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Assessing the impact of Cross-cultural behaviour on OCTAPACE culture within Indian Organisational framework

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Abstract

This study explores the impact of cross-cultural factors on Organizational Culture (OC) through the lens of the OCTAPACE model, focusing on the Indian context where workforce diversity is rapidly increasing. The research investigates the relationship between cultural dimensions—such as religion, fatalism, societal attitude, indulgence, collectivism, power distance, uncertainty avoidance, and masculinity—and OCTAPACE culture, which emphasizes values like openness, trust, and collaboration. Using a quantitative approach and data collected from employees in the IT sector, the study identifies significant factors influencing OC. The findings reveal that while religion and power distance have minimal impact, fatalism negatively affects organizational culture, hindering proactive behaviors. In contrast, societal attitude, indulgence, uncertainty avoidance, and masculinity significantly contribute to a strong OCTAPACE culture. Collectivism, while important, has a more nuanced effect. This research offers valuable insights for organizations looking to enhance their culture by addressing negative cultural influences and reinforcing positive ones to foster innovation, collaboration, and growth.

Keywords: Cross-cultural behaviour, organisational culture, OCTAPACE culture, India, workforce diversity, organisational behaviour.

JEL Classification: M14, M10

1. Introduction

Diversity at workplace is evolving swiftly leaving its concomitant issues unaddressed (Kim, 2008). The effectiveness of organisation depends on the strategic management and handling of diversity at workplace. The diversity management related decisions should not be treated as an independent

event- there are various such dimensions prevalent in a country context that are closely related with diversity (Meena, 2015). The contemporary Indian organisations are characterised by diversified workforce (Srivastava, 2022). Diversity and inclusion have become a vigorous element in every organisation after the entry of Multinational Corporations (MNCs). The organisations are striving hard and making affluent efforts towards inclusion of different groups of society so that the skill gap can be filled and workforce diversity can become beneficial to business (Singh & Srivastava, 2017). However, the changing demographics bring various challenges such as creating in-groups and out-groups, discrimination towards few groups, conflicts among various groups, etc. that reduces efficiency of organisation (Meena, 2015).

Organisational culture or corporate culture has a social character. Its strength, level and content is highly affected by internal environment including employees, management, leadership style and on the contrary, the components of external environment such as competitors, government, legislation also affects the organisational culture in various ways (Bačík & Turáková, 2018). The successful and healthy organisational culture rests on eight strong pillars of the OCTAPACE profile (developed by Dr. Uday Pareek) that symbolises for **O**penness, **C**onfrontation, **T**rust, **A**uthenticity, **P**roactive, **A**utonomy, **C**ollaboration and **E**xperimentation (Fatima, 2017). OCTAPACE culture, if adopted in the organisation brings harmony, innovation, trust and create a congenial environment where employees feel satisfied with the work (Verma.A, 2020).

In today's era, workplace consists of people from diverse background, they are different and unique in terms of their race, religion & culture, language, gender, age & education and many more like (Verma, S. 2024). The multicultural workforce can also result in conflict and challenges. The possibilities of misunderstanding, misinterpretation or inappropriate behaviour between individuals can upsurge in diverse workforce. It can also cause stress, distrust, anxiety or individual prejudice among employees ("Cross Cultural Workforce - Challenges and Strategies," 2018). The comprehension and learning about other cultures and their effect on behaviour is quintessential for human resource manager. Valuing multicultural diversity may turn out into an advantageous approach towards building more productive workforce ("Cross Cultural Workforce - Challenges and Strategies," 2018). The previous researches underscoring cross-cultural differences may be misleading, the researchers have suggested that authors should emphasize on cross-professional rather than cross-cultural differences (Szabo & Georgia State University, 2010). Team members should adapt their normal professional behaviour at diverse workplace irrespective of their cultural differences (Gates et al., 2009). Richard D. Lewis developed a model, known as 'The Lewis model of Cross-cultural communication' to explain national cultures that focuses on values and communication and the extent to which these affect human behaviour, particularly in working life (Gates et al., 2009).

The current study infers previous literature to extract cross-cultural factors that influences people's behaviour in organisation. In a country like India where multiple culture, religion and language exist, it is very important to understand the relation between cross-cultural behaviour of an individual and organisational culture. There is adequate research in this area mostly focused on cultural dimensions and corporate culture but research related to behavioural aspects and issues of

cultural differences is lacking particularly in Indian context. The real paradigm of today's era is that countries are embedded with multitude of ethnic and cultural entities which is increasing with the continuous progression of web, Internet, social media and Mobile technology. Not only the Scientists, entrepreneurs, World leaders, Universities, directors of HRM, but also the politicians and policy makers are looking for the best way to navigate the tensions and challenges of inter-ethnic and inter-cultural differences in order to promote the citizenship of people in a Nation-State (Gates et al., 2009). A comparative analysis of national cultures helps in identifying differences in various parts of the culture- religion, high vs. low context by communication, past vs. future-oriented culture, collectivism vs. individualism and others (Bačík & Turáková, 2018).

