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DEFINITION OF KEY WORDS

Term	Definition
Assertiveness	"[C]ultural assertiveness reflects beliefs as to whether people are or should be encouraged to be assertive, aggressive, and tough, or non-assertive, nonaggressive, and tender in social relationships" (Den Hartog 2004:395).
Country offices	A member of the internationally federated organisation registered in a particular country, led by a country director and senior leadership teams and its own board at country level.
Emic	Used in this research to denote the concept of cultural specifics, culture unique to one group or society (Dorfman & House 2004:53). Emic is also widely used to connote the research approach from an insider's perspective (Martin 2002). The suffix is from Latin origin and was first used by linguist Kenneth Pike Harris (1976) with the word 'phonemic'. It can be used to denote 'from within'.
Etic	Used in this research to denote the concept of culturally universal, culture-free, or transcending (Dorfman & House 2004:53). Etic is also widely used to denote the research approach from an outsider's perspective (Martin 2002). The suffix is from a Latin origin and was first used by linguist Kenneth Pike Harris (1976) in the word phonetic. It can be used to denote 'from outside'.
Future orientation (FO)	"Cultural future orientation is the degree to which a collectivity encourages and rewards future-orientated behaviors such as planning and delaying gratification" (House, Hanges, Javidan, Dorfman & Gupta 2004).
Gender egalitarianism (GE)	Refers to the extent to which "division of roles between women and men" is differentiated in a society (Emrich, Denmark & Den Hartog 2004:343)
Global centre (GC)	The headquarters of the internationally federated study organisation, which provided governance and line management leadership to the federation through use of its reserve power.
GLOBE	An acronym for a global research project on culture and leadership and its publication, the Global Leadership & Organisational Behaviour Effectiveness Research Program.
Humane orientation (HO)	"[T]he degree to which an organization or society encourages and rewards individuals for being fair, altruistic, friendly, generous, caring, and kind to others" (Kabasakal & Bodur 2004:564).

Term	Definition
IFNO	Acronym for 'internationally federated non-profit organisation'. This acronym is used in reference to the case-study organisation for purposes of anonymity.
In-group collectivism	Organizational in-group collectivism assessed the "the degree to which individuals express pride, loyalty, and cohesiveness in their organizations or families" (House & Javidan 2004:30) degree to which individuals express pride, loyalty, and cohesiveness in their organisation" (Gelfand, Bhawuk, Nishii & Bechtold 2004:465).
Institutional collectivism	"Organizational institutional collectivism assessed the degree to which institutions encourage and reward collective action and the collective distribution of resources" (Gelfand et al. 2004:465).
Middle management	Used to represent middle-level management and technical staff who fall below senior leadership in hierarchy and themselves manage other employees.
MMG	Is an abbreviation for 'middle-management group', which represented the sample formed by middle-management employees in each of the eight country office.
Performance orientation	"Performance orientation reflects the extent to which a community encourages and rewards innovation, high standards, and performance improvement" (Javidan 2004:239).
Power distance	"Broadly speaking, this dimension reflects the extent to which a community accepts and endorses authority, power differences, and status privileges" (Carl, Gupta & Javidan 2004:513).
Regional office	A branch of the federal office supervising the country offices using the reserve power of the federal global office, also called the global centre (Source: internal document of study organisation).
Senior leadership	A team of 5–7 people who provide leadership for a particular federal entity, such as a country office, or the regional headquarters (Source: internal document of study organisation).
SLG	Is an abbreviation for 'senior leadership group'. This a conceptual group that forms one of the nine cultural units or groups used in this research and which comprised a collection of 5–7 senior leaders in each of the nine entities in a single group.
Transnational organisation	term adopted in academics to refer to relationships across country "boundaries in which at least one of the actors is not a government. It was adopted to counter the assumption that international relations are the same as interstate relations" (Willets 2002).

Term	Definition
Uncertainty avoidance	"Uncertainty avoidance involves the extent to which ambiguous situations are threatening to individuals, to which rules and order are preferred, and to which uncertainty is tolerated in a society" (Sully de Luque & Javidan 2004:602)

LIST OF ACRONYMS AND ABBREVIATIONS

ANOVA	analysis of variance
Ass	assertiveness
CEO	chief executive officer
CFA	confirmatory factor analysis
CFI	comparative fit index
CO	country office
CO-SLG	country off & senior leadership groups
DRC	Democratic Republic of Congo
EFA	exploratory factor analysis
EM	expectation maximisation
FO	future orientation
GE	gender egalitarianism
GLOBE	Global Leadership & Organisational Behaviour Effectiveness Research Program
IBM	International Business Machines
ICC1	inter-class correlation coefficient
IFNO	Internationally Federated Non-profit Organisation
InGr-Coll	in-group collectivism
Ins-Coll	institutional collectivism
IRA	inter-rater agreement
IRR	inter-rater reliability
MANOVA	multivariate analysis of variance
MCAR	missing completely at random
ML	maximum likelihood
MMG	middle management group

MMG	middle management group
MNC	multi-national corporation
NGO	non-governmental organisation
NPO	non-profit organisation
OB	organisational behaviour
PD	power distance
PO	performance orientation
RMSEA	root mean square error of approximation
SA	South Africa
SD	standard deviation
SEM	structural equation modelling
SLG	senior leadership group
SPSS	Statistical Package for the Social Sciences
SRMR	standardised root mean square residual
TLI	Tucker–Lewis index
UA	uncertainty avoidance
UK	United Kingdom
UN	United Nations
Unisa	University of South Africa
Unisa-SBL	University of South Africa School of Business Leadership
US	United States
USA	United States of America
USSR	United Soviet Socialist Republic

ABSTRACT

In the era of globalisation, organisations around the world have increasingly become stages of global diversity where multi-cultural workforces interact in teams on a daily basis. International organisations, in particular, are a characteristic display of cross-cultural interaction. The study of organisational culture in a multi-cultural organisational environment is receiving growing attention due to a pressing need to understand and manage the consequences of cross-cultural interaction and achieve better organisational outcomes. However, so far, studies in the area have focused on multinational for-profit organisations and neglected other industry and governance, missing opportunities for broader and richer understanding in the field. The present study covered a case of an internationally federated complex non-profit organisation and captured new insights, thereby contributing to theory and enriching the empirical evidence in the field of study. The results shed light on the importance of industry and governance, and provoked critical questions for further research. The unique features of non-profit and federated governance culture depicted the opportunities for cross-learning with other industries. The study highlighted the distinct formation of conventional cultural dimensions contributing to cultural cohesion and cushioning the federation against excessive fragmentation. The dimensions of institutional collectivism, in-group collectivism, power distance and uncertainty avoidance depicted interesting behaviours in the study context. These dimensions dominated behaviour and have rendered other dimensions subservient. Cultural behaviours, such as cultural-anchoring and power grouping, transpired as unique findings to the industry and governance, where consensus and fragmentation have played integrative and accommodative roles. Dominant dimensions determined direction and intensity in subservient dimensions irrespective of values espoused by leadership in the subservient dimensions. The line between organisational politics and the ingroup collectivism dimension was blurred, calling for further research in the field of organisational behaviour. Further research in the field could focus on shaping organisational cultural dimensions fit for diverse industry and governance contexts, identifying areas of cross-fertilisation of learning, investigating the significance of dominant versus subservient dimensions in the process of organisational cultural change,

and broadening the knowledge base in the field by studying diverse organisational typologies.

Key words: cultural anchor, cultural congruence, cultural alignment, integration, differentiation, fragmentation, political culture.

Chapter 1 BACKGROUND

1.1. BACKGROUND TO THE RESEARCH CONTEXT

This research set out to study the cultural disposition of internationally federated non-profit organisations (NPOs) by shaping a manageable scope. Through a comprehensive operationalisation of multiple perspectives simultaneously, that is, integration, differentiation and fragmentation, the study provided new insights and makes a contribution to the field of study. The contributions include a new operationalisation of values versus practices from leadership and middle-management perspectives enabling comparison of espoused values with cultural practices, and evidence about the profound co-existence of integration, differentiation and fragmentation in complex organisations irrespective of strong integration.

Globalisation is increasing the proportion of transnational organisations that operate across borders in myriads of industries, forms of structure and governance arrangements (Seymen 2006; Werner 2002). Most of these transnational organisations are characterised by a high degree of diversity drawing employees and executives from various parts of the world under one organisation. The diversity in employees entails cultural diversity since organisational culture is heavily influenced by societal or national culture (Adler 2008; Edewor & Aluko 2007; Hofstede, Neuijen, Ohayv & Sanders 1990; House, Hanges, Javidan, Dorfman & Gupta 2004). Organisational culture researchers increased their focus on cross-cultural organisational behaviour in response to this global reality.

However, with globalisation, the complexities and variety of cross-cultural organisations have also increased. International organisations are created by governments and non-governmental actors (Barnett & Finnemore 2004; Saunier 2009; Taylor 1987). Governance styles vary across international organisations, including those with centralised, federal, confederate networks and association governance and others (Thorlakson 2003; Van Vliet and Wharton 2014). Published works in cross-cultural research focused mainly on multinational for-profit corporations (see for instance the major studies of Hofstede 1981; House,

Hanges, Javidan, Dorfman & Gupta 2004; as well as reviews of Gelfand, Erez & Aycan 2007; Kirkman, Lowe & Gibson's 2006; Werner 2002; that covered several hundreds of published research in organisational culture). This knowledge base captured the importance of national culture on organisational culture; however, it did not address the variability in organisational culture with diverse industry and governance models. Knowledge from for-profit multinationals cannot be assumed to be transferable directly to other forms of organisations, and there is an understanding that industry and governance models could bring varying complexity and influence on organisational culture.

Internationally, federated organisations integrate at two levels: firstly, at local level where each entity operates; and secondly, at global federal level where the international federation integrates (Javidan & House 2004; Thorlakson 2003). If the integration at the two levels (i.e. local and global) are not achieved, the federation cannot shape a coherent culture and the federated entities cannot function properly in their local environment. At the same time, such organisations also need to adapt externally at two levels. Each federated entity needs to adapt to its external national or local environment including local laws and national culture, while the federation as a unit body needs to adapt to the larger global environment (Allaire & Firsirotu 1984). Sometimes, these forces could pull federated entities in opposing directions. In the process, the interplay of integration, differentiation and fragmentation is expected to be more complex compared to what a centralised or unitary governance organisation would encounter (Seymen 2006).

Furthermore, being an NPO has its own implications, often involving dependence on resources from governments, private donors, advertisers, supporters or members who have vested interest and expectations (Horne 2005; Froelich 1999). Supporters evaluate the reputation of the organisation where they are involved, and they can shift their loyalty at any time. Research also shows that donors enjoy alternative non-profits as more have come into the market with limited financial resources competing in a limited market (Horne 2005). This makes NPOs vulnerable to reputational risk and makes them cautious in dealing with uncertainty (Hull & Lio 2006). In addition, NPOs are at the mercy of their donors funding priorities; and they are unable to build research capacity due to

the nature of their short-term program oriented funding (Ng'ethe 1991) as opposed to their for-profit counterparts who can invest in research to innovate and maintain a competitive edge in the future (Hull & Lio 2006; Ng'ethe 1991). In spite of this limitation, some studies have been conducted by the collaboration of non-profit organisations (particularly NGOs), universities and research institutions (see for example Costa et al. 2012; Jayawickrama & Ebrahim 2013; Feinstein Centre 2004; 2009; 2010; Ronalds 2010). Such studies focused on strategic issues facing the humanitarian and development organisations under the changing global landscape and did not necessarily address organisational culture issues. Nevertheless, these studies provide significant insight into the areas of organisational future orientation and uncertainty avoidance, in which cultural areas non-profit organisations appear to show shortcomings in demonstrating strategic insight (Feinstein Centre 2004; 2009).

Internationally federated NPOs bring these two distinctions and complexities together (Horne 2005; Froelich 1999; Hull & Lio 2006). The importance of the industry and governance on their organisational behaviour are not well researched yet. More specifically, the importance of industry and governance on organisational culture have not been researched yet. The current study set out to examine organisational culture in terms of such complexity and therefore contributes to the body of knowledge regarding the importance of industry and governance on the disposition of organisational culture.

1.2. OBJECTIVES OF THE RESEARCH

Broadly, the overall research objective was to explore the nature of integration, differentiation and fragmentation of organisational culture in the context of internationally federated NPOs across their federated entities based in different nations. Under this broad objective, theoretical issues, such as culture congruence and alignment, were investigated.

The major purpose of the study was to build on the empirical evidence base and expand on knowledge in the field of organisational culture that currently primarily rests on studies conducted on multinational corporations. Studying the culture of complex internationally federated NPOs provided the opportunity to expand the knowledge base by enriching empirical data and helping build new theoretical

viewpoints that shape the knowledge base. This further helped to shed light on organisational cross-cultural behaviour that factor independent variables, that is, new industry and governance styles that have not been considered hitherto.

1.3 DELINEATION OF FIELD AND SCOPE OF THE STUDY

This study aimed to cover an organisational typology that was least covered in cross-cultural research by focusing on internationally federated NPOs, exploring the importance of industry and governance effects on organisational culture. The study captured elements of complexity of federal governance requiring layers of internal integration at local and federal level as compared to the centralised and unitary governance experienced in the for-profit sector that was often the focus of previous research. It also captured unique behaviours, which federated NPOs display compared to their for-profit counterparts. The cross-cultural aspect of the organisational culture was embedded within the international scope of the study where the federation is formed among peers across nations, as opposed to federations formed among peers within a single society, hence involving multiple countries or nations.

