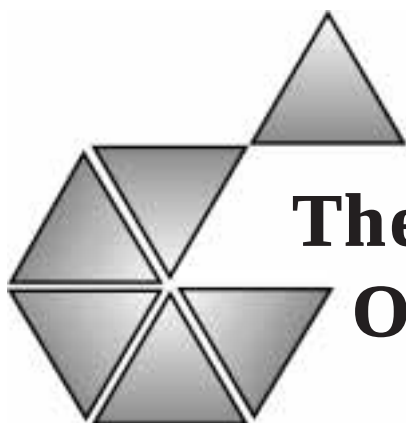




The Manager and Organization Culture

2

**Strengthening the Management of
Local Self Government
in Slovakia**

The future for us, too, is in our own place, if we can learn to see it differently, and are 'strong in will' to change it.

- Charles Handy

FOREWORD

It has been said that the only certainty in management today is the certainty of change. Unquestionably, the concepts and strategies of management are among the fastest moving targets. They are rapidly changing for a variety of reasons. First, there is competition for scarce resources, particularly in the public domain. This means that managers are constantly challenged to do more with less. Second, demands by customers (and citizens) for better service, higher quality goods, more responsive and open organizations continue to grow. From my perspective, there is little difference between the meaning of the terms *customers* and *citizens*. The adoption and implementation of the concept of *customer* by many progressive local government managers is a good example of how management concepts and strategies change with the times. Third, the increasing speed and ease of communicating new management ideas and their use in the market place have been no less than phenomenal in the past few years. For example, to engage in a bit of instant research on the latest managerial fads, all you need to do is tap into the Internet and the myriad of management related web sites.

Finally, management, both private and public, has become a “legitimate” profession. This means, among other things, that the tools of the profession, management concepts and strategies, are constantly being refined and redefined in the hands of those who research and write about them and by those who use them. In fact, it is almost impossible in this rapidly changing discipline to know where the new ideas come from. Do they emanate from the halls of academia, research institutes and the growing ranks of management consultants who need new wares to market? Or do they originate with aggressive and innovative operating organizations, the users of management concepts, strategies and ideas?

SLOVAK CONTEXT FOR THE TRAINING SERIES

The Local Self Government Assistance Center, funded by the United States Agency for International Development (USAID), has as one of its major program objectives the strengthening of in-country training capacity to serve local government's development needs. The fulfillment of this objective includes the development of training materials, training of trainers, and further improvement in the management of local government training services. These activities are embodied within the larger LSGAC goal to help Slovakia's local governments be more effective, responsive and accountable in service to their citizens. The *Strengthening the Management of Local Self Government in Slovakia* workbook series, therefore, is intended to help local governments achieve higher

levels of performance through new and improved management principles and practices gained through on the job learning.

THE TARGET AUDIENCE

For public managers in Slovakia (among them the elected mayors and deputies as well as city managers, department heads and directors of public service organizations), the task of learning new approaches to public management, and putting the learning into practice, is daunting. You and your organization have been thrust into the heart of a country-wide paradigm shift of political, economic and social values and norms. For local governments, these changes have created a host of new problems, but also the potential to pursue new opportunities. Given the dynamic and changing nature of your work environment, this series focuses on concepts and strategies that can help you mold your local government organization to deal more effectively with the political, economic and social changes that are sweeping your country and region.

We have picked a few core topics and competencies we believe are central to your current challenges and demands as local public managers and leaders. Consequently, this series of short learning experiences is not a comprehensive course in managerial theories and strategies. No effort has been made to go back to the early *basics* of management theory that have often set the stage for many contemporary management ideas and fads. Nor was an attempt made to explore all the new schools of management thinking that consume meters of space in full-service book stores in London and elsewhere. Rather, this series is, more modestly, an attempt to help you gain managerial insights and skills in a few targeted areas of managerial practice so you can increase the effectiveness, responsiveness and accountability of your local government organization, as assessed by the citizens you serve.

To reach the goal intended for the *Strengthening the Management of Local Self Government in Slovakia* workbook series, I decided to return to the *Guide for Managing Change for Urban Managers and Trainers*, a workbook I wrote several years ago for the United Nations Centre for Human Settlements (Habitat). The workbook has been substantially altered and updated with the help of an able and experienced Slovak advisory team and David Tees, a colleague I rely upon more and more in crafting learning materials for practitioners in the public service.

EXPECTATIONS

Here is a brief overview of what you can expect from the *Strengthening the Management of Local Self Government in Slovakia* workbook series. Workbook #1, *The Evolving Roles and Responsibilities of the Local Government Manager* and Workbook #2, *The Manager and Organization Culture* are based on concepts from which the users of these materials might benefit: 1) local government

management roles and how they have evolved over the last few decades, particularly in the United States and other Western countries; and, 2) organization cultures, how they are invented and how they can be changed to better serve the changing mandates of local governments as keystone institutions in building open and democratic societies. These workbooks are designed to lay the groundwork for planning and managing organization change as defined in Workbook #3.

The core learning module, Workbook #3, *The Manager as Organization Change Agent*, focuses on concepts and strategies associated with the planning and management of changes within organizations and their immediate environments. While much has been written about organization development and planned change, they are still relevant and important topics for discussion. This module, in a metaphorical sense, will be wrapped around another set of LSGAC supported training materials. These are the skill development workshops on *Consulting Skills* which focus, in more depth, on two phases of the organization change process, contracting and data collection and analysis.

Workbook #4, *The Manager as Visionary Strategist*, addresses the issues and processes associated with strategic planning. To many, strategic planning is an ally of the planned change process. To others, it is an overlapping intrusion. Nevertheless, strategic planning is a potentially valuable tool for planning the future of your community. As Tom Cannon reminds us, in his book, *Welcome to the Revolution*, “Managers are craftsmen and strategy is their clay.. ..like the potter, they sit between the past of capabilities and the future of opportunities.”

Finally, some insights are offered on *The Manager as Staff Developer* (Workbook #5). The conceptual framework used to describe the institution building role of the manager assumes the manager should use different management styles based on the work situation. Since this approach to leadership styles focuses, in large measure, on the maturity (development) of the work force to determine the appropriate management response to most situations, it offers insights into the potential for staff and organization development. We will also look at the growing use of interdisciplinary and interdepartmental teams as essential to achieving high performance within complex organizations.

THANKS TO MANY WHO MADE THIS POSSIBLE

Many individuals and organizations have contributed to this effort. These training materials were originally written under the sponsorship of the United Nations Centre for Human Settlements (Habitat) and the guidance of Dr. Tomasz Sudra, Chief, Training and Capacity Building. This revision is funded by the United States Agency for International Development (USAID) and managed by the International City/County Management Association (ICMA) through its affiliate, the Local Self Government Assistance Center (LSGAC) in Bratislava, Slovakia. LSGAC, initiated and funded by USAID, is devoted to strengthening local governments in Slovakia through capacity building endeavors with local support institutions.

These Slovak support institutions include: the Foundation for Training in Self Government of the Slovak Republic; the Regional (Local Self Government) Training Centers; the Slovakia City Managers Association; the School of Public Administration, Academia Istropolitana, and the newly established Association for Management Training and Development. In the development of this series, special thanks go to Dr. Anastazia Kozakova, who directed the local advisory committee, and to the team of experts she assembled to provide their insights and good judgment. They included: city managers Jana Blazejova, Jan Dreisig, Richard Hojer, and Maria Pfliegelova; management trainers Stefania Hrivnakova, Daniela Halasova and Luba Vavrova; and, Peter Bercik, an advisor to the Slovak Ministry of Interior. Holly Ingram provided an invaluable service as layout and design artist and computer specialist in transmitting complex documents via the Internet. I want to recognize the invaluable contribution of Luba Vavrova, my colleague at LSGAC. Without her continuing assistance, the development of these training materials would not have been possible. And of course, thanks to my colleague, David Tees, University of Texas at Arlington, who provided valuable inputs to the development of learning exercises for the series.

In my short stay in Slovakia, I have come to appreciate the valuable contributions that mayors, city managers and other senior local government officials are making to secure an open and democratic society for their citizens. I hope this series of management materials will help you perform your roles and responsibilities in strengthening local self-governments to be more effective, responsive and accountable.

Fred Fisher
Bratislava, Slovakia 1998

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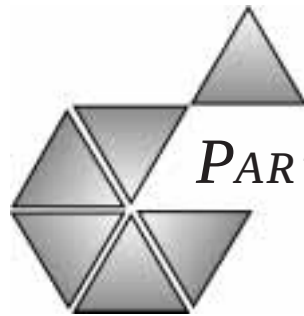
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INTRODUCTION

The purpose of this workbook is to provide you with an in-depth learning experience in the concepts of comparative organization culture. It is designed to reveal the differences in cultural orientations of organizations and the orientation and organizational preferences of participants. We have made several assumptions in writing this particular workbook:

- Organizations have unique cultural orientations that shape their behavior and the behavior of their members.
- Understanding the cultural orientation of an organization is a necessary step in changing the organization.
- One of the best diagnostic tools available for understanding the cultural orientation of an organization is Roger Harrison's *Diagnosing Organizational Culture Questionnaire*.
- Completing, scoring and interpreting this questionnaire can benefit managers who want to undertake with others the process of changing the culture of their organizations.

Each of the workbooks in this series includes: (1) an essay on the specific topic being covered; (2) reflection exercises to help you think about your own experience in relation to the written materials; and, (3) a workshop consisting of training designs for group learning. The materials covered in this particular workbook will be offered in a 1 1/2-day workshop for either management teams from various local governments or individual managers in skill development workshops. Workshops will be organized by the Foundation for Training in Self Government in collaboration with the Slovakia City Managers Association on the topic covered by this workbook and others in the series.



PART 1: THE ESSAY

*No one likes to be the first
to step on ice.
– Yugoslavian Proverb*

EXPLORING THE CULTURE OF ORGANIZATIONS

The information and ideas in this training manual will help you examine your organization's culture, the pattern of beliefs, values, norms, rituals, myths and sentiments that are shared by the members of your organization. Is your organization's culture, for example, congruent with what you are trying to accomplish as a local self-governing institution? Are there values or norms within the organization that hinder you and your colleagues from achieving the organization's mission?

When you begin to explore your organization's culture, it is helpful to understand that cultures are invented by the people who live them. They are not sacred, inviolate, untouchable icons of virtues and wisdom. On the other hand, cultures do (more often than not) represent virtues and wisdom that are carved from decades and even centuries of experience. In these respects, they represent assets and strengths worth instilling and strengthening as part of your organization's culture.

The workbook covers the following issues to help you better understand organizational culture as it influences the management and operation of local governments:

- general principles about cultures, whether manifested within larger societies or organizations;
- ways we can begin to understand the culture of our organizations through exploring certain traits and characteristics; and,
- four orientations to organization culture (power, roles, achievement, and support) which can be used to diagnose your own organization's culture.

The cultures of organizations are difficult to understand and more difficult to change. Nevertheless, managers who do not understand their organization's culture are unlikely to be successful in bringing about significant planned changes in its operation and performance.

PERSPECTIVE

What does "organization culture" have to do with managing local governments? Was this your first reaction when you learned *The Manager and Organization Culture* would be part of this training series? If so, it is not surprising. After all, the concept of organization culture is a fairly new one in managerial

thinking. Roger Harrison, who has probably pursued this idea more rigorously than most management specialists, credits the genesis of organizational culture to work he did with Charles Handy (a well known British expert on management and organizations) in the early 1970s.

During the 1980s, interest in organization culture, and strategies for altering such cultures in a more conscious way, increased dramatically. In spite of what managers and organizations were doing to “manage” the values and norms within their organizations (aspects deeply entwined in the organization’s culture), external forces were having increasing influence. Increased market competition, new technology, political trauma, ethnic and racial clashes, democratic reform: these “external” issues and many more could not be ignored. The culture of individual organizations (their norms, values, even assumptions about how they operate and are managed) were being challenged from a myriad of outside influences, many beyond their control.

If organizations really do have a culture, what does this mean in terms of managing the organization? How can managers and others understand this phenomenon better? If understood, can the knowledge gained be used to better manage the organization and further the organization’s mission and goals? We hope to provide some answers, or at least some insights, to these questions in the next few pages.

ORGANIZATIONS AND CULTURES IN TRANSITION

While Western managers were grappling with the idea of organization culture (and what it might mean in managing the challenges of the eighties and nineties), the socialist-communist norms and values, in the so-called transition countries, were starting to crumble. The very term “transition” was the euphemism that politicians and others were using to describe the cultural changes that were happening in Central and Eastern Europe. In the rush to replace the old with something new, leaders borrowed from other countries various political, organization and managerial templates to fix the havoc created by the “quiet revolution.” For local governments, there was the switch from centralized control to self-governance. Industries and commercial ventures were expected to operate in a market-driven economy.