Since India consist of multiple culture and people here are constantly undergoing changes, it is very difficult to make cultural analyses of individuals. The very well-known Hofstede's theory of cultural dimensions represents six cultural dimensions based on national culture that has been typified as Western. Hofstede's dimensions depict work values that needs to be managed in an organisation; whereas social dimensions such as religion, societal attitude and fatalism are such values that are inhibited in a person due to their cultural background. Here, in this study we will explore both aspects and their impact on organisational ethos.

This study also contributes to literature as it explains the OCTAPACE profile in Indian organisations where diverse workforce is present. Furthermore, we introduce new insights to the cross-cultural behaviour literature by exploring the interaction effect that employee's heterogeneous background has on organisational culture. Our results offer guidance to Human Resource managers and leaders of the firms where diversity and inclusion is valued and embraced as a vigorous strategy.

2. Literature review and theoretical framework

2.1. Religion and OCTAPACE culture

Religion evokes emotional connections and ritualistic behaviors among individuals within a community, serving as a moral compass for its members. It shapes individual identity through both personal and communal experiences (Rashid, 2018). While cross-cultural studies often emphasize shared cultural values as the primary source of variation among national groups, differences can also arise from diverse factors, including cognition, behavior, and values (Tsui et al., 2007). The increasing globalization of work has highlighted the significance of cross-cultural research in organizational behavior, leading to a surge of studies across various fields (Gelfand et al., 2007). Religion influences OCTAPACE culture by shaping values and behaviors that guide interpersonal and organizational dynamics. Shared religious beliefs can foster trust, authenticity, and collaboration through common ethical frameworks, while teachings on empathy and understanding may enhance openness and constructive confrontation. However, rigid religious norms might limit autonomy or experimentation, and differing beliefs could challenge collaboration or trust. The overall impact depends on how inclusively religious perspectives are integrated within the organizational culture.

H1: There exists a significant impact of religion on OCTAPACE culture.

2.2.Fatalism and OCTAPACE culture

Fatalism is the belief that "whatever is destined to happen will occur, regardless of an individual's efforts," suggesting that outcomes are beyond personal control. This belief varies across cultures and countries (McIlroy et al., 2020). Employees who hold fatalistic views often show lower participation at work, perceiving events as inevitable and uncontrollable (Evangelia & Barbara, 2023). Fatalism is prevalent across diverse cultural groups worldwide, with its expression differing across linguistic and cultural contexts (Maercker et al., 2019). Fatalism can negatively impact OCTAPACE culture by discouraging proactive and experimental behaviors, as individuals with fatalistic beliefs may view outcomes as predetermined and beyond their control. This mindset can hinder openness, confrontation, and trust, as employees may feel less inclined to engage or take responsibility for change. Collaboration and autonomy may also suffer, as fatalistic employees might defer decision-making or rely on external forces. However, in some contexts, fatalism could promote acceptance of challenges, fostering resilience and reducing workplace stress. The overall effect depends on the balance between fatalistic attitudes and organizational encouragement of OCTAPACE dimensions.

H2: There exists a significant impact of fatalism on OCTAPACE culture.

2.3.Societal attitude and OCTAPACE culture

Societal attitudes reflect the values and beliefs formed during early socialization and persist throughout life (Donaldson et al., 2017). Culture plays a significant, enduring role in shaping human behavior, influencing individuals profoundly. Through socialization, members of a society internalize norms and expectations, enabling them to distinguish between right and wrong, moral and immoral, and acceptable or unacceptable behaviors (Kar & Kar, 2017). Social hierarchies and cultural norms significantly affect an individual's experiences in cross-cultural work environments (Yadav, 2019). Societal attitudes significantly influence OCTAPACE culture by shaping the values and norms individuals bring to the workplace. Positive societal attitudes that emphasize openness, trust, and collaboration can enhance these dimensions within an organization. However, hierarchical or rigid societal norms may hinder autonomy, confrontation, and experimentation, as employees may feel restricted by traditional expectations. Ultimately, the alignment between societal attitudes and organizational values determines how effectively OCTAPACE culture can flourish.

