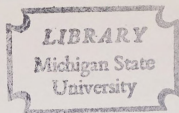THE CULTURAL PATTERN OF MANAGEMENT IN IRAN
AND ITS RELATION TO EDUCATION

Dissertation for the Degree of Ph. D.
MICHIGAN STATE UNIVERSITY
AKBAR MAHDAVIAN, M. P. A., M. B. A.
1976

This is to certify that the

thesis entitled

THE CULTURAL PATTERN OF MANAGEMENT IN
IRAN AND ITS RELATION TO EDUCATION

presented by

Akbar Mahdavian

has been accepted towards fulfillment
of the requirements for

__Ph.D.__ degree in __Educational__
                              Administration

Major professor

Date ___May 17, 1976___

O-7639

ABSTRACT

THE CULTURAL PATTERN OF MANAGEMENT IN IRAN
AND ITS RELATION TO EDUCATION

By

Akbar Mahdavian

Purposes of the Study

The researcher's purposes in this study were:

First, to examine the managerial thinking, attitudes and factors of motivation in private and semi-private organizations.

Second, to examine the comparable attitudinal patterns of educational administrators in their administrative practices in education.

Third, to compare the "managerial thinking" of Iranian managers with what has been reported on managers in fourteen other countries in all parts of the world.

Finally, to trace the cultural attributes and the educational characteristics of Iranian society and to examine their effects on administrative behavior of managers and educational administrators.

Procedure

The study was conducted in Iran on a limited scale with managers in private and semi-private organizations--including a

certain number of educational administrators, mainly from the primary and secondary school levels.

The instrument used was a replica of the one used by Mason Haire and his associates, from the University of California, in a similar study of managerial thinking conducted in fourteen different countries. The instrument was originally composed of a questionnaire divided into three parts. However, in this study only two parts were duplicated. No hypotheses were examined. It was primarily a descriptive study of managerial thinking, attitudes and motivations as they relate to cultural and educational attributes of the society. For the analysis of data, certain statistical measures, which include the mean raw scores, the standard deviations and the standard scores of the sample survey were used. Also, for purposes of comparison, certain methods were used in conjunction with the existing data.

Major Findings

The analysis of data and the review of the pertinent literature revealed the following findings:

1. Iranian managers hold a relatively democratic attitude toward management practices.

2. Iranian educational administrators reflect the same patterns as managers with greater attitude intensity.

3. For the most part, Iranian managers reported they were unfulfilled and unsatisfied in their needs for autonomy, security

and self-actualization, while the other two levels of needs, social and esteem, were reported to be better fulfilled and satisfied.

4. Iranian educational administrators reported a similar pattern of need emergence as did managers. This was not true in their needs for autonomy and security, which were less fulfilled and satisfied than for managers. They were more fulfilled and satisfied in their need for self-actualization.

5. Both groups attached a great deal of importance to all needs across the scale, but with greater intensity on the part of educational administrators.

6. In comparing Iranian managers with managers throughout the world (data from the previous study), Iranians on certain attitudes rated on the same level as the British and the French. However, they rated low in other attitudes comparably with the three developing countries of Argentina, Chile and India.

7. With regard to the Iranian managers' motivation factors:

a. They appeared to lead all countries on the list for their social and esteem fulfillment. The Iranians came close to the French managers in their need for security and self-actualization. They appeared to be relatively parallel to Italian and Indian managers in their need for autonomy.

b. In their need satisfaction, they appeared to be least satisfied of all managers in their needs for autonomy

and security. Iranian managers came, on the average, very close to all managers in their social needs, and relatively close to the three developing nations in their esteem and self-actualization. However, as for self-actualization in particular, Iranian managers came very close to the French.

c. In their need importance, Iranian managers scored higher than the mean for all managers—a pattern similar to Argentinian managers—and they scored relatively close to the other two developing countries.

8. The cultural attributes and the educational character- istics of the society were found to be unavoidably intertwined. Both factors affect the underlying managerial thinking and motiva- tions and administrative behavior of educational administrators.

Recommendations for Further Research and Action

In order to obtain a more complete and comprehensive illus- tration of managerial thinking, attitudes, motivations and cultural and educational characteristics of the society, the following areas of research are recommended:

1. To conduct studies in all areas of Iranian management especially with regard to the thinking, motivations and educational deficiencies in its higher echelons.

2. To further research managerial thinking, social attitudes and the feelings of responsibility of corporate owners to initiate development of a "managerial creed" for Iranian management.

3. To conduct a special study into the deficiencies of educational administrators in terms of their social understanding, educational philosophy and administrative capability.

4. To investigate further the pattern of change in Iranian culture and to trace the inter-cultural transfer for the purpose of cultural reappraisal and avoidance of the so-called "cultural lag" which might follow.

In order to further motivate the Iranian managers and educational administrators for more effective job performance, the following actions are recommended:

1. To provide Iranian management and educational administrators, especially in the middle and the lower organizational levels, with further autonomy and discretion in decision-making and action.

2. To furnish Iranian management and educational administrators with further opportunity for growth and self-actualization, by providing educational opportunities and broadening their scope of authority and responsibility.

3. To look for more economic incentives for both groups, but particularly for educational administrators.

4. To upgrade Iranian management thinking and attitudes by devising a continuing re-education program with extensive coverage of all organizations and of all managerial levels.

5. To establish immediately an independent department for teaching educational administration in either Teacher's Training University or the University of Tehran (College of Education).

6. To provide for increased involvement of the mass media in promoting further public interest in education and harmony in the thinking and attitudes between public and private institutes toward achievement of a common social goal in education, culture and management.

پژوهشی درباره "فرهنگ مدیریت در ایران و ارتباط آن با قلیم و موقعیت"

رساله حاضر پژوهشی است درباره طرز تفکر، نگرش و عوامل ترغیبی و انگیزشی مدیران ایرانی در رده های

خصوصی یا نیمه خصوصی و مدیران آموزش و پرورش. همچنین پژوهشی است نسبتاً وسیع در باز شناخت فرهنگ حاکم ایرانی

سیستم آموزش و پرورش که مورد بررسی افراد و گروش و تحلیل نامزدان گردیده اند. محققی که در سالهای ۷۱–۱۹۶۸ در

دانشگاه، ایالتی میشیگان در دو رشته مدیریت بازرگانی و مدیریت آموزش و پرورش تحصیل نمودم با الهام از تحقیق گرانبی

از استادان انستیتوی روابط انسانی دانشگاه کالیفرنیا— Mason Haire —و همکارانش —بکار انداخته

که شیوه تحقیقی آنان را که در ماده کشور جهان در بر شناخت شیوه فرهنگی مدیریت مورد استفاده قرار داده بود در مورد

مدیران ایرانی بکار برم. البته لحاظ آنکه این پژوهش و است و به آنام اکترای مدیریت آموزش و پرورش بود با قبول کمیته

دکترا بعدها بر مدیران سازمان های خصوصی مدیران آموزش و پرورش نیز لذا یک کمیته مستقل و شامل همه

مدیران مد نظر تحقیقی قرار گرفتند.

در باز شناخت فرهنگ بمفهوم عام که در آموزش و پرورش ایران با مطالعه کتب و مقالاتی که در چند دهه

اخیر درباره ایران نوشته شده بود و شاید مدرت مطالع مذکور شده نمضی محقق همیشه تصویری روشن و واقعاً ذهنی و انگ

بروز جامعه بویژه جامعه مدیران و آموزش و پرورش نوین و مدیران ارائه نمود. موارد شناخت طرز تفکر و نگرش میان

و یا بدون عوامل ترغیب و تشویق کننده آنان فعالیت موثر و بهتر در بر دارد زبانی، در پرسشنامه مربوط بین قیمت

را که در تحقیقی Haire مورد استفاده قرار گرفته بود عیناً بفارسی برگردان داده و به مدیران ایرانی گردانیده شد.

نتایج حاصل بین دو قیمت در فصل سوم و چهارم این رساله مشروحاً بیان گردیده است. در فصل ششم با کنار گذاردن

یافته ای مربوط مدیران آموزش و پرورش و استفاده و لذا اطلاعات مجدد و منبع در تحقیقی قبلی در کتاب .....

و Managerial Thinking — مقایسه بکار نسبتاً کلی بین مدیران ایرانی و مدیران ۱۴ کشور دیگر در ده کشور جهان قابل

که مورد است. لطفاً خلاصه پاره ای از نتایج حاصل بدین شرح کوتاه بفارسی نگارش یگردد:

۱- برداشت و دریافت نادرست و نظر واقعی از فرهنگ آمده جامعه ایران و مدیریتی کای مگری و گفتاری ایرانیان و پید تحقیق فرهنگی در دیگر کشورها گران .

۲- تغییر و تحول در طرز تفکر مدیران ایرانی و گرایش به شیوه های نوین مدیریت از نقطه نظر و گفتار باعمل نزدیک بوده است .

۳- نیاز فوق العاده مدیران به استقلال و مگری و عملی و پیوستن خنثای و مسئولیت بیشتر ، نیاز قابل ملاحظه تامین نه بیشتر و نهم احتیاج به ماندن شدان در خود دارای از فرصت ها افزونتر برای کتای مدیریت گرای برد .

۴- نثر به مدیران آروزش و پرورش در طرز تفکر ، گرش و نیاز کای خود با مدیران دیگر باشت جهت بیشتر برای نیاز کای جهت استقلال مگری و عملی و تامین مالی زیادتر .

۵- در قشایه مدیران ایرانی با مدیران دیگر کشوری جهان ، مدیران ایرانی از نقطه نظر مگری و گفتار بی موقع بینه تراز دیگران جلوه می کنند . به بار دست دیگر مگرش و پرگشت آنان از لا اینان نو پیوست با ماطه کم از عامل نهان با رفتای از خود برد به سینه از جا گمی غنای برخد طلبه است . در حالیکه در عقب کشیده کای مورد مطالعه کای بیشتر قبلی پریت مگرش مدیران از عامل نهان نو پیوست به رفت با مگه لیست با آنان از خورث ان سینه ماه ناب جایع در کاملی است .

۶- بطوری کلی مدیران ایرانی از نقطه نظر مگری و گفتاری و با لحاظ نیاز کای ادها شده رفته از خود در برابر کای مدیران غوماری ، گنیسی و رتبای لیانی در داده دیگر مدیران ستر گرده در حال قدم بنی آزمانتین به شیمی و مندهستان نزدیمی غنای نشان میدهند . در مجموع مدیران ایرانی در مگرش و رفتار با پیوست ان و شیوه مگرشی خود الگونی متفاوت که مدیران آروز شیوه فرهنگی مدیریت مدیران نام خود اداره میدهند .

۷- بر اساس نتایج کنیت پیشنهادهایست لازم در بعضی از این ربطه ارائه گردیده است . در اینجا به پاره ای از پیشنهادهای متکده لطمه کننده اشاره میگردد :

نهت - طرح و اجرای برنامه کای تحقیقاتی جامع در مورد مدیران بلند بنای مدیران ارشد بخش خصوصی و صاحبان صنایع که خود مدیریت سازمان را با عهده دارند .

ب – مطالعه و ارزیابی فرهنگ امروز جامعه ایران با توجه به بقهٔ تاریخی فرهنگی و تغییر و تحولات حاصله و ارائهٔ تصویری
واقعی تر جامعه ایران از آنچه بوده و هست و چگونگی از پیوند آن فردا به عقب یا جلو فرهنگی .

پ – دادن استقلال بیشتر به دعوی شهر مدیران و تفویض مسئولیت و اختیار افزونتر و لزوم آوردن انگیزه و فرصت های
بیشتر به فرزیش شهر منطقه ترغیب و رشد مدیران در شرکت بنیان مربوطه و جامعه ایران .

ت – تعیین و تقویت منفعت اوانی مدیریته با مکتری و پالایی مبرا و جهت جان منابع دریش خصوصی مستا و طبیعت
و رشد عدالت و منفعت در کلیه سطوح زندگانی .

ث – تأسیس کمی دپارتمان مستقل مدیریت آموزش و پرورش در دانشگاه تهران (دانشکده علوم تربیتی)
یا دانشگاه تربیت معلم عنده آموزش و پرورش و منبع مدیریت آموزش و پرورش لکنیه مبرا مدارس ،
لا کن نا وزارت آموزش و پرورش و آموزش و پرورش و مبرا مردم مدارس کنند .

۸ – نکتهٔ آخر اینکه بر گفتیم بر عقیده ایم که محمد به شد مکتب است مدار مصیب ذوقمی باشد . طلبه هست کزاین
فروش نیز خله از نفع که ولایت کند دیده . به این حال کاننده که با عشق با این بین ته بست دولت
صیغهٔ خاصته در نظام خانه و تحقیق دارد نا یافته ای خود جانب حقیقت دریش بینی و ملی شده است .

بنی شرح گزاره فارسی بنا بر خواست _____ Dr. Samuel A. Moore II مدد

دانها یا این تحقیق نوشته شد .

اکبر مهدیان
دیبهشت ماه ۲۵۳۵   دانژه ایران میشیگان

THE CULTURAL PATTERN OF MANAGEMENT IN IRAN

AND ITS RELATION TO EDUCATION

By

Akbar Mahdavian, M.P.A., M.B.A.

A DISSERTATION

Submitted to
Michigan State University
in partial fulfillment of the requirements
for the degree of

DOCTOR OF PHILOSOPHY

Department of Administration and Higher Education

1976

*In the spirit of "the Era of the Great Civilization" and
with the hope for full achievement of its human side of progress,
this work, though of little magnitude, is dedicated to*

His Imperial Majesty Mohammad Reza Pahlavi,

The Shanhanshah of Iran

ACKNOWLEDGMENTS

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CHAPTER I

INTRODUCTION

All developed and developing societies are rapidly becoming societies of organizations: societies in which every major task is being carried out in and through organizations. The trend of the organization expansion is to the extent that, in classifying societies into developed, developing and under-developed, the matter of organization could be taken for such categorization, although the patterns of organizations may differ greatly from one society to another.

It may be thought that the extent to which societies are organized, the pattern, the form and the content of organizations are different in the free and the Communist world. In the Soviet Union of Russia, the Republic of China, and other Communist countries, the pattern of organization extends to the very roots of life for the Common Man. It, in fact, extends to the integration and unification of not only the material resources, but of all human ideals, interests and differences--the phenomena which seem to make the human world so dull and monotonous to the free individual.

In the Western world, on the contrary, the roots of social organizations are different. Organizations are patterned after common differences to achieve common social goals. That is, the integration and unification are achieved through and based upon

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differences. These are not organizations imposed to eradicate all differences and to bring out an overall unity in thought and action to mankind.

In this world of organization, management is thought to be the key element. Recognition of the present and the future needs; amassing man and material resources; organizing work elements--human, material and technological; and moving the organized whole toward its predetermined destiny are the commonly accepted functions of management. In addition, it is the management initiation, creative thinking and the moods of change and progress accompanied by positive leadership which extract and enhance the individual's potential, which by itself and in general increase the society's productivity. In fact, it has been said without too much over-simplification that the essence of economic and social development is good management.

In the opinion of Drucker, the so-called under-developed countries are not really under-developed. They are under-managed. A good example is Japan. As Drucker states:

> Japan a hundred years ago was an under-developed country by every material measurement. But it very quickly produced management of great competence, indeed, of excellence. Within twenty-five years Meiji Japan had become a developed country, and, indeed, in some aspects, such as literacy, the most highly developed of all countries. We realize today that it is Meiji Japan, rather than eighteenth-century England--or even nineteenth-century Germany--which has to be the model of development for the under-developed world. This means that management is the prime mover and that development is a consequence.[1]

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[1]Peter F. Drucker, Technology, Management and Society (New York: Harper & Row, 1970), p. 40.

In another well-known book, Managing for Results, Drucker puts forth that "managers have become a leadership group in the last two decades, largely because they have developed such a discipline for the managerial half of their job: the planning, building and leading of the human organization."[2] It is but natural that planning, building and leading business organizations in a society, as the experiences of other nations have proven, are the essential grounds for social and economic development. It is also natural that management functions in conjunction with culture and education in any society. Therefore, the significance of management could not be over-emphasized without reference to cultural attributes and the educational endowments of the society; particularly if management is to be seen from the cultural standpoint. The main theme of the present study extends, therefore, to the interrelationships among culture, education and management in Iran.

Statement of the Problem

The problem upon which the present study is conducted comprises three different dimensions: First, an appraisal of cultural attributes and educational characteristics of the Iranian society; second, a search and exploration of the thinking, attitudes and motivations of managers and educational administrators with reference to Iranian culture and education; third, a comparison between Iranian managers' thinking, attitudes and factors of motivation with those of other managers in the world.

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[2]Peter Drucker, Management for Results (New York: Harper & Row, 1964), p. 227.

Specifically speaking, the selected problem and its different dimensions will be recapitulated as the following:

1. What are the patterns of management in Iran, that is, the patterns of managerial thought, leadership philosophy and factors of motivation?[3]

2. What are the underlying factors that affect Iranian managerial patterns, such as culture and educational system of the society?

3. How do Iranian managers compare in certain measurable factors with managers in other parts of the world?

4. What are the prospects for change and improvement in management in Iran?

Further Explanations

Iran, a country rich in material resources, has been dragging along the road to development, previous to the past two decades. In this new era of development, the Iranian government has launched an aggregate of developmental plans and programs, which are still being continued. But, in carrying out these overall plans and programs, Iran has faced a serious shortcoming in providing qualified human resources in all areas, including the management field. Though Iran in the past two decades has especially enjoyed considerable social and economic progress, it could have achieved greater social goals if the management at different levels and of different institutions, whether public or private, had been of greater capacity.

According to the available statistics, over 45 percent of the population live in the urban areas, from which a good percentage

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[3]The term management, here, is implied to educational administration as well.

are working in public or private enterprises, managing or being managed in the interest of economic ends and social services.[4]

How economic ends are achieved and public services are performed, very simply, is the consequence of management competence in Iran. The nature of management thinking and motivation, in its general sense, and its different aspects comprise the first attribute of the selected problem for this study.

In the second chapter, Review of the Pertinent Literature, the author will examine in detail Iranian management background, cultural setting, education and formal training. Here, it would be in context to mention a few words concerning the change in social and economic environment in Iran and its relevance to management.

Iran, as has been mentioned, set out on the road to rapid economic and social development in the 1960s. Expansion in industries such as oil, automotive, textile, petrochemical, appliances, communication and others, though partly borrowed and partly original, is important to mention. To achieve the planned expansion, which is mainly aimed at raising people's living standard and modernizing the nation, the existing institutions have been expanded and many new ones have been created. The expansion, as is evident, will create its own problems of priorities and allocations from a material resource standpoint and complexity and confusion from a social point of view. It is actually the same experience which other advanced

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[4]The Census Bureau of Iran, Statistical Yearbook (Tehran: The Bureau, 1972), p. 19.

nations have gone through in the process of transition, though there are differences.

One difference is that the change is occurring in a different cultural setting. Another difference, which may be of more significance, is that other nations changed through trial and error experience. They changed things, whether social, material or technological, without apprehension of the side effects. Their advancement materially and technologically was actually a mechanical advancement, but they lagged drastically in cultural, social and humane aspects. Progressive nations, such as Iran, can avoid this so-called "cultural lag" by not moving on the same path which other advanced nations followed or, if they do, by not repeating the same mistakes. To avoid this type of problem and to advance and develop in all dimensions, not only in the technical side, requires insight and competence on the part of management as well as educational administration.

Discovering the extent to which Iranian managers are competent and motivated, and providing them with a source to determine how other managers in the world function is, therefore, another part of the selected problem. Another facet of the development in Iran is the expansion of its world trade. The Iranian economy today is to an appreciable extent related to the world economy. It is a market in which many countries are interested and it ·it is, as well, gradually becoming active in the world market. Again, it is evident that details of all the activities mentioned are shaped through management. Therefore, it would appear very essential

for both sides, the Iranian managers as well as their foreign counterparts, to get to know each other's way of managing. This would be the third attribute of the selected problem. The fourth, and probably the most important attribute of the problem, would be the background factors of management in Iran, the cultural setting, the educational system and the reciprocal effect among culture, education and management. In this sense, the author has tried to look at the problem from a "cause and effect" standpoint in order to see the patterns of management and to look for the possible causes of such pattern making.

Finally, there is an abundance of research literature on management in the advanced world, especially in the United States. Unfortunately, this is not exactly the case in Iran. There, in spite of the apparent need for such an effort, there is little systematic research concerning management and its problems. The researcher's objectives in this study, then, can be specifically formulated as the following:

1. A diagnosis of the thinking, attitudes, motivations, factors of satisfaction and dissatisfaction and the assumptions underlying leadership patterns for both managers and educational administrators.

2. A diagnosis of background factors of cultural traits and educational attributes as far as their impact on management is concerned and the reciprocal effect among the three institutions.

3. The gathering of information to help many foreign agencies, public and private, that may have business interests or advisory activity in Iran. Selecting, training and sending managers or advisors who are oriented toward the managerial climate in Iran would appear of great importance in their effective performance. On the other hand, as has already been stated, Iran has started participating in world business. Therefore, it will be as essential for the Iranian managers to become aware of the managerial thinking of other nations. This study is intended to provide information essential for this purpose.

4. The furnishing of a framework, particularly after it is translated into Persian, for self-recognition and self-development on the part of Iranian managers. Also, it might be used as a launching pad for further study and research in the field of management, which is so urgently needed in Iran.

Methodology

The Form of the Research Instrument

The instrument for collecting data is a two-part questionnaire which has been used previously by the Institute of Industrial Relations of the University of California, for the same purpose.[5] For the present study, the research instrument was translated into

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[5]Mason Haire, Edwin E. Ghiselli, and Lyman W. Porter, Managerial Thinking (New York: John Wiley & Sons, Inc., 1966), pp. 2-4.

Persian (the formal native language generally is called Farsi).[6]
To assure the proper translation, the Persian version of the ques-
tionnaire was checked and re-translated into English by two quali-
fied persons in management with good knowledge of Persian and
English. Then through close cooperation and consultation with these
two persons, the final adjustment and refinement of the question-
naire was made. In translating from one language into another,
small differences in terms and comprehension of the terms are
unavoidable, therefore, the translation of the instrument in this
case necessarily has the same minor shortcomings.

The Content of the Research Instrument

The content of the research instrument was originally a
duplication of the instrument used by the Haire group in their
study. Due to the difficulty arising in the course of investiga-
tion, a modification was made. The part of the questionnaire which
dealt with the role of manager in culture by implementation of
Semantic Differential Format was deleted. To compensate for this
necessary deletion, the scope of the research was broadened in the
areas related to culture and education.

Being a participant-observer in the culture subject being
researched, schooled in the same educational system, and having

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[6]Originally, it had been proposed to collect the data through
mailed questionnaire. But, as one of the professors put it, the
author was too optimistic. When the first mailing was sent to the
first sample groups, almost no answer was received. Therefore, it
was decided to conduct the research through personal contact with
the selected samples, which was done with the assistance of two stu-
dents from Tehran and Isfahan Universities.

been exposed to other cultures and educational systems provided the author with a more solid ground with which to see the mutual interaction between culture, education and management in Iran.

Two parts of the questionnaire used by the Haire group were replicated in the present study. The first part, Questions on Leadership, consisted of eight items to which managers responded by checking a 5-point scale ranging from "strongly agree" to "strongly disagree." The items, as Haire and others put it,

> were constructed logically to provide a series of steps
> from a somewhat unilateral autocratic approach to manage-
> ment, to a more group oriented team approach. They cov-
> ered managers' beliefs in the capacity of subordinates,
> and their view of the efficacy of participation, of
> sharing information and of providing opportunities for
> internal self-control on the job.[7]

The second part of the questionnaire dealt with motivation. The set of questions composing this part "was made up of a series of eleven items designed to elicit responses geared to the Maslow hierarchy of needs for security, social needs, esteem needs and needs for autonomy and self-actualization."[8] For each item, three questions were asked? How much is there now (of the opportunity to satisfy a given need)? How much should there be? and How important is it? The respondent answered each question by check-ing a 7-point scale labeled from minimum to maximum. The difference between "How much is there now?" and "How much should there be?" provides a measure of the satisfaction of a need in question.

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[7]Haire et al., pp.

[8]Ibid., pp. 3-4.

Sampling Method

Selection of the sample organizations.--In selecting the
sample organizations, public (governmental) organizations were
excluded, to the extent that was possible. Because of the
centralized system of administration in Iran, in which many social
services and economic activities are managed by the government,
there were occasions in which there was no choice but to select an
entirely public or semi-public organization. For selection of the
sample organizations in business or industry, where there were
several organizations of the same kind, managed independently, a
list of the organizations was obtained. Then the sample organiza-
tions were selected randomly from the provided list. In two cases,
the selected organizations did not accept the questionnaire, stat-
ing that involvement in this sort of investigation was against
their policy. Therefore, two other similar organizations were ran-
domly selected from the remaining similar organizations in the
population pool.

Selection of individual managers within the organizations.--
The original approach of mailing questionnaires intended for the
collection of data was found not to be applicable in Iran. There-
fore, a different approach was taken. The researcher and his two
assistants contacted either the presidents or vice-presidents of
the selected organizations. Through this personal contact, the
author's purpose in the research was thoroughly explained. Then,
with the assistance of the president or vice-president, a group of

five to twelve managers were called upon. The purpose of the research and the manner by which the questions should be answered and the blank spaces should be filled in were explained to the managers. To receive more cooperation on the part of the selected managers and to relieve their reservations, if any, it was emphasized that there was no need for them to put their names or other personal specifics on the questionnaires. Rather, it was asked that the managers should respond to the questions anonymously. Normally, within one week of the distribution date, the responses were collected.

For selection of educational administrators, the following approach was adopted: First, among the ten educational districts of Tehran, the odd-numbered districts were selected. Then, by contacting the superintendent of the district, a list of the principals working in the district was provided. Based on the numbers appearing on the list, the even-numbered principals were contacted in the same manner as described above. In addition to this, there was an opportunity to expand the scope of the research with educational administrators. In summer, 1972, a conference on education was held in Tehran, at which the participants were the selected superintendents and principals from across the country. The Director of the conference accommodated the researcher by assigning a few hours of the conference time schedule to the researcher and assisted in conducting the investigation. The result was very positive. The administrators participating in the conference

welcomed the researcher and more than 80 percent of the question-
naires were completed during this time.

Of course, in the process of getting managers and educa-
tional administrators to respond to the questionnaire and collect-
ing the responses, there was some difficulty and lack of cooperation.
However, overall it was satisfactory. The average rate of response
was about 60 percent of the questionnaires that were distributed.

The Method of Data Analysis

The design of the research instrument, as it was intended
in the Haire study, enabled the researcher to present the informa-
tion in quantitative form. The tabulated raw scores, the standard
deviaion, and the standard scores resulting from the statistical
computation of the scores were regarded as the quantitative basis
of the analysis:

1. The tabulation of the raw scores made possible an
analysis of different managerial dimensions. Through this part of
the analysis, the managerial pattern of leadership and its dimen-
sions, motivation and different facets, and factors of job satis-
faction and dissatisfaction were determined.

2. The computation of the standard deviation and the
standard scores of the sample surveyed were used to reflect the
variation within and between the two groups of respondents.

3. The comparison of the mean raw scores and the standard
scores of the two studies, which were developed through the use of
previous data, was implemented to determine how managers in Iran
compared with other managers previously studied.

4. Finally, and more important in the researchers's point of view, was the question of how culture, education in general and educational administrators in particular relate to managers in other areas and how these affect the quality and the content of management in Iran. For this purpose, two analytical approaches were followed. In the first place, by virtue of participation in the culture and the educational system and by having knowledge of other cultures and educational systems, the special characteristics of culture and education in Iran were described. Then, the reciprocal relationship between culture, education and management were inducted and analyzed. In the second place, educational administrators were treated as an independent group of managers and the data collected from the distributed questionnaires among the administrators were compared with the data of the managers and analyzed to see the line of relationship and the mutual interaction. In administering the research for comparison purposes, educational administrators were excluded and only data related to Iranian managers were compared and analyzed against previous information.

The Scope of the Study

In selection of the organizations in business and industry, the organizations studied by the Institute of Industrial Relations of the University of California were used as a guideline.[9] Organizations contacted during the Haire group research were:

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[9]Haire et al., p. 286.

--Transportation and Shipping
--Postal, Telegraph, and Telephone
--Power, Light and Electricity
--Wholesale and Trade
--Chemical and Petroleum
--Mining
--Steel and Metal Fabrication
--Manufacturing

From the above organizations only two, shipping and mining, were excluded in the present study. The rest were covered by the sample organizations.

