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**THE MEANING
AND MEASUREMENT OF
ORGANIZATIONAL CULTURE**

**PHILIP LIONEL RAMSEY
1985**

THE MEANING AND MEASUREMENT OF ORGANIZATIONAL CULTURE

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Philip Lionel Ramsey

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ABSTRACT

A means of providing a Diagnostic Data Base for the management of an organization's culture was developed and tested.

The literature on organizational cultures was examined and two models of culture were presented. Shared values were central to both models.

An instrument for measuring culture, based on shared values, was developed and tested in three organizations. The data from the instrument was analysed along with interviews with the heads of the organizations. The interviews were analysed using the models presented in the thesis and Vaill's Time-Feeling-Focus model of Purposing by leaders of high-performing systems.

The data was able to differentiate between an organization displaying a high degree of integration, in terms of values, and the other organizations. It also provided other information which may be useful in the management of culture. There appeared to be a link between one of the models, the data produced by the instrument, and the interviews.

The instrument was critiqued and revised. Implications for improving organizational effectiveness were examined and suggestions for further research recommended.

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1.0 INTRODUCTION

As a nation, New Zealand's economic performance has been poor over the past few years. Many reasons have been given for this poor performance, including our geographic position, our dependence on other countries, and the state of the world economy. These reasons do not, however, seem to account fully for our failure.

New Zealand's economic performance may be related to the performance of the world economy, but we appear to be doing worse than many other comparable countries. The European Management Forum ranked New Zealand's industrial competitiveness as 20th of the 22 countries surveyed for 1983, after a ranking of 10th the year before (McPhee, 1983). New Zealand's drop from 10 to 20 was the largest move recorded. New Zealand ranked 22nd for industrial efficiency, 21st for dynamism of the economy, and 21st for the role of the state. These rankings were against countries in comparison to whom we have traditionally performed well.

The survey also suggested that our performance was not a result of our dependence on other countries' resources. New Zealand actually ranked higher than both Japan and Switzerland (the two highest ranked countries overall) for resources. New Zealand's productivity growth for the period 1972-1981 was 4.5%, whereas Singapore, a country with few resources other than people, had a

productivity improvement of 29.6% for the same period (Ng, 1983).

Another reason given for New Zealand's poor performance is the country's geographical position. A survey by TIME Magazine's Pacific Board of Economists (Alexander, 1983) looked at the economic performance of 12 Pacific nations, including New Zealand and forecast that in general these countries were "roaring out of the doldrums". Of New Zealand the survey said "Of all the Pacific countries surveyed, only New Zealand seems to be in an intractable slump". New Zealand was the only country surveyed with a negative economic growth in 1983, and the only one forecast to have a negative economic growth in 1984. So other countries with similar geographic positions are performing well. At the same time New Zealand's geographic position is actually extremely competitive, being a neighbour of some of the fastest growing markets of the world, in Asia.

Hugh Fletcher (1983) suggests that the reason for our failure is none of those previously mentioned, but rather is our people. That is, he believes we are lacking in terms of our ability to create organizations that have "cultures" which foster high performance.

Whyte (1978) has suggested that clues to whether an organization, group, or even a nation will perform to a high standard can be seen in its culture and language. For example, Peru is a nation where Whyte found people to have very low levels of need for

achievement, and this was reflected in the country's culture. For example they had no word that conveyed the concept of achievement. At the same time, people considered to be heroes in that culture tended to have been those who had tried valiantly and failed. Thus, the values that predominated were reflected in the culture.

The same can be said about New Zealand's culture. As Fletcher pointed out New Zealanders have achieved notable success in fields other than business, in particular sport. Indeed most of the heroes in New Zealand are sportsmen rather than statesmen, businessmen, or from other fields. Consequently there are high standards of excellence in sports which are not seen in other fields. In business the acceptance of mediocrity is indicated by commonly used phrases such as "she'll be right".

Another exception from this acceptance of mediocrity is in the field of agriculture, where Fletcher points out that sheep farmers have raised their productivity by 300% over the last decade. However this standard of excellence does not seem to be appreciated by other sectors of New Zealand society, who may not recognize the improvements made by farmers and who tend to denigrate their achievements.

The New Zealand culture (with regard to business) not only appears to accept mediocrity, but also appears to result in people being unable to distinguish mediocrity from excellence.

An example of this is a recently published claim that New Zealand retail management is "as good as the best in the world" (Wiggs, 1983). However, a recently conducted study showed that in retail stores in central Auckland 60% of people entering were not approached by a salesperson, even though salespeople had opportunities to approach. When salespeople did approach customers 75% of the approaches were saying "Can I help you?", which resulted in a negative response 90% of the time (Parker, 1983). Other approaches (used less than 25% of the time) nearly always resulted in an initial positive response. These findings, in what is one of New Zealand's most competitive retailing districts, show that New Zealand's retail management cannot be considered as excellent, contrary to Wiggs' article.

Thomas Watson Jr. (1963) suggested that cultural issues may be of significant importance. He stated that "the basic philosophy, spirit, and drive of an organization have more to do with its relative achievement than do technology, economic resources, organizational structure, innovation, and timing". Watson was the head of IBM, an organization that has consistently achieved success while focusing on its "philosophy, spirit, and drive".

According to Wilkins (1983) concern for organizational cultures is presently high for two main reasons. Firstly, because of the dynamic environments organizations are presently in. There are important cultural implications for organizations where they are experiencing rapid growth, changes in strategy, diversification,

conflict, or retrenchment, and to be successful managers need to be aware of these. Secondly, there is high concern because of the examples of successful companies, particularly Japanese ones, that have displayed a concern for management philosophy and company culture, and used this to motivate people and to help guide company efforts. Wilkins also points out that the work of Peters and Watermann (1982) and Deal and Kennedy (1982) has been influential, by showing that organizations in the U.S.A. have experienced success where they have shown similar concern for these cultural issues.

1.1 EXAMPLES OF EXCELLENCE

Peters and Watermann (1982) and Deal and Kennedy (1982) provide a large number of examples of excellence for people wanting to look at organizations. In both of the above books the authors found examples of U.S. companies who consistently performed in a superior fashion, and analysed what they were doing that made them different.

As mentioned earlier these examples of excellence along with Japanese companies have been a major reason for the concern for organizational cultures. One interesting thing about these works is that much of the information has come from works published by members, and often the Chief Executives, of the organizations considered excellent. We have already mentioned Thomas Watson,

Jr., the CFO of IBM who wrote *A BUSINESS AND ITS BELIEFS* about IBM (1963). Other well-known examples of this are Alfred Sloan's *MY YEARS WITH GENERAL MOTORS* (1964), Ray Kroc's *GRINDING IT OUT* (1977) about McDonalds, and Hewlett and Packard's *THE HP WAY* (1980). Through all of these the authors concern for the character of their organizations is evident, and the books have often been used within the respective companies as a means of affirming that character or culture.

Japanese managers have also been very ready to express their philosophies and beliefs, and those of their companies, on paper for the benefit of both those in the organization and outsiders. It appears to be characteristic of excellent companies that they don't mind sharing their philosophies. Often the organizations themselves are an expression of the founder's philosophy and he has a desire to spread this to others, and instills it in those others making up the organization so that they too seek to spread it.

For these reasons there are plenty of examples of excellent companies who have had a high concern for their cultures. These are not limited to Japan and the U.S.A. but can be found throughout the world. However, as Fletcher (1983) says, there appears to be a lack of these sort of companies in New Zealand. Where companies or groups do succeed, however, there tends to be a feeling that they shouldn't do so well. A common belief is that they are succeeding at the expense of someone else, as with the

farmers who are experiencing the productivity gains mentioned earlier. Where there are examples of excellence in New Zealand these need to be recognized and supported, to foster excellence.

1.2 PURPOSE OF THE STUDY

Blake and Mouton (1969) point out that the culture of an organization can be a force to prevent needed change. They refer to this as "culture drag". If organization cultures can be managed then presumably this "drag" can be reduced, and an organization's culture could be a force which enables change.

One of the requirements that managers need in order to change something is an ability to measure that which they want to change (Gilbert, 1978). Without this ability managers cannot set goals for change, determine where they are in relation to goals, or know when they have achieved them. For these reasons being able to measure culture is critical if managers want to manage it in their organizations.

At the present time there has been relatively little information on the measurement of culture despite an increase in the concern being shown for the area, and the amount being written about it. What has been written tends to rely on fairly subjective, non-quantifiable data, such as the "culture audit" described by Wilkins (1983). This tends to rely on observations of behaviour in organizations that reveal assumptions people make

concerning their work, or "the way things are done around here",

The purpose of this thesis, then is to provide a means by which managers can measure culture, in order for them to be able to manage it.

In order to do this the thesis will first of all examine the meaning of "culture" and the different definitions given to it and the synonyms used for it in literature in the area. From there two models of culture were developed and these will be explored, to enable a better understanding of the concept and a basis for the measurement of culture.

The models presented suggest that shared values are central of central importance in an organization's culture and that a culture can be measured by measuring the values held by people in the organization. The thesis will look at the development of an instrument for doing this. The instrument was tested by surveying three organizations. Interviews were also held with the leaders of these organizations and analysed to see whether these supported the models and the validity of the instrument. The thesis reports the results of these surveys and interviews, and looks, finally, at the implications the findings have for those concerned with organizational effectiveness, and the areas where further research needs to take place.

2.0 CULTURE - ITS MEANING

There is, to some degree, a lack of agreement on a definition of culture. Concepts similar to it have been discussed for a number of years, and there have been a number of descriptive works relating to the cultures of particular organizations, but only recently has the area begun to be clearly defined. This defining process is by no means complete, thus for the purpose of our study clarification of what is meant by organizational culture is needed.

2.1 SYNONYMS OF CULTURE

Although the concept of organizational cultures has been addressed relatively rarely there have been a number of synonyms used for it or related phenomena in management literature. The writings in this area are characteristically vague, or "soft".

One of the earliest synonyms used to describe this area of management was "esprit de corps", one of Henri Fayol's functions of management (1949). Fayol suggested that one of a manager's functions was to foster this feeling of belonging to the group among his subordinates. This can be thought of as creating a climate within the "corps", by ensuring that people share the same values or philosophy. This concept is still used, often with the terms "morale" or "job satisfaction" (Dessler, 1979)

though with the shift from a "human relations" to a "human resources" approach to management it has lost popularity. Behavioural scientists have concluded that job satisfaction is not related to performance (Dessler, 1979). This may be because the organizational culture is a moderating variable in the relationship.

2.1.1 CULTURE AND CLIMATE The term "climate" is one that is often used in regard to this area as well. The term has been applied fairly broadly to try to capture the way people feel within the organization. It has been defined, also as they means by which organization members interpret the environment (Gordon and Cummins, 1979), in much the same way as Pettigrew defines culture (1979).

Douglas McGregor (1960) used the term "managerial climate" to refer to the psychological "nature" of the relationship between a manager and subordinates resulting from the manager's underlying assumptions. McGregor provided two examples of possible sets of assumptions in his classic work THE HUMAN SIDE OF ENTERPRISE: Theory X and Theory Y. McGregor stated:

"Underlying assumptions - theoretical considerations - influence managerial behaviour not only with respect to policies and procedures and techniques, but with respect to everyday behaviour which determine the "climate" of human relationships. These daily manifestations of theory and attitude in turn affect the expectations of

subordinates concerning their ability to achieve goals and satisfy their needs through membership in the organization. Formal policies, programs, and procedures will be administered, and in turn perceived in the light of the managerial climate. Its importance is primary - the "machinery" of administration is secondary." (pg 143)

So McGregor, too, saw climate, or shared meanings, as the result of underlying assumptions, and we would suggest underlying values. These underlying assumptions, or what McGregor (1967) termed "cosmologies" of managers, are a closer synonym of the concept of culture.

2.1.2 CULTURE AND GROUP THEORY Organizations have been analysed by behavioural scientists in terms of "intergroup relations", thus providing a means of explaining organizational behaviour. This approach is very similar to the study of cultures, though culture is concerned particularly with seeing group behaviour as the result of the shared values within an organization.

Alderfer (1983) has provided a definition of groups in organizations that provides a basis for this study of behaviour:

"A human group is a collection of individuals (1) who have significantly interdependent relations with each other, (2) who perceive themselves as a group, reliably distinguishing members from nonmembers, (3) whose group identity is recognized by nonmembers, (4) who, as group members acting alone or in concert, have significantly

independent relations with other groups, and (5) whose roles in the group are therefore a function of expectations from themselves, from other group members, and from non-group members." (pg. 230)

Group membership is an important determining factor of behaviour of individuals in organizations (Smith, 1983). According to Smith intergroup processes have three major impacts on behaviour:

- (1) they colour profoundly our perceptions of the world, and may help determine how we construct our personal sense of reality;
- (2) they help define our individual identities; and
- (3) they contribute significantly to the emergence of behavioural patterns that we traditionally label as leadership.

These impacts on behaviour are very similar to those said to be the result of organizational or group culture (Deal and Kennedy, 1982). Indeed, the study of organizational cultures, their effect on individuals, and conflicts between cultures, are all the study of Group Dynamics. The difference between the two areas of research appears to be that Group Dynamics is concerned with the process of these interactions, where cultural studies also take into account the content - the values and assumptions held by a group.

Related to the study of group and intergroup dynamics is the study of what has been termed the "informal organization"

(Delbecq, 1972). This, too, can be seen as the study of organization subcultures.

2.1.3 PSYCHOLOGICAL AND SOCIOLOGICAL SYNONYMS A number of synonyms of culture have their genesis in the disciplines of psychology or sociology. Sometimes these are terms borrowed from these disciplines by people studying organizations, as indeed the term "culture" was borrowed. At other times they are used by people within those disciplines to describe the processes of organizations.

An example of the psychological approach to this area is the study of "organizational citizenship behaviour" (Smith, Organ, and Near, 1983). Citizenship behaviour is defined by Smith et.al as altruism within the organization (helping specific persons), and "Generalized Compliance", which the authors use to expand on what Roethlisberger and Dickson (1964) refer to as "cooperation". Citizenship behaviours, according to Smith et.al "lubricate the social machinery of the organization". They found that the altruism dimension of citizenship behaviour was predictive of Job Satisfaction, though they did not relate it to performance of the organization.

A synonym that has been applied to organizational cultures having been borrowed from sociology is the concept of "Gemeinschaft". Takamiya (1981) stated that an essential element in the success of his organization was its Gemeinschaft character which facil-

itates joint effort. The term *Gemeinschaft* was used by the German sociologist Tonnies (1963) to describe the type of social organization characterized by closely knit groups of individuals who all know each other, and whose relationships are generally warm and expressive. Its opposite, *Gesellschaft*, was also described by Tonnies and could also be used to characterize organizations. *Gesellschaft* is the type of social organization which is characterized by cold and unexpressive relationships and where people treat each other instrumentally.

These synonyms show that there are a large number of related phenomena that can be considered along with the concept of culture. We still need to examine the concept of culture itself and the approaches and definitions that have been applied to it.

2.2 ANTHROPOLOGICAL BACKGROUND

Although the term culture has been used only recently in relation to organizations, there has been much work on the concept in anthropological studies. Indeed, the term has been borrowed from anthropology, though there are some differences in its applications. In anthropology culture is often seen as a synonym of civilization (Tylor, 1958). Kroeber and Kluckholm provide the following definition of culture.

"Culture consists of patterns explicit and implicit,
of and for behaviour acquired and transmitted by sym-

bols, constituting the distinctive achievement of human groups, including their embodiments in artifacts; the essential core of culture consists of traditional (i.e. historically derived and selected) ideas and especially their attached values; culture systems may on the other hand, be conditioning elements of further action." (Cole, 1979).

From an anthropological perspective, then, culture is the set of ideas that people in a social group are taught. The language used in the social group is an important element of culture, in that it is the means by which reality is defined and ideas are expressed in the group. Typically there are some sort of artifacts which help define the culture present in the group.

Anthropologists also view values as being a significant part of culture; values being those things people are taught are right, and which they are taught to want according to Cole (1979).

In many aspects, particularly those of language and values, this anthropological concept of culture is the same, or similar, to what is meant by organizational culture. The concept of cultural relativism shows the difference between the two orientations. Cultural relativism is the belief that any one culture cannot be construed as "better" than any other culture (Cole, 1979).

Rappaport (1977) defines cultural relativism as being the viewpoint which "accepts the value of human diversity and the right of people to choose their own goals and life-styles while

still maintaining their fair share of society's material and psychological resources." (pg. 3)

Because organizations exist to achieve some goal or to serve some purpose we can attempt to improve the culture. We can examine whether the existing culture selects appropriate goals, and whether it enables achievement of these; that is, whether the culture is effective and efficient.

In this way organizational cultures are seen as parts of total organizational systems which contribute toward the purpose of the organization. Marvin Bower (1966) defined an organization's culture as "the way we do things around here."

2.3 ORGANIZATIONAL BACKGROUND OF THE CULTURE CONCEPT

2.3.1 EARLY DESCRIPTIVE WORK Prior to the 1970s the majority of the material published on organizational cultures was descriptive of the cultures or characters of particular companies, such as IBM (Watson, 1963) and General Motors (Sloan, 1964). Although these did not directly address the concept of culture or seek to define it, they did highlight the effect on the organization's performance of their "way of doing things". These works have also been used by more recent researchers to illustrate their concepts (Deal and Kennedy, 1982; Peters and Watermann, 1982).

Thomas Watson Jr. provided one of the best known examples of this with his book *A BUSINESS AND ITS BELIEFS* (1963) on IBM, which he wrote while he was Chairman of IBM. In it he explained how IBM's top management created a culture based on three basic beliefs, or values. These were that (1) all employees should be respected and treated with dignity, (2) the company should aim to accomplish every task in a superior way, and (3) the customer should be given the best service possible.

These three shared beliefs became the basis for IBM's unique way of doing things. Their "open-door policy", in which any worker could have an interview with the Chief Executive reflected their respect for individuals. Their advertising and slogans which employees identified with, such as "IBM means service" reflected their concern for the customer. IBM is still operating in harmony with these beliefs according to its present Chief Executive, John Opel (Stacks, 1983).

Alfred Sloan, in his book *MY YEARS WITH GENERAL MOTORS* (1964) also discussed that company's unique way of doing things. He discussed the history of General Motors (GM) under the Chairmanship of William Durant, Pierre duPont, and himself, and showed the different effects each had on the organization's culture.

Of Durant and his contemporary Henry Ford, Sloan said:

"Both Mr Durant and Mr Ford had unusual vision, courage, daring, imagination, and foresight... they injected their personalities, their "genius" so to speak, as a subjective factor into their operations."

Durant was succeeded by duPont who also had an effect on the culture of GM according to Sloan, who said:

"Yet the mere fact that Mr duPont was there at the head of the enterprise changed the psychology of the whole operation...all of us in the corporation determined not only to carry on but to capitalize on the vast opportunity inherent in the very nature of our business, and in this we were inspired in our faith in the...leadership of Mr duPont"

What Sloan says of his own time as Chairman reflects not only the influence he had on the organization's culture, but also how the culture was seen as GM's own way of operating. Sloan says:

"...for us change meant opportunity. We were glad to bend our efforts to go with it and make the most of it. We were prepared, too, with the various business concepts,...., though I must say we saw them as merely our way of doing business and not having any general application."

Although both Watson and Sloan were managing the cultures of their organizations they were doing so without a clear concept of what culture was. The concept was not addressed in management literature until well after they, and others, began to manage

their own cultures.

2.3.2 DEVELOPMENT OF THE CULTURE CONCEPT · Philip Selznick (1957) wrote a landmark book, *LEADERSHIP AND ADMINISTRATION*, which introduced some major concepts involved in this area. He suggested that organizations become institutions as they are "infused with value". Selznick is using the term institution to describe organizations which have developed strong cultures. Selznick suggested that as an organization becomes an institution it develops its own unique "character". Thus Selznick's work laid a foundation for the consideration and study of the culture concept.

In the mid-1960s Blake, Avis, and Mouton (1966) identified the negative effect that a culture can have on the performance of an organization. They showed how a "mechanistic" manager, rather than displaying risk-taking, or entrepreneurial behaviour will limit his actions to what has been done before. That is, he allows "tradition, precedent, and past practises" to establish the corporate direction.

Blake, Avis, and Mouton suggested that a "dynamic" manager would stop treating tradition, precedent, and past practises as "sacred cows" in order to take advantage of opportunities available to him.

This recognized the limiting effect of a particular type of culture, but did not identify the potential that culture could have for encouraging people to take risks and opportunities.

Blake and Mouton later applied the term culture to the organization's predominant mode of operating in relation to their concept of the Managerial Grid (1969). This suggests that there are five main cultures possible: the "escapist" culture, where people avoid making decisions (at position 1,1 on the Grid); a totally person-oriented culture designed to make people feel good by not being too demanding (1,9); the "autocratic" culture (9,1); the compromising culture (5,5); and the "consensus" culture which aims at achieving results by helping people to release their creative potential (9,9).

Anthony Jay (1967; 1972) drew on a number of sociological concepts related to culture in order to explain the functioning of organizations and how some notable companies, such as 3M and Marks and Spencer, consistently achieved high performance. Among the concepts he used were the corporate tribe, the tribal chieftan, and corporate religion.

Corporate tribes refer to social systems within the corporation. Jay refers to it as:

"a rich network of scandal and gossip, friendship and feud, romance and rivalry, and if our language was furnished with a word that was the exact opposite of loneliness, that would

be what the tribe offered to all its members." (pg. 116). Elsewhere Jay refers to this tribe with the term "community". One can belong to a large social system, such as living within a large city, without feeling you are an intergral part of that system. However, within a smaller community or "tribe" you may be and feel that you are an integral part. You would probably feel a greater attachment to your community than to the larger system.

So within the corporate system there may be tribes or communities which individual workers feel they have membership of; groups which the worker accepts and is accepted by.

The tribal chieftan is a person accepted by this tribe as having leadership over them. Within an organization there may be several tribes each having a separate chieftan providing direction, and unity for the tribe. Jay suggests that this tribal structure is what makes the management of large corporations possible. For example in Marks and Spencer the tribes are the stores, according to Jay, and store managers become tribal chiefs. Typically the tribal chief has absolute clarity about his tribal boundaries. The chief and the tribes members know what is within their tribe and can act autonomously: as a profit centre.

The concept of religion that Jay puts forward is of particular interest in terms of the study of culture. He suggests that all

corporations need a faith (1967). He defines faith as the shared beliefs members of the corporation have about what they are working for, or trying to achieve. Typically, too, there are certain "doctrines" held by the members concerning how best to serve its purpose. Jay also suggests that a necessary part of the corporate religion is a "supreme being" or a leader who exemplifies the faith or the beliefs of the organizations.

These ideas, although they may appear to be stretched in their application to organizations, are actually close to those suggested more recently in more, organizationally "appropriate" terms. This suggests that people may respond to cultures as enthusiastically as they do in order to satisfy what the Bible refers to as a "spiritual need" (Matthew 5:3, New World Translation).

2.3.3 ORGANIZATIONAL CHARACTER As mentioned earlier this term was used by Selznick (1957) to describe the result of institutionalizing organizations. He suggested that as organizations become institutions they develop their own unique character and competence. Roger Harrison (1972) suggested that organizations have their own particular "characters", and that this "ideological orientation" affected the compatibility of the organization's interests with those of its members, and the organization's ability to deal with its external environment. Harrison postulated that there were four main "ideologies" or

systems of thought that were "central determinants" of the organization's character. These were the Power, Role, Task, and Person orientations. The Power orientation is one that attempts to dominate its environment and vanquish opposition. The Role orientation attempts to be as rational and orderly as possible, with a high concern for procedure and precedent. The Task orientation is concerned with the achievement of a superordinate goal. The Person orientation is primarily concerned with serving the needs of the organization's members.

In many ways these four ideologies correspond with the Grid concepts of Blake and Mouton (excluding their "escapist" option). The Power orientation corresponds with the "autocratic" position (9,1); Role with the "compromise" position (5,5); Person with the people ahead of performance position (1,9); and Task with the "consensus" position (9,9). These concepts are by no means exact, but do show similarities.

Harrison also suggested what some of the effects or functions of this ideology were. In particular he noted six functions that are performed by this ideology:

1. specifying the goals and values toward which the organization should be directed,
2. prescribing the relationships between individuals and the organization: what the organization expects from its people and vice versa,
3. indicating how behaviour should be controlled in the organ-

- ization and what kinds of control are legitimate.
4. depicting what qualities and characteristics of organization members should be valued, and how behaviour should be rewarded and punished,
 5. showing members how they should treat one another: competitively or collaboratively, and
 6. establishing appropriate methods of dealing with the external environment: aggressively, responsively, etc.

Harrison has here identified what an organization's culture or character does, but he defined character simply as the organization's "systems of thought". A number of writers have sought to define further what these systems of thought are, and a number of different positions on this have been taken.

2.4 DEFINITIONS GIVEN TO CULTURE

A number of different positions have been taken in defining what culture is. Often the result of this is that the theorist defining culture touches on a part of the cultural system, rather than the whole. Consequently, even though some definitions may be rejected as such, they constitute important elements of the overall concept.

2.4.1 CULTURE AS SHARED GOALS Deal and Kennedy (1982) noted that organizations that had consistently outstanding performance tended to "believe in something". People in those organizations tended to share the same superordinate goals. This is a similar concept to the organizational "religion" or "faith" suggested by Jay (1967). Examples of these superordinate goals cited by Deal and Kennedy were:

IBM: "IBM means service."

GE: "Progress is our most important product"

DuPont: "Better things for better living through chemistry."

In these outstanding organizations there were readily recognizable slogans, such as those listed above, with which members of the organization could identify. In some organizations there are a number of these slogans. For example, Tandem Corporation has several slogans which emphasize people and technology working together, such as the following:

"It takes two to Tandem."

"Get the job done no matter what it takes."

"Tandemize it - means make it work."

Deal and Kennedy note that these goals reflect more than what the organization seeks to achieve. They also suggest why the organization wants to achieve them. Consequently there is more to culture than people sharing the same goals.

2.4.2 CULTURE AS SHARED MEANINGS A position taken by Pettigrew (1979) is that culture is the system of shared meanings in a social system. That is, culture refers to the common understandings we have of behaviour and social life. Pettigrew suggests that in organizations we create and manage meaning.

According to Pettigrew these meanings are conveyed through the symbols, language, ideology, belief, ritual and myth that operate within organizations. Thus, a person understands what particular actions mean in an organization on the basis of his knowing the culture. We know we belong to the same culture as another person because we interpret something in the same way.

In considering the definition of culture as being shared meanings it is interesting that Harrison (1972) considered this to be the result of culture rather than the cause. That is, we make the same interpretations of phenomena because we belong to the same culture, rather than belonging to the same culture because we make the same interpretations. This seems to be a more correct approach, as there are some aspects of culture which do not fit neatly into the shared meanings definition, such as the shared goals. Also there must be some cause of the shared nature of the meaning. We must choose to share that meaning for some reason.

Shared meaning must, however, remain an integral part of our concept of culture.

2.4.3 CULTURE AS SHARED ASSUMPTIONS Schein (1983) suggests that an organizational culture depends for its existence upon a definable organization: people working together to achieve some purpose. The organization's culture develops as the organization faces and overcomes "crises of growth and survival", and it works out its own way of coping with problems of adapting to the external environment, and of finding a workable set of relationship rules to shape the internal environment.

Schein defines culture, then, as:

"the pattern of basic assumptions that a given group has invented, discovered, or developed in learning to cope with its problems of external adaptation and internal integration - a pattern of assumptions that has worked well enough to be considered valid and, therefore, to be taught to new members as the correct way to perceive, think, and feel in relation to those problems." (pg. 14)

Schein says that the ultimate culture will always reflect the complex interaction between the assumptions the group's founders initially brought to the group, and what the group has subsequently learned from its experience.

This definition appears to be a very valid one. An organization's actions are based on the assumptions people make about

what is the best way of doing things. This definition would certainly account for the shared meanings organization members take from the world around them, as described by Pettigrew (1979). However, it could be argued that assumptions are the result of values, rather than the converse, which Schein suggests.

Defining culture as shared assumptions does not account for the motivational or emotive elements of cultures; it does not seem to account for the "religious faith" element of organizations mentioned by Jay (1967).

2.4.4 CULTURE AS ORGANIZATIONAL PARADIGMS OR PHILOSOPHIES Ouchi (1981) suggested a definition of culture that combines, in part, the concept of culture as shared assumptions with the religious faith concept. He suggests that Japanese firms and some U.S.A. firms have distinctive characteristics which make them "Theory Z" companies.

Ouchi suggests that these Theory Z organizations have their own distinctive philosophies of management, which supplies them with the underlying premises for decision-making, or what Schein refers to as paradigms. This generates in the organization a sense of their uniqueness. Of this Ouchi says:

"...the sense of uniqueness derives from an underlying, common understanding of both the purpose and the appropriate methods of management that characterize the

organization. This is what I refer to as a philosophy of management...Where there is no philosophy of management, or where there is an amorphous but little understood philosophy, it is impossible to justify the making of decisions on any basis other than financial considerations." (pg. 40)

Organizations which have a management philosophy, such as those Ouchi speaks of, rely on the internalization of this philosophy, or the values comprising it, by organization members for control rather than the tight measurement-based controls typically used by U.S. organizations.

The problem with using this concept of management philosophy as a definition of organizational culture is that, as Ouchi says, only the Theory Z organizations have them. Organizations with weaker cultures may have philosophies that are "amorphous and little understood" but they still need to be covered by our definition of culture.

2.4.5 CULTURE AS SHARED VALUES Peters and Watermann (1982) suggest that a critical part of the cultural system of an organization is the system of shared values in that organization. This concept has been supported by other writers. One of the

earliest considerations of organizational character was by Philip Selznick (1957), who said:

"Organizations become institutions (i.e., adaptive over the long haul) as they are infused with value. This infusion produces a distinct character and distinctive competence. When institutionalization is well advanced distinctive outlooks, habits, and other commitments are infused, coloring all aspects of organizational life and lending it a social integration that goes well beyond formal coordination and control." (pg.40)

Thomas Peters (1980) describes the process of managing culture as "the process of shaping and maintaining values". Tichy (1982) also considers values to be the central element of culture, describing management of the cultural system as the management of "values and philosophy".

These writers suggest that cultures develop as people in the organization begin to share the same values, and these shared values result in members being driven toward the same goals, and sharing the same meanings. Peters (1980) suggests that the organization's "language", which Pettigrew (1979) describes as a means of arriving at shared meanings, not only carries the organization's values, and thus reinforces or helps infuse them, but is at the same time shaped by these values.

2.5 INTEGRATING THE INDIVIDUAL AND THE ORGANIZATION

Culture is a force for achieving the integration of the goals of individuals and the organization to which they belong. This concept of integration has been used in the literature on management under a number of terms. Argyris (1957) was one of the earliest writers on this subject, arguing that there is a fundamental opposition between the needs of the individual and those of the organization in which he works. Argyris claimed that all the problems of management were related to how people react to this dichotomy.

Other writers have felt that this integration is not necessarily impossible. For example, Porter, Lawler, and Hackman (1975) suggest a number of solutions to the lack of integration or "congruence" between individual's career plans and the plans the organization has for the individual. This concept has also been addressed under the term "work adjustment" (Loftquist and Dawis, 1981).

The concept of organizational socialization (Schein, 1974) is also related to integration. Schein provides a link between the concepts of integration and culture, when he says of socialization:

"The concept refers to the process by which a new member

learns the value system, the norms, and the required behaviour patterns of the society, organization, or group which he is entering...This learning is defined as the price of membership." (pg. 3)

Schein goes on to show that these values, norms, and behaviour patterns usually define for the individual the basic goals of the organization, the preferred means of achieving those goals, responsibilities of members, behaviour patterns required for effective performance, and rules pertaining to the "maintenance of the identity and integrity of the organization".

Walton (1978) refers to the lack of integration in organizations as "alienation". He suggests that this alienation is caused by expectations of workers changing while traditional organizational forms remain constant. For example, workers increasingly seek challenge and personal growth, while work is designed to minimize the skill required for the job. Alienation results in a fall in the quality of working life experienced by organization members, and in the productivity of the organization. Again, this is linked to the concept of organizational cultures because the alienation results from conflict between the values of the individuals in the organization and those of the organization itself.

2.6 CULTURE AS A PART OF THE ORGANIZATION SYSTEM

There are a number of influential systems operating within any

organization. Tichy (1983) states that organization effectiveness requires alignment within and between these systems. He suggests that there are three main systems within organizations: the technical system, the political system, and the cultural system. Tichy says:

"The basic task for change managers is to ensure that there is alignment within each of the three systems and then between the systems. A well-designed organization should exhibit harmony between its cultural, political, and technical systems, and each of these systems should be internally aligned." (pg. 137)

It is important to see culture as a part of the total system of the organization as any change made to one part of the system, or to one subsystem, such as culture, will affect the other systems. Often it is this cultural system which is overlooked when changes are made to the technical system of a business. Tichy cites the Lordstown plant of General Motors as an example of this, where the plant was claimed to be the most technically efficient plant in the world. However performance of the plant was well below expectations because the organizational design ignored the psychological and sociological factors involved in the changes. In contrast Volvo's Kelmar plant was planned with a strong cultural, as well as technical orientation, demonstrating concern for the values and needs of the work force, and experienced a successful start up (Tichy, 1976).

This work by Tichy (1983) underscores the importance of being aware of the organization's culture, particularly when making changes to other parts of the organization system. It also shows the dynamic and complex relationships making up organizational systems. Both facts are critical in any culture management programme or intervention.

2.7 CULTURE AS A MEANS OF CONTROL

Peters and Watermann (1982) noted that one of the factors which determined excellence in the organizations they studied was what they described as "simultaneous loose-tight properties." By this they meant that these "strong culture companies" had tight control systems which, at the same time provided workers with a high degree of freedom. The need to have tight control in order to effectively manage an organization is often seen to be in contrast to the recognition that people will be more effective where they can make their own choices, or govern their own work. Organization cultures provide a means of resolving this dilemma.

Kelman (1958) identified three influence processes: Compliance, Identification, and Internalization. Compliance is the process whereby a "target" is influenced because the influencer has the ability to reward and punish the target's behaviour. This requires the influence agent to have a means of surveillance of the target, and to have the power to reward and punish.

Identification is the process where a target is influenced because he expects his behaviour to help his relationship with the agent of influence. Often this will be done by the target imitating the agent's behaviour, and requires the target to be attracted to the agent, and the behaviour to be relevant to the relationship, or "salient".

Internalization is the process where a target is influenced because he perceives the required behaviour to be congruent with his personal value system (Reitz, 1977). In this case the agent has influenced the target by getting the target to accept the agent's values as his own.

Internalization appears to be the more powerful of these three processes, as it requires no external monitor of behaviour. The target, having internalized the values of the agent will reward and punish his own behaviour.

In an organization with a strong culture values are used to control the behaviour of the organization members. Douglas McGregor suggested that this was a superior form of control, because relying on reward systems to control behaviour (a process of compliance) reinforced not working, as one could only benefit from the rewards when one was off the job (McGregor, 1960). McGregor noted that control by authority required the ability to enforce it through the use of punishment. He pointed out that changes in society have made organizations far less able to

punish their members. He suggested that:

"the employment relationship involves substantially less dependence than it did a half century ago. Alternative relationships, alternative ways of satisfying needs and achieving goals are sufficiently available that a particular employment relationship can be terminated with a relatively smaller loss. Moreover, the dependence is further reduced by the various negotiated limitations on management's freedom to exercise the authority to discharge." (pp. 21-22).

This inability to exercise authority by discharge is particularly evident in New Zealand among unionized employees. The trend toward an informational society (Naisbitt, 1982) in which capital is no longer the limiting factor in starting a new enterprise, will reduce employees dependence on the organizations they belong to even further. Clearly, there is a need for a form of control that does not rely on the organization's ability to exercise authority and punish employees.

McGregor suggests that control can be better achieved by integrating the goal of the organization and the individual, thus allowing self-control. In organizations with strong cultures this is achieved by enabling new employees to internalize the values of the organization. Having made the organization's values their own people are more likely to monitor their own behaviour; that is, exercise self-control. Organization's are

still faced with the need to dismiss employees where they do not internalize these values and may directly oppose them. Where this occurs other employees do not see the organization's action as "management vs. workers" as they can recognize that the person being dismissed is opposing their values, not just the company's.

2.8 CONCLUSIONS

Organizational cultures are an important part of any organizational system, as they define "the way we do things around here" and provide an effective means of providing tight control without close supervision. Organization's cultures have been shown to have a significant effect on the performance of the organization.

Culture is a concept originally borrowed from the disciplines of sociology and anthropology, but which is being applied to the study of organizations. There has been, however, little agreement on what constitutes culture, or what the components of a culture are. Culture has been variously defined as shared goals, shared values, philosophy, shared assumptions, and shared meanings. The concept of culture has been shown, also, to be related to many organizational concepts, such as climate and worker alienation.

