ORGANIZATIONAL CULTURE AND ORGANIZATIONAL DEVELOPMENT:
A COMPETING VALUES APPROACH

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ABSTRACT

This paper introduces the competing values model of organizational culture and sets it in the broader context of the general literature on culture and on organizational development. The paper also provides an overview of the four studies of organizational culture based on the competing values model that appear in this volume of *Research in Organizational Change and Development*.

In contrast to the qualitative, ethnographic studies that have most often addressed the topic of organizational culture, these studies take an alternative approach: They rely (at least in part) on a common set of quantitative measures applied across a wide variety of organizational settings. This introductory paper provides a framework for viewing this set of studies by highlighting some of the implications of this alternative strategy for future research on organizational culture and organizational development.

INTRODUCTION

This volume of *Research in Organizational Change and Development* presents four studies of organizational culture that are rooted in the competing values model (Quinn, 1988). This collection of papers represents an attempt to study culture in comparative terms, using the competing values model as a means to define types of organizational cultures and to interpret the characteristics of those cultures. The four papers vary in the topics that they address, but they also touch upon several common themes including cultural strength, typologies of organizational culture, and the relationship between culture and effectiveness.

In many ways, the sustained interest in organizational culture throughout this past decade has confirmed what organizational development researchers have known for years: core values and assumptions are often at the root of organizational systems and structures. In order to understand or change an organization, a researcher or change agent must first examine the linkages between underlying values, organizational structures, and individual meaning. As Mirvis (1990) has noted, during the 1980s, OD took a systemic focus, rather than the concentration on group dynamics or individual development more common during the 1960s and 1970s. This systematic outlook, as well as a continuing concern with vision, values, and beliefs, characterized the growing use of the culture perspective in OD (Woodman, 1989a).

Despite this high level of interest in organizational culture, few models of organizational culture have found much application within the organizational development research literature. As Woodman (1989b) notes in his review of evaluation research on organizational change, one reason for this lack of integration may be the lack of valid instrumentation for measuring organizational culture, and a reluctance to introduce quantitative measures into a research area often closely linked to qualitative, ethnographic methods.

One approach that has shown promise for application is the competing values model. Since its introduction as a framework for understanding organizational effectiveness (Quinn & Rohrbaugh, 1981) this model has been applied to issues ranging from leadership development to organizational change. In addition, the framework has been used in several studies as a method of analyzing organizational culture (Quinn & Kimberly, 1984; Quinn & McGrath, 1985).

The four studies in the following papers all use the competing values culture model as a framework. The collection begins with Cameron and Freeman's study of the impacts of cultural congruence, strength, and type on the effectiveness of 334 colleges and universities. Next, Yeung, Brockbank, and Ulrich describe five dominant cultural profiles in their study of the cultural implications of human resource practices in 1200 businesses in 91 firms. Zammuto and Krakower combine a quantitative and a qualitative approach

to studying culture using the same sample of colleges and universities studied by Cameron and Freeman. Quinn and Spreitzer conclude this set of studies by examining a set of cultural profiles in 86 public utility companies in addition to presenting a thorough psychometric analysis of the competing values culture instrument.

This introductory paper begins with an overview of the competing values framework used in each of the papers, followed by a discussion of the Quinn framework as an approach to studying organizational culture. Next, the competing values framework is discussed as an OD model and compared to other models. Finally, the chapter concludes with an overview of each paper, highlighting several specific areas of similarity and difference.

THE COMPETING VALUES FRAMEWORK

The competing values framework is a metatheory that was originally developed to explain differences in the values underlying various organizational effectiveness models (Quinn & Rohrbaugh, 1981). The framework focuses on the competing tensions and conflicts inherent in any human system: primary emphasis is placed on the conflict between stability and change, and the conflict between the internal organization and the external environment. By focusing on the inherent tensions of organizational life, the model allows for the conceptualization of both paradoxical and linear phenomena, and for the analysis of both transformation and equilibrium. Since its introduction, the competing values framework has been extended to model organizational forms (Quinn & Hall, 1983), organizational life cycles (Quinn & Cameron, 1983), and leadership roles (Quinn, 1984).

Quinn and Kimberly (1984) have extended the framework to examine organizational culture. They suggest that the value orientations inherent in the framework can be used to "explore the deep structures of organizational culture, the basic assumptions that are made about such things as the means to compliance, motives, leadership, decision making, effectiveness, values, and organizational forms" (Quinn & Kimberly, 1984, p. 298). It connects the strategic, political, interpersonal, and institutional aspects of organizational life by organizing the different patterns of shared values, assumptions, and interpretations that define an organization's culture.