Selection of the same type of organizations as in the previous research was mainly to keep the study consistent with the original one and to provide comparable data for comparison purposes. But, concerning the general question of representation, the sample organizations, as already stated, cover more than fifteen different organizations of which some are the largest of their kind and some are the only ones in the country. If one takes into consideration the character and the scope of the organizations selected and views the overall organizations in Iran, the selected sample would be, to a great extent, representative. That is because, for one thing, these organizations cover a good range of activities which extend throughout the country and, two, have a continuous transfer of management from the Capital to the Provinces and vice-versa. Though, in the selected sample, it was necessary to preclude many of the tiny companies in existence, yet the author is of the opinion that these large organizations are, in a sense, opinion leaders of others and are more broad and extensive in their character and scope. Therefore, exclusion of smaller firms which normally do not

have research-oriented managers does not impair the representa-
tiveness of the sample. The managers selected as the sample group
were of middle and lower levels of management, so that though they
may not represent the population of managers in terms of totality,
they would represent the population in the levels selected.

In drawing a representative sample of educational adminis-
trators, the researcher was in a more advantageous position.
Administrators in education were easier to locate, more homogenous,
and more feasible to sample randomly. Overall, especially with
reference to Dr. Haire and other explanations of the sample sur-
veyed, it is highly likely that the drawn sample would be represen-
tative in the general sense of the term. It is evident that to
draw a representative sample in absolute terms, more exact informa-
tion is needed concerning the population components and other ele-
ments involved. Therefore, until there is found a means of
obtaining such exact information in the realm of reality, the
relative representation may be accepted as reasonable.

CHAPTER II

REVIEW OF THE PERTINENT LITERATURE

Introduction

What makes a nation, a society, a community particular in
its character is more than merely its set boundaries, its political,
economic or other social systems. It is, in fact, the cultural
system, the total configuration of its ways of life, which makes
one nation stand out as American, German, French or Iranian.
Except for developing countries, which in material and technological
terms are somewhat behind the developed ones, what actually differ-
entiates others, being technologically equal, is their cultural
patterns of life; their perception of the world, their interactions
with attitudes of other people and their ways of thinking. So the
concept of culture appears to become a real phenomenon in our life.
A phenomenon such as this should be understood and dealt with
properly for a common understanding among nations, which seems to
be essential.

The Iranian society is one of the oldest societies of the
world. Throughout its history, it has faced many social upheavals;
some fortunate, others tragic. Through all of these, it has sur-
vived. Today, the Iranian carries his own character, a character
which the author intends to amplify through the study.

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In the review of the pertinent literature, the author has tried, first, to see what culture is in general, and then to see how the concept applies to the Iranian society. In doing so, close attention has been paid to two fundamental institutions of the Iranian culture, namely, education and management. Therefore, it should not be surprising that the researcher has not considered the refined, more artistic part of the culture, such as fine arts, painting, music, ceramics and poetry. In fact, the concept in its general sense has been taken to see into the minds of the Iranian people regarding their perceptions, attitudes, motives and ways of thinking. Although the ultimate goal is a diagnosis of managerial thinking in Iran, here in the review of the literature, the ground-work will be laid for such a diagnosis. It will be seen how men are psychologically made and what factors were involved in that making.

The review of the pertinent literature is based upon two sources: first, the available research literature and personal reports of recent travelers or officials to Iran, and second, personal observations and reflections of the author, which have high validity by virtue of his being an indigenous participant-observer within the culture itself.

Part 1. What Is Culture?

A culture is said to be the organized groups of learned responses, the characteristics of a particular society. It becomes a medium through which individual human minds interact with one

another in communication. Culture may be seen in two different ways. One is when we speak of a culture as the way of life of a particular society. In this use of the term, culture is a "configuration of learned and shared patterns for behavior and of understandings concerning the meaning, the value of things, ideas, emotion, and actions."[1] The other usage of the term is when one refers to some specific aspects of human behavior that indicate taste, refinement and interest in fine arts. What concerns the writer here is the term in its general sense, culture as the configuration of the total ways of life of a particular society.

In the manner of analogy, R. A. Webber depicts culture,

as a sea; a warm, comfortable, supportive and protecting sea in which we are immersed. A sea in which most of us float below the surface, some bob about, catching glimpses of land from time to time, and a few emerge from the water entirely. The sea is our Culture, most of us act, think and dream in terms of the norms and standards we have absorbed from the culture in which we are reared. We value what our culture values, and abhor what our culture abhors.[2]

Ruth Benedict, in her classic work, Patterns of Culture, states that:

No man ever looks at the world with pristine eyes. He sees it edited by a definite set of customs and institutions and ways of thinking. Even in his philosophical probings, he cannot go beyond these stereotypes; his very concepts of

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[1] John Biesanz and Mavis Biesanz, Modern Society (Englewood Cliffs, N.J.: Prentice-Hall, Inc., 1968), p. 25.

[2] Ross A. Webber, ed., Culture and Management (Homewood, Ill.: Richard D. Irwin, Inc., 1969), p. 10.

>   the true and the false will still have reference to his
>   particular traditional customs. These traditional customs,
>   i.e., the common ideas, and the standards are really what
>   binds men together in their culture.[3]

As anthropologist Melville Herskovits points out: "Culture fills

and largely determines the course of our lives, yet rarely intro-

duces into conscious thought."[4]

This determination of the course of our lives, thus, comes

through our culture as those historically created definitions which

we acquire by virtue of participation in and contact with groups.

Participation in and contact with groups in a society gives indi-

viduals different value-orientations which, as Parsons puts it,

"is a generalized and organized conception, influencing behavior,

of nature, of man's place in it, of man's relation to man and of

the desirable and non-desirable as they may relate to man's environ-

ment and interhuman relations."[5] If a value is defined as a con-

ception of the desirable which influences the selection from

available modes, means and ends of action, then it realizes a

preference which is felt to be justified. This value conception,

or in a gross term, preference, can instigate and somewhat canalize

the individual behavior.[6] Value-orientation or preference

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[3]Ruth Benedict, "The Meaning of Culture," in Culture and Management, ed. Ross A. Webber (Homewood, Ill.: Richard D. Irwin, Inc., 1969), pp. 57-65.

[4]Melville Herskovits, Man and His Work (New York: Knopf, 1948), p. 18.

[5]Talcott Parsons and Edward A. Shils, Toward a General Theory of Action (Cambridge: Harvard University Press, 1951), p. 411.

[6]Parsons and Shils, p. 412.

conception, which can be assumed to be at the roots of cultures, therefore, influences what human needs are emphasized, what behavior is approved or disapproved and what personal and social attributes are desirable or undesirable. Based on the definitions just presented and the norms and standards inherent in different cultures, the anthropologists or the so-called culturalists have categorized cultures into different patterns. The three broad patterns of cultures known as Apollonian, Dionysian and Faustion are good examples of such categorization.[7]

The Apollonian society, as described by Webber, is a society which stresses security, friendship, equality in relationships and mutual efforts for common things. In this culture, there is a tendency to adapt to nature, even to fit into it, rather than to overcome it. Distrust for the individual who attempts to satisfy egoistic drives for prestige, achievement or power and disrespect for the idea of "great man" are common among Apollonians.

The Dionysian society, on the other hand, values low-level needs for security and affiliation but emphasizes different behavior. In this culture, rather than passive acceptance of the world, the misery of existence is stressed. The self is encouraged to escape the confines of nature and the art becomes free of the need to be utilitarian or representative. In the Dionysian culture, realism is obliterated in a riot of form and color expressed in a variety of ways. The individual behavior lacks any particular social discipline, and the spontaneous expression of

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[7]Webber, pp. 10-11.

emotion is honest and a paradoxical means of self-expression and escape. Many of these characteristics may apply to the Iranian culture which will be described at a later time.

The Faustion society, contrary to the previous two cultures, glorifies the individual and his egocentric behavior. Life is a challenge to the individual and he must compete to achieve its objects. Intense drives for prestige, power and achievement and less expression of emotions are the traits of the Faustion society. The culture highly values competition, therefore, the noncompetitor is odd. Altruism may be acceptable and even praised but it is not accorded honor for it does not conform to the culture's highest values. Art is less an expression of emotions or utilitarian decoration as it was in the other cultures; it is actually a means for reflecting the glory of man or his God.

A similar categorization of cultures can be seen in the work of Mead. Margaret Mead, in her provocative work, Culture and Commitment, while concentrating on inner cultural complexes such as the generation gap, similarly divides cultures into three broad categories which she calls post-figurative, co-figurative, and pre-figurative cultures.[8]

In defining cultures, Mead explains that a post-figurative culture is past-oriented. In these cultures, children learn primarily from their forebears with a view that the past would continue to the future without a change. A co-figurative culture,

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[8]Margaret Mead, Culture and Commitment (New York: Natural History Press, Doubleday & Co., Inc., 1970).

Mead writes, is a culture in which the prevailing model for members of the society is the behavior of their contemporaries. And a pre-figurative culture, then, is future-oriented. It is a culture which is essentially different in terms of expectation and acceptance of ever-occurring changes.

Edward Hall, in The Silent Language, expresses a similar, but more practical and tangible, point of view in cultural classifications.[9] He suggests that cultures have three levels: formal, informal and technical. In business dealings and most likely in their social understanding, members of these different cultural levels or cultures at different levels of orientation would take different paths. For instance, a member of a technically oriented culture would insist upon legal contracts and well-defined specifications when making a business deal. If he were dealing with someone who was functioning on a different level, it is likely that a mutual feeling of distrust and discomfort might result. Understanding by classifying another man's motivation and attitudes, Hall argues, would reduce this distrust and make friendship more likely.

Categorization of cultures, though, may not be in existence in the absolute sense of the term, yet in terms of relativity, it reveals certain truths and serves certain purposes. First, it reveals the gap, the differences and similarities, which may exist in value-orientation between individuals of different cultures.

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[9]Edward Twitchelly Hall, The Silent Language (New York: Doubleday Press, 1959), pp. 84-114.

Second, it serves as a frame of reference to which different cultures may be attributed or studied. Third, it provides one with a background through which may be seen the process of inter-cultural transfer among nations. Fourth, it asserts the ever-increasing cultural fusion and confusion in modern times and calls for an avoidance of fixation of any culture in certain periods. Finally, and most important of all, it provides one with more systematic information concerning the values, needs and modes of behavior in different cultures. Therefore, it will help one to become socially more understanding, politically more communicative and more realistically aware in business dealings.

Part 2. The Iranian Culture; A General View

The country, known historically in the West as Persia, is today called Iran, which means "land of Aryans." Its written history dates back to 550-450 B.C., the glorious period of Cyrus, Darius and Xerxes. But the real history of Iran extends as far back as 7,000 years ago as shown by the evidence found in different excavations. At that time, the Persian Empire extended west to Greece, north to Caucasus, south to Egypt and east to Central Asia. It was in 330 B.C. when the land was destroyed and put to fire by Alexander the Great. A hundred years later, the Greeks were succeeded by the Parthians (an Iranian people), who were overthrown by the Sassanians, also Iranians, Eventually, they were conquered by the great Arab conquest in the seventh century.

The Mongols, under Chingiz Khan and later Timur-i-Lang [Lame Timur], overran the country in the thirteenth and fourteenth

centuries, and it was not until the early sixteenth century that another Iranian dynasty, the Safavids, came to power. The last major dynasty of modern times, that of the Qajars, began in the late eighteenth century and was replaced in 1925 by the present Pahlavi dynasty begun under Reza Shah, which is continued under his son at the present. In addition to these major dynasties and different takeovers, Iranian history is characterized by many minor dynasties, many victories as well as conquests by foreign powers and many natural disasters and other social upheavals. Despite this succession of changes, Iranian culture has shown an amazing capacity for continuity and endurance. Even when under foreign domination, the culture was not vitiated, but it was the conquerors who were Iranianized.[10]

Geographically, Iran today is bounded on the west by Turkey and Iraq, on the north by the Soviet Union and the Caspian Sea, on the east by Pakistan and Afghanistan and on the south by the Persian Gulf and the Gulf of Oman. Its area of approximately 628,000 square miles makes it bigger than a great deal of Europe, namely Britain, France, Germany, Switzerland, Denmark and the lower lands combined.[11] The population of Iran, according to the sample census taken in 1972, amounted to 30.8 million which, with an

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[10]Donald N. Wilber, Iran (Princeton, N.J.: Princeton University Press, 1975), pp. 16-125.

[11]The Area Handbook for Iran (Washington, D.C.: U.S. Government Printing Office, 1970), pp. 39-50.

approximate three percent annual average growth, makes about 33 million at present.[12]

Two points should be considered regarding the race and the homogeneity of the population of Iran. The first point is that the people of Iran are not to be confused with those of the Arab countries. Iranians are of Aryan, not Semitic, stock. The second point is that there has been a good deal of mingling over the centuries with Greeks, Turks, Mongols, Arabs and Afghans. Therefore, in today's Iran, even though the majority of the population is Moslem, there are ethnic groups such as Kurds, Lurs, Bakhtiaries, and religious groups such as Armenians, Jews, Christians, Bahaists and Zoroastrians. Although all these ethnic and religious minorities share the general characteristics of the overall culture, they hold as well to their own particular value systems.

The structure of the Iranian society at present is mainly composed of the farmers (previously called peasants under the feudal system), the industrialists and the businessmen and government employees. The economy of Iran is a combination of a highly developed oil industry, a semi-developed manufacturing industry and a subsistence type of agriculture. The Iranian society, as a whole, is on the path of social as well as economic growth. An increase of per capita income from $400 (U.S.) to $1,000 (U.S.) within a few years and an increase in school enrollment from

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[12]Census Bureau of Iran, Statistical Yearbook (1972-1973), pp. 12-26.

1,885,000 in 1963 to 5,545,000 in 1972 with over seven million in 1975-76 are numerically good signs of progress.[13]

The Culture: Past Versus Present

The Iranian society due to a long and, in some cases, tragic history has developed its own particular character. This character has been observed by some as mystical, skeptical, individualistic and interested in the content and objectives of life.[14] To others, it has appeared more authoritarian, more insecure, irresponsible, and self-centered. Yet others have viewed its character in terms of fatalism, respect for authority, individual integrity and tense as well as friendly interpersonal relationships.[15]

As viewed by the researcher, the Iranian culture contains other characteristics in addition to the attributes mentioned above but all can be considered in relative terms. That is to say, Iranians are authority-oriented yet they are individualistic as well as self-centered. Based on several years of scrutiny through the available literature and close observation of the thoughts and actions of his fellow men, the author tries to give a true picture. In the following pages, the researcher has made the effort to follow the cultural traits of the Iranian society up to the present

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[13]Keyhan, The Semi-Official Daily Journal, January 8 and 10, 1976, pp. 2 and 5.

[14]J. H. Iliffe, The Legacy of Persia, ed. A. J. Arberry (Oxford: The Clarenden Press, 1953), p. 15.

[15]A. R. Arasteh, Man and Society in Iran (Leiden, Netherlands: E. J. Brill, 1964), pp. 41-46.

by considering the changes which have occurred in the past several decades. One should briefly refer to the trends of the future in this regard, a significant undertaking which has not been accomplished in recent years.

Individualism and the Inter-personal Relationships

As one might expect in a society frequently characterized by unstable administration and unfavorable conditions, a strong sense of individualism has been fostered both in terms of the individual and the local group loyalties. On the one hand, individually appearing characteristics are self-endeavor, self-protection, diversity of opinion and behavior and resourcefulness. On the other hand, emotional ties and strong interpersonal relationships exist at the group level. On the whole, all express the individualistic character of the Iranian people. As one Iranian writer states:

> Iranians have found numerous ways to express their sense of individualism; it is most obvious in their diversity of opinion and behavior. One American anthropologist believes that because Iranians do not conform as readily as do Americans, they have more difficulty in working cooperatively together. History seems to bear this out. Powerful land owners have never collectively opposed the practices of the ruling monarch even though he confiscated the property of his strongest rivals. Mossadegh is reported to have said on one occasion: "in our Parliament each deputy has his own personal opinion and that is why bills, even the simplest, cannot be passed readily by this body."[16]

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[16]Arasteh, p. 41.

Another sociologist, Norman Jacobs, states that Iranian individual-
ist behavior is legendary. He then recites a tale about Khosrovi,
the famous medieval author-philosopher. He writes:

> Khosrovi had raised the ire of the clergy for certain anti-
> religious sentiments in his writings, and the religious
> leaders organized a party to kill him. When the party
> came to his house, Khosrovi offered to submit if the party
> would nominate a single individual to kill him. Each mem-
> ber of the party, eager for the prestige to be gained by
> killing the famous Khosrovi, disputed who would be the one
> to carry out the decision. In the anticipated confusion,
> the clever Khosrovi escaped.

The author then analyzes the Iranian individualistic character by
saying:

> Iranian individualism contrasts with the individualism of
> the developed societies in which autonomy coexists with a
> sense of responsibility to others. In the case of Iran,
> rather autonomy coexists with irresponsibility and with
> an attempt to avoid any possible entrapping personal com-
> mitment to others.[17]

These views, though true at times, could not be accepted as a sweep-
ing generalization about the Iranian character at present.

In response to Mossadegh's report on Parliament, one may
observe today that the Iranian Parliament is a fully cooperative
body in its dealings. The difference would probably stem from the
situation and the kind of leadership which the Parliament was and
is receiving. Concerning the feelings of irresponsibility of
people and the lack of commitment on their part, it is again a
matter of the situation and of the individual. Many do feel
responsible and socially committed and yet some do not. The author

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[17]Norman Jacobs, The Sociology of Development, Iran as an
Asian Case Study (New York: F. A. Praeger, 1966), p. 252.

is of the opinion that the intensity of these feelings should be questioned rather than their existence. The writer will return to the subject again in the discussion of education.

Concerning the interpersonal relationships, one may observe that the society is bound together, to a great extent, by the personal relationships which take the form of a deep, unquestion-ingly loyal friendship and provide the links between families, the basic units of the society.[18] In addition, the author's observa-tion, in many instances, suggests that most Iranians definitely develop and rely upon the friendly relationships outside the family which, in a sense, provide them with greater security. Jacobs, in his writings, sees these personal relationships in quite a contrary way:

> The Iranian, then, thinks and acts in two worlds, a world of absolute ethical standards (the inner-self) and a world of no ethical standards (the outer-self) which is subject to an empirical test of power and wits. But he must pro-tect the outer-self in this social jungle of all against all.[19]

Based on his conception, he rules that the world of the outer-self of the Iranian people is a world of formalized interpersonal relations, completely devoid of the ethical considerations. Surprisingly, the fact is that these considerations are biased and in disagreement with the cultural patterns of today's Iran. There might be game-playing and mask-wearing behavior in certain situations, but that

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[18]B. J. Spooner, Journal of the British Institute of Persian Studies, Vol. 1 (London: British Academy, 1963), p. 89.

[19]Jacobs, p. 267.

is generally nonexistent in interpersonal relationships in the general sense of the term.

Fatalism

Fate used to be a frequent theme in Persian literature and daily conversations. Even today Iranians habitually use the expression "Enshaalah" (if God wills) when speaking of future events. Looking through history and the flow of events which the Iranians have faced would reasonably justify such fatalism. Frequent invasions by the Mongols, Turks, Arabs and Afghans, the absolute tyranny of rulers, added to the natural disasters such as floods, earthquakes and epidemics forced the nation to take shelter in something superstitious and supernatural. In these cases, the individual alone could not do anything to avoid them but had to stick to fate and wait for the events to happen.[20] In today's Iran, though fatalism may have not been eradicated from the roots, the importance still attached to it depends on the particular individual and the situation. The majority of Iranians make every effort to utilize favorable conditions or even to manipulate situations to gain their ends. But a small minority may still exist which, due to religious beliefs, adverse and uncontrollable situations and somewhat social isolation, has had no choice but to be fatalistic.

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[20]Arasteh, pp. 42-43.

Fear of and Respect for Authority

A society caught in the adverse situation of frequent for-
eign attacks as well as absolute domination by the tyrant rulers
could not avoid the adoption of a code of behavior which enabled it
to survive in that perilous environment. That was the case of
many and probably the majority of Iranians in the past. Arasteh
recites a story from Sa'adi, the famous Persian moralist, which
illustrates how the people were ruled by a fear of authority even
to the extent of siding with authority at the ministerial level.
The recitation goes as follows: The Vizier (minister) Buzurgmihr
once chose to side with the king on an important issue. When the
other people asked him privately why he had done so, he replied:
"Only God knows the outcome of all matters and he alone determines
whether a man's view is right or wrong. Therefore, the wisest
policy is to follow the king's view; if it proves to be in error,
I have the excuse that I followed him and will thus be spared his
abuse." Sa'adi then concludes with the verse,

> To urge a view against the Sultan's (king) view
> Is to surrender hope of living too.
> If he should say the very day is night,
> Say 'Lo the Moon and there the Pleiads bright.'[21]

So the culture throughout history has been filled with this
kind of authority perception. This fear, which in the past has been
inculcated in the personality of the Iranian individual, now due to
many developments, such as the spread of general education, exposure

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[21]Sa'adi, Gulstan, translated from Persian by A. J. Arberry,
quoted in Arasteh, pp. 43-44.

to the Western culture, reception of broader communications and
more individual social growth, gives way to respect for authority.
This respect for authority, which is deeply rooted in the Iranian
culture, as is discussed here, holds true mostly at formal levels.
Therefore, it should not be misconstrued that it will apply at all
societal levels and even in interpersonal relationships. Unfor-
tunately, many observers do not differentiate between social cour-
tesy and behavior and that demonstrated in authority relationships.
Norman Jacobs implicitly states that all relationships between
individuals in Iran come to be authoritarian with absolute rigidity
in formal relationships.[22] Gable states:

> The Mosaic system in Iran is based on agricultural and tri-
> bal traditions, both of which are organized on hierarchical
> lines. Society is socially graded, and a pattern of domi-
> nance and submission is pervasive. The tenant is subser-
> vient to the landlord, the employee to the employer, the
> peasant to the city-dwelling elite who owns the land, the
> enlisted man to the officer. The relationship requires a
> ceremonial politeness, eyes cast downward, hands clasped
> or hand-over-heart, an "after-you-please" insistence, which
> often carries with it an air of obsequiousness.[23]

As it was already mentioned, the observer's misconception
is due to the fact that he does not differentiate between formal and
informal authority. He sees it through the same glasses. The
Iranian does respect authority and, in some cases, does fear
authority. But this conception of authority is of a dual nature.
An aspect of this concept is that one does not have any choice but

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[22]Jacobs, pp. 256-60.

[23]Richard W. Gable, "Culture and Administration in Iran,"
Middle East Journal 13 (1959): 409.

to accept what is being ordered. In this case, the unique Persian personality comes through. The acceptance is made superficially but the resulting performance is the minimum required, or doing nothing if at all possible. The second aspect of the case is that when the Iranian individual respects the merit, the knowledge and the expertise which is inherent in authority, then he will accept it and act upon it properly. This phenomenon reminds one of Barnard's conception of authority. If the authority is within the acceptance or the indifference zone mentioned by Barnard, the Iranians, like others, will accept it. The difference may only be in the manner of acceptance. It would not be out of place to cite one more quotation in this regard. Haas, in his insightful perception of Persian psychology, states:

> . . . what made the task less difficult was the unhesitating recognition the Persian has always shown for personal merit. While he bows readily to power and wealth, with every outward sign of Oriental submissiveness, he reserves free and unlimited respect and reverence for superiority of wisdom, of knowledge, of integrity and of justice. Authority of this moral kind has always carried weights in Iran and has contributed constantly to the maintenance of social order and peace.[24]

To sum up all these different views about authority conception of Iranians, the author would like to suggest that the Iranians are very outwardly authority oriented, but they differentiate between false and true authority. If they see it as false with no way out of the situation, they will accept it, without taking it seriously or putting much personal effort into it. But if they see

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[24]William S. Haas, _Iran_ (New York: Columbia University Press, 1946), p. 136.

it as true authority, they will accept it with sincerity and will
do their best to carry out its intentions.

As far as the personal and the family relationship is con-
cerned, authority, in the sense stated before, is not involved.
There is, of course, a pattern of dependence, obedience and courtesy
in the family, and a pattern of mutual respect in personal relation-
ships. Neither of these two patterns in the Iranian cultural
standards may be interpreted as authoritarian. To some extent,
however, an authoritarian nature exists if one attempts to relate
the family life situation to real life in the society in terms of
character making and attitude shaping of the individual people.
Still, the author wishes to be cautious in making such generaliza-
tions, for there are, and will continue to be, many exceptions to
this.

Other Worldliness, Enjoyment of Life and a New Thinking Pattern

As in other cultures, the Iranian culture used to be divided
into many subcultures such as the two mentioned above which seemed
to be the most popular. Other worldliness, as the term denotes,
reflects a state of mind which does not care about the material
life. Rather, it is a conception of life as a transitory process
which should be tolerated. What is important is the eternity which
will be full of everlasting justice and real pleasures. Therefore,
one should prepare himself for such eternal life.[25] Other

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[25]The other worldliness conception is both religious and
cultural. The researcher has on many occasions heard the same words
from different preachers as well as others. Though the concept is

worldliness usually is associated with asceticism and used to embrace peoples of all classes. Its extreme expression was in the Persian Sufism where the individual was seeking the union with the Divine, trying to become devoid of any material needs and self-loving aspirations.[26] Another countergroup to the one just described was of those people who, due to the unpredictable life situations they held, used to consider life on a day-to-day basis, welcoming anything which might happen with no real anxiety about tomorrow's events. These two so-called subcultures developed very naturally out of the human condition in Iran. In a social environment where individuals could not have a hand in its making, there was no alternative but to resort to the fantasies of the other world or to live by the day. This pattern of thinking has had certain implications for managerial behavior in Iran which will be discussed at a later time.

The new pattern of thinking in material terms for the Iranians, which the author believes to be of recent origin, seems to be somewhat parallel to the Protestant ethic of the Western cultures. Though material gain is not considered exactly as God's will implied in the Protestant ethic, it is greatly valued for its own sake. There are other mental revolutions as well. The Iranians do not live on a day-to-day basis any longer. They do not resort

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fading gradually, morally speaking, people still have a certain appreciation for the term, at least in the literal sense of the word.

[26]Haas, p. 121.

to the other world for eternal peace of happiness. They are becoming realistic in their outlook on life. They have found that the fantasies of Sufism and a goal of life in an eternity have not accomplished much and have only promoted stagnation. Therefore, today the Iranian society appears to be more realistic in perspective, more competitive in nature, more material minded and, to a greater extent, more future oriented. An accurate picture of today's Iranian is not presented when looking just at observations or studies such as those by Haas, Wilber, and Jacobs that have portrayed a society of several decades ago.

Evidence of internal changes, which the author is inclined to call mental revolutions, is based on several facts. In response to continuous efforts toward furthering material gain and raising the general standards of living, aspirations to an education to an extent never seen before, competitive struggles for entrance into the institutes of higher education, discontentment with the life situation as it is, and many other changes are all signs of this mental revolution. It is natural for man to continuously adjust himself to the emerging life situation. That being so, practically the face of Iran is changing in all its features. If we accept the short phrase "the man-made environment" as the definition of culture, then the Iranian culture along with its overall environment is changing. In an unpublished report to the government of Iran, John Macy and his fellow members from the Development and Resource Corporation in Tehran state that:

> In the course of a brief time period, measured in weeks
> and months rather than years and decades, Iran has experi-
> enced dramatic change . . .
>> . . . an economic revolution has occurred.
>> . . . the country has moved from financial deficiency
>>   to financial sufficiency.
>> . . . from manpower excess to manpower shortage.
>> . . . from aid receiving to aid dispensing in inter-
>>   national economics.
>> . . . from predominantly rural to increasingly urban.
>> . . . from modest development goals to highly ambi-
>>   tious development goals.
>
> With these dramatic changes have emerged a range of oppor-
> tunities for human as well as material progress, for inno-
> vations in national programs as well as the importation of
> goods and ideas from abroad, for broader distribution of
> the benefits of progress as well as the increase in
> national wealth.[27]

Thus, all these changes, to a greater or lesser extent, have

occurred and are occurring and, accordingly, are altering the cul-

tural characteristics of the Iranian society. Yet one should not

forget that all these changes occur in the Persian cultural refer-

ence. Thus they will carry with them the sublime Persian sense of

history as well as the cultural continuity of the Iranian people.

To speak of a culture in its general sense--namely, of its

configurations of total ways of life, of thinking, attitudes,

motives, norms, and values prevalent in that culture--one needs to

consider further details of the cultural attributes. This considera-

tion would, of course, be legitimate if the purpose here was mainly

to discover the cultural domain of that society from a general sense

to the particular. But the author's intention here, as it was dis-

cussed earlier, is to look at that part of the culture which is more

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[27]John Macy et al., an unpublished report on the Iran public
sector (Tehran: Development and Resource Corp., May, 1975), pp.
3-4.

closely related to management and education in Iran. Therefore, the researcher himself is well aware of shortcomings in the general sense and is not apologetic for them because he assumes that going in depth into the culture would require an independent inquiry with different dimensions and probably a different methodology. Yet the following section has been designed to complete the cultural picture of the Iranian society in regard to managerial behavior, which by itself provides an aid to further cultural understanding.

Part 3. Culture and Managerial Behavior in Iran

There is, unfortunately, very little literature in which the writer directly addresses the above subject. Yet, the author by scrutiny of that literature which is available and his personal, planned observation of the managerial situation in Iran has gathered what information there is which deals with the subject.