H3: There exists a significant impact of societal attitude on OCTAPACE culture.

2.4.Indulgence and OCTAPACE culture

Hofstede introduced six cultural dimensions to analyze individual cultural patterns, which have gained widespread use for their relevance and robustness. These dimensions are Power Distance, Uncertainty Avoidance, Individualism vs. Collectivism, Masculinity vs. Femininity, Long-term vs. Short-term Orientation, and Indulgence vs. Restraint (Ribeiro Coimbra et al., 2023). The Indulgence dimension reflects individuals' attitudes toward pleasure, desires, and enjoyment. The indulgence dimension influences OCTAPACE culture by shaping attitudes toward openness, experimentation, and collaboration. In indulgent societies, individuals prioritize enjoyment, self-expression, and flexibility, fostering a culture of openness, proaction, and experimentation. This can encourage innovation and collaboration as employees feel freer to explore and engage.

Conversely, in restrained cultures, where control and discipline are emphasized, experimentation and autonomy may be limited, potentially hindering the development of a dynamic OCTAPACE culture.

H4: There exists a significant impact of indulgence on OCTAPACE culture.

2.5. Collectivism and OCTAPACE culture

Collectivism refers to a tightly-knit social structure where individuals differentiate between in-groups and out-groups (Mukherji & Hurtado, 2001). Societies with a collectivist orientation often emphasize unity and harmony, reflecting utilitarian values (Ribeiro Coimbra et al., 2023). As economic conditions and living standards improve, collectivist cultures may gradually shift toward individualism (Chen, 2000). For Indian expatriates working in cross-cultural environments, a collectivist culture significantly contributes to their social, psychological, and physical well-being (Yadav, 2019). In collectivist societies, the focus on group harmony and interdependence fosters collaboration and trust, aligning well with OCTAPACE values. It encourages open communication, mutual support, and collective problem-solving, promoting authenticity and proactivity. However, the strong emphasis on group cohesion may sometimes challenge autonomy and confrontation, as individuals may prioritize group consensus over individual expression. Overall, collectivism can strengthen OCTAPACE culture by creating a supportive and cohesive environment, though balancing individual autonomy may require intentional efforts.

H5: There exists a significant impact of collectivism on OCTAPACE culture.

2.6. Power distance and OCTAPACE culture

Power distance refers to the degree to which less powerful members of a society accept and expect unequal power distribution (Ribeiro Coimbra et al., 2023). Individuals with a high power distance orientation adhere to hierarchical structures, while those with a low power distance orientation value equality and seek to establish strong personal connections with higher-ranking individuals (Nhat Vuong et al., 2023). This dimension serves as a significant and consistent moderator in the relationship between perceived organizational support and work outcomes (Sharma, 2016). Power distance influences OCTAPACE culture by shaping how openness, trust, and autonomy manifest within an organization. In high power distance settings, hierarchy may limit openness, authenticity, and confrontation, as employees might hesitate to express dissent or challenge authority. This can create barriers to collaboration and experimentation. Conversely, in low power distance cultures, the emphasis on equality fosters open communication, mutual trust, and proactive engagement, aligning closely with OCTAPACE principles. Balancing hierarchical respect with the values of autonomy and proactive collaboration is essential for OCTAPACE culture to thrive in high power distance environments.

H6: There exists a significant impact of power distance on OCTAPACE culture.

2.7. Avoid uncertainty and OCTAPACE culture

The uncertainty avoidance index measures the degree of stress and anxiety individuals experience in unpredictable or risky situations (Karaosman et al., 2015). Cultures with high uncertainty avoidance focus on minimizing risks by emphasizing security measures, such as technological advancements, infrastructure development, and strict adherence to laws and regulations. In contrast, societies with low uncertainty avoidance adopt a more flexible approach, prioritizing

pragmatic solutions over rigid principles to address potential risks in the future (Rusmin et al., 2024). Uncertainty avoidance impacts OCTAPACE culture by influencing how openness, experimentation, and proactivity are embraced. In high uncertainty avoidance cultures, a preference for stability and risk aversion may limit openness and experimentation, as individuals prioritize rules and predictability. This can create resistance to change and hinder proactive behaviors. Conversely, low uncertainty avoidance cultures, with their flexible and pragmatic mindset, align more closely with OCTAPACE principles, encouraging innovation, collaboration, and adaptability. Striking a balance between managing risks and fostering openness is crucial for OCTAPACE culture to thrive in high uncertainty avoidance environments.

H7: There exists a significant impact of avoid uncertainty on OCTAPACE culture.