Figure 1 identifies the two main dimensions upon which the competing values framework of culture is based. The first axis reflects the competing demands of change and stability. One end of the axis represents an emphasis on flexibility and spontaneity, whereas the other represents a complementary focus on stability, control, and order. This dimension represents a familiar distinction in organizational theory between organic and mechanistic forms of organization (Burns & Stalker, 1968).
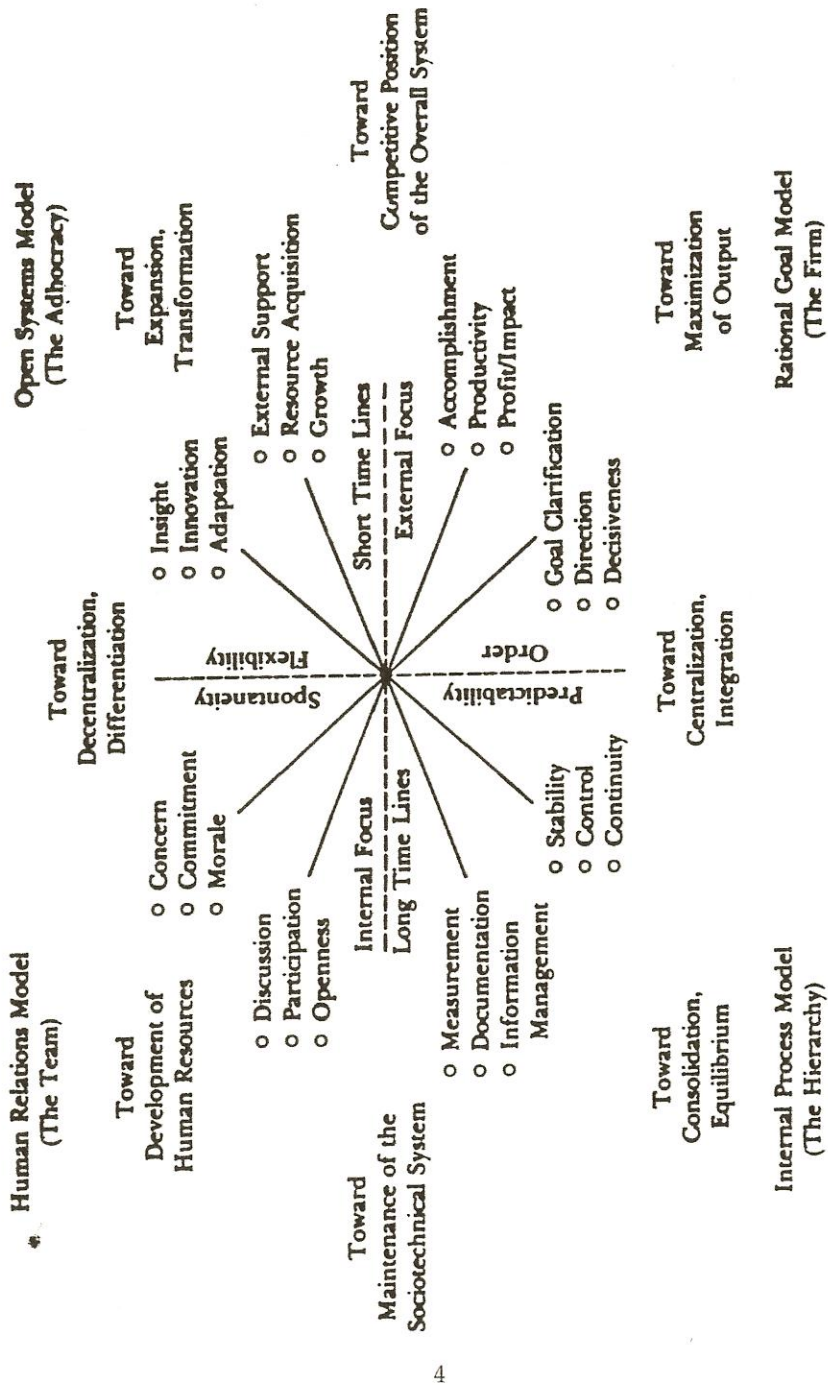
Human Relations Model
(The Team)

Open Systems Model
(The Adhocracy)

Toward
Decentralization,
Differentiation

Toward
Expansion,
Transformation

Toward
Development of
Human Resources

o Insight
o Innovation
o Adaptation

o External Support
o Resource Acquisition
o Growth

Toward
Competitive Position
of the Overall System

o Concern
o Commitment
o Morale

Short Time Lines
External Focus

o Accomplishment
o Productivity
o Profit/Impact

Toward
Maximization
of Output

Flexibility
Spontaneity

Order
Predictability

o Discussion
o Participation
o Openness

o Goal Clarification
o Direction
o Decisiveness

Internal Focus
Long Time Lines

o Measurement
o Documentation
o Information
  Management

o Stability
o Control
o Continuity

Toward
Centralization,
Integration

Toward
Maintenance of the
Sociotechnical System

Toward
Consolidation,
Equilibrium

Internal Process Model
(The Hierarchy)

Rational Goal Model
(The Firm)

4

Figure 1. Competing Values Culture Framework

The second axis reflects the conflicting demands created by the internal organization and the external environment. One end of the axis represents a focus on integration and buffering to sustain the existing organization, while the other represents a focus on competition, adaptation, and interaction with the environment. This dimension is also reflected in many classics of organizational theory such as Thompson (1967) and Lawrence and Lorsch (1967).

From the juxtaposition of these two dimensions, four types of cultural orientations emerge: a group culture, a developmental culture, a rational culture, and a hierarchical culture. Each of the four types of cultural orientation represents one of the four major models in organizational theory. These four cultural types, along with their different underlying assumptions about motivation, leadership, and effectiveness are described below.

Group Culture

The group culture in the upper left quadrant in Figure 1 has a primary concern with human relations. This culture emphasizes flexibility and maintains a primary focus on the internal organization. The purpose of organizations with emphases on the group culture tends to be group maintenance. Belonging, trust, and participation are core values, and primary motivational factors include attachment, cohesiveness, and membership. Leaders tend to be participative, considerate, and supportive, and they facilitate interaction through teamwork. Effectiveness criteria include the development of human potential and member commitment.