These new templates were often laid on top of old ones, creating a confusing array of messages, values and operating norms. Think about the way your local government is organized and how you get your resources to manage the local government and its affairs. Has the organization changed much since the waning days of socialism? Or, do you operate within the new framework of local self governance much like you did before the revolution? The answer is probably a qualified yes to both questions. In other words, you operate in an environment that reflects both old operating norms and organizational systems and new demands.

If the organization's structure, norms of operating public programs and services, access to resources and values about "customer (citizen) service" largely reflect past models, policies and practices, what does this say about the culture of your organization? And, what does it say about your organization's ability to carry out the expectations created by the initiation of local self government?

Sobering questions, aren't they? Before going any further, let's see if we can bring some clarity to the meaning of culture—what it means in general and, more specifically, what is meant by organization culture.

WHAT IS THIS THING CALLED CULTURE?

According to one author, *culture is a complex of values polarized by an image that contains a vision of its own excellence... an orientation system from which its most powerful and humble members can borrow to give dignity, direction and a sense of belonging to their lives*.¹ It's how individuals, organizations and countries see themselves (who they are, or who they think they are) when they look in the mirror. These self-defined images help individuals, organizations, and societies bring "*dignity, direction and a sense of belonging to their lives*." Until, of course, they no longer work, serve their purpose, or are in harmony with the forces of change about them. And, then we re-invent pieces of our culture to serve our needs and to be more congruent with the reality that has emerged around us.

This all sounds rather esoteric and philosophical, doesn't it? Maybe even years away from what you think is important to consider as a manager. But, pause for a moment and reflect on the statements just made in the context of the "quiet revolution" that led to the creation of local self governments in Slovakia.

The notion of what culture is depends, in large measure, on where you sit. Each of us reflects a unique view of what our culture represents and how it works, or doesn't. And, that view is biased by our experience. Sometimes the values, norms and consequent behavior of another culture make little or no sense to those who are viewing them from the outside. North Korea is a recent and dramatic example. While we, as outsiders, can hold the mirror up for others so they can see themselves more clearly, it is ultimately up to the culture in question (in the context of this discussion, the organization) to take stock of what it sees and to invent a new reality if the old one isn't working.

To explore this aspect of how we see ourselves and how others see us, we offer a short case study about two "cultures" that met in the northern woods of the North American continent over three hundred years ago. It reveals much about our perceptions of who we are (the culture we represent) and how we use this perception to judge others and their culture. The case

also has relevance in terms of organizations and their management processes, so be looking for these aspects of the Algonkian culture as well.²

A CULTURAL CLASH THAT CHALLENGES THE MEANING OF CIVILIZATION

Walter Miller, an anthropologist who studied the Algonkian Indian tribes of the Western Great Lakes region of North America, tells about the initial encounter between the locals and exploring Europeans. When they met the Algonkians around 1650, the Europeans proclaimed these Indians to have an absence of any system of authority. They saw no leadership being exhibited from their perspective and no visible forms of government. Any comment from the Europeans that carried the appearance of a command was instantly rejected with scorn by the Algonkians. They seemed too independent to be controlled.

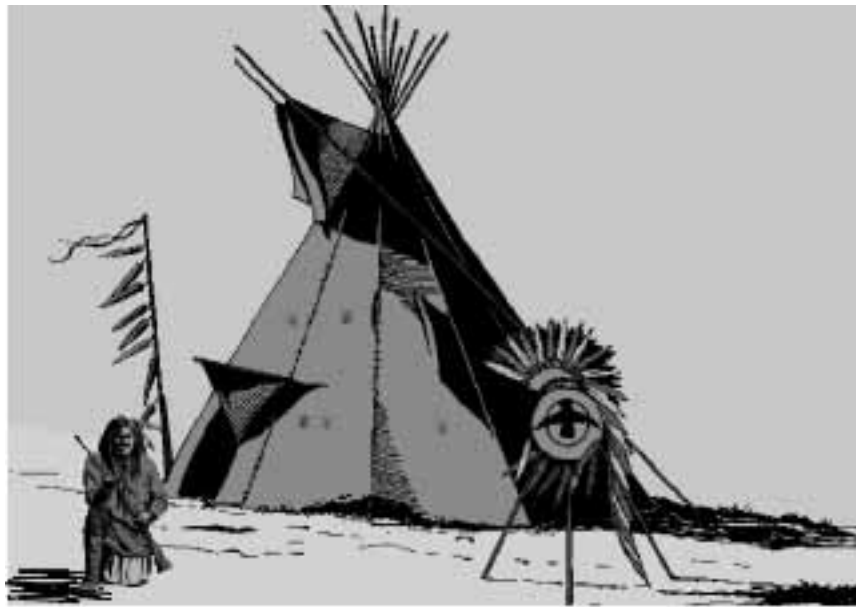
The Europeans were coming from a culture where authority was highly centralized, assigned to position holders. They had been socialized to distinguish between people on the basis of assigned authority (e.g., leader-follower, master-servant, teacher-student, officer-enlisted person). To the European then, and to many of us now, the ordering of relationships seems natural. The vertical authority relationship is a fundamental aspect of European culture. The functioning of our institutions depends on this kind of hierarchical ordering.

As Miller pointed out in his research, authority of this kind would have been oppressive and intolerable to a member of that 17th century Algonkian society. While they used coordinated collective actions in all aspects of their community life (social, political, economic, religious), their decisions were based on a very different kind of authority than experienced by the Europeans at that time. In Algonkian society each individual involved in an organized activity related directly to the rules and procedures established to govern that activity. Their access to these rules was not mediated through others at higher planes of authority. In other words, no mortal authority figures; no bureaucratic chain of command.

To the Algonkian, power was seen as universally available and unlimited. It was everywhere and equally available to all. It was not subject to control by some authority who was in a hierarchical relationship to others. Since power was seen as temporary and contingent in their culture, it was not distributed in fixed and varying amounts among groups of individuals arranged in a stable hierarchy. Their society viewed the control of power as dangerous. Powerful persons were to be feared, not revered nor admired in their culture.

As for the Europeans, they took considerable comfort, as we continue to do, in rational attempts to assign power to certain people as a means of organizing and delivering the rewards of collective actions.

The Algonkians, with their different orientation to power and authority, organized collective activities differently from the Europeans who stumbled across them in the “wilderness.” Their communities gave emphasis to such strategies as consensus decision making, facilitative leadership, and individually interpreted norms of social control. For us, at least, the Algonkian perspective on power has considerable appeal.



What we find so fascinating about this encounter between the exploring Europeans and the native Algonkians, over three centuries ago, is its contemporary relevance. Many managers, in various parts of the world, are struggling with the issues of power and authority as defined within the context of their societies and cultures. They ponder the need to create work groups in their organizations with more authority to act on their own behalf. They wrestle with the idea of being more collaborative and less directive in their work with subordinates. They experiment with the concepts of consensus decision making and more democracy in the work place.

And, they more often than not do these things within a strong cultural norm that says, “*thou shalt organize thy human resources like the pyramids of Egypt*” with the boss clearly sitting on the apex and the workers at the bottom. Fortunately, many organizations and societies are escaping the tyranny of centralized power and authority, and top down decision making and problem solving. But, it’s not easy for reasons that will become more apparent as we explore the phenomena of *organization culture*.

WHAT IS ORGANIZATION CULTURE?

Organization culture has been defined as simply as “the way we do things around here.” Or, as Roger Harrison says, “*organization culture is that distinctive constellation of beliefs, values, work styles, and relationships that distinguish one organization from another.*” Of course, these uncomplicated definitions embody much complexity. For example, trying to understand why we do things the way we do in our organizations is not an easy task. Nevertheless, it’s an excellent place to begin if we want to affect some changes in our organization’s culture. Before looking at some of the tactics and strategies we might use to analyze the culture of specific organizations, let’s look at some similarities between organization culture and the culture of the society in which it resides.

It is generally accepted that the collective phenomena we call *culture* provides members of any given society with a coherent pattern of shared meanings and a set of values (which in turn defines individual roles and guides appropriate behavior within these roles and the greater society). When looking at organization culture, it is helpful to ask two questions:

1. Are these qualities and traits consistent with the operational needs of organizations?
2. Do organizations reflect the needs of the larger society within which they reside?

When we link the larger issue of culture to organization theory, we find three functions that are consistent. Culture, whether viewed from a societal perspective or the organization, has three characteristics:

1. Socially legitimate ways of interpreting and behaving when dealing with relevant problems.
2. A hierarchy of motivational incentives that are identified with relevant roles and values.
3. An integrated framework that regulates social interaction and goal attainment.

To state it more simply, organizations and societies operate within an overall framework of legitimacy, motivation and integration which in large measure help to define their cultures. In many cultures, whether societal or organization specific, these defining rules are often under attack. Cultural norms and values are being challenged and sometimes subverted or changed by what we might call deviant behavior (a sub-culture that grows within the larger culture). Sometimes these deviant behaviors become the dominant culture through intimidation and the use of raw power. At other times they are more positive pathways to the future. On a more positive note, the “deviants” in our societies and organizations are often those who unearth new inventions and help us understand the need for, and importance of, bringing about changes in the way we do things.



While we are using the term deviant behavior, the expression itself can be problematic. In English, at least, the expression is used, more often than not, to express behavior in a negative way; in other words, to be judgmental about behavior that is different from ours. The term, when used without judgment, simply defines a deviation from the mainstream norms of the organization, community or greater society. Deviation is taking a different fork in the road. In fast moving times, it is often essential to deviate from the mainstream.

Let's look again at the idea that organizations and societies should operate within the overall framework of legitimacy, motivation and integration. When these underlying principles are missing, the potential for anarchy, degradation and chaos in a society, and in its principal institutions, is great. Examples of cultural breakdowns are not difficult to find in today's turbulent environment. We need only look at the attack on cultural norms and values in Lebanon, the former Yugoslavia, Somalia and now, Algeria; the infiltration of drug cartels at all levels of governance in Columbia; and the growing influence of Mafia gangs in this part of the world. These examples demonstrate how the cultural fabric of societies and organizations, even those with deep historical roots, can unravel. They also underscore the necessity of being vigilant and caring about the norms and values that forge our societies and organizations.

THE ORGANIZATIONAL PARADOX DILEMMA

The role of deviant behavior in organizations and societies is a paradox. On the one hand, it can result in oppression and chaos; on the other, it provides insights and opportunities to help organizations and societies step outside their cultural boundaries to solve long-standing problems. There is one

particular set of organizational paradoxes that continue to challenge many managers in very different cultures around the world. It is the structural configuration of organizations and their resources and the concomitant distribution of power and authority within the organization structure. In other words, how we structure organizations and who has the power to manage the organization's resources within that structure.

Public organizations, as a general rule, have their foundations firmly planted in bureaucracy. Bureaucracy, in turn, has its roots in the Prussian military establishment of the 19th century. It is hardly an auspicious heritage or necessarily an appropriate model for modern day management. Nevertheless, we cling tenaciously to this perspective of the "ideal" organization and perpetuate it with great frequency in far flung corners of the world.

Organizations are constructed, for purposes of order and efficiency, on the basis of rational and conscious patterns of behavior. That's what the bureaucratic model of organizing is all about. And yet, our organizations operate, more often than we like, in both an irrational and unconscious manner. Karl Weick provides a rationale for what is happening to contemporary organizations.

*"As information technology catapults us into the reality of an Einsteinian world where old structures and forms of organization dissolve and at times become almost invisible, the old approach (to organizing) no longer works. Through the evolving iterations of electronic communications, people and their organizations are becoming disembodied. They can act as if they are completely connected while remaining far apart... The reality of our Einsteinian world is that, often, organizations don't have to be organizations any more."*³

The organization's culture, by the fact that it has its roots in an organization that is changing, must also change. But, how? Weick suggests that "cultures are basically holographic... systems of attitudes, inclinations, capacities, values, beliefs, and social practices where characteristics of 'the whole' are latent within the parts. Culture is something that unfolds: it emerges and 'comes alive' as people enact its characteristics."⁴

Weick seems to be suggesting that the culture of the organization is more likely to be grown from within the organization by all its members rather than managed, or perhaps dictated, from the top down. Nevertheless, managers are not helpless in bringing leadership to changes in the organization's culture. They can perform an important role in helping others in the organization understand the need for changes and to provide whatever resources might be needed to bring about transformations.

In the beginning of this process, it is essential for managers to understand what is meant by organization cultures, what these characteristics represent as opportunities and constraints to managing the organization, and what might be done to foster a reassessment of the organization's culture with change in mind.

HOW ORGANIZATION CULTURES CHANGE

Organization cultures do change, but not always in a planned, organized, deliberate, manager-driven fashion. Here is a look at some of the ways that organization norms, values and behaviors get altered. These approaches to organization change are applicable to changes in societal cultures as well.