If culture does have such a significant effect on the effectiveness of organizations it is important for managers to be aware of

the cultural implications of their actions. It may be possible also to manage a culture. That is, where a culture is weak or inappropriate to the goals of the organization a manager may be able to change or strengthen the shared values of the organization to improve its effectiveness.

We can conclude from this that there is a need to clarify the nature of organizational culture, to enable it to be managed. Managers need a model of culture so that they can understand the relationships involved in it. Because organization culture is a complex system, and a part of a more complex organizational system (Tichy, 1983), any change in the culture will have an impact on other parts of the system (Huse, 1980). Another requirement for the management of a cultural system is some form of measurement. Managers need data to enable them to assess the need to change, to set goals for change strategies, and to assess the effectiveness and efficiency of their interventions (Mahler, 1974).

Marvin Bower (1966) summarized why managers should aim at managing culture as a part of the organizational system saying that:

"People can always act more effectively when there are principles to guide them. Knowing what to do, they don't have to wait for instructions. And when principles are welded together by a clearly understood system, action becomes even more purposeful and productive." (pg. 258)

Bower went on to show that a management system focusing on these issues allows managers to "inspire" dedication to company goals, as well as making it easier to "require", by means of discipline, adherence to company philosophy, policy, and plans. He notes that such a system, by "inspiring" employees would not only make "requiring" easier, but also less necessary.

"The system frees people to to work on their own. It allows them a greater degree of self-direction and self-control. In other words, it promotes self-government. The best source of energy for a management system, in fact, is the self-governing initiative of the people whose activities it guides. That is why able people like working under a system of programmed management - and why they work with greater effectiveness and zest." (pg 262)

We can conclude from what Bower says that such a management system (what he refers to as "programmed management") would help enable the effective management of culture. However, it is first necessary to clarify the nature of organizational cultures.

3.0 MODELS OF CULTURE

We have seen that there are a number of different definitions or conceptions of organizational culture. In order to manage a culture a manager needs an understanding of what culture is, and what factors are involved in it. For this reason we have had to formulate a model that seeks to explain the dynamics of organizational culture and provides a basis for the measurement and management of the cultural system.

3.1 THE NEED FOR MODELS

Models explain the dynamics of a system and provide a basis for the measurement and management of that system. Bebb (1978) points out that models are important in the design or development of any project, as they force the designer to clarify and make known the components of his system and how these are inter-related. This enables others to understand the assumptions made by the designer, and thus replicate, improve, or make use of the designer's system.

Models usually differ greatly from scientific theories. Models generally try to provide a plan or a guide to the study of a complex or large system. Because of the complexity of systems they are applied to, models are usually kept general, as the model-builder recognizes that he cannot isolate and identify all the components or variables in the system. For this reason,

model-builders tend to judge their models on how functional they are, rather than through verifying them using the scientific method.

Dodd (1975) points out that the process of model-building highlights the wide variety of decisions which underpin the design process, such as "What is the goal of the system?" and "What is the interaction between components?".

Another reason for the building of models has been suggested by Tichy (1983). He suggests that managers or researchers of an organizational system have models of that system "in their heads". In order to evaluate the effectiveness of these models and to examine the assumptions underlying them it is beneficial to clarify them in some form. The form of these models may vary depending on what best suits the thinking style of the model-builder. Bebb (1978) points out that models are often expressed in symbolic terms. A model enables us to share our concept of "reality" with others. To achieve that model-builders prefer to sacrifice scientific verifiability for a broader display of their own understanding.

Bower (1966) points out that managing a system is easier if the managers understand the principles guiding the system, and how component processes work individually and as part of the system. Managers should understand how each part of a system not only

"gathers strength from the other components but imparts strength to them as well".

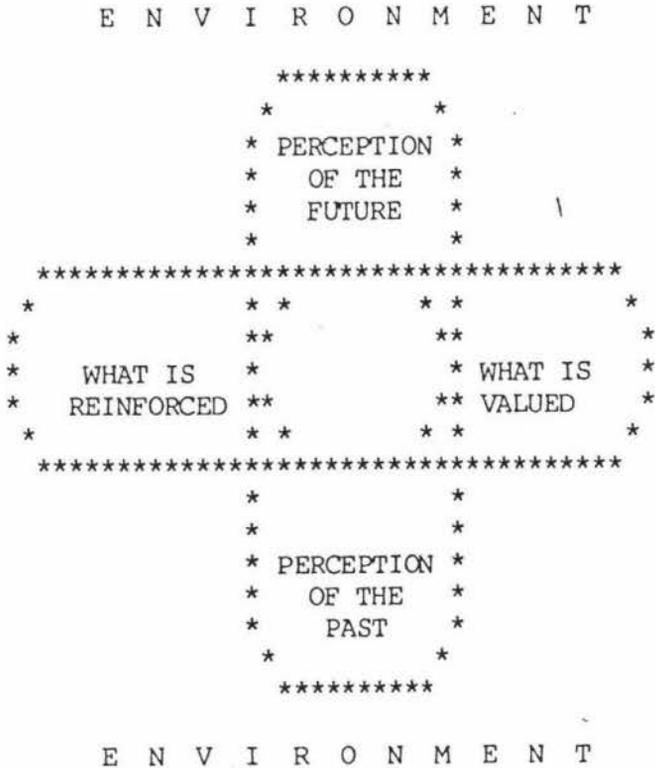
3.2 A MODEL OF CULTURE

Culture is what Marvin Bower (1966) describes as "the way we do things around here". There is a clear behavioural implication evident in the definition given by Bower. The organization develops its own unique behaviour patterns. These behaviour patterns result, and at the same time modify, the values shared in the organization. In turn these both affect and are affected by the organization's perceptions of both its future and its past. All of these processes take place within an environment which the organization is required to monitor, and which also shapes the organizational processes.

Our model, then suggests that there are four major elements of organizational cultures operating within an environment. Each element has a dynamic relationship with the others. The four elements are What Is Reinforced, the organization's Perception of its Past, its Perception of its Future, and What is Valued. The model can be expressed graphically as in figure 1.

Figure 1.

A Model Of The Elements Of Organizational Culture



3.3 WHAT IS REINFORCED

Reinforcement Theory, or Operant Conditioning, is a theoretical approach to understanding behaviour which does not rely on any concept of motivation (Hampton, et. al, 1982). Rather than looking at needs, expectancies, or other internal processes of a human psyche it seeks to explain behaviour by relating it to its consequences. Behaviourists suggest that the consequences of behaviour determine ways of behaving in the future. Skinner (1976) describes the process in the following way:

"Many things in the environment, such as food and water,

sexual contact, and escape from harm, are crucial for the survival of the individual and the species, and any behaviour that produces them therefore has survival value. Through the process of operant conditioning, behaviour having this kind of consequence becomes more likely to occur. The behaviour is said to be strengthened by its consequences, and for that reason the consequences themselves are called "reinforcers". Thus, when a hungry organism exhibits behaviour that produces food. the behaviour is reinforced by that consequence and is therefore more likely to recur. Behaviour that reduces a potentially damaging condition, such as an extreme of temperature, is reinforced by that consequence and therefore tends to recur on similar occasions." (pg. 44)

Much of the research on behavioural principles has been conducted on animals, and in particular pigeons using "Skinner boxes". The principles have been shown to work also in modifying the behaviour of people, including people at work (Luthans, 1977). However many behavioural scientists believe that although behavioural principles do work in managing behaviour people still have some internal motivational processes which also effect behaviour. For example Blanchard and Johnson (1982) in the book THE ONE MINUTE MANAGER warn:

"...people are not pigeons. People are more complicated. They are aware, they think for themselves and they

shouldn't do (transgressions) and there is no aversive consequence to the model, the subject will tend to do more of the undesirable things.

Organizations with strong cultures often attempt to influence the behaviour of organization members by providing or creating models of behaviour desirable in terms of the organization's culture. As the principles of Behaviour Modelling suggest, an organization needs to ensure that the consequences of the behaviour of the models it uses are also appropriate to the culture.

Deal and Kennedy (1982) refer to the important models within organizations as "heroes". Interestingly they distinguish between heroes who are born and those who are made. Often organizations are created by those Deal and Kennedy term "born heroes". These are people who had a vision of what they were trying to achieve, and who established their organization's own "way of doing things" on their personal values. Often the founders of these strong culture companies are now dead, but their legends are still used to influence the culture as they still represent the values of the organization.

At the same time organizations continue to create heroes, or to make heroes out of those who reflect the values of the culture. There are a variety of ways that this can be done. Many organizations have in-house publications which can be used to recognize outstanding achievement or some other behaviour which supports the culture. Another method of creating heroes is to have

certainly don't want to be manipulated by another person."

(pg. 76)

Reinforcement of behaviour is required to maintain the behaviour which supports the key organizational values. A strong culture would help its members internalize the values of that culture, and so allow them to exercise self-control. The theory of Cognitive Dissonance suggests that at times we define our attitudes on the basis of our behaviour (Festinger, 1957). For this reason it is necessary to ensure that the behaviour of organization members is not in conflict with the values of the organization. If they are then the values of the member could easily weaken. So despite the fact that the values organization members have will enable them to exercise self-control over their own behaviour, the organization needs to protect those values.

Kellogg (1968) suggested also that although internal satisfaction with achievement is necessary in order to have highly motivated subordinates who could exercise self-control, this needs to be supplemented by external reward and recognition. So reinforcement is a means by which an organization can maintain behaviour associated with its strongly held values. At the same time many organizations use their reinforcement methods or actions as opportunities to clarify and communicate these values more fully to their members.

3.3.1 BEHAVIOUR SHAPING METHODS A number of methods are commonly used by organizations in reinforcing behaviour in line with the organization's culture, and to communicate the values of the culture. Deal and Kennedy (1982) clarified and illustrated a number of these in their book CORPORATE CULTURES.

3.3.1.1 Heroes Bandura (1971) has suggested that a major influence on human behaviour is the behaviour of others. We are likely to imitate the behaviour of others under certain circumstances. This process of imitation is called Behaviour Modelling. Mager (1968) has summarized the circumstances under which a subject's behaviour will be influenced by observing the behaviour of a model.

1. Where a model has prestige from the standpoint of the subject the subject will tend to imitate the models behaviour.
2. Where the subject sees a model being reinforced rather than punished for a behaviour the subject will tend to perform that behaviour more.
3. Where the subject sees a model being punished the subject will tend not to engage in the behaviour for which the model was punished.
4. Where the subject sees a model doing things he

particular career paths for those considered to be the "comers" or the "high-risers". IBM creates heroes by allowing any salesmen who achieve their sales quotas to join the company's "100% Club". IBM actually set sales quotas at a level that allows around 80% of the salesmen to achieve them, thus allowing a large number of people to be recognized and to consider themselves as heroes. There are many other means by which heroes can be made and organizations tend to create means of doing this which are unique to them and reflect their way of doing things.

In companies where the culture is not managed heroes tend to arise naturally out of the informal organization (Dessler, 1979) and may display behaviour which conflicts with the goals of the organization. Where this behaviour is not followed by some sort of negative consequence for the hero the organization will develop a "subculture" whose values are in conflict with the organization's goals.

3.3.1.2 Rites And Rituals Deal and Kennedy (1982) suggest that rites and rituals play an important part in communicating the way that people are expected to behave in corporate cultures.

Anthropologists have also looked at the relationship between ritual and the values and beliefs of people belonging to a

culture. Herskovits (1955) shows that ritual or ceremony has a powerful role in relation to beliefs.

"Ceremonialism is a powerful agent in uniting people. Whether as active participants in the worship or as spectators, the bonds that bind them to their fellows are strengthened by ceremonialism...Rituals...are the implementation of belief... ritual is the instrument

by which conviction is renewed and strengthened...Thus added to the sociological significance of ritual as a binding force for the group as a whole is its psychological importance as the mechanism that validates belief."(pg. 230)

The way that organizational values form the central focus of an organizational culture can be equated with the way that beliefs are central to a culture from an anthropological point of view (Jay, 1972). Rituals are a powerful means of strengthening or reinforcing the beliefs in both types of culture. In an organization rituals are connected to a myth that symbolizes a central belief of the culture, which people within the culture recognize and understand (Deal and Kennedy, 1982). If there is no connection between a ceremony and a central belief then the ceremony serves no purpose in relation to the culture.

Ritual is also a means by which tensions can be released and conflicts between members can be resolved (Deal and Kennedy, 1982). To achieve this some organizations create opportunities for play or retreat from organizational pressures.

Other rituals include socialization rituals, "rites of passage" or transition rituals (where someone is promoted, terminated, or retired), or simply work rituals, where a job is done in a particular way in order to ensure it is done right. Often the work ritual will be more involved and harder to change as the task it is related holds greater risk. If anything goes wrong the ritual ensures that the worker and the culture are protected from accusation.

3.3.1.3 Myths Myths are a powerful way of communicating beliefs about ourselves and about organizations we belong to. Often they can go beyond what can be communicated in a rational or logical way because of their "right-brain" nature (Koprowski, 1983). Myths can communicate much about our hopes, fears, and aspirations. Koprowski (1983) points out that rather than weakening our need for myth, technological progress is creating a need for more. This is what Naisbitt (1982) refers to as the trend toward "High Tech, High Touch".

According to Herskovits (1955) myth is the "charter of belief". That is, myth is an expression of the belief of the culture. It is myth around which rituals are based, and from which they get their power, as the ritual reinforces and celebrates the belief expressed in the myth.

In organizations myths are often based on the exploits of heroes who showed how success could be achieved. The myth can help organization members to understand and relate current events to the beliefs or values of the culture, and therefore understand how to manage their performance.

The term "myth" is often associated with fictitious events and people. In organizations this is not necessarily so. Myths tend to be based on actual happenings. If a myth is, in fact, a true account it is likely to be more powerful in reinforcing the belief associated with it. At the same time it should be noted that cultural values will effect a myth. Values effect what ideas can be assimilated, stored, and transmitted by people without distortion (McMurray, 1963). In this way the culture of an organization may exaggerate a myth or result in negative aspects of the event being dropped from the account.

3.3.1.4 Management Systems A significant part of a cultural system is the way that people within the culture share meaning

(Pettigrew, 1979). People interpret events similarly, and extract the same meaning from them. For this to take place the culture requires a shared language. Peters (1980) suggests that management systems are the carriers of the organization's language. As such they are naturally influenced by the culture, and at the same time affirm the values of the culture.

Peters suggests that management systems can be very effective or very dysfunctional in supporting the culture, and therefore the goal achievement, of the organization. Effective systems often invent excuses to "express or parade basic values". On the other hand if management systems are not managed they atrophy, and cause the organization likewise to atrophy. Peters says of this:

"The essential variable in the deterioration process is often the management systems. Visibly, they grow in number and complexity. Invisibly, they perpetuate outdated value assumptions. Similarly, management systems are a critical variable in reversing a decline or spurring a new level of achievement. Even a dramatic strategic move, for instance, is likely to perturb the enterprise only briefly unless the old systems residues are attacked and remolded in parallel.

(pg. 25)

Peters defines systems as the framework for almost all important managerial action. He suggests that there are three main management systems components: these are (1) Directional Signals, such as the business focus - whether people are concerned about internal or external matters; (2) Process Phases, or how the organization finds problems, solves them, executes decisions, and interprets outcomes; and (3) Management Tools, such as personal actions, rewards, and the structure of forums. How these are used and whether they conflict with stated goals and values indicate the culture and competence of the organization.

A notable example of a management system that carries the values of the culture it is in is Management By Objectives. Peters differentiates between "real" and "bureaucratic" MBO. Where the organization has atrophied or become introverted and bureaucratized there tend to be many objectives for each job. With real MBO managers concentrate on a few important ones. The time frame for real MBO objectives are shorter, and they are reviewed informally frequently (weekly) and formally regularly (monthly or quarterly). Bureaucratic MBO tends to leave review to the performance appraisal, either once or twice a year. In these ways the way MBO is implemented in the organization reflects the culture of the organization.

The term "management systems" also covers the pattern of reinforcements a manager makes at work. Managers are able to publicly reinforce behaviours which strengthen the culture of the company. Peters (1979) notes that there are many limitations on management work, such as the fragmented nature of problems the manager faces and the lack of time the manager can spend on any one task.

Peters points out there are "silver linings" to each of the "sad facts" about managing. The positive aspect of the fragmented nature of management is that it gives a manager a myriad of opportunities to reinforce the guiding principles or values of the organization. It allows the manager to show a consistent direction in solving problems he faces. For example, at IBM, where customer service is an overriding principle, a manager can direct subordinates to solve problems they come to him with on the basis of what gives the best service.

3.3.2 BEHAVIOUR CHANGE VS. CULTURE CHANGE Sathe (1983) says that shared behaviour in organizations is the result of, or is generated by the culture of the organization. However behaviour is not completely dependent on culture. An organization member may share the values of the culture, and yet act in ways unacceptable to that culture, and likewise a member may behave like everyone else in the organization without sharing their

values.

Sathe suggested an analytical scheme for studying cultural non-conformity, and this has been adapted below.

Figure 2

Sathe's Analytical Scheme Of Culture Nonconformity

		PRESCIBED BEHAVIOUR	
		Nonconformity	Conformity
Conformity	MAVERICK		GOOD SOLDIER
PRESCIBED VALUES			
Nonconformity	REBEL		ADAPTER

From Figure 2 it can be seen that a change that is purely one of behaviour is a lateral move and can bring a person's actions into line with the organization's requirements. This sort of change will not bring the benefits that a strong culture offers, described earlier; that is, allowing members to control their own behaviour on the basis of their sharing the values of the culture. For this to occur a horizontal shift is required.

A behaviour change without a horizontal shift, Sathe points out, may result in compliance with the system, or "doing things right" but without the "missionary zeal" that would make the change really effective. Of this sort of change Sathe says:

"I am not arguing that managers should always strive to create culture change. There are times when only behaviour change is appropriate or is all that is possible - for instance, when culture change would take too long or when only a temporary change in behaviour is required to cope with a transient situation. However, be aware that behaviour change without culture change requires constant monitoring of behaviour to ensure compliance and the continued use of rewards and punishments to sustain it...This is not the case, however, when behaviour change is accompanied by culture change. Although more difficult to accomplish, such change is also more enduring because it is self-sustaining." (pg. 17)

This analytical scheme of Sathe's is closely related to the work done on leadership by Bass (1984). Bass has distinguished between two types of leaders: Transactional and Transformational. Transactional leaders negotiate performance on the basis of a transaction or an exchange. They identify their follower's needs and meet these needs in return for the follower's support. Bass believes that Transactional leadership doesn't produce the best possible results as it is seldom used optimally, and because one can't always persuade people to act in their own self-interest.

Bass says that we can get "quantum leaps" in performance when a leader provides "vision", thus acts as a Transformational leader. Transformational leaders raise other's levels of consciousness, and get followers to transcend their own self-interest for the sake of the team and its values. This concept relates to Sathe's work, in that a Transactional leader would concern himself mainly with lateral shifts (in behaviour) on Sathe's scheme, while a Transformational leader would focus on horizontal shifts, or changing values.

3.3.3 BEHAVIOUR CHANGE AND THE ROLE OF VALUES There is a dynamic relationship between reinforcement and values that was mentioned briefly in the last section. Not only can reinforcement

influence values, by the means looked at above, but values influence what organization members will find reinforcing.

A reinforcer is any consequence of behaviour which results in that behaviour being repeated. Values affect what things people consider to be of value, and also what information they can assimilate, store, and transmit without distortion according to McMurray (1963). Because of this if a manager attempts to reinforce a value that is in conflict with one already held by a subordinate, the consequence may not be a positive experience for the subordinate, and therefore not reinforcing. For example it would be difficult to establish a myth about someone who displays a particular value, if that value is not considered to be of worth in the organization.

This creates a dilemma for the manager who is seeking to change the culture of an organization. This dilemma is faced in some organizations by their managing their members perceptions of the past.

3.4 PERCEPTION OF THE PAST

As mentioned above culture management, through the use of reinforcement, can require the management of organization members' perceptions of the past. This is required because people tend to

form attachments to the past in terms of tradition, ritual, and precedent (Blake and Mouton, 1967). If people see new values as being in conflict with traditional values they may resist change toward those new values, even when they see that change is needed.

The reasons for people forming such strong attachments with the past, even when they are dysfunctional, appear to be largely unexplored in the behavioural sciences. There are a number of possible explanations for this. From a behaviourist perspective traditions are held strongly simply because of the consequences of displaying traditional behaviour. That is, there must be some strong reinforcement for traditional behaviours.

Harvey (1974) examined why groups often act in agreement when each individual privately believes that the decision is wrong. Harvey suggests that many groups are unable to manage agreement because group members disguise their true beliefs when they perceive these to be in conflict with other member's beliefs, even when they are not. Harvey suggested a number of reasons why a person might agree to an action he knows is inappropriate and which may in fact be damaging to his organization or group.

Firstly, Harvey suggests that anxiety is created when a group member thinks about acting in accordance with what he believes needs to be done. Disguising or ignoring one's beliefs is

therefore a reinforcer as it reduces this anxiety.

This anxiety about action is supported by negative fantasies about what the consequences of acting in accordance with what these beliefs are. Harvey argues that these negative fantasies are mainly concerned with the fear of separation, or alienation from the group. Harvey says:

"That fear of taking risks that may result in our separation from others is at the core of the paradox. It finds expression in ways of which we may be unaware and it is ultimately the cause of the self-defeating collective deception that leads to self-destructive decisions within organizations." (pg. 72)

Harvey points out that there is still a dilemma within his own argument. This is, that people, by avoiding taking action due to their fear of separation, contribute in the long run to the failure of the organization and consequently assure themselves of the separation they fear. Harvey suggests that this occurs because our culture of individualism and mobility assures that we frequently experience loneliness, and seldom experience comradeship. Thus we consider loneliness to be the natural way of things and strive to avoid it in the short-term at least. As Harvey says:

"Consequently, though we have learned the reality of separation we have not had the opportunity to learn the reciprocal skills of connection, with the result

that, like the ancient dinosaurs, we are breeding organizations with self-destructive decision-making proclivities." (pg. 73)

These same forces may be the cause of peoples' attachment to the past or to tradition. Often people will recognize that the way things have always been done is genuinely the best way of doing them based on what they have learnt in the past. However at other times people may recognize that the traditional ways are dysfunctional, but may continue to do them because of the anxiety caused by their fear of separation from others within the culture.

Another possible reason for people's attachment to the past has been suggested by Rokeach (1973). He argues that often a person's self-identity comes from social systems to which he belongs. Thus, as suggested earlier by Jay (1968) the beliefs of organizations may represent for some individuals something like religious faith. people may need to contribute toward a "superordinate goal": that is, something that transcends their own self-interest. If this is the case then an attempt to enforce a change from tradition may be perceived by a person as an attack on their self-identity.

Tied in with this is the individual's understanding of the world. A person may not wish to change from traditional ways of doing things because they are based on his understanding of the world.

If the person were to change it might mean that his understanding is incorrect and if there is no "world-view" or "cosmology" (McGregor, 1967) to substitute for the redundant one, he may have no means of understanding the complex nature of what is happening around him.

Another force that may result in an individual's attachment to tradition or the past, is the investment the individual has in that tradition (Sheldon, 1971). If an individual has done a lot to establish or maintain a tradition in the past, or if they develop specialized skills in order to work in the traditional way they will be less likely to change from that tradition.

Whatever the cause of the strength tradition has on influencing behaviour, it is something that needs to be addressed in order to manage a culture. Because it plays such an important role in culture it also needs to be incorporated into any model of culture that we put forward. We have mentioned earlier that shared meanings are an important part of the concept of culture. This is incorporated into our model as well by considering the perceptions that organization members share as to the meaning of the past.

3.4.1 USE OF THE PAST IN MANAGING BEHAVIOUR. The management of culture may require the management of meaning. In particular it may require that managers are able to influence organization members' perception or interpretation of the past. Attempts at

this can be seen in many companies with strong cultures who ensure that myths and stories about the past, which strengthen the company's culture, are brought to members' attention (Deal and Kennedy, 1982). On a more sinister level the book 1984 by George Orwell (1948) shows how "Big Brother" recognized the need to manage people's understanding of the past by continuously rewriting history to suit his own purposes.

Much has been written about Japan's economic success and how this is an outgrowth of the country's culture. What Peter Drucker (1981) says of the history of this performance-oriented culture is interesting in light of what has been said above about the need to manage perception of the past. Drucker writes:

"What lies behind <Japan's>...success?...The most common answer given in Japan as well as in the West is that these rules represent uniquely Japanese traditions and values. But this is surely not the whole answer; in fact, it is largely the wrong answer. Of course, rules of social and political behaviour are part of a culture and have to fit it or at least be acceptable to it. How the Japanese implement their rules is very Japanese indeed, but the rules themselves represent A rather than THE Japanese tradition. They represent a choice among widely different but equally traditional alternatives.

Drucker points out that Japan's historical approach to labour relations prior to World War 2 is far bloodier than most other

countries. There were more than one peasant-labour revolution per year in the 150 years before what Drucker refers to as the birth of modern Japan in the Meiji Restoration of 1868. The concept that business leaders should take responsibility for the national interest and that conflict should be resolved by considering the common interest was put forward in the nineteenth century by the Japanese businessman Eiichi Shibusawa, but his ideas were largely rejected until Japan was defeated and humiliated in World War 2, and had to rebuild their nation.

Clearly a great variety of values have formed a large part of Japan's history, as could be said of almost any nation. Japan's success seems to have come from selecting those values which would best assure success in its modern environment and building these into its modern culture. Drucker points out that the same values that form the basis for Japan's success were equally available to Western nations. These values could legitimately be called traditional by many countries in that they were espoused by Western writers such as Walter Rathenau, Mark Hanna, Machiavelli, and Mary Parker Follet.

At an organizational level Smith and Steadman (1981) discuss how the U.S. company AT&T is currently facing a large change in its operating environment and is consequently attempting to change its culture to a more marketing oriented one. To do this AT&T executives are examining the company's history. Smith and Steadman say of this:

"The historical research on AT&T currently underway confirms what the company's executives intuitively grasp - namely, that the company's heritage supports alternative traditions. As it enters the less regulated, more technologically explosive world of the 1980s, AT&T's managers can look back at the company's risky and entrepreneurial beginnings in an ill-defined market with a novel technology." (pg. 169)

The authors note that not only can the company use this heritage to manage its culture but it can also learn from the strategies it used in similar situations in the past.

How then can an organization make use of its history or heritage in order to manage its culture? Smith and Steadman (1981) list a number of opportunities that companies can take to do this. The company's history can be communicated to new employees as a part of their socialization (and often is informally communicated anyway). Training programmes and management seminars can contain historical content. Organizations can make use of in-house publications to draw attention to historical values. IBM has gone further than this, with Chairman Thomas Watson Jr. writing a book on the company and its beliefs (1966).

Along with these direct communications management can show its concern for historical values by considering company history in making major policy or strategy decisions.

Deal and Kennedy (1982) put forward the view that various people in organizations take communicating roles that support the culture of the organization. They suggested that there are a wealth of these roles ranging from Storytellers and Priests to Whisperers and Gossips, each of which they describe. They note that each of these roles plays a part in communicating the history and values of the organization, and that a perceptive manager can use these people to influence the culture of the organization.

3.4.2 PAST VS. FUTURE LED ORGANIZATIONS The danger with the power of the past, and people's attachment to it is that in unmanaged cultures the past rather than the future will determine the direction of the organization. Where this occurs people may tend to become concerned with efficiency rather than effectiveness. The traditional procedures as well as the traditional values are carried over.

It is interesting to note, however, that tradition still plays an important role in managed or "future-led" organizations. The term "tradition" is derived from a future oriented source. The political scientist Friedrich (1972) shows this where he says:

"The word tradition derives from the Latin "tradere" which means to transfer or deliver. The term has a religious or ecclesiastical root...The very words of the founder or leader must be transferred and delivered from one generation to another." (pg. 5)

This shows that an organization's perception of its past is closely linked with its perception of the future. In some organizations the perception of the past is simply based on the past while in others the traditions that comprise its perception of the past are based on the perceptions of the future gained from a visionary leader. It is important then that we look at organizations' perceptions of their future as a part of our model of culture, and at the role of leaders and "vision".

3.5 PERCEPTION OF THE FUTURE

Vaill (1982) has suggested that excellence of a human system is closely linked with the system's perception of its future. Vaill has also shown that this perception does not occur by chance, but rather by the deliberate management of the system. Vaill says:

"...the definition and clarification of purposes is both a fundamental step in effective strategic management, and a prominent feature of every high-performing system I have ever investigated." (pg. 24)

High-performing systems, that is human systems that meet the criteria Vaill (1982) outlines as constituting excellent performance, are characterized by the congruence of member's beliefs about why they exist and what they are seeking to achieve. This congruence is in large part brought about by the "purposing" done by the system's leader. Leadership, then, is a critical part of

the clarification of an organization's purpose and future.

3.5.1 LEADERSHIP AND FUTURE PERCEPTION It has been suggested that leadership can be either transformational or transactional (Burns 1978). Transactional leaders tend to get things done through contractual relationships while transformational leaders raise people's level of consciousness or get things done through "inspiration". Transformational leadership has been associated with the term "vision" (Kiechel, 1983). It has been suggested that transformational leaders clarify and communicate a vision of the organization's purpose to its members, forming the basis of the organization's culture.

Early work in this area was done by Berlew (1974) in relation to emotions in organization. He has suggested that there are three stages of leadership in organizations. The first stage corresponds to Herzberg's (1966) hygiene factors and involves eliminating dissatisfaction and moving to a neutral state. Stage 2 leadership involves the introduction of managerial techniques such as job enrichment, participative management and so on, to move from the neutral emotional state to one of satisfaction. Stage 3 leadership involves moving from a satisfied state to a state of "organizational excitement".

Berlew suggests that "vision" is a critical part of Stage 3 leadership. He says:

"The first requirement for Stage 3 leadership is a common or shared vision of what the future could be. To provide meaning and generate excitement such a common vision must reflect goals or a future state of affairs that is valued by the organization's members and thus important to them to bring about... A vision, no matter how well articulated, will not excite or provide meaning for individuals whose values are different from those implied by the vision. Thus, the corporate executive who dreams only of higher return on investment and earnings per share may find his vision of the future rejected and even resented by members of his organization." (pg. 269)

There are a number of factors determining the success of a leader in generating excitement toward this vision. The main factors are the clarity of the vision in the leader's mind, how well he communicates that vision, and the degree of commitment that people have toward it (Truskie, 1984) Clearly the degree of clarity will help with the communication of the vision which in turn will enable follows to feel commitment to it.

Leadership and vision are closely related to change. Leaders who are transactional tend to deal with changes within the "status quo". They tend to negotiate for more or less of the same sort of performance. This type of change is termed "first order" change (Rappaport, 1977). Transformational leaders can

often achieve "quantum leaps" in performance because they create "second order" changes. Rather than dealing with a problem in the expected way they redefine the problem. In this way they raise the level of aspirations of their followers. An early business example of this was Theodore Vail of A.T.&T., who redefined the organization's mission as providing "universal service" rather than simply profit-maximising (Drucker, 1977). At a number of learning institutions second order changes are taking place where they are moving from a knowledge- or theory-based system to one that is competency-based. Others are still making only first order changes where they increase the number of courses they offer or update the curriculum of existing courses.

3.5.2 STRATEGIC PLANNING The organization's perception of its future is closely tied to strategic planning. Peter Vaill says that strategic planning is the process of determining why an organization exists, and deciding on its desired character and identity. Peter Drucker has defined strategic planning in the following way:

"Strategic planning prepares today's business for the future. It asks: what do we have to do today to deserve the future? Strategic planning requires risk-taking decisions. It requires an organized process of abandoning yesterday. It requires that the work to be done to produce the desired future be clearly

defined and clearly assigned. The aim of strategic planning is action now." (pg. 124)

Drucker provides a case of an organization that has consistently engaged in strategic planning and as a result has experienced consistent success: Sears, Roebuck. Of Sears, Drucker says:

"Sears, Roebuck has been more successful and has been successful longer than any other major American business. Yet when Julius Rosenwald, a Chicago clothing merchant without mail-order experience, bought out Richard Sears in 1895, the company was on the brink of bankruptcy. Rosenwald thought through what Sear's business was by asking: who are the customers? what do they need? what is of value to them? where and how do they buy?... Rosenwald's successor...then asked the same questions again in the mid-1920s. He redefined Sears and made it into a very different business. Since Wood's retirement in 1954, a succession of Sears' top managements has again redefined Sears' business by asking the same questions. Every time these questions were asked they yielded different answers. Every time, the answers flew in the face of what "everyone knew" at the time. And every time, the right answers were reached by hard systematic work rather than by "intuition"."

(pg. 54)

There is a very dynamic relationship between strategic planning and the values of the organization. The definition of strategic

planning offered by Vaill suggests that a part of this planning is the deciding of what the character or identity of the business will be. Thus strategic planning must address what values will be necessary for success of the organization in the future. At the same time values clearly effect goal-setting and planning (Guth and Tagiuri, 1965). Thus the values of the planners will undoubtedly effect the planner's vision or perception of the future. For this reason both values and future perception must be a part of our model of an organization's culture. Strategic planning is important for organizational cultures because it enables leaders to gain clarity on their vision of the future.

3.5.3 COMMUNICATING FUTURE PERCEPTION Peter Vaill has found that High-Performing Systems are characterized by members being clear on their broad purposes and on "near-term objectives for fulfilling their purposes". He says that members of High-Performing Systems have "pictures in their heads that are strikingly congruent" (1982). Clarifying the vision of the future by strategic planning enables purposing of the organization. Vaill defines purposing as:

"that continuous stream of actions by an organization's formal leadership that has the effect of inducing clarity, consensus, and commitment regarding the organization's basic purposes." (pg. 29)

Thus organizational leaders communicate their vision of the future by "purposing", in order to achieve an end-state where

members of the organization have clarity and agreement on why the organization exists. Vaill says that the purposing of High-Performing Systems by leaders is characterized by three factors: (1) extraordinary amounts of time spent by the leader, (2) strong feelings held by the leader about the attainment of the system's purposes, and (3) the focus leaders have on key issues and variables in the system.

Leaders of High-Performing Systems often stay in the system for long durations and invest long hours in the system. Often they are conscious and concerned about the system even when involved in some other activity. In terms of Feeling, Vaill says that leaders care deeply about the system and its purposes. They care about its future, security, and the people involved in it, and involvement with the system becomes the person's life.

Purposing of the system comes as a natural result of the leader's feelings for the system. Finally, Vaill states that leaders focus on the key variables of the system; they have a shortlist of priorities around which they operate.

The means by which the leader's concept or perception of the future is often communicated is the planning that goes on within the organization, particularly strategic planning. According to Peter Drucker (1977) strategy answers the questions "What is our business? What should it be? and What will it be?" Strategy determines the purpose of the organization and its structure, and the key activities of the business.

Again, there is a dynamic relationship between strategy and values. A manager's personal values will effect his choice of strategy, while strategy may determine which values are required within the organization for it to be effective. Thus changes in strategy may require changes in the organization's culture.

In essence, clarifying one's perception of the future is strategic planning. Purposing is the process of communicating this perception in order to get others in the organization to be committed to achieving that future. Strategic plans reflect the values of the leaders and managers in an organization (Guth and Tagiuri, 1965), and others in the organization can only internalize these values if they have been clearly communicated.

3.5.4 GAINING COMMITMENT TO ACHIEVING THE FUTURE In order to advance toward the future planned for, organization members need to become committed to that future. As mentioned above, the prerequisites of this commitment are that this concept of the future is clarified and has been communicated to organization members. Commitment comes as members internalize the values that form the basis of this vision.

A great deal of research has shown that participation by subordinates in goal-setting, the appraisal of performance, and other parts of the management process or system, generates commitment toward goals (Likert, 1961). As has been pointed out by

Drucker (1977) and others, sometimes people are involved in decisions of a minor nature to give them a sense of participation and to gain their commitment, and as a result participative approaches often fail. Drucker shows that participation should be in terms of how the subordinate can contribute to the goals or purposes of the organization, thus increasing both the quality of the decisions made and the subordinate's acceptance of them.

Drucker says:

"Each member of the enterprise contributes something different; but all must contribute towards a common goal, a common performance. Each should strive toward workmanship in his or her work. Yet professional excellence is a means towards a common objective. By its very nature, the organization tends to misdirect away from the common objective. Organizations therefore require management by objectives so as to integrate individual efforts into common performance. Manager's objectives need to be set by themselves. And they should be used for self-control. Management by objectives and self-control can truly be called a "philosophy of management for free men and women." (pg. 349)

So Drucker suggests that the most effective form of participation is allowing managers to decide how best they can contribute to the goals of the organization. This process needs to be controlled by the manager's superior. It is each manager's responsibility to ensure that his subordinate's objectives do contribute

to the overall goals of the organization and that they represent the best that the subordinate can offer.

Of course there are other ways that commitment to organizational goals can be attained. Managing subordinate's perception of the past was shown earlier to have an effect on the values they were prepared to internalize, and there are clearly other methods.

It appears, though, that people are prepared to commit themselves to goals, and lack of commitment is often due to the lack of a clear "vision", and a leader who asks for commitment.