1.4. IMPORTANCE OF THE STUDY

To date, culture research has been dominated by the for-profit industry and learning from non-profit global organisations was limited. Studies that examined the variety of governance styles, such as federations, were also negligible. However, diverse types of organisations operate globally at varying scales and complexity. A vast number of multinational NPOs exist – some local, some national, some regional and others international. A variety of management and governance models also exist, including those with a federation, confederation or centralised governance models.

The findings of this study could help to expand the breadth and depth of the knowledge base in organisational culture by –

- covering an industry and a governance model hitherto not well studied; and
- offering opportunity for additional insight through comparison and contrast of the for-profit multinational culture with other industry and the centrally

led and governed organisational culture with the decentred or federated governance model.

This will help to enhance understanding of the importance of industry and governance; hence, increasing our knowledge of organisational culture and factors influencing it.

From a practical perspective, the study contributes to empirical evidence, measurement operationalisation and learning, which complex NPOs could utilise. It could also assist with the adaptation of research instruments constructed in the for-profit sector, when transferred to other industries as opposed to a questionable direct transfer of instruments and knowledge from one industry or governance to another. This offers a targeted understanding of the non-profit and internationally federated organisational culture, its challenges and opportunities, and facilitates cross-fertilisation of knowledge in organisational culture across industries.

In addition, as culture research in the non-profit and internationally federated organisational model has not been developed, the study was grounded in theory and research practice from the for-profit industry and unitary governance model. This helped to identify areas of possible direct transferability and areas where direct transferability is not appropriate, and develop recommendations for future research and practice.

1.5. LIMITATIONS

The complexity of cultural studies, especially at cross-cultural level, involving multiple countries, does not allow an expanded representative sample in the internationally federated organisational typology, because of unachievable scope and complication of measurement issues across countries. Hence, a case-study approach was needed, which came with the limitation of generalisability of results. This study did not intend to arrive at generalisable findings for all non-profit and internationally federated organisations, but rather attempted to provide confirmatory (or disconfirmatory), exploratory evidence and possibilities for building theory as presented in the methodology section of this study (see section 4.7.1), supported by literature in the field.

1.6. OVERVIEW

Highlights of the methodology, results, findings and the contribution of the research are provided below.

1.6.1. METHODOLOGY

The study was conducted as a case-study by selecting a complex internationally federated NPO, which operates globally across 100 countries of which, for scoping reasons, only the Southern Africa branch, involving eight country offices and the regional headquarters, was sampled. A mixed method design was applied using an existing validated quantitative instrument that is endorsed for appropriateness of studies involving international comparisons of such kind (see Smith 2006). This was followed with a qualitative inquiry, which explored deeper meanings and provided interpretation for quantitative survey results. A total of 447 middle-management and senior leadership employees were involved in the quantitative survey, and 10 senior leadership and high-tier middle-management employees participated in in-depth qualitative interviews.

A unique operationalisation in the quantitative method for this research involved the administration of value questions to senior leadership and practice questions to middle management, using instruments with 43 items, which mapped value and practice for each item. This allowed discussion regarding what leadership espoused (referred to as 'value of the organisation') and what middle-management employees reported as practice (referred to as 'actual cultural practice'). It further involved using the qualitative inquiry to dig deeper into why alignment or congruence and misalignment had been observed. The study also approached culture research from the integration, differentiation and fragmentation perspectives simultaneously, which was made possible by the mixed method design.

Table 1.1: Sample questionnaire arrangement with values and practices for middle-management and senior leadership group capturing actual cultural practice versus espoused values respectively

Value versus practice	Cultural practice question	Cultural value question
Target group	Middle management to report actually practiced culture	Senior leadership to report espoused culture
Sample question	In this organisation, the accepted **norm is to**: (1=plan for the future 7= accept the status quo[1])	In this organisation, the accepted **norm should be to**: 1= plan for the future 7=accept the status quo

Source: Own construction

1.6.2. HIGHLIGHTS OF RESULTS

Of the nine cultural dimensions (assertiveness, future orientation, gender egalitarianism, humane orientation, in-group collectivism, institutional collectivism, performance orientation, power distance and uncertainty avoidance) only two (institutional collectivism and uncertainty avoidance) demonstrated completely homogeneous results among the eight country office practices as well as congruence between values and practices. However, of these two, uncertainty avoidance demonstrated weak inter-rater agreement on the desired value among senior leadership groups suggesting ambiguity in direction and meaning. Institutional collectivism demonstrated strong inter-rater agreement in both values and practices alongside homogeneity of practice and values. Therefore, only institutional collectivism depicted strong integration in several criteria and across the organisation both vertically and horizontally and with display of the minimal ambiguity observed in this study.

When organisational culture practice was examined separately, only three dimensions (assertiveness, humane orientation and in-group collectivism) demonstrated heterogeneity in practiced culture, suggesting some degree of differentiation among country offices, while the other six demonstrated

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[1] The survey instrument is calibrated with 7 scale Likert-like scale, with instructions for respondents to consider 4 as an average, 1 and 7 as the highest and lowest ends; 2&3 lying to the lower side of average and 5 & 6 towards the upper side of the average.

homogeneity in cultural practice. Nevertheless, the homogeneity in practice in four out of the six dimensions appeared in significant departure to values endorsed by senior leadership. The performance orientation and power distance dimensions demonstrated the largest range between values and practices scores, where on a seven-point Likert-type scale, leadership endorsing a high performance culture and a narrow power distance (6.34 & 2.52 respectively) versus middle management's perceptions of organisational practice suggested a moderate performance orientation and a high power distance (4.58 & 4.25 respectively). In addition, it is worth noting that homogeneity of the uncertainty avoidance dimension was achieved at relatively high uncertainty avoidance scores of 4.89 and 5.00 for middle-management practice and senior leadership value scores respectively, with evident intention of leadership to move away from risk endorsing an ambiguously defined value.

In addition, the results of the confirmatory factor analysis (CFA) showed that, while overall the conventional dimensions captured the internationally federated non-profit culture across country offices effectively, the in-group collectivism dimension showed a unique weakness in factor loading, suggesting that its items or conceptualisation in the industry and governance context warrants re-evaluation. Overall, the CFA indicated room for item adaptation and dimension re-definition based on the nature of ill fits observed. This will enable a more appropriate transfer of instruments, conceptualisation and interpretation of dimensions from the for-profit industry experience to the internationally federated non-profit and vice versa more effectively.

1.6.3. Highlights of findings

The findings from the in-depth qualitative inquiry explained the reasons for the behaviour of the quantitative results or shed new insight for theory in the field in terms of evidence noted on the importance of industry and governance on organisational culture based on the data from the case-study design.

The complete homogeneity, congruence and strength of agreement in the institutional collectivism dimension were supported by compelling qualitative evidence that universal values (or etic values) enshrined in the mission and vision of the organisation are shared effectively across all levels of the

organisation, along political and societal boundaries. Therefore, institutional collectivism has the unique role of cultural anchor to the study organisation. Another force that supported this dimension was the identity of the organisation, with which employees also identified and linked effectively to the mission. This dimension provided a cultural anchor to the internationally federated non-profit organisation (IFNO) and helped overcome several other differentiating and fragmenting cultural forces that were identified in the qualitative study.

The homogeneity in uncertainty avoidance was explained as being achieved through coercive isomorphism, where leadership was compelled to enforce tight policies, rules and procedures to regulate behaviour in the organisation in the interest of mitigating reputational risk. Reputational risk was related to industry vulnerability to collapse of funding in the event of incidents that affect the reputation of the organisation. It was also noticed that the instruments of policy, rules and regulation were enforced by intensifying the power distance through hierarchical control and management of information, resources and decision-making. The relatively high perception of power distance in the study IFNO as compared to data from the Global Leadership and Organisational Behaviour Effectiveness (GLOBE) Research Program for South Africa, Zambia and Zimbabwe (see House et al. 2004) was explained as a potential industry effect. The qualitative findings suggested that power distance in the study IFNO was not actually wider than the for-profit industry (as depicted in similarity of power distance practice data against for-profit global data). However, perception was influenced by high humane orientation and low power distance values that were jointly preached by leadership, which raised expectations, and has employees showed pronounced frustrations when practice did not match what was preached. In effect, even if practice would have been marginally better than the for-profit industry, the frustrations caused by unmet expectations (of high aspirations in value) could potentially skew perceptions. This was argued by employees who have a for-profit sector experience and were able to make comparative judgements. The huge gap between values and practices in power distance was therefore attributed partly to frustrations due to high unmet expectations on the part of employees, and the practice of high uncertainty avoidance that left little room for employees to practice judgement and decision-

making at their level. Consequently, the dominance of power distance in the case-study organisation was not disputed in the qualitative findings and it has been shown to affect behaviour in other dimensions as follows. Power distance:

- Shaped assertiveness by rewarding and nurturing non-assertive or submissive culture and preventing employees to speak their minds and share their views without fear.

- Undermined performance orientation by eroding confidence of employees in objective performance evaluation as opposed to loyalty-based approaches to measuring performance. Supervisors whose decisions and opinions were not questioned, could manipulate performance evaluations based on relationships, subscription to power groups and loyalty. Power distance also undermined transparency and ability to debate and argue, making performance evaluations and metrics compliance tools that were open for interpretation.

- Nurtured political coalitions by allowing power groups to form around loyalty to power centres such as a powerful individual or group of powerful individuals who served as nucleus of power groups. The reality of pervasive power grouping in the organisation has affected in-group collectivism and its expected usefulness; because unlike in-group collectivism that focuses on work oriented bonding, political coalitions are bonds based on reciprocal individual benefits and interests that are not intended for organisational efficiency.

The prominence of power groups that cut across societal and political boundaries also explains the weak loading of in-group collectivism dimension in the CFA, suggesting a need for a redefinition of the dimension in the context of the study organisation. The in-group collectivism dimension has not formed around teams, divisions and departmental objectives or work-related goals as expected, but was rather about interest groups that involve information sharing, access to opportunities, job security, resource control and other purposes in the setting of the IFNO. The line between this dimension and organisational politics has become blurred. This phenomenon and the reality that organisational politics is well acknowledged in the organisation raised a question about the development of a 'political culture'. Can organisational politics become part of the culture of an

organisation? Or has the in-group collectivism dimension been captured by organisational politics? Does this make in-group collectivism synonymous with organisational politics in the context? These questions warrant further research in the field of organisational behaviour, including a better understanding of the distinction and overlap of organisational culture and organisational politics.

The qualitative findings helped to highlight a better sense of differentiation and fragmentation in that the two co-existed with integration across all dimensions. The ambiguity in uncertainty avoidance shaped behaviour in future orientation where leadership and employees yearned to embrace the future of the organisation but were unable to take risk and chart the course in a clear manner. Ambiguity in assertiveness and performance orientation were displayed in values that advocated change but were undermined with a preventive dominant power distance that did not behave in a similar direction. Ambiguity in cultural change involved a gap in understanding organisational culture in a comprehensive manner, but looked at change in one dimension at a time in isolation to others. Consequently, a desired change in one dimension was deterred by dominant behaviour in another dimension. The dominance of uncertainty avoidance and power distance contributed most to cultural ambiguity and fragmentation across several other dimensions. Irrespective of this reality, the organisation integrated effectively through the widely shared and practiced institutional collectivism dimension and through coercive tools that were able to integrate other dimensions.

1.6.4. META-INFERENCE

The detail of the meta-inference of the quantitative results and qualitative findings is presented in Table 6.5. In summary, the table provides compelling evidence that institutional collectivism, in-group collectivism and uncertainty avoidance dimensions have demonstrated significant links to industry and governance in the federated non-profit context. Institutional collectivism helped hold the federation together irrespective of several fragmenting and differentiating forces, including fragmented power grouping and weakness in shaping a clear uncertainty avoidance and future orientation direction. The in-group collectivism dimension appeared different from its theoretical conceptualisation in previous

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studies (as in House et al. 2004), shaping fragmentation of organisational culture across interest or power groups in the study organisation. Uncertainty avoidance in the industry and governance context was formed through coercive isomorphism leading to ambiguity. In general, in the context of the industry and governance studied, cultural ambiguity in several dimensions served as an important vehicle to embrace diversity and allow some degree of flexibility for local-level interpretations and practices (differentiation and fragmentation as tolerated). Meanwhile, organisational instruments, such as policy, guidelines and rules, served as vehicles for coercive isomorphism to harmonise language across the federation, especially in areas that were detrimental for survival.

1.6.5. CONTRIBUTIONS

This study, the first ever in the field of IFNOs makes a significant contribution to theory (including measurement methodology and instrument adaptation) and practice in organisational culture, which are discussed in detail in section 7.2.

Various levels of integration were noticed, with the most significant form of integration evident in institutional collectivism being the cultural anchor for the organisation. Fragmentation and ambiguity were also noticed, including in the midst of strong integration as in the case of uncertainty avoidance, and the differently shaped dimension of in-group collectivism. The role of dominant dimensions, such as power distance in shaping the direction of cultural practice in other dimensions, also provided insight into how subservient dimensions could act irrespective of espoused values when contradictions prevail across cultural dimensions. New insights into the theoretical perspectives regarding integration, differentiation and fragmentation, and the role of industry and governance were also highlighted. The delineation between organisational politics and organisational culture is questioned for further research in the field of organisational behaviour.

From a measurement perspective, the concept of integration, as including alignment, congruence and inter-rater agreement in combination was found to reveal a higher-order cultural integration, as opposed to integration that is coerced. Homogeneity of scale in cultural dimensions revealed only part of the full story, as qualitative findings revealed several nuances including the co-

existence of differentiation and fragmentation alongside integration. Regarding instrument adaptation to industry and governance, it was noted that investigations should be made by each organisational typology; and while transferability is possible, it should be done by studying and redefining dimensions as dictated by organisational context.