- **Natural evolution.** This approach to change is based on Darwinian's survival of the fittest, (what works and what doesn't in coping with the environment). It is a slow process, and the world is strewn with dinosaurial organizations that didn't survive, and many that have in spite of the need for their demise.
- **Managed evolution.** Some organizations deliberately foster the development of alternative systems and norms to determine whether they represent a better way of doing things. One of the large US airplane manufacturing companies operated what was called the "skunk works" (an organization based on radically different values and norms from those of the main corporate operation). The culture of the skunk works was designed to foster the development of new, competitive technology. It valued risk taking, creativity and hard work.
- **Managed "revolution" through the infusion of outsiders in key roles.** The election of political leaders has an obvious effect on government cultures. Margaret Thatcher and Tony Blair come to mind immediately as individuals who brought fundamental changes, each in very different ways, to the culture of British government.
- **Technical seduction.** The jet engine changed the cultures of transportation companies; the computer with all its revolutionary qualities has uprooted cultural norms and values within a multitude of organizations (witness the empty offices in some firms where employees are encouraged to work at home); the world wide communication revolution; and, the newly announced fuel cell that could replace the internal combustion engine.
- **Scandals and the explosion of myths.** Communism comes to mind as a world-wide myth of classless societies and organizations that imploded rather than exploding (collapsing from its own delusions). Scandals have long been generators of cultural changes within organizations. The Watergate break-ins that brought Nixon's presidency to an end come from vicarious experience with political scandals. The Nixon paranoia created a certain set of values and norms within the executive organization that ultimately forced his resignation.
- **Reorganization: on occasion, destruction and rebirth.** The impending creation of regional governments in Slovakia, with political representation and power (if it ever happens), could eventually carve out a position that changes the face of Slovak politics. Another example comes from the early nineties, managerial rage to re-engineer and downsize organizations around

the world. These managerial decisions forced changes in values, norms, structures, and other manifestations of the cultures of those organizations involved in such efforts.

- ***Incrementalism and planned change endeavors.*** These fall into the category of managerial strategies that can have a profound affect on organization's and their cultures. The devolution of decision making power and authority within organizations can change their culture. Incrementalism is based on decisions that are consistently and deliberately based on a new set of assumptions about how the organization is to be operated. Efforts to make local governments more customer oriented and citizen responsive have demonstrated that organization cultures can change over time when the messages within the organization are consistent and clear.

REFLECTION

Think of your own experiences in organizations. Can you recall any time when you experienced a change of “culture” (significant and lasting changes in operating norms, fundamental beliefs and values, assumptions, social practices)? Compare them to the types of culture change strategies just listed and jot down a few notes about your comparisons.

This image shows a blank sheet of white paper with horizontal ruling lines. The lines are evenly spaced and extend across the width of the page. There are no margins, text, or other markings on the paper.

*The reasonable man adapts himself to the world,
the unreasonable man adapts the world to himself.
Hence, all progress is made by unreasonable people.
– G.B. Shaw*

HOW CULTURE IS REVEALED, AND OFTEN HIDDEN, WITHIN ORGANIZATIONS

Let's look briefly at some of the more common ways an organization's culture reveals itself. To make this journey of inquiry a bit more interesting and understandable, let's pretend your organization decides to put them on display in the municipal building (what we call "city hall"). To display your organization's culture, you will need three rooms that are open to the public, and a fourth that requires an experienced guide. Envision the first two rooms as being located right inside the front door of city hall. The third room will be a little more inconvenient to explore since it is located in the basement (symbolically, aspects of your culture that have "deeper" meaning. And, the fourth room will be located in the sub-basement, about where the organization's foundation is located).

These rooms are: (1) a contemporary art gallery; (2) the organization's library (archives); (3) the chapel (non-denominational, of course); and, (4) a few dusty and dark catacombs, those deep underground passages where assumptions dwell but are rarely visited. As a member of your organization, you are entitled to take the tour at any time. However, be advised that any attempt to change

the displays may be looked upon with a certain amount of disdain by your colleagues. Now, a quick tour.

The Art Gallery. This is where you will find on display the more tangible aspects of your organization's culture, right inside the front door where everyone can see them. The Gallery will include sections devoted to:

- Language, used to communicate to each other and the outside world (e.g., guarded, open, censored, authentic).
- Stories, and sometimes myths, that convey basic values, operating norms and messages that bind the organization together. (i.e., the story, which you hear told often in the taverns just down the street from city hall, about a courageous mayor who took on the central government to gain control of the water system in her town and won.)
- Rituals and ceremonies the local government uses to develop and perpetuate the organization's culture (the Detva folk festival, the annual fireman's parade to honor volunteers, presenting books about the town to visiting dignitaries).
- Technology and art, physical manifestations of the organization's norms and values (e.g., a physical display of the latest communication and computing hardware and software; fresh flowers as a reminder that they are always used to grace the council chambers during official public meetings).
- Dress codes, and such things as sponsorship of sports teams from the company budget.



Now, we move on to the Library: With a bit of luck and good researching, you can find out all sorts of things about your organization and its culture. For example,

- What are its more common problem solving approaches? (e.g., does management encourage the use of interdepartmental task forces? Are there high maintenance standards for buildings and equipment? Do all major decisions require the mayor's signature?)



- How does the organization communicate? Through a flurry of written memos? By e-mail and Internet? Face-to-face communication?
- The use of legal documents and other formal means of doing business.
- The organization's "foreign relations" (interorganizational connections, intergovernmental collaboration, work with the private sector, etc.).
- And, of course, many more clues about the organization's culture can be found in the company files, given some creative sleuthing.

The Chapel (as we mentioned, the organization's chapel is located at a level just below the art gallery and library and may or may not have "religious" connections). This is where you will find the values that drive the organization (or as some sacrilegious members might say, "keep the organization parked on the side of the road.") They can be simple acts of courage that say, "we value this..., or that..., and therefore, will act accordingly." Or, "this is our company policy." Values are strong beliefs that become operational in ways like these.



- Equal employment opportunities for all regardless of race, gender, ethnicity or creed (not as a legal requirement from another level of government but an organizational value that is believed and achieved).
- Explicit mission statements and organization goals that are developed from a shared consensus within the organization, widely understood and used to set organizational performance standards.
- Promotions based on merit and performance.
- Low tolerance for any kind of corrupting act by employees, particularly those acts that are performed in the name of the organization.
- Citizen involvement in planning and decision making.

Now, the tour you've been waiting for (the organization's **Catacombs!**) Don't be surprised if you don't see anything immediately. Deep down in the organization are the assumptions about how you operate as an organization. They probably have been driven underground by years of use, and maybe mis-use. However they got there, they are the most difficult aspects of your organization to



understand. They often start with the exclamation (usually when something goes wrong), “well, I just assumed...”.

Assumptions are the tacit beliefs that members hold about themselves and others in the organization, their relationship with others, and the nature of the organization in which they work and live. These are often the non-conscious underpinnings (that’s why they are in the catacombs!) of the features on display in the art gallery, library and chapel. For example, we may assume several things.

- The organization is honest in its dealings with others.
- The organization values all of its employees.
- Employees will rally around a colleague in trouble.
- Quality performance is expected at all levels of the organization.
- Citizens are important.
- The boss is always right.

To summarize, artifacts (those things on display in the art gallery) are visible, easily seen or experienced in the organization. While information about artifacts is easy to obtain, unfortunately it is not always easy to interpret. We can easily determine what the organization’s artifacts are and how they are displayed and used, but it is difficult to understand why they exist.

Then, there are the rules, regulations, acceptable boundaries of behavior (the norms of the organization) that are on display in the library. Have you ever been called in by the boss and handed a copy of a company regulation you just violated? We often take them for granted until they are bypassed or someone violates them for the sake of expediency.

And, of course, the organization’s crown jewels—its values. They are often communicated to others through such visible expressions as mission statements, organization slogans (“we care”), uncompromising standards of service quality and, constant attention to citizen needs and concerns.

And, finally, the underlying assumptions that determine how groups and individuals not only perceive, think and feel about themselves as members of the organization, but how they view the organization and its surrounding environment. They are the implicit messages that dictate explicit behavior.

Edgar Schein, who has written extensively about organization culture, believes assumptions tend to be the most powerful forces in anchoring the culture of the organization. They tend to be less debatable than the espoused values of the organization and more difficult to confront. They are learned responses, typically non-conscious, and are determiners of the more explicit manifestations of the organization culture. How many times have you heard the expression,

well, I just assumed... when a contradiction of values and norms becomes explicit. That's why they reside in the catacombs.

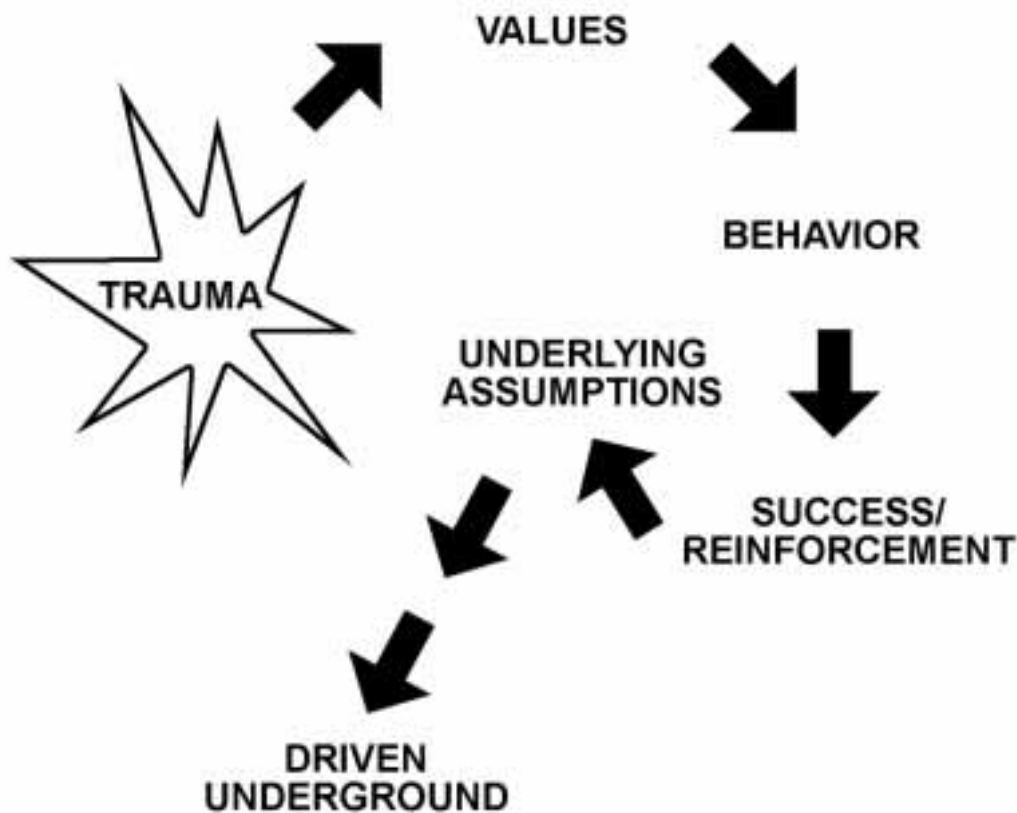
UNDERSTANDING CULTURAL MESSAGES

No one has said that changing an organization's culture is easy. And yet, many successful efforts, by both public and private organizations, are on record indicating the possibilities and the potential rewards. One of the first steps in organization change is to know your organization better, from a cultural context. Here are a few ideas on how to use the information just presented to better understand your organization's culture.

It is important to look at your organization's cultural "messages" located in those mythical rooms in city hall. Remember, of course, that the further down we dig (represented by their location in city hall, with underlying assumptions being the deepest strata of organizational reality) the more difficult it is to unearth these aspects of the culture and to understand why they exist. The possibility of planned organization changes is strengthened when we dig deep to:

- identify the underlying assumptions that drive the organization;
- analyze these assumptions in relationship to current and desired performance (observable and measurable behavior);
- agree on new assumptions that are more in keeping with the demands and opportunities of present day operating reality; and,
- create a shared vision within the organization representing the values and norms to be pursued.

Central to understanding the organization's culture, and efforts to bring about changes in it, is the cyclical nature of events that lead to the solidification of cultural patterns. Accepted values lead to behavior. When the behavior is successful in solving the problem that prompted it, it evolves into assumptions. When the behavior is repeated often enough with desirable results, the assumptions sooner or later are taken for granted (driven underground). Many organizations don't bother to examine these assumptions until they no longer work; until they result in organizational trauma. Only then are they dug up and re-examined. Examination of the organizational trauma and why it happened can lead to new values that are more consistent with the organization's new realities and demands. And then, the cycle begins again.