We can see that there is a dynamic relationship between an organization's strategy and goals, and its values and culture. It is important now that we examine values as another critical part of our model of organizational culture.

3.6 WHAT IS VALUED

Organizational culture can be seen as the system of shared values held by members of an organization or group (Peters, 1981). In our model of organizational culture this pre-eminence of values, as the core of culture, is suggested, but we have also seen that the values making up a culture are derived from what is reinforced by the organization, along with member's perceptions of the past and the future, and the effect of the environment.

Because values play such a critical part in our model we need to

examine what they are, and how they effect people's behaviour within organizations.

3.6.1 DEFINING VALUES One of the most comprehensive definitions of a value has been given by Rokeach (1973), and it is:

"A value is an enduring belief that a specific mode of conduct or end-state of existence is personally or socially preferable to an opposite or converse mode of conduct or end-state of existence." (pg. 5)

Rokeach clarifies this definition in a number of areas. He describes values as enduring because they are relatively stable. They are able to be changed but need to be stable to allow for "continuity of personality and society". He also discusses the effects values have on their holder:

"Values, like all beliefs, have cognitive, affective and behavioural components. (1) ...To say that a person has a value is to say that cognitively he knows the correct way to behave, or the correct end-state to strive for. (2) A value is affective in the sense that he can feel emotional about it, be affectively for or against it, approve of those who exhibit positive instances, and disapprove of those who exhibit negative instances of it. (3) A value has a behavioural component in the sense that it is an intervening variable that leads to action when activated." (pg.7)

Others have sort to define values as well. Allport (1961) says that a value is "a belief upon which a man acts by preference" (pg. 454). Senger (1971) defines a value structure as "A hierarchy of competing, fundamental life directions which act as the criteria for psychological behaviour" (pg. 416).

The Values Clarification movement also provide a definition of "value". The Values Clarification movement has resulted from the recognition that many of the traditional influences which helped people establish what they value are losing their influence (for example family, church, and school) or are becoming less unified in the values they propound. This results in many people becoming confused and apathetic. Values Clarification encourages people to spend time in value-related thought, in particular reflecting on their own values (Raths, HARMIN, And Simon, 1978). The definition of values provided by Raths, et. al (1978) is deliberately phrased to enable exercises to be devised to help people discover what values they hold, and to examine these. They set seven criteria for a value:

It must be chosen freely

It must be chosen from among alternatives

The effects of the various alternatives must be considered.

It must be acted upon by the person.

It must be acted on repeatedly.

It must help the person achieve his potential.

It must be publicly affirmed by the person.

These criteria can be summarized into three general areas (Hall and Smith, 1972): choosing, acting and prizing. Values must be chosen consciously by the individual. If the value is not acted on then it is only a strong opinion. A full value is also something we enjoy because it contributes to our development, and consequently we often want to share it with others.

That this definition is constructed in order to foster Values Clarification is clear. Indeed based on these criteria it would appear that people are without values (that is ones that meet all seven criteria) until they have undergone some values clarification exercise. We can gain from this, though, that values are consciously held, and effect the holder's behaviour.

3.6.2 CLASSIFICATIONS OF VALUES Spranger (1928) selected six "types of men" or classifications of personalities on the basis of values, and this classification has become the basis for much of the research in the area of values (Allport, Vernon, and Lindzey, 1960; Guth and Tagiuri, 1965). Spranger classified value-types as:

1. The Theoretical Man - whose dominant interest was the discovery of truth, and who is therefore empirical critical and rational.
2. The Economic Man - who is characteristically interested in what is useful and practical, and in the accumulation of wealth.

3. Aesthetic man, who is concerned primarily with form and harmony. The aesthetic man will often reach for the beautiful and the charming ahead of seeking what is true.
4. Social man, for whom the highest value is the love of people. The social man tends to prize others, and is consequently selfless, altruistic, and kind.
5. Political man, who is primarily interested in power. In all spheres of life the political man is concerned with acquiring and exercising personal power and in influencing others.
6. Religious man, is one who seeks unity: he seeks to find the relationship between himself and the universe, and desires to understand the cosmos.

Spranger sets out these 6 types as "ideal types", not expecting that any person will be a pure type - no one will belong exclusively to one category.

Rokeach (1973) classifies values into two groups: end-state values and mode-of-conduct values. An end-state refers to what goals an individual will think are worthy of pursuing. These may be personal, such as "Peace of Mind", or they can be social, such as "World Peace". A mode-of-conduct value is one that concerns the way that an individual should conduct himself.

These too can fall into two categories: moral and competence values. A moral mode of conduct is one that a person carries out because he believes that it is right to do so, such as "Honesty". A competence value is one that is held because it is desirable rather than right, such as "Creativity".

Rokeach's classification is interesting for our study because it identifies the fact that values are closely tied to goals, indeed that they directly relate to the goals that an individual will pursue.

England has also provided a classification of values that is of interest (1975). England classifies values on two parameters. Firstly, he considers an individual's Primary Value Orientation, similar to Spranger's classification of types of men. From this basis England classifies values in terms of their behavioural relevance to the individual.

England suggests that there are three Primary Value Orientations, or modes of valuation. An individual may value something because of success-failure considerations. For instance, he may value "Competition" because he believes that it will lead to high achievement or success. This relates to Rokeach's Competence values, and England terms this the "Pragmatic mode".

The second mode of valuation is that based on ethical or moral considerations, which England refers to as the "Moralistic" mode. Using this mode of valuation an individual's behaviour is

influenced toward what he believes is right, and away from what is wrong. In some groups for example people may hold the value "Competition" because they believe it is morally right. Others of course may believe that it is morally wrong to be competitive, but this too is showing a moralistic rather than a pragmatic mode of valuation.

The third mode of valuation that England puts forward is the "Affective" mode, where people hold a particular value because they believe it will be pleasurable to do so. It is a value orientation based on hedonism. England also suggested that some individuals may not have a single clear orientation, and that they may instead have a "mixed" orientation.

England then classified values on the basis of their likely affect on behaviour. He says:

"All possible values which might be held by an individual or by a specific group constitute the total value space and are known as "potential values". The potential values are made up of two classes of values: "nonrelevant" and "weak" values for a specific group of individual (those that would have little or no impact on behaviour) and "conceived values" (those which may be translated from the intentional state into actual behaviour). Conceived values are made up of "operative" values (those which have relatively high probability of being translated... into

actual behaviour), "intended" values (those which are viewed as important but may have only a moderate probability of being translated...into actual behaviour because of situational factors), and "adopted" values (those which are less a part of the personality structure of the individual and affect behaviour largely because of situational factors)."

(pg. 2).

Values are classified according to whether they are considered by the individual to be important, and whether they fit into the individual's Primary Value Orientation.

All of these classifications are concerned with allowing for individual differences in values. Clearly values are held by all humans, though confusion and disorder may result where these values have not been clarified by the individual (Raths, Harmin, and Simon, 1966). Also it is clear that despite the fact that we all have values, the range of potential values and their relevance to the individual is great.

3.6.3 A DEFINITION OF VALUES FOR OUR STUDY In our study we are primarily concerned with values within organizations: those which affect how individuals perform and how the individual relates to others in the work environment. At the same time, a value in the workplace will not be significantly different to a value held elsewhere. Consequently the definition we give has been clearly affected by definitions by authorities in this area,

who have been discussed earlier.

For our study, we have defined values as:

Enduring beliefs held by an individual, and acted upon by him, which influence his behaviour within organizations and how he expects the organization to operate. An individual's values have a dynamic relationship with the goals he pursues. His values will determine the goals he is prepared to work toward and the effort he is prepared to make to achieve them, and at the same time, the goals he chooses to pursue will influence his perception of what kind of person he needs to be, thus allowing him to shape his own values.

Much of our definition is similar to that given by Rokeach (1973) discussed earlier. Like him we see values as beliefs, with cognitive, affective, and behavioural aspects, and which are of an enduring nature. We differ from Rokeach in that we see values as separate entities, although they are affected by, goals or end-states.

Drawing on the work of England (1975) and Raths et. al (1966) we also note the need for values to have a behavioural consequence: values need to be acted upon.

3.6.4 THE ORIGIN AND DEVELOPMENT OF VALUES We now need to consider where values originate, and how an individual comes to

have values. Also, having decided that values are enduring rather than permanent, we need to examine how they develop and change.

3.6.4.1 Psychoanalytic Theory In Psychoanalytic Theory values are seen as arising out of a child's early confrontation with parental authority. Burns (1978) explains the development of values in the following manner:

"In Freudian theory the superego develops as part of the resolution of Oedipal conflicts, as the child internalizes prohibitions expressed in the form of parental chidings and warnings. In need of instant gratification, anxious to identify with the parents and gain their affection, the child learns to evade parental displeasure and punishment by repressing the behaviour that would invoke these penalties. Typically the superego manifested itself in feelings of conscience early in childhood. Jean Piaget noted that children internalized rules and standards so automatically that they grew literal and absolutist about them; rules they saw as ends...in themselves...In some persons these moralistic rigidities carried on into later years without adequate transformation of rule into values. In most cases they were altered by socializing forces.

Out of these elemental but powerful influences of the superego values emerge. The question is how the child makes the transition from rules dictated by Oedipal and other

conflict, articulated and enforced by parents, and internalized by the child to the shaping of values. This question has divided the analysts." (pg. 35)

Burns went on to show that Freud believed that the early conscience or values could not be substantially changed later in life. Others, such as Jung and Parsons believed that the development of the superego and of personality in general were not so mechanistic, but rather could be shaped by ends of aims as well as by past experience.

Burns' concern was essentially for finding the roots of the values of leaders. His conclusion regarding the psychoanalytic theories, was:

"Of these views on the origins of values, Freud's theory of Oedipal conflict, as applied to broader social processes, and Jung's concern with ends, or purposes, are together most useful to students of leadership, for they make possible a concept of values forged and hardened by conflict." (pg. 35)

3.6.4.2 Developmental Theories Piaget (1965) has suggested that there are two major stages in the development of moral reasoning. The first stage is called the stage of "moral realism". Here a child complies with rules because the rules are sacred and unalterable. Things are either right or wrong. Piaget states that during middle to late childhood the child moves into the second, more mature, stage of "autonomous morality". Here the

child recognizes that rules are established and maintained by reciprocal agreement and are thus able to be modified in different circumstances. Punishment is therefore related to the misdeed given its circumstances.

Kohlberg (1976) provided an extension and refinement of this stage theory of moral development, suggesting that there were 6 stages of development on 3 levels (2 per level). The first level is the "pre-moral" level, where the child sees the control of conduct as coming from external sources such as parents. At the first stage within this level the child has a punishment and obedience orientation, while at the second stage the child seeks to compromise with the outside forces. The second level is the "conventional morality" level, where judgements are based firstly on the expectations of other individuals, then in the next stage on duty in order to maintain the social order. The final level of moral development is where people make moral judgements on the basis of self-accepted moral principles. In the first stage at this level moral principles are accepted by the individual because they represent the standards of others in the community. At the final stage, the individual makes moral judgements on the basis of moral principles he has chosen to hold as his own, rather than because he risks losing the respect of others.

Ault (1980) notes that neither Piaget nor Kohlberg detail how a child progresses from one level to another. Rather they suggest that they are developed as the person uses logical reasoning,

puts himself in the role of others, and has social experiences which promote the development of these abilities.

3.6.4.3 Operant Conditioning and Cognitive Social Learning The Operant Conditioning theorists suggest that behaviour is learned by the antecedent consequences. In this way "prosocial" behaviour is learned. For example, a child may be praised as a result of a parent observing him share his toys with another child. The praise operates as a positive reinforcement, so that the child is more likely to share his toys in the future.

Cognitive Social-Learning Theory combines elements of cognitive psychology with learning theory. It also acknowledges that behaviour is shaped by its environment and that positive reinforcements will result in the behaviour being repeated in the future. At the same time this theory stresses the impact the individual can have in shaping the environment, as well as the impact the environment can have on the individual. Thus when a person acts with kindness toward others, in the future those others are likely to enable him to show kindness again because of the climate that has been produced.

Cognitive Social-Learning theory also suggests that an individual can internalize particular values and thus can shape his own behaviour by reinforcing and punishing himself.

3.6.4.4 Biblical Explanation An alternative position is taken by the Bible which suggests that values are primarily a gift from God. This is evidenced by the fact that people with no Bible heritage follow moral standards similar to those of the Bible. The Christian apostle Paul wrote:

"Whenever people of the nations that do not have law do by nature the things of the law, these people although not having law, are a law to themselves. They are the very ones who demonstrate the matter of the law to be written in their hearts, while their conscience is bearing witness with them and, between their own thoughts, they are being accused or even excused." (Romans 2:14, 15)

At the same time the Bible notes that it is possible for a person to change from the values associated with the true worship of God, as Paul notes:

"All things are clean to clean persons. But to persons defiled and faithless nothing is clean, but both their minds and their consciences are defiled" (Titus 1:15)

For this reason and because of the impact of childhood experience in shaping values, as noted by secular theorists the Bible shows that parents have an obligation to shape the values of their children:

"These words that I am commanding you today must prove to be on your heart; and you must inculcate them in your son and speak of them when you sit in your house and when

you walk on the road and when you lie down and when you get up." (Deuteronomy 6:6,7)

Interestingly, the authoritative child-rearing practises advocated in the Bible appear to have a very positive affect on the work values and behaviour of children. Baumrind (1966) found that children develop a strong work ethic when parents exert firm discipline, delegate work assignments, encourage personal responsibility, establish standards of personal conduct, and encourage religious commitments. Baumrind called this type of parenting "Authoritative" parenting and noted that parents who are authoritative and emphasize discipline and self-control tend to have children who are socially responsible, self-reliant, and well behaved.

3.6.5 CHANGING VALUES As noted above, some theorists, in particular Freud, did not believe that values could be changed later in life. David Cherrington (1980) suggests, however, that although values are primarily determined by developmental experiences, this does not mean that they cannot be changed. Cherrington says:

"It is true that early developmental experiences have an enormous influence on personal values, but there is something supervisors and managers can do...Believing in the dignity of labour and taking pride in one's work are not

inherited characteristics; they are values an individual learns. While the work values of most people are developed in youth, they can also be influenced on the job. Most people who play the piano learned when they were between the ages of 6 and 16. But that does not mean an adult cannot learn to play the piano. Just as adults can learn new skills, so they can develop new values...These values can be taught through sound principles of management that contribute to the development of work values." (pg. 147).

Cherrington goes on to point out the folly of many behavioural scientists in trying to change work values, and looks at how values can be taught. He says:

"Behavioural scientists propose to restore the work ethic primarily by giving employees "what they want". This includes more challenging jobs, flexible work hours, more money, more benefits, and more vacations. According to this logic, if employees get what they want, they will feel a greater commitment to the company, and then management will get what it wants - motivated employees.

Employees have certainly appreciated these rewards. Why shouldn't they? But the rewards have not led to greater job commitment or to greater appreciation of the value of hard work. They do not strengthen work values for some very good reasons. These rewards do not teach the kind of discipline and self-control necessary for developing work values. Rather than focusing on the value of high-quality

work and the satisfaction of having done one's best, these rewards often focus on leisure pursuits...

The work ethic is developed through good supervision. There is nothing mystical or magical about teaching the work ethic to new employees. Nor is the process faddish or popular...The principles of teaching work values on the job are simply good principles of supervision." (pp 151,152)

Cherrington goes on to explain 8 principles for developing work values:

1. Establish an organizational climate that fosters positive work values and a commitment to excellence.
2. Communicate clear expectations about productivity and high-quality craftsmanship.
3. Teach and explain the value of work, the dignity of labour, and the joy of service.
4. Establish individual accountability through effective delegation.
5. Develop personal commitment and involvement through individual choice and participation.
6. Provide feedback on performance through effective performance appraisal.
7. Reward effective performance with pay and other social reinforcers.
8. Continually encourage employees in their personal growth and skill development.

As mentioned earlier, many writers are suggesting that transformational leaders can "infuse values" in others by clarifying a vision of the future and communicating this in a meaningful way to others, thus gaining their commitment (Burns, 1980; Bass, 1984; Peters and Watermann, 1982; Bennis, 1984).

Warren Bennis (1984) carried out a study of leadership competencies involving 90 successful leaders, and identified 4 common areas of competence. These relate to what leaders have that enables them to "infuse value" in those they lead. The first was the management of attention. Successful leaders communicate an "extraordinary focus of commitment, which attracts people to them (pg.17). Leaders focus on goals or outcomes that people are prepared to join them in achieving.

The second area of competence was the management of meaning. This involves the communication of the vision the leader has and requires the leader to help followers integrate meaning from all the confusing information they have. Bennis suggests that this communication is from the "whole person" rather than being something a leader can achieve by hiring a good speech writer or using good public relations.

The third area of competence was the management of trust. Leaders could be trusted by their followers to be consistent and to stand firm.

The fourth area was the management of self. Leaders knew their own skills and weaknesses and ensured that they used the skills they had effectively.

These areas of competence, and in particular the first two, encourage followers to alter their own values to bring them into line with those of the leader.

3.6.6 THE EFFECT OF VALUES ON ORGANIZATIONS Values, as we have mentioned in our definition effect the actions or behaviour of the holder. These behavioural effects have significant impacts on organizations, which we should consider.

3.6.6.1 Values and Corporate Strategy One of the most notable studies of the effect of values in organizations was one conducted by Guth and Tagiuri (1965). They suggested that values effect strategy by acting as a criteria for the selection among alternative strategies. In this regard they say:

"The process by which an individual's concept of feel for his company's strategy is formulated includes assessment of environmental opportunities and risks and of company resources. Such an assessment results in reasoned or intuitive judgements as to what the company might achieve and become over some period of time if it operates in certain particular ways. The individual's system of values is then applied to these judgements, and

a choice among the alternative corporate strategies is made.

Until this last step is taken, the man is not really engaged with strategy. He remains uncommitted, uninvolved in the key choices affecting the company's future and determining its basic character. Since his personal values are such an intrinsic part of his life and behaviour, however, he will eventually have to use them as criteria in making his conscious choices. If he is not very conscious or articulate about his personal values, they will impose themselves no less forcefully on his actual choices, i.e., those evidenced by his behaviour." (pg. 109)

Guth and Tagiuri showed the balance that is needed in examining the influence of values on strategy. They recognized that people often have other-than-economic values which they seek to fulfill in their work, and yet most organizations depend on economic values for survival. They say:

"In dealing with conflicts between personal values and the maximization of economic opportunity, managers should keep in mind that corporate strategy must ultimately inspire personal commitment or else it will not be implemented. At the same time, of course, the corporation must remain viable as an economic institution."

(pg. 114)

Guth and Tagiuri's work has been supported by Sikula (1971) who found that personal goals are a function of personal value

systems. Also England (1973) found that personal values of managers influenced their behaviour and selection among alternatives in decision-making.

3.6.6.2 Values and Interpersonal Behaviour Values, as has been noted, have cognitive, behavioural, and affective influences on us. For this reason they effect how we relate to others in organizations. Values have a part in determining what we select perceptually from the environment around us (Postman, Bruner, and McGinnes, 1948).

The different influences values have on our behaviour have been summarized by McMurray (1963). He suggests that values have a powerful influence on an individual's behaviour because:

- "(1) They principally determine what he regards as right good, worthy,...(Thus establishing his life goals and many of his motivations...)
- (2) They also provide the standards and norms by which he guides his day to day behaviour.
- (3) They chiefly determine his attitudes toward the causes and issues with which he comes into contact daily.
- (4) They exert a powerful influence on the kinds and types of persons with whom he can be personally compatible and the kinds of social activities in which he can engage.
- (5) They largely determine which ideas, principles, and concepts he can accept, assimilate, remember, and transmit without distortion.

(6) They provide him with an almost unlimited number and variety of moral principles which can be employed to rationalize and justify any action he has taken or is contemplating (If his stand is totally unrealistic, ludicrous, or even harmful, he can still defend it "on principle")" (pg.131)

McMurray points out that much organizational conflict is primarily the result of conflicts of values. He suggests that this is a result of the nature of values:

"The more important a value is to us, the more likely we are to believe it is indisputably the right one... More often than not the manager...believes that all values which are inconsistent or in conflict with his are wrong." (pg. 134)

We can see that values operate as a central force behind the behaviour of people at work in organizations. These values will effect the energy they are prepared to use to achieve the goals of that organization, and the way they will interact with others who are also concerned with the operation of that organization. We need, now, to look at a fifth part of this model of culture, the environment within which the organization, and the culture, operates.

3.7 THE ENVIRONMENT

The environment in which the organization is operating will effect the culture of the organization in two main ways: it will influence the goals that the organization needs to pursue in order to survive, and thus the values that will be required for success, and secondly it will effect the values that predominate in those people constituting the organization. This second impact is of particular interest with those newly joining the organization; the environment will effect the raw material the organization has to work with.

3.7.1 DETERMINING GOALS The environment is a critical factor in determining what is required for success. In seeking to achieve success we have a large number of people or groups in the environment who make demands on our organizations. Some of these demands are of little importance to our survival, while others may be critical.

Often these influences force us to work in areas where we know we shouldn't. For example Keith Crane (1984), the chairman of Colgate-Palmolive suggests that the financial community can be a major force in misdirecting business. He says:

"In the scramble for growth to meet the expectations of the financial community - the shareholders - management is often diverted from the need for excellence, and greed

and short term pressures make companies stray into uncharted and unknown waters. It is the responsibility of management to have the vision and the courage to lead organizations toward and through change, and to thus strive for the excellence that is within reach." (pg. 45)

John Naisbitt (1982) identified ten "Megatrends" which are changing the way we live, and consequently change the environment that organizations are required to operate within. Briefly, these trends are:

1. From Industrial Society to Informational Society. Over 60% of Americans work in informational jobs (such as teaching, managing, programming, etc.) with only 17% in manufacturing and 3% in farming. The source of power is more and more becoming information rather than capital, with many new organizations developing and achieving fast growth with relatively little capital.

2. From Forced Technology to High Tech/High Touch. In the past technology has been forced upon people, causing alienation. The trend is becoming one of High Tech/High Touch, where when technology is introduced there is a counterbalancing human response, otherwise the technology is rejected. Naibitt suggests that the more technology we have the greater our need to be with people will become.

3. From a National to a World Economy. Naisbitt suggests that it is no longer practical for nations to value independence because of increasing global interdependence. Countries such as the U.S.A. and New Zealand will have to adjust structurally in order to survive.

4. From Short Term to Long Term. Countries such as Japan and Germany who have a longer term perspective, have been outperforming countries such as the U.S.A where there is pressure from shareholders for short-term results. Naisbitt says that this short-term perspective has inhibited innovation and use of technology, and there is growing pressure for a long term orientation to performance.

5. From Centralization to Decentralization. In the U.S.A. there is an increasing shift from large centralized institutions to smaller more specialized ones. This is seen in professional associations, in the increase in specialty stores at the expense of large department stores.

6. From Institutional Help to Self Help. People are becoming increasingly disillusioned with institutional help in areas such as health and education. People are more likely now to view their health as their own responsibility, rather than their doctors, and are showing more concern for their fitness and diet.

7. From Representative Democracy to Participative Democracy. In

the U.S.A. people are demanding a greater say in matters that affect them, both in government and organizations, rather than leaving this to their representatives. Naisbitt suggests that people are increasingly confident of their own ability to make decisions and are becoming less confident about the ability of their representatives. This extends to a greater desire for participation in the work place.

8. From Hierarchies to Networking. The move toward an informational society has meant that people are becoming more frustrated with the ineffectiveness of the hierarchical structure and are seeking a structure that allows for faster flow of information. For this reason people are increasingly using "networks": groups of people who come together in an unstructured way to exchange information and ideas, such as in a Quality Circle.

9. From North to South. The ninth megatrend that Naisbitt notes is the population move in the U.S.A. from the North-East to the South-West and to Florida. Naisbitt suggests that this is due to the other trends mentioned above.

10. From Either/Or to Multiple Option. People no longer are limited to a choice between two or three alternatives. Naisbitt notes a trend toward individualism, so that businesses and organizations can no longer be mass producers of one or two products, but rather have to deal with large numbers of markets, or clusters of people.

As mentioned earlier, these trends have an impact on the demands that are placed on organizations, thus influencing their cultures. They require that an organization examine its role in the environment and the values that its members hold. A classic example of an organization doing this is Sears, Roebuck. Peter Drucker (1977) says of Sears:

"Sears again and again changed the definition of its market in line with the shifting patterns of the American population. Rosenwald made available mass goods to a new, emerging mass market. Wood made available to this mass market what earlier had been class-market goods, for example, kitchen appliances. Sears now operates on the assumption that the American middle class is, in its economic behaviour, actually an upper class. Sears has thus widened its product scope...Sears has also become the world's biggest diamond merchant, one of the country's biggest booksellers, and a large buyer and seller of original art objects, such as drawings, prints and paintings." (pp 51,52)

Clearly then, the environment will shape what is required of an organization and that the goals that it will need to achieve in order to achieve its mission. Successful organizations will monitor the environment and adjust itself accordingly.

3.7.2 SHAPING VALUES John Miner (1973) predicted that there would, by the early 1980s, be a "crunch" in the managerial manpower situations of U.S. and Western organizations. This

prediction is based on research he did into the "motivation to manage". Miner has found that there are certain attitudes and motives that are particularly likely to contribute to the choice of a managerial career, to success in a given managerial position at any level, and to promotion. These attitudes are:

1. A favourable attitude toward authority
2. The desire to compete
3. Assertive motivation
4. The desire to exercise power
5. A desire to capture the attention of others through distinctive kinds of behaviour, and
6. A sense of responsibility.

Miner's research shows a trend away from these attitudes and motives. He says:

"Among students, there has been a notable shift away from the types of motivation characterizing those who typically seek managerial careers in large corporations and who succeed in those careers. This implies that an increasingly high proportion of individuals who are hired for management positions will perform poorly in them unless some adjustments are made - either within corporations or in the groups of new personnel they hire or both...It is possible, of course, that a spontaneous reversal will occur and that the motivational threat to the present managerial - and economic - system will be short-lived. However, my own data (through early 1973) show no evidence of such a trend as yet. What they do show is that the motivation to manage has been

declining steadily among students for the last ten years."

(pp. 147,148)

Researchers at the large U.S. corporation American Telephone and Telegraph (AT&T) have provided data that has shown Miner's predictions to have been accurate (Howard and Wilson, 1982). Data was collected in a longitudinal study, looking at motivational differences between AT&T managers in the 1950s and 1970s. The researchers used assessment centres, which included interviews, and a variety of scales and projective techniques. They described their data as "extensive and comprehensive".

On the basis of this data Howard and Wilson say:

"In the last decade, as the baby boom generation has entered adulthood, one fact has emerged. This post-war generation, born in the joy of victory and a surge of unprecedented affluence, represents a sharp change in the social fabric of American life. In stark contrast to the overly ambitious hopes of their parents the baby boomers are less motivated toward success, less optimistic, and certainly less committed to the large institutions that make up this society than any previous generation of Americans...

Ability measures used in the study brought good news: the new generation did indeed match the former managerial group. But when it came to measures of motivation, the research data delivered a shock. By and large the new

recruits were inclined neither to push their way up the organizational hierarchy nor to lead others. In short, new managers weren't motivated to act like managers...

The organizational hierarchy seems to have been attacked from both flanks. The new managers neither aspire to higher-level jobs nor defer to those who have them. To paraphrase Shakespeare's Polonius, the philosophy of this generation might be "Neither a follower nor a leader be."

One reading of these data could be that a dispirited new generation of managers, unsure of future direction, wants primarily an interesting job and emotional sustenance from peers, with no heavy commitment to the organization. With little desire to advance, pessimism about organizational rewards, little inclination to assume leadership and equal disdain for following others, these new college graduates may not be well suited to managing a large, traditional, hierarchical organization..." (pp 33, 37, 38).

Other research cited by the authors suggests that this change isn't limited to either AT&T or the U.S.A.. The data does show, however, that organizations will have to cope with a changing labour market, which no longer offers the motivational characteristics that contributed to success in the past. Organizations will need to find ways of either adjusting their own structures and methods to cope with this, or of changing the values of those they bring in. Selection of people with traditional values is another alternative, though this will become harder and harder if

the trend continues.

3.8 A DYNAMIC MODEL OF CULTURE

The previous model of culture that we presented was designed to be a universal model. It should apply equally well to organizations which have strong cultures, and those with weak cultures. Differences in the relationship between the different parts of the model would account for the effectiveness of different organizations. For instance, an effective organization might be led by a clear perception of a better future, while in a less effective organization the perception of the future might simply be a continuation of the past. The model did allow us to look at the elements of culture in some detail.

What the model doesn't do fully is provide clear direction for the manager who seeks to change a culture. Neither does it go very far in looking at the critical relationship between the goals and the values of the organization. To achieve these important things another model is required.

In this model we try to concentrate on what makes strong cultures effective. As mentioned above we concentrate on the two areas of Values and Goals (or the organization's perception of its future).

The organizational system can be represented as a spaceship, to enable us to illustrate the various concepts involved. The figure below is a graphic representation of these relationships which we will explain in more detail.

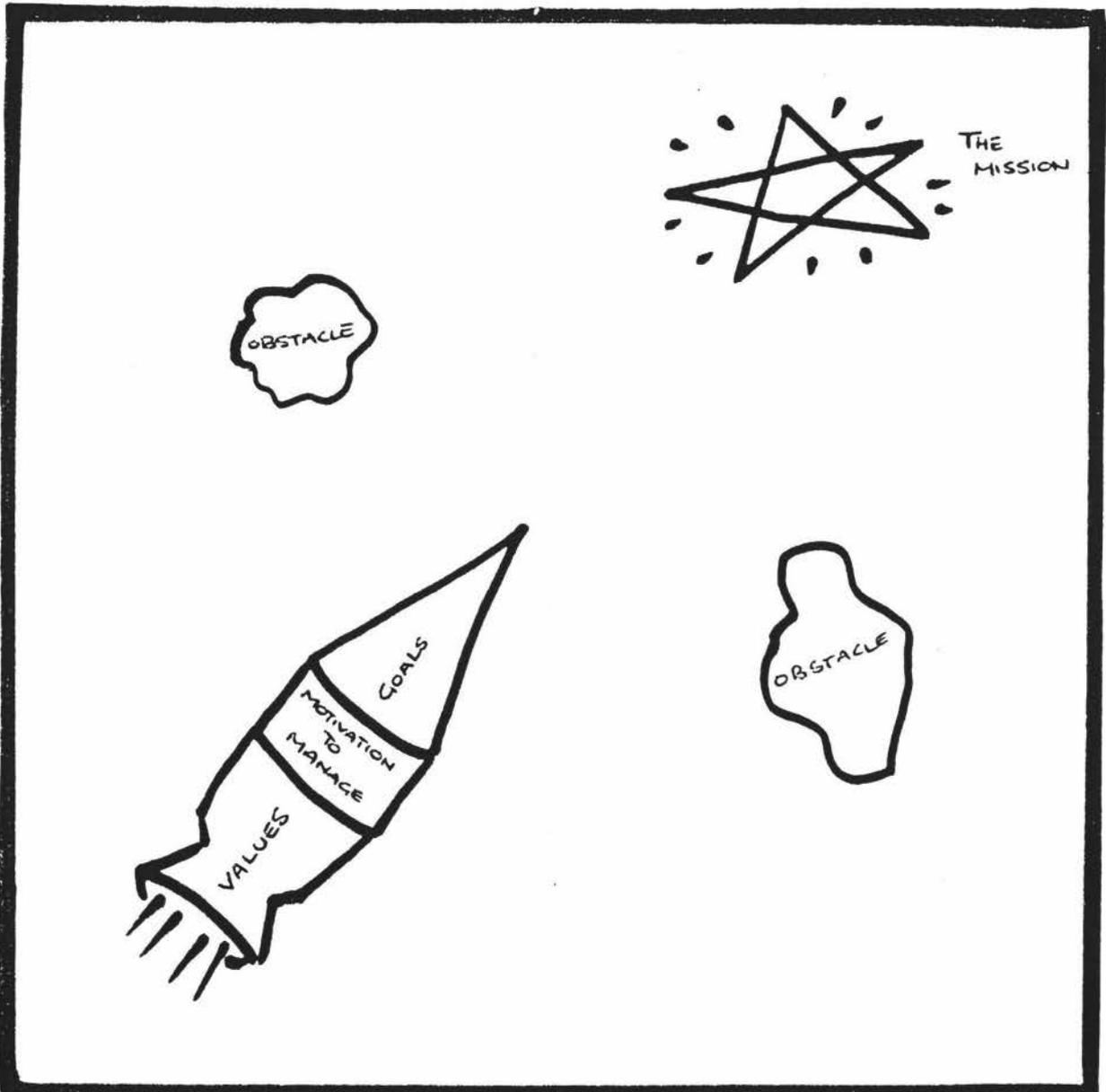


FIGURE 3: THE "SPACESHIP" MODEL OF CULTURE

This model suggests that the organization achieves excellence by having a clear sense of purpose, or a clear reason for being in existence: its mission. This mission is one that organization members are prepared to expend large amounts of energy in working for: the mission is one that actuates their values. Consequently they are prepared to strive toward goals set by organization leaders which are clearly aligned with fulfilling the mission of the organization. The tight bond between the goals and the values of organization members is maintained by a high degree of Motivation to Manage, both in the followers and the managers. Constant assessment of its environment allows the organization to maintain the alignment of goals and mission, and to avoid any obstacles that exist.

3.8.1 VALUES AS AN ENERGY SOURCE Allport (1961) defined values as beliefs one acts upon by choice. Values then have a strong behavioural aspect. A person will feel compelled to act on the basis of his values when they are actuated. In this way values in organizations can be seen as the store of energy that the organization has on hand, because to activate the values will release energy.

One way that we can view the collective values of a members of an organization, then, is as a bag of energy, or of individual energies. Values are a preference for a mode of conduct or an end-state of existence, over an opposite mode of conduct or end-

state of existence (Rokeach, 1973). So, values are directional. Energy from one organization member may not enhance energy from another; their values may be conflicting so they may cancel one another out. To achieve value-thrust, then, values need to be shared. This is illustrated in Figure 4 below.

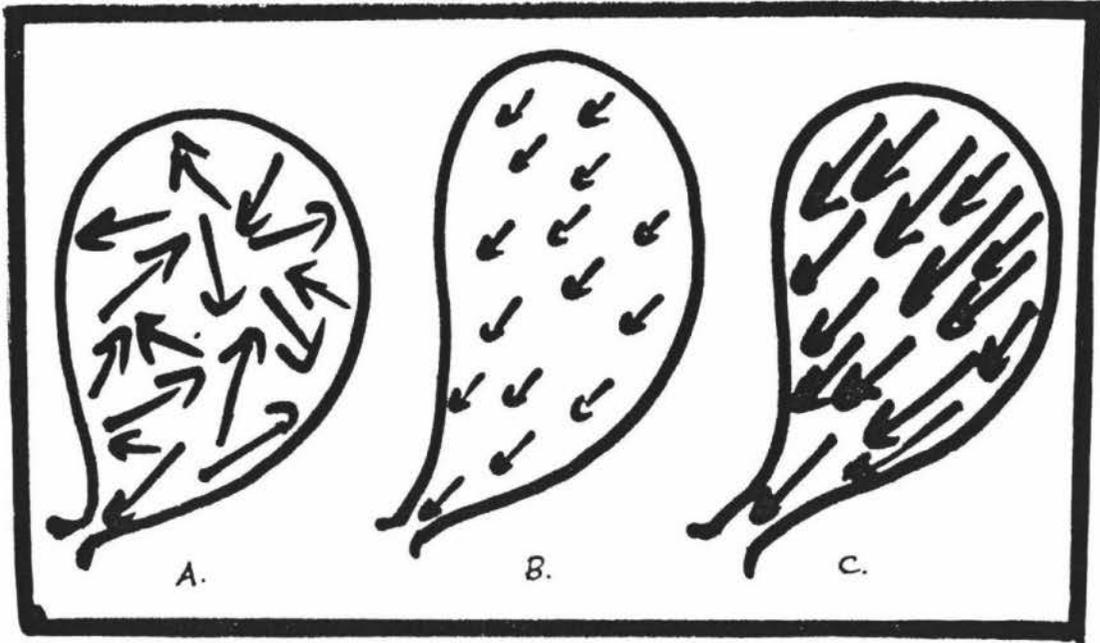


FIGURE 4. DIFFERING ORGANIZATIONAL VALUE SYSTEMS

Figure 4A shows an organization in which values are not managed, and consequently there is no thrust in any particular direction. This is often the case in organizations where the importance on values is not recognized, or where there is management that will allow people to go in what ever direction they choose. The importance of the motivation to manage will be discussed later in more detail, but this is the situation that can arise when this is low. Managers allow subcultures to develop within the organization.

Often people will enjoy working within such an organization because it allows them to work in accordance with their own strongly held values, but the organization does not meet its potential for excellence. Particularly when it comes to change efforts, the organization will suffer, because there is little sharing of values, so change is sure to be in conflict with someone's values and their social relationship with the organization (Lawrence, 1969). For this reason, change toward a dominant system of values in the organization will be blocked.