The research contributes to cross-learning between industries and diverse kinds of governance. The finding concerning the role of etic (universal) values that are embedded in the mission and identity of the study IFNO in forming the bedrock of organisational culture is valuable learning to the for-profit industry. The research also contributes to practice by highlighting weak areas of loading of traditional dimensions when for-profit instruments are used in the non-profit sector. In addition, the research highlighted the importance of identifying dominant organisational culture dimensions and their influence on other dimensions in planning and executing cultural shift or change. It also recommended an approach to cultural change that is comprehensive as opposed to working on one dimension at a time.

Chapter 2 THEORETICAL FOUNDATION OF THE STUDY

2.1. THE GENESIS AND SCOPE OF ORGANISATIONAL CULTURE

This section highlights the place that the discipline of organisational culture holds in the history of the study of organisations providing foundational background upon which organisational culture rests.

2.1.1. EVOLUTION OF ORGANISATIONAL THEORY

It is difficult to pinpoint the beginning of organisational theory, as early writings emerged in ancient and medieval times. Shafritz, Ott and Jang (2015) categorise the evolution of organisational theory to date into seven distinct chronological phases that presented themselves as schools of thought in the field, namely the classical organisational theory, neoclassical organisational theory, the human resource theory, modern structural theory, organisational economics theory, power and politics organisational theory, and the latest, organisational culture and change theory.

– **Classical organisational theory** compared organisations to machines with parts that could be scientifically organised to work in the best way known (Shafritz et al. 2015). Classical organisational theory represented the first attempt to formulate a theory on organisational behaviour and is considered simplistic in that it thought organisations should work like machines, using people, capital and machines as their parts (Shafritz et al. 2015; Wilson 1999).

– **Neoclassical organisational theory** is based on criticism of the weaknesses of classical theory for its lack of empiricism and its simplistic assumptions, such as ignoring the humanness of organisations, relationships between units of the organisation as well as between the organisation and its environment. This theory was characterised by authors as inconsistent and incapable of answering many questions facing managers (Herbert 1946) and merely based on criticism of the classical school (Shafritz et al. 2015)

- **The human resource theory/organisational behaviour perspective** appeared around 1957 emphasising a change in the basic assumptions regarding the relationship between organisations and people, putting high value on people (Nirenberg 1978). The thinking that people are dependent on organisations because they are paid by them has changed into an understanding of co-dependency; and this change in thinking is the basic tenet of the humane resource theory, namely organisations exist for people; not the other way round (Shafritz et al. 2015). The famous theory on human motivation by Maslow (1943) is part of this era of the evolution of organisational theory, which tried to understand the value of employees better than preceding theories.

- **Modern structural organisational theory** is a school that focuses on the structure or design of organisations as expressed in vertical (hierarchical) and horizontal (between units) differentiation. It is labelled 'modern' just to differentiate it from the structuralism of the classical theorists, which are also fundamentally structural (Shafritz et al. 2015). The characteristics of the structural school of thought, which grapples with functional versus product line structure, especially when locating specialists, are discussed in the seminal work by Walker and Lorsch (1968). The well-known mechanistic versus organic systems debate (Burns & Stalker 1961) on organisational structure is also a part of this school of thought.

- **Organisational economics theory:** this school of thought is characterised by Donaldson (1990:369) as "composed of agency theory and transaction cost economics". Agency theory proposes that social realities are a function of the relationship between a principal and an agent (Donaldson 1990). Some researchers considered this theory as revolutionary (Jensen 1983), while others referred to it as 'narrow' and 'dangerous' (Perrow 1986). Eisenhardt (1989) proposes a perspective in the middle, acknowledging the relevance of some aspects of the contribution of the theory. Transaction cost economics (see Williamson 2005) boasts the same parentage in economics as agency theory but has

its own focus in organisational boundaries and unique variables (Eisenhardt 1989).

—   **Power and politics organisational theory:** this school of thought was presented by Wilson (1995; 1999) as a response to fill the gap in organisational theory which until then ignored the endemic power and the political struggles in organisations that presents itself through conflicting goals. He further defines politics as "those organizational activities/behaviours that are performed for reasons other than organizational efficiency and/or effectiveness" (Wilson 1999:125). Ferris and Kacmar (1992) and Gandz and Murray (1980) propose construing organisational politics as a subjective experience or mind-set instead of an objective state of organisational affairs. However, this theory argues that organisations employ individuals with interests and preferences, and individuals form coalitions and compete to pursue their own interests by controlling scarce organisational resources (Brown 1994; Kreitner & Kinicki 2006; Peszynski & Corbitt 2006). This school brings to light the fact that formal authority vested through the hierarchy that was considered the only source of power in previous theories is limited in its ability to deliver organisational goals, and hence recognises other forms and sources of power (Kreitner & Kinicki 2006; Peszynski & Corbitt 2006). Power in this sense is directed in all directions within the organisation, not just downward (Kotter 2010). This theory recognised organisational politics as being part of organisational dynamics, but considered it unsanctioned. Organisational politics is widely characterised as unhealthy behaviour that needs to be checked by management (Farrell & Petersen 1982; Kreitner & Kinicki 2006).

—   **Organisational culture and change theory** is the latest theory that brings intangible phenomena into organisations, such as values, beliefs, assumptions and perceptions (Hofstede et al. 1990; Meek 1988; Smircich 1983). Beside its contemporary nature and the many debates existing in the field, growing globalisation and diversity of modern organisations

made organisational culture a very appealing and rapidly expanding area of organisational research (Rose 1988; Seymen 2006).

Chronological analysis of myriads of publications places organisational culture as the most recent and youngest development in organisational theory. However, Kieser (1994:610) contests this assertion regarding organisational culture "as a modern and efficient instrument for coordination," by sharing evidence of the "use of rituals, myths, and symbols in the medieval guilds." In his assessment, medieval organisations "far outperformed [contemporary] companies that are known for their strong organisational cultures like Hewlett Packard or IBM [International Business Machines]" (Kieser 1994:610) in their application of organisational culture. From Kieser's (1994) argument, one can see that it is not culture as an organisational instrument per se that is new, but rather the introduction of organisational culture to the academic discourse of organisational theory which appeared in the 1980s.

The consequence of the above evolution in organisational theory is the shaping up of four major interdependent aspects of organisational behaviour, namely human resources, the structure, the politics and the culture of organisations (Kreitner & Kinicki 2006). Of these four, the current research dealt with organisational culture.

2.1.2. THE ORIGINS AND CONCEPTUALISATION OF ORGANISATIONAL CULTURE THEORY

The theoretical basis for the study of organisational culture mainly originates from cultural anthropology (Allaire & Firsirotu 1984; Jelinek, Smircich & Hirsch 1983; Meek 1988; Smircich 1983). According to Collings (2006:151), "Cultural anthropology is the study of human patterns of thought and behaviour, and how and why these patterns differ, in contemporary societies." Cultural anthropology is also sometimes called 'social anthropology' (see Barnard & Spencer 1996) or sociocultural anthropology (see Love 1977) and it includes pursuits such as ethnography, ethno-history, and cross-cultural research (Collings 2006). Smircich (1983) discusses the different perspectives in which research has approached organisational culture as described in the Table 2.1 below.

Table 2.1: Perspectives on the relevance of culture in organisations

	Perspective of culture			
	Independent variable	**Originate within the organisation as internal variable**	**Both independent variable and internal variable**	**Organisations as cultures**
Organisational response	Reactive: analysing themes, similarities and differences to help adaptation	Internally focused: instrument for leadership to establish shared values, meanings and beliefs	Uncover contingent relationships	It is a metaphor of the organisation; it is not a discrete variable to manipulate
Purpose of culture in organisations	Adapt to it	Internal glue that holds different pieces together and an instrument that serves to drive commitment	Provide applicable insights to the leader of an organisation	Create images to help know and shape thinking

Source: Constructed with concepts from Smircich (1983)

2.1.3. THE EMERGENCE OF ORGANISATIONAL CULTURE THEORY

While its origin draws from social anthropology, the emergence of organisational culture is a consequence of a global phenomenon, namely the performance of Japanese companies in a period of slowdown in the USA (Hofstede et al. 1990; Meek 1988). According to Hofstede et al. (1990), the use of the term 'organisational culture' was first used in an academic publication by Pettigrew (1979). According to scholars (see Hofstede et al. 1990; Meek 1988), an explosion of research on culture resulted in the 1980s related to the economic pain felt by the United States (US) in contrast to a boom in Japan and other Asian countries leading puzzled US organisations to look for explanations through this new concept. Researchers (Allaire and Firsirotu 1984; Hofstede et al. 1990; Martin 2002; Smircich 1983) also added two more drivers to the rapid expansion of studies in organisational culture:

- the need for a holistic approach to management that sees the organisation as a human institution or a system instead of fragmented statistics (Martin 2002); and

- the focus brought by organisation sociology on subjective meanings, including emotions of organisational actors (Hofstede et al. 1990; Allaire and Firsirotu 1984).

Furthermore, there was a move away from a biomorphic analogy of organisations that viewed organisations as having a goal, survival and a lifecycle, to an anthro-morphic and socio-morphic analogy, which viewed organisations as having personality and character (see Allaire and Firsirotu (1984). In a similar way Shafritz et al. (2015) characterised culture as the organisation's equivalent to what personality is to an individual.

2.2. DEFINITION OF ORGANISATIONAL CULTURE

In defining organisational culture, it is important to cover both what it is and what it is not, because as one can see from the following sections, culture and its measurement could be misconstrued.

2.2.1. WHAT IS CULTURE?

The answer to the question 'what is culture all about?' is complicated by not only the lack of agreement among scholars, but also by the sheer number of definitions available. To demonstrate this challenge, Dickson, Adyta and Chhokar (2000, cited in Kroeber & Kluckhohn 1952) who reported identifying no less than 164 definitions. The following statement by Denison, Nieminen and Kotrba (2014:4) indicates the area of agreement among scholars.

> "Although there is no widely agreed upon definition, most organizational scholars concur that the core definitional content includes the values, beliefs, and assumptions that are held by the members of an organization and which facilitate shared meaning and guide behavior at varying levels of awareness (Alvesson, 2011; Denison, 1996; Schein, 1992; Smircich, 1983). Also, the potential for multiple cultures (or *sub-cultures*) within a single organization is generally acknowledged in definitions (Martin, 1992; Martin & Meyerson, 1988)."

For this study, the researcher used this definition: culture is "shared motives, values, beliefs, identities, and interpretations or meanings of significant events that result from common experiences of members of collectives that are transmitted across generations" (House & Javidan 2004:15).

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2.2.2. CULTURE VERSUS STEREOTYPE

Researchers identified risks of confusion between culture and stereotype, which become important in measurement of culture (see Hofstede 2006; McCrae, Terracciano, Realo, & Allik 2008; Smith 2006). A distinction should be made between culture and stereotypes, where "statements of behaviour or practices that respondents perceive to be widespread or to be emphasised in their own organization or society" are measured (Smith 2006:916), as stereotypes are not the same as culture. Researchers can control the risk of measuring stereotypes by approaching culture measurement from the "individual respondent's own preferred end states" (Smith 2006:917) as opposed to approaches seeking an answer from individuals about "values in terms of preferences about the behaviour of others in one's society" (Smith 2006:917). Simply put, one can run the risk of measuring stereotypes by seeking to understand what an individual considers widespread behaviour or practice in own or others' society or organisation. However, if individuals respond to questions about what they personally prefer, believe or uphold, the aggregate outcome will indicate the shared values of the group to which they belong (McCrae et al. 2008; Smith 2006)

2.2.3. WHAT IS ORGANISATIONAL CULTURE?

The characteristics of organisational culture have shown to have overlapping constructs with strategy, as Hofstede et al. (1990:286) argue.

> There is no consensus about its definition, but most authors will probably agree on the following characteristics of the organizational/corporate culture construct: it is (1) holistic, (2) historically determined, (3) related to anthropological concepts, (4) socially constructed, (5) soft, and (6) difficult to change. All of these characteristics of organizations have been separately recognized in the literature in the previous decades: what was new about organisational culture was their integration into one construct.

This research used the GLOBE's definition of culture stated above (see section 2.2.1), which the GLOBE research used for both organisational and national culture by arguing that culture is a psychological attribute and is applicable in an analogous way for both the societal and organisational level of analysis (House & Javidan 2004).

2.3. The Growth and breadth of organisational culture research

The volume of publications dealing with the subject and the growing global interest in and recognition of organisational culture attests to its rapid development as a field of study in organisational theory. Research in the field has also continually refined its approach and methodology; however, with some serious debates among the top researchers in the field creating a gap in cohesiveness and clear direction.

An extensive review of the literature on cultural studies were undertaken by Bass (1990) with conclusions that indicate the stature of cultural studies prior 1990, which noted that –

- many studies used national boundaries to specify cultural units;
- many studies focused on the effects of culture on managerial behaviours; and
- the method of analysis was comparison of group mean scores.

Bass' (1990) review also highlights key shortcomings in culture research characterising previous studies as lacking in theoretical cohesiveness, concentrating on three to four countries and often using standardised US instruments in non-Western context, as well as being dominated by the US conceptualisation of leadership. Dorfman and House (2004:57) compared post-1990 studies with pre-1990 studies and concluded, "since the Bass' 1990 review, cross-cultural leadership theory and research have improved immeasurably". The improvements include-

- becoming grounded in theory;
- being able to cover and compare many countries including perspectives from non-Western countries; and
- using sophisticated quantitative analysis.

Other reviews include Werner's (2002) analysis of international management research that covered literature published between 1996 and 2000 in 20 top management journals. His article categorised 271 articles reviewed as covering three aspects, namely –

- looking at the management of firms in multinational context by focusing on elements that differ from the home context;

- comparing practices in diverse cultures (cross-cultural); and
- studies focusing on cultures outside the North American culture.

This review highlighted internationalisation and its cultural implications as captured by the reviewed literature.