Organization culture is a complex, overlapping, ambiguous, often contradictory, pattern of artifacts (in the art gallery), perspectives (library stuff), values (definitely chapel material) and assumptions (where else but the catacombs) that manifest themselves, consciously, rationally or otherwise, to the organization itself and to others. These characteristic manifestations that define the organization's culture are invented, discovered and developed as the organization evolves from one state of being to another in its attempt to cope with problems of external adaptation and internal integration. Given this unstable state of affairs, organization cultures are a living work of art and science in progress.

REFLECTION

These categories of cultural traits are complex and can benefit from some reflection time. Revisit the four rooms and record below an example of what you would find in each based on your own organization.

[illegible]

Be Constructively Discontent

RITES AND RITUALS: GETTING MORE SPECIFIC

So far we have looked at cultural manifestations and how to understand them better and some common (and not so common) culture change strategies.

Now, we want to share with you some of the rites and rituals in which even mundane organizations engage. (These rites and rituals, incidentally, can be found in the organization's art gallery.) As they get institutionalized, of course, they often become library material (our perspective on how to do certain tasks), take on value in the organization, and become assumptions about the way we do things.

Before looking at some of the more common rites and rituals that organizations use to establish and reinforce their culture, we want to remind you of the three guiding principles that define cultures, whether societal or within organizations. These are:

- legitimacy (the accepted and defined ways of behaving);
- motivation (the hierarchy of rewards and incentives identified with relevant roles and values); and,
- integration (the framework that regulates social interaction and goal attainment, the glue that holds societies and organizations together—what Peter Senge calls alignment (i.e., when a group of people function as a whole)).

As you read the following descriptions of some of the more common organization rites and rituals, pause for a moment or two and consider how they relate to the three guiding principles listed above.

- **Rites of passage** — how we help “newcomers” get on board through introductions to their new colleagues, orientation training and registration for company benefits; how promotions are managed as important events. Depending on who is where in the organizational hierarchy, the rites will be different.
- **Rites of celebration** — recognizing individual and group achievements in the organization, celebrating organization accomplishments and, friendly competition among various production units in the organization for rewards and recognition.
- **Rites of conflict resolution** — Every organization experiences conflict. It's a natural by-product of human interaction, particularly in organizations that are results driven. How the organization deals with conflict is a clue about the assumptions and values at play within the organization. Some organizations sweep conflict under the rug, others deal with conflict openly and timely. Both help define, in a small way, the culture of the organization.
- **Rites of renewal and development** — how organizations care for themselves (e.g., attention to training and education for their employees), efforts to engage in cross-departmental work teams, and the shifting of organizational boundaries to align resources and responsibilities more efficiently as a normal process of renewal within the organization. The commitment and ease by which these activities are carried out often become norms within the organization, and rituals tend to evolve that aid in their accomplishments.

- **Rites of integration** — activities that encourage or revive shared feelings that bind organization members together, keeping them committed to the organization. Examples are the annual company picnic in the summer, bowling leagues among the members in the winter, an annual banquet recognizing community members who served in voluntary roles for the organization (particularly relevant to local governments). These are ways organizations institutionalize the process of integrating the various members and units on the organization and its larger community into a more cohesive social system.

rites and problem solving

The rites just described are insights into how organizations go about decision making and problem solving. These rites and rituals are mechanisms designed to: (1) reduce anxiety and pain; and, (2) reward and reinforce behaviors that are appropriate to the norms and values of the organization as defined over time. When we begin to understand the artifacts, perspectives, values and assumptions discussed earlier (remember those rooms in city hall?), and the more visible and manifest rites and rituals just mentioned, we can begin to understand not only how the organization uses its cultural roots and resources for decision making and problem solving. We also begin to understand why certain behaviors are prevalent within the organization.

Here are some aspects of the organization's culture that have an impact on the performance of the organization and may very well signal areas for fruitful change. They are also part of the ritual of organization life.

- How would you describe the common language of the organization internally and to the larger environment? What are its methods of communicating messages of importance?
- How are organizational boundaries defined, within the organization and externally? Are they mired in a time warp or easily redrawn to meet emerging needs and opportunities?
- What are the mechanisms for selecting and de-selecting (hiring and firing) employees? These mechanisms will reveal much about what kind of behavior is wanted and tolerated within the organization.
- How are interpersonal relationships and intimacy handled? What is the style or climate of the organization on these more personal encounters? Like other aspects of working together in a task environment, have these changed over time? If so, why?
- How does the organization allocate power, authority, status, property and other resources within the system? With local self governments and the democratic process as recent implants to the body politic, have there been corresponding efforts to democratize the organization? Has an effort been made to allocate power and authority within the organization, according to its ability to make effective decisions?

- What criteria are used to dispense rewards and punishment within the organization?
- How does the organization cope with unmanageable, unpredictable and stressful events?

Whether the organization is pro-active or reactive in its orientation, modeled to reduce trauma or achieve success, it embodies a set of mechanisms that define social interaction within organized settings. The above questions are another window of insight to use in understanding the organization's culture.

Culture introduces a new way to look at organizations and how they operate. Culture helps us to better understand the processes in the organization that contribute to the generation, function and consequences of meaning. And, culture provides a way to pinpoint potential targets of change (e.g., commitment, control, productivity) within the organization.

REFLECTION

Recall some of the rites and rituals in your organization that help to establish and reinforce its culture. How do these rites and rituals relate to the three guiding principles of legitimacy, motivation and integration? How do they influence the way things are done in the organization (communication patterns, allocation of resources, the use of rewards and punishment)?

[illegible]

The crow imitating the cormorant drowns in the water.
— Japanese proverb

DEFINING AND DIAGNOSING ORGANIZATION CULTURE

As mentioned earlier, Roger Harrison was one of the first management and organization development specialists to work with the concepts of organizational culture. He developed an assessment questionnaire in the 1970s (and used it extensively in the last two decades) to help managers diagnose and understand their own organization's culture. It is based on the concept of four dominate organizational culture types: power, achievement, role and support. Briefly, these four types are oriented toward the following underlying values and assumptions:

1. **Achievement Culture:** based on self expression with emphasis on growth, success and distinction.
2. **Support Culture:** based on community with emphasis on mutuality, value, service and integration.
3. **Power Culture:** based on survival with emphasis on strength, decisiveness and determination.
4. **Role Culture:** based on security with emphasis on order, stability, control and profit.

We have included Harrison's questionnaire, as a training exercise to be used in presenting this training module, for several reasons. First, it helps pinpoint specific behavior and raise awareness of cultural issues as they relate to organizations. Second, it provides participants with a non-threatening opportunity to surface their own experiences with the values and management practices in their organization. Finally, the self-assessment data provides managers and staff with an opportunity to rethink their organization's culture, based on their perceptions of the values, norms and practices covered by the diagnosis.

As Harrison points out in his introduction to the questionnaire, the questionnaire has high "face validity" (meaning those who complete the self assessment feel their scores reflect their own experiences within their organization). With one exception, as Harrison points out, managers completing the questionnaire are rarely surprised by the pattern of scores. In this respect, the self-determined responses confirm the individual's perceptions about their own organization's culture.

The one exception, according to Harrison, are senior managers from highly power-oriented organizations. They are often isolated from feedback about the impact of their management style on others. Our own experience in

working with other assessment questionnaires that focus on managerial behavior is similar. Top managers who tend to be authoritarian and oriented toward the use of power often suffer from self delusion, often because their management style cuts off communication from within the organization. Who wants to risk giving an authoritarian manager bad news? As a consequence, what these managers see when they look in the behavioral mirror is not the same person their employees see in their everyday interactions with their boss.

*We are often victims of the images
we have about who we are.*

A CLOSER LOOK AT HARRISON'S ORIENTATIONS

Harrison says "culture is to an organization what personality is to an individual." While the Harrison questionnaire focuses on specific aspects of how the organization operates, what it values, the kinds of relationships it develops and keeps, and the use of power and authority in the organization, there are many more aspects to the organization's personality. Nevertheless, he has focused on those he believes to be the most important, and the most telling, when we attempt to better understand what our organization's culture is all about.

Harrison's four basic orientations to organization culture (power, role, achievement and support) are interconnected, but they are not always compatible. They reveal how organizations operate and "behave" (within the four orientations). They also help to understand the navigational system of the organization (the values that drive it) as well as the more difficult to understand assumptions that often put the organization on "auto pilot."

Every organization has elements of each of these styles within its midst, based on personal values held by organization members. These styles result in managers, even within the same organization, behaving differently when, for example, making decisions and managing their employees. These four cultural orientations, or styles of operation, tend to operate in a win-lose fashion when applied rigorously. In other words, these four orientations to the organization's culture have a tendency to block or cancel out benefits when differing styles surface within the organization. Given this short introduction to Harrison's research, let's now look at his four orientations in more depth.

POWER ORIENTED CULTURES

The power oriented organization is based on inequitable access to resources. Harrison defines a resource as anything one person controls that another person wants. This covers a wide range of things. Money, of course, but much more: security, opportunities to make decisions, working conditions, and access to other people who are important to one's job responsibilities. Power holders

in these kinds of organization cultures use resources to reward and punish others and to control their behavior.

While this scenario sounds all negative (unless you happen to be the power broker) the power orientation, at its best, provides strong leadership, justice and parental-type benevolence. There is usually a sense of obligation to the followers by leaders, and expectations of willing followers. While it sounds much like a medieval lord-serf relationship (something which still exists in rural Asian and Latin American organizations and communities), it is a style that works well in startup companies. In these cases, the leader has drive, vision, and eagerness to provide hands-on management, with employees becoming an extension of their leader.

When an organization with this kind of culture experiences success (in terms of growth and complexity), the personal contact and sense of mutual obligation and dependency become liabilities. Many fast-growing, high-tech firms enjoy positive power cultures in their early days, but they are unable to cope with the dependency it fosters when they grow larger and more complex as operating institutions. Apple Computer, under the initial leadership of founder Steve Jobs, was a classic example of the power organization at its best until size and complexity took over, forcing him out.

As Harrison points out, *power oriented organizations* usually have three characteristics.

- The leader is strong and charismatic, bringing courage to the fainthearted, and clarity to the confused.
- Leaders take care of their own, rewarding and protecting loyal followers.
- The leader is seen as wise and benevolent; demanding but fair, clear about what is expected and quick to reward compliance.

But, Harrison reminds us, there is a dark side to power as well. Power oriented organizations have four less favorable characteristics.

- Employees give the boss's wishes the highest priority even when it interferes with important work.
- Employees are afraid to tell the boss bad news (i.e., never questioning the leaders when they are wrong).
- People with power often break the rules with impunity and take special privileges.
- Information is restricted to the loyal few who are often promoted even when they are not competent. (Do these attributes sound familiar to those who remember the dark days of communism?)

ROLE ORIENTED CULTURES

An organization culture based in large measure on the role orientation, works within a system of formal structures and procedures. These structures (described by organization charts, job descriptions, and position classifications which in turn define roles), bring stability, rationality and predictability to the organization and protection to subordinates. Organization structures and procedures form the working and relationship contracts between members of the organization.

At its best, role oriented organizations provide stability, justice and efficiency. At their worst, they become impersonal bureaucracies, concerned more with control, through rules and regulations, than innovation and trust. Since most public organizations are based on the role orientation, we can expect them to be less creative in their approach to management. Role oriented organizations are slow to change in turbulent times, often relying on rules and regulations to arbitrate difficult decisions. Boundaries within the organization tend to discourage interdepartmental collaboration. Often, important decisions are made on the basis of form over substance.

[As we have done with power, we will provide you Harrison's insights on the behavior you might expect from the other three orientations to organization culture.]

Role oriented organizations are places where five characteristics are found.

- Individual performance is judged against written job descriptions, (i.e., do what you are told and you will be safe).
- Employees are rewarded for playing by the rules and being reliable and dependable.
- Personal abuse of power is reduced by rules that limit arbitrary use of authority.
- Job authority and responsibility are clearly defined, minimizing power struggles.
- Work methods minimize variability of performance, thus reducing the need for individual decision making.

Now, the darker side of the role oriented organization.

- Employees follow the rules, even when they don't make any sense.
- It is considered a sin to exceed one's authority or to deviate from accepted procedures.

- Jobs are tightly defined, restricting individual contributions based on talent and initiative.
- Change is discouraged, so employees give up trying to make improvements.

ACHIEVEMENT ORIENTED CULTURES

These organizations are characterized by a narrow focus on goals, high internal motivation, rapid learning and problem solving, and adaptation to change. Employees often like their work and want to contribute to the good of the organization and its environment. Often the rewards within achievement organizations are more intrinsic, arising from the nature of the work and the feeling of contributing. Employees often work long hours without complaint, even at the sacrifice of family and social concerns.