Developmental Culture

The developmental culture in the upper right quadrant of Figure 1 also emphasizes flexibility and change, but maintains a primary focus on the external environment. This orientation emphasizes growth, resource acquisition, creativity, and adaptation to the external environment. Key motivating factors include growth, stimulation, creativity, and variety. Leaders tend to be entrepreneurial and idealistic, willing to take risks, and able to develop a vision of the future. In this culture, leaders also concentrate on acquiring additional resources, and on attaining visibility, legitimacy, and external support. Effectiveness criteria include growth, the development of new markets, and resource acquisition.

Rational Culture

The rational culture in the lower right quadrant emphasizes productivity, performance, goal fulfillment, and achievement. The purpose of organizations

with emphases on the rational culture tends to be the pursuit and attainment of well-defined objectives. Motivating factors include competition and the successful achievement of predetermined ends. Leaders tend to be directive, goal orientated, instrumental, and functional, and are constantly providing structure and encouraging productivity. Effectiveness criteria include planning, productivity, and efficiency.

Hierarchical Culture

The hierarchical culture in the lower left quadrant emphasizes internal efficiency, uniformity, coordination, and evaluation. The focus is on the logic of the internal organization and the emphasis is on stability. The purpose of organizations with emphases on the hierarchical culture tends to be the execution of regulations. Motivating factors include security, order, rules, and regulations. Leaders tend to be conservative and cautious, paying close attention to technical matters. Effectiveness criteria include control, stability, and efficiency.

Each of the cultural orientations has a polar opposite. The group culture, which emphasizes flexibility and an internal focus, can be contrasted with the rational culture, which emphasizes control and external focus. The developmental culture, which is characterized by flexibility and an external focus, can be contrasted with the hierarchical culture, which stresses control and an internal focus. Parallels among the cultures are also important. The group and developmental cultures share an emphasis on flexibility. The developmental and rational cultures share an external focus. The rational and hierarchical cultures are rooted in a value of control. Finally, the hierarchical and group cultures share an internal focus.

Several assumptions underlie the competing values culture model. First, the four cultures described above should be thought of as *ideal* types defined by the competing values model. Organizations are unlikely to reflect only one culture; rather, one would expect to find combinations of each cultural type, with some types being more dominant than others. As Cameron (1986) and others have found, paradoxical combinations of values are often found in organizations. As a typology based on general characteristics of organizational cultures, this framework does not attempt to highlight the unique qualities of an organization's culture, but rather groups cultures into broad categories based on general characteristics shared by all social systems (Hofstede, 1980; Hofstede et al., 1990; Ouchi, 1981). Recognizing that the specific content of an individual culture will vary widely, the model assumes that the general dimensions will remain relevant across a wide number of settings.

A second underlying assumption of the competing values model is the importance of balance. When one quadrant is overemphasized, an organization may become dysfunctional and the strengths of the quadrant may even become

weaknesses. For example, too much flexibility or spontaneity can become chaos; too much order and control can result in rigidity. The model emphasizes that the pursuit of a single criteria of effectiveness is less likely to be truly effective than is a broader approach. The model stops short of the normative prescription that the most effective culture is one that has incorporated the characteristics of all four cultural types, but nonetheless recognizes that balance represents the capacity to respond to a wide set of environmental conditions.

THE MODEL AS A FRAMEWORK FOR STUDYING ORGANIZATIONAL CULTURE

As a framework for studying organizational cultures, the competing values model represents a departure from the qualitative approach that has characterized most culture research (Frost, Moore, Louis, Lundberg, & Martin, 1985; Pettigrew, 1979). The model makes the assumption that organizations can be characterized according to cultural traits or dimensions common to all human organizations. Although similar arguments have been made by others (Denison 1990; Hofstede, 1980; Hofstede et al., 1990) there have been relatively few attempts to study cultures from this perspective.

This lack of attention given to universal characteristics of culture stems from the fact that there is little agreement among organizational scholars concerning the appropriate methods for studying and understanding organizational culture. This lack of consensus is reflected in the debate regarding qualitative versus quantitative research. This dispute is "deeply felt and hotly contended" in the study of organizational culture (Ouchi & Wilkins, 1985, p. 479). Some argue that quantitative techniques are "superficial, simple-minded, and cheap (Ouchi & Wilkins, 1985, p. 478), and that they cannot assess basic assumptions and values (Lundberg, 1985; Schein, 1985). Others counter by suggesting that the study of culture must move beyond an anthropological, exploratory focus so that comparative propositions can be developed (Hofstede, 1986; Hofstede et al., 1990).

The limitations of qualitative and quantitative research are well known. Quantitative approaches, for example, are often criticized because they examine the characteristics of the social system that are of interest to the researcher, rather than those concepts that the actors in the system use to describe themselves and their organizations. Although there are some exceptions to this (Krackhardt & Kilduff, 1990), quantitative approaches are often criticized for superficiality. Particularly for those who take a cognitive or phenomenological approach to studying culture, quantitative studies seem to miss the basic point of culture research: understanding the meaning of the social system from the perspective of the individual member.