Generally speaking, management, one of the main institutions of any society, does function in relation to the effects of other social institutions. Skinner has very aptly dramatized this relationship. He suggests that management in all countries is the focal point of four intermeshing systems; namely, political, economic, technical and cultural. The elements underlying the cultural system, according to Skinner, are: values, beliefs, assumptions, relationships, motivating factors, status symbols, customs, social institutions, social mobility, education, classes, castes and literacy.[28]

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[28]C. Wickham Skinner, "Management of International Production," Harvard Business Review (September-October 1964): 132.

Many of the cultural elements mentioned by Skinner are covered in the present study of managerial culture in Iran; some in detail and some in brevity. In addition, the author has covered certain aspects of Iranian management thought to be of high significance in regard to managerial functions. Included in the coverage are functions such as decision-making in the general sense of the term and aspects such as management organization, interpersonal relationships, patterns of need and motivation and the concept of time and work.

Management Organization in Iran

In general, organizations in Iran may be divided into three categories: public, private and mixed state and private ownership. Organizations in the public sector have been instituted around the highly bureaucratic model which regards the top people as the people of knowledge, merit, competence and ultimate authority. As far as the bureaucratic model of organization extends, there is an abundance of rules and regulations to govern all aspects and acts of administrative behavior at all levels of the organization. Public organizations are highly centralized, with almost no room for the delegation of authority. The delegation of authority might exist in some organizations, but that is essentially personal and not a general phenomenon prevailing in all organizations. Authority implementation for rendering public services and decision-making is, therefore, a slow process, incompatible with the spirit of time.

The private sector in Iran, as elsewhere in the world, has more discretion in determining its organized pattern. In the private sector, normally the top man, or the man who has initiated the business either alone or in cooperation with other friends and relatives, is the owner-manager (except for a recept development),[29] and naturally carries with him the ultimate authority in all respects. The private organizations usually have fewer levels than public organizations, and as a consequence, there is less delay and red tape, as in the overwhelming patterns of public organizations. The general structure of private organizations has been patterned after similar counterpart organizations of the West with certain cultural modifications. The talent and the technical competence of young managers are utilized better here than in the public organizations. While in the public sector everything pivots around tenure, seniority and status, in private organizations the technical authority of young managers and the economic wit of the entrepreneurs make a good combination.

The mixed state and private organizations are normally patterned after the bureaucratic model of public agencies but function under commercial law rather than public service law. In practice, as far as this researcher views it, there is not much difference between employees' attitudes of the former organizations to the

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[29]According to the 13th Principle of the White Revolution, the corporate ownership would be shared in terms of stocks between the original owner or owners and the common laborers. The Principle has been carried out by many leading industrial organizations in 1975.

latter. After all, they are the subordinates of the same boss, the government.

Interpersonal Relationships and the Role of Management

Regarding the interpersonal relationships among individuals in organizations, there is a whole array of observations and speculation. One goes as far as to say that due to certain characteristics of the Iranians, namely, their individualistic view of life, their lack of cooperation and their sense of irresponsibility, only an authoritarian relation between a strong leader and his unwilling follower can accomplish anything.[30] Another observation claims that the orientation of an Iranian is constantly upward where authority is found. Naturally, then, when one comes to the realm of the organization this authority orientation is not conducive to effective and efficient administration. The sole criterion for decision-making often is authority and the lack of it leads to reluctance and irresponsibility toward the organization.[31]

Another cites the following:

> The authoritarian structure of the family extends out into other areas of Persian life, particularly in relations between landlord and tenant, and between government and the governed. Within government itself, authority is highly centralized. Little is delegated and little initiative is allowed at lower levels.[32]

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[30]Jacobs, p. 256.

[31]Gable, p. 417.

[32]Herbert H. Vreeland, _Iran_ (New Haven: Human Relations Area File, 1959), p. 5.

In regard to managerial role and behavior, the same observer holds the view that the system, as a whole, is so designed that every individual member of the organization is only held to his role and responsibility. Therefore, one should not expect the Iranian manager to be highly initiative or overly creative in his organizational atmosphere.

One of the main problems in this regard, as Professor Sherwood puts it, is that the whole administrative bureaucracy in Iran and its related patterns are outdated and simply incompatible with the present situation. He cites many experiential examples of how management in Iran, especially the top management, is involved in the details and the trivialities. In light of the changed situation, he thinks there should be more discretion at the disposal of management in the lower level and more time in the higher level of organization.[33] Sherwood rightly perceives the function of management to be quite different at these two levels. By way of summary, the author would like to add a few points to the authority conception and the interpersonal relationships which were just discussed.

As mentioned at the outset, the appearance of management in Iran could be regarded as a system of authority based on formal superior-subordinate relationships. But, by looking deeper into the nature of these so-called authoritarian relationships, one would find many aspects to be unauthoritarian or at least no more authoritarian than in the Western society.

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[33]Frank Sherwood, An interview, Management Today 21 (Summer 1975): 162-68.

First, when an organization has been patterned after the norms of bureaucracy, a Western phenomenon, the establishment of certain authority relationships in that organization is inevitable.

Second, when organization members, including management, are reared in a culture which highly respects knowledge, competence and personal merits associated with authority, then the flow of authoritarian relationships appears naturally. As William Haas puts it:

> The Iranians reserve free and unlimited respect and rever-
> ence for superiority of wisdom, of knowledge, of integrity
> and of justice. Authority of this moral kind has always
> carried weight in Iran and has contributed constantly to
> the maintenance of social order and peace.[34]

Third, by the same token that the Iranian individual merits the competence associated with authority, if he sees it the other way around, namely, an authority without competence, then he resorts to a pattern of pretense, passivity (passiveness) and even resistance to authority. This perplexing fact is often overlooked by many observers and misinterpreted by others.

Fourth, it is commonly recognized that Iranians are individualistic. If that is so, then ascribing the general attribute of the absolute authoritarian orientation to them could not be considered seriously.

Fifth, although Iranian culture expects the individual to properly recognize authority, it also permits him to retain his dignity and self-respect. In fact, individual integrity and

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[34]Haas, p. 136.

face-saving are significant aspects of interpersonal relationships, the very aspects which may be left unseen by the foreign observers.

Sixth, out of the very formal authority oriented relationships, as it appears on the surface, there emerges, in many cases, a strong bond of friendly, committed relationships between top- and lower-level management which extends to the operational level. It happens generally when management is employee-centered rather than product or organization oriented. This is again one of the aspects which cannot be easily observed.

Finally, the author is not rejecting the observations made by others or supporting the role of authoritarian management in Iran. The author is well aware of the shortcomings and deficiencies of such a system. The purpose here has been to present a more realistic and clearer picture of the situation as it is.

Decision-Making

Decision-making, as it is everywhere in the world, is a difficult function of management in Iran, a function which is not performed to the point. Decisions are generally authority related, and most of the decisions, whether important or not, are made at the higher levels of the organization. Sherwood recites several examples of how decisions are made in Iran. Though these should not be considered as the absolute pattern of decision-making, they are revealing examples. In the course of his study of administrative affairs in Iran, Sherwood finds that in one of the provinces, the matter of marking taxis has been taken to the governor general

to decide. If one considers that the governor general of a province is the top political as well as administrative authority, then it is easily justifiable to question why he should involve himself in such trivial matters as marking taxis. In another instance, Sherwood finds that in order to handle a very simple matter in one of the far-flung cities in Iran, more than twenty letters had been sent back and forth from that city to Teheran. These letters carried about 25 signatures of different authorities. He also writes about the ministers he has met, saying they are heavily burdened, very tired and exhausted.[35] Norman Jacobs expresses a similar view in regard to superior-subordinate relationships and decision-making. He cites an example of group consultation, or in native language, "conference," in which important problems are discussed and acted upon. In such conferences, Jacobs views that:

> The average Iranian soon learns to appreciate what decisions will be made and enforced exclusively by those in position of superiority in spite of the possible existence of formal conferences or meetings to discuss interpersonal actions. Consequently, in conferences, the kind of topics discussed are limited and basic policy never is decided. Yet conferences are held because, it is claimed, the decision-makers in the group must always have a chance to act on alternatives even though ridiculous alternatives are suggested. In this game of proposing mock solutions, the illusion of authoritarian infallibility by the decision-making superior is reinforced. The ordinary participants, because their suggestions have not been accepted, once again, ceremonially are removed from the

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[35]Sherwood, p. 164.

area of responsibility and alleged decision-makers are excused from responsibility, because they may not receive the proper information, or the good alternatives, upon which to act.[36]

This lack of participation in decision-making carries with it several implications. First, Iranian subordinate managers do not develop a sense of obligation and commitment toward their organizations. Second, a feeling of irresponsibility always prevails in the situation. They see that with or without consultation, decisions are made and they will be the ones to execute those decisions. Therefore, their common reaction to the situation would be, as Jacobs puts it, "Why should I bother, it is not my job."[37] Third, if this pattern continues to develop, which hopefully it will not, then even simple things will be taken to the top man to decide. As a consequence, the top authority will be overburdened, and the lower levels will be busy with trivia. The fourth, and probably the most important, aspect of it will be the stagnation, the lack of growth and the frustration felt by subordinate managers.

John Macy and his fellow members in their extensive study of administration in Iran state a similar view:

> In Iran, the making of a decision is conceived to be a command function, part of the right of the chief in running his staff or organization. Such a concept appears to be a product of an elite society, where decisions are not to be challenged or questioned by underlings who indeed are not expected to understand what is going on. The landlord-master-father makes the decision; it is the duty of the

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[36]Jacobs, p. 257.

[37]Ibid., pp. 258-59.

tenant, servant or son to obey. Participation in decisions is unknown, in fact, antithetical to the relationship. And decisions are made only at the top, no one else has the right to make a decision.[38]

Parallel to this approach to decision-making, many observers see the problem of planning and cooperation. As it might seem evident, inherent in any planning is decision-making; decisions regarding what alternative should be chosen from so many available alternatives, and then what approach should be followed for the act of planning. Planning in Iran, above all, lacks the necessary cooperation among those concerned in the process. Other shortcomings are over-simplification of the plans, lack of reflection upon relevant and reliable data and a shortage of planning experience. A common practice, which has been stopped at present, was for the planning organization, an independent governmental organization, to decide upon those bodies who would be responsible for the execution of the plans. Often this was done with little or no direct participation from the regular government ministries. Consequently, there was no sense of commitment and responsibility toward the success or the failure of the plans that were made.[39]

The point, again, is that even between organizations and related matters, the decision process is somewhat unilateral and lacks the essential cooperation. Rationally, this can be attributed

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[38]Henry Reining, "The Problem of Decision-Making in Iran," in John Macy et al., an unpublished report on the Iran public sector (Tehran: Development and Resource Corp., May, 1975), p. 34.

[39]J. Amuzegar and M. A. Fekrat, Economic Development Under Dualistic Conditions (Chicago: The University of Chicago Press, 1971), p. 134.

both to the individualistic thinking of Iranians and their concept

of authority. Donald Wilber has an extreme view on this point.

He says:

> Always marked individualists, the Persians seem reluctant
> to enter into group cooperation or to accept collective
> responsibility. The Persian is not a junior nor does he
> find it normal to work with others toward a mutually
> desired goal. This is not due to any lack of initiative
> but because his primary concern is for his own family.
> Whereas in many countries a feeling of belongingness and
> of group association is fostered at the higher educational
> levels, at neither the Iranian secondary or college levels,
> are student organizations emphasized.[40]

Based on Wilber's judgment, which this author does not fully

support, one could conclude that this method of decision-making

without participation and cooperation of others is a cultural trait

of the Iranian society. Baldwin, a fellow of the Harvard Business

School, has been directly involved in the Iranian planning process

for a number of years. He states an interesting but different view

about the planning process and decision-making in Iran. What he

says essentially is that in Iran, as in many other countries, it is

difficult to get anything done. While it is easier to decide what

ought to be done, in actually deciding what will be done allows a

whole spectrum of difficulties to arise.[41] In the light of this

discussion, Baldwin's experience is easy to interpret. As a matter

of interpretation, one could say that decisions are made in a quick

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[40]Donald N. Wilber, Iran: Past and Present, 4th ed.
(Princeton, N.J.: Princeton University Press, 1958), pp. 90-91.

[41]George B. Baldwin, "Iran's Experience with Manpower Plan-
ning," in Manpower and Education, eds. Harbison and Myers (New
York: McGraw-Hill Book Co., 1965), pp. 171-72.

fashion because the decision-makers at the top make the decisions without much consideration of practicality or little participation of the people who should carry them out. As a result, in the execution process, a whole array of difficulties, both mechanical as well as psychological, will arise. But the surprising phenomenon is that Iran is developing in all dimensions. Baldwin himself views this expansion as paradoxical in the light of the situation he confronts.

As an overview of the decision process in Iran, the author would like to make the following observations:

First, managerial decision-making in Iran is highly authority directed. In other words, most of the decisions, whether important or not, will be taken to the top to be decided.

Second, the managerial decision process in Iran does not involve all those concerned in the decision. Also, it does not take place at the level or the point of its impact but far distant from where it will be executed.

Third, managerial decisions are based more on values rather than facts. That is essentially so because (a) there might not be enough factual information available on which to base the decision, and (b) the top manager mentality assumes superior knowledge and competence for individualistic decision-making.

Fourth, considerations are personal rather than organizational. The criteria for decision-making, in the general sense of the term, are not efficiency, effectiveness, and rendering better service. They are, rather, personal interest and the consideration of how the decision may be seen by the superior

authority and the extent to which it may affect the position of the decision-maker.

Fifth, and finally, as may be the case in other countries, management decision-making in Iran is a process of informality to some extent. Namely, there are decisions, especially those inter-related or interorganizational decisions, which come to be made through informal contacts and friendly relationships. This type of decision-making might have its own negative side effects. In the Iranian cultural setting, this is probably the best way to attain cooperation. As with other aspects, the decision-making process is also undergoing change. The Iranian corporations grow large, the regional market expands for them and the competition becomes tight. As the situation grows more complex, the management decisions should be more factual, and this is the trend today which will extend naturally into the future.

Punctuality and Time Conception

Historically, in the north European cultures, there appears a basis for time consciousness, measurement and a sense of punctuality. It appears to many that this time consciousness may have fostered entrepreneurship and the rise of capitalism in those states. What does time really have to do with entrepreneurship or the rise of capitalism? McClelland's work and many similar studies have found the answer to this question. Knapp and his co-worker conducted an interesting study in this regard. They selected a group of students and provided them with a series of tests concerning

time. The researcher's purpose in the study was to determine what correlation there was between students' time imagery conception and the level of their performance. As a matter of methodology, after completion of the study, they classified students' attitudes toward time into three different groups which they called dynamic-hasty, naturalistic-passive and humanistic. In relating time conception to the level of performance, or achievement, they found that students of dynamic-hasty attitudes toward time are more achievement oriented and do perform better than the students in the two latter groups. As a result, they concluded that time conception is somehow correlated with the level of performance and achievement.[42]

This concept is also what McClelland and his co-workers found on the subject of motivation and achievement. To them, anticipation of future goals, scheduling and other such concerns with the measurement of time would characterize the individual with high achievement motivation.[43] Based on the research evidence, therefore, there should be a correlation between time conception and the managerial level of performance and motivation.

One, then, might examine how this concept of time will come to be realized in Iran. Until recent years it would appear natural for managers, as well as non-managers, to have a different time conception. Hall cites several examples of the Iranian culture

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[42]Robert H. Knapp and J. Garbutt, "Time Imagery and the Achievement Motive," Journal of Personality 26 (1958): 426-34.

[43]David C. McClelland et al., Motivating Economic Achievement (New York: The Free Press, 1969), p. 22.

in regard to this notion. He says that many Iranians plan on things,
which they never accomplish, or make appointments, which they never
keep. He gives an example of an Iranian who made an appointment to
meet someone 19 times and never once showed up.[44]

There are other observations regarding the Iranians' time
consciousness. These speculate that Iranians seem to be late for
their appointments, they seem to delay getting down to business and
they tend to make promises which, in terms of time, may never be
met.[45] All of these observations are true to a certain extent, but
not exactly in the way they are usually proposed. They are true
because time is measured in an environment which is different
physically, technologically and culturally. The author is confi-
dent that the time conception among educated people, of whom there
are many and the subject of several of the observations referred
to here, is similar to that of their Western counterparts. How-
ever, the physical barriers such as traffic in Tehran or lack of
good public transportation create problems in terms of punctuality.
Regarding the delay in getting down to business, this is an Iranian
mentality. Iranians culturally prefer to, first, relate to others
personally and create a climate of intimacy and then turn to busi-
ness. This is disappearing to some extent because of frequent
association with the time-minded cultures.

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[44]Hall, pp. 40-41.

[45]James A. Lee, "Cultural Analysis in Overseas Operation,"
Harvard Business Review 44 (1966): 106-14.

The Iranian orientation toward the past, the present and the future, particularly concerning the area of management, has been studied by various observers. One says that "history has been Iran's everlasting claim to fame. In their many darkest hours, particularly during the last two centuries, Iranians have found inspiration and courage in their more distant and glorious past. But contemporary Iran is trying to make a history out of its own." He adds in another statement that: "Iranian reverence for tradition and a glorification of the past are easily discernible traits. The past weighs heavily on the present and therefore the backward orientation weakens the ability of the managers to cope with contemporary problems and to plan for the future." Amazingly, the observer continues to say that "the future seems to have little meaning in Iran except as it is possibly a means of recapturing the past."[46] In many of the books written about Iran in the past few decades, one can readily find much similar flowery prose concerning the time notion among Iranian people.

In general, it is true that Iranians regard the past as glorious and extol it whenever possible. This is because they have inherited a past with a history dating back centuries and encompassing so many monumental glories which many others lack. But the pride in the past does not necessarily affect the present or impair the future. Aside from so many developmental plans which are made and administered by the government, people themselves readily show

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[46]Amuzegar, p. 8.

signs of future orientation. The author has witnessed many instances in which the very poor, illiterate family is caught in the middle of the future. The author has observed that the small children of rural areas walk miles to get to school. There are, therefore, signs and syndromes for future orientation on the part of the general public. After all, Iranians as a nation do not plan to reach the moon, rather, they plan to make a life out of living. The managerial attitudes toward the future, the way it is perceived and planned for, contain some shortcomings. A few of these are too much involvement in the present affairs of the organizations by top managers, too little consideration of the trends of change and too much attachment to the status quo (for it provides further security and very little research-based information). For these reasons, the managerial planning of the future in Iran, as was stated earlier, could not be expected to be in the same league with the more sophisticated varieties. Yet, it would be unfair to say that all Iranian managers think in terms of the past and live at present with no reference to the future. This would be an untrue interpretation of management time conception in Iran.

Culture and Management Needs in Iran

Basic to behavior is one's physiological as well as psychological need structure, which is formed through a particular environment. This environment influences the extent to which each behavior-related need has been fulfilled or satisfied and the perceived opportunity for further need satisfaction. A discussion

of individual need pattern and motivation would be incomplete with-
out reference to Maslow's hierarchy of needs. According to Maslow,
human needs are structured after a hierarchical pattern in which
the basic physiological needs (set) build the foundation (the basis).
Then as an individual develops biologically and physiologically,
other higher needs, namely, safety or security; social love or
belonginess; esteem, prestige or status; and lastly, self-
actualization, will emerge in the hierarchy.[47] The question which
arises is whether this need pattern of the individual being shows
any similarity or disparity to different cultures; if it does
indeed, then what is the extent of such similarities or differences.
Maslow himself makes this point:

> There is now sufficient anthropological evidence to indi-
> cate that the fundamental or ultimate desires of all human
> beings do not differ nearly as much as do their conscious
> every day desires. The main reason for this is that two
> different cultures may provide two completely different
> ways of satisfying a particular desire, let us say for
> self-esteem. In one society, one obtains self-esteem by
> being a good hunter; in another society by being a great
> medicine man or a bold warrior or a very unemotional per-
> son or so on.[48]

The point that could be extracted from the above statement is that
essentially an individual's need pattern or need structure should
be the same all over the globe. The differences that actually exist
are in the way the needs emerge and the degree of their intensity
in different cultures. Actually, this is the individual's

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[47]A. H. Maslow, Motivation and Personality (New York:
Harper & Brothers, 1958), pp. 80-91.

[48]Ibid., p. 67.

"motivational content" in Maslow's terminology, which usually will be different from the conscious motivational content of an individual in another culture.

From a general review of the Maslow hierarchical model of needs, which has been under serious consideration more than two decades, one may conclude that from the management standpoint, the needs which actually become potent are the higher level needs, namely, the need for esteem, autonomy and self-actualization, or in more common terms, needs for competence, power and achievement.

With this brief introductory note in mind, consider now the management hierarchy of needs in Iran.

The physiological basic needs.--As it may be assumed, managers by virtue of being managers earn relatively good money, which in turn fulfills their physiological needs. Although in consideration of physiological need and its level of fulfillment, the stage of economic development, the standard of living and the management expectation of material life should be taken into account. For instance, in Iran, managers, especially the young, newly hired ones, face a situation in which possessing or renting a house is difficult to accomplish. Therefore, it is not surprising that managers, especially the young, respond positively to the money motive. Generally speaking, managers in Iran are relatively well off and do better financially than their counterparts at the same age and education level in other jobs. There are two exceptions to be noted. First, for those managers who, for one reason or

another, have had a long-lasting deprivation of physiological needs, there is the possibility that they will continue to be motivated by these lower level needs. They might never be well satisfied in this regard or never move to higher level needs. In effect, a need structure truncation might occur here.[49] The second exception, which might occur, is that due to the perceived lack of opportunity regarding certain higher needs satisfaction, a reversal in the order of need may occur. Examples of this may be in the need for autonomy or in self-actualization. In other words, if a manger perceives that his opportunity for growth, recognition and advancement is somehow blocked, he may retreat psychologically to where he was at the very beginning, where he sees and evaluates everything in terms of money. One other point that should be mentioned here is that in this type of study, the basic physiological need is eliminated from consideration. The reason, as Haire and his associates implicitly state, is that since the physiological need is basic and general to all, then it must be satisfied.[50]

The need for security.--When the lowest level need, namely, the physiological need, is fulfilled or relatively satisfied, the second higher order need in the hierarchy, i.e., the need for security, will emerge. This need appears rather naturally for one who, having found specific sources for deriving satisfaction,

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[49]Harold Leavitt, Managerial Psychology (Chicago: University of Chicago Press, 1964), p. 64.

[50]Haire et al., p. 76.

would be very concerned with securing those sources. Security, therefore, is not an independent concept but very closely related to the environment in which a person, manager or non-manager, happens to work. For instance, an economic environment with full employment naturally provides more security to the people than an environment with deficient employment.

In relating managerial motivation and satisfaction to the need for security, Haire and his associates report that the 3,600 managers studied generally reported a relatively high degree of fulfillment, associated with a high importance attached to the need for security.[51] But this might not be the case in other countries. As far as the concept is related to Iran, there are some observations which state the contrary. Essentially, Jacobs perceived the life environment of the Iranian individual as being under continuous pressure, regardless of his specific position in the hierarchy of social stratification. Jacobs believes that Iranians are under continuous feelings of insecurity and make all kinds of efforts to gain further security.[52] Haas has another conception of the moral insecurity which many Iranians face. He perceives that to Iranians, "life resembles a game of hazard, where incalculable chances, good and bad, emerge and disappear, like bubbles on the surface of the water."[53]

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[51]Haire et al., p. 75.

[52]Jacobs, p. 251.

[53]Haas, p. 119.

Iranians' feelings of security or insecurity can be divided into different arenas. One is security, as the material sense of the term; the second is security, as it relates to the position and the status held. As to the former, the author has observed that there is, at least, relatively less feeling of insecurity. But regarding the position held, it appears that the feeling of insecurity is relatively noticeable. This may be again attributable to the individualistic nature of decision-making and the one-way directive approach that normally top mangers follow. The extent and the intensity of feelings of security of insecurity in the material sense of the term will be revealed by the data presented in the following chapters.

The belongingness and social needs.--After the two lower level needs of physiology and safety are fairly fulfilled, the individual will look outward searching for love, affection and belongingness. In doing so, different patterns of relationships may develop. The two principal patterns are (1) relationships based on mutual respect, love, affection and trust; (2) relationships based upon the superiority of one individual and the subordination of others.

In Iran, in fact as a result of the characteristics of the social environment, both patterns have developed. On the one hand, there is a warm, affectionate, personal relationship between the individual, his family and his clique groups, and on the other hand, a strong bond of superior-subordinate relationships among individual members of an organization. Specifically, the assumption could be

made that while Iranian managers' need for belongingness is highly fulfilled, they also attach great importance to it.

The esteem and autonomy needs.--This category of needs usually is referred to as self-respect, self-confidence, status, reputation and prestige, strength, adequacy, mastery, independence, importance, attention and the appreciation of others.[54] According to Maslow's general conception of need hierarchy, this develops when an individual, who is relatively satisfied in affiliation and belongingness, retreats into his self and becomes introspective in order to see really what he is and where he stands in relation to his own personal evolution. Some scholars believe that the esteem and autonomy needs are strongly related to management motivation. In fact, some go as far as to relate motivation directly to the management level of competence.[55]

White is one of the scholars who concurs with this view. He suggests that one of the forces of human motivation is man's interest in knowing the world around him and having a sense of mastery over it.[56] How this need category applies to Iran will be considered later. But as far as the available literature permits,

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[54]Maslow, p. 90.

[55]Robert W. White, "Competence and the Growth of Personality," Science and Psychoanalysis 11 (1967): 42-58; see also Lay W. Lorsch and John J. Morse, Organizations and Their Members: A Contingency Approach (New York: Harper & Row, 1974), pp. 37-39.

[56]Robert W. White, "Motivation Reconsidered, The Concept of Competence," Psychological Review 66 (1959): 307.

one might say that the individualistic Iranian would possess a high need for esteem and autonomy. Though there is the contrary thought that Iranians have, by force of their nature, developed a pattern of dependency.

Self-actualization and the need for achievement.--After the other lower level needs are relatively fulfilled, there emerges a need which the author believes will never be fully satisfied; the need for self-actualization. Self-actualization in Maslow's conception simply means that a man must become what potentially he is able to become. At the time the concept was new and relatively unknown, Maslow tried to attach certain traits to it. Some of the traits he enumerated are spontaneity, problem seeking, detachment, autonomy and independence of culture and environment, the democratic character structure and creativeness which he believes to be closely associated with the self-actualization.[57] Parallel to this explanation of self-actualization, Murray describes the term achievement in tangible terms. To Murray, achievement is:

> to accomplish something difficult; to master, manipulate, or organize physical objects, human beings or ideals. To do this as rapidly as possible. To overcome obstacles and attain a high standard. To excel oneself. To rival and surpass others. To increase self-regard by the successful exercise of talent.[58]

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[57]Maslow, pp. 199-234.

[58]E. J. Murray, Motivation and Emotion (Englewood Cliffs, N.J.: Prentice Hall, Inc., 1964), p. 97.

McClelland, who could be considered the originator of the concept, associates the higher need for achievement with first, those nations of greater economic development; second, entrepreneurial and managerial behavior, which he assumes to have greater need for achievement than other people. In relating managerial behavior to the need for achievement, he brings out certain traits to be the syndromes of achievement, such as risk-taking, novel instrumental activity, sense of responsibility, knowledge of results of actions and long-range planning.[59]

How does this relate to Iranians in general and to Iranian management in particular? Concerning self-actualization and the general public, there is a paucity of literature available although some revealing instances may be shown. First, Iranians have asserted their need for self-actualization in terms of survival and a national unity throughout history. Iranians have faced many tragic events. Greeks, Mongols, Arabs came and conquered the land, but after some time, they themselves were conquered by the spirit of "Iranianism" and the creative personalities of the Iranian peoples.

Another aspect of self-actualization is realized when Iranians engage on a personal basis to create arts and crafts for which so much appreciation is expressed by the Western observers. Another facet of the self-actualization in Iran which the author is inclined to call spiritual self-realization is reflected in the

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[59]David C. McClelland, The Achieving Society (New York: O. Van Nostrand Co., Inc., 1961), Chapters 2 and 6.

Sufism school of thought which in itself tries to reach self-perfection by the re-union with God and the creation.[60] Lastly, the Iranians' conversion of Islam to the Shiite creed has been interpreted by some as a self-reflective measure which "does credit to the instinct of self-assertion and self-preservation of the Persian mind."[61]

Concerning the need for achievement, in the modern sense of the term, the only minor information available is from McClelland's study of achievement motives based on Turkish and Iranian stories for children. At that time, 1950, McClelland explained that the score of the Iranian stories regarding the need for achievement was well below many of the countries studied, including Turkey. Based on the data gathered, which were supported by the econometric measures at that time, McClelland reasoned that possibly the rate of economic growth, which was higher in Turkey then, might be associated with the higher need for achievement as was inducted from the stories in the children's books.[62]

If one were to assume that the study carried with it certain truth and that the concept of achievement acquisition based on the "laws of learning" brought out by McClelland himself is true,[63]

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[60]Arasteh, pp. 69-73.

