the Chinese Cultural Revolution, but those football stars are the hero which are socially elevated by those who value their image and style of life. Therefore, the normative nature of cultures holds opposing views regarding to the composition of their collective membership (Triandis & Suh, 2002). Hence, it can be said that culture has an individual dimension and it has an impact on individual behavior. This is likely relative to the size of the population that makes it up because of its normative nature, though other factors also come into play like how stable the culture is.

The notion that culture can be represented by a set of characteristics was practically developed by Hofstede. This work, while being credited with stimulating the area of cross-cultural communications, has also been criticised by a number of authors. Indeed, work by Jackson indicates that Hofstede's classifications are inadequate for Chinese culture. In the face of such criticism other work developed, notably by Schwartz, has been seen in a better light. Until now, however, none of the studies examined has been shown to be generic, and therefore able to operate as a frame of reference for all cultures. The knowledge cybernetics paradigm, like that of others, adopts a level theory to explain culture and its attributes. It has been used to develop a framework that derives from Fan and his explorations of the Chinese Culture Collection, and this has resulted in a global model of 6 characteristics of culture. However, within the global context a 4 level model of reality has been adopted each of which is seen as a related local context. Notion of migration, each of the 6 categories can be manifested in each of the local contexts, given 24 different characteristics. Hence, the model is context driven. This framework explicitly incorporates both the Hofstede and Schwartz characteristics across the distinct levels, and provides a comparative exploration of culture.

References

- Beer, S. (1959). *Cybernetics and Management*, English University Press. London
- Cocchiarella, N. (1991). *Formal Ontology, Handbook of Metaphysics and Ontology*, eds., Smith, B., Burkhardt, H., *Philosophia*, pp. 640, Verlag, Munich.
- Ehlers, U.D., Helmstedt, C., Richter, T. (2010). *Analysing New E-Learning Culture*, Conference paper presented at European Distance and E-learning Network (EDEN), Valencia, 2010, www.researchgate.net/publication/230580214_Analysing_New_E-Learning_Culture, accessed April 2018.
- Fan, Y. (2002). A classification of Chinese Culture, *Cross Cultural Management*, Volume 7, Number 2, pp 3-10.
- Funder D. (1997). *The Personality Puzzle*. Norton, New York.
- Giglioli, P.P. (1972). *Language and Social Context*. Penguin Books, Middlesex, UK.
- Hall, E. T. (1984). *The dance of life: the other dimension of time*. Garden City, N.Y., Anchor
- Habermas, J. (1971). *Knowledge and Human Interests*, Beacon Press, Boston.
- Habermas, J. (1979). *Communication and the Evolution of Society*. Heinemann, London.
- Hofstede, G. (1980). *Culture's Consequences: International Differences in Work-related Values*, Sage, Beverly Hills, CA
- Hofstede, G., Neujen, B., Daval Ohayv, D., Sanders, G. (1990). Measuring Organisational Cultures: A Qualitative and Quantitative Study Across Twenty Cases, *Administrative Science Quarterly*, 35(2)286-316
- Hofstede, G. (1994). Management scientists are human, *Management Science*, 40, 1, 4-13.
- Hofstede, G. (2001), *Culture's Consequences: Comparing Values, Behaviors, Institutions and Organisations across Nations*, Sage, Thousand Oaks CA.