The qualitative approach, in contrast, has a number of inherent problems that make it difficult to apply to organizational development issues. First, ethnographic studies are unable to answer comparative questions such as those concerning the relationship between organizational culture and performance or effectiveness (Ott, 1989). Second, ethnographic methods may be criticized for looseness in researcher and measurement objectivity. Third, ethnographic approaches are rarely generalizable to other organizations and may take many months or years to complete.
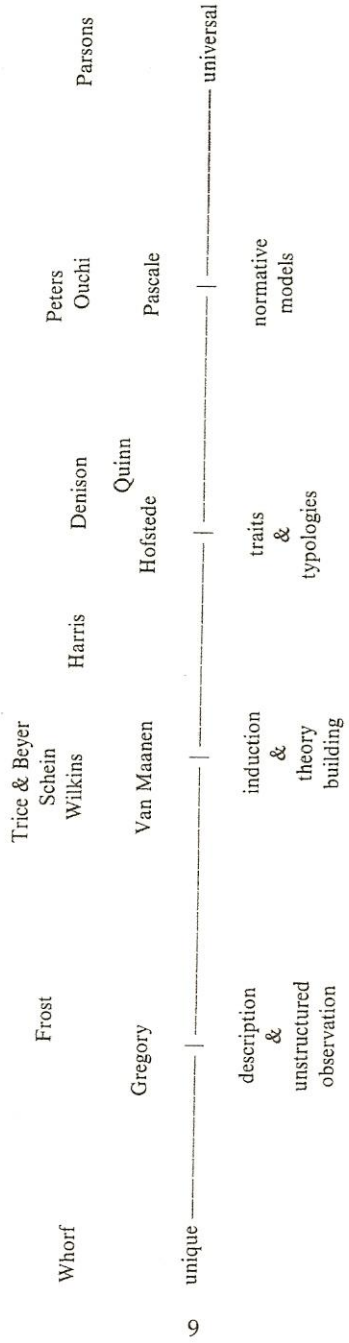
Rather than presenting these differences as irreconcilable, it is clearly more fruitful to examine the emerging variety in approaches to studying culture, and attempt to assess the merits of the various approaches and their possibility of integration (Woodman, 1989b). As Allaire and Firsirotu (1984) have noted, there are a wide variety of possible approaches to the subject.

One way to examine these differences is to look at the underlying assumptions about the degree of universality and uniqueness reflected by various approaches to studying organizational culture. Figure 2 presents these differences in the form of a basic continuum between studies emphasizing the *unique* nature of each individual setting and studies emphasizing the universal dynamics of social systems. Although studies emphasizing uniqueness are often qualitative and studies assuming universality are often quantitative, there are notable exceptions, and the underlying assumptions about unversality and uniqueness seem far more basic than the surface differences in methodology.

In addition to the basic continuum between unique and universalistic studies, Figure 2 also identifies four distinctly different approaches to studying culture along the continuum. Beginning at the left are studies based on *observation and description*. The goal of such studies is to describe a culture from the "native's point of view." Gregory (1983) provides a fine example of such a study in her description of the social categories used by technical professionals to describe their organizations and their work. The goal is simply to understand the cognitive systems by which these professionals view their careers within and between companies.

A somewhat more universalistic approach may use very similar methods, but attempt to use the data for *induction and theory building*. Van Maanen's (1973, 1988) research on the socialization of police officers provides an excellent example of this approach. The data are primarily qualitative and are based on detail ethnography. One of the results of this research, however, is a well-grounded theory of socialization.

Moving one step further toward the assumption of universality results in studies that develop *traits and typologies,* with at least some claim of universal application. A compelling example of this form of research is provided by Hofstede (1980). Hofstede developed four characteristics of national work cultures that he found distinguished between a large number of national cultures within one organization. The four traits, power distance,

Whorf

Frost

Trice & Beyer
Schein
Wilkins

Harris

Denison
Quinn

Peters
Ouchi

Parsons

Gregory

Van Maanen

Hofstede

Pascale

unique ———|—————————|—————————|—————————|———— universal

description
&
unstructured
observation

induction
&
theory
building

traits
&
typologies

normative
models

Note: This figure makes reference to a number of studies not discussed within the text of this paper. These include perspectives that represent the two extremes, for example, Whorf (1941) and Parsons (1951), as points along the continuum. These include Frost et al. (1985), Schein (1985), Wilkins (1989), Trice and Beyer (1984), Harris (1989), Denison (1990), Peters and Waterman (1982), Ouchi (1981), and Pascale and Athos (1982). Many more culture studies could obviously have been chosen to illustrate this continuum.

Figure 2. Variety of Approaches to Culture Research

individualism-collectivism, masculinity-femininity, and uncertainty avoidance, were derived through multivariate analysis of quantitative survey data. More recently, Hofstede and his colleagues (1990) have extended their work to organizational culture, adding several additional dimensions such as task centrality through an approach that combines qualitative and quantitative methods.

It is also interesting to note that Hofstede makes the claim of universality of these characteristics, but says little about their impact or outcome. His theories, although universalistic, are plainly not normative theories. They tend to be universalistic with respect to characteristics, but not with respect to outcomes.

Like Hofstede, Quinn's model assumes that certain characteristics are universal, but makes the additional assumption of some universality of outcomes. A balance between the four cultural types is assumed to be necessary for organizational effectiveness. As noted earlier, the competing values model stops short of a universal normative prescription, but the model does show its roots as an effectiveness model, and a central concern with organizational functioning. As further empirical evidence such as that presented in the following papers is developed, a clearer statement of the nature of the normative statement implied by the model may be possible.