Alternatives for coping with, or changing this type of value system are: (1) select and promote only those with a particular value direction, establishing a dominant coalition (Kotter, 1978) (2) weed out those that are not facing in the desired direction, so that only a particular group are left (3) change the values of the people within the organization by Transformational leadership and, to a lesser extent, a combination of the first two alternatives.

Figure 4B shows a value system where, again, there is little value thrust. In this organizational value system the lack of thrust is due to people's values not being actuated. People will work in order to achieve job satisfaction rather than organizational excitement (Berlew, 1973). That is, people may be working for the varying rewards that they get from work, and not because they see the work as an expression of their strongly

held values. A more ineffective system, of course, is a combination of A and B: weak values going in many different directions.

This seems to represent many organization's within New Zealand, where business may be characterized by people not being overly concerned about work. Consequently productivity levels have fallen consistently, even when other comparative countries have been experiencing growth (Alexander, 1983).

Figure 4C represents the value system of an organization where values are shared by members and they are strongly held. In an organization with a value system such as this there is a strong thrust in the direction of the values. People will monitor their own behaviour in working toward fulfilling their values. This does not necessarily mean that the organization will achieve excellence. As we shall see there are other variables that influence this. This "bag of energy", the value system of the organization, though, provides the thrust that is necessary for excellence.

3.8.2 THE ORGANIZATION'S MISSION. The organization's mission is its concept of what it will be in the future: it is really the organization's self-concept and this sets it apart from all other organizations. Peter Drucker (1964) says that this is the basis for entrepreneurial work. He defines this as:

"Imposing on the as yet unborn future a new ideal which

tries to give direction and shape to what is to come. This might be called making the future happen." (pg. 200)

Drucker discusses how organizations can't know what the future will be but they can work at making the future what they want it to be. He says:

"It is futile to try to guess what products and processes the future will want. But it is possible to make up one's mind what idea one wants to make a reality in the future, and to build a different business on such an idea." (pg. 211)

Robert Townsend, former Chairman of Avis Rent-a-Car, says that one of the critical functions of a leader is to make the organization concentrate on its objectives. Avis defined its purpose as being "...to become the fastest growing company with the highest profit margins in the business of renting and leasing vehicles without drivers". Townsend says:

"That objective was simple enough so that we didn't have write it down. We could put it in every speech and talk about it wherever we went. And it had some social significance, because up to that time Hertz had a crushingly large share of the market and was thinking and acting like General Motors...

Once these...are agreed on, the leader must be merciless on himself and on his people. If an idea that pops into his head or out of their mouths is outside the objective of the company, he kills it without trial." (pp. 118, 119)

A classic example of an organization that created a mission for itself which has formed the basis of its self-concept, and is a major force in actuating and directing the values of its members is IBM. IBM's former chairman Thomas Watson, Jr., delivered a series of lectures at Columbia University in 1962, in which he summarized his beliefs in this area. In part, he said:

"I firmly believe that any organization, in order to survive and achieve success, must have a sound set of beliefs on which it premises all its policies and actions.

Next, I believe that the most important single factor in corporate success is faithful adherence to those beliefs. And finally, I believe that if an organization is to meet the challenges of a changing world, it must be prepared to change everything about itself, except those beliefs, as it moves through corporate life."

(Jackson, 1984, pg. 53)

The organization's mission is its purpose in existing, and it is this that has the power to engage, and even change a person's values. Our model of the spaceship suggests that the mission is where the organization hopes to be in the future. In fact, it is often more than that, as it describes also how the organization believes it should travel to get there. The mission has a bearing on people's conduct, as well as the end-state they strive for.

Warren Bennis (1984) in his study of leadership competencies, found that effective leaders were characterized by what he called the management of attention. He suggests that managers attract people to them by communicating a commitment to a vision:

"So, the first leadership competency is the management of attention through a set of intentions or a vision, not in the mystical or religious sense, but in the sense of outcome, goal, or direction...

To make dreams apparent to others, and to align people with them, leaders must communicate their vision.

Communication and alignment work together."

So we can say, then, that for an organization to be a high-performing system it needs a leader who can clarify and communicate a vision of the future that will actuate people's values in the direction of that vision. In our model we call this vision the organization's mission. Bennis points out that people won't "enroll" in just any vision. He says:

"Where there are leaders, work is stimulating, challenging, fascinating and fun. An essential ingredient in organizational leadership is pulling rather than pushing people toward a goal. A "pull" style of influence attracts and energizes people to enroll in an exciting vision of the future. It motivates through identification, rather than through rewards and punishments. Leaders articulate and embody the ideals toward which the organization strives. People cannot be expected to enroll in just any exciting

vision. Some visions and concepts have more staying power and are rooted more deeply in our human needs than others. I believe the lack of two such concepts in modern organizational life is largely responsible for the alienation and lack of meaning so many experience in their work.

One of these is the concept of quality. Most industrial society has been oriented toward quantity...Feelings of quality are connected intimately with our experience of meaning, beauty, and value in our lives.

Closely linked to the concept of quality is that of dedication, even love, of our work. This dedication is evoked by quality and is the force that energizes high-performing systems. When we love our work, we need not be managed by hopes of reward or fears of punishment. We can create systems that facilitate our work, rather than being preoccupied with checks and controls of people who want to beat or exploit the system." (pg. 19)

3.8.3 THE ROLE OF GOALS Goals are the basis for action in organizations. Raia (1974) believes that establishing long-range goals of the organization is the first major step in the MBO process. Raia states that goals are statements of intent. They represent what the organization intends to achieve in the long-range future, and describes how the organization plans to

cope with its total environment.

Goals are also the basis for individual's objectives. An objective is a statement of the results an individual intends to contribute in order for the organization to achieve its goals. It should be noted that many writers in the area of management treat the terms "goals" and "objectives" interchangeably, but for our purposes they are not. Organizations have goals, while individuals have objectives.

The basis for goals is the organization's self-concept or mission according to Raia. As mentioned earlier by Townsend (1970) the leader in an organization should kill any idea that will distract the organization from its "primary objective" (its mission). It is critical from a cultural perspective in particular that this is the case. Leaders are concerned about enrolling people in their vision of the future. People's commitment to the organization will not be maintained if the goals the organization is pursuing are seen as being divorced from the vision or mission it is purporting to fulfill.

An example of this might be the World Council of Churches. An individual may feel committed to this organization because he believes its mission is to enable mankind to give acceptable worship to God. However he may find that amongst its goals is

to achieve the overthrow of the white South African government by supporting black liberation movements in southern Africa. As a consequence his commitment to the organization may vanish.

The concern for goals and the concern for values in management need to be viewed as complementary, though they are clearly separate. The relationship between the two concerns can be expressed on a grid, using the Grid technique of Blake and Mouton (1964).

The grid (Figure 5) is arrived at by combining two scales: concern for goals and concern for values. A ranking of nine is possible on each of these scales, which are independent of one another. This means that there are a 81 possible coordinates showing a manager's orientation toward the two concerns. Blake and Mouton worked originally in using this grid to examine managerial styles using the scales: concern for production, and concern for people. In order to examine the different possible styles on the grid they looked at 5 styles that represented the dominant management styles. These are represented on the grid by the coordinates 1,1; 9,1; 1,9; 5,5; and 9,9. Of course, any combination of the two concerns is possible; these 5 highlight the important differences among managers. Consequently, we will focus on the same 5 coordinates.

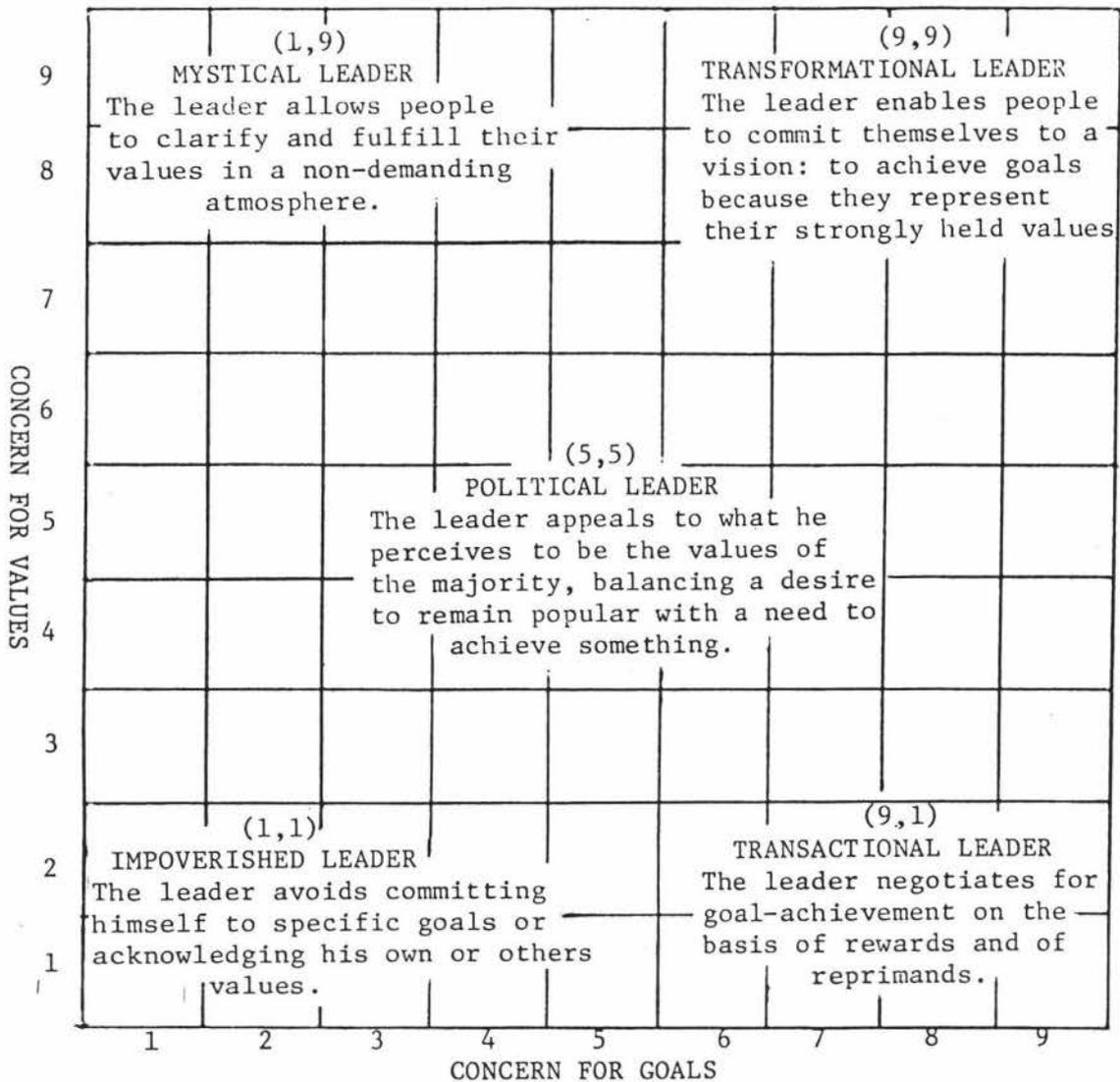


FIGURE 5. THE LEADERSHIP GRID

Each of these styles or coordinates can be examined in more depth.

THE 9,1 LEADER In the lower right hand corner of the Grid the leader has a maximum concern for goals and a minimum concern for values. This position represents the professional manager, rather than the leader. This manager operates on the basis of contingent rewards to motivate performance rather than people's values. The professional manager is exemplified by the One Minute Manager (Blanchard and Johnson, 1982). Drucker (1979)

points to Alfred Sloan, ex-Chairman of General Motors, as the exemplary professional manager. He says of Sloan:

"a "professional" to him was not a man without interests, without convictions, without a personal life. He was a man who separated his interests, his convictions, and his personal life from the task. Anything that to Sloan was personally important was by that very fact professionally suspect." (pg. 291)

THE 1,9 LEADER This leader occupies the top left-hand corner of the Grid, and has a maximum concern for values and a minimum concern for goals. To this leader it is not critical that the organization achieves anything, so long as the people within it can fulfil their values. This is not to be confused with the same position on the Managerial Grid, which is a concern for people. Although the 1,9 leader may be primarily concerned with humanistic values this does not have to be the case. For example the leader may be concerned in allowing people to work in an environment that is structured and stable (perhaps bureaucratic) because this represents their values, and sacrifice concern for goals that way.

THE 1,1 LEADER This leader occupies the lower left corner, and has a minimum concern for both goals and values. The leader is primarily concerned with avoiding leadership. Consequently, although the leader may go through the motions of leading he does not commit himself to achieving specific goals, and doesn't seek to fulfil the values of either himself or others.

THE 5,5 LEADER This leader occupies the centre of the Grid. The leader in this position is primarily concerned with belonging to the group, so leads the group where it wants to go. Often, the 5,5 leader's convictions are superficial only, and only represent what he perceives others to have convictions about. The leader will use prevailing values to gain acceptance, while he recognizes that he must achieve something in terms of goals. Again, goals will be based on the desires of others, rather than a personal "vision" of what the future could be.

The Leader of the Opposition in the New Zealand Parliament, Mr. Jim McLay, stated his view of what leadership is about, and summarized what we mean by the Political Leader, when he said:

"The skill for a leader is to ensure that your appeal is sufficiently broad to ensure electoral success without compromising your principles."

The pressure to adopt this leadership approach is strong in any democratic system. It may be that democracies do not promote transformational leadership. This is a point which needs to be looked into in greater depth, but if it were true the literature exploring democracy in the workplace would also need to be examined.

THE 9,9 LEADER This leader occupies the top right corner of the Grid and assumes that there is a connection between achieving goals and actuating people's values. The leader spends his time

and his energies in work related to a vision of what the future could be. He is continually concerned with clarifying this vision (a goal-related process), and with gaining commitment of others to the vision (based on values).

The implication of the Grid for organizations is that people within these can identify where they are on the Grid and whether or not this is an appropriate place to be. It also clarifies for them how they may need to change in order to be effective.

3.8.4 THE MOTIVATION TO MANAGE John Miner (1973) has identified six factors that are closely related to success in management. These factors were mentioned earlier in relation to the changing environment within which organizations are required to operate. It appears that this motivation has a critical role in the cultures of organizations.

There is no natural bond between the values of people in an organization and the organization's structure, managers, or goals. Values are actuated by the organization's mission, or the vision that a leader presents. For this reason managers within the organization need the attitudes and motives that make up the motivation to manage. They are required to influence people to adopt the organization's goals as expressions of the missions and of their own values. Managers and leaders will need to act to protect the organization from being distracted

from its goals or from having its values undermined. Managers need to act to ensure that other means of influence in the organization are compatible with the culture they are trying to maintain.

The motivation to manage is a term which covers the following characteristics: desire to influence others, a sense of responsibility, an assertive motivation, and a favourable attitude toward authority. For an organization's culture not to be undergo atrophy managers need these characteristics so that they will act to support the culture. Managers will be required to discipline subordinates, provide positive feedback on performance, and take other actions requiring a sense of responsibility a desire to influence others, assertiveness and so on. So along with the vision of the future that gains people's commitment must go the "nuts and bolts" of managing. Otherwise, the unity fostered by the vision may be lost as people form into subcultures, or different schools of thought as to how the vision is to be achieved. A manager with a high motivation to manage gets things done to ensure the survival of the organization.

In organizations where there is a low level of motivation to manage dissention will be left alone, rather than dealt with, thus undermining the culture. Within strong cultures there is often life-long employment (or the equivalent in non-business organizations) for those who strongly hold the values of the culture. However, those who are a threat to the culture are not

allowed to remain: either they change or they leave.

3.8.5 IMPLICATIONS FOR MANAGERS From the foregoing model we can arrive at some equations concerning Organizational Cultures. It was mentioned earlier that culture was often a "drag" on change within an organization, and suggested that, if managed, culture could provide a "thrust" instead. This "Values Thrust" is a part of our model, and we can, to some extent, state the conditions required for it to be maximized, on the basis of the model. The equation we suggest is:

$$\text{VALUE THRUST} = C \times I \times M$$

where: C is Commitment to the organization's mission

I is Belief in the Instrumentality of Goals, and

M is the Motivation to Manage

Instrumentality refers to the degree to which one outcome will lead to another outcome. In this case, it is a belief that the achievement of goals will lead to a fulfilment of the mission.

Commitment can also be further defined:

$$\text{COMMITMENT} = \frac{C_y \times C_n}{DPV}$$

where: Cy is the clarity of the mission to organization members
 Cn is the degree to which the mission is communicated
 DPV is the Divergence between the mission and the
 personal values of the organization member.

This leads to a number of implications for managers and leaders. To achieve excellence there needs to be a vision put forward by the leader of what the future could be, or which defines the organization's purpose in existing. The leaders role is to gain people's commitment to this vision: that is to actuate their values.

In order to achieve this the leader needs to engage in what Vaill (1982) refers to as purposing. The leader needs to constantly be clarifying what the vision is: getting it into clearer and clearer focus in his own mind. The second part of purposing is to communicate this vision constantly to allow them to get the same clarity on why they are doing what they are doing. This involves gaining insight into the environment, and explaining its opportunities and threats in terms of their relationship to the mission.

The leader also needs to ensure that the level of motivation to manage within the organization is being maintained or strengthened. Values that are identified as those that will lead to success must be reinforced, and the organization must be kept free from contamination of these.

Finally, the leader needs to ensure that goals are continually being honed, so that they are directed at the organization's mission. The leader and managers must be prepared to scrap good ideas that don't contribute toward that end, and promote and reinforce those that do. The organization's mission must be used as a yardstick against which all activity is judged.

3.9 CONCLUSIONS

In this chapter we have aimed at examining and analysing organizational cultures by looking at two models of culture. The first of these models suggested that culture was the relationship between the organization's perception of its future, its perception of its past, what is reinforced in the organization, and what is valued by people in the organization.

A number of conclusions can be drawn from this model. Excellent organizations are characterized by congruence between these four between these elements of culture. Thus, what is reinforced in the organization will represent what is valued by people, which in turn reflects the organization's perception of its future. The meaning that people take from the past reflects what they believe the organization needs to achieve in the future.

Another conclusion we can draw from this model of culture is that an organization will be more effective if it bases its culture on

what it believes the future can be, rather than basing culture on the past. Many organizations appear to believe that the future will simply be an extension of the past. Because of the nature of values the existing culture will tend to work toward perpetuating the past.

The second model presented represented culture as a combination of goals and values, bonded by the motivation to manage, and directed at a mission that defines the organization's purpose in existing. This model obligates leaders to act in a transformational manner: actuating people's values to achieve goals. It means that leaders must spend time clarifying the organization's mission and communicating this to people in the organization.

A major conclusion that we have made from this chapter is that values are the critical element of culture, and the element that defines the culture. This tenet means that, in order to change culture we need to measure and change values. The next chapter will be primarily concerned with measuring and analysing values.

4.0 MEASURING CULTURE

The literature on organizational cultures has been largely descriptive of organizations with either highly effective or ineffective cultures (Peters and Watermann, 1982; Deal and Kennedy, 1982). The purpose of this study is to develop a model which would enable an organization to manage its culture. Blake and Mouton (1969) described the phenomena of "culture drag", where the values of an organization held it back from needed change. By managing its culture an organization may be able to create a "culture thrust" for change.

Shared values appear to be the critical element of a culture (Peters, 1983; Harrison, 1972; Ouchi and Price, 1978), and consequently are central to the study of culture management. In the models presented in the preceding chapter, values were central components of culture.

In order to manage culture a manager requires needs some form of diagnostic data base (Mahler, 1974). Using Blake and Mouton's (1970) Systematic Development Model of change a diagnostic data base will allow a manager to identify the ideal position of the organization's values and measure the actual position, so that effective change can be made to close the gap between the two. The measurement also allows for interventions to be evaluated.

Consequently a major part of this study involves the development

of a means by which values can be measured; to provide a diagnostic data base for measuring culture.

4.1 DIAGNOSTIC DATA BASE

Mahler speaks of diagnostic data as being the basis of an analytic process aimed at improving the effectiveness of personnel work, and making sure the organization is well managed (1974). For any values measurement to be successful it must generate data that enables an organization to proceed with an analytical process of improvement.

Mahler suggested five tenets to guide the design and conduct of diagnostic studies. These are:

1. A manager is a problem-solver under pressure. Data must be effective in fulfilling two basic obligations at the same time: to obtain results and to meet the needs of personnel.
2. The way for a manager to be effective is to be experimental minded.
3. A felt need to change is a prerequisite for experimentation
4. Data can be a powerful stimulant for an individual to change.
5. More experimentation will occur in an organization if a competent staff person who is concerned about change is available within the organization.

Each of these tenets effects the use of diagnostic data.

4.1.1 THE MANAGER AS A PROBLEM-SOLVER Mahler (1974) defines management as utilizing available resources for achieving the objectives of organizations. It is the nature of business that this takes place in pressure situations. Both resources and objectives may be changing continuously, and the manager often has to deal with a variety of problems at any given time.

Managers achieve results through resources, and in particular through the human resources. On this basis Mahler says that managers are obliged to meet the needs of personnel as well as achieving results.

Many behavioural scientists have looked at the relationship between these two obligations. Some have suggested that managers should vary the concern for each depending on the characteristics of the situation (Fiedler, 1967). This is commonly termed the situational or contingency approach. A number of difficulties with this approach have been pointed out (Blake and Mouton, 1969), but for our study the fact remains that the manager is obliged to both achieve results and meet the needs of personnel no matter what the situation (Mahler, 1974). As a consequence some behavioural scientists suggest that managers will be most effective if they have a high concern for both obligations (Blake et. al, 1964).

Diagnostic studies therefore need to provide data that will help managers deal with both obligations at the same time, in dynamic situations. Mahler points out that, because of pressure, managers would like to deal with them serially (leaving needs until results have been achieved) or to delegate needs to the Personnel staff. This tenet forces diagnostic studies to provide data on the needs that exist, their intensity, and any changes in needs.

4.1.2 THE EXPERIMENTAL-MINDED MANAGER Mahler defines experimental-mindedness with the phrase "trial and success" rather than "trial and error". This approach requires a manager to determine the assumptions he makes before the trial so that whatever the outcome he learns something and is more likely to succeed in the future. An experimentally-minded manager will use this approach to get results and meet the needs of personnel.

Mahler identifies the experimental process as having eight phases:

1. Becoming more sensitive to a problem or opportunity
2. Attaining a better understanding of the problem or opportunity
3. Defining a problem or opportunity more precisely or accurately
4. Placing proper priority on a problem or opportunity
5. Giving consideration to a variety of possible solutions or alternative action plans

6. Deciding on appropriate action
7. Taking necessary action, i.e. implementation
8. Measuring the result of the action

Diagnostic data should enable these phases to be worked through effectively. It should allow data to be analysed to show up problems or opportunities, enable understanding of these, allow managers to set goals and measure the result of action.

4.1.3 NEED TO CHANGE Mahler says that a basic tenet is that a felt need to change is a prerequisite for experimentation and that there are six sources of pressure for change. Managers need to feel the need to change themselves before they are prepared to make a change. Staff specialists or consultants feeling the need is not sufficient.

Pressure can be brought to bear on the manager to make him feel the need. Pressure can come from any of these six sources:

1. the manager's superior
2. the manager's peers or colleagues
3. staff
4. the manager's subordinates
5. forces outside the organization, such as competition
6. the manager himself.

Diagnostic studies can be a force for change by providing pressure from these sources. The following tenet suggests how

this is so.

4.1.4 DATA ARE POWERFUL Data provide a stimulant for an individual change. Knowles (1970) suggests that people recognize a need to change when they see a difference between their desired result or position, and their actual position. Data is a powerful way of making variances observable for individuals.

For data to have this effect there needs to be a variance. This requires that an ideal or desired position is identified before a manager's actual position is measured.

Davis (1979) distinguishes between "not knowing what you don't know", "knowing what you don't know", and "knowing". Data can provide the information for a manager to move from the first to the second position, and the discomfort generated there provides motivation for the manager to move to the third position.

4.1.5 INTERNAL STAFF Mahler suggests as a final tenet, that more experimentation and change will occur where a competent staff person, who is concerned about change, is available within the organization. Staff will benefit from diagnostic data by seeing the areas in which they can assist experimentation and change. Diagnostic data should, therefore provide information on those areas where the organization most needs change.

Where staff exist in an organization and no experimentation or

change is taking place, this suggests that they are not fulfilling their role, or that they are not competent.

4.2 MEASUREMENT OF VALUES

Attempts to measure attitudes have had a large part in the study of social psychology, since Thurstone proposed that no objective physical comparison was needed for attitudes (Dawes, 1972).

Rather, Thurstone measured attitudes by placing stimuli along a continuum. He proposed that on a psychological continuum a subject's responses involving a judgement of an attitude would have a normal distribution (Edwards, 1957). This allows for the construction of attitude scales. If statements of attitude about an attribute are placed on a continuum in terms of their magnitude and assigned a value by subjects, values of the statements that subjects agree with provide a measure of their attitudes. Other attitude measurements have been developed by Likert, Guttman, and others (Newcomb, Turner, and Converse, 1965). These writers support Thurstone's view that an objective comparison is not needed against which to measure attitudes.

Values measurement differs from attitude measurement due to the difference between the two concepts. Katz (1960) defines an attitude as "a predisposition of the individual to evaluate some symbol or object of his world in a favourable or unfavourable manner" (p 168). Newcomb et. al (1965) suggest that over time

general attitudes become integrated into a few broad patterns, so that certain attitudes or groups of attitudes become dominant over others. Values are the common objects of these attitudes. Newcomb et. al define values as "extremely inclusive goals around which many attitude patterns may be organized." In values measurement we are interested in finding which of these patterns of attitudes are dominant in organizing a person's attitudes.

Much of the work in the area of values has focused on their clarification rather than their measurement (Kirschenbaum, 1977; Raths, Harmin, and Simon, 1978). Values clarification differs from measurement in that it seeks to have subjects acknowledge or clarify their own values without any quantitative or qualitative measure being necessary. There have been a number of studies that have involved the measurement of values, however. We can examine some of the approaches that researchers have taken to the measurement of values.

4.2.1 THURSTONES'S APPROACH Thurstone (1959) used a method of comparative judgement to measure values. That is, he asked subjects to make a series of judgements between pairs of alternatives, thus indicating the values on which they made their choices. One example of this was to present subjects with a list of offenses presented in pairs. Subjects were asked to indicate which of the offenses they considered to be the more serious.

This approach is among the first attempts at measuring values in a scientific manner. It recognizes the subjective nature of values and highlights the concept of forced choice to give an idea of the relationship between values. Thurstone also made a significant impact in the area of psychophysics, as he called it, by showing that values and attitudes could be measured.

4.2.2 THE STUDY OF VALUES Another early and widely used instrument is the Study Of Values, prepared by Allport, Vernon, and Lindzey. This is based on Spranger's TYPES OF MEN (1928), mentioned in an earlier chapter. The six basic types of values that were looked at were: Theoretical, Economic, Aesthetic, Social, Political, and Religious. In the Study Of Values items were designed in which respondents were asked to state preferences between statements reflecting these different orientations. For example, a number of newspaper headlines might be presented and the respondent would be asked which article they would likely read first, second, etc. (Anastasi, 1976)

Again, this study represented a significant step in the measurement of values, because it was one of the original studies, and because of the amount of research it inspired. Its reliability and validity have been extensively researched along with correlations to various academic and occupational groups, academic achievement, and so on (Anastasi, 1976)

4.2.3 ROKEACH'S APPROACH Rokeach (1973) used a ranking approach to measuring values. He defined values as enduring beliefs "that a specific mode of conduct or end-state of existence is personally or socially preferable to an opposite or converse mode of conduct or end-state of existence."

To measure values, or define which of these were dominant, Rokeach asked subjects to place a list of "modes of conduct" (such as Honesty) and a list of "end-states of existence" (such as World Peace, or Personal Salvation) in rank order of importance.

Rokeach's approach shows that values can be measured in terms of their relative importance, or their dominance over other values. It also showed how a comprehensive list of values may be used for subjects to respond to, rather than allowing them to define their own values.

4.2.4 ENGLAND'S APPROACH England developed an approach for measuring values that has been used in a number of studies (England, 1967; 1975; Da Silva and Gemmill, 1971). This combines a rating and a ranking technique. Subjects were asked to rate a given value as being of either high, medium, or low importance, and also to rank-order the "meaning" of the value to them in terms of being successful, right, or pleasant. So a

subject could indicate that he thought a value was of high importance because it was pleasant.

If subjects tended to rank "successful" highest over a number of values, England defined their Primary Value Orientation (PVO) as being Pragmatic. Likewise if being "right" predominated, their PVO was Moralistic, and if being pleasant predominated, their PVO was Affect.

England defined "Operative" values as being those concepts subjects rated as high in importance, and which were consistent with their PVO. Values could also be "Intended", "Adopted", or "Weak" depending on the rating in importance, and whether they were consistent with the subject's PVO.

This approach does not allow organizations to determine the dominance of any particular values over others where there are a number of operative values. However it is interesting in the implications it has for changing values in organizations. It shows that for a person to internalize a value it needs to be seen to be part of his Primary Value Orientation (England, 1975).

4.2.5 SUPER'S APPROACH Super (1970) sees values as fundamental to career choice, in that they are the qualities sought by people in undertaking work (Hesketh, 1982). Super developed the

Work Values Inventory, where he used 45 items measuring 15 different work values. Each item related to a work value, and was rated in terms of importance by the respondents (on a 5 point scale).

The values Super defined included such things as Achievement, Altruism, Supervisory Relations, Security, Creativity, and Aesthetics.

4.2.6 WORK ADJUSTMENT THEORY Loftquist and Dawis (1981) have looked at values in relation to their theory of Work Adjustment. This theory, basically, is that there is a mutual responsiveness required of both the worker and the work environment for the requirements of each to be met. The work environment must provide reinforcers for the worker's needs and the worker must provide abilities required by the work environment.

Loftquist and Dawis view values as a higher order of need, or as general areas around which specific needs are clustered. For example, the worker might value comfort, in which case he would have needs for such things as security, compensation, and variety. In order to measure values they use paired comparisons or statements in the same manner as Thurstone. These reflect each of the 20 needs their theory proposes (which are clustered around 6 values).

Although this concept of values fits neatly into the behavioural

theory of work adjustment they propose it is very debatable whether values are simply generalized needs. Values appear to be more concerned with principle than with needs (in particular with lower order needs such as physiological needs).

4.2.7 VAILL'S APPROACH Vaill (1983) has used an approach for measuring values using a ranking technique with a comprehensive list, in much the same way as Rokeach (1973). The values used by Vaill differ from Rokeach in that they are related to the mode of conduct of organizations rather than individuals. Vaill asks "What I value in organizations I belong to is for the organization to be:", rather than being concerned, as Rokeach is, with how the individuals believe they should personally conduct themselves. Vaill does not deal with values relating to "end-states of existence" as Rokeach does. Presumably this is because organizations will develop their own missions, which will be unique to them.

This list of values used by Vaill was adopted for this study and will be considered later.

4.2.8 POTENTIAL APPROACHES TO MEASUREMENT Although attitude and values measurement is typically done using instruments such as those mentioned above, there are other methods that are potential means of measuring values in organizations. These

may, in fact, prove more valid than approaches using instruments.

A great deal of study has been done in recent times in the area of brain function. In particular this has looked at the different functions of the right and left hemispheres and the implications these have for management (Bebb, 1984). Generally it appears that the left hemisphere controls analytical, verbal, and logical thinking. The right hemisphere controls emotional, visual, and spiritual thinking. Many people tend to specialize in the use of one hemisphere, and this is reinforced by educational systems which may stress use of only one, usually the left. The ideal is considered to be what is termed "whole-brained thinking"; that is, the ability to use both hemispheres and shift easily from one to another.

This appears to be related to the subject of our study. It appears that the perception and consideration of cultures would be a right hemisphere of "right-brain" function, as it concerns feelings as well as logic. At the same time the use of instruments requiring analytical thinking about a subject would require a subject to operate with the left-brain. Although some subjects may be able to do this without problem, others who have specialized in using one or other hemisphere may not be able to do so. Consequently, methods using a more "right-brain" approach may be appropriate for the measurement of values.

One potential method of measuring values using the right-brain

would be using visual rather than verbal data. Psychometric testing has used projective techniques in personality tests using visual stimulus. For example the Thematic Apperception Test used by McClelland and the Rorschach ink-blot test ask people to interpret or react to ambiguous visual stimuli (Tyler and Walsh, 1979). To measure values it may be possible to get people to create pictures, collages, or some other visual representation of what their organization means to them. Values may then be able to be extracted from these.

There are a number of obvious difficulties with an approach like this. The values of those interpreting the representations may affect their judgements, and extensive research would have to be done into the meaning of themes. Interpreters would need extensive training. Perhaps the major the problem would be one of face validity; that is, managers may have difficulty in accepting conclusions made from data collected in this way. For a number of reasons, then, an approach like the one described above does not appear to be practical at this time. Further research may change this at some time in the future.

A strategy that may be more acceptable in organizations is to analyze what values are manifest in various parts of the organization. O'Sullivan (1975) says that, in literature, short stories affirm the values of the culture from which they are taken, and that the characteristic New Zealand short story is humanistically centred. Deal and Kennedy (1982) note that in organizations the culture is reflected in the stories or myths

told within it, and the people considered to be heroes. So this pattern of values being manifest in literature may hold true for organizations, as well. If so, the measurement of values could be done via a content analysis of organization myths and heroes.

In the same way, values could be measured by looking at the response of the culture's members to different words and concepts involved with them. For example, one could look at whether people in the culture respond more readily to the concept of "cost" or the concept of "value". This is a variation on an idea of Thurstone's (1959) who suggested that it would be interesting to look at the difference in affective intensity of words having the equivalent cognitive meaning, such as "famous" and "notorious".

Another approach to the measurement of values using semantics has been suggested by Jay (1967) who proposed asking organization members to think of the biggest blasphemy they could with regard to the organization. This would indicate just what is of real concern to that organization. This is similar to Thurstone's (1957) idea of having subjects indicate which of a pair of offenses was the most serious, and doing this over a number of pairs. The basis for choice would again indicate the respondents values.

Peters (1980) suggests that management systems such as MBO, along with meeting agendas, annual reports, and the time spent by

managers carry the language of the organization's culture. Thus these both reflect and affirm the values of the organization.

MBO is a system which has been evaluated by a great number of studies, many of which have considered to be of great value while others have considered it to be of little worth. Schuster and Kindall (1974) in a survey of Fortune 500 companies note that many companies use the term freely, including in their company publications, where in fact no real MBO system is in use.

There can also be differences in the focus of MBO programmes which reflect the culture of the organization they are in. In some organizations the emphasis is on management, using objectives as a tool to aid this. In others, however, the system of managing by objectives is used as a means of planning and resource allocation while performance negotiation, review, and development are ignored. In other organizations MBO is used almost entirely "bureaucratically", as a record-keeping system.

These different emphases are a reflection of the culture of the organization so information on culture can be extracted from the systems the organization has. Other systems which could carry the language of the organization's culture, according to Peters (1980) are the areas in which the managers spend their time, items on meeting agendas, and so on.

4.3 DEVELOPMENT OF THE INSTRUMENT

There were a number of criteria that needed to be met by any instrument that was used to measure the culture of organizations. Firstly, because we were looking at the cultures of organizations rather than simply surveying individual's values the instrument needed to look at values specifically concerned with the values upon which people wanted their organization to operate, rather than values concerned with the individual's total "life-space". We wanted the instrument to be universal for organizations.

A second requirement was that the instrument had to provide data that enabled the values in the organization to be "mapped". We were concerned with comparing the values shared in different systems within organizations, and the strength, or the behavioural relevance of the values. That is, for the instrument to be effective it had to be able to indicate differences between the values of different organizational units.

A third requirement was for the instrument to represent the main different value systems that could relate to organizations. We did not want the instrument to be only applicable to certain types of organizations.

Fourthly, we required the instrument to allow managers in the organization to identify the ideal values of organization members

and thus allow the measurement of difference between this and their actual values. This follows the Systematic Development model of change (Blake and Mouton, 1973).

None of the instruments available met all of these criteria. The majority of them were unrelated to values concerned with the operation of organizations. They were generally concerned with measuring individual's values with regard to life in general.

At the same time the scoring systems of most instruments did not allow for the value "mapping" described above. For example, a ranking technique does not indicate the relative strengths of a particular value, and because of this it makes the combining of several scores difficult. On the other hand a rating scale involving no forced choice allows respondents to appraise all values highly. This is not appropriate in a survey of this type where many items are likely to be of a highly positive nature. For these reasons it was decided that we needed to design our own instrument which would meet these criteria.

4.3.1 INSTRUMENT ITEMS The items used (see Appendix I) are those used by Vaill (1982). These were selected because they were designed to investigate values related to organizations. Also, these appeared to be a comprehensive list of organizational values.

The items will be critiqued later in this chapter. They appeared to meet all the criteria that had been set for the instrument. Each item consisted of a label that encapsulated the value, followed by a definition of what was meant by the label. In some cases these definitions were changed to comply with New Zealand usage.