There is high morale, teamwork, a sense of urgency and belonging in achievement oriented organizations. The mission of the organization is understood, articulated in unambiguous terms from the top down and reinforced by everything top managers do. Nevertheless, employees can argue about the mission with impunity. Communication is open and valued from all levels of the organization, making it easy to communicate ideas and suggestions. Employees are given effective authority in accordance with their ability to contribute to the mission, and failures are viewed as opportunities to learn rather than a sign of personal inadequacy.

Achievement organizations are places where these five characteristics are found.

- Employees share a sense of urgency in achieving worthwhile goals and values, feeling stronger and better for being members of the organization.
- Employees manage themselves, doing voluntarily what they see that needs to be done.
- Rules and regulations don't get in the way of doing work.
- People work long hours without complaint.
- Morale is high, motivated from a sense of contribution.

On the dark side, organizations oriented toward achievement also exhibit these unfortunate tendencies.

- They are intolerant of personal needs (thus putting undue stress on their members).

- They are under-organized, relying on high motivation to overcome deficiencies in structures, systems and planning.
- A narrow, parochial view of who they are and what they are contributing to society dominates, often isolating them from outsiders.
- People believe so much in what they are doing that the end often comes to justify the means.

SUPPORT ORIENTED CULTURES

The support oriented organization is based on mutual trust between individuals and their organization. There is a feeling of being valued as human beings. The support culture fosters warmth and even love, not just driving enthusiasm. Employees enjoy coming to work because they care about the people they work with. They tend to communicate a lot with each other and spend time together, even off the job. When people are hired into such organizations, special weight is given to whether the person will fit in, is caring and cooperative. Employees are viewed as basically good; when things go wrong they are given a second chance. There is the assumption that employees want to contribute out of a sense of commitment to the organization. As might be expected, the support oriented organization is least typical in the business community. It is not enough results oriented to survive.

These are places of work where these things take place.

- People go out of their way to support each other.
- Employees value peace and harmony, making sure that conflicts are resolved and that everyone is on board.
- Employees appreciate each other, and acknowledge their contributions.
- There is a sense of belonging and acceptance.

On the other hand, such organizations have some drawbacks.

- The focus is on maintaining "good" relationships to the neglect of getting the job done.
- The tendency is to avoid confrontation and disagreements.
- People become indecisive when consensus is not possible and try to treat everyone the same regardless of contributions.

Such organizational cultures might be characterized as advocating *form over substance*.

Both achievement and support oriented cultures, at first glance, look like good organizations with which to be associated. After all, who can be against either of these worthy attributes. Nevertheless, they have their dark side according to Harrison. He believes organizations that lean toward either one or the other of these prototype cultures can mitigate the negative traits by balancing them with traits of another culture. For example, the achievement culture should become more support oriented in its approach to managing, while the support oriented culture would be well advised to assume traits associated with achievement.

Each of these organizational culture types described by Harrison will become more clear when you complete the diagnosis questionnaire he has developed to help organization members better understand their own work cultures.

Work is love made manifest.
- Kahlil Gibran

WHY AND WHEN TO CONSIDER CULTURAL CHANGE AS A MANAGEMENT STRATEGY

Bringing about a fundamental change in an organization's culture is probably beyond the scope of any management team. It would require: deep changes in the values and assumptions held by its members; basic changes in organization structure, operating and reward systems; and a long term, concentrated effort by all concerned. Furthermore, it would undoubtedly create considerable turmoil and strife.

If this is the case, you may be asking, "why are we even talking about organization culture?" First, it is important to know more about the way organization cultures are developed and to realize they can be changed, and will change, over time. Secondly, incremental changes in organizational cultures are both possible and necessary when operating in a turbulent environment. Finally, these changes can be more "manageable" when managers and others in the organization are conscious about the need for change and the way cultural changes come about.

Any effort to undertake a deliberate change in an organization's culture is enhanced by the need to change and having the resources to bring about the change. The need to change aspects of an organization's culture might be brought about by four factors.

1. **Unusual performance demands.** More characteristic of private companies than public institutions since they can cease to exist if they don't respond to market place demands).

2. ***Stakeholder pressures to change.*** Many small private firms have been confronted with such changes from their dominant customers, and some public institutions have been forced to change through the vote of their citizens.
3. ***Unusual growth or decline in the organization.*** What happens when local governments, that rely on real asset sales to fund their operating budgets, run out of salable goods?
4. ***A crisis associated with environmental uncertainty.*** The largest taxpayer and employer in your town goes bankrupt, putting a strain on the local government's ability to provide service to its citizens.

These examples all suggest that efforts to alter the organization's culture are largely driven by external events and crises. That is, the organization is required to "react" to the need for cultural changes in the organization rather than take a "proactive" approach to bringing about changes. The latter is best achieved by identifying specific improvements in performance or ways of working together that will stimulate cultural modifications by requiring employees to do things in new ways.

ORGANIZATIONAL READINESS

Successful culture changes in organizations are dependent on four readiness factors.

- Does the organization have spare resources to devote to changing old habits and learning new ways?
- Is it generally recognized by organization members that "something has to change," i.e., that participants are willing to live with the anxiety of bringing about the change?
- Do the leaders have influence and freedom to act, the willingness to become personally involved, and the commitment to live the new values and norms?
- Are there strong and reliable informational linkages within the organization that will keep everyone informed and allow everyone to contribute to the dialogue that is essential to bringing about changes in the cultural context of the organization.

REFLECTION

Review the reasons why organizations might be encouraged to alter their organization's culture and the readiness factors just stated. Record a few thoughts on your own organization's need for and readiness to undertake change in its culture.

[illegible]

IN CONCLUSION

There is much more one could say about culture and management. Rather than pursue the issues any further, it is time to ask “what can we do with what we have learned about this rather abstract management theme?” Several responses come to mind immediately.

It should be obvious that organizations do have their own “cultures,” and these cultures have an impact on their effectiveness and upon the lives of those who work within them. The culture of an organization is subject to change; and, it is probably changing whether managers like it or not. Organizational culture is an invented reality, constructed, in large measure, by those who are involved in the organization on a day-to-day basis. If the culture of the local government organization is not working for the good of the institution, its citizens and employees, then consideration should be given to changing it. And, we have discussed some strategies and tactics that one can use to bring about cultural change at the organizational level.

If a decision is made to influence changes in an organization's culture, one of the first questions to ask is whether it is appropriate within the organization's

culture to bring about such changes. In other words, is the organization's culture one that is receptive to fundamental changes in the way it operates and the values it holds? If not, this may be the place to begin. A general reluctance to change within the organization, or the tendency to restrain employees who want to foster change, are evidence of a culture that is resistant to change. Ultimately, these norms and values will need to be confronted in any attempt to bring about cultural change. If you agree with these premises, there are still the issues of: (a) what to change, (b) how to change it, and (c) what to change it to.

If an organization's leadership and employees seriously address the "why," "what," and "how" questions of cultural change, we believe these inquiries will strengthen the organization, even if no concrete actions are taken to bring about change. Such a dialogue will enlighten those involved and close the gap between the rhetoric of the organization and the reality of its day-to-day behavior.

Finally, we advocate taking a strong interest in your organization's culture and to share that interest with all the people in the organization. A serious and caring dialogue about: (1) what your organization's culture represents at this point in time and, (2) what it needs to change to be responsive and accountable to all employees of the organization and the future needs of citizens and the community. This could be the first step in bringing about change in your organization's culture.

*We are what we repeatedly do.
Excellence, then, is not an act but a habit.
- Aristotle*

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²The story of the Algonkians was related to one of the authors by Linda Smircich who, in turn, took her ideas from the work of Walter Miller. Unfortunately, the documentary trail has faded. Our apologies to both for the lack of more rigorous citation.

³Morgan, Gareth. *Imaginization: The Art of Creative Management* (Newbury Park, California: Sage Publications, 1993), p. 8.

⁴*Ibid*, p. 10.

⁵*The Organizational Culture Questionnaire*, scoring information, profiles and interpretive materials are used here with the permission of their primary author, Roger Harrison, and originate from two publications: Roger Harrison and Herb Stokes, *Diagnosing Organizational Culture* (1992) and Roger Harrison, *Diagnosing Organizational Culture, Trainer's Manual* (1993), both from Jossey-Bass Publishers, San Francisco, California.



PART 2: THE WORKSHOP

NOTE TO THE WORKSHOP FACILITATOR

This workshop, like other workshops in the series, is intended to be undertaken by an experienced trainer in a program attended by managers from various local self governments in Slovakia. We have included various types of learning activities and formats to provide trainers with considerable flexibility in adapting a workshop to the specific needs of participating managers. It has been our intention in developing these workshops to encourage you to incorporate your own experiences as a trainer to heighten the learning value of these learning materials for participating managers.

PURPOSE

This workshop consists of trainer-assisted training designs designed to help managers examine the patterns of belief, values, norms, rituals, myths and sentiments that comprise the organization's culture. Participants will discover the existing cultural orientation of their own organizations as related to the four dominant organizational culture types — power, role, achievement and support — and use these insights to plan improvements.

CONTENT

A brief description of each learning activity is shown below with an approximation of the amount of time required. A workshop that includes all of these learning components will require a full day. For a one-day program, you may use these designs in the exact order and manner presented. Or, if you prefer, you may modify them or even use content of your own to extend the length of the program or to make it more relevant to the objectives of a particular training situation.

2.1 WARM-UP: WHAT IS CULTURE?

Participants, in small groups, explore various interpretations of the word “culture” and its applicability to organizations. (20 minutes)

2.2 TRAINER PRESENTATION

Brief presentation on the nature of organization culture and how the culture of an organization is revealed using the “four rooms” metaphor. (30 minutes)

2.3 SESSION ON DIGGING FOR CULTURAL MESSAGES

Using the “four rooms” metaphor, participants explore the rooms of their own organizations and, in small groups, describe what is found and what it reveals about the organization's culture. (60 minutes)

2.4 TRAINER PRESENTATION

Brief presentation on four types of organization culture — power, role, achievement and support — and how an understanding of culture types can lead to improvements in existing organization cultures. (30 minutes)

2.5 SESSION ON DIAGNOSING ORGANIZATION CULTURE

Participants interpret the results of a detailed questionnaire to recognize the cultural orientation of their own organizations and how to influence change in cultural orientation. (3.5 hours)

2.6 RE-ENTRY PLANNING

Participants discuss how to anticipate possible obstacles and their plans for applying new concepts from the workshop in their own work settings. (90 minutes)

2.1 WARM-UP: WHAT IS CULTURE?

PURPOSE

This session is intended to help participants get acquainted with one another while introducing them to the concept of organization culture.

TIME REQUIRED: APPROXIMATELY 20 MINUTES

PROCESS

1. Ask participants to write a one-sentence answer to the following question on a sheet of paper:

What is the first thing that comes into your mind
when I say the word “culture?”

2. In a minute or two, after everyone seems to have something written, ask participants to identify themselves by name, title and organization and then to read what they have written. Make notes on their ideas on a sheet of newsprint. Then, create several small groups and give each group the task of creating a definition of “culture” from the information on newsprint. After a few minutes, ask for reports and record the results on newsprint. While still in small groups, give participants two more questions to answer: Do you think an organization can have a “culture?” If so, how would you describe what an organization culture is like? After a few minutes, ask for reports. Make some notes on the reports and initiate a discussion of the various descriptions.

2.2 THE NATURE OF ORGANIZATION CULTURE

PURPOSE

This presentation is to define organization culture, explain how an organization's culture is revealed and show the influence of culture on the ability of an organization to fulfill its mission.

TIME REQUIRED: APPROXIMATELY 30 MINUTES

PROCESS

1. Prepare the presentation based on information covered by the preceding essay. Provide a definition of organization culture and explain how the culture of an organization can be understood through the patterns of belief, norms, values, sentiments, rituals and myths shared by members of the organization. Describe how organizations change, incorporating a discussion of cultural changes taking place in Slovakia and their implications for the concept and practice of local self government. Using the "four rooms" metaphor, explain the most common ways that some aspects of an organization's culture are revealed and others are hidden away.
2. Outlined information on note cards may help you cover the information systematically and stay on schedule. Ask questions from time to time during the presentation as a check on participants' comprehension and to focus their attention. Provide real-life illustrations of the points you are making to aid comprehension. Find ways when possible to link your materials with the knowledge and experience the participants already have. Augment the presentation with visual aids including pre-printed newsprint sheets and overhead transparencies as a further aid to comprehension. End with a summary of key points or ask participants for this as a test of retention.

2.3 DIGGING FOR CULTURAL MESSAGES

PURPOSE

This exercise is to help participants identify cultural characteristics common to their respective local self government organizations.