When the universalistic assumption is wholeheartedly embraced, the result is often a *normative* theory. This form of theory has many precedents in organizational development (Blake & Mouton, 1978; Lickert, 1961) and has been represented in the culture literature by Ouchi (1981), Pascale and Athos (1982), and Peters and Waterman (1982). This type of theory assumes that both characteristics and outcomes are universal, and concentrates on a prescription for the effective management of organizational culture.

As Barley, Meyer, and Gash (1988) have noted, culture research has moved from an early concern with the unique aspects of culture and individual meaning in organizations to a more comparative and applied approach. Unfortunately, the more applied approaches to culture have seldom been empirical; very little comparative research has been conducted. Thus, research using the competing values model of organizational culture makes an important addition to the limited number of studies that have examined organizational culture through comparative research grounded in universalistic assumptions. This presents the culture researcher or OD practitioner with a broader range of alternatives than in the past. By doing so it contributes to the growing set of options for culture research that may be selected depending on the nature of the problem, and presents the OD researcher with a useful integrative model.

WHAT SHOULD OD MODELS DO FOR US ANYWAY?

To evaluate the potential of the competing values culture model for OD research and practice, it makes sense to begin by asking a more basic question,

"what should OD models do for us anyway?" Several common features of OD models can be traced from the early human relations approaches such as Maslow (1954), McGregor (1960) or Likert (1961), or the clinical perspectives on groups or individuals taken by Argyris (1964), Schein (1969), Levinson (1972) or Zalesnick and Moment (1964), to the sociotechnical and work design models such as Trist and Bamforth (1951), Emery and Trist (1969), Hackman and Oldham (1980) or Pasmore (1988), or even to the more popular approaches such as the Managerial Grid (Blake & Mouton, 1978), Survey-Guided Development (Bowers & Franklin, 1978) or MBO (Odiorne, 1965). This selection identifies some of those basic characteristics and then uses them as a framework within which to discuss the competing values culture model.

Nearly all OD models share some generic traits, such as (1) a definition of what an "organization" is; (2) a diagnostic or normative framework used to aid in clinical understanding; (3) a theory linking individual and organizational change; and, (4) a conceptual framework for an integrated set of techniques and tools. Each of these issues is discussed below in an attempt to provide a context for evaluating the competing values framework as an OD model.

Defining an Organization

The most basic definition of an organization provided by most models has been the notion of a structured social grouping with a defined purpose. The competing values model follows in this tradition by taking a broad definition of an organization and concentrating on its underlying values as the base of its design and form. More structural definitions of organization such as those presented by Trist and Bamforth (1951) or Likert (1961) are not attempted within the Quinn model. Despite this, the four culture types each provide a familiar definition of organization, such as the control-based bureaucracy or the group-like clan, that have implications for structural design, and organizational processes. Although this may, for some, leave a critical element of the model unresolved, it does present a flexibility: the model, although not subscribing to a single definition of organization, allows for a rich juxtaposition of existing definitions.

A Diagnostic Framework

Like nearly all OD models, the core of the competing values culture model is a diagnostic framework. The framework not only incorporates many of the earlier perspectives, such as the human relations or rational goal models, but also heightens and clarifies these perspectives by contrasting them as alternatives. Most earlier OD models can be discussed quite easily within the framework. Likert's System I-IV model, for example, is basically the same dimension as the stability/change axis in Figure 1. MBO is a means of
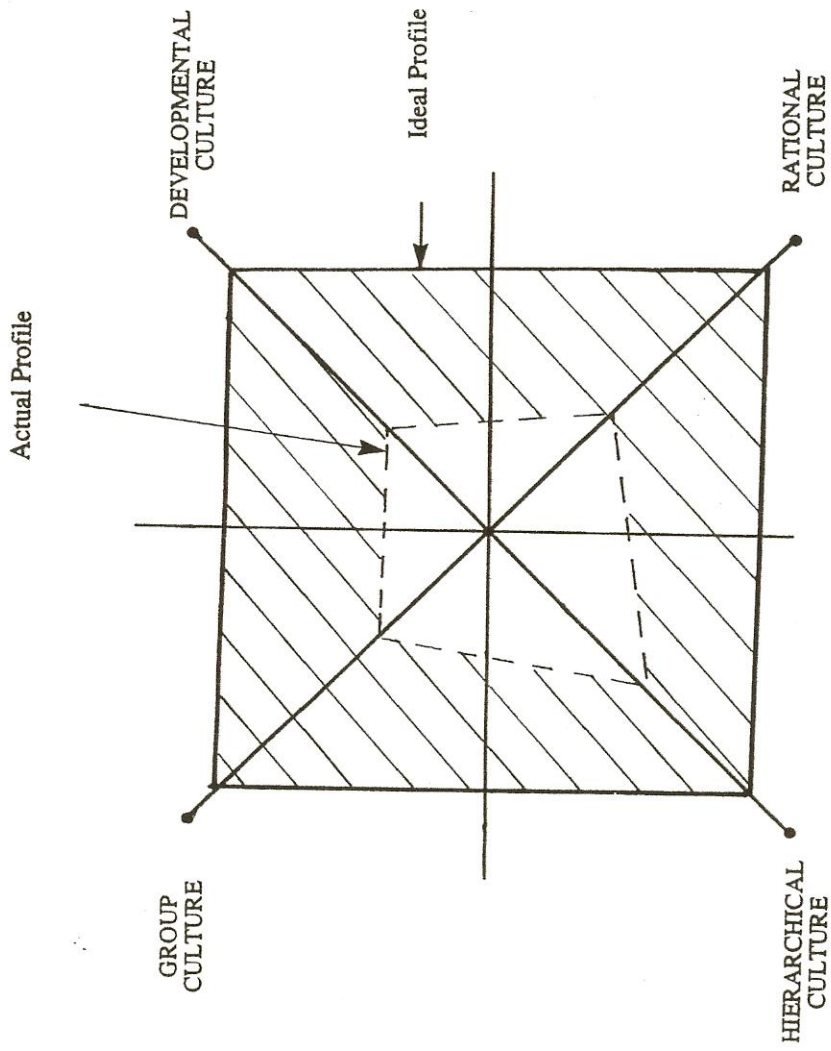
DEVELOPMENTAL CULTURE