[61]Haas, p. 133.

[62]David McClelland, "National Character and Economic Growth in Turkey and Iran," in Communication and Political Development, ed. Lucian W. Pye (Princeton, N.J.: Princeton University Press, 1963), pp. 152-83.

[63]David McClelland, "Toward a Theory of Motive Acquisition," American Psychologist 20 (1965): 321-33.

more probably then, the situation in Iran could not be extended to the present. For one thing, the books and the stories which were McClelland's bases for study have been revised and changed several times. Another factor for McClelland's judgment of the achievement motive, namely, the economic situation in Iran, has been drastically altered. Therefore, if there is any correlation between the need for achievement and the economic growth, as McClelland believes there is, then the author would suggest that in today's Iran, particularly for the young, educated managers, there might be assumed a high degree of need for achievement.

Part 4. Education in Iran

A Historical View

The history of education from ancient Persia through present-day Iran is as old as the country itself. In the Archaemenian times, there was an integrated pattern of family-state education which served to build the nation by developing citizens who were religious, of good moral character and patriotic. In ancient Persia, education started at home simply for children to observe and imitate the elders' behavior. As it developed, it became a method of keeping the community abreast of the social norms and values in which there was held a high regard for citizenship, good relationships with others and the community and a deep sense of loyalty to the state. There was a rigid family structure and a highly immobile class system, which served to strengthen the individual's personality in relationship to the

family, the community and the state. Education, in this period, essentially had three different aspects. First, it dealt with religious as well as social development of the children in terms of teaching "good thoughts, good words and good deeds," a religious creed, and loyalty as well as the social dimension of a sincere sense of responsible kin relationship to the family, the community and the state. The second aspect pertained mainly to physical education as Iranians believed that a good mind should have a healthy body in which to live. Therefore, there was an array of physical exercises such as running, horseback riding, polo, swimming and shooting, which were often practiced as part of the community life. The third aspect could be labeled vocational training in which each individual child would observe and practice his father's vocation to obtain a necessary skill. Of course, it should be noted that along the line of this general education, often limited in scale, there was a special education for the ruling class children which included reading and writing as taught by the Zoroastarian teachers. All in all, one may conclude that in ancient Persia, the general education was of a religious and social character based on Zoroastarian thought. At the community level, the family held the major role and the formal education had a preaching nature enforced by cultural norms and what few teachers were available. It was only in the higher level of society where religious teaching was combined with some general education as preparation for the elite who were trained to rule the nation. There was also a famous institute of higher learning which will be referred to later.

The Arab Conquest and the
Change in Education

After the Arab conquest of 642 A.D., the earlier integrated policies and practices of education were completely uprooted. There was a halt in the educating process and a state of confusion regarding what should be done. It took about two centuries for the Persians to become part of the Islamic fabric. After this time, the Iranians developed their own institutions of learning though in different form and with different content. Specifically, in this period which extends to the first half of the 19th century, there were five institutions or places in which learning and skill acquisition took place; the family, the mosque, maktab (a kind of religious school), madresseh (a school higher than maktab both in form and content) and the bazaar.

The family: The Iranian family, a departure from a Persian-Zoroastarian culture now in the fabric of Islam, found it essential to rear and raise its offspring in certain ways. The family education centered around teaching the children to read the Koran and to write, if the parents were literate, and inculcating religious beliefs and ideas as well as the social norms. Of course, in the child-rearing process, the father assumed the unchallenged authority role which he inherited from his culture. Aside from the teaching part, which was not common in all families due to the illiteracy of the family itself, many other religious as well as social attributes such as timely prayer and social courtesy and manners were inculcated and learned through mere imitation and practice.

The mosque: Religious teaching found a high place in the
Iranian society after the adoption of the Shiite creed, and
especially in and after the reign of Safavid dynasty. The teaching
of the mosque was preaching which consisted of the details of the
Shiite creed practices, and reading and interpreting the Koran and
many writings of the Shiite scholars. Commonly, a major part of
the preaching was assigned to extolling the heroic memories of
Imams, the disciples who the Shiites believed to be the true heirs
to the prophet, and the merits of virtue, honesty and altruism.
Here, again, the theme conveyed the idea that the Imams and the
Mojtehids, religious scholars, should be obeyed and followed
unquestionably by virtue of their knowledge and merits. This pattern
of religious preaching, though weakened to a certain extent, con-
tinues in the present society in Iran.

Maktabs, either formal or informal, were the first community-
based institutions of learning established by the local communities
and supported by private contributions and religious foundations.
The curriculum of maktabs was to teach children how to read the
Koran and other religious texts. Part of this concentrated on
group praying and the choral singing of the religious texts. The
attendants of maktabs were from all levels of the community with the
exception of those few who could hire private teachers for their
children. Here, again, the sole authority rested in maktab-dars
or mollahs, equivalent to school masters, who used to enforce their
authority through corporeal punishment, the kind of authority
enforcement that was thoroughly accepted by the community.

Madresseh: An educational level higher than maktab was
madresseh (school) which was established, in most cases, in more
populated areas and conducted by one or more teachers. At
madresseh, the students were offered such courses as Islamic
philosophy, literature, science and mathematics. Of course, all
children who had previously attended maktab could not enter
madresseh, for acceptance was based on fortune, interest and apti-
tude of the student. Here also the teachers were authoritarian in
their instruction, and this was culturally prescribed as illus-
trated by the community acceptance of the phrase, "teacher's pun-
ishment is better than father's affection." After completing
madresseh, those who were interested and could financially afford
a higher education would find their way to the institutes of higher
learning such as Nezamiyeh in Baghdad, Neishabur, or other cities.
As an example of the scope of education in this period, Arasteh
writes that the "record from the Safavid dynasty (1499-1736 A.D.)
states that in Isfahan, the capital city with a population of about
600,000 then, there existed in the sixteenth century: 160 mosques,
100 maktabs and 46 colleges of theology."[64]

The bazaar, a familiar term to Westerners, was and still
is a place in which trades and vocations of all kinds were adjacent
to one another. For centuries, because there was no schooling for
any particular trade or vocation, the bazaar itself was used to
function as a schooling ground. Normally, traders and artisans

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[64]Arasteh, p. 13.

would take their adult sons with them and expose them to the ways of the trades or vocations in which they were engaged. For some children, this exposition to the father's trade or vocation started very early in life, because, for one reason or another, they did not have the opportunity to attend the maktab. But for many obtaining the skill of the trades did not take place until after some years of schooling in maktabs and madressehs. In terms of relationships, the bazaar lacked the semi-formal setting of maktab and madresseh, yet it held its own rule of superior-subordinate relationships which was conducive to the bazaar environment and relatively essential for skill acquisition. In the bazaar, there was no curriculum or teaching in the sense which we know today. Rather, learning would take place by virtue of observation and practice of the games that others played.

To have a more complete picture of education in Iran in the period between 500 B.C. to 1800 A.D., two more points should be noted. First, in all types and phases of education, girls were excluded except for those few enlightened families or the ruling class and their close circles, who could afford to provide private schooling. Second, in the area of higher education, both before and after islam, Iran was known for her zest and support of knowledge to which many scholars from all areas were attracted. Jundishapoor University in the Sassanian period, and later, after the Islam takeover, similar institutes of higher learning in Neishabur and Merv are a few of the well-known institutes to be mentioned. One should not forget, though, that higher education

was only for the few who had the desire, the ability and the financial support to pursue it.[65]

In relating the review of the literature pertinent to education in ancient and medieval Iran to the purpose of the study, the writer would like to draw attention to certain observations:

First, Persians from earliest times have regarded education as a high virtue in relation to the family, to the community and to the state. The daily prayers of parents in ancient Persia offered such a theme:

> Oh, Ahuramazda, endow me with an educated child; a child
> who will participate within his community; a child who will
> fulfill his duty in society; a child who will strive for
> the happiness of the family, his city, and his country; an
> honorable child who may contribute to other's needs.[66]

Another instance is the advice given by Pandnameh Azarbad, a book of Zoroastarian:

> See that your wife and children pursue knowledge and virtue.
> If you have young children, boys or girls, send them to school
> because the torch of living is the light and vision of the eye.[67]

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[65]A. R. Arasteh, Education and Social Awakening in Iran (Leiden, Netherlands: E. J. Brill, 1969), pp. 1-27; Wilber, p. 202; Harvey Smith et al., The Area Handbook of Iran (Washington, D.C.: U.S. Government Printing Office, 1970), pp. 165-76; Clifford Bosworth, The Ghaznavids (Britain: Edinburg University Press, 1963), pp. 171-202; L. P. Elwell-Sutton, Modern Iran (London: George Routledge & Sons, Ltd., 1942), pp. 40-51; Sir Percy Sykes, A History of Persia (London: Macmillan & Co., 1951), pp. 102-14 (Chap. iix); Clement Huart, Ancient Persia and Iranian Civilization, trans. M. R. Dobie (New York: Alfred A. Knopf, 1927), pp. 152-54; and C. Colliver Rice, Persian Women and Their Ways (Britain: Riverside Press, Ltd., 1923), pp. 149-59 (Chap. xiii).

[66]Arasteh, Education and Social Awakening, p. 3.

[67]H.I.M. Mohammad Reza Pahlavi, The White Revolution (Tehran: The Imperial Pahlavi Library, 1967), p. 104.

Education, therefore, has been of great importance and has been regarded as a high virtue in the minds of Iranians.

Second, child-rearing practices and the educational processes were intended to develop a patriotic character, community-minded and family-loving individual who would sacrifice himself for the community and the state if necessary.

Third, to develop such character, the educating process occurred in an environment of sole authority. In some cases, this authority was based on fear of the elders, particularly fathers and teachers with the mothers offering a sympathetic, affectionate counterbalance.

Fourth, the authority relationships between fathers and their children and teachers and their pupils were mostly based upon trust, respect and indulgence. It was not a relationship out of fear or threats, as it sometimes appears in specific cases.

Fifth, and finally, as one may conclude by now, the education process in ancient Persia and in the medieval era did not pursue the objective of individual development to reach his ultimate potential. Rather, it aimed at extracting obedience and loyalty of the individual citizen to the family, to the community and to the state. This pattern extended to the pre-modern system of education and extends, to some extent, to the present system as well.

Pre-modern Education in Iran[68]

According to Arasteh, the Iranian defeat by Russia in 1828 greatly alarmed the government and the nation. The defeat and disorder that followed led to administrative reorganization and later to establishment of an institute of higher education to provide personnel for the government bureaucracy. In addition to this, close contact was begun between Iran and some of the European countries, which by itself created more demand for change, especially in the area of education. In 1951, the reform-minded Amir Kabir, then the premier to Nasir-al-Din Shah, established the first poly-technique of Iran, called Dar-al-fonun. The purpose of establishing this school of higher learning was originally to train military officers for the improvement of the administration of the Army. But soon, the school, which was staffed mostly by Austrian professors, broadened to include several other fields such as medicine, chemistry and pharmacy, engineering and mining and other minor fields. These steps taken, though, could not be considered as a major effort toward modernizing education in general. But, in fact, it was the beginning of change in education in Iran. Preceding the opening of the school, a group of Iranian students who had studied sporadically in local madressahs were sent to foreign countries for further education. A few years later the first groups of graduates, both from Dar-al-fonun and abroad, by virtue of being

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[68]The term pre-modern has been adopted by the author to cover a period starting from the first half of the nineteenth century through the 1960s when some major steps were taken to modernize education in Iran.

exposed to a different style of education and unhappy with the political situation initiated the noise and the demand for better education.[69]

In tracing the development of education in Iran, one cannot overlook the fact that the schools that were established by different foreign missionaries have played a role as well. In 1836, fifteen years prior to opening the Dar-al-fonun, the first American school was established in Rezaieh, a city in Eastern Iran, populated by Assyrians and Armenians for the most part. This school and several others to be opened later were conducted by the Presbyterian Board of Foreign Mission. In addition to these American schools, there were British, German, French and Russian schools in operation in various parts of the country.[70] In the years following, namely, from 1855 to 1911, when the administrative structure of the Ministry of Education was founded, further interest in education developed and became significant for the future of the nation. But naturally during this period in which the country was undergoing radical political changes, such as the revolution of 1906 and later the Reza-Sha's coup-d'etat in 1921, many enlightened Iranians and religious scholars were involved in the changeover. There frequently was little place for a sufficient attention to education.[71]

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[69]Arasteh, Education and Social Awakening, pp. 27-29.

[70]Wilber, pp. 202-3.

[71]Arasteh, Education and Social Awakening, pp. 32-37.

Based on the available literature, one may conclude that schooling, in the modern sense of the term, started somewhere between 1911 and 1925, the year in which Reza-Shah the Great, the head of Pahlavi dynasty, ascended the throne. There was a formally established Ministry of Education headed by a cabinet member, a minister; several department heads, each responsible for certain functions; and several other lower authorities. The Ministry of Education was essentially charged with the responsibilities of supervising and administering the internal affairs of the Ministry, carrying out the educational laws for the furtherance of education and providing for compulsory education and the promotion of secondary and higher education.[72] Later in the course of time as pre-elementary, elementary and secondary education grew in magnitude, the bureaucratic structure of the Ministry of Education was expanded accordingly. Also, certain functions, such as administration of higher education, of endowment and of art and culture, were taken away from the Ministry and given to new ministries founded for these same purposes. Prior to 1968, the administrative structure and the functions of the Ministry were along the same bureaucratic model as the original organization. It was a centralized administrative structure in which every detail of education was determined at the ministerial level with no authority delegated

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[72]Adminstrative Law of the Ministry of Education, Arts and Endowment (Tehran: Ministry of Education, 1910), p. 51.

downward in the system.[73] The pattern is still very much the same except for some developments to be referred to later.

Speaking in terms of quantity, education in Iran has grown extensively in the past fifty years. From almost nothing in 1925, it has grown to a population of 7.7 million pupils and students in all levels of education today. It is by itself a great leap forward to educating the society, though it is far from being ideal. The following figures, from the 1940 yearbook published by the Ministry of Education, show that rate of growth from the standpoint of sheer numbers:[74]

| Year | Number of Schools | Total Enrollment | Graduates | | | Number of Teachers |
			Boys	Girls	Total	
1924-25	3,285	108,959	1,498	380	1,876	6,089
1939-40	8,281	457,236	10,442	3,367	13,809	13,078

In a report issued by the Ministry of Education in 1973, a comprehensive comparison of two different periods takes in all levels, including kindergarten, elementary, literacy corps, secondary and teacher training institutes.[75]

Comparison figures are listed below.

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[73]Arasteh, Education and Social Awakening, pp. 223-36.

[74]Ministry of Education, Statistical Yearbook: 1940 (Tehran: The Ministry, 1940), p. 15.

[75]Farrakh Rooie Parsai, Kayhan Journal, January 8, 1973, p. 5.

Number of	Years	
	1962	1972
Kindergartens	245	431
Elementary schools	12,451	23,001
High schools	1,207	2,606
Guidance & orientation schools	---	2,312
Vocational schools	66	237
Teacher training institutes	39	94
Schools for exceptional children	---	105
Teachers	68,895	143,900
Pupils	1,885,000	5,545,000

In late 1975, His Imperial Majesty the Shananshah reported to the Parliament that in the current school year (1975-76) about 7.7 million students were attending various kinds of schools at all levels of education.[76] His figures showed 43,000 schools and 184 institutes of higher learning in the country with 149,000 students in Iranian colleges and universities and 40,000 students abroad. So it appears that quantitatively, education in Iran has expanded to the point of having many large and expensive institutes. How the quality of the product stands in relation to the quantity is a point to be considered later.

The character and the traditions of education in Iran.-- According to an old Iranian educator, Issa Khan Sadiq, the character of Iranian education has been defined by the seven following areas of religion, private initiative, discipline, French influence,

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[76]H.I.M. Mohammad Reza Pahlavi, Kayhan International, September 13, 1975, p. 2.

centralization, social attitude and a deterministic point of view.[77]

1. Religion: As was discussed in the course of the previous review of the literature, Iranian education historically has been closely associated with religion, both in the Zoroastarian era and in the Islamic period. Sadiq states that for about thirteen centuries, the Zoroastarian religion was the nucleus of education. The minister, Buzorgmehr, a scholar-politician, wrote that "a man should spend one of three parts of every day and night in getting religious training and asking sensible questions of pious men." When the country was conquered by the Arabs in the seventh century, the religion changed but the tradition remained the same. Religious training, therefore, continued within the family, the community, through the mosques and maktabs and later was reinforced by the sanction of law through formal education.

2. Private initiative: Before 1851, the government was, for all practical purposes, uninvolved in education. Rather, there were families and communities who sought education for their children. Mosques, maktabs and madressehs were among the institutes founded and supported for this purpose. Later, local merchants and tradesmen taxed themselves for the sake of supporting their schools. The aristocrats, though they held most of the wealth, did not participate in supporting the private system. They had their own

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[77]Issa Khan Sadiq, Modern Persia and Her Educational System (New York: Teachers Training College, Columbia University, 1931), pp. 39-55.

private tutoring. It was in 1926 that Parliament passed a law that called for one-half of one percent of the land revenues of the country to be collected for education. This was not in effect very long, however.

3. <u>Discipline</u>: From the earliest times through recent years, the schooling in Iran has been characterized by extreme severity and rigidity, a pattern which was sanctioned by the community and the culture. An illustration is this philosophic line from a Sa'adi story: "A king sent his son to school and hung a tablet of silver round his neck. On the face of the tablet he had written in golden letters: The severity of the master is more useful than the indulgence of the father." This tradition of severity and corporeal punishment, even though forbidden by a law passed in 1911, continued to influence education until very recent years when the community has changed its attitude toward it.

4. <u>French influence</u>: Iran has turned to France more than any other nation for access to Western education. At the time of developing the school system and its curriculum, there were, of course, other alternatives available. The American, as well as British system, was known to the Iranians. Yet because of the psychological closeness that Iranians felt toward the French people and the inspiration of the French Revolution that guided the Iranian Revolution of 1906, they turned to the French system. The reflection of French influence could be seen in the organization and administration of education, its methods of teaching curricula, examinations and standards. Only in the past few years has the

counter-influence of the United States, as well as other educational systems, been felt in elementary, secondary and higher education.

5. Centralization: As was briefly mentioned before, education in Iran has been highly centralized. The Ministry of Education in Teheran has traditionally controlled almost every aspect of education through an organizational chain of command which reaches all the way to the most remote villages. The line of authority goes from the Minister of Education and his particular undersecretaries descending to the provincial director, the district chief of education, a sub-district chief of education in the cities and, finally, to the school principal and the individual teacher. There has been a change which will be discussed later.

6. Social attitudes toward teachers and children: Originally, the social attitude toward teachers was one of high esteem. Teachers were considered close to disciples and were regarded with much respect. Even in the Islamic period and the centuries that followed, teachers were highly respected. Through the course of time, a children's verse developed that reflected this respect:

> Six duties are of supreme importance to man
> The first is the duty to God the absolute
> Then comes the duties to Mother and Father
> To the Teacher, to the Shah, and the Prophet.
> If thou accomplishest these few duties
> There will descend upon thee the bounty
> of the Most Benevolent.[78]

In a later period, especially in the years before 1911, because of the high demand for literacy, anyone could open a school and teach.

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[78]Sadiq, p. 41.

This, to some extent, lessened the esteem attached to the profession of teaching. Still, in today's Iran, teachers are generally well respected. But teachers themselves find little satisfaction in the public attitude. The prevailing attitude regarding children, especially in the rural areas, was one that expected them to become productive citizens as soon as possible. In the case of girls, education was almost neglected in the past. Today, according to the law, there is no difference in educational opportunity between girls and boys, and the emerging communities sanction the law and necessity of education for all children.

7. Deterministic view of education: The last area Sadiq presents is the tradition that if children have the ability to learn, education will have an effect upon them. Otherwise it will not. This attitude has changed both at the formal and the informal levels. The Iranian family, in general, has great hopes that its children will be educated regardless of their ability. This view is held at both levels, also. As stated in the plan for education during the Third Plan Period (1962-67), "The aim of the Iranian educational system should be the development, through knowledge and training, of the full potentialities of the individual. The ultimate objective is the education of all citizens for living."[79]

The school system: pre-schooling, elementary and secondary education.--Previously, there was not much attention to pre-school

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[79]Education, Third Plan, Division of Economic Affairs (Tehran: Plan Organization, 1961), p. 23.

education for children. What little was done in this regard occurred in the family and not outside of it. The material usually taught in this period was mainly of a religious character. The essential parts of pre-schooling were learning how to pray and forming certain social behaviors. Presently, especially in larger towns, there is a tendency to have a preparatory class held before the first grade to which children under seven years of age are admitted.[80] As was mentioned before, in 1973 there were more than 500 kindergartens in operation.

Before 1970, the school system was patterned in three cycles: six years in elementary school and two cycles of three years each in the secondary level. In the first six years, which was the compulsory course by law, children used to learn reading, writing, religion, morals, object lessons and hygiene, geography, history, arithmetic, geometry and other subjects. The methodology of learning was rote memorization and recitations of the material learned. The curriculum, the methodology and the overall programs of elementary education were fixed by the Ministry of Education and carried out similarly all through the country. Essentially, school buildings had several classrooms with no sanitary facilities, especially in rural areas. Many of them lacked sports fields, libraries, and other facilities which the modern schools have.[81]

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[80]Sadiq, p. 56.

[81]Sadiq, pp. 56-60.

Later, as education expanded in scope, more school buildings were constructed. These were located in many cities and even in small towns and were based on the total population and the school-age population, as well as the ability of local administrators to get approval and money from higher levels. Yet, they were not buildings which could be considered to be modern educational facilities.[82] In today's Iran, though, many more modern schools are being built and the older ones are being renovated.

As a result of the increase in elementary education, secondary education also expanded. In June, 1929, there were 9,549 pupils in the secondary schools of Iran.[83] Thus far, it has expanded to the extent that in 1972-73, there were more than 800,000 pupils at the secondary levels.[84] The secondary schools used to have a course of six years, two cycles of three years, organized in order to prepare pupils for entrance into institutes of higher learning. The curriculum in the first cycle consisted mainly of Persian, religion, Arabic, French or English, mathematics, natural science, history, geography and a subject called civil instruction. The second cycle, which was a preparatory stage for colleges and

[82]The author recalls that he was fortunate enough to attend school in a building that was previously the Khan's palace. It was a spacious building with two pools, flowing water, and a large garden. The various rooms were used for classrooms and the surrounding areas used as sports fields. There was no library or other facilities.

[83]Sadiq, p. 62.

[84]Census Bureau, Statistical Yearbook (Tehran: The Bureau, 1972), p. 95.

universities, was divided from the beginning into three sections: letters and literature, natural science and mathematics. Upon completion of the first cycle, pupils who were continuing their education selected one of the three sections. Their selection as a career choice was dependent upon graduation from the second cycle and admittance to a college.

The curriculum of each cycle emphasized the course subjects which were most relevant to the section selected. The methodology was an extension of the elementary methodology, namely, memorization and recitation of materials. The school buildings were somewhat better than elementary buildings, but many of them lacked libraries, laboratories and other desired facilities. Because of the nature of the methodology, these facilities, even if possessed, were not needed to accomplish instruction.

The expansion of secondary education, the nature of its curriculum and methodology and the lack of capacity of the universities and colleges to accept all graduates from the secondary level created a dilemma for the Iranian youths. To this time, it has not been fully resolved, though some measures have been taken to avoid the recurrence of the situation in the future.[85] This will be discussed later under modern education in Iran. As is evidenced through this review, secondary education was largely devoid of practicality and it did not reflect at all the life realities and the requirements of the work environment. What secondary education

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[85]Sadiq, pp. 55-82; also see Arasteh, pp. 85-105; and Harvey Smith et al., pp. 168-172.

actually produced every year were tens of thousands of frustrated graduates who neither could enter a college or university nor the work market. They essentially lacked any special capability to enter a factory or a profession. Therefore, the pressure was for one to get into a college at home or, if financially able, to go abroad for further education. Of course, by way of necessity, the government used to employ and retrain many of the graduates for different jobs in public institutes. Also, a sizable number of graduates entered the private sector in clerical jobs, for which they were not mentally suited. Secondary education in Iran seemingly has failed to meet the purpose of its foundation. From the very beginning, there were not clearly defined objectives, especially for secondary education, except to prepare the students for college and later for government bureaucracies.

Literacy corps and its dimensions.--Iran, as was explained at the outset of the study, is a large country which by itself covers more area than many of the European countries combined. Demographically, the country consists of one metropolitan area: Tehran, about 200 cities with populations between 5,000 to 500,000 and over 66,438 small towns and villages with populations below 5,000. Of the last group, there are 29,150 villages with populations between 300 to 1,000 persons as well as 18,775 villages with less than a hundred population.[86] The vast geographic area, the widely scattered population and the lack of roads, transportation

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[86] Census Bureau, Statistical Yearbook (1972), p. 20.

and other facilities explicitly reveal the difficulties in carry-
ing out any comprehensive schooling program. The statistics show
that, in 1963, the year in which the literacy corpsmen were actually
dispatched to the villages, only 24 percent of the children in the
villages went to school. At that time the rural population of Iran
was almost three times that of the urban population, and the number
of school-age children who were being deprived of any schooling was
revealing.[87] Simultaneously, there were thousands of Iranian youths
who were graduates of high schools with no place for them in the
universities and with no skills needed by the market. The wise plan
was to engage these people in a productive function which would
benefit the nation. That was accomplished through the literacy
corps.

The young high school graduates, instead of being drafted
by the Army, were absorbed into the literacy corps in cooperation
with the Ministry of Education. The young literacy corpsmen
received four months of basic military education and relatively
extensive orientation in their respective missions. They were
acquainted with methods of teaching as well as the social and
physical environment of the villages to which they would be sent.
Administratively, the literacy corpsmen would function under the
sub-district chief of education in related cities or towns in
cooperation with a liaison teacher of the same school system. The
curriculum and the methodology were essentially the same as in other

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[87]H.I.M. Mohammad Reza Pahlavi, p. 109.

elementary schools. As might be expected, the first time the

corpsmen were sent to the villages, there were few schools or, in

many cases, not even any buildings to be used as a school. But

as one of the corpsmen put it, "When I got to that far-flung vil-

lage out there in Baluchestan, the people's reception was so warm,

appreciative and friendly that soon I found myself working with them

in the building of a school." The achievements of the literacy

corps within a period of ten years (1963-1973) have been that, in

the school year 1972-73, 23,940 schools were in operation and

serviced more than 1,664,381 children and 113,054 adults. In the

year that followed, from April, 1973, to April, 1974, 8,486 new

schools were built and opened in the villages all over the country.

As of January, 1975, the report states that 29,400 Iranian villages

each had one school, of which 15,200 schools are run by the literacy

corpsmen and the rest by ex-corpsmen who now have been formally

employed as teachers by the Ministry of Education.[88]

Taking into consideration the diverse factors involved in

the situation, an appraisal of the effort of the literacy corps can

be made. As the term conveys, it has been formed to bring many

illiterates, especially the children, to the light of literacy; it

has never aimed at educating masses of illiterates in rural areas

according to the known standards of modern education. It carries

with it the same characteristics of formal schooling conducted by the

Ministry of Education. But it has an apparent advantage: that

[88]Hossein Al Ebrahim, "Literacy Corps: The Symbol of
Iranians' Thinking Process," Kayhan Journal, January 26, 1975, p. 7.

is the zest and the interest of rural children which is so pleasantly obvious to the visitor in the villages.

The training of teachers, literacy corpsmen and the educational administrators.--Teachers: Throughout the years since the founding of the Ministry of Education and the new school system, many approaches have been taken in teacher training. According to Arasteh, after legal sanction of education and the establishment of the formal system, the demand for elementary school teachers was so high that the schools virtually hired anyone who could read and write and accepted many who had only a traditional maktab education. In 1918, the first Boys Normal School (equivalent to a teacher training school) opened in Tehran. The lower level of the school instituted a program to prepare elementary school teachers. The applicants had to have a sixth-grade certificate to enroll in the three-year course of study to prepare them for teaching. Some years after, a similar school was opened for girls. Since 1929, there has been continuous growth in establishing new teacher training schools.[89] Presently, there are training schools in almost all major cities of Iran, numbering over 94 in 1973.[90] However, the previous requirement of a sixth-grade certificate has been changed to the ninth-grade level, allowing for two more years of special training for certification as teachers. Certainly the level of education, the eleventh grade, the age and the experience of the

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[89]Arasteh, Education and Social Awakening, pp. 122-25; see also Smith et al., pp. 173-75.

[90]Parsai, p. 5.

graduates do not appear to be the best criteria for teaching. Yet because of the applicability of the method and of other limiting factors, this has come to be a pronounced way of providing teachers for provinces, cities and other localities.

Literacy corpsmen: All literacy corpsmen are graduates of high school. To prepare them, they receive four months of basic military training and relatively extensive training in the methodology of teaching rural school children. Four months seems to be too short a period for qualification. But the circumstances of having a high school diploma and undergoing eight hours of daily training for four months justifies to some extent the individual competency.