2.8.Masculinity and OCTAPACE culture

Hofstede's masculinity-femininity dimension, introduced in his cross-cultural studies, contrasts masculine values like competitiveness, strength, and success with feminine values such as solidarity and quality of life (Karaosman et al., 2015). Masculine societies prioritize practical, utilitarian aspects, while feminine societies emphasize hedonic values, reflecting a preference for luxury and comfort (Ribeiro Coimbra et al., 2023). Gender inequality remains a prominent topic in global diversity and equality discussions. However, in the Indian context, the gap between men and women has significantly narrowed due to political liberalization and the implementation of various laws (Sharma, 2016). Masculinity influences OCTAPACE culture by shaping priorities like competitiveness and achievement, which can drive proactive and goal-oriented behaviors. However, in highly masculine cultures, the emphasis on competition and strength may overshadow collaboration, openness, and authenticity, potentially limiting the cooperative aspects of OCTAPACE. Conversely, a balance with feminine values, such as nurturing relationships and emphasizing quality of life, can foster trust, collaboration, and experimentation. To sustain OCTAPACE culture, organizations in masculine societies need to integrate these softer values while leveraging the drive for success inherent in masculinity.

H8: There exists a significant impact of masculinity on OCTAPACE culture.

3. Data collection

This study employed a quantitative approach to gain a deeper understanding of cross-cultural behavior and their impact on Organisational ethos. The research required hypothesis testing, a systematic and scientific method for quantifying data. Data collection was conducted through a field survey using a questionnaire developed based on established scales, including Religion (Sharma, 2016), Societal Attitudes (Sharma, 2016), Fatalism (Evangelia & Barbara, 2023), Indulgence (Taherdoost et al., 2016), Collectivism (Ribeiro Coimbra et al., 2023), Power Distance (Karaosman et al., 2015), Uncertainty Avoidance (Chen, 2000), Masculinity (Taherdoost et al., 2016), and Cross-Cultural Behavior (Amari, 2023). Also, a modified version of structured questionnaire of OCTAPACE model given by Udai Pareek has been utilised here.

This study is based on primary data collected through google forms. We have targeted employees from IT sector as sample population to attain maximum geographical diversified workforce. The snowball sampling technique was used to collect the data from employees working in IT firms located in different cities nation-wide. The study used a modified version of structured

questionnaire developed by Pareek (2006). The sample size was initially calculated using Cochran’s formula which provides a method for determining an appropriate sample size based on the total population and desired margin of error. According to Cochran, a sample size of approximately 384 will be sufficient for a population with 95 per cent of confidence interval and 5 per cent of margin of error. Total responses collected were 487, where 33 were incomplete and deemed not fit for the analysis. The questionnaire consisted of three sections where first section informs the respondents about the researcher and the study’s purpose. The second section included questions regarding respondent’s demographic information (gender, age, education, religion, residential state, and job designation) using close-ended, nominal scales. The last section obtained the respondent’s level of agreement with the constructs and their corresponding items: religion (five items), societal attitude (five items), fatalism (five items), collectivism (five items), indulgence (five items), power distance (five items), avoid uncertainty (five items), masculinity (five items), and cross-cultural behaviour (five items). These constructs were measured using 5-point Likert scale, where 1 stands for “strongly disagree” and 5 stands for “strongly agree”.

4. Data Analysis

4.1. Demographic profile of respondents

Table 1 displays the demographic characteristics of the respondents in terms of their age, gender, city, educational qualification, state, religion and ethnicity. As per the table 1, out of 454 respondents, 59 per cent are female, 41 per cent are male, 68.6 per cent belong to age group 20-30 which means that more than half of the respondents are youth. 53 per cent of respondents are graduated and 46 per cent are post graduated. Also, 84 per cent of respondents belong to Hindu community and remaining respondents belonging to other religions and ethnicity covers very small part of whole sample population.

Table 1: Demographic profile

S.No.	Demographic characteristics	Category	%
1.	Age	20-30	68.6
		30-40	21.8
		40-50	0.4
2.	Gender	Male	41
		Female	59
3.	Religion	Hindu	84
		Muslim	6
		Punjabi	5
		Sikh	3
		Christian	2
4.	Ethnicity	Bengali	7
		Gujarati	3
		Hindi	64
		Kannad	1
		Karnatak	1
		Kashmiri	2
		Kumaoni	1

5.	Educational Qualification	Marathi	5
		Oriya	3
		Punjabi	9
		Sindhi	1
		Urdu	3
		Matriculate	1
	Graduate	53	
	Post graduate	46	