Ideal Profile

RATIONAL CULTURE

Actual Profile

GROUP CULTURE

HIERARCHICAL CULTURE

Figure 3. Profiles of Organizational Culture

increasing task orientation and fits quite well within the lower right quadrant. The Blake/Mouton managerial grid is based on the upper left/lower right diagonal, contrasting a people orientation with task accomplishment (Blake & Mouton, 1982). Even concepts such as Argyris's distinction between an espoused theory and a theory-in-use can often be highlighted by contrasting an actual cultural profile with an ideal cultural profile using the competing values model as in Figure 3.

The model is also quite useful for introducing into an organization a new vocabulary and mindset for viewing conflicts and conflicting interests. The skills of profiling an organization, or subparts of an organization such as departments or divisions, can be quickly taught to managers and used as a framework for discussing organizational change.

A Theory Linking Individual and Organizational Change

One of most attractive aspects of the competing values culture model for OD practitioners and researchers is the applicability of the model at several levels of analysis. While applicability at multiple levels is a key factor in any useful OD model, the competing values model proves particularly useful in this regard. The same axes used to define the four cultures are also used to describe a theory of leadership effectiveness and to present a set of leadership roles and related skills (Quinn, 1988; Quinn, Thompson, Faerman, & McGrath, 1990). This parallel conceptual structure across multiple levels provides a simple means to discuss individual and organizational change simultaneously. The theory linking individual and organizational change is not explicit, but the concepts of leadership development as increasing skill set and cognitive complexity, and organizational effectiveness as the growing capacity to meet conflicting goals, are quite compatible.

A Conceptual Framework for an Integrated Set of Techniques and Tools

As Beer (1976) has noted, OD has developed a substantial technology for enabling organizational change. The competing values model makes a significant contribution in this regard with a well-integrated set of methods and tools. As noted above, the model can be applied at both the individual and the organization level, and normed instrumentation and analysis methods exists for both. The model has not developed any fundamentally new approaches to feedback (Nadler, 1977), but the technology does exist for all of the typical applications.

The method of presenting data as organizational or individual profiles is also quite innovative. Because data are presented as a profile on the model, interpretation of the results quickly becomes implicit, with a minimum of discussion about the meaning of the results with respect to the model. This

allows the discussion to focus on interpretations of the organization, rather than interpretations of the data. This provides a nearly instant cure for those feedback meetings that often seem to be 99% about the data and 1% about the organization! Profiles can also identify imbalances (i.e., one cultural orientation at the expense of other cultural orientations), and, with an understanding of the current state of the organization's culture, individuals can create a profile of what an ideal profile for their organization would look like given their industry, environment, and philosophy. Comparison of the current organization profile with the ideal organization profile can generate a list of strategies for improvement and growth for each of the four quadrants. This method provides a simple but rich diagnosis of the organization and suggests appropriate intervention strategies.

As Mirvis (1988, 1990) has noted in his review of the evolution of organization development from the 1960s through the 1980s, the competing values framework can be used to make sense of changing approaches to OD. Mirvis suggests that "OD in the 1960s was defined as a philosophy, a set of beliefs and values, about people and organizations. It celebrated the spirit and capacities of human beings and was part and parcel of the broader human potential movement. OD's core beliefs could be found in McGregor's (1960) Theory Y assumptions about human nature and in Maslow's (1954) conceptions of self-actualization" (1988, p. 5). OD was seen, in many respects, as an outgrowth of the human relations school of management. The OD change agents in the 1960s were those who facilitated change in people and organizations. Their function was to create cohesion in integrating individual and organizational needs (Argyris, 1957).

Mirvis characterizes the OD principles of the 1970s as focused on the "technostructural" forms of organization, and contrasts that approach as a reaction to the looseness and individualism of the 1960s. During that time OD became a formalized discipline of study as universities established graduate training programs for OD scholars and practitioners. OD theory and practice maintained a focus on the internal organization, but concentrated increasingly on organizational design, sociotechnical systems, and other structural approaches, often contrasted against the human relations perspective of the 1960s.