Educational adminstrators: According to Article 9 of the Fundamental Law of the Ministry of Education, an elementary principal is required to be over thirty years of age and to have a high school diploma and the principal of a high school must have a diploma from a higher institution. The principal should be of sound character, have no police record and be free of any immoral behavior.[91] As is evident, no other requirements have been outlined for educational administrators. In fact, the law and the legislators have made the assumption that administering the affairs of a school is a matter of common sense and does not require special education. In recent years, though, the Ministry of Education has held short summer classes for a group of principals in which they were very briefly

[91]"Fundamental Law of the Ministry of Education," 1911, reprinted in Arasteh, Education and Social Awakening, p. 229.

acquainted with the administrative terminology. The institutes of

higher learning, such as Teachers' Training University and the

College of Education, a faculty of Tehran University (in which the

author is a part-time teacher), have included two to four hours of

educational administration in the curriculum. The course content

essentially covers a brief discussion of the administrative structure

of the Ministry of Education and a relatively comprehensive review

of the administrative theories regarding education. In practice,

though, very little attention is paid to this course. For one thing,

the students in these two institutions assume themselves to be pros-

pective teachers of high schools and not prospective principals.

Secondly, there is an assumption that to be an administrator, one

does not have to have specialized education, rather one must meet

other criteria. In general, the lack of special education for admin-

instrators creates a serious shortcoming which will be addressed in

the last chapter.

The goals of education.--So far, this presentation has been

a brief review of education in Iran. Here, in the final part con-

cerning the pre-modern education, the writer intends to review

briefly the objectives of education as perceived by the law and by

one of the scholar-educators in 1931. According to the law, the

objectives of education have been regarded as training in religion,

morals, science, and physical fitness, in the broad sense of the

terms.[92] No further explanation or details of the objectives could

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[92]Ibid., p. 228.

be found. Using the Iranian desire for prosperity, national soli-

darity, a healthy citizenship and religious morality as a basis for

his perception of education, Dr. Sadiq depicts a scheme of educa-

tional objectives on which the educational programs must be built:

1. To create in the minds of the people a living conscious-
   ness of the past by showing the great achievements of
   the race during its long existence, in spite of great
   calamities and misfortuntes, wars and struggles.

2. To train boys and girls to become good citizens of
   modern Persia, that is, to share those ideals which are
   the ideals of the Nation, and to cooperate with their
   countrymen for the attainment of those ideals. To
   train the girls to be worthy mothers of the coming gen-
   eration, upon whose education rests the future of the
   Nation.

3. To teach by precept and by example that God extends his
   blessings to those who have good thoughts, good words,
   and good deeds, which are the bases of righteousness and
   tolerance.

4. To teach the rural people and the tribes how to live,
   how to make a home, how to furnish it, how to prepare
   food and clothing, how to prevent diseases and to
   acquire health habits; in other words, how to live may
   be more important than mere learning of the rudiments of
   literacy.

5. In secondary schools and in institutions of higher learn-
   ing and the university the gifted youth must be trained
   for leadership and service in the State. They must be
   given a vision of Persia's place, past and present, in
   the world, with the ideal of leading the country in cul-
   ture, science, technology, business, statesmanship, and
   government to such a height as befits a progressive
   State.

6. In special schools those skilled workers who are to lead
   in their callings must be trained for vocational effi-
   ciency and must be given a sense of their responsibility.

7. The promotion of health and healthful sports must be
   stressed in all schools.

8. Finally, the youth must be trained to use their leisure time intelligently by aesthetic activities (paintings, songs, music, dramatics, and plays), by social activities (visiting, parties, receptions, competitive games, clubs), by pleasure in reading, by intellectual investigation, and by constructive activities.[93]

Modern Education in Iran

The term modern education is used here to describe a period from 1966 to the present in which several important measures were taken. It should not be construed that the word modern is used in the absolute sense of the term. It is relative to what education was before and the changes that have occurred later. Measures, which the author believes are of a modern nature, are those such as relative decentralization in education, more emphasis on vocational education, new schooling system and the free education. There are, of course, many shortcomings and many limiting factors, but the fact is that steps for improvement have already been taken. The first step to be discussed here is the measure taken toward decentralization of education, namely, establishing a legal entity to look at education at the regional level.

Regional Board of Education

The main objective stated in the plan for decentralization of education is to encourage people to participate in the educational affairs of their regions, cities and town. This measure not only upgraded education but created cohesiveness and esprit de corps among the people in the social context, which had been a disappearing

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[93]Sadiq, pp. 84-85.

phenomenon in regard to education. The author, through the review of the pertinent literature as well as through his observation, has noticed that the more the state gets involved in education, the more people alienate themselves from educating their children. To avoid a continuance of this trend, to initiate more participation on the part of people and to avoid further centralization in the Ministry of Education, the above plan was initiated.

Specifically, the objectives of the Regional Board of Education are the following:

1. To encourage people to further participation in the regional education.

2. To enhance the local resources and to encourage people to invest further in education.

3. To resolve local problems, where they arise and avoid the amassing of problems within the Ministry of Education.

4. To determine the local priorities in educational planning.

5. Finally, to help people to grow and be prepared for having the advantages of a democratic government.

The structure of the board.--The Regional Board of Education consists of:

a. Formal authorities of the city: chief of city association, mayor, chief of financial section and the chief educational administrator in the city.

b. Representatives of different institutes: representatives of schools and universities (if one exists in the area), high schools, principals and representatives of commerce, of industry and of rural cultural houses.

c. The selected representatives of the people: in addition to the members mentioned above, two to seven persons will be selected from the people in each locality, using population as a basis for the alloted number.

The authority of the Regional Board of Education.--It should be noted that the Regional Board of Education resembles a legislative body without power of execution. The authority delegated to this body consists of:

a. Authority in local planning.

b. Authority in administrative and financial concerns.

c. Authority in educational concerns such as increasing the number of schools, improving the sports fields, libraries, laboratories, etc.

Of course, the authority given is to be carried out within the policy structure of the Ministry of Education and the general developmental plans of the government.[94]

In a review of this relatively progressive law, it can be seen that people are given the opportunity to participate in the education of both children and adults by determining what their needs and priorities are and by planning for their educational needs. The creation in itself of such a body is an encouraging sign and a considerable step toward modernizing the education process and making it meet the needs of the nation realistically. The scope of the board relieves the Ministry of Education of many administrative problems that can be handled regionally, although curriculum

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[94]Foundation Law of Regional Board of Education (Tehran: Ministry of Education, 1970), pp. 3-33.

planning, determination of textbooks and methodologies to be used
are still denied to the regional authority. In spite of the advan-
tages to the regional arrangement, several principals feel it will
not last if it is not taken more seriously and given more considera-
tion at the Ministry level. Among the functions which the board
should perform are budgeting of the educational expenditures of the
region, modifications in the approved budget, incentive payment for
teachers, hiring new teachers out of the local budget, levying taxes
for educational purposes, determining the number of schools--elemen-
tary, vocational, teachers' training or high school--and upgrading
the quality of education.

The New System of Education

As was noted in the review of the literature, the previous
system format of 6-3-3 did not meet the purposes of education in
Iran, especially in the face of recent development. It did, however,
produce thousands of high school graduates who neither could enter
the universities and colleges because of lack of admission space
nor enter the job market for the lack of any marketable skill. On
the other hand, the nation, and especially its newly emerging
industry, badly needed the skilled manpower. Necessarily, there
came to be a change in education. The new system of education has
been planned to meet these emerging needs as well as to develop
ultimately the potentialities of Iranians.

The structure of the system.--The new system is comprised
of three stages of education. The first stage covers five years of

general education and is compulsory for all children from 6 to 12 years of age. The second stage consists of three years of junior secondary studies which are used for educational and vocational guidance. Under the direction of teachers and counselors, interests and aptitudes are determined and students are directed to a future career. It is, in fact, a primary vocational and academic education.

The third stage is divided into two different courses: academic and technical. As was mentioned before, the pupils' choice is determined by the aptitudes and the grades obtained in the preceding stage. The academic secondary stage is four years and is essentially designed to prepare pupils for higher education. The vocational secondary course consists of either two or four years and is essentially designed to prepare pupils for immediate occupations in different vocations. The vocational secondary course consists of either two or four years of technical education according to the chosen area of study.[95] The new system is more promising in terms of its meeting the real needs of the society. Of course, it has its own difficulties such as lack of sufficient guidance and counseling teachers for the second stage, prevalence of the old traditions in curriculum planning and methodology, unequipped buildings and lack of sufficient facilities especially in small towns and rural areas. However, the important aspect remains that some changes have been initiated.

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[95]Ministry of Education, Preliminary Plan of National Education (Tehran: The Ministry, 1966), pp. 15-19. See also Wilber, pp. 204-5; and World Survey of Education (Paris: UNESCO, 1971), pp. 607-9.

Vocational Education

Previously, the system of education was designed to educate and train pupils only in one dimension, preparation for government bureaucracies. Both the government and the public have come to understand that education should serve more purposes than simply preparation as employees. Due to this change, there is now much emphasis by the government for vocational education as is reflected in the second and third stages of the new system. Acceptance of vocational emphasis by the public has resulted from a change in the conception of work by the people. Previously, the occupations of mechanic or electrical technician did not carry much social prestige. Today, due to the need for such workers in a developing nation, they do. Also, in monetary terms, a mechanic earns more money than a civil service employee. As a result of this overall change in attitudes, within a three-year period, the numbers of technical institutes and students in attendance have increased by three and four times, respectively. According to the statistical figures given, in 1968, there were 138 technical institutes with a total number of 16,273 students, while three years later, in 1971, there were 309 institutes with 65,723 students.[96] Another figure given three years later (1974) shows that the number of students attending vocational and technical schools had almost doubled, nearing a total of 133,000 students.[97] The writer feels that the relevancy which

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[96]Census Bureau, Statistical Yearbook (1972), p. 97.

[97]Kayan International, September 13, 1975, p. 2.

this change in education has for the realities of the Iran society makes vocational education an attribute of modern education in Iran.

Free and Equal Education

Until 1975, education though primary was free and compulsory and there were private schools which charged set fees for educating. In 1975, due to the financial growth of the society, the government, according to the Shah's desire, took the initiative to instigate completely free education at all levels. At the level of higher education, the government has the authority to decide the amount of student expense based on his commitment to government work after graduation. In the case of students who are unwilling to accept that condition, they must pay their own educational expenditures. Free education, therefore, expands the scope of equality of opportunities, an essential aspect of a democratic society. Though the author would like to remind the reader, that even before free education started, a kind of equality in obtaining an education existed. The author himself was born in a poor family in the southern part of Iran. But by virtue of the equality in opportunity, the personal need for growth and the ability to achieve, he attained the apex of formal education. Free education can be categorized as a modern aspect of education in light of particular characteristics of Iranian society. However, an existing drawback is the lack of financial commitment on the public's part which adds to an attitude that is not sympathetic toward education.

The Objectives of the New
System of Education

For the first time in its history, education in Iran has

certain stated goals. According to the Preliminary Plan for

National Education and the summary made by the UNESCO experts, the

objectives of the new system of education are as follows:

Social: To provide an equal opportunity for all Iranians, men and women in all classes of population, urban or rural, to receive instructions and to take their rightful place in society.

Economic: To train a sufficient number of workers, technicians, engineers, specialists and executives able to run the economy in the interest of national development.

Political: To train young people to participate actively and effectively in political and social life, to make judicious use of their social rights, to respect the law and to become useful members of a free and progressive society.

Cultural: To develop the cultural and artistic talents of young people so that they may contribute to the enrichment of the Iranian cultural heritage and civilization.

Health: To ensure the physical development, health and vitality of future generations.

Ethical: To instill in young people faith in a morally sound and rational form of social ideology and foster in them the human qualities and virtues inspired by spiritual principles and religious instruction.[98]

The objectives appear educationally sound, but, in practical

terms, they are difficult to achieve. To what extent their

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[98]World Survey of Education, p. 607, the author's translation directly from the report. See also Ministry of Education, Preliminary Plan for National Education, p. 3.

achievement might be possible is a question of the future. The
system is not on solid footing yet but it does have goals toward
which to strive.

Culture, Education and Management: An Overview

The interplay between culture, education and management has
long been recognized. Culture, on one side, influences deeply its
component elements, namely, education, management, religion, politics,
and on the other side, it is constantly being influenced and altered
by these institutions. The relationship between culture and its
component parts is, in fact, a reciprocal relationship, a general
phenomenon which holds true for all cultures. It is the same for
the American culture as it is for the Iranian. Here in this particu-
lar study of culture and its relationship to education and management
in Iran, the writer has sought to demonstrate this same reciprocal
relationship.

Through the review of the pertinent literature, it is noted
that, according to many observers, Iranians were and still are
highly individualistic, authority oriented, fatalistic, irresponsible
and insecure in many social instances. They were also observed as
being people who had little tendency toward cooperation or group
effort and a nature of being either a leader or a follower. They
possessed an inconsistent time and work conception with a style of
living by the day, only enjoying the present with no regard for the
future or planning for the future. They were labeled as self-
centered, opportunistic, aggressive, aloof, and indifferent

individuals in their social relationships. They were occasionally described in such terms as humane, democratic, loyal and friendly in their personal relationships.

The author, based on his observations and recent developments, attempted to clarify the observations and to provide a more balanced picture of the present Iranian character. While in agreement with the observations with regard to authority relationships, the writer made efforts to trace the roots of the behavior and to reveal the failure of many published observations. He tried to assert that the evidence shows that no culture is fixed in its attributes. Therefore, if Iranians held certain characteristics at times, it should not be assumed that the same attributes have been extended up to this day or will continue into the future.

In reviewing the literature pertinent to education, it was found that education since the earliest times has been consonant with the cultural needs of educating children to respect authority, to be obedient to elders and to be loyal and sacrificing to the state. Nowhere, until the recent movement, does one see a trend to develop individual capacity without predetermined expectations. Even now education puts a high demand on children in terms of developing certain attitudes toward the culture and the country itself. Out of these two main institutions, culture and education, there emerges the Iranian pattern of management. If management has certain authoritarian attitudes, it is because it has evolved that way. When management follows the double standard of behavior of submission to higher authorities and dominance over the underlings, that

should not be surprising either. A manager has been reared through his family life and his education to play a dichotomous role of superior and subordinate. If there is a conspicuous lack of cooperation between individual managers as well as organizations, it is because nowhere at the educational levels has cooperation been emphasized. For example, there are no fraternities, sororities or like organizations among the student community.

Education for management, though, is relatively expanded.[99] It does lack the dynamic nature, the originality which can be ascribed as to be Iranian. It follows the same old pattern of the teacher lecturing about the American management thought and the students passive and bewildered about what is being said. Educational administrators, as was noted in the course of review, receive no formal schooling in administration. Administration of education is looked upon as a common sense skill, which, in the long run, is not very effective. Overall, there is a link between culture, education, management and educational administration in Iran. The writer in the following chapters will examine the observed reflections of traits as perceived by managers and educational administrators.

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[99]Presently, there are more than ten colleges within univerisites or independent colleges outside the universities who are involved in management teaching.

CHAPTER III

MANAGERIAL THINKING AND ATTITUDES IN IRAN

Introduction

In the course of reviewing the pertinent literature, the author has highlighted different attributes of the Iranian people, managers and non-managers as observed by outsiders. In doing so, the author, due to the nature and the purpose of the study, could not remain silent and be merely a reflective mirror of the observations previously made. Therefore--as was the purpose of this study--he tried whenever and wherever possible to reconcile differing views and add the results of his own observation study as they are related to the people of Iran in general, and in particular to the managers of Iran.

In conjunction with this, the following chapters present the results of an objective study of managerial thinking and attitudes in Iran. In Chapters III and IV, Iranian managers in both public and private institutions and educational administrators (mostly principals of elementary and secondary schools) are treated as two independent groups in studying their attitudes and motivations.

In the fifth chapter, comparisons between Iranian managers and managers in other countries are made, using available data from both the original Haire study and the present study. To keep this study parallel with the Haire study with regard to the types of

managers studied, for purposes of comparison, educational administrators are excluded.

Before opening discussion of the subject of the study, the researcher, from his review of the pertinent literature, observations and personal understandings, will express certain expectations and make certain assumptions concerning managerial thinking and motivations in Iran.

Expectations and Assumptions Concerning Managerial Thinking in Iran[1]

1. In a society under continuous change, it is very likely that managers have gradually changed or are changing from a directive, autocratic attitude to a more modern, democratic conception of management.

2. Performing in the same cultural context, educational administrators will probably reflect the same pattern of thinking as other managers in public and private institutions.

3. Because of the differences in the organizational climate of education, the nature of educational activities and the outcomes which educational administrators produce, from those of other institutions, it probably could be expected that educational administrators might illustrate a more modern attitude than the managers in other areas.

4. In terms of motivations, it may be expected that due to the limits which are imposed upon the educational institutions,

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[1] In Chapters III and IV, whenever the term managers is used, it refers as well to educational administrators.

educational administrators will probably be less satisfied and motivated; or, at least, it can be expected that they will reflect a different need pattern than other managers.

5. Both educational administrators and managers will reflect a need pattern of dissatisfaction with regard to their needs for autonomy and self-actualization.

6. When comparing the Iranian managers to other managers throughout the world--though it would appear difficult to make any assumptions--it might be expected that Iranian management comes closest to the developing nations in some respects and to France in another. (The latter assumption is based upon the cultural closeness which some Iranians hold for the two nations.)

Attitudes and Assumptions Underlying Management Practices in Iran

Management's fundamental responsibility in any society is to get work done through people. The core of management thinking, therefore, would be: what the job objective is; how the people are going to do the job; and what is the best pattern to manage them. To determine what the job is does not appear to be a very difficult problem for management. But to determine who people are, how they may react in different situations and what will be the best approach to manage them is the real dilemma of management. Approaching this dilemma, managers have developed different patterns of thinking and attitudes in dealing with the people they work with. Some managers think that people with whom they are working are inherently lazy, have a dislike for responsibility, are self-centered and resistant

to change. Others think that people are not naturally passive and indolent--that they have a feeling of responsibility, a liking for change, an inner urge to work and a conscience to control themselves.[2]

Inherent in management thinking are a set of assumptions which management makes about people. What these assumptions may be depends upon what management is and in what cultural setting the management functions. In order to observe what the pattern of management thinking is in Iran, the attitudes and assumptions underlying management practices need to be diagnosed.

The Importance of Such Attitudes and Assumptions

Attitudes may be defined as feelings, opinions or predispositions of an individual which may influence his/her reactions and behavior in his/her environment.[3] In a work situation where the management's attitude is of one predisposition, i.e., that other employees, managers or non-management, have certain capacity for initiative, for leadership and for assuming responsibility, they may broaden the span of control and/or may delegate further authority and responsibility. On the other hand, if management is predisposed to feel that the employees lack those qualities, they will be more apt to adopt a different approach. The crucial point, as Haire

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[2]McGregor Douglas, _Leadership and Motivation_ (Cambridge: The M.I.T. Press, 1966), pp. 5, 6, and 16.

[3]Aubray C. Stanford, _Human Relations: Theory and Practice_ (Columbus, Ohio: Charles E. Merrill Publishing Co., 1973), p. 271.

notes, "is not what abilities and traits the employees actually have, but rather what their capabilities are as seen by their immediate and higher level superiors."[4] The attitudes or assumptions which management holds toward subordinates are really the determinant of its behavior, and the approach it may take. The distinction between traditional and modern management theory is actually a distinction of management attitudes and assumptions about people. Management in Iran is no exception. It has a pattern which is based on its attitudes and assumptions that would appear to be a more effective approach to managing people.

Methodology

Data for this part of the study were collected through the use of a questionnaire containing eight items. The questionnaire was constructed to reveal the contrasting assumptions between a classical and a modern organization theory and the respective approach that management might take. To aid analysis, the items were broken into four new headings:[5]

1. Capacity for leadership and initiative

   • The average human being prefers to be directed, wishes to avoid responsibility, and has little ambition.

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[4]Haire et al., p. 17.

[5]As it was stated in the first chapter, the questionnaire and the included items are an exact replication of the instrument Haire used as reported in Managerial Thinking. Therefore, in explaining the items and their respective headings, no changes in words and phraseology have been made. An English version of the questionnaire appears in Appendix A. Another, Persian, version of the questionnaire will appear in Appendix B of the dissertation.

- Leadership skills can be acquired by most people regardless of their particular inborn traits and abilities.

2. Sharing information and objectives

- A good leader should give detailed and complete instructions to his subordinates rather than giving them merely general directions and depending upon their initiative to work out the details.

- A superior should give his subordinates only that information which is necessary for them to do their immediate tasks.

3. Participation

- In a work situation, if the subordinates cannot influence me then I lose some of my influence on them.

- Group goal-setting offers advantages that cannot be obtained by individual goal-setting.

4. Internal control

- The use of rewards (pay, promotion, etc.) and punishment (failure to promote, etc.) is not the best way to get subordinates to do their work.

- The superior's authority over his subordinates in an organization is primarily economic.

For managers to respond, the eight items were mixed, with no headings, and constructed in a 1-5 rating scale from strongly agree to strongly disagree. The following is a typical item appearing in the questionnaire:

1. The average human being prefers to be directed, wishes to avoid responsibility and has relatively little ambition.

_____ : _____ : _____ : _____ : _____
Strongly   Agree   Undecided   Disagree   Strongly
Agree   Disagree

The respondents were instructed to mark one of the ratings on the scale which appeared to them to be most appropriate. The eight items

were stated in such a way that agreement with four items would indicate a classical viewpoint and disagreement a modern viewpoint. The other four items were stated in the reverse manner. In arraying the responses for computation, the researcher had to rearrange all items in one direction as did Haire in the initial researches. Therefore, the tabular data are displayed such that a low score signals a classical attitude, and a high score a modern viewpoint.

Procedure and Sample

The researcher and his assistants personally distributed the questionnaire to approximately 135 managers and 150 educational administrators. The total responses collected later were 85 for managers, and 123 for educational administrators, i.e., about two-thirds of the managers and more than 80 percent of the educational administrators responded to the questionnaire. The percentage return might appear surprising in light of the fact that Iranian managers do not appear to be research oriented. The main reason for such a high rate of response may be due in part to the persistence of the researcher and his assistants and the good fortune of having friends within the organizations sponsoring participation in the project.[6]

The Major Findings and Their Implications

Tables 1 and 2 illustrate the findings in quantiative terms; one contains the raw scores and the second, the standard scores of the sample.

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[6]Further explication of the sample and procedures used appears in the first chapter.

TABLE 1.--Expressed Attitudes of Selected Iranians Toward Management Practices (Raw Scores).*

Group	Capacity for Leadership and Initiative	Sharing Information and Objectives	Participation	Internal Control	N
Managers	2.73	2.60	3.19	3.29	85
Educational administrators	3.24	2.57	3.79	3.61	123
Average	3.03	2.58	3.45	3.48	--

*Higher mean values indicate a stronger endorsement of democratic attitudes.

TABLE 2.--Expressed Attitudes of Selected Iranians Toward Management Practices (Standard Scores).*

Group	Capacity for Leadership and Initiative	Sharing Information and Objectives	Participation	Internal Control	N
Managers	-.35	.02	-.41	-.25	85
Educational administrators	.24	-.01	.28	.17	123
Average	-.05	.05	-.06	-.04	--

*Positive mean values indicate a relatively democratic attitude; negative values indicate a relatively autocratic attitude.

What do these findings mean? As is apparent from the raw scores, it can be seen that Iranian managers as well as educational administrators show positive attitudes toward democratic practices of management. Educational administrators, with only one exception, have more attitude intensity on all items. The similarity in direction might be attributable to the similar culture in which both groups perform. The extent of attitude intensity, which is different between the two groups, might be related to the differences which exist in their organizational environment. It is evident that the climate of organization in education is different from that of public and private institutions. To analyze the findings in more detail, the several attitudes are analyzed separately.

Attitudes Toward Belief in the Average Person's Capacities

To accommodate analysis, two items were designed to measure these attitudes:

a. The average human being prefers to be directed, wishes to avoid responsibility and has relatively little ambition.

b. Leadership skills can be acquired by most people regardless of their particular inborn traits and abilities.

On the management continuum, the first item deals with a more classical point of view, while the second is a reflection of modern organization theory. Turning to the tables which contain the raw and the standard scores of the sample, if one looks at the bottom row of Table 1 he will observe that both managers and educational administrators hold a relatively positive attitude toward the

individual's capacity for leadership and initiative. With regard to the variations between educational administrators and managers, both the raw and the standard scores suggest that educational administrators hold a relatively more positive attitude than managers in other areas.

Managers, on the other hand, illustrate a relatively negative attitude in comparison with educational administrators. The range in this attitude is considerable: .59 standard deviation from the mean of the total sample. The first finding, therefore, is in accord with the expectation stated earlier in this chapter.

Attitudes Toward Sharing Information and Objectives

The two items under this heading are:

a. A good leader should give detailed and complete instructions to his subordinates, rather than giving them merely general directions and depending upon their initiative to work out the details.

b. A superior should give his subordinates only that information which is necessary for them to do their immediate tasks.

Both questions are stated in a classical point of view in relation to management practices. The Iranian respondents, as is reflected in the average raw scores (Table 1, Column 2, and Table 2, Column 2) illustrate a relatively negative attitude toward sharing information and objectives with almost no differential in attitude intensity in either group. One might disregard differences of less than a .05 standard deviation from the mean.

Attitudes Toward Participation

The items stated in this part of the questionnaire were phrased to be in accord with modern management thinking:

a. In a work situation, if the subordinates cannot influence me, then I lose some of my influence on them.

b. Group goal-setting offers advantages that cannot be obtained by individual goal-setting.

In the analysis of the responses given to these questions (Table 1, Column 3), one observes that both groups reflect a relatively positive attitude toward participation, with educational administrators carrying greater attitude intensity. As far as the variation between the two groups is concerned (Table 2, Column 3), educational administrators show a relatively democratic attitude, while managers illustrate a relatively traditional, autocratic conception of management. The range between the two groups is considerable: .69 standard deviation from the mean of the total sample.

Attitudes Toward the Nature
of Supervisory Control

The items stated in this part deal mainly with the nature of authority and the control pattern of management:

a. The use of rewards (pay, promotion, etc.) and punishment (failure to promote, etc.) is not the best way to get subordinates to do their work.

b. The supervisor's authority over his subordinates in an organization is primarily economic.

As it is illustrated (Table 1, Column 4), the average raw score of both groups reflects a relatively democratic attitude toward

the nature of supervisory control, again, with greater intensity on the part of educational administrators. With regard to the variations and the differences which exist between the two groups, educational administrators appear to be more democratic in their supervision of subordinates, and managers reflect a relatively autocratic attitude with a range of .42 standard deviation from the mean.

Variations Within Groups

So far, the attitude intensity and the differences between managers and educational administrators were examined. At this point, by examining the standard deviation of each group, the variations within the group are measured. As is evident from Table 3, there is relative agreement on the first and third items and relative disagreement on the second and fourth items. Altogether, the variations within the groups do not appear very significant.

TABLE 3.--Expressed Attitudes of Selected Iranians Toward Management Practices (Standard Deviation).

Group	Capacity for Leadership and Initiative	Sharing Information and Objectives	Participation	Internal Control	N
Managers	.82	.72	.73	.61	85
Educational administrators	.80	1.00	.83	.80	123
Average	.81	.80	.78	.70	--

Integration and Interpretation

To integrate the findings presented in this chapter, certain observations seem to be justified and relevant.

1. The findings demonstrate that a relative change in the mind of the Iranian management has occurred with regard to its attitudes toward subordinates--assuming that in the past, Iranian management was simply autocratic oriented as so many non-Iranians have stated.

2. The attitude toward sharing information and objectives, in which both groups reflect a relatively negative attitude, it may be interpreted as a reflection of the individualistic nature of the Iranian managers and the lack of cooperation so often referred to in the review of the relevant literature. Particularly in the case of educational administrators, it may be attributed to the educational institute's alienation from other institutions. As one writer put it so aptly, "Schools are alone in Iran,"[7] and therefore, their efforts could not bring about the expected results. It might be that this isolation has influenced the educational administrators to go their own way, regardless of others.

3. As was expected, educational administrators, across all categories of attitudes, reflected a more positive conception of the administrative practices--a conception which is consonant with the nature of the work and organizational climate of education.

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[7]Mehrangiz Kar, Kayhan Journal, October 2, 1975, p. 8.

4. The two consistent patterns in relatively opposite directions seem to bear out the expectation stated earlier concerning the cultural community of the groups under study.

5. The variance of the attitude variables within each group is relatively negligible, with the exception of the two items, sharing information and objectives, and internal control, where it is slightly greater. This suggests that most managers in Iran think in much the same way.

CHAPTER IV

MANAGERIAL MOTIVATION AND SATISFACTION IN IRAN

Introduction

This chapter is opened by proposing three simple questions: One, why do organizations hire individuals? Two, why do individuals join the organizations? Three, what are the determinants of individual performance in the organizations?