TIME REQUIRED: APPROXIMATELY 60 MINUTES

PROCESS

1. Explain the exercise. Tell participants they will be taking a “virtual” journey through their own organizations to learn more about the ways in which organization culture is revealed. Explain that the visit will be to four imaginary rooms — the art gallery, the library, the chapel and the catacombs — and that what is contained in each of these rooms can provide important insights about the organization’s culture.
2. Give each participant a copy of the handout on the next page. Explain that the handout describes what might be revealed about the culture of an organization in each of the four rooms. While participants are reading the handout, tape four sheets of newsprint on a wall of the training room. Label each sheet at the top with the name of a room as shown.

ART GALLERY	LIBRARY	CHAPEL	CATACOMBS
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3. After participants have read the handout, divide them into four equal sized groups. Ask each group to discuss the various practices, beliefs, norms, values, myths and sentiments of their own organizations and then to write what they have found on the newsprint below the category in which they seem to fit.
4. When all four groups have completed the task, ask participants to review what has been written on the newsprint under each of the rooms. To stimulate discussion, ask:
 - In which room do you find the most tangible cultural characteristics? Where do you find the least tangible?
 - Which of the characteristics are likely to be common to the culture of all or most local government organizations in Slovakia?
 - Which are uncharacteristic or surprising, if any? Why?

ART GALLERY

In the art gallery, on display, are many of the more tangible characteristics of your organization's culture. Examples of what you might see on display there are the way people are dressed, the size and physical layout of offices, the type and quality of furnishings and décor in the lobby, offices and conference rooms.

LIBRARY

In the library can be found many less tangible but nonetheless recognizable features of your organization and its culture. Examples of what you might find there are how people at different organizational levels address one another, the intensity with which people carry on their work, the manner in which customers or visitors to the organization are handled.

CHAPEL

In the chapel are the fundamental values and beliefs of your organization that comprise those things sacred to your culture. Examples of what you might discover in the chapel are a "customer first" philosophy, an environment in which creativity and risk taking are rewarded, the necessity to do things by the book.

CATACOMBS

In the catacombs, hidden from view, but capable of being discovered with a bit of investigation, are the unconscious assumptions that dictate the behavior of people in your organization. Examples of what you might discover in the catacombs are the belief that if you want something done right, you must do it yourself, that the way we have always done things is good enough, that training should be used to reward people for their loyalty and hard work.

2.4 TRAINER PRESENTATION

PURPOSE

This presentation is to explain a process for diagnosing an organization's culture in relation to four dominant cultural orientations.

TIME REQUIRED: APPROXIMATELY 30 MINUTES

PROCESS

1. Prepare the presentation based on information covered by the preceding essay on four dominant organizational culture types: Power, Role, Achievement and Support. Introduce participants to the *Diagnosing Organizational Culture Questionnaire*. Stress the value of the instrument for raising the awareness of participants about cultural issues related to organizations. Explain how the insights that can be obtained from questionnaire scores and interpretation can be used by participants to identify possible improvements in the existing culture of their own organizations.
2. Outlined information on note cards may help you cover the information systematically and stay on schedule. Ask questions from time to time during the presentation as a check on participants' comprehension and to focus their attention. Provide real-life illustrations of the points you are making to aid comprehension. Find ways when possible to link your material with the knowledge and experience the participants already have. Augment the presentation with visual aids including pre-printed newsprint sheets and overhead transparencies as a further aid to comprehension. End with a summary of key points or ask participants for this as a test of retention.

2.5 SESSION ON DIAGNOSING ORGANIZATION CULTURE

PURPOSE

This exercise is to prepare participants to make improvements in the culture of their organizations by understanding the organization's current cultural orientation and their own preferences for cultural orientation.

TIME REQUIRED: APPROXIMATELY 4 HOURS

PROCESS

1. **Trainer's Note:** Harrison suggests that, in a training situation, unlike a research situation, it is helpful to present the concept on which the questionnaire is based before distributing the questionnaire to participants. This provides the opportunity to place the questionnaire in the context of different approaches to culture, and it sensitizes participants to the aspect of their own culture that are assessed by the questionnaire.
2. After the presentation, distribute copies of pages from this workbook containing:
 - Diagnosing Organization Culture Questionnaire (Handout No. 1)
 - Scoring Sheet (Handout No. 2).
 - Organization Culture Profiles - Personal (Handout No. 3)
 - Organization Culture Profiles - Group (Handout No. 4)
 - Sample Distribution of Achievement Scores (Handout No. 5)
 - Using Organization Culture Scores (Handout No. 6).
 - Information for Organization Culture Database (Handout No. 7).
3. Referring to the first page of Handout No. 1, review the instructions for completing the questionnaire. Make sure participants understand the instructions. For example, they should understand that they need to number their first choice "4" and their fourth choice "1." They should also realize that after ranking the answers to all the statements on the existing culture, they should go back and rank the statements according to their preferred culture. Encourage participants not to labor over their answers. Generally their first impressions are the most valid. It may take several of the participants longer to complete the questionnaire than it does the majority of the group. Therefore, a short break can be planned to allow those who have finished to stretch or go outside and talk while the others continue to work on the questionnaire.

4. After all participants have completed the rankings, ask them to transfer their rankings onto the scoring sheet (Handout No. 2), totaling each column. Next, ask participants to transfer their totals and index scores onto the "Organization Culture Profiles" form and then to complete the reverse side of the scoring sheet. They should then total each column on the scoring sheet.
5. Instruct participants to transfer their totals and index scores onto the "Organization Culture Profiles" form (Handout Nos. 3 and 4).
6. Prior to the workshop, or while the participants are filling out their questionnaires, make and post four flip charts, one for each of the four cultural orientations. All four should look like the sample in Figure 1, varying only in the name of the culture. When most of the participants have finished filling out their scoring sheets, interrupt the process and give everyone the instructions for posting their scores.

Say something like this:

"When you are finished calculating your scores, come up to the flip charts, take a marking pen, and record your scores. Find the range above the horizontal line on the chart in which your Existing score belongs. Place an "X" in the range. Then, find the range below the horizontal line on the chart in which your Preferred score belongs. Place an "X" in the range. Do this for each of the four Existing and Preferred scores. If other participants have placed "Xs" in the same ranges, place yours directly above or below those already in the range to form a straight vertical column."

7. When the first two or three people come up to the front of the room with their answer sheets, take a marking pen and draw the first couple of "Xs" for them. Ask them what their scores are for the power scale (Existing and Preferred) and record a "Y" for each. Hand the marking pen to the participant, then, and watch to see that he or she is recording the scores correctly.
8. After a few people have correctly recorded their scores, it will be easier for the remainder to do the work on their own. People need to be started off correctly, however. Otherwise, they may record their Preferred scores in the spaces reserved for the Actual scores, and they may place their "Xs" next to the other "Xs," rather than over or under the last one. A typical chart, properly filled in, is shown in Figure 1 (Handout No. 5). This method of charting scores gives a display of all the data, arranged so that differences between the distributions of Existing and Preferred scores are easy to spot. Ask participants what trends they see in the data and what they might mean. Share any insights that occur to you.
9. Small group discussion. After the data are posted and insights have been shared, divide participants into four roughly equal groups. Tell the groups they will be identifying the strengths and weaknesses of each of the four cultural archetypes: power, role, achievement and support. Divide the group into four smaller groups of roughly equal size. Invite individuals who have had firsthand experience in one of the four cultural archetypes to join together in a group that will be discussing that culture. For example:

- Assign participants to the first small group if they have experienced the support culture at some time in their work life. Encourage others who are particularly interested in the support culture to join the group. Follow the same procedure to organize a second group on the achievement culture and a third on the power culture. Place everyone else in a fourth small group on the role culture.
 - Give each small group a flip chart and markers. Suggest the selection of a group recorder to record positive and negative aspects as well as strengths and weaknesses of the culture. Encourage participants to discuss the culture from their own experiences. Suggest they include both positive and negative aspects regardless of their personal feelings about the culture. Tell small groups to be ready to report at the end of 30 minutes.
 - Reconvene the group after 30 minutes. Ask for reports from each group. After each report, ask for the addition of strengths and weaknesses that others have experienced and ideas on factors and conditions in an organization that cause a given culture to be experienced in its positive or negative form.
10. When all groups have reported and the discussion has been concluded, ask participants to read "How to Use Culture Scores." After participants have read the material, ask for their questions and answer them.

DIAGNOSING ORGANIZATION CULTURE QUESTIONNAIRE

This questionnaire contains 15 “beginnings” of sentences that describe some aspect of organizational functioning and design. Following each of the beginnings are four possible “endings.” Combined with the beginning, each ending will form a complete sentence describing one of four different patterns of organizational behavior, beliefs, values, etc.

In the underlined spaces below the heading *Existing Culture*, rank order the phrases that follow the beginning of each sentence. Do this by placing a “4” in front of the ending phrase that you think comes closest to describing the way things *are* in your organization. Place a “3” in front of the one that comes the next closest, and so on through “2” and “1,” the one that least describes the way things are in your organization.

Complete all fifteen items in the same way, by ranking the four alternatives. Then go back to the spaces below the *Preferred Culture* heading and rank the phrases again. This time, rank them according to the way you would *like* things to be in your organization. Give a “4” to your most preferred option, a “3” to your next most preferred option, and so on through “2” and “1,” the option you prefer least.

Please check your answers to be sure that you have assigned only one “4,” one “3,” one “2,” and one “1” for each phrase in the “existing” column and have done the same for each phrase in the “preferred” column.

The validity of the answer is only as good as the truthfulness of the person responding. So, say what you really think, not what you believe we want to hear.

Ranking key:

- 4 = The dominant view, or your most preferred alternative.
- 3 = The next most dominant view or preferred alternative.
- 2 = The next most dominant view or preferred alternative.
- 1 = The least dominant view or least preferred alternative.

Turn the page to begin...

Existing
Culture

Preferred
Culture

1. Members of the organization are expected to give first priority to...

- | | | |
|-------|-------|---|
| _____ | _____ | a. meeting the needs and demands of their supervisors and other high-level people in the organization. |
| _____ | _____ | b. carrying out the duties of their own jobs; staying within the policies and procedures related to their jobs. |
| _____ | _____ | c. meeting the challenges of the task; finding a better way to do things. |
| _____ | _____ | d. cooperating with the people with whom they work to solve work and personal problems. |

2. People who do well in the organization tend to be those who...

- | | | |
|-------|-------|--|
| _____ | _____ | a. know how to please their supervisors and are able and willing to use power and politics to get ahead. |
| _____ | _____ | b. play by the rules, work within the system, and strive to do things correctly. |
| _____ | _____ | c. are technically competent and effective, with a strong commitment to getting the job done. |
| _____ | _____ | d. build close working relationships with others by being cooperative, responsive, and caring. |

3. The organization treats individuals...

- | | | |
|-------|-------|---|
| _____ | _____ | a. as "hands" whose time and energy are at the disposal of persons at higher levels in the hierarchy. |
| _____ | _____ | b. as "employees" whose time and energy are purchased through a contract, with rights and obligations for both sides. |

Existing Culture	Preferred Culture	
_____	_____	c. as “associates” or peers who are mutually committed to the achievement of a common purpose.
_____	_____	d. as “family” or “friends” who like being together and who care about and support one another.

4. People are managed, directed, or influenced by...

_____	_____	a. people in positions of authority, who exercise their power through the use of rewards and punishments.
_____	_____	b. the systems, rules, and procedures that prescribe what people should do and the right ways of doing it.
_____	_____	c. their own commitment to achieving the goals of the organization.
_____	_____	d. their own desire to be accepted by others and to be good members of their work group.

5. Decision-making processes are characterized by...

_____	_____	a. directives, orders, and instructions that come down from higher levels.
_____	_____	b. the adherence to formal channels and reliance on policies and procedures for making decisions.
_____	_____	c. decisions being made close to the point of action, by the people on the spot.

Existing
Culture

Preferred
Culture

- d. the use of consensus decision-making methods to gain acceptance and support for decisions.

6. Assignments of tasks or jobs to individuals are based on...

- a. the personal judgments, values, and wishes of those in positions of power.

- b. the needs and plans of the organization and the rules of the system (seniority, qualifications, etc.).

- c. matching the requirements of the job with the interests and abilities of the individuals.

- d. the personal preferences of the individuals and their needs for growth and development.

7. Employees are expected to be...

- a. hard-working, compliant, obedient, and loyal to the interests of those to whom they report.

- b. responsible and reliable, carrying out the duties and responsibilities of their jobs and avoiding actions that could surprise or embarrass their supervisors.

- c. self-motivated and competent, willing to take the initiative to get things done; willing to challenge those to whom they report if that is necessary to obtain good results.

- d. good team workers, supportive and cooperative, who get along well with others.