Another major work is Kirkman, Lowe and Gibson's (2006) review and analysis of 25 years of empirical research on Hofstede's (1983a) cultural values framework published between January 1980 to June 2002, covering 180 publications. Their study resulted critical contributions in the methodological and conceptualisation areas. Tsui, Nifadkar and Ou (2007) reviewed 93 cross-cultural studies published in 16 selected major peer-reviewed journals within a ten-year period back from the study date. They attested that research in the area is expanding with improvement in rigour "through the use of methods other than surveys, affording stronger internal validity", although also "overshadowed by several conceptual and methodological issues" (Tsui et al. 2007:460).

Another major review was conducted by Gelfand, Erez and Aycan (2007:479) who reviewed cross-cultural studies in relation to organisational behaviour and concluded, "[c]ross-cultural research has helped to broaden the theories, constructs, and research questions" in organisational behaviour in order to become more global. Gelfand et al. (2007) reckon cross-cultural research has come of age; but indicated areas of fundamental issues and challenges for the future, including among others, "taking indigenous perspectives seriously" (Gelfand et al. 2007:482).

Therefore, literature reviews demonstrated that organisational culture has expanded in breadth and depth covering diverse areas and improving in rigour and sophistication of methodology over the years.

2.4. PARADIGM CHOICE IN ORGANISATIONAL CULTURE RESEARCH

Organisational culture research is faced with multiple paradigms in either a form of paradigm incommensurability, paradigm integration or paradigm crossing (Schultz & Hatch 1996). Calas and Smircich (1999), Davies and Fitchett (2005) as well as Hassard (1994) and Willmott (1992) acknowledge the contribution of

an increasing postmodernist paradigm in organisational culture research. They also characterise the postmodern paradigm to research as one marked by –

- simulation and abstractions as representations of reality;
- understanding of knowledge as replacement of the factual by the representational; and
- a redefinition of empirical from determining a factual relationship to a language that represents a process of professional justification; providing incisive analyses showing an assumptive basis of modernist theorising. Recent postmodernist literature on organisational behaviour presents organisations as a culture (Rose 1988; Smircich 1983; Martin 2002). Nevertheless, they argue that this paradigm is unable to build theory or a conceptual model, because of its illusive approach and the fact that the theory-building process is underpinned by an assumption of rationality that believes in the factual nature of a knowable universe, which this paradigm attempts to challenge.

A positivist modernist view dominates the sphere of organisational culture research (Cooke & Rousseau 1998; Hofstede et al 1990; Martin 2002). Recent literature (such as House et al 2004; Karjalainen 2010;2012; Kotrba et al. 2012) under this paradigm focused on the complexity and challenges associated with organisational culture in multinational companies. Research on multicultural organisations has become appealing to researchers because of ever-increasing diversity that is becoming a norm of globalisation (Rose 1988; Seymen 2006). Research on organisational culture under this paradigm is largely based on studying 'constructs', such as 'culture dimensions' (see for instance Hofstede 2006; House et al 2004). Constructs do not exist in the factual sense, but represent the complex world in a simplified manner (Hofstede 2006). This approach to 'construction' is in paradigm opposition to the 'deconstructive' approach proposed by post-modernists (Hassard 1994). Research from the post-modernist perspective is pursued from the integration, differentiation and fragmentation point of view (Latta 2009; Martin 2002; Yauch & Steudel 2003). According to Meyerson and Martin (1987) and Martin (2002), studies in organisational culture are often based on one of the perspectives at a time.

Martin (2002) criticises this as a failure of researchers to maintain an integrative view of the three perspectives simultaneously, and recommends future research to approach the three perspectives as complementary and apply them together.

Chapter 3 LITERATURE REVIEW

Chapter 2 elaborated on organisational culture as the latest addition to the field of organisational theory, and more particularly to the study of organisational behaviour. As mentioned in the previous chapter, the use of the term 'organisational culture' in academics started in 1979 (Hofstede et al. 1990). Shafritz et al. (2015) and most scholars in the field place the beginning of organisational culture theory receiving a clear focus in nature and content in the last years of the 1970s and the beginning of the 1980s. The theoretical genesis of organisational culture is underpinned in social anthropology as linked to organisational theory (Allaire & Firsirotu 1984; Meek 1988; Sackmann 1992; Simircich 1983). Organisational culture research showed a surge in the 1980s (Cooke & Rousseau 1988; Hofstede 1986; Smircich 1983). The development of organisational theory from deliberating on a single organisation to looking at cross-cultural organisations through studies that cover multiple countries was promoted by rapid globalisation as leaders grappled with new realities of growing internationalisation of companies and diversity in the workplace, which required a different understanding of organisational culture.

3.1. KEY CONCEPTS IN ORGANISATIONAL CROSS-CULTURAL RESEARCH

During the development of organisational culture, several conceptual foundations have been put forward by researchers. These concepts are foundational to our understanding of cross-culturalism in organisations, and hence need to be highlighted. This sub-section covers the key concepts that appear as foundational to our understanding of cross-cultural organisational behaviour.

3.1.1. PARENT CULTURE

Schein's (1984:12) view that "[o]rganizations exist in a parent culture" remains undebated. He argues, "much of what we find in them derives from the assumptions of the parent culture." He further argues that, over time, different organisations will develop, emphasise or amplify different elements of that parent culture, indicating the longitudinal change, that is, the influence of the parent culture over a long time. The parent culture will start at the foundation phase of

the organisation, where the founder or founders shape organisational culture to their worldview and aspirations, and it will continue to shape through successive executives. This relates to the fact that organisations have a history and their culture cannot be divorced from that history (Hofstede 1985; Rowlinson & Procter 1999).

3.1.2. ACCULTURATION

"Acculturation refers to the process of cultural change; cultural adaptation is the result of acculturation" (Schiro 2012:15). Acculturation is no longer understood as a linear phenomenon and "is increasingly recognized to be a complex and multidimensional one, in which individuals retain the values and practices from their culture of origin and adopt the new culture's values and practices to varying degrees" (Schenker & Campos 2008:2). This implies that organisations that grow out of their originating boundary to become international, face this multidimensional acculturation. The process of acculturation could become more complex when internationalisation reaches many cultures, which interact and influence each other (Schenker & Campos 2008). The importance of the complexity of the process is such that the product is unpredictable Schenker & Campos 2008. Schenker and Campos (2008:2) note, "[t]he process of acculturation can take many paths. Individuals may embrace new cultural beliefs and practices, strive to retain culture of origin, or develop bicultural identities." Employees in cross-cultural organisations, including multinational and international NPOs, encounter this and reflect the various paths of acculturation in their complex organisations, resulting in the organisational culture also taking complex paths accordingly.

3.1.3. ISOMORPHISM

DiMaggio and Powell (1983:149) cite Hawley's (1968) description of isomorphism as "a constraining process that forces one unit in a population to resemble other units that face the same set of environmental conditions". DiMaggio and Powell (1983) further describe two types of isomorphism, namely institutional and competitive isomorphism. Institutional isomorphism is seen as either coming from mimetic (i.e. coming from imitating another organisation of a similar nature), coercive (i.e. occurs when external agencies impose conditions

on the organisation to conform to certain criteria) or normative (stemming from the professionalisation process within an organisation's field or industry). Competitive isomorphism assumes rationality and "market competition, niche change, and fitness measures" (DiMaggio and Powell 1983:150).

Organisations face pressure to be isomorphic in two directions: in terms of the environment as a need of the organisation to fit, survive and prosper (Nelson & Gopalan 2003), and in terms of industry as most established industries tend to become similar out of normative pressure (DiMaggio & Powell 1983). Although isomorphism in general can be conceived as integrating factor, its potential effects in international organisations is not documented. However, it could be concluded have both integrating and differentiating effects in international organisations. That is because international organisations face the two pressures (i.e. integration and differentiation) in different environments. On the one hand, Hofstede (2001) suggests that shared global pressure and industry standards integrate different the global branches a multinational corporation irrespective of their local context experienced by the branches. In addition, fitting to industry standards implies integration providing some global standards, practices and business processes, consistently applied across the geographic and cultural environments (Hofstede et al. 1990). On the other hand, an attempt to fit in with local environmental pressure by a branch is expected to lead to differentiation of that particular branch from the general global multinational culture (Hofstede 2001).

3.1.4. MULTICULTURALISM AND MULTICULTURAL ORGANISATIONS

Organisational culture literatures use the terms 'multiculturalism' and 'multicultural organisation' very commonly. However, only few authors provide a definition of the concept. Cox (1991:34) defines the concept 'multicultural' as "the degree to which an organization values cultural diversity and is willing to utilize and encourage it". The dominant conceptualisation of multicultural organisations is a context where employees of an organisation come from diverse cultural backgrounds. Lauring and Selmer (2010; 2012), for example, consider university departments that have employees coming from different origins and hence also different languages as multicultural organisations. They go a step further to

regard multicultural organisations by definition also as multilingual (Lauring & Selmer 2010; 2012). While this conceptualisation are in favour of mere diversity of workforce, Cox's (1991) definition qualifies multiculturalism as the degree to which diversity is recognised, embraced and encouraged through policy instruments. Inglis (1996) and Edewor and Aluko (2007) explain multiculturalism as a policy response for coping with cultural and social diversity in societies and organisations and, hence, a consequence of increasing diversity and a need to manage it. Inglis (1996) noted a rapid global adoption of multiculturalism over three decades (i.e. 1970–1990) resulting from changing patterns in inter-ethnic relations. Inglis (1996) further characterises the contemporary forces driving this change as political and economic in nature, including the emergence of new states, the end of the Cold War, and economic and social globalisation. As organisations design and implement policy responses that embrace diversity, this is reflected in the form of complex cultural dispositions. If we borrow Shafritz et al.'s (2015) analogy, culture is for organisation as personality is for individual, the implication is that multicultural organisations have co-existing multiple personalities that shape their multicultural identity.

Early in the discourse of organisational culture, Gregory (1983) argued and showed organisations, especially large ones, are multicultural, and he criticised culture literature for failing to explore what he termed "native" views (Gregory 1983:359), in the sense that, in the context of variety or diversity, views are taken from the insider's perspective, without imposing external interpretations on them. The anthropological perspective of multiculturalism according to Gregory's (1983) argument of a 'native' view is critically important in today's globalised world with an ever-growing diversity of employees in any single society or in complex organisations (Seymen 2006). That is because this perspective alludes to the need to tackle the "pervasive tendency to automatically evaluate all phenomena from one's own cultural stand-point" (Gregory 1983:364) called ethnocentrism that becomes a problem in cross-cultural interaction (Gregory 1983). Gregory (1983:364) then recommends the approach of anthropologists of "cultural relativity" that rejects superiority of any particular culture. Therefore, (Gregory 1983:366) argues, "Native-view paradigms from anthropology would be especially appropriate for exploring the multiculturalism of organizations."

3.1.5. SUBCULTURES AND COUNTERCULTURES

Differentiation in organisational culture is a by-product of subcultures, where, characteristic to any organisation, the predominant environment shapes the dominant culture, and myriads of other environments create subcultures (Cooke & Rousseau 1988; Hofstede 1998b; Sackmann 1992). The most interesting fact about subcultures in an organisation might be the reality of countercultures, where subcultures are standing in contradiction to each other to co-exist in an organisation. Cooke and Rousseau (1988) argue that countercultures survive due to insularity, a concept where a boundary-creating feature keeps the contradicting subculture in a state of isolation and separateness from pressure by the dominant culture. In general, while subcultures are considered an alternative, which stands in isolation, in harmony or in conflict to the dominant culture, countercultures are considered to be the expressions that stand in opposition and contradiction to the dominant culture (Cooke & Rousseau 1988; Gerdhe 2012; Hofstede 1998b). Boisnier (2003) and Gerdhe (2012) describe subcultures as tolerated deviations that do not disrupt the normative solidarity of the dominant culture, as opposed to countercultures that represent discordant values.

Cooke and Rousseau (1988), Danisman, Hinings and Slack (2006), Hofstede (1998b) and Sackmann (1992) suggest that cultural differentiation and subcultures in an organisation can result from diversity of demographic characteristics, roles, gender, age, etc. Hofstede (1998b) argues that any characteristics can drive subcultures as long as a group with given characteristics experiences certain situations that force it to behave in a differentiated manner from widely shared norms and values. In his study of Danish companies, Hofstede (1998b) identified gender and role as establishing the clusters around which distinct subcultures are formed. Through a qualitative investigation, he further found leadership behaviours towards specific groups reinforced the formation of subcultures within the boundaries of those groups.

Subcultures form in an organisation in numerous ways. Lont (1990) identified the following concepts in the culture literature regarding the way subcultures form: adaptation, co-option, commoditisation, appropriation and incorporation.

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'Adaptation' refers to the changes that the organisation introduces to fit in with the environment. He argues that this occurs as a result of "a series of actions over time, not something that occurs overnight" (Lont 1990:5). He then qualifies co-option as "more value laden" (Lont 1990:5) and a process of infiltration by means of commoditisation, and hence, the colloquial synonyms to the concept, such as "sell-out", "take over", or "bought off" (Lont 1990:5). The act of one 'selling-out' or being 'bought off' is often considered a transient position happening at a point in time, and hence indicating the possibility of a return, a shift or stabilisation over time. On the other hand, appropriation and incorporation are concepts that appear to be power-laden. Lont (1990:6) argues:

> "Appropriation" and "incorporation" are terms used to discuss the process of subcultural change and are similar in their meanings. Both terms place the majority of the responsibility for change upon the more powerful force, the dominant body which takes what it wants, making it appear as if the other body had no choice.