The first two questions are easy to answer. Organizations hire people because without them nothing can be accomplished. Individuals join the organizations because they need to earn their living and to satisfy their higher order of needs. It is question three which creates the management dilemma. In management science the matter is frequently seen as a simple formula: Performance as a Function of Ability and Motivation, or $P = F(A \times M)$. The first determinant of performance, namely, ability of the individual, is relatively easy to obtain. However, it is the motivation factor which forces us to focus our attention upon the complex psychology of human beings. Many studies dealing with the motivation of the individual worker, as well as many books on the subject, have been conducted and written. Unfortunately, few studies have been conducted in regard to managerial motivations and satisfactions--a field of study which deserves much more attention because of the vital role played by management.

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Studies on motivation at any level of the organization have dealt with the various needs and motives of individuals and the way these needs and motives are satisfied. Maslow might be regarded as a major contributor to theory on motivation. His hierarchy of needs, namely, basic or physiological needs, security, social, esteem and self-actualization, has been the basis for many studies in this field.[1] Few studies with which the researcher is acquainted have applied the same theory to management motivation, an area which to some extent has previously been neglected.[2]

The researcher, having been inspired by the work of Haire and others in this field, aimed at a similar diagnosis of management motivations and satisfactions in Iran. The author replicated the Haire instrument which, in turn, is a slightly modified version of Maslow's hierarchy of needs. The study is very original in nature, and certainly, the first one of its kind in Iran. Therefore, the findings of this research take on a special significance and are worthy of serious attention.

Methodology

As was stated before, Maslow's need classification system has been used in this part of the questionnaire with some minor modifications. However, no questions about physiological needs was included and Maslow's Esteem category was subdivided into

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[1] Maslow, p. 91.

[2] Lyman W. Porter, "Job Attitudes in Management," Journal of Applied Psychology (December 1962): 375-84; also, Haire et al.

Esteem and Autonomy. The five categories of needs investigated are listed under five new headings with eleven questions arranged randomly in the questionnaire rather than in the known theoretical order. The following are the five categories of needs, and the questions under each.[3]

    I. Security

        1. The feeling of security in my management position.

    II. Social

        1. The opportunity in my management position, to give help to other people.

        2. The opportunity to develop close friendship in my management position.

    III. Esteem

        1. The feeling of self-esteem a person gets from being in my management position.

        2. The prestige of my management position inside the company (that is, the regard received from others in the company).

        3. The prestige of my management position outside the company (that is, the regard from others not in the company).

    IV. Autonomy

        1. The authority connected with my management position.

        2. The opportunity for independent thought and action in my management position.

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[3]The questions and the headings stated here are the exact replication of the Haire instrument reported in Haire et al., pp. 78-79.

V. Self-actualization

1. The opportunity for personal growth and development in my management position.

2. The feeling of self-fulfillment a person gets from being in my management position (that is, the feeling of being able to use one's own unique capabilities, realizing one's own potential.

3. The feeling of worthwhile accomplishments in my management position.

For each of the eleven questions the respondents were instructed to give three ratings such as shown on the following typical item.

The feeling of security in my management position:

a. How much is there now?

  :___:___:___:___:___:___:___:
 Min.1 2 3 4 5 6 7 Max.

b. How much should there be?

  :___:___:___:___:___:___:___:
 Min.1 2 3 4 5 6 7 Max.

c. How important is this to me?

  :___:___:___:___:___:___:___:
 Min.1 2 3 4 5 6 7 Max.

A check mark of 1 on a given rating scale of an item would mean the minimum, and a check mark of 7 meant that there was a maximum amount (as perceived by the respondent). To measure fulfillment, the responses to question (a) for each of the eleven items were used.

To measure satisfaction, the responses to question (b)--minus the responses to question (a) for each of the eleven items--were computed. Thus, the operational definition of need satisfaction is

the difference between degree of fulfillment and the degree of need

expectations, i.e., responses to (b) questions minus responses to

(a) questions.

To measure need importance, the responses to questions (c)

were taken into account. As was mentioned earlier, each new heading

which reflects a need from Maslow's hierarchy encompasses one, two,

or three questions. The score for a heading or for a need category

is obtained by summing the scores of the questions which are under

that category divided by the number of questions.

In the following pages, there will be a need-by-need analysis

of the data tabulated in terms of the mean raw scores for need ful-

fillment, need satisfaction, and need importance; followed, respec-

tively, by the tables of the standard scores of the same need

categories.

The Major Findings

The findings point strongly to the significance of three

different needs for the Iranian management: needs for autonomy,

security and self-actualization.

With regard to need fulfillment, the average raw scores of

both groups reflected that both groups are relatively fulfilled in

their needs for social, esteem and actualization. They are both

less fulfilled in their need for autonomy and security.

In the area of need satisfaction, both groups in their needs

for autonomy, security, and self-actualization are the least

satisfied.

In relation to need importance, both groups invariably attach high importance to all categories of needs across the scale. There are, of course, variations among the two groups, and their need emergence patterns. The variations will be discussed in more detail in the following item-by-item analysis.

Need Fulfillment

As was noted earlier, in measuring the need fulfillment the question "how much is there now?" was asked for each of the eleven items. The responses given are reflected in Tables 4 and 5 in terms of the mean raw scores and the standard scores of the sample.

Looking at the bottom row of Table 4, the average mean raw scores reflect that both groups of managers and administrators are relatively fulfilled in their needs for affiliation, esteem and self-actualization. They are less fulfilled in their needs for autonomy and security. In terms of the variations and the

TABLE 4.--Need Fulfillment of Selected Iranians (Raw Scores).*

Group	Security	Social	Esteem	Autonomy	Self-actuali-zation	N
Managers	4.85	5.55	5.12	4.61	4.97	85
Educational administrators	4.95	5.63	5.63	4.63	5.44	123
Average	4.90	5.59	5.42	4.62	5.24	--

*Higher values indicate greater need fulfillment.

TABLE 5.--Need Fulfillment of Selected Iranians (Standard Scores).*

Group	Security	Social	Esteem	Autonomy	Self-actual-ization	N
Managers	-.04	-.04	-.30	-.01	-.28	85
Educational administrators	.02	.03	.21	.00	.19	123
Average	-.01	.00	-.04	.00	-.04	--

*Positive values indicate greater fulfillment of the needs, and negative values indicate lesser fulfillment.

differences which could be observed from Tables 4 and 5, one can observe that while there are not significant differences between the two groups with regard to their needs for security, social and autonomy, there are considerable differences in their needs for esteem and self-actualization.

Need Satisfaction

This need satisfaction, as was mentioned before, is operationally defined as the differences between the perceived fulfillment and the perceived expectation of the fulfillment.[4] The results of the expectation of fulfillment and the actual fulfillment would appear to be very significant in understanding managerial behavior in terms of motivational deficiencies.

Tables 6 and 7 reflect the Iranian management need satisfaction as reflected by the mean raw scores and standard scores of the sample surveyed.

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[4]Haire et al., p. 79.

TABLE 6.--Need Satisfaction of Selected Iranians (Raw Scores).*

Group	Security	Social	Esteem	Autonomy	Self-actual-ization	N
Managers	1.49	.70	1.00	1.80	1.37	85
Educational administrators	1.70	1.08	.99	1.90	1.22	123
Average	1.62	.93	.99	1.85	1.28	--

*Higher values indicate greater dissatisfaction.

TABLE 7.--Need Satisfaction of Selected Iranians (Standard Scores).*

Group	Security	Social	Esteem	Autonomy	Self-actual-ization	N
Managers	-.08	-.22	.00	-.05	.08	85
Educational administrators	.05	.15	.00	.03	-.05	123
Average	-.01	-.03	.00	-.01	.01	--

*Positive values indicate greater dissatisfaction; negative values indicate less dissatisfaction.

Referring to the bottom row of Table 6 and to the mean scores of each group independently, one will observe that both groups reflect their relatively greater dissatisfaction in their needs for autonomy, security and self-actualization. In reference to the other two categories of needs--social and esteem--both groups are seen to be better satisfied. The biggest variation between managers and educational administrators, in terms of the mean raw scores and the standard scores, is their need for social security and self-actualization.

Need Importance

So far, the questions of how fulfilled, satisfied, or dissatisfied managers and educational administrators are have been answered. In this section, the question of how important are certain needs--as perceived by these two groups of respondents in terms of their motivation--will be answered. To find the answer to the question proposed, the responses given to question (c) on all eleven items have been computed. The following tables present the mean raw scores and the standard scores of the given responses by the two groups surveyed (Tables 8 and 9).

A look at the bottom row of Table 8 will show that both Iranian managers and educational administrators attach high importance to all categories of needs across the scale. Educational administrators, however, appear to show more need intensity on all items. In comparison to managers, educational administrators place greater importance on all needs than do managers. The range

TABLE 8.--Need Importance of Selected Iranians (Raw Scores).*

Group	Security	Social	Esteem	Autonomy	Self-actual-ization	N
Managers	6.29	6.35	6.05	6.46	6.41	85
Educational administrators	6.60	6.75	6.48	6.56	6.66	123
Average	6.47	6.59	6.30	6.52	6.67	--

*Higher values indicate greater need importance.

TABLE 9.--Need Importance of Selected Iranians (Standard Scores).*

Group	Security	Social	Esteem	Autonomy	Self-actual-ization	N
Managers	-.21	-.37	-.31	-.09	-.26	85
Educational administrators	.14	.26	.21	.06	.18	123
Average	-.03	-.08	-.05	-.01	-.04	--

*Higher values indicate greater importance.

between the two groups is considerable: from .15 to .63 of one

standard deviation from the total means of the sample. What does

this finding mean: One interpretation may be that probably educa-

tional administrators have a tendency to rate the need importance

higher. Should one refer to the mean raw scores of educational

administrators in Table 6, he will observe that educational admin-

istrators are less satisfied on the same categories of needs. This

consistency in need perception means that probably no tendency has

been involved.

Variation of Need Perception Within Groups

It is natural that individual managers and educational admin-

istrators might vary within their respective groups. The respondents

differ in their ages, educations, experiences, etc. Therefore, to

masure the variation within each group, the following tabulations

of the standard deviations have been made:

TABLE 10.--Need Fulfillment of Selected Iranians (Standard
Deviation).

Group	Security	Social	Esteem	Autonomy	Self-actual-ization	N
Managers	1.20	1.04	.86	1.04	.92	85
Educational administrators	1.73	.98	1.00	1.24	.96	123
Average	1.46	1.01	.98	1.14	.94	--

TABLE 11.--Need Satisfaction of Selected Iranians (Standard Deviation).

Group	Security	Social	Esteem	Autonomy	Self-actual-ization	N
Managers	1.22	.92	.82	1.02	.96	85
Educational administrators	1.76	1.02	1.03	1.30	1.04	123
Average	1.49	.97	.92	1.16	1.00	--

TABLE 12.--Need Importance of Selected Iranians (Standard Deviation).

Group	Security	Social	Esteem	Autonomy	Self-actual-ization	N
Managers	.81	.67	.91	.51	.53	85
Educational administrators	.85	.50	.71	.69	.51	123
Average	.83	.58	.81	.60	.52	--

As one may observe from the above tabulations, the figures show clearly that the greatest disagreement between individuals in both groups concerns the need for security, and the greatest agreement is found in the need for self-actualization. In respect to the needs of social, esteem and autonomy, the agreement among individuals in each group is not close. The range of dispersion is relatively narrower. The greatest agreement within the groups comes in their response to the need for importance.

Integration and Interpretation

Certain observations with regard to motivation, satisfaction and need importance of management and educational administrators in Iran seem justified by this part of the study.

1. Managers and educational administrators illustrate a consistent pattern of need fulfillment, need satisfaction (or dissatisfaction) and need importance--a reflection of cultural similarity in managerial dispositions.

2. Both groups are least fulfilled and least satisfied in their needs for autonomy, security and self-actualization.

3. Both groups attach moderately high importance in their perceptions to all categories of needs across the scale.

4. The variation between the two groups is relatively minor in two categories of needs, and somewhat greater in other categories.

Comparatively speaking, educational administrators seem to be less satisfied in their needs for social and security, and

relatively better satisfied in their needs for esteem and self-actualization.

To interpret these variations, one may speculate that educational administrators are socially dissatisfied because they expect more involvement on the part of the general public and more cooperation and interaction with other related institutions, expectations which at present are not met. Regarding their need for security, they, no doubt, believe their counterparts in the private sector make more money than they do.

If one takes into consideration the "rising level of expectations" in Iran, parallel with the high cost of living, probably their dissatisfaction will be somewhat justified. In terms of esteem and self-actualization, educational administrators seem to be better satisfied than managers. One may directly attribute this difference to the nature of work in education. Educational administrators are in the process of educating the oncoming generation. The work itself appears to be highly respected and psychologically rewarding.

5. Managers on the average are younger and more educated.[5] Therefore, their variations in certain needs can be attributed to two factors: their personal characteristics, and their position in the work environment.

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[5]Selected managers on the average are 36 years old with an average of 14.48 years of education. Selected educational administrators on the average are 38.5 years old with an average of 13 years of education.

6. In general, the findings reflect that there is ample room for managerial motivation in Iran--especially in the case of educational administrators.

In conclusion, managers and educational administrators consistently reveal basic mutual agreement in their thinking, attitudes and the patterns of their need dispositions. This psychological closeness reflects the reciprocal relationships which exist between culture, education and management--the reflection which comprises the main theme of the present study.

CHAPTER V

IRANIAN MANAGERS VERSUS OTHERS: A COMPARISON

Introduction

One of the author's objectives in the present study was to inquire into the thinking of the Iranian management and see how it compares to management in other countries of the world. To provide a body of comparable data applicable for this purpose, the research is mainly designed after the work of Haire. The research, however, deviates from the original one in two respects. One, due to certain difficulties in applying the Semantic Differential technique, it was deliberately deleted. Second, the scope of the research was expanded by taking into account the Iranian educational system in general and the educational administrators as an independent group of managers in particular in a broadened aspect. In comparing Iranian managers to other managers, however, educational administrators have been excluded specifically in the following pages. The scores reported in the two parts of the Haire study--"The Attitudes and Assumptions Underlying Management Practices" and "The Factors of Motivations and Satisfactions"--will be compared with the respective scores obtained in the present study.

Methodology

The method by which the present study was conducted has already been explained. It is essentially the same method used by

Haire and his associates in their international study, Managerial

Thinking.[1] For the purpose of comparison, as far as the raw scores

are concerned, there was no difficulty in the analysis of data. The

scores obtained from Iranian managers have been added to Tables 13,

15, 17, and 19 and reflect the mean raw scores of all the countries

studied. Adding Iran to the available list of the nations under

study merely broadens the scope of the previous research.

In tabulation and comparison of the standard scores, however,

some difficulties were encountered. The author could not obtain

the individuals' scores used in the previous study. Therefore, to

obtain the standard scores, the following method was developed.

The mean raw scores of the present study were added to the tables

which reflected the mean raw scores for all countries studied. In

further development of the data, the means were weighted according

to the sample size from each country. This produced new means for

all managers including Iranians. These new means are considered to

be very close to those which would be obtained if all data were

available. Then, based on these new means, the standard scores for

all countries were computed. The standard scores will, however,

appear to be somewhat distorted because all of the raw data was not

available. In most countries, the nature, the direction, and the

ratio of the new standard scores remain the same; in a few cases it

might be that due to the nature of raw data distortions are somewhat

greater. Therefore, while presenting the tables of standard scores,

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[1]Haire et al., pp. 19, 20, 77-79.

the author primarily bases his comparisons and interpretations upon the mean raw scores of the samples surveyed, with only occasional references to the standard scores.

Attitudes Toward Management Practices: Iran Versus Other Countries

In reporting the major findings of this section (both from the present study and the previous one) which are quantitatively reflected in Tables 13 and 14, certain observations can be derived with respect to the areas listed below.

The Impact of Culture on Management Attitudes

Haire and his fellow researchers make the assumption that management attitudes in different cultures will to some degree reflect the broad stream of cultural traditions. Their findings reveal that, except for Japanese managers who come somewhat closer to American managers despite their traditional culture, for the rest of the managers under study there is a visible stream of cultural thinking which affects their attitudes.[2] The case is more clearly reflected with regard to Iranian management. In Iran there were two groups working in different organizations, yet the findings across all scales reflected the impact of culture on both groups.

Belief in Individuals' Capacity for Initiative and Leadership

The findings reported in Managerial Thinking reflect that almost all countries, except for the United States, Japan, and to

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[2]Ibid., p. 21.

TABLE 13.--Managers' Attitudes Toward Management Practices (Raw Scores).*

Area and Nation	Capacity for Leader- ship and Initiative	Sharing Informa- tion and Objectives	Partici- pation	Internal Control	N
Nordic-European Countries					
Denmark	2.54	3.09	3.68	3.90	149
Germany	2.38	3.17	3.52	3.88	586
Norway	2.52	4.04	3.47	3.90	221
Sweden	2.22	4.01	3.35	3.88	342
Average	2.42	3.58	3.51	3.89	--
Latin-European Countries					
Belgium	2.29	3.74	3.88	3.74	378
France	2.42	4.04	3.82	3.80	154
Italy	2.40	3.64	3.16	3.72	267
Spain	2.52	3.56	3.65	3.78	203
Average	2.41	3.75	3.63	3.76	--
Anglo-American Countries					
England	2.72	3.78	3.48	3.56	239
United States	3.13	3.98	3.56	3.58	464
Average	2.93	3.88	3.52	3.57	--
Developing Countries					
Argentina	2.64	2.96	3.31	3.62	198
Chile	2.80	3.08	3.32	3.65	159
India	2.81	2.96	3.35	3.38	114
Average	2.75	3.00	3.33	3.55	--
Japan	2.88	3.58	3.98	3.77	165
Iran	2.73	2.60	3.19	3.29	85
All Managers	2.60	3.56	3.52	3.73	--

*Higher mean values indicate stronger endorsement of democratic attitudes.

TABLE 14.--Managers' Attitudes Toward Management Practices (Standard Scores).*

Area and Nation	Capacity for Leader- ship and Initiative	Sharing Informa- tion and Objectives	Partici- pation	Internal Control	N
Nordic-European Countries					
Denmark	- .115	-1.177	.694	1.120	149
Germany	- .688	- .980	- .037	.987	586
Norway	- .186	1.163	- .265	1.120	221
Sweden	-1.262	1.089	- .813	.987	342
Average	- .688	- .093	- .196	1.025	--
Latin-European Countries					
Belgium	-1.011	.424	1.607	.053	378
France	- .545	1.163	1.333	.453	154
Italy	- .616	.177	-1.680	- .080	207
Spain	- .186	- .020	.557	.320	203
Average	- .667	.382	.476	.133	--
Anglo-American Countries					
England	.530	.522	- .219	-1.147	239
United States	2.000	1.015	.146	-1.013	464
Average	1.500	.847	.022	-1.059	--
Developing Countries					
Argentina	.244	-1.498	- .995	- .747	198
Chile	.817	-1.202	- .950	- .547	159
India	.853	-1.498	- .813	-2.347	114
Average	.585	-1.398	- .936	-1.066	--
Japan	1.104	.030	2.064	.253	105
Iran	.566	-2.384	-1.543	-2.947	85
All Managers	.000	.000	.000	.000	--

*Positive mean values indicate relatively democratic atti- tudes; negative values indicate relatively autocratic values.

some extent, the developing nations (Argentina, Chile, and India),
illustrate "the tendency to disagree with the belief that the
average individual has a capacity for initiative and leadership and
at the same time a tendency to agree that the best methods of
leadership are the democratic participation methods." In inter-
preting this dichotomy of thinking in belief and attitude, the
authors state that it might be a reflection of the exhortations of
group-oriented consultants, the influence of professors of manage-
ment, and a result of management development courses.[3]

In Iran, there was not such a sharp difference between the
belief in the individual's capacity and the methods of management.
Iranian managers, though they come closest to British managers and
developing countries in terms of their belief in the average indi-
vidual's capacity, reflect a relatively more traditional attitude
in their management practices. A simple interpretation of this
might be that many Iranian managers have not yet been exposed to
modern theories of management. And those who have may not have
synthesized the theories, insofar as their attitudes are concerned.
These interpretations, of course, are comparative in nature. As
was illustrated in Chapter III, Iranian managers reflect a rela-
tively democratic attitude toward management practices. But when
they are compared with other managers, their attitude becomes
moderately negative in this respect.

The important fact is that the Iranian managers, as far
as the research data reveal, seem to be more congruent in their

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[3]Haire et al., pp. 27, 30, 31.

thinking, attitudes and behavior than are other managers in the world. They do not pay what Haire termed lip service to modern management thinking.[4] With regard to the variations among different countries, both tables of the mean raw scores and the standard scores (Table 10) reflect that American managers illustrate the most, Swedish managers the least and Iranian managers a relatively positive, belief in the individual's capacity for initiative and leadership. This is an attitude very close to British managers and fairly close to that of managers in the three developing nations.

Attitudes Toward Sharing Information

In the second category of items (the second column in Tables 13 and 14), the attitudes toward sharing information and objectives have been reflected. In terms of the mean raw scores and the standard scores, the French and Norwegian managers stand at the top followed by the Swedish, American and Belgian managers. The three developing countries followed by Germany show the lowest attitude on this item.[5]

The Iranian managers, as was noted, held a negative attitude on this particular item. In relation to the other attitudinal dimensions, they came closest here to the three developing nations, but well below the other countries.

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[4]Ibid., p. 24.

[5]Ibid., p. 32.

Attitudes Toward Participation

On this category of items (column 3, Tables 13 and 14) con-
cerning participation and group goal-setting, the range of scores
across all countries, including Iran, is narrower than in the previous
items. On this item, Italy followed by Iran and the three develop-
ing countries display the lowest rating. Japan, Belgium and France
show the highest. Yet, the range of differences does not appear to
be that very significant. The interpretation made by Haire and
his associates is that probably on this item there is less cultural
influence and a lesser effect from industrialization. Also, it
might be thought that organization theorists and management develop-
ment courses have been able to influence management thinking in
this respect.[6] In terms of comparison, Iranian managers, though
they appear to hold a positive attitude individually, compared to
others, reflect a mildly negative view on the subject.

Attitudes Toward the Nature
of Supervisory Control

On these items, as is cited in column 4 of Tables 13 and
14, there is not a wide range of dispersion amoung the countries,
especially in terms of raw scores.

There are differences in the standard scores which reveal
the extent and intensity of the managers' attitudes toward the
nature of supervisory control in different countries. On these
particular items the Iranian managers, followed by the Indian

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[6]Ibid., pp. 33-34.

managers, seem to reflect the most negative attitude. These two relatively sharp deviations perhaps could be regarded as cultural differences which exist between these two and other nations.

Managerial Motivations and Satisfactions: Iran Versus Other Countries

In the previous chapter the importance of managerial motivations and satisfactions was briefly discussed. The objective now is to compare managers' perceptions of their need fulfillment, their satisfaction and the importance they attach to different kinds of needs in different cultures.

From the standpoint of managerial motivation, what appeared to be of greater importance in the previous study were the needs for autonomy and self-actualization. Both needs were regarded as relatively important by managers, but their fulfillment and satisfaction did not live up to their expectations. This means that most managers are less fulfilled and satisfied in these two higher orders of needs, and better satisfied in other lower needs.[7]

Iranian managers in comparison to others reflect almost the same pattern except in their needs for security. They report that they are relatively less fulfilled and satisfied in their needs for autonomy, security and self-actualization, a pattern which is consistent with other managers in relation to the first and the last category of needs. They are, also, relatively consistent with other managers in their needs for social and esteem.

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[7]Ibid., p. 75.

As far as the need importance for Iranian managers is concerned, they invariably attach high importance to all needs across the scale, almost higher than all managers.

In the pages to follow a brief comparison will be made between Iranian and non-Iranian managers based on the mean raw scores and the standard scores of the samples surveyed.

Need Fulfillment

Turning to Tables 15 and 16 for a general comparison among managers, one observes that there is a small difference in the degree of fulfillment from one need to the next. It appears that managers across all categories of needs are relatively well fulfilled, except for social needs which are rather less fulfilled.

A finding which Haire and his associates point out shows that "there does not appear to be any direct relationship between the position of need in the hierarchical system indicated by theory."[8] This is a point to which the researcher will refer in Chapter VI. With regard to the Iranian managers' need fulfillment, the raw scores illustrate that they are less fulfilled in their needs for autonomy, security, and self-actualization and more fulfilled in their needs for social and esteem as compared to non-Iranian managers. As far as the variation among managers is concerned, in Table 16 the standard scores of the sample surveyed illustrate the situation. Generally speaking, very few countries show, according to both raw and standard scores, a consistent

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[8]Ibid., p. 80.

TABLE 15.--Need Fulfillment of Managers (Raw Scores).*

Area and Nation	Security	Social	Esteem	Autonomy	Self-Actual-ization	N
Nordic-European Countries						
Denmark	5.51	4.56	4.87	5.45	5.43	149
Germany	5.48	4.27	5.23	5.32	5.22	586
Norway	5.53	4.79	5.17	5.44	5.29	221
Sweden	5.57	5.06	5.33	5.61	5.39	342
Average	5.52	4.67	5.15	5.45	5.33	--
Latin-European Countries						
Belgium	5.23	4.58	5.05	5.07	5.04	378
France	4.99	4.40	4.89	4.90	4.95	154
Italy	5.16	4.31	4.94	4.52	4.41	267
Spain	5.18	4.70	5.17	4.89	4.82	203
Average	5.14	4.49	5.01	4.84	4.80	--
Anglo-American Countries						
England	5.53	4.92	4.85	5.01	4.97	239
United States	5.25	5.11	4.81	4.80	4.96	464
Average	5.39	5.01	4.83	4.90	4.96	--
Developing Countries						
Argentina	5.50	5.08	5.43	4.95	5.07	198
Chile	5.28	4.83	5.22	4.81	5.06	159
India	5.67	4.50	4.72	4.46	4.67	114
Average	5.48	4.80	5.12	4.74	4.93	--
Japan	5.50	5.10	5.17	5.26	5.54	165
Iran	4.85	5.55	5.12	4.61	4.97	85
All Managers	5.36	4.73	5.07	5.06	5.06	--

*Higher values indicate greater need fulfillment.

TABLE 16.--Need Fulfillment of Managers (Standard Scores).*

Area and Nation	Security	Social	Esteem	Autonomy	Self-Actual-ization	N
Nordic-European Countries						
Denmark	.761	- .518	-1.051	1.188	1.339	149
Germany	.601	-1.376	.768	.788	.565	586
Norway	.867	.163	.465	1.157	.823	221
Sweden	1.080	.962	1.273	1.680	1.192	342
Average	.791	- .399	.640	1.132	.863	--
Latin-European Countries						
Belgium	- .729	- .459	- .141	.018	- .100	378
France	-2.005	- .991	- .949	- .505	- .432	154
Italy	-1.101	-1.257	- .697	-1.674	-2.424	267
Spain	- .995	- .104	.465	- .535	- .911	203
Average	-1.078	- .681	- .291	- .625	- .935	--
Anglo-American Countries						
England	.867	.547	-1.152	- .166	- .358	239
United States	- .622	1.109	-1.354	- .812	- .395	464
Average	- .116	.918	-1.285	- .593	- .382	--
Developing Countries						
Argentina	.707	1.021	1.778	- .351	.011	198
Chile	- .463	.281	.717	- .782	- .026	159
India	1.612	- .695	-1.808	-1.858	-1.464	114
Average	.531	.356	.552	- .861	- .359	--
Japan	.707	1.080	.465	.603	1.745	165
Iran	-2.750	2.411	1.212	-1.397	- .358	85
All Managers	.000	.000	.000	.000	.000	--

*Positive values indicate greater fulfillment; negative values indicate lesser fulfillment.

pattern of need fulfillment. Swedish managers, followed by Norway and Japan, reflect a relatively consistent pattern of need fulfillment across the five categories of needs. Others, including the American managers, show an inconsistent pattern of need fulfillment, being rather highly fulfilled in one need and relatively less fulfilled in another. As for Iranian managers, they reflect two consistent patterns in their need fulfillment in comparison with other managers. They are rather fulfilled in their social and esteem needs and less fulfilled in their needs for security, autonomy and self-actualization.

Need Satisfaction

Need satisfaction is a dependent attitude variable of need fulfillment and need expectation. Need satisfaction becomes very important in terms of its motivational implications. Turning to Table 17, the satisfaction raw scores, one observes the degree of need satisfaction or dissatisfaction as perceived by different managers across the five categories of needs. If one looks at the bottom row of Table 17, where the average mean of the raw scores of all countries is shown, he will observe that the three lower-level needs, security, social and esteem needs, are relatively well satisfied. The other two higher-order needs, autonomy and self-actualization, however, are less satisfied. However, this pattern does not hold true for the Iranian managers. In their case, as is evident from the raw scores, they are least satisfied with their autonomy need, then followed by need for security and self-actualization.