Existing Culture Preferred Culture

8. Managers and supervisors are expected to be...

- | | | |
|-------|-------|--|
| _____ | _____ | a. strong and decisive; firm but fair. |
| _____ | _____ | b. impersonal and proper, avoiding the exercise of authority for their own advantage. |
| _____ | _____ | c. democratic and willing to accept subordinates' ideas about the task. |
| _____ | _____ | d. supportive, responsive, and concerned about the personal concerns and needs of those whose work they supervise. |

9. It is considered legitimate for one person to tell another what to do when...

- | | | |
|-------|-------|---|
| _____ | _____ | a. he or she has more power, authority or "clout" in the organization. |
| _____ | _____ | b. it is part of the responsibilities included in his or her job description. |
| _____ | _____ | c. he or she has greater knowledge and expertise and uses it to guide the other person or to teach him or her to do the work. |
| _____ | _____ | d. the other person asks for his or her help, guidance, or advice. |

10. Work motivation is primarily the result of...

- | | | |
|-------|-------|---|
| _____ | _____ | a. hope for rewards, fear of punishment, or personal loyalty to the supervisor. |
| _____ | _____ | b. acceptance of the norm of providing a "fair day's work for a fair day's pay." |
| _____ | _____ | c. strong desires to achieve, to create and to innovate and peer pressure to contribute to success of the organization. |

Existing
Culture

Preferred
Culture

- d. people wanting to help others and to develop and maintain satisfying working relationships.

11. Relationships between work groups or departments are generally...

- a. competitive, with both looking out for their own interests and helping each other only when they can see some advantage for themselves by doing so.

- b. characterized by indifference toward each other, helping each other only when it is convenient or when they are directed by higher levels to do so.

- c. cooperative when they need to achieve common goals. People are normally willing to cut red tape and cross organizational boundaries in order to get the job done.

- d. friendly, with a high level of responsiveness to requests for help from other groups.

12. Intergroup and interpersonal conflicts are usually...

- a. dealt with by the personal intervention of people at higher levels of authority.

- b. avoided by reference to rules, procedures, and formal definitions of authority and responsibility.

- c. resolved through discussions aimed at getting the best outcomes possible for the work issues involved.

- d. dealt with in a manner that maintains good working relationships and minimizes the chances of people being hurt.

Existing Culture Preferred Culture

13. The larger environment outside the organization is responded to as though it were...

- | | | |
|-------|-------|---|
| _____ | _____ | a. a jungle, where the organization is in competition for survival with others. |
| _____ | _____ | b. an orderly system in which relationships are determined by structures and procedures and where everyone is expected to abide by the rules. |
| _____ | _____ | c. a competition for excellence in which productivity, quality, and innovation bring success. |
| _____ | _____ | d. a community of interdependent parts in which the common interests are the most important. |

14. If rules, systems, or procedures get in the way, people...

- | | | |
|-------|-------|--|
| _____ | _____ | a. break them if they have enough clout to get by with it or if they think they can get away with it without being caught. |
| _____ | _____ | b. generally abide by them or go through proper channels to get permission to deviate from them or have them changed. |
| _____ | _____ | c. tend to ignore or by-pass them to accomplish their tasks or perform their jobs better. |
| _____ | _____ | d. support one another in ignoring or bending them if they are felt to be unfair or to create hardships for others. |

Existing Culture	Preferred Culture
---------------------	----------------------

15. New people in the organization need to learn...

- | | | |
|-------|-------|---|
| _____ | _____ | a. who really runs things; who can help or hurt them; whom to avoid offending; the norms (unwritten rules) that have to be observed if they are to stay out of trouble. |
| _____ | _____ | b. the formal rules and procedures and to abide by them; to stay within the formal boundaries of their jobs. |
| _____ | _____ | c. what resources are available to help them do their jobs; to take the initiative to apply their skills and knowledge to their jobs. |
| _____ | _____ | d. how to cooperate; how to be good team members; how to develop good working relationships with others. |

SCORING THE QUESTIONNAIRE

When you have finished ranking the sentences, turn to the Scoring Sheet (Handout No. 2) and transfer the rankings that you gave each item onto it. Then follow the instructions provided at the top of the Scoring Sheet to total your scores. The totals for each column can be used to construct a bar chart that will show the profiles of your “existing” and “desired” organization cultures (Handout No. 3).

If others from your organization also have filled out the instrument, you may find it of interest to compare your scores, to determine the range and average of your scores, and to use the information to construct a second bar chart showing the group averages (Handout No. 4).

When you have entered and totaled your scores, complete the “Information for Organization Culture Database” (Handout No. 6) and give the completed form to the facilitator.

SCORING SHEET

Instructions: Enter your rankings of your organization's culture in the spaces below. Place your scores describing the Existing Culture on the left; enter your scores describing your Preferred Culture on the right. After you transfer your answers, total each column and enter the sums in the appropriate spaces. Be sure that there is only one "4," one "3," one "2," and one "1" for each statement in the Existing column, and the same for the Preferred column.

Existing Culture				Preferred Culture					
1a	1b	1c	1d	1a	1b	1c	1d		
2a	2b	2c	2d	2a	2b	2c	2d		
3a	3b	3c	3d	3a	3b	3c	3d		
4a	4b	4c	4d	4a	4b	4c	4d		
5a	5b	5c	5d	5a	5b	5c	5d		
6a	6b	6c	6d	6a	6b	6c	6d		
7a	7b	7c	7d	7a	7b	7c	7d		
8a	8b	8c	8d	8a	8b	8c	8d		
9a	9b	9c	9d	9a	9b	9c	9d		
10a	10b	10c	10d	10a	10b	10c	10d		
11a	11b	11c	11d	11a	11b	11c	11d		
12a	12b	12c	12d	12a	12b	12c	12d		
13a	13b	13c	13d	13a	13b	13c	13d		
14a	14b	14c	14d	14a	14b	14c	14d		
15a	15b	15c	15d	15a	15b	15c	15d		
Total									
	P	R	A	S		P	R	A	S

Now compute your Culture Index Scores for both the Existing and Preferred scales by adding the (A) and (S) scores and subtracting the (P) and (R) scores:

Existing Culture Index = (A)_____ + (S)_____ - (P)_____ - (R)_____ = _____

Preferred Culture Index = (A)_____ + (S)_____ - (P)_____ - (R)_____ = _____

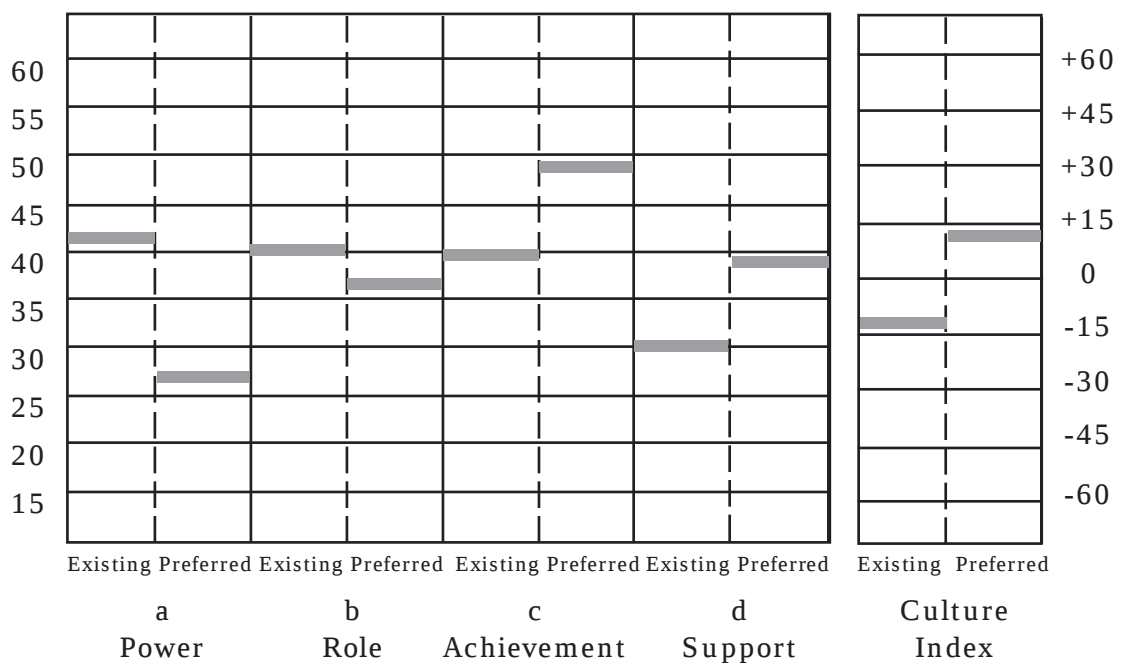
Transfer these totals onto the Organizational Culture Profiles chart (Handout No. 3).

ORGANIZATION CULTURE PROFILES

SUMS OF PERSONAL RANKINGS

Instructions: Draw a line on the chart below that shows the sums of your individual scores for both existing and preferred cultures. Then, shade in the spaces below the lines that you drew. The shaded lines in each column show the average of the scores of a sample of 190 mid-level managers. Also make your culture index for both existing and preferred cultures.

INDIVIDUAL CHART



ORGANIZATION CULTURE PROFILES

AVERAGE OF THE SUMS OF GROUP RANKINGS

Instructions: Add the scores of everyone in your group for each category (power, role, achievement and support) and divide by the number of participants in your group to obtain the average for the group. Draw a line on the chart below that shows these average sums for both Existing and Preferred cultures. Then shade in the spaces below the lines that you drew. The average culture index is computed in the same way that the individual culture index was determined, except the group average scores are used instead of individual scores. The shaded lines in each column show the average of the scores of a sample of 190 mid-level managers.

GROUP CHART

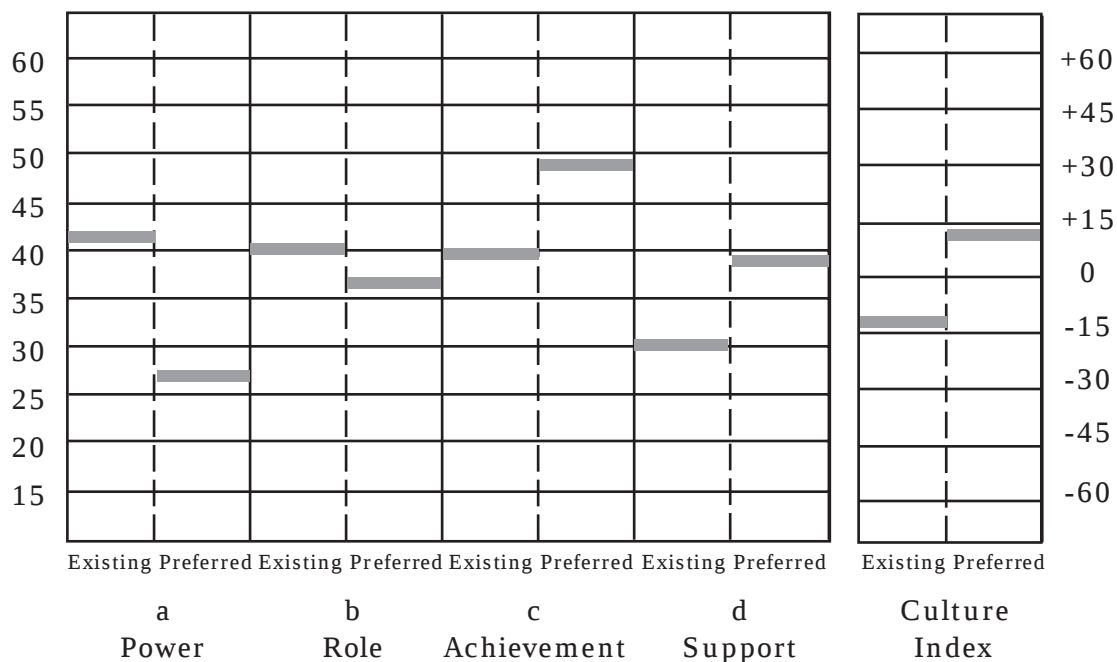


Figure 1: Sample Distribution of Achievement Scores

Existing Scores									
					X				
					X				
	X				X				X
	X				X	X			X
	X				X	X			X
	X	X		X	X	X			X
	X	X		X	X	X	X		X
X	X	X		X	X	X	X		X
Under 20	21-25	26-29	30-33	34-37	38-41	42-45	46-49	50-53	54+
		X			X	X	X	X	X
					X	X	X	X	X
					X	X	X	X	X
						X	X	X	X
							X	X	X
							X	X	X
							X	X	X
								X	X
								X	X
									X
									X
Preferred Scores DISTRIBUTION OF ACHIEVEMENT SCORES									

Some things to look for are:

- "Multi-modal" distributions, where there are two or more clusters of scores rather than the usual single cluster. The example in Figure 1 shows three possible clusters of the Existing scores but only one cluster of Preferred scores. Multi-modal distributions suggest that different subgroups perceive the organization's culture quite differently. It is sometimes useful to divide into sub-groups, based on the scores, to discuss and report out differing perceptions of the culture.
- Marked differences between Existing and Preferred distributions, which suggest areas of dissatisfaction with the current culture. It is often true that people agree on the type of culture they prefer, resulting in a tight cluster of Preferred scores, and that they see the Existing culture as quite different from their preferences. It is useful to ask: "If most of you agree on the kind of culture you want, what prevents you from moving in that direction?"
- Exceptions. These are individuals whose scores are markedly different from the group norm. In the example in Figure 1, the person whose Preferred score lies in the range 26-29 is an "exception." It is often useful, if the people with deviant scores are willing, to explore their differing perceptions and values. They may see things that others do not or have good reasons for their differing values.
- Similarities. Even when people in the workshop come from different organizations, it is useful to compare the variations in existing and preferred scores from one organization to another. There is in most organizations today a tension between the dominant power- and role-oriented culture and the achievement/support balance that most organization members prefer.
- It is unusual to find an organization in which the averages of the Existing and Preferred scores on achievement are quite close, and it is even more rare to find a close fit between existing and preferred scores on support. It is useful in a group of people from different organizations to ask those whose existing and preferred scores are close on achievement, or on support, to share with others the factors in their organizations that cause this close correspondence. Ask about management style, organization structure, the type of work done, etc.