While appropriation is an action at a point in time that leaves one as a victim of powerlessness, incorporation is rather seen as a process. The dominant culture often exercises power over sub-cultures in the event of appropriation and incorporation. The opposite would be found where the dominant culture will be left with no choice other than to tolerate a sub-culture (Lont 1990). Looking at an international organisation operating in multiple countries as a unit, its branches can form subcultures and countercultures of varying strength vis-à-vis the dominant culture or cultures, which sometimes could be tolerated by the headquarter of the international organisation.

3.1.6. GLOBALISATION AND ORGANISATIONAL CULTURE

Globalisation is one of the most important drivers of increased interest in organisational culture research (Werner 2002). Expansion of multinational companies brought about interaction of cultures between the origins and destination points (Mueller 1994; Naor, Linderman & Schroeder 2010). Another reality of globalisation is the growing number of people working in foreign countries, and the fact that diversity in the workplace will become more common (Appelbaum, Shapiro & Elbaz 1998). In both ways, globalisation brings a need for "management of the people on a global scale [that] inevitably requires dealing with cultural diversity" (Seymen 2006:297). Søderberg and Holden (2002) even

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challenge the traditional approach to international cross-cultural research that operates with societies or nations as outdated cultural units because of the speed by which globalisation is changing the landscape and hence the demands on management.

As a result, globalisation could counteract societal effects and may go against the presumption that societal effects are dominant in global relations. In this line of thought, convergence theory is presented by Child (1979) and Mueller (1994). Mueller (1994:413) cites earlier authors in the same line of thought and argues as follows:

> The convergence argument was pursued with regard to technology, economic development, industrial policies and, more recently, management style. In line with modernization-convergence theory (Kerr et al., 1960; Dunlop et al., 1975), some argued that institutional differences and idiosyncrasies would gradually disappear. Similarly, technology-diffusion literature emphasized the increasing convergence of the wealth of countries, because of the spillovers of technology across borders.

Other researchers have come up with findings that challenge the convergence perspective. Adler (2008) and Laurent (1983) emphasise that the convergence process is not as straightforward as it appears. In a comparative study of managers working in companies of their own native country versus managers who are working for multinational companies, Laurent (1983) tested whether working for the same multinational company would narrow the cultural differences of sampled European and American managers. The result was intriguing as "The cultural differences were significantly greater among managers working within the same multinational corporation than they were among managers working for companies in their own native countries" (Adler 2008:65). This result was based on observations of "managers from nine Western European countries and the United States" (Adler 2008:63). If working for the same multinational company is expected to contribute to an increased cultural convergence, managers working for the same multinational company in nine countries should show narrower differences compared to managers who work for indigenous companies in their own countries. However, the result was the opposite, as shown above. Nevertheless, this cannot be taken as a complete contradiction to the convergence view; convergence may still work in areas

where growing agreement is being built across cultures towards certain cultural preferences (Adler 2008). It also needs to be noted that managers could find working across cultures frustrating, being unable to operate according to their cultural preferences, which would have been the case had they been working for an indigenous company. For example, consider an employee with a cultural preference for a clear instruction from a supervisor who is working for a manager with a cultural preference for a more open instruction that gives room for flexibility and creativity by the subordinate. Initially, the employee may find it frustrating to work with the manager, and hence he or she may grow more aware of and missing his or her preference for a supervisor who can provide clear instructions. The manager may also become frustrated by sensing the employee's expectation for more detailed or specific instruction, which is not his or her operating culture. If asked to respond to the cultural preference during this period of frustration, the increased cross-cultural awareness and the uncomfortable space where they are may cause both to have a more skewed rating of their own cultural preferences than would normally be. On the other hand, the convergence argument assumes that both would learn about each other's preferences and would try to narrow their gap. While that is a possibility, it depends on many factors, including the length of experience and appreciation of others' cultures.

Another warning about the convergence theory comes from a view that what appears convergence, could be superficial. Pauly and Reich (1997) propose that multinationals maintain important national distinctions founded in their origin, even after going global, and that they are not necessarily contributing to convergence of culture as it is usually assumed in the globalisation template. These authors argue that multinationals adapt when they move into a new culture, however, they "appear to adapt themselves at the margins but not much at the core" and convergence "may be apparent at the level of popular culture" (Pauly & Reich 1997:25) and not actually in depth. At employee level, this is expressed in the form of employees complying to the requirements of organisational culture expectations while still maintaining their own culture, which could have different values, expectations, norms and assumptions (Fitzsimmons & Stamper 2014) maintaining what Schenker and Campos (2008) termed bicultural identity.

In general, cross-cultural interaction increased with globalisation and it is in continuous flux because of the dynamism of globalisation itself. Consequently, when the globalisation phenomena bring new players who have influence (such as currently emerging markets), new trends can be expected. However, this realm was beyond the scope of this study, and remained at the background of the research.

3.1.7. DIMENSIONS AND CONSTRUCTS

A set of constructs, which could help indicate the intensity of a culture in a certain direction are called dimensions (Lavrakas 2008).

> In the context of survey research, a construct is the abstract idea, underlying theme, or subject matter that one wishes to measure using survey questions. Some construct are relatively simple (like political party affiliation) and can be measured using only one or a few questions, while other construct are more complex (such as employee satisfaction) and may require a whole battery of questions to fully operationalize the construct to suit the end user's needs. Complex construct contain multiple dimensions or facets that are bound together by some commonality that, as a whole, compose the construct (Lavrakas 2008:134).

Dimensions for culture were first created by Hofstede, when he found the four dimensions of a national culture that he later improved to five (Hofstede 1980; 1983a; 1984). Hofstede (1981) worked on organisational culture and came up with six dimensions slightly different from his national culture dimensions. Cultural dimensions are, as Hofstede warns, constructs that "do not ''exist'' in the tangible sense" (Hofstede 1981:34; 2010:894). These constructs are created to help us understand complex realities by predicting observable and measurable behaviour (Hofstede 1998a; 2006; 2010).

Hofstede's (2001:29) explanation of dimensions in relation to typology clarifies what they measure:

> [O]ne dimension can be pictured as a point along a line. For two dimensions at a time, they become points in a plot. For three dimensions, they can be imagined as points in space. For four or five dimensions, they become difficult to imagine … Another way of picturing differences … is through typologies. A typology describes a number of ideal types … A division of countries into the First, Second and Third Worlds is such a typology.

Dimensions, as widely used in the organisational culture research in a positivist paradigm, have helped to measure constructs, and should be used sensitively because of their undeniable abstraction (Hofstede 1981). The strong support for using them alongside a qualitative approach builds on the desire to have something quantifiable but with a supporting interpretation of what cannot be captured through the approach of construction (Cooke & Rousseau 1998; Hofstede et al. 1990).

3.2. CROSS-CULTURAL RESEARCH

Studying a single organisation operating in a nation deals with limited variables and factors influencing the behaviour of the organisation. What happens to organisational culture when companies cross societal borders and operate in new territories? In the age of globalisation, this appears to be the most relevant area of organisational culture study dominating the current research agenda.

Two major research endeavours in organisational cross-cultural research stand out as giants in literature dealing with this subject through a positivist quantitative paradigm: namely the GLOBE and Hofstedean researches. Voss (2012:22) notes:

> [O]ther research projects that currently seek to compare attributes of interest across national boundaries focus on variables of a lower order than cultural dimensions. Only the Hofstede and GLOBE models are therefore available for assessing national culture at the correct level of abstraction.

Both projects have a societal or national and organisational culture component.

Organisational culture research becomes complex and its measurement choice more debatable when it involves cross-cultural analysis. This was revealed in the methodological and conceptual debate around the two giants, as pondered by Dorfman, Javidan, Hanges, Dastmalchian, and House (2012), Fischer (2009), Fischer, Vauclair, Fontaine and Schwartz 2010), Hofstede (2006), Hofstede (2011), Javidan, House, Dorfman, Hanges and De Luque (2006), Smith (2006), Minkov and Blagoev (2012), McSweeney (2002), McCrae et al. (2008) as well as many other.

Considering the place that these two major researches take in the field, a brief introduction is presented below, followed by a comparison of these two major

researches, and finally a close examination of the two alongside other contributions in literature.

Hofstede stands as a giant in cross-cultural research due to his ground-breaking theory and findings of cultural dimensions (Hofstede 1980), and his numerous authoritative publications on both organisational and national cultures. Hofstede's major works are of two types:

- the research he conducted on "similar organizations in different countries (IBM subsidiaries) with an analogous comparison of different organizations within the same country or countries" (Hofstede 2010:1342) from which he developed dimensions of national cultures; and

- the study on organisational culture "using twenty units from ten different organizations in Denmark and the Netherlands" (Hofstede et al. 1990:286), from which he developed organisational culture dimensions.

"GLOBE is an acronym for Global Leadership and Organizational Behaviour Effectiveness" (House & Javidan 2004:9). It is multiphase, multi-method research project conducted in 62 societies dealing with societal and organisational cultures simultaneously (House et al. 2004). GLOBE researchers followed a theory-driven approach and hence built their dimensions on existing literature including Hofstede's (1980; 1981; 1983a; 1984) dimensions as a starting point, and have come up with a comprehensive view of culture that improved on Hofstede's (1980; 1981; 1983a; 1984) contribution addressing some of the shortcomings of Hofstede's cultural dimensions (House & Javidan 2004).

GLOBE provided an alternative for organisational culture research, on the hitherto Hofstedean-dominated area (House et al 2004; Javidan et al. 2006; Smith 2006). One important difference between the two approaches, which provoked a hot intellectual debate, is how organisational and societal culture were conceptualised in the Hofstedean and GLOBE studies. Another controversial area is the approaches to measurement. The debate between Hofstede and the GLOBE researchers indicated a wide space for a contribution to knowledge in this area through additional research that could shed light and

provide more empirical evidence (Smith 2006). Below is a comparison and contrast of the approaches as reflected in the two major studies.

Table 3.1. Comparison and contrast of Hofstedean and GLOBE approaches

Point of departure	Hofstedean	GLOBE
Initial approach	Societal culture dimensions emerged from an analysis of the existing data bank of "53 national or regional subsidiaries of the IBM Corporation" (Hofstede 2006:883). Organisational culture is conceptualised within a defined societal culture; and initial dimensions are based on research in "twenty units from ten different organisations in Denmark and the Netherlands" (Hofstede et al. 1990:286).	This is a multiphase, multi-method research project of 62 societies dealing simultaneously with societal and organisational cultures. Both organisational and societal culture dimensions are built through this multiphase project (House et al. 2004).
Design	Empirically driven: dimensions were first discovered as a by-product of an employee attitude survey undertaken by IBM. In both societal and organisational culture cases, Hofstede (1980) adopted an exploratory approach.	Theory-driven: questionnaire designed with intent to capture dimensions with application of theory, tested and refined through employing a sequence of CFAs (Hanges & Dickson 2004). GLOBE research adopted a theory-driven and confirmatory approach.
Societal vs organisational culture	Organisational and societal cultures are phenomena of different orders and need to be conceptualised differently (Hofstede 2006).	Organisational and societal culture are isomorphic because they are inherently similar (House et al. 2004).
Levels of analysis and aggregation model	Hofstede aggregated the score for each individual survey item at nation level before the interrelations between items were explored (Hofstede 2001; Smith 2006). This aggregation model is called the "summary index model" (see Fischer 2014:184) and is criticised for at best being the	Complex sequences of CFA were used during pilot testing of the GLOBE instruments on each element (Hanges & Dickson 2004). Constructs were built during pilot testing through "individual-level pan-cultural factor analyses" (Smith 2006:918). GLOBE used a referent shift model, which is

Point of departure	Hofstedean	GLOBE
	"average value endorsement of individuals" and having little to do with the sharedness which is implied by this model (Fischer 2014:184).	agreed to demonstrate a true collective construct (Chan 2014; Fischer 2014) unlike the summary index model.
Values vs practices in organisational and societal culture	Organisational culture needs to measure practice, while societal culture needs to measure values. A distinction is made between values as the desired, i.e. "what people actually and personally desire" (Hofstede 2010:1340) and the desirable, i.e. "what people think they and others ought to desire" (Hofstede 2010:1340). Values need to be operationalised as the desired, which Hofstede argues is closer to the behaviour expressed in deeds than the desirable, which relates to approval and disapproval and is expressed in words (Hofstede 1980).	In both societal and organisational culture, values and practices measure what is desired (espoused) and what is happening (actual practice) respectively. Both measure the same phenomenon in different arenas. Values are conceptualised as the desirable, GLOBE researchers dismiss the distinction between values as desired versus desirable as unsupported by empirical and theoretical justification and claim researchers have not followed Hofstede's argument (Javidan et al. 2006). Smith (2006) agrees with GLOBE researchers that researchers in general have not heeded Hofstede's (2006) assertion in their conceptualisation of values.
Instruments	Scales include a mix of values and practices (Voss 2012).	Values and practices are measured through separate scales in line with the distinction between espoused and practiced values (Voss 2012).
Dimensions	Six dimensions for organisational culture and five dimensions for national culture (Hofstede 1984; Hofstede et al. 1990; Hofstede 2006).	Nine dimensions for both organisational and societal culture, which are isomorphic. The GLOBE model introduced gender egalitarianism, which demonstrates some degree of overlap with the Hofstedean masculinity dimension and divided collectivism into two dimensions, namely institutional and in-group collectivism (see House et al 2004),

Point of departure	Hofstedean	GLOBE
Application in organisations	It is more useful to compare organisations (cross-organisational) facing a similar external culture (operating in a similar societal culture), and to map a culture of an individual organisation than for studies involving international comparisons (Hofstede et al. 1990; Smith 2006).	Useful to compare organisations across countries (facing different societal cultures) and by industry as well as to study a culture of individual organisation (Smith 2006).
Tools	Hofstede advises of the inappropriateness of using organisational culture questionnaire without adaptation to each culture and context (Hofstede 2006). The usefulness of the tool depends on the suitability of items for the particular context to be studied.	The same organisational tool is used for 62 societies because it was developed through a multiphase test by eliminating items that are problematic across different cultures (see House et al. 2004). Therefore, the tool is considered suitable across diverse cultures without major adaptation.