It was interesting that some instruments used for the study of values did not use definitions, but rather only used labels such as Honesty, Achievement, and so on. We felt that peoples' individual interpretations of labels like this would seriously effect the validity of an instrument.

4.3.2 SCORING THE INSTRUMENT As mentioned earlier, a number of methods have been used in measuring values, involving ranking and rating techniques. Those examined earlier were rejected for our study, because they did not meet the criteria we had set for the instrument.

An alternative form of indicating strengths of values has been suggested by Simon et. al (1972). Their work involved generating a number of different strategies which enabled people to explore their own values. One strategy they used was called the "Pie Of Life". This involved students dividing up 24 hours (represented as a pie) in terms of the hours they spent each day in various activities. Students could then draw another pie to

represent their "ideal pie": how they would ideally use the resources, in terms of time, that they have. This seems to be a very realistic way of measuring values. It recognizes that we all have a limited amount of resources, and that we utilize these on the basis of what we value.

We adopted a variation of this method of measuring values for our instrument. Rather than using a pie, however, we asked respondents to divide 100 points between the 18 different values. We told respondents that they could imagine that they had \$100 to spend, and they could indicate how much they could spend on each item. They could spend as much or as little as they liked on each item so long as they used all of their allotment and no more.

The figure of 100 points was used to enable respondents to distinguish between different values in some detail, while not making the mathematics of the process too complex.

Having a fixed resource (100 points) also ensured that respondents had to make a number of forced choices among alternatives. The instrument was designed to do this in order to determine which were the values of high behavioural relevance to the respondents. This was important, because all of the items could be viewed as socially highly desirable.

This scoring system also allowed easily for the value mapping

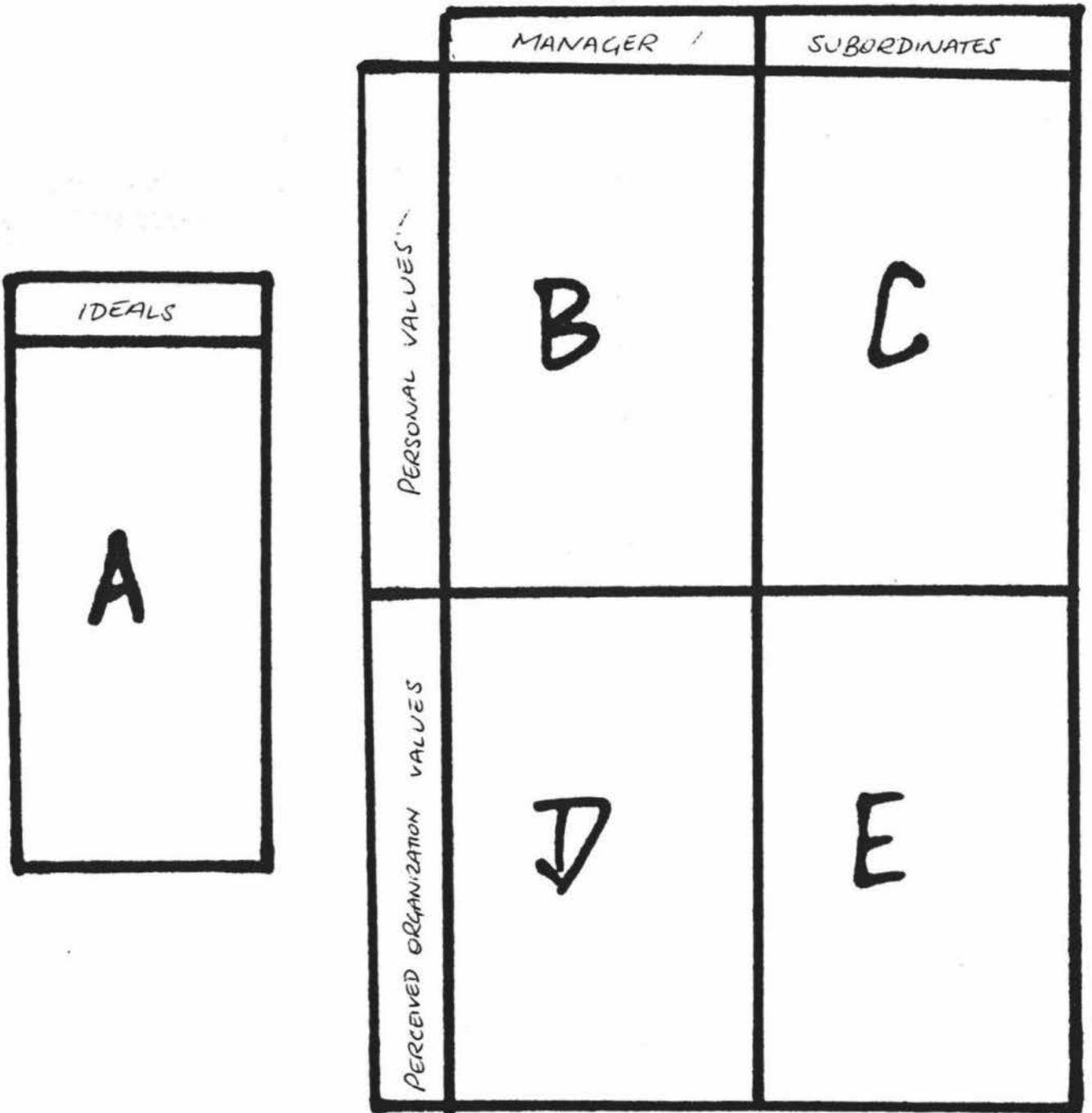
mentioned in the above criteria. This could be done by combining (by adding) points allocated for each item for respondents making up the system or systems which are being studied. It is also easy to examine the degree to which values are shared within a system, and so forth.

4.3.3 ANALYSIS All respondents were asked to complete the exercise twice: once showing their own values, and a second time showing what they perceived their organization as a whole to value. In each case respondents divided 100 points between the items. The instrument had two columns, which enabled respondents to do this.

Leaders of organizations were asked to also complete the exercise in terms of what would be ideal for the organization. They were asked what values people would need to have for the organization to be its most effective over the next two years.

Having these three sets of measures allowed us to do our analysis of the organization. Figure 6 represents the model used for the analysis. The model allows comparisons of any of the five variables. Some of these are more useful than others. For example, important comparisons are the personal values of subordinates versus ideals (C vs. A), manager's perceptions versus subordinate's values (D vs. C), and manager's values versus ideals (B vs. A).

FIGURE 6: MODEL FOR THE ANALYSIS OF VALUES IN ORGANIZATIONS



As well as comparisons, statistical analysis of components provided useful information. Comparisons of the different elements of the model (Figure 6) were done on the basis of the mean score given for a group of respondents. As a part of our model of culture we suggested that in effective organizations values needed to be shared. Consequently, we also analysed the degree that values were shared among organization members, using the coefficient of variance (standard deviation divided by the mean). Using this coefficient we can also see the degree to which perceptions of the organization's values are shared.

Finally, it is important to note one comparison in particular. By looking at the difference between individual's values and their perceptions of the organization's values we get a measure of their identification with organization. Conversely, the difference presumably represents the degree of what Walton (1978) refers to as alienation, felt by the individual.

4.4 SURVEYING AND ANALYSIS OF ORGANIZATIONS

Three organizations were surveyed using the instrument. These were: the New Zealand Disabilities Resource Centre; the Palmerston North Congregation of Jehovah's Witnesses; and The Palmerston North office of Psychological Services.

These three groups represented a varied range of organizations,

with a variety of goals. They were all interested in examining their organizational effectiveness, and they were all accessible to the researcher. They also appeared to represent different degrees of effectiveness according to our model, particularly in terms of shared values. The congregation of Jehovah's Witnesses was chosen principally because Jehovah's Witnesses are well known for their unity of belief. They view this unity as an important part of their worship, and publicize the unity that they have (Watchtower Bible and Tract Society, 1985). The goals and organization of these three groups will be discussed later.

The three organizations were surveyed using the values survey (Appendix II). Along with this, the leaders of each organization were interviewed regarding their organization's culture and their personal roles in supporting this culture. The interviews were structured around the models of culture that we presented earlier and Vaill's (1982) "Time-Feeling-Focus" model of how leaders go about purposing in their organizations.

The interviews give us additional information about the effectiveness of these organizations. This way we can also examine the validity of the findings from the values survey.

4.4.1 SURVEY ADMINISTRATION The survey itself explained how the respondent was to complete it (see Appendix II). Along with this, the survey administrator was able to clarify the meaning of

items for respondents.

Some people had difficulty in allocating points to get the correct relationships between items, while at the same time getting the columns to total 100 points. In these cases the administrator suggested that an effective strategy was to initially give points only in terms of each item's relative importance, and once this had been established, to get the column to total 100, rather than trying to do both at the one time.

4.4.2 INTERVIEW METHOD The interview was relatively highly structured, so that each organization leader received the same questions. This ensured that the interviews were able to be examined using the models mentioned earlier. Organization leaders were given the interview questions in advance, and the interviewer explained at this time that the purpose of the interview was to gain further information on their organizations to allow the interviewer to examine our models of culture. The interviews all took place after the organizations had been surveyed and the leaders had received a report on the findings. Consequently, the leaders were familiar with the research area.

The interview questions were designed to be as "open-ended" as possible. That is, they were designed to make "Yes" or "no" answers impossible, and to get the leader to describe his organization in depth. The interviewer occasionally asked questions

other than those given to the leaders in order to clarify their statements further, or to get additional information in an area that had been covered or where the leader had not answered the question originally asked. Occasionally answers given to one question made later questions redundant, in which case they were not asked. Where the interview scripts are presented it will be noted in the margin whether a question was structured (using the symbol S), or whether it was a question probing the area further (symbol P).

4.4.3 NEW ZEALAND DISABILITIES RESOURCE CENTRE This organization works in the area of health-care for the disabled. In particular they design and engineer equipment, such as wheel-chairs, for the disabled. One group of the Resource Centre was surveyed, with 12 people, including the Group Manager, completing the survey. There were three main sections within the Group: Administration, Engineering, and Design.

4.4.3.1 Ideals The ideals identified by the Group manager showed a high concern for task variables: those concerned with achievement of particular goals. The items Achieving, Purposeful, and Successful accounted for 45 of the 100 points. Items which were more "person-oriented", such as being Warm, balanced, Humanistic, and Fulfilling, accounted for another 50 points. The remaining item considered ideal was being Structured (5 points).

Guth and Tagiuri (1965) suggest that the personal values of managers have a profound influence on their strategic decisions. The results of the survey supported that statement. The values that the manager considered to be ideal - ones that the organization would need to hold in the future in order to be effective - were similar to his personal values. Figure 7a reflects this closeness. Items which the Group manager valued highly were being Achieving, Balanced, Successful, and Warm, and these made up 70 of the 100 points of the ideals.

4.4.3.2 Ideals and Group Values Where being Achieving, Successful, and Purposeful made up 45 points of the ideals, they accounted for only 14.2 points of the Group's actual values. They were all in the lower half of the items (ranked 12, 11, and 14, respectively, out of 18 items).

The items which had the highest mean scores amongst the Group's actual values were Fulfilling (9.5 out of 100), Free (7.8), Secure (7.5), Harmonious (7.2), and Supportive (7.1).

There also seemed to be differences between departments making up the group. Highest valued items in the Design section were being Balanced, Successful, Fulfilling, and Purposeful. In the Workshop section the highest valued items were being Fulfilling, Free, Secure, and Egalitarian. In the Administration unit items that were valued highly were being Warm, Secure, Harmonious, Free, and Comfortable.

The Group's values suggested a concern for themselves rather than for what the Group was trying to achieve. This seemed particularly true in the Workshop and Administration units.

4.4.3.3 Manager's Values and Group Perceptions Group members were asked to indicate what they thought the Group valued. In general, they took this to mean "What did the Group management value?". The scores on the Values Survey suggest that members were quite accurate in their perception of the manager's personal values (see Figure 7c).

On only three items the mean group score for their perception of the organization's values differed by more than 5 points from the manager's personal values, and on 12 items the difference was three points or less.

The similarity is interesting when we consider the difference between the Group's actual values and the ideals, which in turn were closely related to the manager's personal values. This suggests that the difference between the Group's values and the manager's values (and the ideals) couldn't be accounted for by the Group not knowing what the manager valued. Rather, this suggests that the Group had a fairly accurate knowledge of the manager's values, but still did not value those things themselves. Given that the manager had been with the Centre a relatively short time (9 months) it may have indicated that people recognized that he wanted to make changes, and knew what he valued, but had not committed themselves to those changes yet.

Because we have only the one measure we cannot tell whether people are getting closer or further away from the manager's values and the ideals.

We need to note, however, that the coefficient of variance for Group member's perceptions of the organizational values was relatively high. This will be discussed later, but it suggests that perceptions were not highly shared but rather that the similarity between the manager's values and the Group's perceptions is the result of averaging relatively widely varying scores rather than each Group member having an accurate perception of the manager's values.

4.4.3.4 The Groups Values and The Manager's Perceptions The Group manager tried to predict what Group members would value. He perceived that people valued highly the items: being Successful, Achieving, Humanistic, and Fulfilling. They actually valued most highly being Fulfilling, Free, Secure, and Egalitarian. Achieving, Successful, and Humanistic were actually ranked 12, 14, and 16.

Some of the difference between the manager's perceptions and the group's scores can be accounted for by the manager's unfamiliarity with the instrument. His perceptions tended to be extreme (he gave 5 scores of 10 or over, and 11 scores of 0). Because the Group scores were calculated by finding the mean it was

unlikely that these extremes would be found. On the other hand the areas that the manager perceived would be highly valued tended not to be what was valued highly by the Group.

4.4.3.5 Group Values and Group Perceptions The difference between what individuals value and what they perceive the organization to value represents the degree to which people identify with the organization, or conversely the degree of alienation they feel from the organization. With the Disabilities Resource Centre, because people saw the question as asking for their perception of the manager's values, the difference may represent alienation or identification with the manager.

This difference was calculated by totalling the difference between the two scores on each item for each individual. From this we calculated the mean total difference (on all items) for Group members, and, by dividing by the number of items, the mean difference per item.

For the New Zealand Disabilities Resource Centre the mean total difference was 86.36. This was an mean difference per item of 4.80 points. So for each item there was a difference of 4.80 points between the scores they gave for what they valued and what the organization valued. There was a range of 7.78 points per item (between 8.56 and 0.78 points per item). The median difference 5.11 points per item (see Appendix IV).

These differences were the greatest of the three organizations

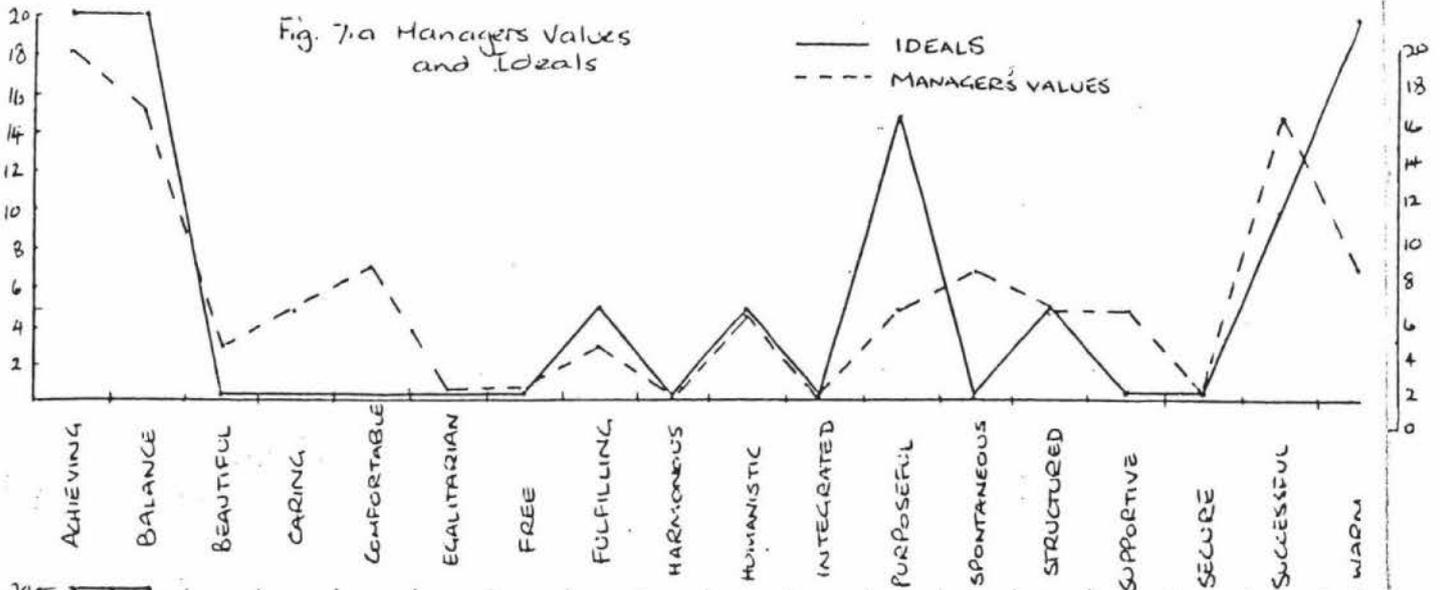
that were surveyed in the study. However, only three organizations were surveyed so there are no "norms" for organizations.

4.4.3.6 Degree Values Were Shared So far we have discussed what values people in the Group shared based on the mean of their responses. This does not indicate whether people really shared values, as we have had no indication of the variance in their responses. To determine the degree to which values were shared we used the coefficient of variance; that is, the standard deviation of a group of scores divided by the mean. The smaller the coefficient of variance, then, the greater the degree of sharing of values (see Appendix III).

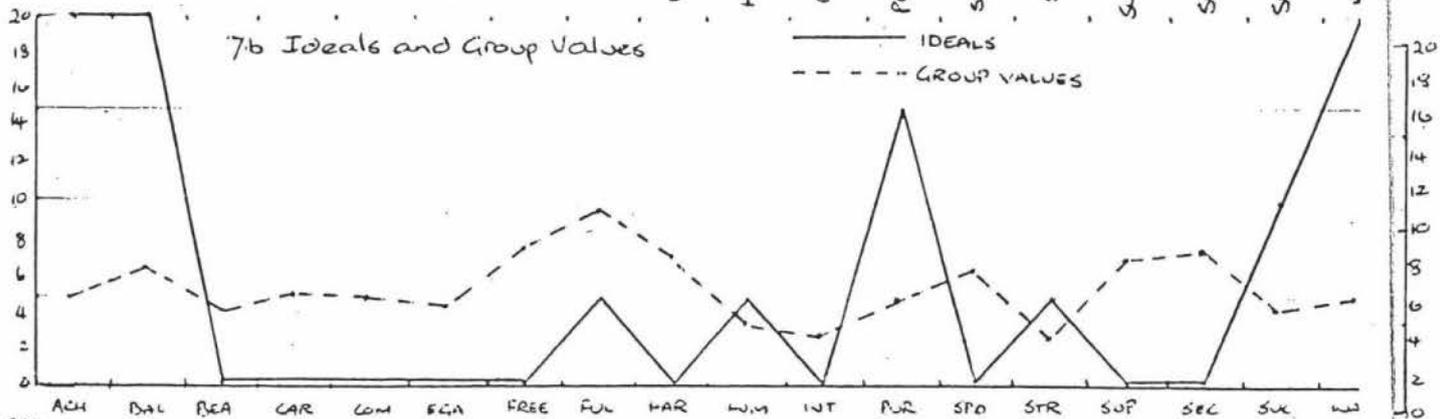
The mean coefficient of variance for Group member's personal values was 0.85, and for member's perception of the organizational values the coefficient was 0.93. The range of coefficients for individual items of personal values was from 0.50 to 1.49. Items where the variance was least, and thus sharing was highest, were on being Spontaneous (0.50), Structured (0.55), Harmonious (0.55), Free (0.58), Purposeful (0.65), and Humanistic (0.69). Among these were items ranked amongst highest in the group in terms of mean points given out of 100 (Free and Harmonious) and items ranked amongst the lowest (Structured and Humanistic). Finding the item with the highest mean score, then, doesn't give the whole picture as to what the group values. We need to look also at the degree to which the values were shared.

NEW ZEALAND DISABILITIES RESOURCE CENTRE SURVEY RESULTS

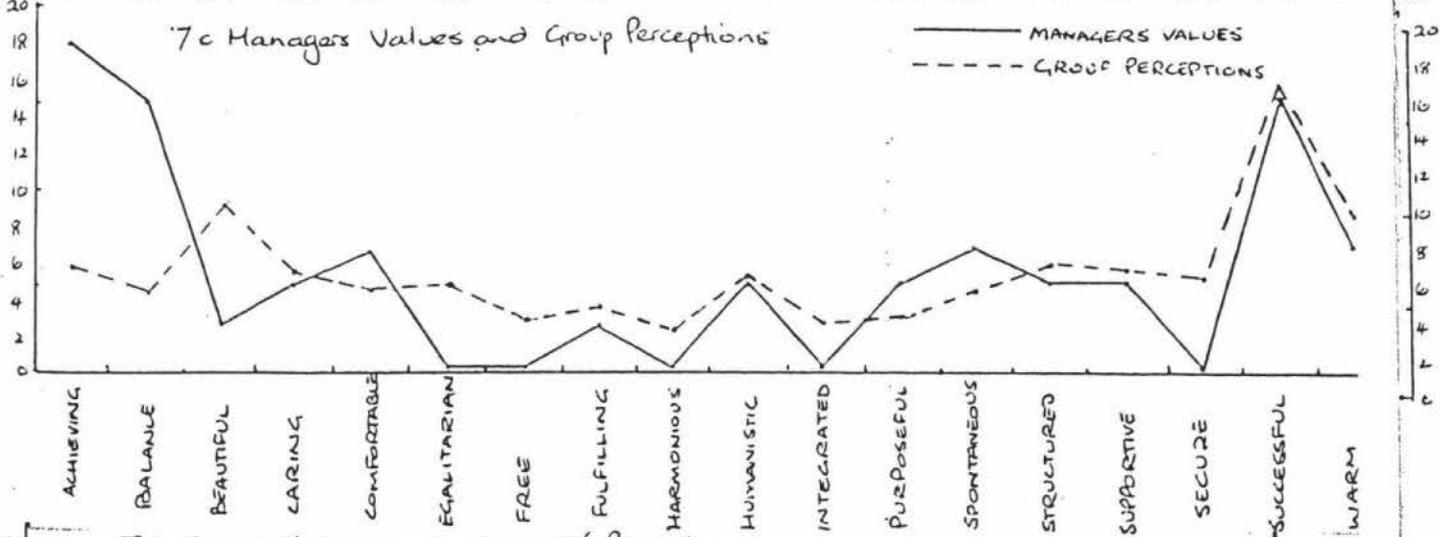
Fig. 7a Managers Values and Ideals



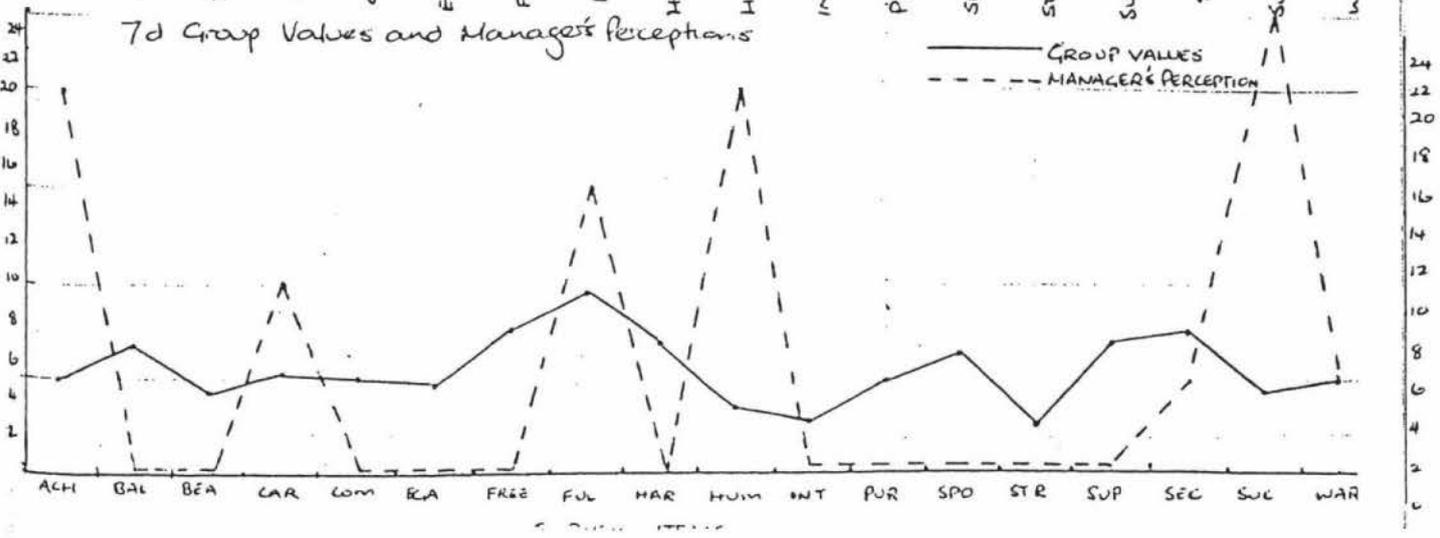
7b Ideals and Group Values



7c Managers Values and Group Perceptions



7d Group Values and Managers' Perceptions



With perceived organizational values the range was from 0.61 to 1.37. Items with a small variance were Beautiful (0.61), Caring (0.61), Egalitarian (0.63), and Achieving (0.66). With the exception of being Beautiful, these items were neither ranked amongst the highest or the lowest items.

These coefficients were the second highest of the three organizations surveyed. They were closer to the high-coefficient organization than the low-coefficient organization. However, because we surveyed only three organizations we cannot compare these with any norms. We need to use the survey on a lot more organizations before we could say what coefficients constitute a high or low degree of sharing of values.

4.4.3.6 Summary The organization had a manager with strong values, who felt that these were ideal for the organization as a whole. The values held by the manager showed a mainly external concern: for the organization to be purposeful and successful, while still meeting the needs of staff.

Other members of the organization did not share these values. Members appeared not to share values with each other to any great degree. Values that were held highly were those of wanting the organization to be free, egalitarian, and fulfilling. This could suggest that people were more concerned that their own needs were met than those of the organization or its clients.

In general, Members of the organization did not see their values as being similar to those held by the organization as a whole.

This suggests that they may have felt alienated from the organization, or its management: they did not value what management did.

If this is correct and the model of culture proposed earlier is valid, it suggests that the organization will not be being very effective. Although the manager of the organization is setting a strong lead in terms of values, peoples values are not aligned to these. Thus there is no "value thrust". The survey does not examine the clarity of the organization's mission and goals, so we cannot comment here on this aspect of our model. This will be examined in the interview with the Group manager. The survey, being administered only once, does not tell us whether the values of Group members are in the process of change.

4.4.3.8 Disabilities Resource Centre Manager Interview This interview took place nearly 12 months after the survey of the organization. Consequently there had been a number of changes and the results of the survey could not be taken to represent the state of the organization at the time of the interview. The nature of the changes are discussed in the interview.

Can you describe the organization?

Well, the organization is still predominantly a rehabilitation research unit. It is involved - perhaps in a wider sense now - we are interacting a lot more with what we term clients, that is the disabled community. And we are literally providing a clinical service in that, for example with driving we are now more involved, we have sought and received quite considerable sums of money to enable us to expand into the area of assessing disabled drivers by very sophisticated types of electronic equipment with a view to be able to better produce adaptations for vehicles. At the moment we're looking for a better relationship - symbiotic, I guess - relationship between machine and human. In other words we're trying to blend the two together, in fact its quite frightening in some respects: where one looks at this machine-humanity relationship. But anyway, that's a philosophical argument.

What's happening is that we're opening up a whole new range of approaches and responses to needs of disabled drivers, and that's one area. Vocational aids is a particular area where we are spending more time too now. We're creating new environments - work environments, employment environments - so there's a better relationship being developed between employer, employee, and the workplace. So there are directions which are taking place now. And they are spread-over into seating, because seating relates to both of these areas; seating support, posture supports and so on. So this is having quite a considerable impact on the number of people we deal with and so on, so there's a re-shifting of resources and finance, so next year, following on from what we've done since we've moved in here - which is 12 months ago - the shift has been toward clients quite steadily and quite perceptibly. Next year there'll be a greater shift as a consequence of what we've been doing.

There's another change too in the marketing side of things where my plans have really started to gel now quite firmly. And what we're involved with now is on three different fronts in the marketing process, and we've made decisions relating to where we stand in terms of what we're going to

ANALYSIS

This was by far the longest (most words spoken) of the three interviews conducted. As can be seen by this answer the manager did not try to be concise, which could indicate a lack of real clarity concerning the basic purposes, etc., of the organization. Alternatively, it may be that the manager simply enjoys talking about the organization and related subjects.

do as a part of our mission; what we will do in relation to others - in other words we are now establishing a situation where we are involved in providing technical back-up and so on to a manufacturer, and then on the other hand we've now opened up a third line where we completely dispose of all our range of our products to a person who both manufactures, markets, distributes, and does the whole thing. So we're seeking out three areas where we act as the producer, wholesaler, distributor of a line of goods. We give technical advice and are involved in a three-legged arrangement with outside organizations. The third one is a straight royalty-licensing agreement. So, in other words, what I've been trying to do is to spread the net as wide as we can so that under any circumstances we've hedged our bets all the way through.

It means that we've moved away from the Workshop concept of having produced goods here, we are now actively promoting subcontract networks, so that virtually all that we're doing is being done outside. The only thing that's being done in the Workshop area now is work in the client service function, and prototype work for research and also for product development.

Information - we've made some distinct moves in that area with the Information Bureau. We're now probably leading New Zealand in terms of our data base of technical information for disabled people. We probably now have been able to identify far more clearly the needs of the disabled in this area and so we've now got a whole series of publications that we've produced in this area as well.

There's another area too in that we've made some political moves. What we've done is to move out and encompass with our resources and with our skills a whole range of regional information centres. These can now operate with support from us - not financial support but all the other sorts of support we can give them, in terms of human resources and expertise and facilities. And we're helping to bring those people together and give them an identity in their own right, by giving them access to the information that we've got, and obviously them giving us access to the information they've got. We're working toward computerizing all this, and so

The organization is clearly involved in major change, moving toward a more market oriented approach. The manager communicated a great sense of excitement about the change the organization was going through.

setting up a total computer network. And hopefully this network will encompass all the main hospital boards in the country. There are quite a few exciting things happening on that side of things as well.

And last, but by no means least is our resource side, which again has been relatively quiet up until a few months ago. But again its been a matter of consolidating goals, objectives, and directions. And we've gone through most of that basic thinking process and we're planning to get involved quite deeply - coordinating with DSIR and with a number of private companies a series of projects that are unique in many ways. They're the sort of projects that are going to spin-off madly into all sorts of subsidiary research areas and products.

So in that sense we're once again girding our loins for the big thrust although that's been building up since we've moved into this place. I think one of the major factors, too, is that when we discussed things with you last time we were in cramped conditions, we were spread over three parts of the city. We now are all together and I think the personnel, and the psychological, and the morale aspects of the whole deal have made a great difference. So there a great many things that are going to influence the findings that you had last time.

What would you say was the organizations purpose in existing?

We've got down to the stage now where we believe our purpose is to provide solutions and appliances for physically disabled people. We must add to that: we're looking at the more bizarre disability - the more difficult cases.

As a part of our training we provide an education programme for the various regions - hospital boards, physiotherapists - and as a consequence of that there's so much of what we call the "normal" abnormalities are being treated in the regional areas, and the more abnormal abnormalities are coming to us.

So there's that exchange of information and educational role going on, but we are really looking to provide that facility for the more grossly deformed. We provide the service and we provide the appliances.

The phrasing of this answer ("We've got to the stage now...") suggests that the organization's purpose has evolved rather than being deliberately mapped out before the change process began. The statement of purpose given doesn't seem to account for the more-market orientation the manager had been talking about earlier, either. This suggests that the change may be value driven rather than a conscious change in direction.

(p) Is that what the mission statement you mentioned earlier says?

Basically, yes. That sums it up fairly accurately

5) To what extent would people in the organization be likely to agree with you?

[Laughs] I think we all basically agree on that as a broad principle. But there is obviously disagreement on how its achieved, and so on. One of the people we would immediately look at is the person who heads up Research and Development. The research is quite different - there goals are, I won't say "tunnel-vision", but "gun-barrel-vision" almost, because they're looking toward a focal point at the end which is the resolution of a particular situation which needs to be attended to.

From my point of view of course because I look at finance, I look at administration, and I look at marketing, I tend to have a bias toward marketing because that's where things happen beyond just the day-to-day administration. And it gives us a return ultimately. Also it allows us to attend to a wider audience. So instead of a solution being found, as in the case of the research people for one person, what I'm looking at is what hundreds, thousands maybe, of people out there who have a similar condition for which our solution is directly applicable. Now again you have a difference in interpretation from the likes of the person who looks after education. But its only a matter of degree. We all basically accept the mission statement.

) How important is agreement on that?

Obviously it has to be important. Although there are differences in degree and the way in which we cooperate with and operate through that statement or objective, its obviously a very important component - stating where we're going and what our main function and purpose is. We basically agree with that and there is no problem with that, in broad terms. I think its just the manner in which the individual bias and interest and so on really applies to it.

Harrison suggests that there are four possible types of organization character: Task, People, Power, and Role orientations. These appear to be "ideal types" of orientation, and it is unlikely that an organization could be found that displays only one of these. However, organizations will probably have one or two dominant orientations.

The manager, when talking about the organization's mission seems to say that the organization tries to allow people to work toward what they feel is important rather than imposing a mission on them. If this is the case it would suggest a predominantly People orientated organization, where the organization tries primarily to satisfy member's needs rather than achieve some superordinate goal. At the same time, the manager raises an important issue for any culture change attempt, which is How does one allow for the necessary differences in values and purposes in differing organizational units, such as R and D.

Allowance is made, here, for the differences in individual's interest when considering the mission.

Do you have any strategies for getting agreement on purpose?

Yes, we have our goal setting. We've started off - we've got a series of meetings that take place now. At this stage its been a work down - it starts from the top. There are four of us who look after specific areas in the centre and form what is called the Executive, or the Executive Management Group. It helps to clearly identify roles within the centre in terms of organizational structure and so on. So the Executive Management Group has been looking recently at a whole series of goals and directions and mission statements and this sort of thing, and having arrived at that we've now got agreement after a lot of debate. We've got agreement which touches on virtually all our particular interests and directions and thrusts, and the needs of the people out there which of course are a very important component. We now have started a process of seeking the goals of the next strata within the organization. And that has been applied, and that has now come back. We're in the process now of analysing all those individual goals and again we're going to have to continue the debate once we've got this. We'll also, then, open up into an area which we now have set up a meeting structure where once a month senior staff meet.

And below that again, say once a month we have an all-staff meeting. So we now have a structure that's virtually in three tiers: the Executive Management Group, Senior staff, and All staff. And those meetings enable communication up and down, backwards and forwards, and they also enable a debating.

And I think that as a concept its going quite nicely. We've had a few horrendous experiences of course with a bit of "bloody-mindedness" and stuff like that. But OK, its still communication, whether its anger-making or frustrating. But otherwise it seems to be working quite well. And we of course will apply communications in from the goals once the debate has sort of started and starts working through and the whole mission - the result comes through. You what I think we're going to do is get general agreement on what is predominantly our mission statement anyway. But the way that that's going to be achieved and the different areas - and the allegiance

This, again suggests that the direction of the organization is determined by the needs, interests of people in the organization. It is an interesting strategy for determining the purpose of the organization - it appears that goals percolate upward, rather than the organization clarifying its mission and goals and having members identify what results they can contribute toward these. This appears to be in line with what Harrison says about People oriented organizations:

"Consensus methods of decision making are preferred; people are generally not expected to do things that are incongruent with their own goals and values. Thus roles are assigned on the basis of personal preference and the need for learning and growth."

to it.

But anyway, its quite an interesting time.

Are there any principles or beliefs that people need to hold for your organization to be effective?

I always have believed that one has to believe the overriding principle or philosophy of what we're here for. It seems to me that the main mission statement, and belief and acceptance of that has to be important. It gives guidance and direction to everything and obviously if you have people believing that it gives them more than simply guidance. It gives them something very concrete from which they can pin down and evaluate their own success and failures. "Have I achieved today something that says...". And although they may not consciously apply that as a verbal criteria they're certainly in a position to apply it from a subconscious point of view.

Are there any beliefs you think its important people hold about how they should act in order to achieve the mission?

I guess we've jumped up and down here to a large extent over what we call "professionalism". Professionalism is defined in our terms as those qualities that all the staff need to present in terms of their relationship with the people we deal with. The way in which we handle ourselves in relation to setivities and our understanding of what the main issue is.