TABLE 17.--Need Satisfaction of Managers (Raw Scores).*

Area and Nation	Security	Social	Esteem	Autonomy	Self-Actual- ization	N
Nordic-European Countries						
Denmark	.60	.54	.32	.58	.75	149
Germany	.77	.52	.62	.86	1.02	586
Norway	.57	.41	.32	.40	.87	221
Sweden	.33	.40	.20	.48	.79	342
Average	.57	.47	.36	.58	.86	--
Latin-European Countries						
Belgium	.80	.84	.45	.79	1.15	378
France	.64	.98	.63	1.06	1.34	154
Italy	.79	.83	.84	1.12	1.46	267
Spain	1.08	1.26	.85	1.19	1.40	203
Average	.83	.98	.69	1.04	1.34	--
Anglo-American Countries						
England	.29	.37	.42	.69	1.14	239
United States	.29	.38	.60	.93	1.20	464
Average	.29	.38	.51	.81	1.17	--
Developing Countries						
Argentina	1.15	1.18	.89	1.34	1.51	198
Chile	1.10	1.14	.81	1.13	1.25	159
India	.72	1.19	1.12	1.52	1.58	114
Average	.99	1.17	.94	1.33	1.44	--
Japan	.52	.59	.56	.55	.58	165
Iran	1.49	.70	1.00	1.80	1.37	85
All Managers	.67	.68	.59	.88	1.13	--

*Higher values indicate greater dissatisfaction.

TABLE 18.--Need Satisfaction of Managers (Standard Scores).*

Area and Nation	Security	Social	Esteem	Autonomy	Self-Actual-ization	N
Nordic-European Countries						
Denmark	- .248	- .465	-1.183	- .987	-1.479	149
Germany	.322	- .532	.122	- .087	- .428	586
Norway	- .349	- .897	-1.183	-1.566	-1.012	221
Sweden	-1.154	- .930	-1.704	-1.309	-1.323	342
Average	- .247	- .691	- .731	- .764	- .884	--
Latin-European Countries						
Belgium	.423	.532	- .617	- .312	.078	378
France	- .114	.999	.165	.356	.817	154
Italy	.389	.498	1.078	.749	1.284	267
Spain	1.362	1.927	1.122	.974	1.051	203
Average	.522	.877	.307	.365	.710	--
Anglo-American Countries						
England	-1.289	-1.030	- .748	- .633	.039	239
United States	-1.289	- .997	.035	.138	.272	464
Average	-1.289	-1.008	- .231	- .124	.193	--
Developing Countries						
Argentina	1.597	1.661	1.296	1.457	1.479	198
Chile	1.430	1.528	.948	.781	.467	159
India	.154	1.694	2.296	2.035	1.751	
Average	1.191	1.624	1.420	1.369	1.203	--
Japan	- .517	- .299	- .139	-1.084	-2.140	165
Iran	2.738	.066	1.774	2.936	.934	85
All Managers	.000	.000	.000	.000	.000	--

*Positive values indicate greater dissatisfaction than the average manner; negative values indicate less dissatisfaction.

Turning to Table 18 (on page 146), the satisfaction standard scores for differences in satisfaction among countries, certain patterns of differences are easily observable.

1. Japan and the four Nordic-European countries (Denmark, Germany, Norway and Sweden) reflect a consistent pattern of relative satisfaction across all categories of needs.

2. The four Latin-European countries (Belgium, France, Italy and Spain) illustrate a consistent pattern of dissatisfaction. The two Anglo-American countries, though they are highly satisifed in the first two categories, are less satisfied in the next two, and even more dissatisfied in the need for self-actualization. Iran and the other three developing countries reflect a consistent pattern of relatively higher dissatisfaction with respect to all needs across the scale.

Need Importance

A look at the bottom row of Table 19 reveals that almost all managers attach high importance to all needs across the scale, with consistently greater importance placed on the two higher order needs. Iranians, followed by Argentinian managers, invariably attach high importance to all needs--with greater emphasis on autonomy and self-actualization for Iranians, and on self-actualization and security for Argentinian managers.

As far as the variation among managers is concerned, all countries, except for the three developing nations and Iran, do not vary from each other appreciably in their perceptions of need importance. Iran and the three developing countries, however, show a relatively high variation from other countries, as is shown in Table 20.

TABLE 19.--Need Importance of Managers (Raw Scores).*

Area and Nation	Security	Social	Esteem	Autonomy	Self-Actual-ization	N
Nordic-European Countries						
Denmark	5.53	4.96	4.50	5.65	6.00	149
Germany	6.04	4.66	5.28	5.96	6.19	586
Norway	4.80	4.93	4.76	5.54	6.05	221
Sweden	5.52	5.19	4.89	5.96	6.10	342
Average	5.47	4.93	4.85	5.77	6.08	--
Latin-European Countries						
Belgium	5.70	5.32	4.95	5.87	6.24	378
France	5.22	5.08	4.83	5.83	6.35	154
Italy	5.68	5.18	5.73	5.72	6.17	267
Spain	6.07	5.86	5.58	5.86	6.13	203
Average	5.66	5.36	5.27	5.82	6.22	--
Anglo-American Countries						
England	5.56	5.08	4.89	5.88	6.23	239
United States	5.30	5.37	5.09	5.80	6.30	464
Average	5.43	5.22	4.99	5.84	6.26	--
Developing Countries						
Argentina	6.49	6.18	6.15	6.36	6.59	198
Chile	6.31	5.94	5.97	6.10	6.48	159
India	6.42	5.66	5.82	6.16	6.37	114
Average	6.40	5.92	5.98	6.20	6.48	--
Japan	5.81	5.83	5.23	5.99	6.30	165
Iran	6.29	6.35	6.05	6.46	6.41	85
All Managers	5.78	5.37	5.26	5.90	6.25	--

*Higher values indicate greater importance.

TABLE 20.--Need Importance of Managers (Standard Scores).*

Area and Nation	Security	Social	Esteem	Autonomy	Self-Actual-ization	N
Nordic-European Countries						
Denmark	- .458	- .747	-1.697	-1.325	-1.725	149
Germany	.739	-1.413	.097	.273	- .348	586
Norway	-2.171	- .813	-1.099	-1.892	-1.362	221
Sweden	- .481	- .236	- .800	.273	-1.000	342
Average	- .215	- .924	- .549	- .279	- .850	--
Latin-European Countries						
Belgium	- .059	.053	- .662	- .191	.014	378
France	-1.185	- .480	- .938	- .397	.812	154
Italy	- .106	- .258	1.131	- .964	- .493	267
Spain	.810	1.253	.786	- .242	- .783	203
Average	- .068	.132	.067	- .439	- .160	--
Anglo-American Countries						
England	- .387	- .480	- .800	- .139	- .058	239
United States	- .998	.164	- .340	- .552	.449	464
Average	- .790	- .055	- .497	- .411	.277	--
Developing Countries						
Argentina	1.796	1.964	2.097	2.335	2.551	198
Chile	1.373	1.431	1.683	.995	1.754	159
India	1.631	.809	1.338	1.304	.957	114
Average	1.613	1.505	1.773	1.633	1.896	--
Japan	.200	1.187	- .018	.428	.449	165
Iran	1.326	2.342	1.867	2.851	1.246	85
All Managers	.000	.000	.000	.000	.000	--

*Positive values indicate greater importance attached to a need than for the average manager; negative values indicate lesser importance.

CHAPTER VI

SUMMARY, FINDINGS, IMPLICATIONS, RECOMMENDATIONS
AND THE CONCLUSION

This final chapter contains a summary of the purpose of the
study, the procedures, the major and minor findings, the implica-
tions, recommendations and the final points of conclusion.

Purpose of the Study

The researcher's purpose in the study was to examine the
patterns of managerial thinking, leadership philosophy and attitudes,
and factors of motivation with special attention on two groups:
managers from semi-private and private organizations, and educational
administrators. It was also designed to disclose the underlying
factors of culture and education and their effects on the Iranian
managerial patterns. Finally, by using the available research on
managerial thinking throughout the world, the present research was
conducted to accommodate a comparison between Iranian managers (with
the exclusion of educational administrators) and other managers in
the world.

Procedure

The study was conducted in Iran using limited numbers of
managers from six different organizations similar to organizations
studied by Haire and his associates and of educational administrators

within two educational levels—chief districts or sub-districts and principals of elementary and secondary schools. The methodology and the instrument used were an exact replication of Haire's instrument applied in Managerial Thinking, an international study of management thinking, attitudes and motivations. In the analysis of data the mean raw scores of both groups were used for general observations and interpretations of management attitudes. Standard deviations and standard scores of the data were used for measuring variations within and between groups. To compare the Iranian managers with other managers, the previous research data reported in Managerial Thinking were used.

The mean scores obtained from Iranian managers were added to the previous mean raw scores and provided a new figure of the mean raw scores for 15 countries, with a new average mean raw score for all. In tabulation and comparison of the standard scores, the mean raw scores of the previous study and the present one were taken as the raw scores for all 15 countries. These adapted raw scores produced new means for all managers including Iranians. Then based on these new means, the standard scores for all countries were computed. The standard scores are, however, nominally distorted because all of the raw data was not available. Although, in most countries, the nature, the direction and the ratio of the new standard scores remain essentially the same. For the same reason, the comparison made was primarily based upon the figures of the mean raw scores, plus the necessary references to the standard scores already obtained.

The Major Findings

The following major findings are drawn from the review of the pertinent literature and the analyses of managers and educational administrators in their thinking, attitudes, factors of satisfaction and dissatisfactions reflected in the data obtained.

1. The review of the available pertinent literature revealed that:

    a. Iranians generally were considered individualistic, self-centered, uncooperative and autocratic in their behavior.

    b. Iranian education, throughout history, whether family, community, or the society's formal systems, had rather effectively been patterned after culture, and as a result has influenced the culture and its component elements.

2. The analysis of the data on the first part of the instrument, namely, "Assumptions and Attitudes Underlying Management Practices," revealed that:

    a. Iranian managers hold a relatively positive attitude toward the individual capacity for leadership and initiative, a relatively less positive attitude toward sharing information and objectives, and a moderately more positive attitude on participation and the nature of supervisory control.

    b. Educational administrators reflected similar patterns of attitudes toward the administrative practices of education with higher intensity in their attitudes in the

belief of the individual's capacity, participation, and
the nature of administrative control.

3. The analysis of the data on motivation factors revealed
that:

    a. Iranian managers are considerably fulfilled in their
needs for social and esteem, and less fulfilled in their
needs for autonomy, security and self-actualization.

    b. Educational administrators are more fulfilled in
their needs for social, esteem and self-actualization and
less fulfilled in their needs for autonomy and security.

    c. Iranian managers are more satisfied in their needs
for social and esteem and very much less satisfied in their
needs for autonomy, security and self-actualization.

    d. Educational administrators, in the same categories
of needs, are more satisfied in their needs for esteem and
social, and relatively satisfied for self-actualization.
They are relatively high in their dissatisfaction with regard
to their needs for autonomy and security.

    e. With regard to need importance, both managers and
educational administrators rated all categories of needs
of high importance across the scale with greater need
importance intensity on the part of educational adminis-
trators.

7. The variations within groups appeared to be con-
siderable in the fulfillment and satisfaction of their

needs for security and autonomy, and less significant on other needs and the perception of need importance.

g. The variations between groups seemed to be somewhat considerable in their fulfillment of the needs for self-actualization and esteem, in satisfaction of social, self-actualization and security needs, and quite a bit higher in their perception of need importance all across the scale.

4. The analysis of data concerning need expectations and importance and the measures of need fulfillment and satisfaction revealed that in three needs both groups are dissatisfied: needs for autonomy, security and self-actualization.

5. The consistency of Iranian managers in their attitudes on most attitude variables with those of the educational administrator, as well as their similarity in their need patterns of fulfillment, satisfaction and importance, revealed that there is a recognizable pattern of culture which influences managerial thinking and attitudes.

6. The analysis of the data concerning motivations and need dispositions of Iranian managers and educational administrators illustrated that, in general, Maslow's hierarchy of needs does not appear here exactly in the order that the theory implies. Rather, the need emergence of the individual and its intensity is relatively dependent upon the culture and the situational elements of each of the individuals involved in the study.

To give a clearer picture of the need position of the individual in different cultures, a schematic comparison of the proposed hierarchy by Maslow, with that of Haire et al. and the one of the present study, is shown in the following:

HIERARCHICAL PATTERN OF NEED FULFILLMENT

Maslow's General Hierarchy:[1]

```
                    /\
                   /Self-\
                  /actual-\
                 / ization \
                /_____\
               /   Esteem     \
              /_____\
             /   Social or      \
            /   belongingness    \
           /_____\
          /   Safety or security   \
         /_____\
        /  Basic, physiological needs \
       /_____\
```

Haire et al. Findings:[2]

```
                    /\
                   /Social\
                  /_____\
                 / Autonomy \
                /_____\
               /Self-actualization\
              /_____\
             /     Esteem         \
            /_____\
           /      Security          \
          /_____\
```

_____
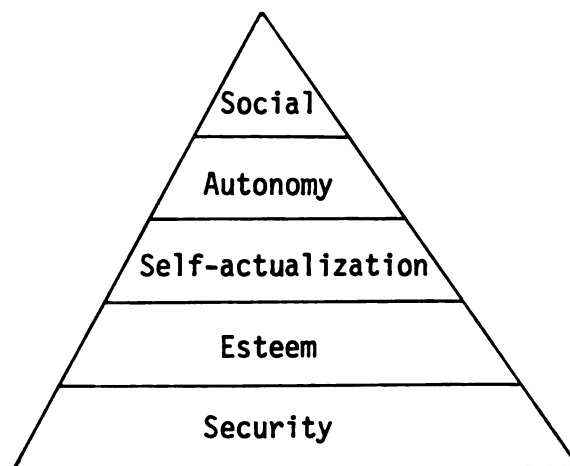
[1]A. H. Maslow, "A Theory of Human Motivation," <u>Psychological Review</u> 50 (1943): 372-383.

[2]Haire et al., pp. 80-81.

Findings of the Present Study:[3]

```
                    /\
                   /  \
                  /    \
                 /Autonomy\
                /----------\
               / Security   \
              /--------------\
             / Self-actualization\
            /--------------------\
           /      Esteem          \
          /------------------------\
         /         Social           \
        /_____\
```
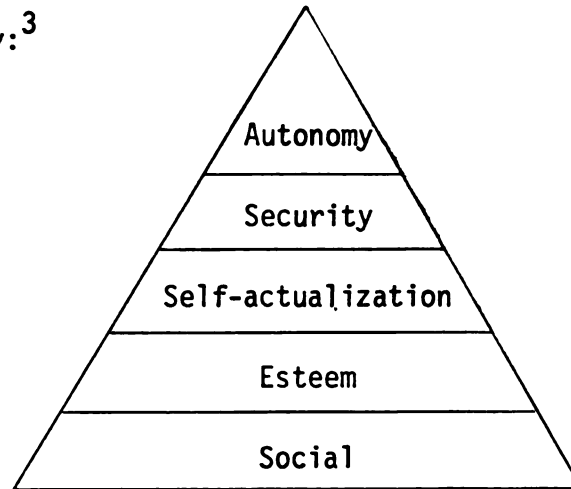
It should be noted that Maslow himself while describing the theory has mentioned that in any particular culture "an individual's conscious motivational content will usually be extremely different from the conscious motivational content of an individual in another society."[4] However, looking from an anthropological point of view, he takes note of the unity in human need patterns behind the apparent diversity which might exist from culture to culture. In the two studies under discussion here, one may observe the differences which exist in need patterns in different cultures.[5]

7. The analysis of the comparative data concerning Iranian managers versus other managers involved in the previous study illustrated that on attitudes toward management practices, Iranian managers reflect the following attributes:

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[3]See p.

[4]Maslow, "Human Motivation," pp. 389-90.

[5]It is worthy of note that the schematic comparison has been made only in the area of need fulfillment. There are, of course, some differences in the patterns of need satisfaction and importance in different cultures.

a. In their belief in the individual's capacity for leadership and initiative, Iranian managers stand relatively high, close to British managers and next to the three developing countries.

b. On sharing information and objectives, which in a sense would appear to be a reflection of the extent of trust, mutuality and cooperation between individuals, Iranian managers appear to be negative in their attitudes, and relatively close to the three developing nations.

c. On the other two attitudinal dimensions--participation and the nature of supervisory control--Iranian managers reflect a moderately positive attitude, yet one that is below the average of all clusters of countries, and relatively close to all three developing nations. The only country which lags slightly behind Iran is Italy, with a mean raw score of 3.16 for participation compared to 3.19 for Iranian managers.

8. The analysis of the comparative data concerning managerial motivations and satisfactions reflected that:

a. In the areas of need fulfillment the Iranian managers appeared to head the list in their need fulfillment for affiliation. In their need for security and self-actualization, they came close to French managers. In their need for autonomy they showed a pattern close to the Italian and Indian managers. In their esteem need, they seemed

slightly above the average for all managers and very close
to the Japanese, Norwegian and Spanish managers.

b. In their need satisfaction, they appeared to be
least satisfied of all in their need for autonomy and
security. In their social need satisfaction they were close
to the average for all managers. In their needs for esteem
and self-actualization they appeared to come close to the
three developing nations, and especially to French managers
in regard to the latter need.

c. With regard to their need importance, they invariably
perceived their needs of high importance; a pattern very
similar to the managers of Argentina, close to the other two
developing countries and higher than in all other countries
previously studied.

d. The analysis of similarities and differences in mana-
gerial thinking, attitudes and the patterns of motivations
appeared to reaffirm Haire and his associates' finding that
there is, on one hand, a managerial culture which could be
defined in terms of similarity in management thinking,
attitudes and responses to the organization's problems. On
the other hand, there is a national character, a cultural
stream of values, beliefs and traditions which somehow con-
verge with managerial thinking and attitudes. As far as
the finding is related to the present case under study, the
impact of culture has conclusively been observed--which

suggests that Iranian managers are managers in the common sense of the term. Yet, they are Iranians with their own cultural mentality.

The Minor Findings

The following minor findings are drawn mainly from the review of the related literature, the analysis of the information obtained, and the observations made in the cultural environment of the Iranian society. As might be expected, the minor findings relate principally to culture and education and some to management and educational administrators.

1. Misconception of the Iranian culture: The review of the pertinent literature revealed that most reporters, whether the common traveler or the research-oriented observer, have used "self-reflective criteria" to judge the Iranian culture. Many of the observations made are based on single cases which probably could not be a sound basis for generalization.

2. The review of the pertinent literature, and the many observations made by the researcher, revealed that there is an ever increasing inter-cultural transfer between Iranians generally and managers in particular with more industrial and managerial cultures around the world.

3. The analysis of data, the review of the literature and the observations made revealed that, as of yet, management groups in Iran do not have a clear philosophy, a managerial creed both in regard to people and production.

4. In the areas of education, the review of the literature and the observations reflected that:

a. There is not much genuine cooperation and teamwork among Iranian pupils in the schools. Most pupils do their work on an individual basis, a basis on which no sense of cooperation can be developed in growing children.

b. The general public is virtually unaware of the merits of education, except for the assumption that better education earns them a better living, and they are therefore uninvolved in educating their children; thus, the whole burden is laid upon the government shoulders and that of the educators.

c. There is little, if any, relationship between school systems and other related media, such as radio, television and the press to communicate the educational problems or to further enlighten the public with regard to education.[6]

d. There is no special training for educational administrators--principals, superintendents and the staff members of the Ministry of Education--with respect to the special field of the administration of education.

e. The law of the Provincial Board of Education, which can be considered as an effort toward the decentralization

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[6]Presently, the National Television of Iran, in cooperation with the Ministry of Education, carries out certain educational programs, but these programs are not in the direction to which the author refers. Also, the Ministry of Education runs the Educational Television which serves several purposes. It is also planned that further utilization of television be made for the purposes of the public, as well as educators and their pupils' further education.

of the educational organization, has not been taken seri-
ously and thus, as of yet, its goals have not been achieved.

f. Most of the research and innovations in education
is centralized at the Ministerial level. Therefore, there
remains little room for the individual district or the indi-
vidual school to initiate any new pattern.

Implications for Iranian Culture, Management and Educational Administration

The findings reported in this study have profound implica-
tions for social psychologists and culturalists, both Iranian and
foreign, managers and educational administrators. This is especially
true in the higher levels of organizations. In the areas of the
Iranian culture, the findings reflected considerable change, and a
trend toward further future change. Therefore, most of the informal
observations and formal studies, even the revised editions, would
appear incomplete and less revealing of the present Iranian culture.
There seems to be a need for restudying the Iranian culture, its
people and the changes which have occurred or are occurring. Also,
it brings to the fore the phenomenon of inter-cultural transfer,
reminding those in responsible positions to be attentive to the
changes, and the "cultural lag" which might follow. It implies
that in the process of inter-cultural transfer the Iranians should
evaluate the gain and the loss side of the transfer, and even to
plan for a cultural reappraisal congruent with further indus-
trialization.

Implications for management can be divided into several parts:

1. Furnishing Iranian management, especially in the higher echelons, a fresh, meaningful picture of their manager/subordinates' mentality; of their psychological, as well as physiological wants and desires;

2. Giving Iranian management, particularly in the lower levels, a manifestation of their thinking, attitudes and assumptions regarding their managerial practices;

3. Presenting a framework for managerial motivations and satisfactions for better performance in their jobs and for being further productive in running the organizations;

4. Informing the foreign manager counterpart as to Iranians' thinking, attitudes, work patterns and the factors of motivation; and

5. Providing Iranian management with a comparative framework with which they can compare themselves to others around the world.

Implications for education and educational administrators are also manifold:

1. They provide the authorities of the Ministry of Education with somewhat conclusive information with regard to educational administrators' way of thinking, their attitudes and their patterns of motivation.

2. They inform educational administrators, particularly the principals of the school system, as to their attitudinal

strengths and weaknesses and to the possible effects that they might have on teachers, pupils and the society as a whole.

3. They bring to the fore the necessity of training educational administrators in their special field of the administration of education.

4. They manifest the need for further emphasis in socialization of the school children, in inculcation of an esprit de corps, and of preparing them for a more cooperative role in a changing society.

5. They remind the authorities that there should be a re-evaluation of the role which the public plays in education-- both financially and otherwise.

6. They revitalize the significance and the importance of education in all areas of life, socially, culturally, and managerially.

Recommendations

In light of the data collected, the literature reviewed and the observations made, two kinds of recommendations for further study and actions are made.

Recommendations for Further Theoretical Research

Further study is needed to furnish more accurate and up-to-date information with regard to Iranian culture, managerial behavior and educational characteristics:

1. to study more objectively the new cultural dimensions of the Iranian society; to investigate whether those attributes found in the studies of 1900 to the 1950s still hold true and, if not, what are the changes and the change patterns of the present society;

2. to study Iranian management in public and private organizations separately; in light of the changed situation to further investigate the thinking, attitudes and the psychological, as well as physiological factors involved for their effective job performance;

3. to investigate those newly established private firms, factories and workshop's owner/manager organizations to see their social philosophy in reference to their society, and observe that it is very important in the starting stages of industrialization to look for a strong, positive and definite social creed for management;

4. to investigate the educational deficiencies at all levels of the Iranian management and note that it appears so with owner/managers and the higher level management (somehow they have not kept abreast of the theoretical and practical aspects of modern management);

5. to further study the role of educational administrators --primary, secondary and even higher levels--and of the whole process of education in the socity; and

6. to study the role of other media, such as radio, television, the press, community and the society as a whole for the

betterment of the educational system; to find ways to further
involve and enhance a dedication on the part of the public toward
the education of their children.

Recommendations for Cultural, Managerial and Educational Actions

For bringing cultural congruency with that of technological
advancement, and for the furtherance of the invaluable cultural
heritage of the Iranian society, the following is recommended:

1. through the Ministry of Education or the Ministry of
Culture and Art, certain immediate and sufficient grants be made
available to national and foreign researchers for making a reap-
praisal of the Iranian cultural attributes;

2. through developing a comprehensive educational plan
and an overall cultural scheme, the trends of change and the impera-
tives of tomorrow's society be determined.

These recommendations are in accord with the expectations
of the Iranian leadership, who on many occasions has expressed
long-lasting desires to make the future an "Era of the Great Civili-
zation" for the Iranian society.

In light of the changing environment from a more provincial
to more cosmopolitan, and from a state of less organization to one
of more organized and encompassing the managerial functions in all
facets of the Iranian life, and based on the collected data, the
following recommendations are made:

1. To upgrade the Iranian management thinking and attitudes, a re-educating program should be conducted for all managers in all levels of the organization.

2. To provide the opportunity for further growth and self-actualization, the needs which were so astounding in the Iranian managers' need pattern, there should be a revision of the span of control, the delegation of authority, the area of decision-making and the reasonable freedom in actions for all managers respective to their positions in the organization. This recommendation is again in line with the statement made recently by H.I.M., the Shahanshah, emphasizing that "there should be a role for everyone in sharing policies."[7] One might expect, in the light of the Shahanshah's statement, that this recommendation will receive serious consideration.

3. To motivate Iranian managers for more effective performance, further economic incentives should be engaged. While this might have been taken into consideration, in light of the economic changes which have occurred in the past two years, the data which reflect an earlier period imply great emphasis on the need for security.

4. Through sincere participation and cooperation of all industrial managers, especially those managers/owners of the newly established large corporations, and under the auspices of management scholars, a social philosophy or, in Sheldon's terms, a "Managerial

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[7]Kayhan International, March 18, 1976, p. 1.

Creed," be developed for the Iranian management. It is vital at this stage of progress that Iranian management, particularly the owners/managers, commit themselves in their conscience to the society's overall well-being and development rather than amassing individual wealth. The "Creed" shall not come through the literal consideration of the social ethics by, let us say, some university professors, but rather it should be developed through the managers themselves by asking them, in psychologically sound ways, to think of their people and of their country.

In the areas of education and educational administration the following recommendations are made:

1. To develop the administrative capacity of all principals, superintendents and of staff administrators of the Ministry of Education, through a continuing education program.

2. To establish an independent department of educational administration in Teachers' Training University or the College of Education (University of Tehran) to prepare educational administrators in their special field of administration.

3. To provide further opportunities for growth and self-realization for educational administrators. This may be achieved by providing them more autonomy and further educational opportunities.

4. To introduce further economic incentive for better motivation of educational administrators. This is very important in light of the fact that most educational administrators perceive their need for security as unfulfilled and unsatisfied.

5. To bring further and more meaningful decentralization in education. One way might be the full implementation of the Law of Provincial Board of Education. Another might seem to be the provision of certain opportunities for innovation in different districts and provinces.

6. To levy certain educational taxes for building and renovation of the school buildings and educational facilities throughout the country. The tax should be named for education and levied on certain classes of people and their income.

7. To involve people, more and more, in the process of educating their children, in working closely with the schools and in more understanding and appreciation for the educators.

8. To provide the zest, the support and even the willingness to make the necessary sacrifies in behalf of educating society's children, the whole social environment should be imbued with the thought of education, its problems, its needs and the ways to improve it.

Conclusion

If there are any broad findings which emerge from this study they must be:

1. The existence of a definite cultural pattern of thinking for Iranian management and educational administrators.

2. The astounding need for autonomy and self-actualization found in both groups.

3. The reciprocal influence of culture and education on managerial behavior.

4. The immediate need for further research in the areas of management, culture and education.

5. The imperative for prompt action in management development, cultural re-appraisal and educational improvement.

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APPENDICES

APPENDIX A

QUESTIONNAIRE IN ENGLISH

APPENDIX A

QUESTIONNAIRE IN ENGLISH

Part I

In the section below you will see a series of statements. Please indicate your agreement or disagreement. Use the scale below each statement.
For Example:

It is easier to work in cool weather than in hot.

```
:_____:_____X____:_____:_____:_____:_____:
  Strongly      Agree    Undecided   Disagree    Strongly
  Agree                                          Disagree
```

If you think it is easier to work in cool weather, put an (X) above "agree"; if you think it is much easier to work in cool weather, put a mark above "strongly agree." If you think it doesn't matter, put a mark over "undecided" and so on. Put your mark in a space, not on the boundaries.

There are no right or wrong answers. We are interested in your opinion about the statements which follow.

1. The average human being prefers to be directed, wishes to avoid responsibility, and has relatively little ambition.
```
:_____:_____:_____:_____:_____:_____:
  Strongly      Agree    Undecided   Disagree    Strongly
  Agree                                          Disagree
```

2. Leadership skills can be acquired by most people regardless of their particular inborn traits and abilities.
```
:_____:_____:_____:_____:_____:_____:
  Strongly      Agree    Undecided   Disagree    Strongly
  Agree                                          Disagree
```

3. The use of rewards (pay, promotion, etc.) and punishment (failure to promote, etc.) is <u>not</u> the best way to get subordinates to do their work.
```
:_____:_____:_____:_____:_____:_____:
  Strongly      Agree    Undecided   Disagree    Strongly
  Agree                                          Disagree
```

4. In a work situation, if the subordinates cannot influence me then I lose some influence on them.

   :_____:_____:_____:_____:_____:_____:

    Strongly   Agree   Undecided Disagree   Strongly
    Agree   Disagree

5. A good leader should give detailed and complete instructions to his subordinates, rather than giving them merely general directions and depending upon their initiative to work out the details.