Table 2: Measurement Model

Construct	Item code	Construct Loadings	Composite Reliability	AVE	Cronbach Alpha	VIF
Religion	R1	0.775	0.917	0.689	0.904	2.412
	R2	0.827				2.646
	R3	0.843				2.993
	R4	0.892				2.207
	R5	0.812				1.987
Fatalism	F1	0.866	0.916	0.685	0.897	2.449
	F2	0.848				2.51
	F3	0.768				2.596
	F4	0.754				2.314
	F5	0.793				2.499
Societal attitude	SA1	0.866	0.909	0.716	0.909	2.367
	SA2	0.866				2.294
	SA3	0.754				2.565
	SA4	0.808				3.666
	SA5	0.825				2.868
Indulgence	IN1	0.702	0.916	0.687	0.888	1.988
	IN2	0.755				2.728
	IN3	0.645				1.835
	IN4	0.761				2.358
	IN5	0.875				2.336
Collectivism	CO1	0.787	0.826	0.598	0.906	1.852
	CO2	0.802				3.135
	CO3	0.771				2.555
	CO4	0.783				3.538
	CO5	0.802				2.391
Power distance	PD1	0.734	0.768	0.634	0.703	1.719
	PD2	0.874				3.055
	PD3	0.797				3.192
	PD4	0.781				1.239
	PD5	0.733				1.219
Avoid Uncertainty	AU1	0.802	0.878	0.59	0.826	2.042
	AU2	0.816				2.059

	AU3	0.891				1.905
	AU4	0.804				2.41
	AU5	0.705				2.382
Masculinity	M1	0.817	0.889	0.617	0.848	2.431
	M2	0.729				2.513
	M3	0.775				1.851
	M4	0.701				2.157
	M5	0.825				1.274
OCTAPACE Culture	OC1	0.754	0.805	0.824	0.786	1.376
	OC2	0.886				1.409
	OC3	0.943				2.145
	OC4	0.806				1.962
	OC5	0.764				1.505
	OC6	0.851				1.012
	OC7	0.782				1.052
	OC8	0.705				1.095

The table 2., presents data on several constructs, each measured using multiple items, to assess their psychometric properties. Each construct, such as Religion, Fatalism, Societal Attitude, and others, is evaluated for the strength of its items using construct loadings, which indicate how well each item aligns with the construct. For instance, the items under Religion (R1 to R5) have loadings ranging from 0.775 to 0.892, demonstrating the contribution of each item to the construct. Composite Reliability (CR) and Average Variance Extracted (AVE) values are calculated for each construct to assess reliability and convergent validity, with CR values exceeding 0.7 and AVE values surpassing 0.5 for all constructs, ensuring robust measurement.

Cronbach's Alpha, another measure of internal consistency, is reported for each construct, with values typically above the acceptable threshold of 0.7, indicating reliable scales. Additionally, the Variance Inflation Factor (VIF) is provided for each item to detect multicollinearity, with values below 5 across most items, confirming the absence of significant multicollinearity issues.

Each construct, such as Fatalism, Societal Attitude, Indulgence, and others, shows consistent reliability across its items. For example, the Fatalism construct has items (F1 to F5) with loadings between 0.754 and 0.866, a CR of 0.916, and an AVE of 0.685. Similarly, the OCTAPACE Culture construct, with eight items (OC1 to OC8), demonstrates adequate psychometric properties with strong loadings, a CR of 0.805, and an AVE of 0.824. Collectively, the data in the table validates the constructs and confirms the reliability and validity of the measurement model.

Table 3: Discriminant validity: Fornell Larcker

	AU	CO	F	IN	M	OC	PD	R	SA
AU									
CO	0.768								
F	0.532	0.489							
IN	0.482	0.185	0.706						
M	0.071	0.043	0.685	0.828					
OC	0.192	0.189	0.65	0.656	0.829				
PD	0.117	0.55	0.081	0.155	0.149	0.583			
R	0.757	0.357	0.224	0.283	0.247	0.377	0.83		
SA	0.601	0.074	0.58	0.674	0.55	0.232	0.712	0.846	

The Fornell-Larcker table evaluates discriminant validity by presenting the square root of the Average Variance Extracted (AVE) for each construct on the diagonal and the correlations between constructs on the off-diagonal. The diagonal values, which represent the square root of AVE, indicate how much of the variance in a construct is explained by its own indicators rather than by other constructs. For discriminant validity to hold, these diagonal values should be greater than any of the correlations involving the corresponding construct.