There's always the danger of over-reaction and over-simplification of this professionalism, or it could even be a way of hiding from responsibility at some stage. But we haven't really defined it clearly, other than to say that we believe that there's a certain professional manner in which we all need to relate to the client and that all need to acquire. And all really comes back to that mission statement. The reason why we're here, and because of that, how we must always react with people that we're dealing with.

One of the things about disabilities is that often its people who have been disabled by accidents or what have you who have been whole people and who have become disabled, and are so conscious of their disability. And there is a

The concern expressed here, does indicate strongly held values - Humanistic values - which are supportive of the organization's mission described earlier.

need for us to see them, not as disabled people, but people with a disability. And the distinction is quite important.

And the same really applies to people with a congenital problem - in their terms they feel normal, but of course that is not the case. And we're constantly having to look at ourselves and say "Are we behaving in the best possible way? Are we professional in a situation where the person is just a vegetable - with no possible future. We mustn't let that interfere in any way with our relations to these people, and with our efforts to do something about their quality of life. So its all wrapped up in that whole process.

What strategies do you have to ensure that people have this same concern for professionalism?

At this time we haven't set into place any formal structure - it's certainly been discussed quite considerably. In fact, we're going to use the State to provide us with a PEP worker - hopefully we can find one with sufficient skills - to put together much of the material which we've gathered to form part of an in-house training programme.

I guess what we do most at this stage is exposure. We do encourage people to go on clinics. We do encourage people to be involved with our clients. We do encourage people to be involved in "extra-curricula" disability organizations such as the Arthritic and Rheumatism Foundation, Mobility, Crippled Children, and so on. A lot of the staff who have moved into these areas act on committees and in that way there's that exposure which identifies very clearly their needs, and the need to react in a particular way.

So what you could say we're trying to do at the present time until we've got a formal in-house training programme set up, is to provide the right example and exposure to the people to whom professionalism needs to be directed.

Do you have strategies for reacting to people who act in a very nonprofessional way?

Yes, its known as peer pressure. What we tend to do here is - I think its more instinctive rather than deliberate at this stage - we tend to have these sessions, these staff meetings. We

Of the strategies listed the exposure to clients through participation in groups such as Crippled Children would appear to be the most effective. An in-house training programme would not give the same on-going support to the needed values. On the other hand, participation in groups such as those mentioned ensures members are close to the customer (à la Peters and Watermann) and are more likely to take on or have humanistically oriented values reinforced

use these, for example to get some ideas across. And there have been times when there have been red faces to comments being made and things like that. But the message is being made usually quite clear and the peer pressure does show itself to be quite a consistent and a very good educator. For example, we believe that a certain standard of dress is required in terms of this image of professionalism, so that when a person comes at least they are assured that there's a certain degree of care and attention taken personally. So if a person can see that individuals are taking care of themselves then the message we're trying to portray is that they too will be subjected to the same care. So if someone comes in looking a bit scruffy we do have awards for the scruffiest person, and this sort of thing. Its a sort of semi-serious thing, of course - there's a bit of light-heartedness - its still making the point...

Its pretty difficult - I have some sort of antipathy to sort of screwing people down, and sort of coming on heavy. And I think that to large extent if one becomes too formal and lays down too many rules and regulations one then begins to obey the letter of the law rather than the spirit of the law. The spirit of the law is far more important, in that you involve people, the other is more a coercive approach and I'm not really in favour of that.

You've talked mainly about minor offenses. What would you do in the case of a gross unprofessional act?

Well in that case we obviously have to act fairly quickly. What would happen is a basic procedure. If someone steps out of line, for example, in any way and the client is placed at risk or the client is really embarrassed by whatever the situation is quite frankly, its either myself, the Director, or the Deputy Director call the person in and we open the whole situation up, face to face. We point out in no uncertain terms if there's been a gross negligence then they are acquainted with that very quickly.

Its a matter of degree of course - this is the top of the scale, and if it was to continue we would ask for that person's resignation, or we would obtain it. But that's the hard-nosed way.

The organization would need to find a humanistic way of disciplining those who violate the strongly held values, and this suggests that they have done so. These values will probably account for the manager's "antipathy to...screwing people down and...coming on heavy".

Obviously we want to rehabilitate, because that's the name of the game for us. One obtains a better response rather than to lay down the law. But that is the option.

How do new people in the organization learn the way we do things around here?

Again, we're in the process of now putting together - with this mythical creature who's going to start with us soon - we've already got raw material at hand and we propose setting up an induction programme directly related to the operation of the Centre. There is an induction programme in terms of our relationship with the Hospital Board. A person in the Department will take them across there and show them how to fill out an IR 13 and various other bits and pieces which relate to the Hospital Boards requirements. But that's nothing to do with on the job. For on the job, we propose an induction, and I run a bit of an induction system which simply explains how things are done - administrative systems, financial systems and so on. The person that looks after them - the person they're directly responsible to takes them on a conducted tour right through the whole Centre and they're introduced to all staff right from the very start. No one is missed out.

Then there's a work-in period within the Department. Now that's as far as it goes at the moment. What we are proposing is that with the induction system that I've got here we're going to add to that with some printed material and then to that again will be, hopefully, a period of say an hour or so working within an area so they get an acquaintance - more than a nodding acquaintance - with what happens in different areas. So it may take place only over about 2 days. But its an induction programme that gives them a broad picture, and that's something that we can do.

One of things we insist upon is staff morning teas. Everyone has to go, and there's a lot of socializing goes on there. We talk, and we criticize. On the other hand there's a shared exchange of ideas. There are times I think we have too many meetings and I'm wondering just how valid some of them are. But on the other hand we have meetings which involve individuals coming in and saying

Here the manager shows that it would be directly against the values of the organization to use other than Humanistic strategies for discipline.

Again this on-going support is more likely to be effective in introducing people to the organization's values - what people consider important about their work, rather than how to fill out necessary forms, etc.

"Look we've got some good ideas, lets talk about them." And from my side of things with the product development and the marketing, of course ideas, no matter how crazy they are, are the life-blood. What I tend to do - I have a structure where a few of us will get together and start up a private brainstorming session. And again, I'm finding that a new person coming in is a good person to look at what we're doing and to throw in something which is totally new and at the same time builds them in. That's a spin-off effect. They are involved right from the start.

The only problem with this is that I have to keep feeding back what's the result of all these brainstorming sessions. So while it creates a bit of work its involving, and that's about the level at this stage - its still pretty informal - but again I think that because we exchange a lot of ideas, and there's a lot of sharing of what goes on here I think there's quite a strong communal process. You can't formalize it too much, apart from the induction process where the person is really cold...

What would you say is the biggest problem that you've faced over the past 2 years?

Well I suppose really that the biggest problem we had was the separation of staff. And the difficult environment. As I said before we were spread over three different areas of town and this came to a crunch two years ago, because we found that there were communication break downs, the Director himself was 2 miles away, the Information side of the outfit was 2 miles away. We had people moving backwards and forwards to the hospital, and there were people wandering around town, and there was a general breakdown, not only in terms of communications, but in terms of people's roles, their responsibilities. And things got to a critical stage.

That was one of the main things that coincided with my arrival. You may remember that the area that I was trying to work in - we were sharing a space of about this size [his office] with about four people.

There was that problem. The space or enviornmental requirements really created difficulties. The morale was going [down], the work output was

This separation of staff is mentioned by Peters and Watermann as having a destructive effect on an organization's culture. How this happens is well displayed here.

following it rather rapidly. We had people who were drifting off. There were a whole lot of bad things happening at that stage. There hadn't been an organizational structure set in place. We had no financial backing - well we had backing but there was no direction on how finance should be controlled. It got to the stage where the Board sent in a hatchet man just prior to my arrival with a view to swinging the axe in all directions...That was basically the job given to me when they appointed me over here. I was to straighten the thing out within 12 months. The whole climate was one that was very negative and obviously the first thing that had to happen was a total look at the whole picture and that really was quite bad. We were in real serious strife...

Your next question is What was the greatest success? Well the greatest success today was the bringing of that together, and creating what I believe now to be a very unified and a very creative and hardworking outfit.

You see the comments we made earlier about establishing our goals, and our mission, and the processes for getting together. The fact that we're now in a position of strength is because of this new morale and this new spirit in the place. We're catching interest from all sorts of people, like the Accident Compensation Commission who are giving us thousands of dollars for us to expand in the area of disabled drivers...We have organizations outside the country who are coming to us now. There's a whole raft of things which have developed and are developing so that we're almost being forced to run to soon. But immediately we attended to the difficulties that we had - it's all go. It really is. The prospects in terms of an exciting future are really something. That has to be our big success.

How do people feel about what's been achieved?

There's really a positive outlook. People have taken a real pride in what they do. There's one of our chaps who's done such a tremendous job we've put him in for the New Zealand inventors award for 1985, and we believe he's got a very good chance of getting it.

We've also been able to take on a number of innovative schemes for disabled people, and in doing so we've

The change appears to have been in terms of values mainly, with direction to follow. This appears to also be the case with Psychological Services, which will be discussed later. Whether it is most effective to change values first, or instead to get the direction first is a matter for further research. Presumably, if you can get your direction right initially you can then aim for values which support that.

broken many of the basic ground rules in that we now have the ACC the Social Welfare Department and the Labour Department, believe it or not, working in a very positive way as a unified team, to allow us to break the rules - to employ someone who is on a benefit. And this person is actually doing a training programme to complete a trade certificate. We've got another guy... And these people are on pensions and are now being exposed to trade training - it's never been done. That's the sort of degree of positive feeling or attitude that's not only in the Centre itself, but its sort of spread out and come back.

What would you say is the biggest challenge that you face?

The biggest challenge I think we have as a Centre is to determine our goal within the next five years. We're moving in so many directions so quickly that I believe that we've got to ask some basic questions - Who are we? What are we doing? and Are we doing it right?

We're part of the Hospital Board structure at the moment, in that they administer us with funds granted to the Health Department. We are moving in such directions at the moment that we do not truly fit within those accepted fields. It may be that what we're going to be faced with is a joint-type relationship with Social Welfare. We have already forged a very strong relationship with the ACC, and with our vocational aids we're tying in very closely with the Labour Department. Now it may be that what we'll be faced with a rethink of our structure and our relationship with all these agencies. And this is going to have a real effect on the answer we come up with to the question Who are we? But those are the sort of questions we'll have to answer in terms of the clients we deal with.

I think we've got to start looking beyond just the range of people we've been dealing with. There's such a range of people out there - we have the resources, we have the technical ability, we have the caring. We have the organization to be able to deal with an increasing range of people, and I think because no one else in New Zealand, or even Australia, or the South Pacific, I think we have to extend that too, to beyond New Zealand.

It is good to see that the manager recognizes the need for a better, clearer sense of direction for the future. It appears that this will need to be based on the values that have already been established in the organization. Whether setting goals that are in line with member's values will enable members to move from a People orientation (concern for their own needs, interests, etc.) to a Task orientation (concern for goal-achievement) is an interesting question.

To some extent that may be a more difficult area because we're crossing all sorts of political boundaries.

So I think the biggest challenge is finding out who we are in relation to all those things.

What do you see as your personal role in the organization?

To some extent I suppose I see myself as - it's a terrible term - a facilitator, or a resource-person. One of the things that I can do, because of the nature of the jobs that I'm doing at the moment, is identify resources and people, and being able to put ones finger on that individual or resource, or even combined resource which is going to become increasingly more important, I believe.

There is a direction I see that is going to grow, and that will be the marketing aspect. The conditions that are existing now and are going to get worse in the future is our financial base and that has to be secure and able to do so much more. We've been advised by Government that there is no way they are going to increase the basic funds to the Centre, so therefore we must attract funds by means of needs. So to a large extent, the purely research and client-related work that we've been doing has to now move into another direction - it has to be income-producing. And I believe the best way to do that, rather than simply charging something for our service, is that we must take the products that resulted from our research and resulted from our client solutions and we must market and sell them for what we can; not just in New Zealand but internationally.

One thing I've been very heartened by is the level of skill and ingenuity that has been very evident in the work that's been produced here. There's some very innovative work that isn't being duplicated anywhere in the world. And whether we sell the information - the software if you like - or whether we sell the product, there is a market.

But equally, of course, there are some problems; that as you progress down one road there's an imbalance. So my role will have to remain as a facilitator. Looking at directions, finding resources for other people to take up and follow on.

Vaill suggested a Time-Feeling-Focus model of effective leadership, suggesting that a leader needed all three to help his system achieve high levels of performance. The manager does appear to have a clear Focus on what his contribution is to the organization, and it appears to be on helping others develop their creative ideas. This could form a sound basis for effective purposing (directing people to the basic purposes and beliefs of the organization) if the necessary Feelings and Time are there. As we have seen, though, the organization seems to be going in multiple directions, rather than this one, so the manager would need to clarify for himself that this is what is important for the organization.

Do you try to separate this work from other parts of your life?

For my sanities sake there are times when its very necessary [laughs]. There are times its necessary to take work home. There are always deadlines and because...I really work for two masters; I work for the Centre and I also work for the Hospital Board. The Hospital Board has its own deadlines timetables and requirements, and the Centre has its own...

You probably saw the "Do Not Disturb" sign on my door, and my phone can switch across [have calls redirected to someone else]. Well that's enabled me from time to time - I don't use it all the time as a ploy - there's a need to separate from people from time to time. One of the things I've tried to maintain is an open-door. At any time someone can come in. It has its hazards, in that obviously there are times when I need to concentrate on something and someone will knock on the door. So I use that as a means to shut away from time to time.

But as for my personal life, I believe that with the mission statement, that if you really believe in it - which I do - its going to influence things that I do. But the mechanics of work they get in the way from time to time but I try to keep them separate as much as possible, though I always carry the place with me.

How much time would you spend talking to people in the organization about its purpose and its beliefs, as opposed to doing administrative work?

I guess it happens quite automatically often. For example at morning tea break we got discussing certain principles and philosophies and so on. That happens constantly, and I think its one of the good things about this place. We're peopled by generally an interesting and interested bunch of people, who are intellectually alert, and there's considerable "to and fro". Ideas and discussion. There's no question that we come back, time and again, to what we are and what we do. In fact its this sort of general comment that enables us to get some of our ideas and communication through to people. I think that in most cases you'll find that most people are aware of our mission most people are aware of the basic

The manager does seem prepared to invest his time in the organization though he also sees the need for balance.

It needs to be clarified whether what is talked about is the basic direction of the organization - its purposes and its beliefs, or whether there is simply talk about work problems. The manager suggests that they come back "time and again, to what we are and what we do". What is important is whether they always come back to the same answer.

philosophies and care about them. At any time of the day we'll go out to the workshop, and they'll say "Oh, not _____ Mepham [the manager's name] again!" But that's fair enough, in fact it's good. The very fact that they're objecting to it means that they've heard and its going through. But its not - its never been a deliberate thing but its arisen out of one's general enthusiasm. And often things I say come back to me from another source. So it indicates that there's a certain amount of picking up, and bandying around of ideas.

But the good thing that happens is not when I...do things on an organized basis. But when one hears, for example Paul's comment when he left the lunch-room this morning. We'd been talking about some principles involved with the direction of the Centre in the marketing side of it. Now he'd made an effort to go down and see this guy down the road in order to follow up a thought we'd had in the discussion, and also to have some further thinking about it. Now its the sort of process which is taking place in response to a discussion and its good, because its self generating and it gives feedback to everyone, and the whole teams involved. But I must stress, its not organized. But I think it relates very closely to the fact that people are interested and generally very enthusiastic about what they do.

) *Is there any one thing you try to get people to focus on in order for the organization to achieve its purpose?*

I can't think of anything. I think - again I hark back to the fact that we're a small group and because we're a small group we meet together, we have our meeting structures, we have our whole debate and discussion and constant "mish-mash" of social intercourse. I couldn't point to any one thing, but the process, which is active, meets all our needs. Perhaps, at some stage, we may have to look at ourselves quite critically and see whether or not we're just stroking one another's egos, or patting one another's backs and giving a good feeling. I think it may be necessary to get a more objective viewpoint as to how other people see us. Because its so easy to become a sort of friendly - giving one another "warm fuzzies" all the time without really

This suggests that the sense of role and direction mentioned earlier doesn't translate into actual purposing of the organization by the manager.

knowing if we're other than inward looking. I guess we'd have to look at this and expect to critically examine and analyse at some stage.

But I can't think of any one thing that we actively do.

3) *How important is it to you personally that the organization achieves its purpose?*

Well I guess now, after two years from being transferred I find myself really bound up in it. I'm locked into the system - I guess I've invested myself in it quite significantly.

I cannot visualize myself outside of it at this stage. There are many challenges left to me, and as a person I enjoy challenge, I enjoy the people, and I enjoy the innovation. It excites me and it keeps me motivated. I guess I'm caught up in the sort of feedback system. The more I do, the more opens up, the more excites me. I guess to that extent it is important that I'm continually involved. It is important that I enjoy work. If I wasn't I'd get far less satisfaction and I'd lose the feeling that I'm actually doing something for one of those disabled people. And I guess there is the other aspect; and that is - its exciting. It really is exciting. And because of that it adds colour to my life. I believe I have an exciting life anyway outside of my work. I'm involved in other areas which are very interesting. I believe I've cultivated certain tastes and interests and so on, which for me are good because they excite me and I enjoy doing them. Add to this the sort of excitement and challenge I have in the job, I think I am one of life's more fortunate people.

The managers answer to this question suggests that he is not committed to the organization in terms of what Vaill calls "macro-time". That is, he will stay with the organization as long as it is meeting his needs (again suggesting a People orientation. This may be because the organization does not have the clear sense of mission mentioned earlier, so people can not commit themselves to helping the organization achieve some super-ordinate goal.

4.4.4 PALMERSTON NORTH CONGRGATION OF JEHOVAH'S WITNESSES

Jehovah's Witnesses are a religious organization primarily known for their door-to-door preaching work. They operate on an international basis, being represented in 203 lands. They appear to be a very effective organization, reporting a 7% increase in the number of active Witnesses (those taking part in their preaching work) in 1984. In New Zealand there was an increase of 9% for 1984.

Jehovah's Witnesses have no "clergy", in that all members of the religion are recognized as ministers. Consequently members view each other as "brothers" of equal status, though some are given responsibilities within congregations and the organization as a whole. Because of this much of the analysis used for organizations such as the others surveyed for our study are redundant. For example, we did not look at management's perception of members values or vice versa, because there was no "management" as such: all saw themselves as members.

For these reasons our survey of the Palmerston North congregation concentrated on examining the shared values of congregation members and how these differed from their perceptions of the organization's values.

We were particularly interested in surveying this organization because of its reputation for unity. Jehovah's Witnesses believe that, in order for their worship to be acceptable to God, they must practise what the Bible says at 1 Corinthians 1.10: "...you should all speak in agreement, and there should be no

divisions among you, that you may be fitly united in the same mind and in the same line of thought". Jehovah's Witnesses claim that they have achieved this unity (Watchtower, 1985), so for this reason, it could be expected that our survey would show a greater degree of sharing of values, and a smaller difference between personal values and perceived organizational values than in other organizations.

4.4.4.1 Congregation Values Highly valued items in the survey tended to be ones which reflected the unity of the organization and the sense of purpose they have. The highest ranking item was being Purposeful (averaging 9.8 points out of 100). This was followed by being Integrated (8.5), Harmonious (7.4), and Fulfilling (7.2).

Items which ranked lowest were being Secure (3.0), Beautiful (3.3), and Free (3.9).

4.4.4.2 Degree To Which Values Were Shared Again, the degree to which values were shared was measured using the coefficient of variance (standard deviation divided by the mean). For personal values the mean coefficient of variance was 0.59. There was a range of coefficients from 0.18 to 1.02, with the median coefficient being 0.59.

The personal values items with the lowest coefficients of variance tended to be those which were ranked highest in the congregation. Being Purposeful had a coefficient of 0.18. This was by far the lowest coefficient of any found in the three

organizations surveyed, meaning that there was greatest agreement on this item. The next lowest coefficient was 0.30 for being Humanistic (the lowest coefficient for either of the other organizations was 0.50). Other low coefficients were for being Harmonious (0.33), Integrated (0.35), and Comfortable (0.38).

The mean coefficient of variance for perceptions of the organization's values was 0.55. The range was from 0.29 to 0.90, and the median was 0.495. Again, the lowest coefficients were amongst those items which were ranked highest by the congregation. They were: being Purposeful (0.29), Integrated (0.30), Structured (0.38), and Fulfilling (0.40).

This organization had by far the lowest coefficients of variance of the three organizations surveyed. In fact, for coefficients of personal values this congregation of Jehovah's Witnesses had six items with lower coefficients than the lowest coefficient of any item of the other two organizations. With coefficients of perceived organizational values the difference was even greater with 11 items having smaller coefficients than the lowest coefficient of either of the other organizations.

Given that we selected the congregation of Jehovah's Witnesses because they are known for their unity, these results suggest that our survey did show the degree to which values were shared in organizations. We were able to differentiate between organizations where values were shared to a large degree, and organizations where they were shared less strongly.

4.4.4.3 Personal Values and Perceived Organizational Values

Again, we examined the degree to which organization member's personal values differed from what they perceived the organization to value. With the Witnesses we would expect this difference to be small. We would expect that the reason for members sharing values is that they take on the values of the organization as a whole.

As with the Disabilities Resource Centre this was examined by calculating the difference between personal values and perceived organizational values for each item for each individual. This way we were able to calculate the total difference on the 18 items for each individual, the mean total difference, and the mean difference per item.

The mean total difference for this congregation of Jehovah's Witnesses was 20.79 points. This was an mean difference per item of 1.15 points. The range of mean differences per item was from 0.0 to 4.56, and the median difference was 1.06 points per item.

The Witnesses had much smaller differences than either of the other organizations surveyed. The largest total difference for an individual Witness (82 points) was close to the mean total differences of the other organizations (86.4 and 72.7). Only two Witnesses (11% of those sampled) had total differences greater than 50 points, while only three members of other organizations (17.6%) had total differences under 50, despite the

Witnesses having the larger sample size. Seven Witnesses (38.9%) had total differences of 0 points. That is, they could see no difference between what they valued (regarding the items on the survey) and the organization's values.

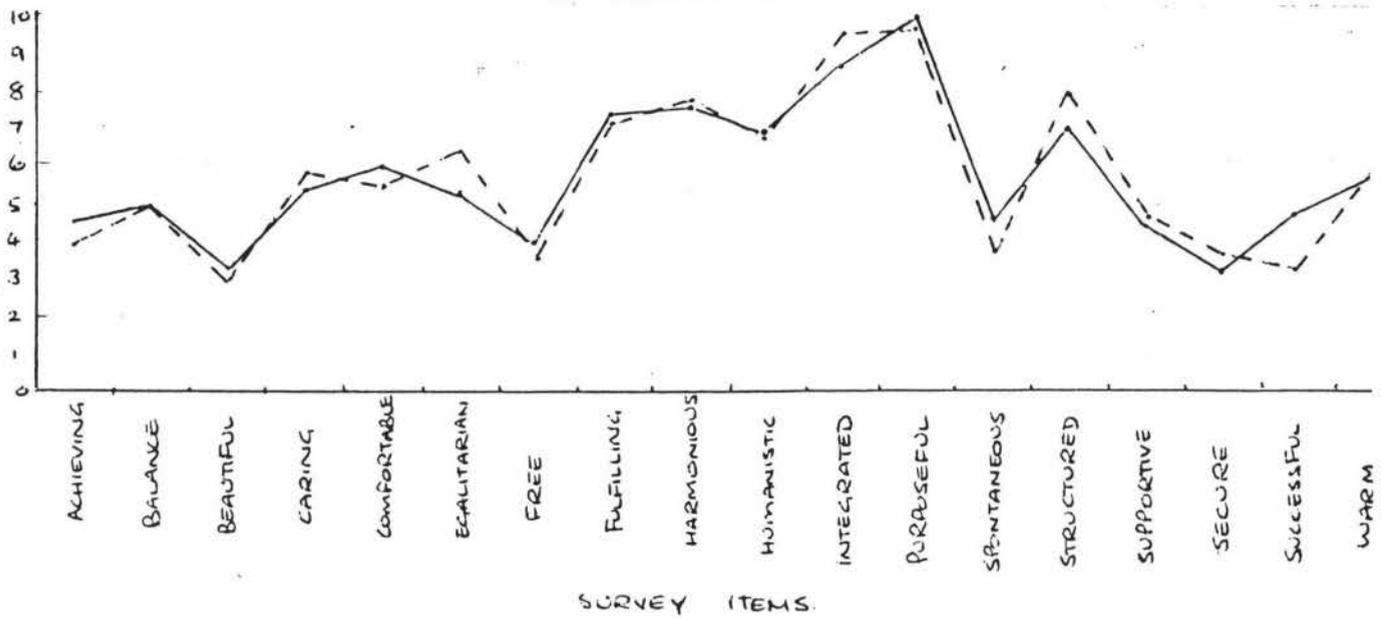
4.4.4.4 Summary Of the three organizations that we surveyed the Palmerston North Congregation of Jehovah's Witnesses appeared to be the greatest degree of value sharing. According to the model we presented earlier, because members shared the same values to such a high degree they could expect the greatest amount of "values-thrust", which we consider a necessary requirement for excellence in organizations.

This sharing of values appears to be achieved by individual members taking on the values of the organization, rather than the organization changing to suit the values of the members. We conclude this from the very low differences between personal values and perceptions of the organization's values.

4.4.4.5 Interview With Jehovah's Witnesses Presiding Overseer As mentioned earlier Witnesses do not recognize any members of their faith as having hierarchical superiority according to the traditional model of organizations. However, some members are given responsibility within the congregations. Within each congregation there is a Presiding Overseer who has oversight of matters within the congregation, such as ensuring that people within the territory assigned to the congregation are preached to regularly.

The Palmerston North congregation split into two congregations shortly after the survey was conducted and before the interview, because of the growth the congregation had experienced in its numbers. This interview is with the Presiding Overseer of the Palmerston North "West" congregation.

FIGURE 8 PERSONAL AND PERCEIVED VALUES IN PALMERSTON NORTH CONGREGATION OF JEHOVAH'S WITNESSES



5) *Could you describe your organization?*

We would call it a "Theocratic" organization - theocratic meaning "God rules". It operates in the sense that we have a Governing Body which basically controls the operations of the organization, and they operate and deal through 93 Branch offices, throughout the world, which basically control countries under them, and they deal through Districts, and in turn Circuits, and right down to the individual congregations. Its an international organization made up of some 200 lands. Basically, it has a legal agency, the Watchtower Bible and Tract Society, which is used to print and distribute Bibles and Bible-study aids. These in turn are used by the Witnesses in their internationally known door-to-door preaching work.

We have a Body of Elders for each congregation, and their primary responsibility is to care for the spiritual interests of the congregation, to promote the door-to-door preaching work, and to make sure the congregation keeps itself morally and spiritually clean. We don't have any paid clergy, as it were, but each individual witness has a responsibility as far as the door-to-door preaching work is concerned. Its not left up to any particular individuals.

6) *What would you say is the organizations purpose for existing?*

Basically, to publicize God's name, and his government or his Kingdom - this is what Jesus drew attention to in the Lord's Prayer at Matthew 6:9,10. Secondly to give a witness to the nations about God's purpose. This is a two-fold work: 1. it is a warning work. We are living in the "last days" and people have to be warned about the impending destruction of this old system, and 2. that we can make fellow disciples, which was a command that Jesus gave.

7) *To what extent would you say that people in the organization share that purpose?*

I would say 100% - that is among those who are active witnesses.

This definition of the role of the Elders is very clear, and based on the organization's mission.

Several times during the interview the Presiding Overseer (P.O.) used the Bible to define the organization's purpose, or to back up the organization's way of doing things. This is a very effective way of purposing where members accept the Bible as the Word of God. It is this way that the organization can claim to be ruled by God, or "Theocratic"

The conciseness of the P.O.'s answer is probably an indication of his belief that the organization has been effective in purposing.

5) *How important is agreement on this?*

Very important, because this is the sole reason that the organization exists, to do this preaching work in these last days, we believe. Having this common goal contributes toward great unity of purpose - it has a unifying effect on us as well.

5) *What strategies do you have for getting agreement?*

Well, we have the Watchtower magazine, which is our principal journal. It is a multi-language magazine, so this means that we can stay together on any particular subject. On a world-wide basis there is something like 2 and a half million witnesses that can study one particular topic at any one particular time. So this contributes toward agreement.

Again it gets back to the arrangement in the congregation. Our meetings are based on the Bible - we believe it is God's word - and any decisions that are made are based on what the Bible says. So this contributes greatly toward unity.

As well as that we have a Body of Elders who are also dedicated to the preaching of God's word and this helps to get agreement. We have travelling overseers who visit the congregation regularly. Every 6 months we have what we call a Circuit Overseer visit the congregation, and his purpose is to encourage the congregation in the door-to-door preaching activity. Again getting back to this issue of agreement, if there is any disagreement in the congregation his job is to help the elders solve the problem and work out a solution.

Are there any principles or beliefs that people need to hold in the organization to be effective?

Yes, there are a number of principles. One of the main ones is that we encourage a love of God and neighbour. This makes the organization effective because if someone has a genuine love for God and they want to please him this contributes to unity and oneness of purpose. And if one has a genuine love of neighbour this contributes toward wanting to help our neighbours and this gets back to our door-to-door

Harrison describes Task oriented organizations as making the achievement of a superordinate goal the most important thing. Structure, activities etc., are all evaluated in terms of their contribution to the goal. The statement that achieving the previous mentioned purpose is "the sole reason that (it) exists", is extremely Task oriented. As noted earlier, of course no organization will belong solely within one of the orientations Harrison described, but will probably be a mixture of several.

Again, because the Bible is viewed as the word of God it can produce unity, and is an authority for defining the direction the organization needs to take.

The concern for unity is seen by the number of times it is mentioned during the interview, and through the high score given to the item: being Integrated - possessing unity. These different facilities all contribute toward their unity

This answer suggests that the organization manages values rather than managing behaviour. By having people accept the importance of love of God and neighbour as a value (so that they will act on it by choice) people will act to ensure that the organization achieves or fulfills its purpose.

preaching work, which gets back to the command Jesus gave Christians to preach the good news of the Kingdom. So, we feel love of God and of neighbour is an important principle that makes our work effective.

Another thing is that we believe in the infallibility of the Bible. We're not fundamentalists but we do believe that God's word is correct and its prophecies are being fulfilled today. Its principles on marriage, family life, disciplining children, are effective. They benefit us as individuals, as families and as an organization.

Another thing too, we all firmly believe that since we are living in the last days we are facing a life or death situation. Not only are our own lives involved, but also the lives of the people that we speak to. And because we are so concerned for their everlasting welfare this promotes us to want to reach them with our Kingdom message. It promotes us to want to become more effective at presenting the Kingdom message so they can understand it as clearly as possible, and then make an intelligent decision as to what they are going to do in their lives: whether they are going to go on with this old system, or whether they will accept God's Kingdom as a solution.

) How important is it that each member of your organization holds these?

Utmost importance, because if we look in the world - its a very materialistic world, and if we were to get away from doing God's will its so easy to get ensnared in a materialistic outlook on life - to be turned aside from what is the real purpose of our existence. And this is also connected to our faith. If we don't hold to these beliefs its going to result in a lack of faith, and also perhaps a good conscience - we could lose our good conscience. Because even though we should be helping our neighbours, but if we're not doing it this can result in a bad conscience.

We believe that there are certain beliefs in God's word that are black and white. However, in other areas it comes into the realms of conscience. There could be a principle in the Bible that covers a certain course of conduct but ^{as} we live in such a complex society today different individuals may apply that principle differently.

Throughout the interview the P.O. stresses that behaviour that is desirable from the organization's point of view is prompted by the individual's values or conscience.

From this statement we can see that the members believe that the doing of God's will by contributing to the work of his organization is the central part of their lives or the "purpose of our existence" as the P.O. says.

If it is a matter of conscience we feel it is up to the individual to do what their conscience dictates. However we feel that a person could have a badly trained conscience or a well trained conscience. So that's what we are trying to do: to help our individual members understand clearly Bible principles so that they in turn can make a wise decision for themselves and their families.

What strategies do you use to ensure that people hold these beliefs?

Well, in our organization we have 5 meetings each week. Perhaps I could briefly outline them. On a Tuesday evening in most congregations we meet in a private home and consider a publication that's printed by the Watchtower Bible and Tract Society. The one we are currently studying is to do with family life. This particular publication has been invaluable helping us to solve problems related to marriage and so on. This lasts for one hour - it's rather an informal meeting.

Then on a Thursday evening, for our congregation here in Palmerston North (others might have it on a different day), we have first of all our Theocratic Ministry School. As the name suggests this is a school, where we train. It's designed to help us become more effective ministers of the good news, to be more effective at public speaking. We have a school instructor who offers counsel on a number of matters from our speech training book - different aspects of speech and we're encouraged to work on these every time we give a talk. If a person does well on one aspect then they move on to another aspect of speech. Eventually one works right through the whole list and is given appropriate counsel each time. This is a great way - we're also encouraged to research the material that's covered each week, so this builds up our knowledge and in turn our faith.

The second meeting on a Thursday evening is the Service Meeting. This is primarily designed to make us more effective in our preaching. It could involve demonstrations, interviews. It could involve practical talks on the effective way that Jesus carried out his ministry and application of how we can benefit from his methods.

This statement shows that the Elders recognize the need to manage values (conscience) and aim at influencing these.

The organization sets aside specific meetings designed to give members skills necessary for them to be effective in helping fulfill the organization's mission: "to publicize God's name, and his government...and making fellow disciples."

And then on a Sunday we have a Public address - we encourage the public to attend this. That again is on a Bible subject - virtually from A to Z, covering all aspects of our faith.

That's followed by our principal meeting of the week - our discussion of the Watchtower. This again designed to give us this unity of thought and purpose. The Governing Body who put together the information will discern what matters need discussion and that will be covered in the Watchtower study.

Besides these 5 meetings we encourage personal study at home. This is very important because its been proved that listening to a meeting or any information at a meeting the mind retains quite a small percentage of that information. So by personally studying God's word at home there's more chance of it sticking, and being able to make personal application. Also if a matter comes up that requires research it can be done in the privacy of the home.

Another strategy that we use is to encourage our followers to exercise the faith they have on public witnessing: to make a public declaration of their faith.

What do you do when someone violates these beliefs?

Well it depends on the seriousness of what is involved. If someone violates these principles it would indicate to us that that person has a problem with their faith, or some other related problem. And so this gets back to the primary responsibility of the elders in the congregation. They will endeavour to help that person and try to rebuild that one's faith, perhaps giving personal attention over a period of time. Hopefully that one will respond, with loving attention.

However, if the violation was one of gravity, and a very important Bible principle was violated such as the Bible principles on morals again the person would be helped, but if it was apparent that the person didn't want help and if he was going to pursue that course then he would be disfellowshipped or removed from the congregation.

The reason why is first of all to keep the bad influence out of the congregation. Perhaps there are three reasons here - that's the first one. The second reason would be that by

In order to ensure unity and a culture that is international the study material is prepared centrally (in New York), although the work is very decentralized (geographically, as noted earlier).

Encouraging the public declaration of one's faith would be a powerful way of helping ensure that members hold the beliefs of the organization.

It is an interesting contrast with the other organizations surveyed and leaders interviewed that the Witnesses have such a clear way of dealing with violations of beliefs. This again suggests a Task orientation - it ensures that the organization's goals will be achieved where other organizations may have sacrificed these in order to help meet member's needs, etc. Also, because the organization has this clarity of belief and direction, it is more likely to have to deal with violations. In other organizations it would be difficult to violate principles because they are so nebulous. At the same time the organization has to find a way of dealing with violations that holds to the principles of love of God and neighbour that it works on.

Jehovah's holy spirit would not be impeded. And thirdly, this is a very severe form of discipline, that hopefully in the future would help the individual to come to his senses and come back to the organization, and to a good relationship with his brothers and sisters.

) *Could you clarify what you mean by the flow of Jehovah's holy spirit?*

We believe that we couldn't function as an organization without divine help. The Bible shows that that divine help is extended to us through Jehovah Gods holy spirit or his active force. The Bible indicates that his is something that is invisible but very powerful. It was something that was most apparent in the days of Jesus and his apostles. It enabled them to perform miraculous gifts and so on, and the same today. The way Jehovah's organization has grown over the years, and the way it has been able to withstand tremendous pressures and persecution indicates that they must have had this divine spirit or help.

So the elders have the responsibility of making sure that nothing impedes the flow of that holy spirit. Again we have Bible precedents that indicate that if an individual willfully violates Bible principles, and the congregation does nothing to have him removed, or the matter resolved, then this holy spirit could be withheld or restrained in some way.

How do new people in the organization learn how things are done around here?

Well, as I've mentioned we have our 5 meetings, which are designed so that they can learn how our organization functions. We also have a personal training programme - we call it a Home Bible study programme. Individuals are called on in their own homes, and we spend approximately one hour a week with them. We study a Bible study aid - the one we study is called *You Can Live Forever in Paradise On Earth*. This is a very practical personal teaching programme. About each week a different subject is covered - there something like 24 subjects that are covered eventually. This way the individuals receive personal help, and their questions can be answered on the spot. We encourage them to do research.