The emphasis in OD shifted again in the 1980s, according to Mirvis, as OD applications became more contingent upon characteristics of the firm's environment. Wholesale changes in the ownership, structure, technology, and strategy were of primary importance in achieving organizational effectiveness. New techniques of environmental scanning, stakeholder analysis, and business planning were embraced by OD practitioners. Organizational structures increasingly resembled network systems with other organizations—more alliances, joint ventures, and cooperative systems. The intervention involved aligning people, structures, and systems in the pursuit of results and achievement.
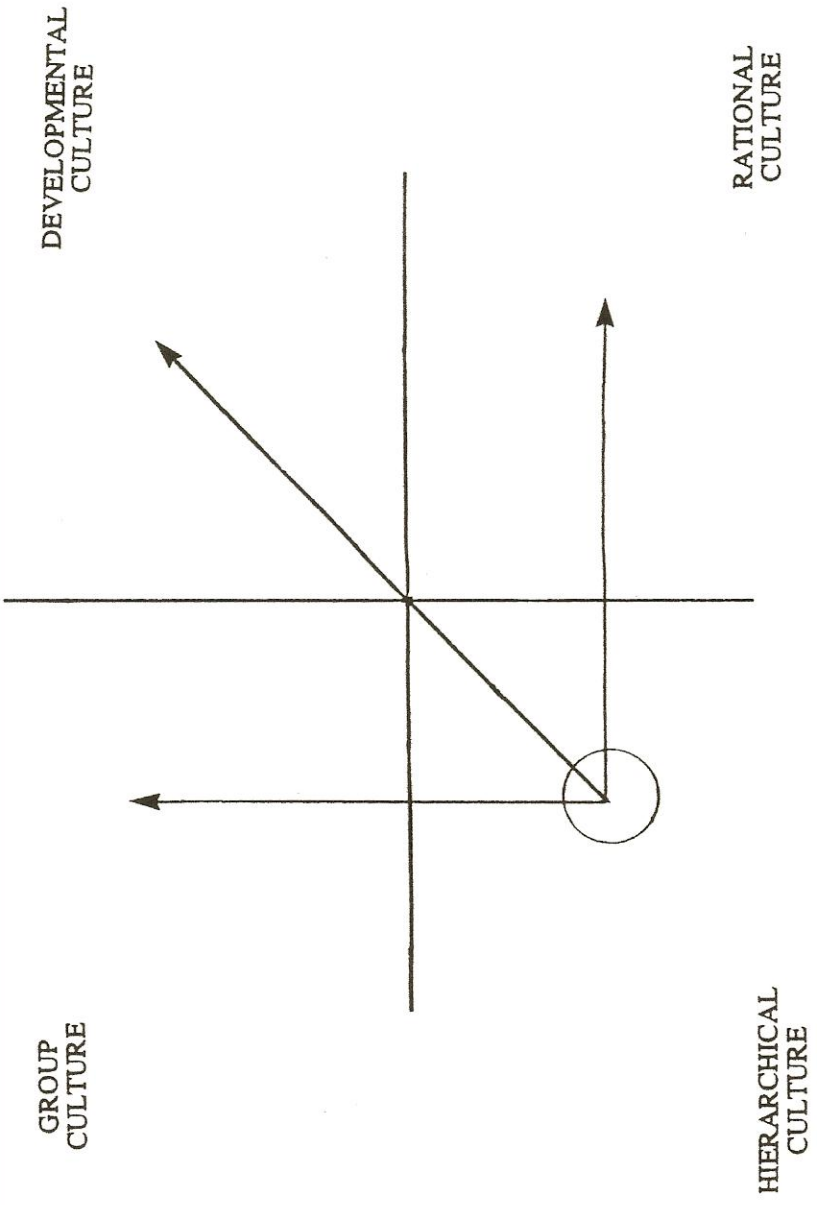
DEVELOPMENTAL
CULTURE

GROUP
CULTURE

RATIONAL
CULTURE

HIERARCHICAL
CULTURE

Figure 4. Evolution of Organizational Development Perspectives

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Mirvis's interpretation of the evolution of OD theory and practice can be described nicely within the competing values model. The 1960s origins plainly fit in the upper left quadrant while the evolution toward a greater concern for structure and task orientation can be represented by the lower half of the model. The more recent shift to a concern with the implications of changes in the external environment of the organization fit well within the upper right quadrant. As Figure 4 shows, OD over this period of time could also be described as an attempt to move entrenched bureaucracy and control systems in the direction of human relations, task achievement, and adaptation to the environment (see Figure 4).

Interestingly enough, in projecting the course of OD into the 1990s, Mirvis suggests an integration of perspectives, focusing on paradoxical theories and forms of intervention. In his words, "this movement from an 'either/or' to 'both/and' conceptualization of social systems has been well documented and paradoxical modes of intervention have a strong foundation ... This line of thinking, along with transformational approaches to intervention, promises to turn assumptions about the content of change upside down" (Mirvis, 1988, p. 48). This language is nearly identical to the competing values concept of balance as a means of creating organizations that emphasize both internal maintenance and external positioning, both flexibility and control. In much the same way, Woodman (1989b) calls for the pushing out of the boundaries of "normal science" as applied to organizational development. He suggests that attention must be directed at the opposing forces or dialectical tensions within the change and development field as a means for increasing the complexity of its research paradigms.

OVERVIEW OF THE PAPERS

The following four papers each examine organizational culture, organizational development, and organizational effectiveness using the competing values culture model as a basic framework. There are, however, significant differences in methodology, samples, operational definitions of key concepts, and conclusions. A brief description of each of the papers, highlighting these differences, is provided below.

The first paper, by Cameron and Freeman, studies culture in a large set of 334 colleges and universities. The paper examines three aspects of culture and the impact that they have on effectiveness. The three aspects are: (1) culture *type;* (2) the *congruence* of cultural systems such as values, leadership style, the nature of the individual-organization bond, and strategic emphasis; and, (3) the *strength* of the cultures.