INFORMATION FOR ORGANIZATION CULTURE DATABASE

Harrison Associates asks all professional users of this questionnaire to provide copies of their answer sheets from which they are building a database of comparative organizational-culture profiles. They will classify your scores according to the type of organization you are in and the kind of work you do. This information will aid their research on how organization cultures differ.

The information you give will be used for scientific purposes only and is not designed to identify persons with their questionnaire responses. Should you have concerns about the confidentiality of your responses, please discuss them with the facilitator who is helping you use this questionnaire. If you are then still uncomfortable about giving information, leave out as much of it as you need in order to feel at ease.



1. In what country is your organization located?

2. What services, functions, or kinds of products does your organization provide?

3. What function does your unit perform within the organization? (e.g., operations, human resource services, sales, marketing.)

4. What kind of work do you do?

5. Which of the following would most accurately describe your current organizational level?

- ☐ Top management
- ☐ Middle management
- ☐ First-line supervision
- ☐ Line operations
- ☐ Staff support
- ☐ Other _____

Please send copies of completed scoring sheets and database information to:

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HOW TO USE CULTURE SCORES

If we have a bias, it is toward the release of the human spirit in work. With Kahlil Gibran, we believe that “work is love made manifest” and that our organizations will be richer materially and spiritually to the extent that we can realize that dream. In reaching toward that ideal, organizations will do well to avoid dominance by any one of the four cultures and will choose instead a dynamic balance in which each culture is expressed in its highest form and the positive side of each balances the darker tendencies of the others. The ideal is not a compromise or average. It is a synthesis achieved by struggle and debate within the organization between different perceptions of what is good for the organization and for its stakeholders: employees, stockholders, customers, the community, and our planet.

Diagnosing Organizational Culture has been designed to be useful to anyone who wants to understand his or her organization better, whether or not he or she shares our vision. Below are some suggestions for how you can use the scores as the basis for dialogue with others in your organization about your own culture.

CONVERSATIONS ABOUT ORGANIZATIONAL CULTURE

One purpose of this instrument is to get people talking and sharing their insights about the cultures of their own organizations. It is designed to stimulate people to ask, “What are we like? How are we the same as or different from other organizations? Why are we the way we are? What do we like about being this way, and what would we like to change?” Your scores are signposts that can point to areas that are worth discussing.

FREQUENT PATTERNS OF CULTURE IN ORGANIZATIONS

Although every organization is different, some patterns come up again and again. These may apply to your organization.

One observation is that the scores on power are negatively correlated with those on achievement and support. This means that if a group has a high score on power, it tends to have low scores on both achievement and support. The role scores tend to fluctuate fairly independently of the other scores.

The power culture has a potential for fear and manipulation. People in power-oriented cultures tend to be rather careful about what they say and to whom they say it. The support and achievement cultures require a fairly high degree of openness and trust to flourish. Therefore, we should expect an organization that is high on power to be low on achievement and support.

If your organization has relatively high power scores and rather low support and achievement scores, you may want to ask what is going on that makes it difficult for people to trust one another or the organization. When you try to have such a discussion in your organization, you may find it difficult. When people do not trust, one of the things they are afraid to do is to be open about how much trust they feel. This often causes people at the top of the organization to misread the thoughts and feelings of those lower in the hierarchy and to believe that people are happier about the state of affairs than is really the case. It usually is easier for people to discuss their true feelings with those on the same organizational level, so that is one way to begin. Do not be discouraged if it takes time to get communication going.

When people in an organization disagree about the culture they actually have, it often is because the culture looks and feels different from the perspective of different parts of the organization. It usually feels different at the top than it does at the bottom. Upper managers see more of the achievement culture than do those lower down. The latter are more likely to see the organization as power oriented.

Often, the kind of work people do and the way it is organized influences the culture of the group or department. Left to themselves, research and development groups tend to be achievement oriented. Groups that keep track of and control money tend to be role oriented. Marketing groups tend to be achievement oriented, and sales organizations are more likely to have a power culture. Production organizations tend toward a mix of power and role.

It is possible, however, to design organizations that have radically different cultures than those we have listed as norms. For example, the authors have seen sales organizations with an achievement/support culture that are as effective as or more effective than power-oriented ones (and far more enjoyable for their members).

It is useful to discuss what kind of culture the members of your group would like to have and why your ideas of what would be best may differ. Such discussions are a good way to discover your own and others' values. If your values differ greatly, it helps to know that and to explore what is behind these differences.

If your cultural values, as expressed in the Preferred Culture scores, are similar, that may help you to find common ground in thinking about and planning where you want the organization to go. Often, organizational members find that their values are quite alike from the top to the bottom of the organization. Even though they may differ in their ideas about how they want to get there, they agree on where it is they want to go. From that base of agreement about the desired ends, it often is possible to resolve differences about the means.

- Roger Harrison

2.6 RE-ENTRY PLANNING EXERCISE

PURPOSE

This session is to help participants make a more effective re-entry into their work settings after the workshop. How many times have you heard workshop participants say, “This program was great, but my boss needed to be here.” This kind of remark, no doubt, is an expression of concern about going back into a “business-as-usual” working environment and being thwarted in efforts to apply new concepts and ideas. Others may be too optimistic, failing to recognize obstacles to their efforts to change things when they return to their organizations. This final session should confront as many of these diverse perceptions as possible. The intent is to prepare participants to be as effective as possible when they return to work.

Trainer’s Note: Before the final session of the workshop, collect all of the completed scoring sheets, so they can be sent to Harrison Associates to help with research on organization culture. Also, make and distribute a worksheet containing some organizational questions to be answered by each participant (see Handout No. 6 in the preceding exercise). Send all of these materials to Dr. Harrison at the address shown at the bottom of the worksheet.

TIME REQUIRED: APPROXIMATELY 90 MINUTES

PROCESS

1. As a group, have participants identify all of the issues they believe they will encounter when they return home from the workshop. It is important to reveal as many of the re-entry concerns as possible and to encourage a candid discussion. Once the list is produced, go over the points one by one and encourage discussion of their consequences and how individuals might cope with them. The discussion is important in preparing participants for the next task.
2. Ask each participant to complete the *Re-entry Planning Questionnaire*. When this has been done, ask each participant to join two or three other participants to discuss what they are planning to do. Allow enough time for thorough discussions.
3. Reconvene the participants briefly to encourage comments about the exercise and any lingering concerns about re-entry.

RE-ENTRY PLANNING QUESTIONNAIRE

1. What two or three changes in the cultural orientation of my organization would be of greatest benefit in helping us achieve our mission?

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2. What one thing am I prepared to do on returning to work to change the culture of my personal office environment? Examples: (1) change the location of my desk to create a more hospitable open space for visitors; or, (2) leave the door to my office open when I am working alone to show my availability to co-workers or citizens.

APPENDIX NO. 1

CHANGING THE ORGANIZATION'S CULTURE: A SKILL-BASED INTERVENTION

TRAINER'S NOTE

In the field test of these materials with local government managers and trainers, there was a request to provide *skill* based training exercises, meaning how to apply these concepts and strategies of organization change to the work place. As the written materials state clearly on more than one occasion, changing the organization culture is neither easy nor quick. But, it can be enormously important and satisfying to the organization members and their constituents.

What we will be proposing is use of Harrison's *Organization Culture Questionnaire* to create both an understanding of the concepts of organization and to establish a database from which you can measure changes in the way the organization operates. From that point on, the process is dominated by focusing on issues and concerns about the current culture that those involved in the process believe can be changed. The change process then turns to action planning and implementation, tactics and strategies that are fully defined in Workbook 3, *The Manager as Organization Change Agent*.

If you and your colleagues should decide to undertake efforts to change aspects of your organization's culture, don't hesitate to use ideas and skill based training materials from all the manuals. While the information in Workbook 3 will help you plan and implement changes in the organization's culture, *The Manager as Staff Developer*, Workbook 5, will be important in the preparation of employees to carry out the changes.

One final note about changing the organization's culture before we suggest the process you might use. Start small, celebrate successes and move systematically to a higher level of intervention, which will be characterized by greater risk, more potential impact on the organization, increased satisfaction by you and your colleagues, and greater payoff for the citizens.

TASKS

The following tasks assume that one or more managers from your organization have attended the workshop on *The Manager and Organization Culture* and have decided to apply the concepts and strategies learned to their own work setting.

1. ***Make a personal commitment to change.*** Upon returning home from the workshop, make one change in the way you manage that will signify your understanding of, and commitment to, cultural change within the organization. One of the authors, after an intensive workshop on managing change, went back to the organization and changed the orientation of his desk. Before the workshop, he sat behind it and sometimes used it as an effective barrier when meeting with others. After the workshop, he re-oriented the desk so it faced the wall. When he met with staff, visitors and others, these meetings were conducted face-to-face, unhampered by furniture. While the change was small, the impact in the effectiveness of interpersonal exchanges was substantial. Other colleagues in the organization noticed the improvement in one-to-one meetings and also rearranged their desks.
2. ***Talk it over with a small team of colleagues.*** You will need to recruit a small team who can help you think through the options and challenges involved in changing the organization's culture. How will you go about doing it? (We will suggest some ways in a moment.) Who will be involved? Where will you begin? On these last two queries, we suggest you start small. It could involve only one department in the organization, or the way something is done in the organization that might effect everyone but in a relatively non-threatening way.
3. ***Decide on whether you will need an outside facilitator.*** These kinds of interventions can benefit from an outside facilitator who will help manage the process and provide an outsider's perspective and neutrality. The facilitator should be skilled in training, team building and organization change processes.
4. ***Establish a baseline of data and information.*** One way to do this is to administer the Harrison questionnaire to members in the organization who are involved in the change process as well as others outside the work setting who might be in a position to witness the changes (e.g., elected officials, citizens, those who have frequent contact with the organization). Use of the Harrison tool can be valuable in helping others understand how culture is reflected in ways the organization operates. It also helps to pinpoint where you and others might begin to change the organization. For example, if the results show a strong "role" orientation, the focus might be on examining the procedures by which you operate and interact with your clients (citizens).
5. ***Administer, score and feedback.*** If the Harrison questionnaire is used, share the results with those who have completed it. Open and direct communication will be essential to any effort to bring about changes in the organization's culture.
6. ***Focus and plan changes.*** Based on where, what and when you plan to initiate changes, organize those who will be central to the change process into work teams and focus on specific changes to be undertaken. Two questions at this point in the process are almost always effective:

(1) What do you value most about this organization's efforts that can be improved? (Concentrating on the area you plan to address: for example, customer service.) (2) What's not working that you would like to change? (Tie both of these to the cultural orientation of the organization that was identified as dominant in the Harrison results.)

7. **Develop action steps to be taken and implement them.** This part of the change process can be assisted by using the steps outlined in Workbook 3, *The Manager as Organization Change Agent*.
8. **Monitor actions, assess impact, develop staff, plan a new round of changes.** But not necessarily in this order. About six to eight months into the change process, administer the Harrison questionnaire to see if there are any perceived changes in the orientation of the organization based on the criteria used by Harrison. In the meantime you will need to establish a monitoring and evaluation mechanism to assure the changes you said you were going to make have been made. The other critical information base to be established concerns the impact those changes are having on the performance of individuals, work teams, the organization, and, most importantly, the way the organization is carrying out its mission.

FINAL TRAINER'S NOTE

You will note that this application process is very similar to some we have described in other manuals. Rather than be concerned that there is overlap or some duplication, you should rejoice in the realization that many management tasks and systems have a core of competencies and values that are common. Once you understand them and learn how to put them into practice, you will become more and more effective as a local government manager and agent of change.



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