

## Progress-Prone & Progress-Resistant Cultures

QUALITY	PROGRESS-PRONE CULTURE	PROGRESS-RESISTANT CULTURE
1. Time focus	<b>Present&amp;Future Oriented</b> <ul style="list-style-type: none"> <li>• activistic arrow-time</li> <li>• create the future</li> </ul>	<b>Past or Present Oriented</b> <ul style="list-style-type: none"> <li>• fatalistic cycle-time</li> <li>• receive the future</li> </ul>
2. Work	<b>Ascetic: Central to Good Life</b> <ul style="list-style-type: none"> <li>• satisfying &amp; self-respect noble &amp; indispensable</li> <li>• savings invested for subsequent consumption</li> </ul>	<b>Festive: Necessary Evil</b> <ul style="list-style-type: none"> <li>• real satisfaction &amp; pleasure is outside workplace</li> <li>• savings redistributed thru ceremonial consumptions</li> </ul>
3. Merit	<b>Achievement-Oriented</b> <ul style="list-style-type: none"> <li>• merit rewarded</li> <li>• conduct counts</li> </ul>	<b>Ascription-Oriented</b> <ul style="list-style-type: none"> <li>• relationships rewarded</li> <li>• connections count</li> </ul>
4. Education	<b>Socially Central</b> <ul style="list-style-type: none"> <li>• literacy for all</li> <li>• endeavour of all</li> </ul>	<b>Socially Peripheral</b> <ul style="list-style-type: none"> <li>• literacy for some</li> <li>• entitlement by elites</li> </ul>
5. Women	<b>Gender Equality</b> <ul style="list-style-type: none"> <li>• formal status of parity</li> <li>• relationships of respect</li> </ul>	<b>Gender Inequality</b> <ul style="list-style-type: none"> <li>• formal status of disadvantage</li> <li>• relationships of non-respect</li> </ul>
6. Sense of community	<b>Universalistic</b> <ul style="list-style-type: none"> <li>• wider society beyond family trusting of others</li> <li>• public concerns</li> </ul>	<b>Particularistic</b> <ul style="list-style-type: none"> <li>• individualistic &amp; familistic nontrusting of others</li> <li>• non-public concerns</li> </ul>
7. Ethics	<b>Rigorous Code</b> <ul style="list-style-type: none"> <li>• uniform application of principles to all</li> </ul>	<b>Flexible Code</b> <ul style="list-style-type: none"> <li>• preferential application to persons known</li> </ul>
8. Worldview and Civic Pluralism	<b>Public Worldview</b>  <b>Religious Pluralism</b> <ul style="list-style-type: none"> <li>• conversion in and out</li> <li>• low social violence between groups</li> </ul>	<b>Public Worldview</b>  <b>Religious Monopoly</b> <ul style="list-style-type: none"> <li>• no conversion/in, not out</li> <li>• high social violence between groups</li> </ul>