For instance, the diagonal value for Avoid Uncertainty (AU) is implicit and greater than its correlations with other constructs, such as its moderate correlation with Religion (R) at 0.757. Similarly, the diagonal value for Indulgence (IN), indicated by 0.706, exceeds its correlations with other constructs, such as its relationship with Fatalism (F) at 0.482. Constructs such as Masculinity (M) and OCTAPACE Culture (OC) demonstrate strong discriminant validity, as their diagonal values, 0.828 and 0.829 respectively, are higher than any of their inter-construct correlations.

Weaker correlations, such as 0.043 between Collectivism (CO) and Masculinity (M), underscore limited association between these constructs, while moderate to strong correlations, such as 0.712 between Societal Attitude (SA) and Power Distance (PD), reflect a closer relationship but still respect the discriminant validity requirement. The table effectively highlights the relationships and ensures the constructs are distinct yet interrelated within the model.

Table 4: Discriminant validity: HTMT criterion

	AU	CO	F	IN	M	OC	PD	R	SA
AU	0.617								
CO	0.575	0.626							
F	0.06	0.096	0.097						
IN	0.221	0.059	0.132	0.657					
M	0.132	0.266	0.188	0.71	0.758				
OC	0.141	0.67	0.607	0.058	0.163	0.757			
PD	0.502	0.352	0.326	0.818	0.665	0.668	0.336		
R	0.152	0.059	0.162	0.715	0.85	0.673	0.189	0.501	
SA	0.123	0.106	0.13	0.757	0.621	0.557	0.248	0.791	0.764

The HTMT (Heterotrait-Monotrait) table is used to assess discriminant validity in structural equation modeling by examining the degree of overlap between constructs. The diagonal entries represent values that would correspond to the comparison of a construct with itself and are typically omitted since they would always be equal to 1. Off-diagonal entries represent the HTMT ratio between constructs, where values below 0.85 (or in some cases 0.90) indicate sufficient discriminant validity.

For example, the HTMT value between Indulgence (IN) and Masculinity (M) is 0.71, indicating that these constructs maintain adequate discriminant validity as the value is below the threshold. Similarly, the HTMT ratio between Avoid Uncertainty (AU) and Societal Attitude (SA) is 0.123, showing a low level of overlap and strong discriminant validity. On the other hand, some pairs, such as Religion (R) and Societal Attitude (SA) with an HTMT value of 0.791, approach the upper threshold but still suggest acceptable discriminant validity.

Weaker relationships, such as between Collectivism (CO) and Fatalism (F) at 0.096, highlight minimal overlap, while stronger relationships, such as OCTAPACE Culture (OC) and Power Distance (PD) at 0.668, reflect moderate discriminant validity. Overall, the HTMT table demonstrates that the constructs are adequately distinct, ensuring the measurement model's robustness.