   :_____:_____:_____:_____:_____:_____:

    Strongly   Agree   Undecided Disagree   Strongly
    Agree   Disagree

6. Group goal setting offers advantages that cannot be obtained by individual goal setting.

   :_____:_____:_____:_____:_____:_____:

    Strongly   Agree   Undecided Disagree   Strongly
    Agree   Disagree

7. A superior should give his subordinates only that information which is necessary for them to do their immediate tasks.

   :_____:_____:_____:_____:_____:_____:

    Strongly   Agree   Undecided Disagree   Strongly
    Agree   Disagree

8. The superior's authority over his subordinates in an organization is primarily economic.

   :_____:_____:_____:_____:_____:_____:

    Strongly   Agree   Undecided Disagree   Strongly
    Agree   Disagree

Part II

On the following pages of Part II will be listed several characteristics or qualities connected with your own position in your firm. For each such characteristic you are asked to give three ratings:

a. How much of the characteristic is there now connected with your position in your firm?

b. How much of the characteristic do you think should be connected with your position in your firm?

c. How important is this position characteristic to you?

Each rating will be made on a seven-point scale, which will look like this:

       :__:__:__:__:__:__:__:

   (min) 1 2 3 4 5 6 7 (max)

Please put a mark (X) above the number on the scale that represents the amount of the characteristic being rated. Low numbers represent low or minimum amounts, and high numbers represent high or maximum amounts. If you think there is "very little" or "none" of the characteristic presently associated with the position, you would place an X above number 1. If you think there is "just a little," you would place an X above number 2, and so on. If you think there is a "great deal but not a maximum amount," you would place an X above number 6. For each scale, place an X-mark above only one number.

<u>Please do not omit any scales.</u>

1. The <u>feeling of self-esteem</u> a person gets from being in my management position:

   a) How much is there now?

   (min) 1   2   3   4   5   6   7 (max)

   b) How much should there be?

   1   2   3   4   5   6   7

   c) How important is this to me?

   1   2   3   4   5   6   7

2. The <u>authority</u> connected with my management position:

   a) How much is there now?

   (min) 1   2   3   4   5   6   7 (max)

   b) How much should there be?

   1   2   3   4   5   6   7

   c) How important is this to me?

   1   2   3   4   5   6   7

3. The <u>opportunity for personal growth and development</u> in my management position:

   a) How much is there now?

   (min) 1   2   3   4   5   6   7 (max)

   b) How much should there be?

   1   2   3   4   5   6   7

   c) How important is this to me?

   1   2   3   4   5   6   7

4. The <u>prestige</u> of my management position <u>inside</u> the company (that is, the regard received from others <u>in</u> the company):

   a) How much is there now?

   (min) $\underline{\quad}:\underline{\quad}:\underline{\quad}:\underline{\quad}:\underline{\quad}:\underline{\quad}:\underline{\quad}:\underline{\quad}$ (max)
   1 2 3 4 5 6 7

   b) How much should there be?

   $:\underline{\quad}:\underline{\quad}:\underline{\quad}:\underline{\quad}:\underline{\quad}:\underline{\quad}:\underline{\quad}:$
   1 2 3 4 5 6 7

   c) How important is this to me?

   $:\underline{\quad}:\underline{\quad}:\underline{\quad}:\underline{\quad}:\underline{\quad}:\underline{\quad}:\underline{\quad}:$
   1 2 3 4 5 6 7

5. <u>The opportunity for independent thought and action</u> in my management position:

   a) How much is there now?

   (min) $\underline{\quad}:\underline{\quad}:\underline{\quad}:\underline{\quad}:\underline{\quad}:\underline{\quad}:\underline{\quad}:\underline{\quad}$ (max)
   1 2 3 4 5 6 7

   b) How much should there be?

   $:\underline{\quad}:\underline{\quad}:\underline{\quad}:\underline{\quad}:\underline{\quad}:\underline{\quad}:\underline{\quad}:$
   1 2 3 4 5 6 7

   c) How important is this to me?

   $:\underline{\quad}:\underline{\quad}:\underline{\quad}:\underline{\quad}:\underline{\quad}:\underline{\quad}:\underline{\quad}:$
   1 2 3 4 5 6 7

6. The <u>feeling of security</u> in my management position:

   a) How much is there now?

   (min) $\underline{\quad}:\underline{\quad}:\underline{\quad}:\underline{\quad}:\underline{\quad}:\underline{\quad}:\underline{\quad}:\underline{\quad}$ (max)
   1 2 3 4 5 6 7

   b) How much should there be?

   $:\underline{\quad}:\underline{\quad}:\underline{\quad}:\underline{\quad}:\underline{\quad}:\underline{\quad}:\underline{\quad}:$
   1 2 3 4 5 6 7

   c) How important is this to me?

   $:\underline{\quad}:\underline{\quad}:\underline{\quad}:\underline{\quad}:\underline{\quad}:\underline{\quad}:\underline{\quad}:$
   1 2 3 4 5 6 7

7. The <u>feeling of self-fulfillment</u> a person gets from being in my management position (that is, the feeling of being able to use one's own unique capabilities, realizing one's potentialities):

   a) How much is there now?

   (min) $\underline{\quad}:\underline{\quad}:\underline{\quad}:\underline{\quad}:\underline{\quad}:\underline{\quad}:\underline{\quad}:\underline{\quad}$ (max)
   1 2 3 4 5 6 7

   b) How much should there be?

   $:\underline{\quad}:\underline{\quad}:\underline{\quad}:\underline{\quad}:\underline{\quad}:\underline{\quad}:\underline{\quad}:$
   1 2 3 4 5 6 7

   c) How important is this to me?

   $:\underline{\quad}:\underline{\quad}:\underline{\quad}:\underline{\quad}:\underline{\quad}:\underline{\quad}:\underline{\quad}:$
   1 2 3 4 5 6 7

8. The <u>prestige</u> of my management position <u>outside</u> the company (that is, the regard received from others not in the company):

a) How much is there now?

(min) :___:___:___:___:___:___:___: (max)
      1   2   3   4   5   6   7

b) How much should there be?

:___:___:___:___:___:___:___:
1   2   3   4   5   6   7

c) How important is this to me?

:___:___:___:___:___:___:___:
1   2   3   4   5   6   7

9. The <u>feeling of worthwhile accomplishment</u> in my management position:

a) How much is there now?

(min) :___:___:___:___:___:___:___: (max)
      1   2   3   4   5   6   7

b) How much should there be?

:___:___:___:___:___:___:___:
1   2   3   4   5   6   7

c) How important is this to me?

:___:___:___:___:___:___:___:
1   2   3   4   5   6   7

10. The <u>opportunity</u>, in my management position, <u>to give help to other people</u>:

a) How much is there now?

(min) :___:___:___:___:___:___:___: (max)
      1   2   3   4   5   6   7

b) How much should there be?

:___:___:___:___:___:___:___:
1   2   3   4   5   6   7

c) How important is this to me?

:___:___:___:___:___:___:___:
1   2   3   4   5   6   7

11. The <u>opportunity to develop close friendships</u> in my management position:

a) How much is there now?

(min) :___:___:___:___:___:___:___: (max)
      1   2   3   4   5   6   7

b) How much should there be?

:___:___:___:___:___:___:___:
1   2   3   4   5   6   7

c) How important is this to me?

:___:___:___:___:___:___:___:
1   2   3   4   5   6   7

APPENDIX B

QUESTIONNAIRE IN FARSI (PERSIAN)

سرور ارجمند وهموطن گرانمایهام

پرسشنامهایکه بضمیمه تقدیم بحضورتان میشود بمنظورتهیهٔ مونگارهایپایان نامهٔ کرهای مد بریت تحت عنوان "فرهنگ
مد بریت در ایران و ارتباط آن با تعلیم وتربیت" تنظیم کرده ماست :

وسیلتحقیق یعنی پرسشنامه ضمیمه که ملاحظه میفرمائید ترجمه پرسشنامهایست که در سال ۶۶ یعنی نزدیک به ۶
سال پیش از طرف موسسه تحقیقاتی دانشگاه کالیفرنیا درچهارده کشور جهان بین مد بران سازمانهای
مختلف توزیع ونتیجتحقیق ابعد الملی مقالهای بنام " جنبههای فرهنگی مد بریت" وسپس بصورت کتابی تحت
عنوان "طرز تفکرمد بران" انتشار یافتهاست .

نگارنده که چند سالی درکی ازد انشگاههای آمریکا در رشتمد بریت تحصیل مینمود با مطالعه کتاب مذکور
به این فکر افتاد که برای نگارهی پایان نامه خود فرهنگ مد بریت را ایران را مورد تحقیق قراره هد : موضوع ه و
کمیته کرایطرح و اساتیه عضو آنرامورد تصویب قرار داد نسد :

بمنظور جمع آوری اطلاعات لازم در طرح تحقیق پیشبینی کرد به که ۲۵۰ نفرازمد بران سازمانهای مختلف
مورد سئوال قرار گیرند : به این ترتیب با پاسخ هریک ازمد بران عزیزایرانی بسئوالات ۲۵ تحقیق را بانجام
خواهد رسانسد :

نتیجتحقیق پس ا زنگارهی پایان نامه که بزبان انگلیسی خواهد بود با مقایسه با نتایج تحقیقات قبلی بفارسی
ترجمه وبمنظور استفاد مد بران ایرانی انتشار خواهد یافت : کمترین نتیجهای که از ترجمه وتالیف چنین کتابی
بد ست خواهد آمد اینست که : اولا " مد بران ایرانی راد رشناخت طرز تفکر خود وبود اشمه ازمسائل وموارد
مد بریت یاری خواهد د اد ودرثانی آنان را با جنبههای فرهنگی مد بریت وطرز تفکرمد بران در سایرنقاط جهان
آشنا خواهد ساخت :

همانطور که از محتوی پرسشنامه برمیآید وملاحظه میفرمائید سئوالات طوری طرح کرد به که طرز تفکر مد بران را نسبت
به بسیاری از مسائل وموارد مد بریت روشن میسازد : پاسخها درصورتی د ارای ارزوزتحقیقی است که منعکس کننده
درک ودریافت واقعی مد بران از سئوالات باشد : چون تنها هدف ازاین تحقیق شناخت طرز تفکرمد بران ونحسوه
برد اشت آنان ازمسائل وموارد مربوط بمد بریت است انتظار میرود همهمد بران روشن بین ایرانی که را باین زمینه
با اینجانب همکاری مینمایند با صمیمیت هرچه بیشتر پاسخ ونظرواقعی خود را راجع بسئوالات طرح شده و بترتیبسی
کخواستهشود مرقم فرمایند : محقق برای همیشمد بین وبرهون توجهوهمکاری صمیمانهشما خواهد بود :

با عرض سپاس و احترام د انشجوی د وردک رای مد بریت ــ اکبرمهدویان

راهنمای پاسخ به پرسشنامه الف :

در پرسشنامه الف یکسری جمله می بینید · لطفا موافقت یا مخالفت خود را با منظور هرجمله بترتیبی که راهنمائی شده در روی مقیاس خطی داده شده مشخص فرمائید · بطور مثال :

کارکردن در هوای سرد آسانتر از کارکردن در هوای گرم است ·

کاملا مخالف	مخالف	بی تفاوت	موافق	کاملا موافق
		×		

اگر فکر میکنید کارکردن در هوای نسبتا سرد و ملایم آسانتر است علامت × را روی کلمه موافق میگذارید · اگر فکر میکنید کارکردن در هوای سرد واقعا آسانتر است روی کلمه کاملا موافق علامت × میگذارید · اگر فکر میکنید برای شما کارکردن در هوای سرد وگرم فرقی نمیکند روی کلمه بی تفاوت علامت میگذارید · و ـ بهمین ترتیب اگر فکر میکنید کارکردن در هوای سرد آسانتر از کارکردن در هوای گرم نیست یعنی که مخالف منظور جمله ، هستید علامت × را روی کلمه مخالف ویا کاملا مخالف بگذارید · برای جملات جواب صحیح یا غلط وجود ندارد · منظور صرفا دانستن عقیده شما راجع به متن و مفهوم جملات است ·

اینک سئوالات پرسشنامه الف :

۱ ـ بطور متوسط یک شخص عادی (یک کارمند معمولی) ترجیح میدهد که در انجام کارهایش هدایت شود ، وبرای از قبول مسئولیت دوری جوید اعتلاء جوئی و احراز مقامات بالاتر نسبتا دارای تمایل کمی است ·

کاملا مخالف	مخالف	بی تفاوت	موافق	کاملا موافق

۲ ـ بسیاری از مردم صرفنظر از خصوصیات ذاتی و فطری خود میتوانند مهارت های رهبری را کسب نمایند ·

کاملا مخالف	مخالف	بی تفاوت	موافق	کاملا موافق

۳ ـ اقداماتی نظیر افزودن حقوق ، دادن پاداش وترفیع ویا انجام تنبیهاتی نظیر عدم پاداش وترفیع بهترین روش ترغیب زیردستان برای فعالیت بیشتر در انجام وظایفشان نمیباشد

کاملا مخالف	مخالف	بی تفاوت	موافق	کاملا موافق

٤ ـ درمحيط كاراگر زيردستان نتوانند درمواردىكه بكارشان مربوط ميشود درشمانفوذ داشته باشنـــد در آنصورت نفوذ شمادرآنان نيزتاحدى تقليل خواهد يافت ؛

ـــــــــــــ ؛ ـــــــــــــ ؛ ـــــــــــــ ؛ ـــــــــــــ ؛ ـــــــــــــ

كاملا مخالف   موافق   بى تفاوت   مخالف   كاملاموافق

٥ ـ يك رهبر خوب كسى است كهبراى انجام هركارجزئيات آنرا براى زيردستان روشن كند واز صدور دستورات كلى واينكه با اينكه كاركنان ميتوانند جزئيات انجام كارها بتكارخود تعيين كنند پرهيزنمايد ؛

ـــــــــــــ ؛ ـــــــــــــ ؛ ـــــــــــــ ؛ ـــــــــــــ ؛ ـــــــــــــ

كاملامخالف   موافق   بى تفاوت   مخالف   كاملاموافق

٦ ـ تعيين هدف وترتيب انجام فعاليتها بوسيلهگروه كارمند آن داراى مزايائى است كهكاركردنهائى است توسط شخص مدير بصورت گيرد آن مزايا را دربرنخواهد داشت ؛

ـــــــــــــ ؛ ـــــــــــــ ؛ ـــــــــــــ ؛ ـــــــــــــ ؛ ـــــــــــــ

كاملامخالف   موافق   بى تفاوت   مخالف   كاملاموافق

٧ ـ سرپرست بايد فقط اطلاعاتى راكه براى انجام دادن وظايف محوله بكارمند آن ضرورى است دراختيار آنان بگذارد

ـــــــــــــ ؛ ـــــــــــــ ؛ ـــــــــــــ ؛ ـــــــــــــ ؛ ـــــــــــــ

كاملامخالف   موافق   بى تفاوت   مخالف   كاملاموافق

٨ ـ اختيار سرپرست نسبت بزيردستانهى دريك سازمان مقدمتا داراى جنبهماى واقتصادى است (يعنى اعمال اختيار سرپرست نسبت بزيردستانهى قبل ازهر چيز داراى اثرمادى ازلحاظ ونباه كردن حقوق مياد اهى است)

ـــــــــــــ ؛ ـــــــــــــ ؛ ـــــــــــــ ؛ ـــــــــــــ ؛ ـــــــــــــ

كاملامخالف   موافق   بى تفاوت   مخالف   كاملاموافق

راهنمای پاسخ به پرسشنامه ب :

شما در سازمان یا موسسه ای که کار میکنید دارای مقامی هستید . مقام شما دارای خصوصیات ، مزایا ، وکیفیاتی است ، منظور از طرح سئوالات این قسمت از پرسشنامه اینست که آیا بنظر شما خصوصیات ومزایای مقام سازمانی شما کافی است ؟ اگرکافی نیست چقدر باید باشد ؟ وبالاخره بودن این خصوصیات یا مزایا ، در مقام شما چقدر برایتان مهم است؟

ترتیب پاسخ دادن به سئوالات اینست که شما برای هرخصوصیت وکیفیت ذکر کرده ، جلوی سئوالات روی مقیاسهای خطی که از حد اقل تا حداکثر تنظیم شده وعلامت گذاری می نمائید . علامت گذاری روی اعداد بالاتین (۳ ۱۰) بهین اینست که مقدار و میزان خصوصیت ومزایای ذکرشده ، درمقام شما کم است یا بنظر شما باید کم باشد ویا اگر کمتر است برایتان مهم نیست .

علامت گذاری روی اعداد بزرگتر (۷ ۰ ۶ ۰۰) دلیل بر این است که مقدار ومیزان خصوصیت باکیفیت مزبور در مقام شما زیاد است یا بنظر شما باید زیاد باشد ویا بودن میزان بیشتری از خصوصیت وکیفیت مذکور در مقام شما برایتان مهم است . برای مثال اگرفکرمیکنید مقام شما از خصوصیتی که ذکر میشود مقدار کمی دارااست روی عدد ۱ علامت × میگذارید . اگرفکرمیکنید مقام سازمانی شما ازکیفیت وخصوصیت مزبور میزان زیادی دارا است روی عدد ۷ علامت × میگذارید . علامت گذاری روی عدد ۴ باین معنی است که خصوصیت مزبور درمقام شما متوسط است یا باید متوسط باشد ویا برای شما در حد اعتدال مهم است .

سئوالات پرسشنامه ب :

۱ ــ اعتماد بنفس واحساس ارزشی کاز بودن در مقام مدیریت خود دارید :

الف ــ فعلا چقدر هست ؟ حداکثر

حداکثر							حد اقل
۷	۶	۵	٤	۳	۲	۱	

ب ــ فکرمیکنید چقدر باید باشد حداکثر

حداکثر							حد اقل
۷	۶	۵	٤	۳	۲	۱	

ج ــ برایتان چقدر مهم است حداکثر

حداکثر							حد اقل
۷	۶	۵	٤	۳	۲	۱	

۲ ــ اختیارات ناشی از مقام مدیریت شما

الف ــ فعلا چقدر است ؟ حداکثر

حداکثر							
۷	۶	۵	٤	۳	۲	۱	

ب ــ چقدر باید باشد ؟ حداکثر

حداکثر							
۷	۶	۵	٤	۳	۲	۱	

ج ــ برایتان چقدر مهم است ؟ حداکثر

حداکثر							
۷	۶	۵	٤	۳	۲	۱	

۳ ــ مقام شما در سازمان برایتان چقدر زوبیست و امکان رشد شخصی وفکری ایجاد میکند :

الف ــ این فرصت وامکان فعلا چقدر است ؟ حداکثر

حداکثر							حد اقل
۷	۶	۵	٤	۳	۲	۱	

ب ــ فکرمیکنید چقدر باید باشد ؟ حداکثر

حداکثر							حد اقل
۷	۶	۵	٤	۳	۲	۱	

ج ــ بودن این فرصت وامکان برایتان چقدر مهم است حداکثر

حداکثر							حد اقل
۷	۶	۵	٤	۳	۲	۱	

٤ ــ شأن اجتماعی با ارزشی مقام شما در داخل سازمان با مؤسسه‌ای که کار میکند ؛ (از لحاظ توجهی که
کارمند ان بمقام شما قائل اند) ـ

الف ــ فعلا ً چقدر است ؟ حد اکثر ـ ‌ـ‌ـ ‌ـ‌ـ ‌ـ‌ـ ‌ـ‌ـ ‌ـ‌ـ ‌ـ‌ـ حد اقل
$$7 \quad 6 \quad 5 \quad 4 \quad 3 \quad 2 \quad 1$$

ب ــ چقدر باید باشد ؟ حد اکثر ـ ‌ـ‌ـ ‌ـ‌ـ ‌ـ‌ـ ‌ـ‌ـ ‌ـ‌ـ ‌ـ‌ـ حد اقل
$$7 \quad 6 \quad 5 \quad 4 \quad 3 \quad 2 \quad 1$$

ج ــ برایتان چقدر مهم است ؟ حد اکثر ـ ‌ـ‌ـ ‌ـ‌ـ ‌ـ‌ـ ‌ـ‌ـ ‌ـ‌ـ ‌ـ‌ـ حد اقل
$$7 \quad 6 \quad 5 \quad 4 \quad 3 \quad 2 \quad 1$$

٥ ــ استقلال فکر و آزادی عمل شما در مقام مدیریت

الف ــ فعلا ً چقدر هست ؟ حد اکثر ـ ‌ـ‌ـ ‌ـ‌ـ ‌ـ‌ـ ‌ـ‌ـ ‌ـ‌ـ ‌ـ‌ـ حد اقل

ب ــ چقدر باید باشد ؟ حد اکثر ـ ‌ـ‌ـ ‌ـ‌ـ ‌ـ‌ـ ‌ـ‌ـ ‌ـ‌ـ ‌ـ‌ـ حد اقل

ج ــ برایتان چقدر مهم است؟ حد اکثر ـ ‌ـ‌ـ ‌ـ‌ـ ‌ـ‌ـ ‌ـ‌ـ ‌ـ‌ـ ‌ـ‌ـ حد اقل

٦ ــ احساس امنیت شغلی شما در مقام مدیریت

الف ــ فعلا ً چقدر هست ؟ حد اکثر ـ ‌ـ‌ـ ‌ـ‌ـ ‌ـ‌ـ ‌ـ‌ـ ‌ـ‌ـ ‌ـ‌ـ حد اقل
$$7 \quad 6 \quad 5 \quad 4 \quad 3 \quad 2 \quad 1$$

ب ــ چقدر باید باشد ؟ حد اکثر ـ ‌ـ‌ـ ‌ـ‌ـ ‌ـ‌ـ ‌ـ‌ـ ‌ـ‌ـ ‌ـ‌ـ حد اقل
$$7 \quad 6 \quad 5 \quad 4 \quad 3 \quad 2 \quad 1$$

ج ــ برایتان چقدر مهم است ؟ حد اکثر ـ ‌ـ‌ـ ‌ـ‌ـ ‌ـ‌ـ ‌ـ‌ـ ‌ـ‌ـ ‌ـ‌ـ حد اقل
$$7 \quad 6 \quad 5 \quad 4 \quad 3 \quad 2 \quad 1$$

٧ ــ احساس تکامل شخصی و توفیقی که از بودن در مقام مدیریت خود میکنید ؛

الف ــ فعلا ً چقدر هست حد اکثر ـ ‌ـ‌ـ ‌ـ‌ـ ‌ـ‌ـ ‌ـ‌ـ ‌ـ‌ـ ‌ـ‌ـ حد اقل
$$7 \quad 6 \quad 5 \quad 4 \quad 3 \quad 2 \quad 1$$

ب ــ چقدر باید باشد ؟ حد اکثر ـ ‌ـ‌ـ ‌ـ‌ـ ‌ـ‌ـ ‌ـ‌ـ ‌ـ‌ـ ‌ـ‌ـ حد اقل
$$7 \quad 6 \quad 5 \quad 4 \quad 3 \quad 2 \quad 1$$

ج ــ برایتان چقدر مهم است حد اکثر ـ ‌ـ‌ـ ‌ـ‌ـ ‌ـ‌ـ ‌ـ‌ـ ‌ـ‌ـ ‌ـ‌ـ حد اقل
$$7 \quad 6 \quad 5 \quad 4 \quad 3 \quad 2 \quad 1$$

٨ ــ شأن اجتماعی و ارزشی مقام شما در خارج از سازمان با مؤسسه‌ای که کار میکند (از لحاظ توجهی که
مردم خارج از سازمان بمقام مدیریت شما قائل اند) ،

الف ــ فعلا ً چقدر است ؟ حد اکثر ـ ‌ـ‌ـ ‌ـ‌ـ ‌ـ‌ـ ‌ـ‌ـ ‌ـ‌ـ ‌ـ‌ـ حد اقل
$$7 \quad 6 \quad 5 \quad 4 \quad 3 \quad 2 \quad 1$$

ب ــ چقدر باید باشد ؟ حد اکثر ـ ‌ـ‌ـ ‌ـ‌ـ ‌ـ‌ـ ‌ـ‌ـ ‌ـ‌ـ ‌ـ‌ـ حد اقل
$$7 \quad 6 \quad 5 \quad 4 \quad 3 \quad 2 \quad 1$$

ج ــ برایتان چقدر مهم است حد اکثر ـ ‌ـ‌ـ ‌ـ‌ـ ‌ـ‌ـ ‌ـ‌ـ ‌ـ‌ـ ‌ـ‌ـ حد اقل
$$7 \quad 6 \quad 5 \quad 4 \quad 3 \quad 2 \quad 1$$

٩ ــ ارزش کارهائی که شما در مقام مدیریت انجام میدهید

الف ــ فعلا ً چقدر است ؟ حد اکثر ـ ‌ـ‌ـ ‌ـ‌ـ ‌ـ‌ـ ‌ـ‌ـ ‌ـ‌ـ ‌ـ‌ـ حد اقل
$$7 \quad 6 \quad 5 \quad 4 \quad 3 \quad 2 \quad 1$$

ب ــ چقدر باید باشد ؟ حد اکثر ـ ‌ـ‌ـ ‌ـ‌ـ ‌ـ‌ـ ‌ـ‌ـ ‌ـ‌ـ ‌ـ‌ـ حد اقل
$$7 \quad 6 \quad 5 \quad 4 \quad 3 \quad 2 \quad 1$$

پ ــ برایتان چقدر مهم است ؟ حد اکثر ـ ‌ـ‌ـ ‌ـ‌ـ ‌ـ‌ـ ‌ـ‌ـ ‌ـ‌ـ ‌ـ‌ـ حد اقل
$$7 \quad 6 \quad 5 \quad 4 \quad 3 \quad 2 \quad 1$$

١٠ ــ فرصت و امکان اینکه شما در مقام مدیریت خود به دیگران کمک کنید ؛

الف ــ فعلا چقدر است ؟ حد اکثر ـ ‌ـ‌ـ ‌ـ‌ـ ‌ـ‌ـ ‌ـ‌ـ ‌ـ‌ـ ‌ـ‌ـ حد اقل
$$7 \quad 6 \quad 5 \quad 4 \quad 3 \quad 2 \quad 1$$

ب ــ چقدر باید باشد ؟ حد اکثر ـ ‌ـ‌ـ ‌ـ‌ـ ‌ـ‌ـ ‌ـ‌ـ ‌ـ‌ـ ‌ـ‌ـ حد اقل
$$7 \quad 6 \quad 5 \quad 4 \quad 3 \quad 2 \quad 1$$

ج ــ برایتان چقدر مهم است ؟ حد اکثر ـ ‌ـ‌ـ ‌ـ‌ـ ‌ـ‌ـ ‌ـ‌ـ ‌ـ‌ـ ‌ـ‌ـ حد اقل
$$7 \quad 6 \quad 5 \quad 4 \quad 3 \quad 2 \quad 1$$

بمنظور تجزیه و تحلیل آماری اطلاعات به دست آمده خواهشمند است به سئوالات زیر در مورد خود تان

پاسخ دهید . مجدداً اطمینان داده میشود که منظور از طرح این سئوالات هیچ چیز جز انجــــام

یک بررسی علمی و کلاسیک در سطح دانشگاه نیست . معهذا هرچه جواب های شما صحیح تر باشد بررسی

و مطالعه مورد انجام دقیق تر و معتبرتر خواهد بود . اینک سئوالات ؛

۱ ـ نوع سازمانی که در آن به سرپرستی شما به این اشتغال دارید چیست ؟ (ذکر نام سازمان لازم نیست)

۲ ـ عنوان فعلی مقام شما در سازمان چیست ؟ . . . . .

۳ ـ در چه قسمتی از سازمان یا موسسه کار میکنید ؟ (مثلاً کارگزینی ، حسابداری ، قسمت فروش و غیره)

۴ ـ در سازمانی که شما کار میکنید بطور کلی چند طبقه سرپرستی وجود دارد ؟ (از طبقه کارکنان ـ مسئول

عملیات تا ریاست سازمان) . . . . . .

۵ ـ چند طبقه به این بالاتر از مقام شما قرار دارد ؟ . . . . .

۶ ـ چند سال است که شما در این سازمان یا موسسات دیگر به شغل سرپرستی به این اشتغال دارید ؟ . . .

۷ ـ بطور کلی چند نفر کارمند (به پور و غیر مدیر) در سازمان شما به کار مشغولند ؟

۸ ـ اگر کارمند بخش خصوصی هستید آیا در سرمایه گذاری سازمان صاحب سهم هستید یا خیر ؟

۹ ـ چند سال دارید ؟

۱۰ ـ مجموعاً چند سال تحصیلات رسمی داشته اید ؟ (دبستان ، دبیرستان ، دانشگاه یا مدارس
صنعتی دیگر) . . . . . .