Source: Created based on diverse views on Hofstedean and GLOBE research as cited in the texts referenced within the table.

Many authors have reflected their views on the similarities of and differences between the two models, and more importantly, the prospect for future application. Most scholars concluded that each has its advantages and disadvantages (Fischer 2009; Peterson 2004; Peterson & Castro 2006; Smith 2006).

3.3. ORGANISATIONAL CULTURE VERSUS NATIONAL CULTURE

Questions regarding the similarities and differences as well as the relationship between organisational and societal cultures have been discussed widely. The link between national cultures and organisational cultures is argued based on:

- organisational culture being formed by its founder's assumptions, which in turn come from the assumption of the founder and the dominant elite, which reflects their national culture (Hofstede 1985; Schein 1983);
- organisational culture is shaped by the leadership, who are themselves shaped by their societal culture.
- "National culture seems to act as a strong determinant of managerial ideology" (Laurent 1983:77) or in other words, leadership is culturally contingent (House et al. 2004).

Building on this line of argument, isomorphism, a recurring theme in organisational theory, reasons that organisations must be isomorphic with their environments if they are to survive and prosper (Nelson & Gopalan 2003). In addition, staggering evidence is built on the assumption that leadership is culturally contingent (House et al. 2004). Cross-cultural and leadership research results indicate an overlap between similar cultural values versus leadership concepts (Brodbeck et al. 2000; House et al. 2004), which in effect suggests a direct influence on the organisational culture.

Hence, the theoretical basis for using nations as a point of departure for cross-cultural organisational studies rests on ample literature on the relationship of national and organisational cultures. Again, Hofstede et al. (1990) and the GLOBE study (House et al. 2004) are at the forefront. However, two critical issues arise in the discourse of national or societal versus organisational culture, and their relationship and difference. The first challenge is about nations being political boundaries instead of cultural boundaries; and hence the use of nations

as a point of departure for studying culture was questioned (Peterson, Fanimokun, Mogaji & Smith 2006; Peterson & Fanimokun 2008; Peterson & Smith 2008). The second challenge is related to the conceptualisation of measurement, or the issue of equivalence between societal and organisational cultures. This issue is partly discussed above and is also considered in section 4.6 under measurement of culture.

Regarding the first, several authors challenged the notion of national culture from the point of view that nations are political units and not necessarily cultural units. Peterson et al. (2006), Peterson and Fanimokun (2008) are among authors who supported their argument with empirical data. Some nations that have already disintegrated, such as former United Soviet Socialist Republic (USSR), and examples of the questionable validity of considering sub-units that are merged by political processes as cultural units (Peterson et al. 2006). Peterson and Fanimokun (2008) argue with empirical data based on a study in Nigeria that more significant variance existed among individuals within a country than between countries; and nations have ethnic, regional or other form of subcultures, making the essence of national culture questionable.

Minkov and Hofstede (2012) refuted this claim based on comparing individual variance to national variance to deduce the meaningfulness of national cultures. They acknowledge the empirical basis of Peterson and Fanimokun (2008) study but criticise the conclusion as flawed. They insist on accepting the implication of the question on subcultures when one studies nations as a unit culture.

Another challenge to the notion of national culture comes from the results of a value survey by Schwartz (1992; 1994). Hofstede (2001:73) in general acknowledges the weaknesses inherent in using nations as units, but argues, "they [nations] are usually the only kind of units available for comparison, and they are better than nothing". Minkov and Hofstede (2012) cite the findings of the value survey by Schwartz (1994), which gave a strong indication of the strength of regional distinctions in some countries, and they note:

> [W]hen countries and in-country regions were ranked on cultural dimensions of values, Shanghai in northeastern China and Guangzhou in southern China were wider apart on their aggregate scores on some groups of values than were the

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> United States and Japan. On other groups of values, Shanghai and Guangzhou were farther apart than Hungary and New Zealand or than Brazil and Turkey. Schwartz's study provided strong evidence that when matched samples (in this case, teachers) from an ethnically homogenous population from different cities in one and the same country are compared, they may be culturally dissimilar (Minkov & Hofstede 2012:137).

Minkov and Hofstede (2012) challenge the claims by Peterson et al. (2006) by subjecting the claims to what they referred to as a proper test. They argue that, to test whether regional cultural differences in a nation form clusters that obscure national boundaries, studying populations that live across a national border and share similar values, such as language and tradition, could provide a clear picture. If political boundaries are irrelevant for cultural studies, results of cultural studies should not cluster along nationality lines, but along the similarities of the population. Minkov and Hofstede's (2012) success lies in the fact that their findings provided clear support for national cultures, with overwhelming evidence of "cluster along national lines on basic cultural values, cross-border intermixtures being relatively rare" (Minkov & Hofstede 2012:134).

On the other hand, in another study by Hofstede, De Hilal, Malvezzi, Tanure and Vinken (2010) on diverse groups in Brazil, it was found that research based on the states of Brazil as unit of analysis demonstrated clustering of cultures around the five administrative regions of Brazil. Hofstede et al (2010) concluded that large countries such as Brazil, India, China and the United States of America (USA) can be divided into regions along peculiar language, ethnic or historic lines, and can form cultural societies in the same way as nations, implying that cultural units can also be regions. This, however, still does not contest the use of nations as units, but rather suggests that in complex and large countries, units can be divided further for better understanding and results. This conclusion responds to finding by Schwartz (1994) that, when appropriate, regions under a nation could form better culture units for research, but still maintain the validity of using nations as a unit of study, especially when undertaking global studies.

Further, recent research in the area found that culture is linked to a number of societal level phenomena, such as distinct geographical boundaries. Dobson and Gelade (2012), using special autocorrelation, found that some of the best-

known dimensions correlate with geographic location. Minkov (2011) analysed national statistics reflecting various behaviours influenced by culture, which yielded clear geo-economic configurations.

While the effect of national culture on organisational culture appears clear, the reverse is not. Adler (2008:63) notes, "Many managers believe that organizational culture moderates or erases the influence of national culture." This can be related to the convergence theory (see section 3.1.6). However, Adler (2008) and Laurent (1983) argue that when working cross-culturally, managers tend to be more nationalist as opposed to what was expected. Laurent (1983) highlights a potential effect of high cross-cultural awareness when one involves in cross-cultural interaction.

This line of argument is contrary to the convergence argument (see Adler 2008). It doesn't subscribe to the acceptance that the interaction of national and organisational culture will result in a two-way outcome, where both the interacting cultures will be influenced (House et al. 2004). However, the dominant view is that societal culture has a strong bearing on organisational culture (Hofstede 2006; Hofstede et al. 1990; House et al 2004; Javidan et al. 2006). 3.4. Organisational Culture in Cross-cultural Context

3.4. ORGANISATIONAL CULTURE IN CROSS-CULTURAL CONTEXT

As shown above, the relevance of the cross-cultural phenomenon and concepts in organisational culture is significant, especially in organisations that operate globally. Hence, we shall explore the cross-cultural phenomena in organisational context in more detail.

3.4.1. CROSS-CULTURAL ORGANISATIONS

The term 'cross-cultural' refers to that what involves two or more distinct cultures in interaction (Gelfand et al. 2006) The relationship between national and organisational cultures becomes important in studying cross-cultural organisational behaviour, because the cross-cultural experience is closely linked with nations as discussed in the above section.

Hofstede (1985:350) argues that multinationals maintain the cultural flavour of the dominant or parent culture across countries, when he says, "There is

something American about I.B.M. the world over, something Dutch about N.G.S.F. [i.e. Dutch gin], something Swiss about the Red Cross." Yet, Hofstede (1983b) affirms differences in work-related values among societies, and links relationships between nations and these values through political, sociological and psychological makeups of people from different backgrounds and nations.

The above argument by Hofstede (1985) is built on the notion that multinational companies are built on a parent culture (the societal and the founder's culture), and expand into other nations carrying that as their dominant culture. Although this multinationals face the challenge of external adaptation in the expansion cultures, they manage to impose the dominant culture through the interplay of external adaptation with internal integration (Hofstede et al. 1990). The degree preservation of the dominant culture depends on the degree of isomorphism achieved; and the degree od adaptation depends on the degree of rejection of isomorphism (Nelson & Gopalan 2003)

Unlike multinational corporations, some transnational organisations internationalise, such as by building community, consortiums, partnerships and federations or other forms (Tharp 1976). Such forms of internationalisation are likely to bring a different cultural outcome from a multinational form of internationalisation. The discussion will also be different for companies that cannot claim a specific nationality, as in many federated and partnership entities, international intergovernmental organisations, such as sport federations, global agencies for instance the United Nations (UN), or other humanitarian non-profit federations. Unfortunately, there are very few studies of NPOs and federated international organisational culture available in the organisational culture literature.

3.4.2. THE RELEVANCE OF STUDYING CROSS-CULTURAL ORGANISATIONAL CULTURE

The main reason why we study cross-cultural issues in organisational culture is to understand what happens when two or more cultures meet in the workplace. Two important perspectives here are: managing the internal diversity of employees bringing them into a team, and managing the external adaptation of an organisation of a one cultural origin in a different cultural context (Adler 1983;

Edewor & Aluko 2007). Adler (1983) found that, although executives and consultants predict multiculturalism to grow with globalisation, they fail to document and investigate its role in organisational development. He also noted that executives of multinational companies involved in studies perceived the cross-cultural phenomena as a challenge and they often failed to mention a single advantage of it to the organisation, while they could cite myriads of challenges or disadvantages (Adler 2008). Cox (1994) presents the outcomes of diversity of employees in an organisation at three levels: organisational climate, individual career outcomes and organisational effectiveness. The three operate in a manner where one influences the other. Organisational development researchers have no question that diversity poses a challenge, and hence these researchers focus especially on how to manage diversity effectively, because it is an inevitable phenomenon in the age of globalisation (Adler 1983; Edewor & Aluko 2007; Herrera, Duncan, Green, Ree & Skaggs 2011; Inglis 1996; Seymen 2006).

However, cross-cultural phenomena are not without advantages. Adler (2008) argues as presented in table 3.2 below.

The cross-cultural phenomenon is a growing reality. Its challenges are undeniable. The significance of cross-cultural research in the context of transnational organisations is that is helps to understand the challenges better and provides leaders with the necessary evidence-based resources and tools to effectively manage it (House et al. 2004). It also helps to understand the advantages of cross-cultural interaction and exploit them effectively (House et al. 2004).

Table 3.2. Potential advantages and disadvantages of diversity

Advantages	Disadvantages
Synergistic advantages: organisational advantages	**Disadvantages: Organisational costs caused by cultural diversity**
Expanding meaning	*Diversity increases*
- *Greater openness to new ideas*	- *Ambiguity*
- *Multiple perspectives*	- *Complexity*
- *Multiple interpretations*	- *Confusion*
Expanding alternatives	*Difficulty converging meanings*
- *Increasing creativity*	- *Miscommunication*
- *Increasing flexibility*	- *Harder to reach agreement*
- *Increasing problem-solving skills*	- *Difficulty converging action*
	- *Harder to agree on specific actions*
Culture-specific advantages: benefits from working with a particular culture	**Culture-specific disadvantages: costs inherent in working with a particular culture**
- *Better understanding of local employees*	- *Over-generalising*
- *Better able to work effectively with local clients*	- *Organisational policies*
- *Better able to market effectively to local customers*	- *Organisational strategies*
- *Increased understanding of local political, social, legal, economic and cultural environment*	- *Organisational practices*
	- *Organisational procedures*
	- *Ethnocentrism*

Source: Adapted from Adler (2008).

3.4.3. TRANSNATIONAL ORGANISATIONS AND THEIR TYPOLOGIES

It is difficult to find a clear and consistent use for the description 'international organisation'. Considering the diversity of international organisations, it is helpful to categorise them by their families when dealing with cross-cultural research. Considering that organisational culture research is dominated by multinational companies, an oversight is made about the fact that such companies do not necessarily represent the full range of international organisations in their characteristics.

The term 'transitional organisation' is used as the broad terminology that embraces all organisations that involve two or more countries (Taylor 1987).

Transnational organisations can be categorised into their major groups as depicted in the following diagram.
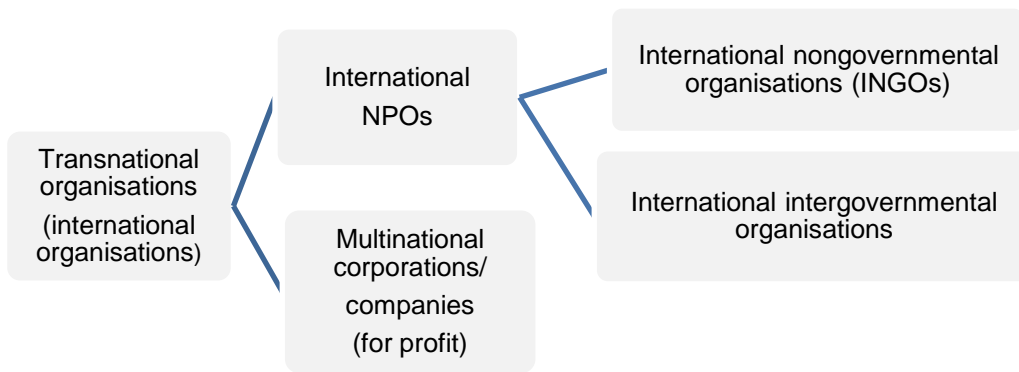
Figure 3.1: Operational typologies of transnational organisations

Source: Own construction based on Taylor (1987).