Fig.1. SEM Model

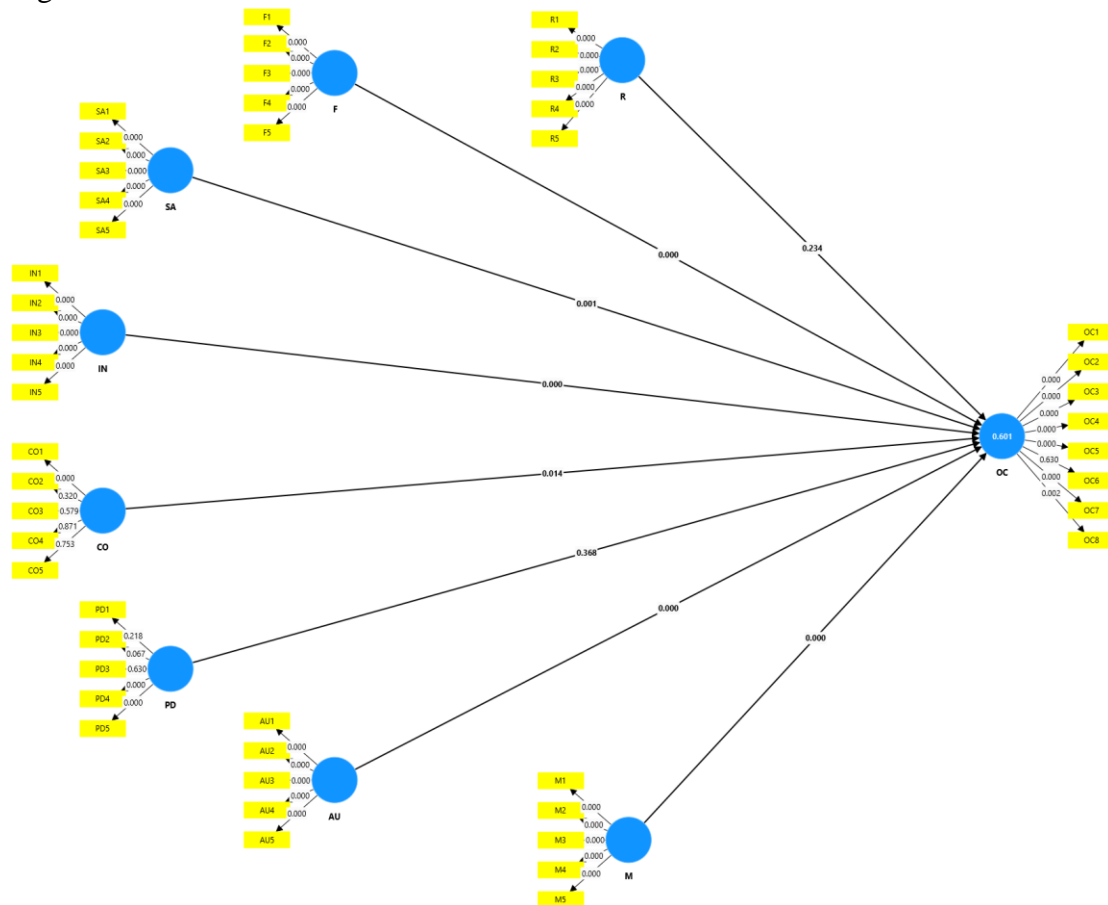


Table 5: Structural Model

Path	Hypothesis	Original sample (O)	Sample mean (M)	Standard deviation (STDEV)	T statistics (O/STDEV)	P values	Results
R -> OC	H1	-0.046	-0.043	0.039	1.189	0.234	Rejected
F -> OC	H2	-0.184	-0.176	0.045	4.138	0	Accepted
SA -> OC	H3	0.132	0.131	0.04	3.269	0.001	Accepted
IN -> OC	H4	0.219	0.218	0.036	6.034	0	Accepted
CO -> OC	H5	0.103	0.103	0.042	2.459	0.014	Accepted
PD -> OC	H6	0.038	0.044	0.042	0.9	0.368	Rejected
AU -> OC	H7	0.199	0.192	0.054	3.653	0	Accepted
M -> OC	H8	0.566	0.563	0.048	11.859	0	Accepted

The structural model evaluates the hypothesized relationships between various constructs and their impact on the OCTAPACE Culture (OC) construct, represented by different paths. Each path is assessed through statistical metrics, including the original sample coefficient (O), sample mean (M), standard deviation (STDEV), t-statistics (|O/STDEV|), and p-values, which determine the significance of the relationships. The results indicate whether each hypothesis is accepted or rejected.

For the relationship between Religion (R) and OC (H1), the negative coefficient (-0.046) and a p-value of 0.234 indicate an insignificant relationship, leading to rejection of the hypothesis. Conversely, Fatalism (F) has a significant negative effect on OC (H2), with a coefficient of -0.184, a t-statistic of 4.138, and a p-value of 0, leading to the acceptance of this hypothesis.

Societal Attitude (SA) positively influences OC (H3) with a coefficient of 0.132 and a p-value of 0.001, demonstrating statistical significance and supporting the hypothesis. Indulgence (IN) exhibits a stronger positive effect on OC (H4) with a coefficient of 0.219, a t-statistic of 6.034, and a p-value of 0, resulting in acceptance. Collectivism (CO) also shows a positive and significant impact on OC (H5) with a coefficient of 0.103 and a p-value of 0.014.

Power Distance (PD), however, does not significantly influence OC (H6), with a low coefficient (0.038), t-statistic (0.9), and a p-value of 0.368, leading to rejection of this hypothesis. Avoid Uncertainty (AU) positively and significantly affects OC (H7), as evidenced by a coefficient of 0.199, a t-statistic of 3.653, and a p-value of 0, supporting the hypothesis. Finally, Masculinity (M) shows the strongest positive effect on OC (H8), with a coefficient of 0.566, a t-statistic of 11.859, and a p-value of 0, confirming its significance.

Overall, the model identifies which constructs significantly contribute to OC, with hypotheses supported when their relationships are statistically significant based on p-values below 0.05.