Cameron and Freeman's approach differs from the other papers in two important ways: First, they discuss cultural types in the language of

organizational theory, describing clans, adhocracies, hierarchies, and markets in the terms used by Wilkins and Ouchi (1983). The other papers use the terms developed by Quinn and Kimberly (1984). Second, their treatment of the concept of cultural strength also differs. They define strength as including both the congruence of the culture as described above, and a strong emphasis on one of the four cultural types relative to the other three.

Their findings show that congruence and strength do not predict any of the nine criteria of effectiveness examined. Culture type, however, is a good predictor of effectiveness, showing close links between the types of culture and particular facets of effectiveness: clans are better at student development, faculty satisfaction, and the openness of the system, while adhocracies are better at external adaptation, and markets are better at garnering resources. Their adventurous approach to this extensive dataset also suggests many other questions worthy of further research.

The next three papers by Yeung, Brockbank, and Ulrich, by Zammuto and Krakower, and by Quinn and Spreitzer, all begin with a common base. Each paper develops a typology of organizational cultures through cluster analysis and then represents them through profiles on the competing values model.

Yeung, Brockbank, and Ulrich discover five dominant profiles in their sample: a strong comprehensive culture, a weak comprehensive culture, a group-driven culture, a hierarchy-driven culture, and a development-driven culture. Quinn and Spreitzer find a similar group of profiles in their sample: a strong comprehensive culture, a weak comprehensive culture, a hierarchy-driven culture, and a combined group/development-driven culture. Zammuto and Krakower's cluster analysis focused on organizational size and the form of institutional control as the basis for establishing clusters. After constructing the culture profiles for each type uncovered, each of the three papers then uses the profiles to examine the impact of organizational culture on a variety of organizational outcomes.

Yeung, Brockbank, and Ulrich examine the cultural implications of human resource practices. They construct and test three sets of hypotheses. In the first hypothesis, they suggest that culture profiles and culture strength will be associated with organizational performance. It is important to note that these authors define strength somewhat differently from the Cameron and Freeman paper. Whereas Cameron and Freeman define strength as dominance of one quadrant in the competing values model, Yeung, Brockbank, and Ulrich define strength as the total area covered in all four quadrants in the competing values model. They find that different culture profiles and levels of strength have profoundly different effects on organizational performance.

In the second and third hypotheses, the authors posit that a reciprocal relationship exists between human resource practices and organizational culture. The support they find for these two hypotheses illustrates the constraining and constrained nature of the interaction between organizational

culture and human resource practices. Understanding these relationships is important for effective diagnosis and intervention in organizational problems.

The paper by Zammuto and Krakower takes a different approach and examines clusters that are ordered by size and the form of institutional control: public, independent, or religious. They discover that small, independent, and religious colleges tend to be group cultures, while large public institutions tend to be hierarchical or rational cultures. They then present case studies of individual universities from each of these two clusters. The case studies confirm the cluster profiles, but also help to elaborate the meaning that each of these organizational systems holds for members of the organizations. This paper gives a clear example of the compatibility of quantitative and qualitative approaches to studying culture and the insight that can be derived from combining these two perspectives.

The final paper, by Quinn and Spreitzer, is actually two studies. The first is an in-depth psychometric analysis of the two competing values culture instruments. It discusses the advantages and disadvantages of each of the instruments, one that uses a forced choice format and the other that uses a Likert format. In addition, both multitrait-multimethod analysis and multidimensional scaling are used to demonstrate the convergent, discriminant, and nomological validity of the measures of the competing values model.

The second study in the Quinn and Spreitzer paper complements the other papers by examining the impact of culture on individual quality of life. Included in this analysis are satisfaction with work-related factors such as the job, supervisors, and pay, as well as non-work factors such as wellness and life satisfaction. They find that the culture profiles of the organization are related to the quality of life of individual members. Cultural imbalance, specifically an overemphasis on the hierarchical quadrant, tends to be associated with lower life quality. Balance across the four culture orientations seems to be an important predictor of life quality. These findings complement the other studies by illustrating the impact of culture at individual levels of analysis.

CONCLUSION

The papers collected here evolved from a symposium based on the idea that research on organizational culture could benefit from the application of a wider variety of methods. Thus, this collection of papers is not presented as a critique of the qualitative and ethnographic literature, but rather as a recognition that the concept of culture is inherently "method-neutral," and that few reliable quantitative methods are available. Accordingly, these papers attempt to provide an example of the strengths of comparative research on organizational culture by presenting an integrated set of studies, grounded in the competing values model.

The spirit in which these studies are offered is in the interest of a healthy tension between perspectives and a recognition of the practical and theoretical gains that can come from hybrid studies that combine approaches (Woodman, 1989b). For example, ethnographic methods can be used to develop theories that are later tested via comparative research. Sutton and Rafaeli (1988) and Denison and Mishra (1990) both provide examples of this type of research strategy. Alternatively, comparative data can be used to identify interesting cases that are then studied in detail through ethnographic methods. Zammuto and Krakower (1989) provide an example of this approach. Finally, the alternative methods can simply be combined in a multimethod approach to studying culture. Siehl and Martin (1988) provide an example of this third strategy. Combining approaches enables a researcher or practitioner to develop grounded, but general theories that are helpful for understanding and changing organizational cultures.

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