It is interesting that individual witnesses take responsibility for interested people, in order to ensure that they find out how the organization functions, what its beliefs are, and what its purpose is.

So this is one way we can help them learn what's going on in the organization.

2) *Who conducts these Home Bibles Studies?*

Any one of Jehovah's Witnesses who goes on the door-to-door preaching work. We actually encourage this as a goal to reach out for: for the individual publisher, or door-to-door proclaimer, to have their own Bible Study. We believe that this is the cream of our work. Its often the result of many hours of door-to-door work, and calling back on interest shown, and eventually when a person is motivated to take advantage of a Home Bible study this really helps them to understand what Jehovah's Witnesses are all about, and for them to understand the true function of the organization.

3) *So the individual Witness takes responsibility for that Bible Study?*

Yes, exactly. We encourage that individual to attend the meetings that we have each week. However, we feel that its a combined effort by the whole congregation, because that individual witness could not really teach that individual everything there was to know. So when we invite these newly interested ones along to the meetings, we make it a point of, first of all the elders getting know these new ones - to be personally acquainted with them and know them by name - and also the rest of the congregation to warmly welcome them along, to treat them as potential brothers and sisters.

4) *What would you say was the biggest problem your congregation has faced over the past two years?*

Well, perhaps we could go back three years. Our biggest problem was space. We had a very inadequate meeting place or Kingdom Hall as we call it. So we saw the need to build a bigger one. So over the last three years there's been a great deal of effort gone into building this Kingdom Hall, all financed by the brothers and sisters and all built in a voluntary way.

We were short of skilled labour, but we managed to overcome the problem and ended up with a very pleasant Hall to meet in.

Perhaps this reflects the problem we have on a worldwide basis with our

Jehovah's Witnesses refer to one another as brothers and sisters; in order to emphasize the unity of the organization.

Since building the Kingdom Hall the Palmerston North congregation has had to split into two congregations - East and West Palmerston North - which shows that they continue to have growth

organization, and that's keeping up with the increase. That is the increase of new members in the organization. There's always a need to build new branches offices - the different facilities for overseeing different countries. For example in New Zealand the facilities have been stretched to the maximum and a new branch is being built at the moment, as well as in many other countries. This will probably be an on-going problem because of the great increase.

The Bible encourages people to put on a new personality. In other words when a newly interested person starts attending the meetings they come from varied backgrounds. Most don't have a Bible trained conscience, and a big problem that the organization has to face is to encourage these ones to put behind them perhaps other bad personality traits, and other bad habits, such as gambling. That could have been a problem they had - or smoking, or a life of immorality. And it is a big problem to aid these ones to change their lifestyle - to bring them into harmony with the principles contained in the Bible.

) *What do you think was your greatest success over the last 2 years?*

Probably there are two things here.
1. To quote a couple of figures in 1982 we had approximately 2.3 million individuals involved in our door-to-door preaching work, and in just two years that has increased to something like 2.8 million in 1984. And according to statistics we have available it seems that over the next few years that increase will continue. To give an indication of the potential that we have for further increase: annually we hold a celebration of the Lord's Evening Meal - the one celebration that Jesus encouraged Christians to commemorate. Here in New Zealand about 18,000 attended while there are only about 8,000 publishers. So we have a great potential there: that indicates success. On a worldwide basis there was about 7 million (in 1984). So this indicates that the success that we've enjoyed over the last two or three years in helping people to become proclaimers of Jehovah's Kingdom will continue to grow in the future.

Again, the need to change, or help people to change their own values is mentioned. With its mission, in part, being to make disciples the organization is in the business of changing values, as opposed to an organization that influences values in order to achieve a different, primary goal.

It is noteworthy that the Witnesses keep detailed records of numbers involved in the door-to-door activity and attendances at meetings, as a measure of their success at fulfilling their mission. It is also interesting that they measure those actively engaged in the preaching work, rather than simply numbers "on the books". Where there is a large number who may attend, though they are not actively preaching, this is seen as potential for growth. That suggests that they don't consider themselves as having achieved the result until the person is actively preaching.

What is the biggest challenge you face in the next few years?

The biggest challenge I face personally is keeping my responsibilities balanced. When you're a family man you've got an obligation to your family to make sure that they're cared for spiritually and materially. As well as that if you're involved in promoting the organization itself that will take up a great deal of your time as well. So I think that will be a big challenge. To care for both responsibilities well. For example, it would be a bit of a waste of time if I was calling on people in the door-to-door activity and my family was being neglected. It would seem like the whole purpose was being defeated.

Internationally the biggest challenge I guess is to cope with the great increase. For example, to help meet this change the organization has now made use of computers so that the literature can be translated into many different languages. As well as this we have some of the most modern and up-to-date printing facilities in the world to cope with this challenge - the increasing witnesses.

Also, another challenge that we face and will continue to face, is that we believe that this world is under the control of an unseen wicked spirit, Satan the Devil. His primary "job" is to try to break down our faith and this poses a real challenge to keep the faith of our fellow believers strong so that they can face any trial that he brings on them, be it through political governments or other things such as materialism.

(S) *What do you see as your personal role in the organization?*

As an elder in the local congregation I'm quite involved in the teaching programme that's carried out. As a Presiding Overseer, it's my personal responsibility to make sure that things run smoothly, without too many hitches. This requires a lot: we have meetings to organize; we have visits of traveling overseers to organize; we have conventions to organize for the brothers to attend and enjoy.

Another area that I see as a personal role is to continue to promote the door-to-door activity. As an elder

This answer suggests that the P.O. sees the possible danger in investing too much feeling and time at the expense of other areas of life. The organization helps members get this balance by showing that caring for their families and other commitments are important parts of their service to God, so can't be sacrificed for other, possibly pressing concerns.

As Pettigrew suggests a major element of an organization's culture is shared meanings. Witnesses have a shared meaning regarding the state of the world, opposition to their work, etc. which is linked to their mission, making for an effective organization.

this is perhaps the main aspect of our work, and we can't lose sight of that. 193.

Do you try to separate this work from other parts of your life?

Mostly no, because our whole way of life is dedicated to serving God. What we do as far as the organization is concerned involves other aspects of our life as well. Then again there is a need for balance, as I mentioned earlier spending time with the family. And of course there are times when we get away and have a bit of recreation - perhaps a few days away by ourselves, away from people.

Some people find that they are worriers. If they have a problem that they're dealing with in the congregation it follows them home. But I've been able to overcome this by switching off, as it were, because I realize that if I were to take problems home with me then this would affect my family life. So on this area, yes, I do try to make a separation. Between my life at home, and pressures and problems that may come up from time to time, related to the congregation.

How much time would you spend talking to people about the organization's purposes and beliefs, as opposed to administration?

This is a bit of a hard one. Well, probably 50/50, as a very rough figure. The publishers - the individual witnesses - may see the elders giving talks at the congregation meetings, but there's a great deal of other work involved as well. Probably the average elder would spend about an hour or two each week speaking to the brothers and sisters about these things, such as during the Watchtower study, then during the week on the Service meeting, and the Ministry School. It could vary depending on the individual responsibility that that elder has. So when you look at it that way, perhaps there could be more work involved on the administration side. Again it depends on the individual elder. With myself, as Presiding Overseer, it could be as much as 60/40.

Because the organization is so Task oriented the Elders are able to get focus on what is important for goal achievement. This fulfills a part of the Time-Feeling-Focus model of Vaill's. This model suggests that these three things are needed for leaders to be effective at purposing in their organizations.

What the P.O. says about one's whole life being dedicated to serving God suggests that, as a leader he has invested what Vaill refers to as "macro-time" to the organization. However he tries to separate his organizational work from his homelife at times, to get the balance he spoke of earlier.

The P.O.'s answer shows that the meetings the Witnesses have are designed to allow for purposing - directing member's attention to the organization's mission, goals, and values.

Are there any other opportunities for talking about the organization's purposes and its beliefs?

We encourage what we call a "shepherding" work, which is carried out by the elders - it's a very important responsibility that they have. We realize that only so much can be accomplished at the actual meetings - sometimes there needs to be a personal contact with individual members of the congregation. So individual elders have a programme where they try and visit each family within their Book-study group every 6 months; that is the meeting that is held on a Tuesday evening. In each Bookstudy group there may be 20 or so publishers who attend that group.

So in 6 months they endeavour to personally meet with these ones and discuss a specific subject, such as our faith. And sometimes during these visits a problem may surface, which the elders will be able to talk to the individual about. This has proved a very successful way of "nipping problems in the bud" as it were.

As well as that of course we have good times together in recreation. We all need relaxation, especially our younger ones, so we all get together and have a good time. And at these we have time to talk about up-building spiritual things.

(S) Is there anything in particular that you try to get people to focus on in the organization?

Perhaps the most important thing would be their personal relationship with their God, Jehovah. Because if this is strong and close then other matters seem to fall into place. For example if they have a close relationship with God then they'll want to please him and they wouldn't want to do things that would bring any dishonour on his name. And they'll promote a good spirit within the congregation.

This is absolutely imperative - everything else is of a secondary nature. Also if they have a close relationship with Jehovah they'll want to do his will, and they'll want to share that relationship and their knowledge of him with others.

Again the Witnesses ensure that there is an arrangement for meeting personal with individual members to give them encouragement regarding the mission and values of the organization, and to deal with problems the member might have.

Again, there is the emphasis on managing people's values, and getting members to act on the basis of their feelings toward God, rather than as a result of some transactional arrangement.

(S) *How important is it to you that the organization achieves its purpose?*

Well, I guess my whole life is involved to that end. We don't view ourselves as just a religion as many do; many people view their religion or their worship of God as a once a week affair. Myself, personally, and I'm sure I represent Jehovah's Witnesses as a whole, believe that being involved in the organization - to serve God - is an integral part of their lives.

When we dedicate our lives to serve God what we're really saying is that our lives are not really ours to do what we want with them. But we're really dedicating our lives to do God's will, and we recognize that he has an organization which he's using to accomplish his will, so we'll support it, and promote any directives we receive from it.

This answer summarizes the commitment the P.O. feels toward the organization and its mission, which is a result of his desire to serve God - that is his strongly held values. As a consequence, enabling the organization to achieve its mission is a key concern of his - his "whole life is involved" as he says.

4.4.5 PALMERSTON NORTH OFFICE OF PSYCHOLOGICAL SERVICES Psychological Services is a part of the Department of Education which provides a psychological service to schools and school-age children. The Palmerston North office serves the city and surrounding areas. The office is staffed by psychologists who tend to work separately on individual cases, though they consult one another often.

4.4.5.1 Ideals The District Psychologist identified ideals for the Palmerston North office; ideals being those values he considered people in the office would need to have for the organization to be effective in the future.

Interestingly, the District Psychologist did not distinguish between different items to a very great extent. The range of points (out of 100) given to the different items was only from 3 to 10, with only 3 items scoring over 6. These three were being Caring (10), Humanistic (10), and Harmonious (9).

The results also supported the suggestion by Guth and Tagiuri (1965) that the goals, or in this case ideals, that a manager sets will be effected by his personal values. The ideals were very close to the District Psychologists personal values (see Figure 9a). One item had a difference of 3 points, and 3 items had a difference of 2 points. The remaining 13 items, though, all had differences of either 1 or 0 points. This also meant that the District Psychologist's personal values were all closely

grouped. In his case all but 4 items were given between 3 and 7 points.

4.4.5.2 Ideals and Actual Values The actual values of the group were, on average, quite similar to the ideals identified by the District Psychologist. The items which members valued highest were being Humanistic (16.1 points out of 100), Spontaneous (8.9), Warm (8.6), Fulfilling (7.5), and Caring (7.0). Of these, Humanistic and Caring were given the highest points in the ideals. Being Spontaneous, on the other hand, received the lowest score given in the ideals. Being Fulfilling and Warm did not feature in the ideals, remembering that in these a large number of items were grouped together around the same scores (see Figure 9b).

4.4.5.3 Manager's Perceptions and Actual Values Again, the District Psychologist's perceptions, like his personal values and the ideals he set, did not distinguish greatly between items. His perceptions ranged from 3 points to 9 points, with 7 items being given 5 points.

There were only two items where there were notable differences between the District Psychologist's perceptions of what the organization's members would value, and what they actually did. These were on the items being Secure, and Spontaneous. With being Secure, the District Psychologist expected that it would be

valued relatively highly, where it was actually one of the least valued items. With being Spontaneous the manager did not perceive it to be highly valued, where it was actually one of the most highly valued items. Being secure may not have been valued highly by members of the organization because it is not a threat to them. Interestingly members perceived the organization to value being Secure highly - more highly than they did themselves. There was an mean score of 1.9 points on member's personal values, and 7.6 points on their perception of whether the organization valued it.

With being Spontaneous it is interesting to note that the District Psychologist gave a low score to this in terms of his personal values, what he perceived the organization to value, and the ideals for the organization. However, in the interview he talks of the need to be more flexible and responsive to the needs of clients, which are mentioned in the definition of being Spontaneous. The interview was done several months after the survey.

The only other large gap was on the item "being Humanistic". This was, however, the highest ranking item for both the actual values of members and the manager's perceptions. The gap was probably caused by the relative conservatism of the District Psychologist.

4.4.5.4 The Degree To Which Values Were Shared Again, the coefficient of variance was used to examine this. With personal values the mean coefficient of variance was 0.94, and for perceived organizational values the mean was 1.10.

With personal values coefficients ranged from 0.50 to 1.62. With perceived organizational values the range was from 0.64 to 1.79. These were the highest coefficients of variance of the three groups we surveyed, indicating the least sharing of values. Coefficients were particularly high for perceptions of the organization's values. Psychological Services had 52% of their items with coefficients of 1.0 or greater, compared with 36% for the Disabilities Resource Centre, and 3% for Jehovah's Witnesses.

4.4.5.5 Actual Values and Perceived Values We also examined the difference between individual member's personal values and what they perceived the organization to value. As with the other organizations we did this by calculating this difference for each item. From this we calculated the total difference for each individual, the mean difference per item for each individual, and the mean difference per item for the whole group.

Total differences ranged from 38 to 100 points, with a mean of 72.6. This is a mean difference per item of 4.04 points. The median difference per item was 4.11.

This represents the smallest range of the organizations we

FALMERSTON NORTH OFFICE OF PSYCHOLOGICAL SERVICES SURVEY RESULTS

Fig 9a Ideals and the Manager's Values

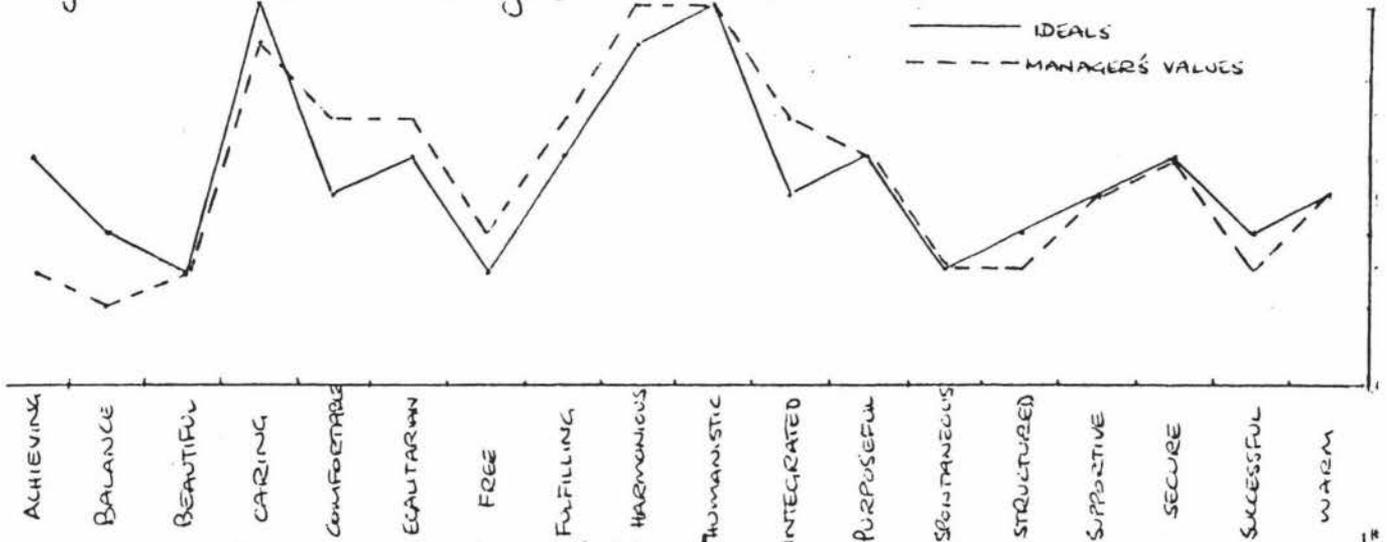
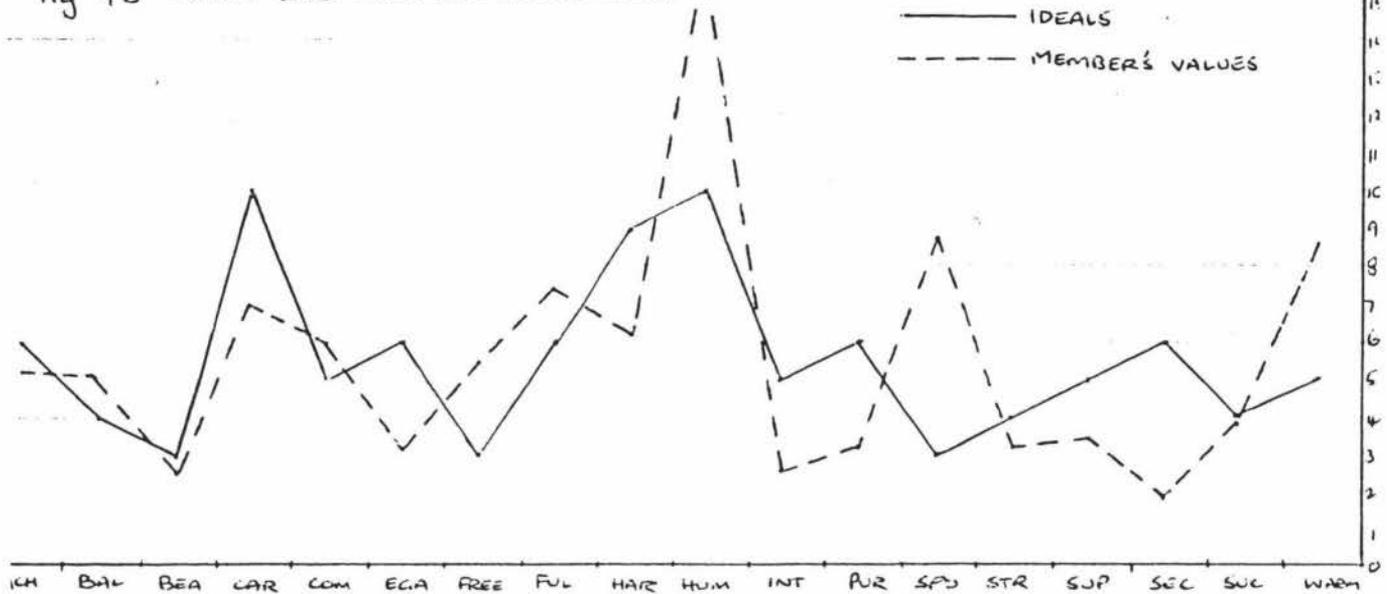
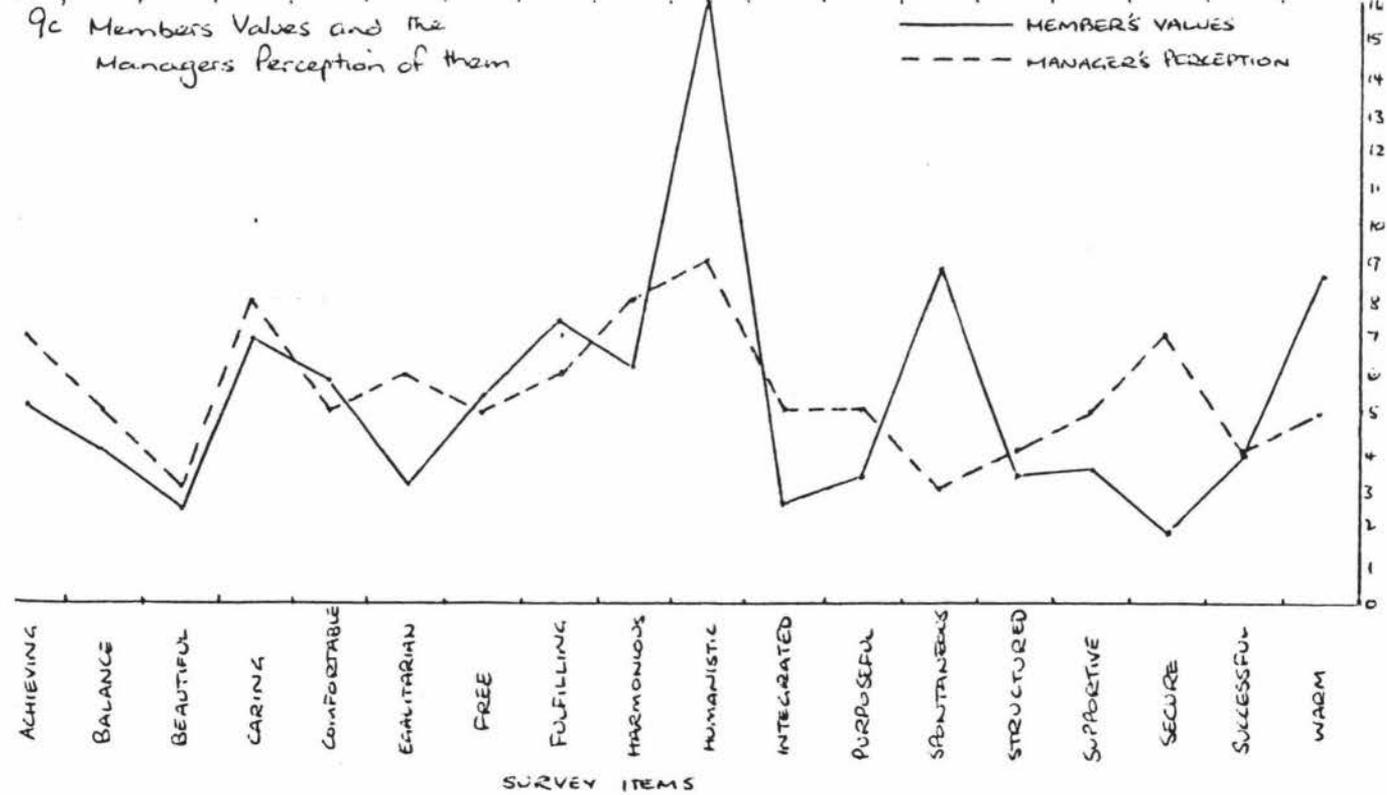


Fig 9b Ideals and Member's Actual Values



9c Members Values and the Managers Perception of them



surveyed. The mean and median were both slightly less than the Disabilities Resource Centre (with a mean of 4.8 points per item and median of 5.11), and greater than Jehovah's Witnesses (mean of 1.15 and median of 1.05 - see Appendix IV).

4.4.5.6 Summary Members of the organization appeared to value mainly humanistically oriented items on the survey, though there was a relatively low degree of sharing of values. The manager of the organization, the District Psychologist, did not appear to have a clear, easily discernable set of strongly held values. For these reasons the survey suggests that the organization probably lacked the "value-thrust" our model suggests is necessary for effectiveness.

4.4.5.7 Palmerston North Psychological Services Manager Interview The District Psychologist was interviewed several months after the survey was carried out. This organization, according to the District Psychologist, was also in the process of change, and the interview examines this. The changes in staff which the District Psychologist mentions had taken place before the survey was done. At the time of the survey he had only recently been appointed as District Psychologist. He had been promoted from within the Palmerston North office.

(S) Can you start by describing the organization?

Well, we are part of the Department of Education, under the immediate direction of a Director in Head Office. We have a Chief Psychologist, who has the task of giving professional leadership and guidance to all the offices of Psychological Services around the country, whereas the Director is more occupied with the administrative function that comes down through the three regions of the Education Department, and in particular the Central Region that we're in, and the Wanganui Education Board. So that we've got dual structure, so that administration comes from one source and professional guidance and leadership comes from another. Now those, of course, are not exclusive from each other in any way but we do get administrative instructions from the Chief Psychologist and professional guidance from the Inspectorate in Wanganui, but those are the two channels.

When it comes to our office, in my situation as District Psychologist I have the administrative directions coming from the District Senior Inspector, from the Chief Psychologist. Those ones then are part of my duty to pass those on in a hierarchical fashion to the Seniors in the Wanganui Office and the Seniors in this Office.

But on professional matters the Psychologists are in a different situation from many Public Service organizations that are more an administrative one, where the total way of thinking is prescribed for them. Psych Service doesn't attempt to do that same close prescribing of what they will do, because the Psychologists are qualified professional people, so as qualified professionals the professional development and view of their jobs is inherent in them rather than in the structure.

We have brought in a new system in the last few years whereby each Senior is concerned with an area, and within that area there is a Grade 1 psychologist with a Senior. So each Senior will operate professionally with a partner within a geographical area.

Now the responsibility for those people is again a very difficult one to clearly delineate, where it stops

The District Psychologist (D.P.) shows here a high concern for being seen as "professionals". This concern is repeated later in the interview. Harrison suggested that in Role-oriented organizations respectability is often valued as highly as competence.

Harrison's four types of organization character (Power, Role, People, and Task) are clearly "ideal types", and no organization will be purely of one type. It is interesting to note, though the orientations that appear dominant or which are the major influences on behaviour.

Where the structure doesn't allow for people to be held accountable for results, which this might suggest, a

and starts, because the responsibility for a person working in a certain patch will fall to the senior who's in charge of that patch, but the responsibility will also fall for the for example with the work they do in Special Education, to the senior who is in charge of Special Education. So in part they will have to defer to his wishes as well, and then the overall supervision falls to the District Psychologist to ensure that the policy and public relations, and other aspects are carried out through-out.

(S) *What would you say is your organization's purpose in existing?*

I think that's a very straightforward one. I'd say its to serve children with special needs. That's our primary function. From that there are a number of different organizations and groups of people who are care-givers, that we must help in their care of children with special needs.

(S) *To what extent would people in the organization be likely to agree with you?*

I wouldn't think that there would be any exception to that. The only possible exception to it would be that some may feel that the emphasis in helping a child will be to a greater extent be placed on the shoulders of the care-giver, and to a lesser extent in direct contact. The how its carried out may be very slightly different, but not the view of what we do.

(S) *How important is agreement on this?*

Well, I think its absolutely essential. Its to me very much the same as the Hypocratic oath is to a doctor, but I couldn't imagine someone operating in Psych Service without feeling that. Its just that important.

(S) *So what strategies can you use to get agreement on this purpose?*

I think that that's a hypothetical one. The strategies that we've had to use, I suppose have been on the "How are we going to carry it out" not on any argument about what we are here to achieve. It seems that a lot of that is done when the selection panels meet to select psychologists for the training courses and for the jobs.

non-Task oriented organization is suggested. In the Task oriented organization the achievement of a "superordinate goal" is the highest value, according to Harrison. It is interesting to note that the D.P. defines the results that he must ensure are achieved are the carrying out of policy and public relations.

There appears to be some dissention over whether children or care-givers are the organization's clients. This can't be minimized, according to our model, as it will determine the direction of the organization.

It is interesting here that the D.P. suggests that selection ensures that people have clarity about the mission of the organization. In fact, it can't ensure this, though it can ensure that people hold the values of the organization, which is probably what the D.P. is meaning here.

Certainly, there would be no way that they would take a person who didn't show that same basic concern for special needs of kids. I think that, when we look at the majority of people and the backgrounds they've got, the selection committees don't often fail. I think we get a very concerned group.

(s) *Are there any principles or beliefs you think people need to hold for the organization to be effective?*

Over and beyond what we've already said I don't know. I think its encapsulated in what we've already said. I don't think we need any subheadings of that concern.

I feel that there is the difficulty that the psychologist has in this. in that we wouldn't expect the psychologist to be told or guided or to be "brainwashed" - though that's probably too strong - into the way that they should invariably work within the service. Rather would we hope that they would receive a whole host of alternative ways of approaching their work, find the ones that work with them, and providing that they carry those out within the total framework of our policy and our philosophy then good. We don't really need them to take up beliefs other than the ones they come in with.

I believe that we have the few common beliefs that are necessary for our job and that coming into this people may bring a whole host of other beliefs that are useful to them and are certainly not detrimental to the job in anyway, and that those beliefs are what make the person what they are. We accept them and are happy to have them with those particular beliefs.

(p) *Can you clarify what you mean by the common beliefs that people come in with?*

I think the general beliefs about child development. The general beliefs about the things which are a child's basic needs, and the things then, or the conditions which are around the child which assist his normal developmental patterns or which may tend to hinder them. We have our beliefs then not as a generalized belief, for example as to what the structure of the family should be, but we have a common belief that a child must have.

A "basic concern for the special needs of kids" is value-related.

As the D.P. notes, here, what we have looked at earlier was really values and beliefs, rather than the purpose or mission of the organization.

What the D.P. says here concerning his unwillingness to influence the beliefs of organization members, and the difficulty he had throughout the interview, in being concise, suggested to the interviewer that he had a relative low motivation to manage.

In organizations with strong cultures that do influence members beliefs, people with greatly differing beliefs or values are given the option of not changing these aspects which help define who they are - they can leave.

someone who will go in to bat for them, or who will care for them, and so on. So when we find families that are falling apart we would all be concerned that somewhere in that family we can do all we can to bring about some security for the kid, or within a new structure or whatever. that's an example that different people will have different ideas about what is an acceptable family pattern. Some will believe that the family pattern needs to be completely stable all the time and the birth-mum and dad there and so on, but some, I'm not talking about psychologists in our office, but some psychologists throughout the country, may be exceedingly liberal people who have quite a different set of expectations. I don't believe that that has weakened their ability as psychologists. I believe that at the end of it they have come back to the same point, of the child's basic needs for effective nurturing.

(S) *How do new people in the organization learn "how things are done around here"*

We have quite a number of things that are built in, like all Public Servants I guess. There are things like the Public Service and Teacher's handbooks that you can turn to when in doubt. Secondly, there those that Psych. Service produce that are more directly relevant to our work, and the Psych Service handbook can give us the support, though only in an administrative sense. Nuts and bolts things.

The next one is the various national and regional seminars. The philosophy and the various innovations that are brought in from head office come down to us in various publications, or from visits from people from head office.

That's the formal structure I suppose. But the informal one probably has a great deal more to do with it. If we look at Palmerston North, until promotions occurred rapidly over the last couple of years for a number of members of staff Palmerston North had a remarkable stability in staffing. It would have been one of the most stable offices in Psych Service. People used to very rapidly - and even outsiders coming in - would pick up the spirit of the way the office

This is a good description of how a value-thrust develops in an organization. It tends to suggest, though, as we read on, that it can become self-governing. That is, rather than the direction being managed, it is determined by the momentum that has been built up in the organization.

functions. So that a Social Worker wouldn't take very many weeks of working in the office to have felt the pulse of Psych. Service from straight absorption of the tradition that's been established for a long time. If I can use a rugby analogy they've often said that the All Blacks and the Manawatu team have learned their rugby not from the coach but from the sort on-going rolling pattern of what is Manawatu rugby, and that has been, when new-comers come in there has been a solid core there, and you just fit in and absorb from the solid core that's around you. You become part of that, and the Manawatu rugby team did that very successfully for so many years. It was only when sufficient numbers of the core disappeared that they had to rebuild Manawatu consciously, and they've gone through a couple of years of struggling.

I think the analogy is relevant. While the organization was changing staff very little, there was far less need for a structured socialization.

(P) *What happens if someone comes into the organization and doesn't take on this pattern?*

I think that we would be judging the results rather than the person. We wouldn't be expecting the person necessarily to be operating in exactly the same way, as we do. In fact over the years there have been occasional psychologists who have been here who have operated in quite a different fashion within the area of schools that they were in. We didn't have any means of bringing them into line, and we didn't ever feel that it was necessary to have one.

I suppose that we have been fortunate there, that had we had the need when someone was departing from principles that were very important to us we would have been forced to look at them in the same way as we've been forced to look at the nuts and bolts of servicing. If someone had come in and had been operating completely differently from what we could accept—I guess an example of this would be the Whangarei psychologist... where there was a discrepancy between the way he worked and the way head office wanted him to work.

This analogy is a good one. It shows how this momentum does provide a driving force in the organization, but it needs to be managed. It may be that organization's can only afford to develop this momentum in very stable environments when they have identified correctly the direction they need to take for success.

If the organization does lack the sense of direction that our model suggests is needed for effectiveness, then the lack of "mavericks" may be the result of people being able to go freely in almost any direction.

A psychologist in Whangarei publicly called for the legalization of marijuana, causing some public outcry, and reaction from the Education Department

Once you've got something like that you've got to begin thinking of a structured way of handling the situation, but fortunately for us it just hasn't happened. Maybe we've been lucky, but I'd say the majority of psychological offices have been pretty lucky.

The only thing that would be likely to arise would be such a personal thing. The only way I would see it happening would be if it was so strong in their beliefs, and then I'd have to look at their beliefs and them as a person and the result it was having on our success with kids, because I think every time would be different. I'm not evading the issue by saying that: it would be a personal thing to be decided seriously between two people rather than a structural issue.

I think this has been brought out as part of the District Psychologists role that is there all the time. Whether its a personal need of a member of staff - the District Psychologist must be ready and flexible to work with and handle that. He's the person that carries the can for all of those things.

(S) *What is the biggest problem that Psych. Service has faced over the past 2 years?*

I think that we had got into a way of thinking that rolled on with the same staff and that the problem came when the natural rolling motion of our organization was broken by our District Psychologist going, and another psychologist who'd been around for a long time getting promotion...by us losing an assistant psychologist who had been pretty much available - the position of assistant had been available. People who were together then and able to keep that momentum going and were giving good service and were answering the expectations of care-givers in the area in the way they had always expected, and that rolling motion suddenly stopped.

I think from our point of view that's been the biggest challenge and problem we've had to face up to. Last year was a very difficult year for us, in that we had to operate in the same way as we had for so many years, with so many changes.

A number of statements of the D.P. suggest a strong Person orientation, according to Harrison's model. Where an organization has a strong Person orientation Harrison says that rather than people serving as a means for the organization to achieve its goals, the organization becomes a means for the people to meet their needs: Where the D.P. says he would need to look at "them as a person and...at their beliefs" a Person orientation is suggested.

It is interesting that the loss of important organization members meant a reduction in the value-thrust we have discussed, so that the "rolling motion" stopped.

It is also interesting that it is after the momentum is gone that the organization can examine the direction it has been going in. This may mean that direction needs to be decided in advance of developing strong value thrust.

The rolling effect wasn't possible.

Its only this year that we've been able to rebuild.

(P) *Are you rebuilding with the same pattern as before?*

No. I suppose that you could say that our problem was bringing us in to a compulsory rethink, and in doing so we believe we will come out of it with a better organization. Things feel that they are going along very nicely. All concerned are happy with it, but that doesn't mean that its the most efficient or best way. To some extent we have now begun to welcome the changes.

(P) *How will you be able to tell if what you develop is better than what you had?*

I don't think we'll ever be able to that, quite. I think that the only way within our service is to say OK we have changed the way we expect to make our contacts with children and caregivers - we've changed that quite drastically. We have put out our new objectives - we we'll be able to see if we're fulfilling those objectives. After a term we should have a pretty good idea. After a year we should have a very good idea of whether we're meeting the objectives that we've set. I find it very difficult to say at the end of that year that our new objectives are better than our previous ones.

We couldn't stick with our old objectives - we had to look at it afresh. We came up with new ones which we believe are better ones. We sincerely believe we have a better structure and better objectives to work towards.

Whether all children and caregivers would be able to look at the objectives of the past, I don't know. I dare say that there will be adherents of the old system who would stick by that even if the new one is a success but they will still say that the old one was better. And it will be hard for us to determine whether the objectives are better, I suppose.

Again, the fact that people are happy with the organization is a criteria of success, suggesting a Person orientation. In this case "people" presumably means organization members.

This is an interesting answer because it shows the dilemma of not have clear goals by which to measure the performance of the organization. The D.P. appears to be in two minds as to whether he'd be able to say that the new system was better than the old.

P) Could you tell me what the old objectives were, and what it was that needed to be changed?

The old objectives were really the same ones of serving children with special needs, but the difference was in how we did that. Psychological Service started off with Special Education; it had started off with evolving from just working with Special Education to working with child with special needs, and psychologists had come through years of being primarily psychometricians. Certainly a tremendous amount of the early training of psychologists was around the administering of tests. We tended to have a child recommended to us, and we then moved in with a battery of tests, took the child off and assessed the child thoroughly, assembled the results and reported back to the person that referred. Then, OK, we were available to talk it over further, or whatever.