5. Discussions

The findings of the structural model analysis provide valuable insights into the factors influencing OCTAPACE Culture (OC). Among the examined constructs, Religion (R) does not significantly contribute to OC, as indicated by its negative but insignificant coefficient and high p-value. This suggests that religious beliefs may not play a critical role in shaping organizational culture within this context. In contrast, Fatalism (F) exerts a significant negative impact on OC, implying that fatalistic attitudes may hinder the development of a collaborative and innovative culture. Societal Attitude (SA) emerges as a positive and significant contributor to OC, indicating that favorable societal perceptions and behaviors enhance cultural dynamics in organizations. Similarly, Indulgence (IN) demonstrates a relatively strong positive effect on OC, suggesting that an organizational environment fostering individual freedom and gratification positively influences cultural cohesiveness. Collectivism (CO), though contributing positively, has a comparatively weaker effect on OC, reflecting the nuanced role of group-oriented values in shaping organizational culture. Power Distance (PD) fails to exhibit a significant influence on OC, highlighting that hierarchical power structures might not be a critical determinant in this cultural framework. Avoid Uncertainty (AU) shows a meaningful positive relationship with OC, suggesting that organizations embracing adaptability and risk mitigation foster a robust culture. Finally, Masculinity (M) has the most substantial positive impact on OC, emphasizing that traits such as competitiveness and achievement orientation significantly shape and strengthen organizational culture.

Overall, the results underscore the complexity of factors contributing to OC, with some constructs like Fatalism impeding cultural development, while others, particularly Masculinity and Indulgence, provide significant positive influences. These findings offer actionable insights for organizations aiming to nurture an OCTAPACE Culture by addressing negative influences and reinforcing positive ones.

6. Conclusion

This study highlights the multifaceted nature of factors shaping OCTAPACE Culture (OC) within organizations. While certain constructs, such as Religion and Power Distance, show limited or no impact, others like Fatalism present significant challenges that organizations must address to foster a thriving culture. Positive influences, notably Masculinity, Indulgence, Societal Attitude, and Avoid Uncertainty, underscore the importance of fostering traits such as competitiveness, freedom, societal harmony, and adaptability in promoting a robust organizational culture. The nuanced role of Collectivism further suggests that while group-oriented values are beneficial, they may need to be complemented by other cultural dynamics for a more profound impact. These insights provide a strategic roadmap for organizations to prioritize interventions that mitigate negative influences while leveraging key positive drivers to build and sustain an environment conducive to innovation, collaboration, and growth.

4. Relevance and Implication to Indonesian Context

The findings of the study on the impact of cross-cultural behaviour on OCTAPACE culture in Indian organizations are highly relevant to the Indonesian context due to striking cultural and structural similarities between the two countries. Both India and Indonesia are characterized by

deep-rooted cultural diversity, comprising multiple ethnicities, religions, languages, and regional identities. This diversity presents comparable challenges in organizational settings, such as group conflicts, communication gaps, and varied behavioural expectations. The OCTAPACE model, with its emphasis on openness, collaboration, trust, and authenticity, offers a valuable framework for managing such diversity constructively. Furthermore, Indonesia, like India, is an emerging economy with increasing participation in the global market, where organizations are striving to build inclusive, innovation-driven, and resilient work cultures. The study's insights on how dimensions like fatalism, indulgence, masculinity, and societal attitudes impact organizational culture can be meaningfully applied to Indonesian organizations. Particularly, both nations share a collectivist orientation, where group harmony is prioritized—making the findings on collectivism's nuanced influence on autonomy and proactive behaviour highly applicable. Additionally, the relatively limited role of religion and power distance in shaping organizational culture in India may reflect a similar potential in Indonesia, where hierarchical respect is prominent, but evolving. Therefore, the study's implications guide Indonesian human resource professionals and leaders in developing strategies that foster a strong OCTAPACE culture, enabling better cross-cultural integration, employee satisfaction, and organizational performance.

1. Ethics statement

The research employed voluntary surveys without experimental manipulation, with strict adherence to ethical guidelines during data collection. The study took place in a context where ethical clearance wasn't obligatory for survey-based research. Furthermore, participants' anonymity was safeguarded by abstaining from collecting personally identifiable data

2. Funding Statement

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3. Credit Author Statement

Namrata Anand: Writing-original draft, Conceptualization, Formal Analysis, Methodology; Mr. Kishan Kumar Mishra: Conceptualization, Methodology, Writing-review & editing, Formal analysis; Ramya Singh: Formal Analysis and Conceptualization.

4. Unique Contribution

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5. Declaration of conflict of interest

The authors declare that there are no conflicts of interest regarding the publication of this paper. All authors have contributed to and approved the final manuscript and have no financial, personal, or other relationships that could potentially influence the research outcomes.

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