- Kets de Vries, M.F.R. (1991). *Organisations on the Couch: Clinical Perspectives on Organisational Behaviour and Change*, Jossey-Bass Inc, USA.
- Kluckhohn, C. (1962). Universal categories of culture, in Tax, S., (Ed.), *Anthropology Today: Selections* (pp. 304-20), University of Chicago Press, Chicago
- Kluckhohn, F., Strodtbeck, F. (1961). *Variations in Value Orientations*. Evanston, Ill., Row Peterson.
- Kroeber, A.L., & Kluckhohn, C. (1952) *Culture A Critical Review of Concepts and Definitions*. Peabody Museum, Cambridge, MA, 181.
- Kuhn S. T, (1970). *The Structure of Scientific Revolutions*. Chicago: University of Chicago Press.
- Liang, SY., WU, W.C. (2001). The Roots of Illness Part 1 - Jing, Qi, and Shen, Syl Wushi Newsletter, Vol.1, No. 4, <http://www.shouyuliang.com/newsletter/v1n4/v1n4a1.shtml>, accessed June 2005.
- Maturana, H.R. (1975). The Organization of the Living: A Theory of the Living Organization, *International Journal of Man-Machine Studies*, 7: 313-332.
- Maturana, H. (1988). Reality: the search for objectivity or the Quest for a compelling argument. *Irish J. Psych.* 9:25-82.
- Mingers, J. (1995). *Self-Producing Systems*. Academic Press, Mew York.
- Mwaura, G., Sutton, J., Roberts, D. (1998). Corporate and national culture - an irreconcilable dilemma for the hospitality manager? *International Journal of Contemporary Hospitality Management*, 10(6)212-220
- Peter, T. (1987). *Thriving on Chaos: Handbook for a Management Revolution*. Macmillan, London.
- Ricoeur, P. (1967). *The Symbolism of Evil* (trans: Buchanan, E.), Beacon Press, Boston, MA.
- Rokeach, M. (1968). *Beliefs, Attitudes, and Values: a theory of organisational change*, Josey-Bass Inc., San Francisco.
- Schwartz, S.H. (1994). Beyond individualism/collectivism: New cultural dimensions of values. In U. Kim, H.C. Triandis, C. Kagitçibasi, S.C. Choi & G. Yoon (Eds.), *Individualism and Collectivism: Theory, Method and Applications* (pp. 85-119), Sage, Thousand Oaks CA.
- Shi, X. M., Wang, J. Y. (2011), Interpreting Hofstede Model and Globe Model: Which Way to Go for Cross-Cultural Research? *International Journal of Business and Management*, 6(5) 93-99.
- Schutz, A., Luckmann, T. (1974). *The Structures of the Lifeworld*. Heinemann, London.
- Spencer-Oatey, H. (2000). *Culturally speaking: managing rapport through talk across cultures*, Continuum, London.
- Sunshine B, Wang, Y.H. (2003). Qi, Rui Dan and Self-excitation, *JOURNAL OF WORLD SCIENCE* 1, 197—212, Article No. 20030107, <http://www.nobelac.com/science/jws/jws200301/Web/paperforJWS/new333qipaperjws.pdf>, accessed June 2005.
- Triandis, H.C., Suh, E.M. (2002). Cultural Influences on Personality, *Annu. Rev. Psychol.*, 53:133–60. Also see <https://psy-web.psy.ed.ac.uk/people/awei/Lecture%20notes/triandis%20ann%20rev%20psychol%202002.pdf>, accessed January 2007.
- Trompenaars (1997). *Riding The Waves of Culture: Understanding Diversity in Global Business*, McGraw-Hill,
- Walsh, S. (2009), *Kierkegaard: Thinking Christianity in an Existential Mode*, Oxford University Press, Oxford.
- Wollheim, R. (1999). *On The Emotions*, Yale University Press.
- Yolles, M.I. (1998). Changing Paradigms in Operational Research *Cybernetics and Systems*, 29(2), 91-112.
- Yolles, M.I. (1999). *Management Systems: a viable approach*, Financial Times Pitman, London.
- Yolles, M.I. (2000). From Viable Systems to Surfing the Organisation, *Journal of Applied Systems*, 1(1)127-142
- Yolles, M.I. (2006). *Organisations a Complex Systems: an introduction to knowledge cybernetics*, Information Age Publishing, Inc., Greenwich, CT, USA.
- Yolles, M.I., Fink, G., Frieden, R., 2012, Organisations as Emergent Normative Personalities: part 2, predicting the unpredictable, *Kybernetes*, 41(7/8)1014-1050.
- Yolles, M.I., Guo, K. (2003). Paradigmatic Metamorphosis and Organisational Development, *Sys. Res.*, 20, 177-199.
- Yolles, M.I., Iles, P. (2006). Understanding Public-Private Alliances through Knowledge Cybernetics: ethical frameworks and trust, *Systems Research and Behavioural Science*, in process.
- Yolles M., Sawagvudcharee O., & Fink G. (2010). *Understanding Corporate Paradigm Change*, International Association of Cross-Cultural Competence and Management (IACCM). University of Lancashire, Preston.
- Yolles M. & Sawagvudcharee, O. (2017). Conceptual Development on Strategic Management for Organizational Improvement, *Silpakorn University Journal of Social Sciences, Humanities, and Arts*, 17(3) 17-26.