As shown in the diagram, transnational organisations are broadly divided into non-profit and for-profit organisations, where the for-profit groups are termed 'multinational corporations' or 'multinational companies'. The non-profit group includes those international organisations that are formed by three or more governments, called intergovernmental international organisations, and those that are formed by other means, which are non-governmental international organisations.

Multinational corporations: these "consist of firms that have production or service facilities in more than one country. Under this definition, there is a huge variety of transnational corporations with differing degrees of internationalization" (Morgan 2008:3). They often originate in one country and expand their operations across borders through branches or subsidiaries (Morgan 2008). They maintain the dominance of the originating country to a varying degree. Harzing (2000) and Fitzsimmons and Stamper (2014) describe the nature of multinationals as ranging from tightly integrated to multi-domestic. Tightly integrated multinational have "operations [that] are tightly integrated across locations" while the multidistrict ones have "subsidiaries [that] act like local operations, are more likely to allow each subsidiary the freedom to represent its local culture" (Fitzsimmons & Stamper 2014:82).

International intergovernmental organisations: are "instruments created to serve state interests" (Barnett & Finnemore 2004:703), and operate as –

> [A]utonomous sites of authority, independent from the state 'principals' who may have created them, because of power from at least two sources: (1) the legitimacy of the rational-legal authority they embody, and (2) control over technical expertise and information (Barnett & Finnemore 2004:707).

Characteristically, they are often non-profit and often are led by representation from the governments that created them.

International non-governmental organisations: these represent non-governmental organisations that operate in two or more countries. Saunier (2009:573) notes that the term 'non-governmental organisations' is "a phrase that developed after 1945 in the ambit of the United Nations agencies, to name all what was not a mere element of the governmental system of member nations". Taylor (1987:20) suggests, "[n]on-governmental actors were seen to have a capacity for influencing transnational relations which could sometimes constrain governments".

3.4.4. THE RELEVANCE OF ORGANISATIONAL TYPOLOGY IN ORGANISATIONAL CROSS-CULTURAL STUDIES

In the field of organisational cross-cultural study, the focus of research has been on multinational corporations to the exclusion of other international organisations that have a lot to contribute to cross-cultural knowledge. Cross-cultural organisations are diverse in their variety and cannot be represented effectively by studies with multinational corporations. The knowledge base in the field of study is therefore constrained by this limitation. In addition, academic research about the relationship of organisational culture and other aspects of organisational dynamics, such as structure and people, is focused on understanding the effect of culture on other aspects of the organisation, or is built from the perspective of using organisational culture to improve organisational performance vis-à-vis other dynamics. However, it may be equally important to know which variables could affect culture and in which ways. Comparative studies that build on various typologies of organisations and the traits of their organisational culture could assist in building a more robust knowledge base

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regarding how organisational cultures are nurtured, shaped and created in various organisations and how they allow cross-fertilisation of learning.

So far, much emphasis was put on the role of leadership in organisational culture. From early studies, such as Schein (1983) to recent studies (such as House et al. 2004), the role of leadership in creating, sustaining or shaping culture has been acknowledged, and the significance of varying types of leadership styles on culture has been documented. A key factor in organisational typology, namely governance has not been studied in terms of its significance in organisational culture. Moreover, the distinction of governance and leadership is paramount in this regard, in that governance – such as centralised versus decentralised – would affect how power and authority are shared. It also involves decision-making, communication and the patterns of social organisation (Thorlakson 2003) at more structural and corporate level compared to leadership style, which is at personal level.

The concept of governance deals with how people, power and relationships operate through formalised structures, processes, management and other corporate technicalities (Hunt & Smith 2006). The structural and the power relations part of it was historically organised in various ways, especially in the realm of organisation of nation states and governments. Corporate governance is also defined from the perspective of different disciplines such as economics or law, emphasising its various aspects relevant to the discipline of study. In general, corporate governance refers to "the art of governing – in a principled fashion – so as to maximize the welfare of the company and of its relevant stakeholders" (Kelly & Booth, 2004:2).

Garling, Hunt, Smith and Sanders (2013) researched the subject of the culture of governance and the governance of culture in the context of indigenous Australian culture and governance. In their studies, they argued that governance has a culture of its own, and culture is one thing that governance makes an attempt to guide and control. Although this discussion happened in the context of a national government and a culture of specific group of people, its application could be extended to organisations. In a similar way, the role of governance in terms of organisational culture is recognised (Gilles 2005; Licht, Goldschmidt &

Schwartz 2005; Llopis, Gonzalez & Gasco 2007; Milhaupt 1996; Sundaramurthy & Lewis 2003).

Therefore, from the perspective of governance, knowledge in organisational cross-cultural studies must be broadened and built in a systematic manner by gathering evidence of the nature of cultures in diverse organisations with varying governance styles. One important area of investigation is the bearing of major typologies of governance on organisational culture. The fact that cross-cultural studies in organisational culture are dominated by studies of multinational corporations, which involve centralised governance or unitary command structure does not allow the field to build enough empirical data and a knowledge base that covers other governance models, particularly more decentred models, such as federations, confederations, unions and networks (Van Vliet & Wharton 2014). This gap is pertinently linked to the focus of organisational culture research in the for-profit sector as demonstrated by absence of published work in international non-profit sector. Meanwhile, a vast number of international cross-cultural organisations are of paramount importance in the world today, most of which are NPOs. The model by which for-profits become multinational is often different from how NPOs internationalise across multiple nations. Non-profit internationals require a decentralised power structure and governance model, such as federations, unions and networks, allowing offices of member countries to exercise self-governance autonomy representing their local constituency while belonging to an international union or organisation Van Vliet and Wharton (2014. Therefore, most NPOs that operate across boundaries are observed to adopt decentralised typologies of governance structures and power arrangement (Van Vliet & Wharton 2014). Many international organisations, such as labour unions, sports federations, or federations established around specific causes are organised across nations in such a governance style.

Federations are used as one of the most common ways international organisations govern themselves. Van Vliet and Wharton (2014:1) argue, "[c]ollectively, federated structures represent a significant proportion of the voluntary sector". International organisations in the non-governmental sector are organised with ideals of autonomy of members in policymaking; and they practice

various governance models most of which being far from the unitary power consolidation model of the corporate sector (Thorlakson, 2003). The application of governance in organisations and its implication on organisational culture are not well researched and documented. The decentralised approach of governance and the nature of the non-profit sector combined could lend to international NPOs the potential for distinct organisational culture, from which evidence and learning could be garnered for the body of knowledge.

Since Fowler (1992) realised and underscored the need for studies on decentralisation of non-profit organisations, especially in north–south relations, and highlighting the advantages and disadvantages of decentralisation, some recent studies examined the future of NGOs and emphasised power relations and evolving paradigms in the non-profit industry (Feinstein Centre 2004; 2009; Foreman 1999; Jayawickrama & Ebrahim 2013; Ronalds 2010). These studies provide critical insight into the governance practices in the sector that depicted historical power relations dominated by the north, which is the source of funding and to which key decision rights are attached. Growing federal and decentralised governance is deemed appropriate for effectiveness of the sector (Feinstein Centre 2004; 2009; Foreman 1999; Jayawickrama & Ebrahim 2013; Ronalds 2010). Nevertheless, the same studies also indicate that shifts in governance structures and intentions could be crippled by tradition. That brings us back to organisational culture and how governance and organisational culture influence each other. This is an area that warrants adequate further study.

3.5. OPERATIONALISATION AND MEASUREMENT OF CROSS-CULTURAL ORGANISATIONAL RESEARCH

In this section, the literature review on conceptualisation and measurement of culture is discussed.

3.5.1. CONCEPTUALISATION OF CROSS-CULTURAL ORGANISATIONAL RESEARCH

Aycan (2000:116) argues, "[a] central issue of concern in theory development is the way culture is conceptualised and operationalised." He then notes that, in spite of several drawbacks, cultural dimensions are most widely used to examine cross-cultural differences. According to him, the advantages of cultural

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dimensions are convenience attributed to testing validity, and "are at the right level between generality and detail; establish a link among individual, group, and societal-level phenomena; and are easy to communicate" (Aycan 2000:116). Cross-cultural research is also dominated by a quantitative method reflecting the domination of the positivist paradigm (Aycan 2000).

In operationalising cross-cultural research, the same two giants, Hofstede (see Hofstede 1980; Hofstede et al. 1990 and the GLOBE approach (see House et al. 2004), are dominant. Hofstede's tools and operationalisation dominated culture research until GLOBE's publication (see Smith 2006) brought an alternative. GLOBE's operationalisation of organisational culture (see House et al. 2004) has been widely used by researchers since 2004. In this section, we will compare, contrast and examine the pros and cons of these two dominant operationalisation models of cross-cultural research.

The Hofstedean operationalisation of organisational culture (see Hofstede et al. 1990) is distinct from the Hofstedean operationalisation of national culture (Hofstede et al. 1980). Hofstede et al. (1990:287) argue the point of departure for operationalisation of organisational culture as follows, "In operational terms, the issue is whether membership in one organisation rather than another explains a significant share of the variance in members' answers to questions dealing with culture-related matters." According to Hofstede et al. (1990:287), to study organisational culture, these external factors, especially national culture, must be controlled.

> [T]o what extent can measurable differences among the cultures of different organizations be attributed to unique features of the organization in question, such as its history or the personality of its founder? To what extent do they reflect other characteristics of the organization, like its structure and control systems, which in themselves may have been affected by culture? To what extent are they predetermined by given factors like nationality, industry, and task? Our hypothesis was that organizational cuttures [*sic*] are partly predetermined by nationality, industry, and task, which should be visible in significant effects of such factors on culture dimension scores. Partly, we expected them to relate to organization structure and control systems. However, we expected that correlations between culture measures and such nonculture data would leave sufficient variance unexplained to allow a considerable amount of uniqueness to each organization.

In the Hofstedean (Hofstede 1985; Hofstede et al. 1990) view, the outcome of IBM's culture across its subsidiaries spread across the world is a monolith. McSweeney (2002:95) criticised this outcome of Hofstede et al (1990) on IBM's organisational culture by characterising it as unrealistically a "single monopolistic 'organizational culture' common between and within every IBM subsidiary." Hofstede et al. (1990:289) report, "Paradoxically, the cross-national research in IBM did not reveal anything about IBM's corporate culture, … all units studied shared the same corporate culture, and there were no outside points of comparison". In other words, this means that IBM was able to maintain a degree of uniqueness explained by the residual variance of all that could be explained by outside factors.

However, this conclusion of Hofstede on organisational culture oversimplifies the reality of interactions that happen between IBM's dominant or parent culture – what Hofstede et al. (1985: 350) characterised as "something American" and each national culture with which it interacted in its overseas branches. Aycan (2000), Fischer, Ferreira, Assmar, Redford and Harb (2005) and other authors characterise cross-cultural organisational research as reductive because of such oversimplification of the degree of influence of external factors on organisational culture. Gregory (1983) argues that organisations reflect amalgamations of surrounding cultures, including ethnic, occupational and national cultures and identities. In a similar manner, Meyerson and Martin (1987:631) note, "the usefulness of a cultural approach is severely constrained if organizational culture is defined as only that which is unique to a given organizational context". Mueller (1994:414) argues from the view of globalisation when he observes, "Increasingly, MNCs [multinational corporations] have no strong national culture or identification." Authors with contrasting views to Hofstede (see Hofstede et al 1990), such as House et al (2004) and Smith (2006) are all looking at organisational culture in its entirety, as it presents itself in a particular organisation without segregating national culture. Meanwhile, Hofstede (2001; 2006) approaches organisational culture by describing it as that which is unique to the organisation, segregating external influences often as either from national or economic/wealth predictors.

Hofstede's (Hofstede et al. 1990) argument also reduced the importance of employees' native behaviour and its collective influence on organisational culture. Furthermore, the relevance of the cultural approach to leaders grappling with cross-cultural issues could be overly simplified beyond usefulness by this artificial filtration of societal culture out of the organisation (House et al. 2004). That is because the reality is that employees come to the organisation and operate in the organisation with their societal culture. If we look at this using of Hofstede's (1981) own definition of culture (i.e. culture as "programming of the human mind" (Hofstede 1981:24), employees come to the organisation with their societal cultural programming (Hofstede 1981)). Employees cannot shake off their societal culture and put on the organisational culture as they enter the workplace. In the view of bicultural identity (Fitzsimmons 2013; Schenker & Campos 2008), this is a possibility to a certain degree, although it cannot be the norm.

It is expected that the reality faced by international and multinational organisations is one where each overseas branch is shaped to a significant extent by the interaction of the origin of the company and the culture and context of the destination (Hofstede 1985; Hofstede et al. 1990; House et al 2004). Hence, myriads of cultural issues will be requiring adaptation in leadership (House et al. 2004). Here, acculturation is multidimensional as employees adapt to the foreign organisation, and the organisation adapts its culture to the new society with which it has come to interact. Mueller (1994), in his convergence argument, reflected on the interaction of organisational culture and societal culture as having a consequence on the societal culture as well; hence in assessing the organisational culture at a certain point in time, one cannot look to what is unique to the organisation, excluding societal culture. Mueller (1994:409) argues:

> Hofstede warned against using the term 'culture' for both nation and organization, and suggested that corporate culture should be thought of as a shared perception of daily practices (Hofstede 1991).

> However, the analysis of organizational culture has opened the perspective for cross-border influences of culture, resulting in the realization that culture can actually make certain structures and processes in different countries more similar.

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By means of the multinational company, corporate culture can have a unifying effect across borders (Evans et al. 1989). Thus, cultural influences can be discerned within organizations, which are not necessarily due to societal-level forces. Organization culture may permeate an MNC and may set a counterpoint against societal influences. While Hofstede was aware of these influences, he still maintained that even within a tightly integrated multinational like IBM, with a strong corporate culture, there were still clearly discernible societal variations in the various subsidiaries.