But gradually we changed, and knew we had to change the whole service, to one where they were directly looking at the question of "Are we helping the teacher? Are we helping the parent? Are we helping Social Welfare, the Courts, or whoever?" to cope with the situation. More in more, in honesty, we had to say "We don't believe that a report which follows after the fact is going to be as useful as approaching those people in a cooperative, consultative role and working toward helping them to help themselves and help the child within the setting that they find themselves. We would tend to find as much information as we can, and to expect them and their Principal to meet us with a contractual obligation that we will do this, or help with this programme, or this type of intervention if you undertake to work along with us as we do so. That's the new way. It didn't just happen over night. The transition toward the consultative model has been going on gradually. The present one was precipitated by saying "The old must go if we are going to be effective with the new." Instead of the rolling motion moving toward the consultative model, and not always successfully - there were many blocks in the way of the rolling motion. Those ones, we said, had to go, and that's why the new objectives became the caregiver, confrontation, information, rather than clinical testing, assessment and reporting.

These questions appear to be clearly identifying care-givers as the clients, rather than the children with special needs as stated earlier. If the new direction being spoken of does involve a change in who is seen as the client, then the organization requires a great deal more clarity for it to be effective.

(?) How happy are you with the way the Palmerston North office is adapting to those new objectives?

I'm very happy indeed. I think that it was hard for me, because having been with that rolling machine which I know was very successful and very accepted in its time - its been a very remarkable machine in the Palmerston North office - its hard when you have seen that and been with it to abandon that and wholeheartedly endorse a new one. But I feel the impetus that's been given that by the Seniors here, and the way its been taken up by other psychologists and others that have been helping us - and when we have talked with other offices... New Plymouth is another office that's helped us a great deal. They've had to "grasp the nettle" many years ago, because they've been far shorter staffed, and have had far less stable staff... so they've given us some good advice too.

When I look at the support and the thinking that has been poured in and has been assembled from all those sources I'm pretty pleased with what we've got.

(s) What was the greatest success you've had over the last 2 years, as an organization?

When I look back at Psych Service in Palmerston North, and look at the sort of leadership we had with John Foot and then Dave Page, there were many firsts for New Zealand that came through. So when I look back, I think that a lot of these firsts, like the first assessment class anywhere, the first Intellectually Handicapped group to be set up in an ordinary school - those sort of things show that there have been a lot of innovative things happening within that "rolling machine". The rolling machine didn't mean that you rolled down the same groove every time - I think that the innovative things were happening then. However over the last couple of years I'm not being completely facetious to say 'survival' has been an achievement. I think probably the biggest success hasn't been shown yet, in that it has been the grasping of the nettle that we could no longer provide the service that we want to provide without a drastic change and revision.

The phrase "grasp the nettle" shows that a change in direction like this is quite a painful process. This would be particularly so if the organization, as we suggested earlier that it might be, was predominantly Person and Role oriented.

The fact that we grasped that nettle and changed our organization accordingly I feel is going to be our biggest success during that time.

There are scores of other things, as well. I think the computer work that is being done by one of our Seniors is outstanding, and has positively inspired us...

- (s) *What's the biggest challenge you face in the future?*

I think the biggest challenge is to become an extremely efficient office, and to provide a service to our caregivers and our children that is much more prompt, without the delays and blocks of the past. If we achieve this I can see that there will be many many opportunities to do very exciting things.

You see, in the past we have not had time to sit and think and to work through...Maybe, in the past we would have expended effort on 6 kids, say, going to the teacher and saying virtually the same thing to them, and going to the home or having the parent in here, and telling them the same thing. What we'd prefer to do is go to a teacher and say "we'd like to do a video of support reading, on how parents can help their kids read. We've got these children in the class who's parents would be keen to come in with this. What say we bring them into school with a teacher and video a session where the teacher is showing them a method of helping the child to read", and the parents can be given some material to explain what the parent is trying to do...

What it would boil down to is that we would have a preventive service that could be used again. This is where we see our future, that if we are able to provide a lot of resources which are reusable, then we...could get into schools to observe and discuss with teachers that we can keep those programmes and initiatives rolling again. Instead of our organization rolling along its way the programmes and interventions that have been made with care givers and with children will change according to the changing needs of kids.

Until last year a lot of us had become quite under stress, and we weren't having an opportunity at all to work out the way we wanted to plan

If the organization is primarily concerned with stability and meeting the needs of members (or even if this is the D.P.'s major concern) then grasping the nettle certainly has been an achievement of note.

an intervention. Instead we came in running, grabbed a referall, continued running, and when we finished a referall frantically ran to the next one, but we hadn't written up the report for the last. There was paperwork piling up, there were referals piling up, and when people put in new referals we would say "is this an urgent one, because we already have 6 of your ones in here". We were always either responding to a crisis referal which we'll still have to do, or hammering away at referals that were a few months old...

(S) *What do you see as your personal role in the organization?*

My contributiion is to be the person that brings down the policy and to pass on the directives that come from the Chief Psychologist or the District Senior Inspector. So I guess that's my number one.

I would see the District Psychologist going beyond that and becoming a coordinator of the various things that are being put into action around the area. But to also be the motivator I guess...we have to use the tremendous skills of those who come in. So I see that the District Psychologist has a job to see that when you have someone who is tremendously enthusiastic about computers and has a tremendous knowledge and ability on them that within our area that person must continue to have an opportunity to spread his influence and develop those ideas. The District Psychologist has to look at strengths in our whole area... and bring those strengths in here for us to use... Its extremely important that whoever is in the District Psychologist's chair sees that those people get opportunities. That would be the worst possible mark against him if he stifles any of the talent and enthusiasm that he already has.

It may be that in his administrative role the District Psychologist keeps his eyes open for others ideas and sees that they don't die a sudden death, but that they all get a place. He should also be looking for the finance and the equipment...to carry out those programmes.

The D.P.s role, as he sees it, appears to be primarily concerned with helping people discover their own talents and needs, etc., and giving them the opportunity to fulfill these needs. This is a 1,9 position on the Leadership Grid presented earlier. It shows a primary concern for values - in this case People oriented values rather than purposing: directing people toward the purpose of the organization and gaining their commitment (and the contribution) to that.

According to Vaill's Time-Feeling-Focus model of leadership this suggests a lack of focus. The leader may not yet have identified the key issues that are critical for success of the organization, so tries to concern himself with many different issues.

- (s) *Do you try to separate work from other parts of your life?*

That's something that after all these years I've still got to learn. I find it almost impossible to separate the two. If I don't take work home and I usually do, I find myself uneasy, because something has to be done and I should be doing it. When I have my family all together and when I should be enjoying my time with all the family I shouldn't be sitting there thinking about what I'm not doing in the way of work.

It becomes more difficult because holidays are difficult for me too. Its hard to go away and to leave. On the weekends you fit your lawns in with looking at something you were going to look at the following week I'd almost forgotten that I have a boat, and yet during the summer holidays - being away for a month - its hard to realize that this life exists once I've made that break...

I don't believe though that it should be different. I believe that if your work is worth doing that then it is worth being part of your life. I think it should be part of your life. I believe it has a right to demand that of you.

- (s) *How much time would you spend talking to people in Psych Services about your purposes and your beliefs, as opposed to administration?*

We spend a great deal of time talking here. I'm not sure what is the optimum amount of your time that you should use in that way. Palmerston North office has always talked at length about the work that we're doing, the hopes that we have, the anxieties that we have over kids. Its never been a case of people just getting on with their work away from everyone else.

We look at some other offices and those people only seem to be brought together or come together when it is an official meeting of some sort. As far as we're concerned morning and afternoon teas and lunches - people may well ignore those completely and go right through and keep on working - on other occasions a morning tea may go on for half an hour. It would be hard to recall a morning tea where we didn't discuss how we felt about some aspect of our work.

The D.P. does appear to invest a great deal of time and feeling into the organization. It appears to be a major part of his life. Vaill points out that this can be a dangerous situation without Focus on the right things to be concerned with. Often the leader may see suggestions that he needs help in understanding the system, as meaning that he should invest less feeling or time in what is a central part of his life. Vaill says that helping such a person learn to focus without cutting back on time of feeling is one of the major challenges for students of executive development. On a macro scale, it may be a similar situation to this organization; when its momentum had to stop before it could reassess its direction. The challenge is being able to get the correct direction without losing the driving force.

This question was aimed at finding whether time was spent in "purposing". The answer shows that time is certainly spent in talking about work and cases, but doesn't really show whether these discussions are used to help organization members better understand the organization and its purpose and direction.

So that often when a morning tea goes on far beyond the normal time, it is a very deep and sincere need that someone has to talk about what is happening with a kiddy...We could look at it and say, OK, beyond a certain point it wastes time but if you've got to err on the side of efficient noncommunicative work and slightly less efficient but fully communicative the latter is always better...Ideally, of course, there's the very efficient and fully communicative.

- (S) *Is there any one thing that you try to get people to focus on in their work?*

I'm not sure that it isn't a personal predilection I suppose, but I feel that it is extremely important the area of PR and of the personal image that each and every one of us puts across to the people we're dealing with.

I have difficulty in saying "No", and sometimes I realize I cause difficulties in the smooth and efficient running by accepting more contacts and cases from people when they ask it of us, but I think that its something that is central to an organization such as ours. I often get a reminder of that by poor Public relations by medical experts. I've seen these where very very busy doctors don't have time to really look at the needs of the person but treat the symptoms, and I would hate to think that Psychological Service ever fell into that trap: being able to get through 20 people a day, and lost the ability to look at them as people in need and are we really answering their need...

- (S) *How important is it to you personally that your organization achieves its purposes?*

Its probably one of the very important things in my life. I don't think that other people would realize that. Its not from an ambition - I don't wish to built an empire and I don't want to get gold medals or a silver watch, but I think that it is part of a necessity for me to feel that what I'm doing has some purpose in life, and that is one of the very central things in my life - helping kids with needs.

Again, the concern for Public Relation suggests the value put on being respectable, and thus the Roleorientation of the organization that was discussed on the first page (pg. 202) of the interview.

If the D.P. and the organization does have this Role-orientation which also places a high value on Stability and Structure, then change would certainly be a painful process (grasping the nettle).

The D.P.'s answer, here, suggests that he might prefer his role to be one of directly helping with the special need of children, rather than managing the organization to achieve this, because of his strongly held values. This is where a strong motivation to manage might help the manager to be more effective.

4.4.6 FACTOR ANALYSIS The 37 completed surveys were analysed using a Varimax rotated factor analysis. This analysis looked at the way the different items on the survey clustered. Thus, the analysis indicates whether each of the the 18 items was seen by respondents to be independent, or whether they saw two or more items, or variables, as being related - representing a different factor (Nie, et. al, 1975).

It is recognized that 37 is a relatively small sample on which to base a factor analysis of a survey with 18 variables. Nunnally (1967) suggests that, in order to minimize the effect of chance, a good rule is to have 10 times as many subjects as variables. This highlights the need for further testing of this instrument before these factors could be reliably used in analysing organizations. The results and discussion that follows have to be seen with this factor in mind.

In conducting a factor analysis there are essentially two approaches that can be taken. The first to hypothesize beforehand what factors will be found, and then conduct the analysis to test this hypothesis. The second option is to conduct the analysis first to find out what items were clustered together, and to determine what each of these factors represents. Because this was a new area of study to a large extent, the second approach was followed.

There were seven factors identified with an Eigenvalue greater

than 1.0. This is a commonly used criterion for selecting factors that account for a relatively large amount of variance. These seven factors accounted for 77.2% of the variance found in the sample. Each factor was defined using those variables which had a correlation greater than plus or minus 0.5 with the factor. There was one exception, where a value of 0.43 was accepted for the variable Harmonious, so that all variables would be represented in one of the factors. All variables were represented in a factor, and one variable, Beautiful, was represented in two factors.

The first factor had a positive relationship with being successful (0.723), Purposeful (0.578), and Beautiful (0.572), and a negative relationship with being Warm (-0.831) and Humanistic (-0.726). This factor appears to be a continuum between concern for results and concern for people. This assumes that being Beautiful was seen as a result the organization sought, rather than a need that people felt.

The second factor had a positive relationship with being Balanced (0.588), and a negative relationship with being Secure (-0.808) and Fulfilling (-0.715). This factor appears to be a continuum between peoples' concern for themselves (with needs for security and fulfilling work), and concern for external people, such as organization members and clients.

The third factor had a positive relationship with Egalitarian

(0.916), and a negative relationship with being Spontaneous (-0.553). This suggests that the factor is related to the focus of the work culture: either on being flexible to meet the changing needs of clients, or being a place where people can control their own lives with equal opportunity.

The fourth factor was a positive relationship between being Comfortable (0.870) and Integrated (0.644), suggesting that the factor is the working relationship between people in the organization - whether they fit together as a team.

The fifth factor is positively related to being Free (0.867) and negatively related to being Structured (-0.634). This factor, then, appears to be authority within the organization - whether people make their own decisions and choices, or whether there are clear rules as to how people behave.

The sixth factor has a positive relationship with being Supportive (0.611) and Harmonious (0.434), and a negative relationship with being Caring (-0.785) and Beautiful (-0.532). The definitions of these items (see Appendix II) suggest that the factor is a continuum between making people feel good (caring for them) and problem-solving (supportive and harmonious).

The final factor is positively related to being Achieving (0.856) which is defined as contributing to society and meeting people's needs. This can stand alone as a factor.

A number of these factors as they have been defined here are very similar to one another. Also some of the differences between variables, which appear by their titles and definitions to be very similar, were difficult to define.

4.4.7 REACTION TO THE INSTRUMENT The instrument is designed to be used to provide a Diagnostic Data Base for managers. Doing this would require members of an organization to complete the instrument regularly over time, to provide data on change in the organization. Because of this, completing the instrument should not result in subjects having a less favourable attitude toward the instrument or to surveys in general, as this would effect their readiness to complete the instrument in the future.

Information on how subjects responded to the instrument was not gathered systematically, however a number of subjects did provide the survey administrator with comments concerning their feelings toward it. These were generally verbal, though one person provided written comments on her survey.

A large number of those completing the survey commented on the difficulty of arriving at a final total of 100 points in each column of the instrument. Several, particularly in the Workshop of the Disabilities Resource Centre, said that this would put them off completing the survey again. One subject wrote the following on her completed survey form:

"...it did drive me mad - it was the 100 thing that was the torment - I kept getting 105 or 111 or something so spent most of my time adding up rather than thinking".

Some commented that this problem was contributed to by several of the items being very similar, so that they felt they had to give similar points to these, adding further to the complexity of their calculations.

A small number of people commented that requiring them to make their columns add up to 100 forced them to do more thinking about their values and made the exercise more valuable.

This was the main factor affecting people's attitude toward the survey. People appeared to feel that the survey contained too many items and that a number of items were very similar, so that the effectiveness of this scoring system was affected.

4.5 CRITIQUE OF THE INSTRUMENT

The instrument did appear to provide us with useful data for analysing the shared values within an organization. The data from the instrument did appear to represent the actual state of the organizations surveyed. The system of scoring and analysis also seemed to provide us with useful information, such as the degree to which individual's actual values differed from what they perceived the organization to value, and the degree of

sharing of values between organization members.

There appeared to be several problem areas with the survey. One, which was shown up by people's reaction to the instrument, was the difficulty in completing the survey with the large number of items (18) it included.

A second problem related to the content validity of the instrument. The values on the instrument appeared not to represent the different values likely to be found in an organization. This is not surprising as the items would naturally be affected by the values of the person designing the instrument.

Harrison (1973) suggested that there were four main dimensions to organizational "character": concern for people, task, role and power. These four dimensions seem to have influenced Kennedy and Deal (1982) in the four types of corporate culture they identify. This instrument appeared to have a disproportionate number of items representing the People dimension (10 of the 18 items). Four items appeared to represent the Task dimension, and one item represented the Role dimension. Four items did not seem to be able to be categorized according to this analysis.

No division of a system into categories can perfectly represent the reality of that system as a whole. Clearly there are values which we can find in organizations which will not fall neatly

into one of these four dimensions. However, using these as a basis for construction of an instrument will probably give us a more balanced instrument, which would be better able to represent diverse value systems of organizations. Using our original instrument it would be unlikely that a highly bureaucratic organization, or one where members primarily valued competition, could be fairly or accurately portrayed.

Another area that was a problem was subjects' confusion with some instructions. Confusion often occurred where subjects were asked what they perceived their organization to value. In some organization's some people took this to mean "What does your boss value?", others "What does your District or Department value?", and others "What does your organization as a whole value?". One person changed perspective throughout her responses, scoring some items in terms of her particular office, and others in terms of the organization as a whole. This generally occurred where there was no administrator present during the scoring of the instrument, and reflects a lack of clarity in the instructions.

4.6 REVISING THE INSTRUMENT Appendix III shows a revised version of the instrument. The scoring system was retained so that the analysis which was used could also be retained. It was believed that this analysis does provide useful data for the management of organizational cultures.

With the revised instrument, however, the items have been changed so that they give an equal representation to each of the four dimensions suggested by Harrison (1973). Several of the items from the original instrument were retained because they fitted into this model well, while some new items were devised.

The first dimension looked at by Harrison was the Power orientation. According to Harrison an organization with this orientation seeks to

"dominate its environment and vanquish its opposition...The power oriented organization is competitive and jealous of its territory...It seeks to expand its control at the expense of others..." (pg 121).

The revised instrument seeks to encapsulate this orientation with the items: being Competitive, Controlling, and Independent. These cover values to do with wanting to win and be the best in a given field, dominating the environment, and not being dependent on others.

The Role orientation is described by Harrison as being where the organization:

"...aspires to be as rational and orderly as possible... there is a preoccupation with legality, legitimacy, and responsibility...Predictability of behaviour is high in the role-oriented organization, and stability and respectability are often valued as much as competence" (pg.122)

In the revised instrument the items Rational, Stable, and

Structured are used to represent this orientation. The definitions emphasize themes such as predictability, unemotional decisions, and having a clear set of rules to control behaviour.

Harrison describes the Task orientation as existing where:

"...achievement of a superordinate goal is the highest value...The important thing is that the organization's structure, functions, and activities are all evaluated in terms of their contribution to the superordinate goal...The organization structure is shaped and changed to meet the requirement of the task or function to be performed." (pg. 122)

In the revised instrument the items Effective, Purposeful, and Successful are used to define the orientation. Themes such as being committed to a mission, ensuring that the things needed for success are being done, and consistently achieving its goals are emphasized in the definitions of items.

The Person orientation is one where:

"the organization exists primarily to serve the needs of its members...Authority in the role- or power-oriented sense is discouraged. When it is absolutely necessary, authority may be assigned on the basis of task competence, but this practise is kept to the bare minimum. Instead, individuals are expected to influence each other through example, helpfulness, and caring. Consensus methods of decision making are preferred... Thus roles are assigned on the basis of personal preference

and the need for learning and growth. Moreover, the burden of unpleasant tasks is shared equally." (pg. 123)

In the revised instrument this orientation is represented by the items Free, Secure, and Warm. Themes such as letting people control their own lives, not having people worry about being laid off or fired, and having an atmosphere where staff's needs are met are used.

Three items were used for each dimension because it was felt that this was a good balance between the need to reduce the complexity of scoring (down from 18 items to 12), and the need to for coverage of the different dimensions. Keeping the same representation for each dimension also helps to ensure a more accurate picture of different cultures is given. With the original instrument the large number of Person-oriented items would mean that this orientation was disproportionately represented.

Because each item corresponds to a value orientation, managers are better able to use the instrument as a Diagnostic Data Base for changing culture. Rather than having to consider which individual value items would be required for the achievement of the organization's goals, managers can, with this instrument, think in terms of which orientation is required.

The revised instrument has undergone some minor field testing at this stage; mainly in the area of subject's reaction to the instrument. A number of minor changes have occurred as a result.

The title of one item was changed from Dominating to Controlling because subjects felt that this better represented the definition. In the item Warm "people's needs" was changed to "staffs needs", so that it was clear that the needs were those of the organization's members.

It also appears that some people find negative connotations to the term "Power", so that the title of this orientation may need to change to enable managers to examine the relationship between orientations and their goals more effectively.

One of the major advantages of this instrument, which has been touched on above, is that it fits better into our model of culture as an interaction of goals and values. It should enable managers to compare the relationship between the two systems in their organization to a greater extent.

5.0 CONCLUSIONS AND IMPLICATIONS FOR FURTHER RESEARCH

There were two main objectives for this study. The first was to develop a model, or models, that would clarify what is meant by "organizational cultures". This was required because of the lack of clarity evident in the literature in the area. The second objective was to develop some means of measuring culture to give managers a Diagnostic Data Base to foster culture change.

The literature was examined to find definitions given to the term and synonyms that have been used for it. A number of these were examined including suggestions that culture related to shared goals, assumptions, paradigms, meanings, and values. An examination of these ideas suggested that shared values were central to an organization's culture, but that any model of culture would need to take the other areas into account. Considering values as of central importance to culture also suggested that culture could best be measured by measuring the values of organization members.

Two models were developed, which were designed to tie together the literature and to suggest how an organization's culture might be managed. The first model suggested that culture involves the interaction of what is reinforced in the organization, what is valued in the organization, member's perceptions of the future and their perceptions of past (or the meaning they derived from the past).

There are a number of implications that can be drawn from this

first model. The model emphasized mainly the need for managers to recognize that, in order to manage their organization's culture, they would need to look at the entire cultural system. That is, if managers want to manage values they need to ensure that there is alignment with goals, strategy, and people's perception of why the organization exists (future perception), with the management systems, and both the formal and informal reward systems (what is reinforced), and with the meaning that organization members put on the past.

Another important conclusion that can be drawn from the model is that an unmanaged culture tends to be guided by the past, or the meaning that members put on the past. Although this may provide the organization with a great deal of momentum (one organization leader described how the organization develops a "rolling motion" over time) the momentum may not be in the direction required for future success. We can also conclude, then, that to achieve on-going success an organization's culture needs to be managed on the basis of the future ("This is what we should be achieving") rather than the past ("We have always done this"). An important point to note, however, is that a person's perception of the past is an extremely powerful tool in shaping that person's perception of the future.

From this initial model of culture we also concluded that a manager would require more than an explanation of the components of an organization's culture in order to manage the culture.

There was a need for a more dynamic model of culture. The second model was designed to meet this need. This model suggested that an organization's culture could be seen as a system made up of values, which provide a driving force which we call value-thrust and goals which provide direction. Values and goals are linked together by the motivation to manage of individuals in the organization, and this entire system helps propel the organization toward the fulfillment of the organization's purpose in existing - its mission.

There are a number of implications that can be arrived at from this model. According to the model, for an organization to achieve success, members need clarity on what the organization exists to achieve, and need commitment to that mission. The organization needs to have goals that are continually being "honed" to ensure that they are aligned to the mission. The organization requires a sharing of strongly held values to provide a thrust toward the mission, and a high level of the motivation to manage needs to be fostered to ensure that the system doesn't atrophy.

One of the most interesting areas explored by this model was the relationship between values and goals. The model suggested that leadership orientations could be examined in terms of the leaders' concern for values and concern for goals, in the form of a Grid (a la Blake and Mouton, 1969). An important conclusion that can be drawn from this is that leaders in organizations need to

examine their own orientations and assess the effectiveness of them.

From these models it appeared that values formed a central part of an organization's culture. Values can therefore act as the focus of measurement of an organization's culture. An instrument for measuring values in organization's was developed and field tested in three organizations. There appeared to be a relationship between the data gathered using the instrument, the models that were presented earlier, and information on the organizations given by the leaders of the organizations. This suggests that values can be measured in order to measure culture. Care needs to be taken, however in developing an instrument to do this, as it is easy to measure values which are not directly related to organizational culture. Using the instrument one can gather data on the degree to which values are shared in the organization, on people's perceptions of the degree to which the organization's culture matches their personal values, and on differences between component parts of the organization. This data should assist a manager in managing the culture of an organization.

One important conclusion that can be made from the models presented, is that measuring culture involves more than measuring values. Managers must particularly look at the match between values and goals, and the organization's mission.

There are a number of ways that what has been discussed can assist a manager in managing his organization's culture.

5.1 APPLICATION OF CULTURE MEASUREMENT

The values shown to be held by members can be compared with the organization's goals, to determine whether they are complementary. Ideal values can be determined, and used as the basis for action aimed at changing the culture. On the other hand the manager may decide that it would be more effective to work with the existing values and change the organization's goals. The instrument allows for change programmes to be targeted at different systems within the organization, as well. A manager may seek, first, to manage top management in the organization, rather than taking a "vertical" approach (for example, attempting to change one department within the organization). The instrument also allows the manager to assess the effectiveness of change programmes, by regularly surveying the values of members. Even where no change is being attempted, conducting a survey regularly allows the manager to find whether anything is weakening the values of members of the organization, and to take corrective action.

5.1 IMPLICATIONS FOR FURTHER RESEARCH

A number of important issues have been raised by this study which require further research in order to be resolved. The most

operation. This study looked at the meaning and measurement of culture because these were necessary prerequisites for a culture change programme. Further research needs to be done, looking at how a manager (or a leader) could go about a change programme - the strategies that would lead to success.

There are a number of issues that were raised that impact on this question. One model presented suggested the need to get alignment of values and goals in the organization. If there is no alignment which of these should the manager attempt to change? Most managers would probably be inclined to try to change the values, holding that goals have some "pre-eminence". However it would presumably be easier to change the goals, particularly where the values are strongly held. An attempt at changing values may result in a minimal drive toward one set of goals, where it was possible to get a powerful drive toward equally valuable goals. Research needs to be done to find whether there is some way for a manager to assess which approach would be most effective.

Another issue raised in this question of how to change or manage an organization's culture, is how to handle subcultures within the organization. Typically subcultures develop in an unstructured (often unwanted), and "bottom up" way. Subcultures are not necessarily a bad thing, however. We might find it preferable that a Research and Development group has different values and a different way of doing things than does a Production department.

Is it possible, though, for there to be a "top-down" approach to culture, just as it is possible for a "top-down" approach to setting objectives, such as in Management by Objectives? This could require a manager to help those directly responsible to him individually identify the values and goals best suited for their organizational units, deal with alignment issues between units, and develop the required subcultures. This may require the manager to act as an "integrator" according to the Lawrence and Lorsch (1967) model of organizational design. Again, research needs to be done to assess whether this is possible.

A third issue involved in the change of organizational cultures is the need to develop transformational leaders. As yet there appears to be little done in terms of determining how to develop transformational leaders, though study is and has been done on the competencies of effective leaders (Bennis, 1984). The Leadership Grid developed in Chapter 3 may be a useful framework to use in developing leadership competencies. This would require further work in clarifying the types of behaviour associated with different Grid styles (1,1; 1,9; etc.), methods of determining a leader's Grid position, and strategies for helping leaders to change their styles. The Leadership Grid would need to undergo some form of validation, also, such as studying whether leaders of high performing groups do tend toward the 9,9 corner of the Grid.

More research is also required with the revised instrument.

presented in the study. Items in the instrument were designed around the four orientations suggested by Harrison (1972). The instrument was constructed so that each orientation was represented by three items. A factor analysis needs to be carried out to determine whether people completing the survey group the items according to those four orientations. This would enable an assessment of whether the items truly represented Harrison's orientations.

The orientations suggested by Harrison are clearly "ideal types". No organization is going to be perfectly represented by one orientation. Research needs to be carried out to look at whether any given organization could be represented according to the four orientations. It may be that there are other possible orientations, though at this time Harrison's categorization looks complete.

For the values survey to be effective norms need to be developed to help with the analysis of data collected by the instrument. In particular norms need to be developed for the degree to which values are shared, using the coefficient of variance, and the mean differences per item between individual's values and their perceptions of the organization's values. At present we cannot say whether a given score on one of these two measures represents a high, medium or low degree of sharing or integration. Norms could enable us to say that, for example, a coefficient of 0.25 was in the top 10% of coefficients found in New Zealand business.

If the survey was used extensively norms could be developed for different organizations, industries, geographical regions, or countries, depending on the need of the client.

Finally, an area that will need to be explored is the ethics of attempts at managing people's values in organizations. Harrison (1975) examined the issue of how to choose the depth of organizational intervention. By "depth" Harrison was referring to the degree to which change was aimed at the individual's "self". An intervention which aims at changing an individual's values would be considered an intervention at an extremely deep level.

Harrison concluded that it was best to intervene "at a level no deeper than that required to produce enduring solutions to the problems at hand" and "at which the energy and resources of the client can be committed to problem solving and change." (pg. 394) Where interventions were at a deep level Harrison stressed the importance of a high degree of voluntarism regarding their participation in the change strategy. Organizations which have achieved high performance through developing effective cultures have tended to be very open concerning their culture, and their ways of shaping values. Thus right from the selection process onward individuals are introduced to the organization's culture and are given opportunities to "opt out". This is by no means the rule, however. There are notable examples of organizations and systems which have sought to change people's values through coercion, or means which do not allow the individual to exercise

a high degree of choice. Change agents, then, need to be aware of the ethical problems involved in the use of an intervention aiming at individual's values.

5.3 CONCLUDING NOTE

New Zealand, as noted in the Introduction to this study, has a dismal record in productivity improvement. Most strategies used to improve the country's economic performance have been concerned with macro-economics. It may be, however, that problems stem from the values of individuals in the country and a culture that supports non-performance. Consequently it may be that for New Zealand to improve its future economic performance, organizations will have to examine their cultures, and look at making them more effective.

APPENDIX I: ORIGINAL VALUES SURVEY

VALUES IN MY ORGANIZATION

We all value different qualities in organizations - some aspects of them are more to us than others. The values held by people in an organization will affect how it operates. To give us an idea of what you value and what you think your organization values, divide up 100 points between the items below. You could think of it as buying the items: If you had \$100 to spend on them, how much would you spend on each item? How much does your organization spend on each item now? Use all the 100 points firstly for your values, and secondly for the organizations, though you don't need to buy some of each item. You may not value some items at all.

What do you
Value?

What does your
Organization
Value?

ACHIEVING - making a worthwhile contribution to larger society and meeting the needs of individuals.

BALANCE - maintaining appropriate concern for the needs of society, the organization, and individuals without discounting any of the three.

BEAUTIFUL - having a sense of the esthetic in its architecture, landscape, and work environment.

CARING - making people important and being concerned with their health and well-being.

COMFORTABLE - a place where people fit easily, relate to one another and feel they are wanted.

EGALITARIAN - provides equal opportunity for all and access to the information needed to control their lives.

FREE - a place where members can make choices, and participate in decisions that affect their lives and careers.

FULFILLING - having a sense that the work is meaningful and the organization contributes to society - a place I want to go to work.

HARMONIOUS - there is harmony in and between groups; given to solving problems rather than finding fault and blaming.

HUMANISTIC - concerned with contributing to human welfare and the quality of life rather than competing for a higher standard of living.

INTEGRATED - possessing unity and wholeness.

PURPOSEFUL - having a clear sense of purpose - a mission - which it is committed to and uses to evaluate its results.

SPONTANEOUS - responsive to needs, flexible, open to change, not bound to traditions when they don't work.

STRUCTURED - lives by a clear set of policies and rules which state what is expected of people and how they should behave.

SUPPORTIVE - supplies what I need to get my job done and my boss encourages me.

SECURE - strong enough that I am not worrying about being laid off or reassigned for no fault of my own.

SUCCESSFUL - a leader in its field with a record of achievement.

WARM - friendly and informal relationships are encouraged, with emphasis on enjoying fellowship.

APPENDIX II: REVISED VALUES SURVEY

VALUES IN MY ORGANISATION

We all value different things about organisations or groups we belong to. Some aspects of them are worth more to us than others. These values will affect how the organisation operates. To give us an idea of the values in your organisation, indicate how important each of the items below are to you and to your organisation. Do this by dividing 100 points between the items according to their importance to you in the first column, and then another 100 points according to their importance to the organisation in the second. You do not have to give points to all items, but each column must add up to 100 points.

- | | | |
|--|--|--|
| A. COMPETITIVE - concerned with winning; wanting to be the best and to be the leader in its field. | | |
| B. CONTROLLING - dominating its environment and controlling its destiny. | | |
| C. EFFECTIVE - ensuring that what it does is what is required for success. Doing what is needed and doing it well. | | |
| D. FREE - letting people make their own choices and control their own lives, no matter who they are. | | |
| E. INDEPENDENT - not reliant on others to get where it wants to go. Able to stand alone. | | |
| F. PURPOSEFUL - having a clear sense of purpose - a mission - which it is committed to, and on which it evaluates its results. | | |
| G. RATIONAL - making sound, logical decisions, unaffected by emotions or intangibles. | | |
| H. SECURE - a place where people don't have to worry about being laid off or fired for no fault of their own. | | |
| I. STABLE - a place people know won't suddenly change; one that is predictable and orderly. | | |
| J. STRUCTURED - living by a clear set of rules and principles saying what is expected of people and how they should behave. | | |
| K. SUCCESSFUL - having a record of high performance - consistently achieving its goals. | | |
| L. WARM - providing an atmosphere where staffs needs are met; where they feel comfortable and friendly. | | |

100

100

APPENDIX III: MEAN SURVEY SCORES AND COEFFICIENTS OF VARIANCE IN THREE ORGANIZATIONS.

VALUE	NEW ZEALAND DISABILITIES RESEARCH CENTRE				JEHOVAH'S WITNESSES (PALMERSTON NORTH)				PSYCHOLOGICAL SERVICES (PALMERSTON NORTH)			
	PERSONAL VALUES \bar{x}	CofV	PERCEIVED ORG. VALUES \bar{x}	CofV	PERSONAL VALUES \bar{x}	CofV	PERCEIVED ORG. VALUES \bar{x}	CofV	PERSONAL VALUES \bar{x}	CofV	PERCEIVED ORG. VALUES \bar{x}	CofV
ACHIEVING	4.9	0.81	5.8	0.60	4.6	0.70	3.9	0.74	5.1	1.62	13.6	1.11
BALANCE	6.7	0.85	4.5	0.77	5.0	1.02	5.0	0.68	5.0	0.74	4.4	0.79
BEAUTIFUL	4.1	1.47	9.1	0.61	3.3	0.72	2.9	0.50	2.5	1.00	0.7	1.79
CARING	5.2	0.84	5.5	0.61	5.3	0.42	5.7	0.49	7.0	0.68	6.4	0.68
COMFORTABLE	5.1	0.81	4.8	0.77	5.9	0.38	5.4	0.47	5.9	0.64	5.0	0.80
EGALITARIAN	4.6	1.22	5.0	0.63	5.1	0.58	6.2	0.47	3.1	1.48	1.4	1.79
FREE	7.8	0.58	3.1	1.04	3.9	0.97	3.4	0.90	5.5	0.63	4.4	1.28
FULFILLING	9.5	0.87	3.9	1.11	7.2	0.56	7.0	0.40	7.5	0.50	3.4	1.20
HARMONIOUS	7.2	0.55	2.4	0.86	7.4	0.33	7.6	0.45	6.1	0.75	5.0	0.79
HUMANISTIC	3.9	0.47	5.2	0.88	6.8	0.36	6.7	0.50	16.1	0.97	15.6	1.11
INTEGRATED	3.0	1.06	3.0	1.00	8.5	0.35	9.4	0.30	2.6	1.46	3.1	1.46
PURPOSEFUL	4.9	0.65	3.4	1.37	9.8	0.18	9.6	0.29	3.3	1.12	6.6	0.84
SPONTANEOUS	6.3	0.56	4.6	1.23	4.5	0.78	3.6	0.69	8.9	0.65	3.0	1.05
STRUCTURED	2.7	0.52	6.0	1.21	6.7	0.59	7.7	0.38	3.3	1.24	8.3	1.30
SUPPORTIVE	7.1	0.71	5.7	1.10	4.2	0.60	4.5	0.47	3.5	0.71	4.7	0.75
SECURE	7.5	0.49	5.1	0.78	3.0	0.65	3.5	0.65	1.9	1.36	8.4	0.64
SUCCESSFUL	4.3	1.34	15.6	1.15	4.6	0.92	3.2	0.88	3.9	1.28	2.0	1.08
WARM	5.0	0.73	8.1	1.18	5.5	0.60	5.6	0.56	8.6	0.73	2.9	1.36
COEFFICIENT OF VARIANCE		0.852		0.931		0.592		0.551		0.940		1.100

APPENDIX IV: DIFFERENCES BETWEEN PERSONAL AND PERCEIVED ORGANIZATIONAL
VALUES IN THREE ORGANIZATIONS.

Subject	N.Z.D.R.C.	Jehovah's Witnesses (Palmerston North)	Psychological Services (Palmerston North)
1	110	28	75
2	120	30	80
3	60	0	38
4	84	19	100
5	14	0	90
6	66	0	80
7	130	74	
8	35	82	
9	92	32	
10	154	26	
11	85	0	
12		26	
13		28	
14		0	
15		30	
16		2	
17		0	
18		0	
19		18	
\bar{X}	85.45	19.21	77.16
\bar{X} (per item)	4.74	1.07	4.29

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