The view of the 'ecological-adaptationist' school of thought, which sees culture as adaptive to the ecology to maintain equilibrium (Allaire & Firsirotu 1984) is relevant in this discourse of thoughts. This school proposes, "culture reflects distinct adaptations to the environments in which people operate" (Ankrah, Proverbs & Debrah 2009:27). Hence, the interaction between what the organisation brings as a dominant culture and what employees bring as their native culture is an example of what Allaire and Firsirotu (1984:197) describe as "[s]ociocultural systems and their environments [...] involved in dialectic interplay, in a process of reciprocal, or feedback, causality." Both the organisation and the employees come with the power to influence. The context also presents itself with its own challenges and uniqueness, exerting its influence on the organisation and requiring the organisation to adapt. For a leader of transnational organisation, this dialectic interaction, which happens in iterative feedback loops, and the dynamism of culture that follows as a result of the interaction, are important to follow closely. It is also important to look holistically at the variances explained by external influences as part of the organisation's culture, so that the leader knows the diversity of culture with which the transnational entity is dealing. This is important when it relates to leadership issues, such as leading change from a global headquarters, because in essence, the leader is working with different national cultures to the extent that they are able or prefer to influence each local organisational culture (Fitzsimmons & Stamper 2014) resulting in integration, differentiation or fragmentation (Martin 2002). Over time, the influences find themselves becoming part of an evolving multicultural organisation, or shape subcultures of considerable influence. In this sense, we can see why items designed to measure practices of organisational culture should be able to capture similarities and differences among the branches

of a multinational or NPO in different countries effectively. These differences include those caused as a result of national cultures of the operating context (House et al. 2004).

GLOBE researchers, on the other hand, operationalised organisational culture through a theory-driven manner where it was measured as isomorphic to national culture. For GLOBE researchers (Dickson, Aditya & Chhokar 2000:7), the point of departure is:

> [T]he appropriate approach in developing survey questions or other measures regarding organizational culture is to focus on organizational events and values central to and shared by members of an organization, and that the appropriate approach in developing questions about societal culture is to focus on societal events and values central to and shared by members of a society.

GLOBE researchers also do not agree with Hofstede's (2006) assertion that national and organisational cultures are phenomena of two different orders. Javidan et al. (2006) refuted this argument by arguing from two angles. Firstly, they refuted Hofstede's "claim that organizational practices explain twice as much variance at the organisational level as do value," (Javidan et al. 2006:904). According to what the reanalysis by Javidan et al. (2006:904) shows, Hofstede based his claim on "faulty interpretation of the F-ratio". Secondly, Javidan et al. (2006:904) argue that Hofstede and his colleagues "showed in their own analysis that national values (operationalized through the IBM value items) are indeed differentiated across organizational units at P-values 0.001". Hence, Javidan et al. (2006:904) argue:

> Hofstede's definition of culture is that part of a collective which distinguishes it from other collectives. He and his colleagues show that their measures of national culture do differentiate among organisational units, but they then reach a conclusion opposite to their own findings.

Other scholars in the field grappled with the two contrasting views and indicated their strength and weaknesses under different circumstances and objectives. Smith (2006:917) argues:

> If our focus is upon the most basic and normative aspects of culture, then the Hofstede and GLOBE procedures are equally appropriate. However, if our focus is upon those aspects of culture where the GLOBE and Hofstede measures of values

diverge, a choice is required. The Hofstede measures may prove more useful in predicting behavioural frequencies. The GLOBE value dimensions could prove more useful in studying aspects of intergroup and international relations.

Hofstede's model (Hofstede et al. 1990) enables comparison and contrast between two or more organisations when they face similar external influences, such as societal culture, technology and wealth status. This approach enables a better understanding of the intensity and direction of an organisation's culture compared to other organisations (Smith 2006). However, for research that desires an understanding of culture of organisations operating across multiple cultures (or societies), this model (see Javidan et al. 2006; Smith 2006) becomes problematic, factoring differences out for societal culture and other external influences; hence in effect characterising it as culturally a monolith.

GLOBE's (House et al. 2004) conceptualisation of organisational culture is considered as more suitable for studying organisations operating in multiple contexts as compared to the Hofstedean model (Smith 2006). Yet, GLOBE's operationalisation is criticised in terms of the nature of the items and the distinction it makes between values and practices (Hofstede 2006; Smith 2006). This criticism, however, focuses on societal instruments rather than on organisational instruments, and hence is not relevant for this study.

The most important of all distinctions between the two models, however, may be the composition models used, which are increasingly recognised as critical indicators of achieving a true collective construct (Fischer 2009; 2014). Chan (1998) proposed a typology of composition models, and Fischer (2014:183) forwarded six typologies described as a "classification of aggregate and collective constructs". Fischer (2014:185) compares and contrasts the summary index and the referent shift models, which respectively correspond to the Hofstedean and the GLOBE models of composition of constructs as follows:

> The main distinction between a summary-index model and a referent-shift model is that for the former individuals are asked to provide a judgment of their own characteristics, attitudes, attributes, values or norms and these judgments are aggregated. A typical item may be, "I am happy." The referent-shift model would require individuals to focus on the aggregate when answering the item; for example, "People in my group are happy …"

Fischer (2014:185) concludes, "aggregation with referent-shift model is justified and indicates a true collective construct if there is internal consistency and reliability at an aggregate level". Meanwhile, he noted that the summary index model (Fischer (2014) at best can only tell us about the "average value endorsement of individuals" (Fischer 2014:184), and does not demonstrate the implied sharedness.

GLOBE researchers (House et al. 2004) defined their model as being convergent-emergent. In other words, individual scores within groups converge towards the consensus (which researchers argue needs a cut-off point, as ideal full consensus is not achievable) and values that emerge at a lower (individual) level manifest (or emerge) at group level (House et al. 2004; Javidan et al. 2006).

In conclusion, Hofstede's (1983a) cultural analysis started with national cultures and provided national dimensions. His conceptualisation of organisational culture, as what should be unique to the organisation beyond what can be explained by societal culture, is in contrast to his own assertion that organisational culture is partly determined by national culture (Hofstede et al. 1990). Strong criticism on his assertion came as it being reductive of the usefulness of the cultural approach to organisational behaviour (Aycan 2000; Fischer et al. 2005; Javidan et al. 2006). Other criticism on the challenge of the summary index model to provide a true collective construct (Fischer 2006; 2014; Terracciano et al. 2005) brought a significant question to the appropriateness of the Hofstedean composition model. Yet, the model remains useful in evaluating different organisations operating under the same external influence. The GLOBE model (see House et al. 2004) on the other hand, provided an appropriate instrument and conceptualisation to studying organisations operating transnationally by operationalising a more encompassing view of organisational culture through an appropriate composition model.

3.5.2. Measurement of cross-cultural organisational culture

A succinct assessment of what is being debated regarding measurement of cross-cultural organisational culture is given by Dickson et al. (2000:1) as follows:

> Understanding culture as it is manifested across societies is a difficult undertaking, as is reflected in the wealth of literature on the topic. Understanding culture as it is

manifested across organizations within a single society is also a difficult undertaking, as is reflected in the wealth of literature on that topic. Understanding culture as it is manifested across organizations from different societies – cross-cultural organizational culture analysis – is an extraordinarily difficult undertaking, as is reflected by the relative lack of literature on the topic.

We have already examined the two dominant operationalisations of culture measurement, namely the Hofstedean and the GLOBE operationalisations. We examine measurement implications for organisational culture further here.

Hofstede et al. (1990) argued the national/societal culture is external to the organisation, and organisational culture should capture only what is unique to the organisation. They applied this conceptualisation for comparing different organisations facing similar external cultural influences (particularly societal culture). It is clear how this operationalisation constrains cross-cultural organisational study (Dickson et al. 2000; Mueller 1994). In effect, one can argue that what Hofstede et al. (1990) have operationalised is cross-organisational comparison by controlling national culture, instead of a full view of organisational culture. Dickson et al.'s (2000:1) question becomes relevant here:

> [E]xamining organizational culture in a cross-cultural context raises the question of what precisely is organizational culture? If the differences between organizations from different countries are largely attributable to differences between the countries themselves, is this a question of organizational culture at all? Further, if the differences are attributable to differences between industries, or between regions within a Country, to what extent are these issues of organizational culture?

The reality in international organisations is that an interaction between organisational and societal culture will create a two-way influence – both the employees and the organisation have to make some level of adaptation (Fitzsimmons & Stamper 2014). The interactive outcomes of the two cultures is a function of the intensity of the two cultures: the power relations between the organisation and employees, and the degree of similarity and difference between the organisation and societal culture. After the interaction, we will not have the elements as they were at the start of the interaction. We can always expect some level of similarity in the two interacting values, because of universal cultural values (also called etic values) as well as influence through education, globalisation and media that have already exposed employees to a wide cultural

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awareness. Therefore, there we can expect cross-fertilisation of values or friction as a result of misalignment of values (Fitzsimmons & Stamper 2014). A disagreement might be contained silently, may precede with friction or may reach a point of "relational breach" (Fitzsimmons & Stamper 2014:82).

This implies that not all organisations will be equally affected by interacting with a new society. This makes it relevant to measure how much the culture of a society is instilled in the culture of the organisation and to what extent the culture of the organisation is influencing the culture of its employees of a different culture. Fitzsimmons and Stamper (2014) investigated the cultural interactions of the employee organisation by using GLOBE's institutional and in-group collectivism dimensions.

The GLOBE model presents an opportunity to measure organisational culture across societies by using items that are designed to work across 62 societies from all the major regions of the world, without a need to control for societal influence on organisations, but rather assuming that societal influence is a significant factor in shaping the culture of an organisation (House et al. 2004). The GLOBE operationalisation (House et al. 2004) is such that questions for employees are designed in reference to their organisation or their society, and the result will become the respective cultures.

Other researchers have also developed tools to measure organisational culture. However, only the Hofstedean and the GLOBE instruments are widely used across the world, validated by a number of studies and considered at the right level of abstraction (Voss 2012). Of the two, the influence of the Hofstedean model at national culture level has not been respected equally at organisational culture level; hence, raising valid and significant questions about its usefulness to capture cross-cultural issues. The GLOBE conceptualisation is useful to international analysis, and its organisational instruments have been debated (Hofstede 2006; Minkov & Blagoev 2012; Smith 2006).

3.5.3. CAN CULTURE BE QUANTIFIED?

To answer this question, it is important to examine the use of quantitative and qualitative methods in organisational culture research.

Organisational culture has traditionally been assessed thought qualitative methods, mainly case-study descriptions (Cooke & Rousseau 1988; Hofstede 1998a; Morgan & Smircich 1980). With emergence of quantitative approaches that are validated and able to capture culture in a beneficial way, both approaches as well as a mixed approach started to gain prominence (Glaser, Zamanou & Hacker 1987; Hofstede et al. 1990; Jehn & Jonsen 2010; Jung et al. 2009; Yauch & Steudel 2003).

Paradigm choice is also diverse: there is a positivist modernist approach, which seeks to regulate meaning versus the postmodernist approach, which argues for embracing ambivalence (Calas & Smircich 1999; Hassard 1994; Schultz & Hatch 1996; Willmott 1992).

Criticism on the quantitative approach varies from that by Oyserman, Coon and Kemmelmeier (2002:89) who argues for greater use of qualitative methods to McSweeney (2002) who describes Hofstede's (1983a) use of dimensions and method as a "triumph of faith - a failure of analysis". Kitayama (2002) suggests a system view of culture and criticises the satisfaction with 'validity' (provided by a quantitative paradigm) as inadequate for cross-cultural research. Miller (2002), on the other hand, questions the value of dimensions for characterising the variability of nations.

However, the opinions of most of the scholars in the field are in support of the importance of dimensions and a quantitative approach with a "subsidiary role for qualitative studies in developing measures and testing hypotheses" (Smith 2006:915).

Quantitative research on culture focused on measuring the intensity and direction of organisational culture through operationalisation of dimensions (Cooke & Rousseau 1988; Hofstede 1998a; Lavrakas 2008; Smith 2006). In addition, quantitative measurement also enabled conceptualisation of the strength, congruence and alignment of culture.

Culture strength has been conceptualised in various ways, such as uni-dimensional, bi-dimensional and multi-dimensional operationalisations (Chan 2014; González-Roma & Peiró, 2014). Chan (2014:525) proposes that learning from climate research where strength is unambiguously defined, proposes a uni-

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dimensional definition; i.e., "the degree of within-unit agreement about culture elements". He also noted it as "the degree to which the members in the organisation agree in their perceptions, values, or societal-cognitive processes" (Chan 2014:491). This agrees with how several researchers have conceptualised culture strength (see Kotrba, Gillespie, Schmidt, Smerek, Ritchie & Denison 2012; Schneider, Ehrhart & Macey 2013; Sórensen 2002).

This operationalisation helps to capture culture strength in complex organisations, such as internationally federated NPOs, where integration has multiple layers. In international NPOs, leaders espouse and enforce values for the purposes of integration and adaptation at local and the federation levels. The way leaders across the federated entities cluster and disperse in preferred values on various dimensions can be measured by the uni-dimensional conceptualisation indicating the capacity of a cultural dimension to integrate entities across borders or not. Therefore, this operationalisation was applied to test culture strength at global level.

Another conceptualisation of corporate culture strength is the way espoused culture is reflected in practice, that is, the degree to which espoused culture is enacted (González-Roma & Peiró, 2014). González-Roma and Peiró (2014) indicate that little research has been done on this conceptualisation, and they cite only Smart and St. John (1996). González-Roma and Peiró (2014) argue that in terms of this conceptualisation, strong alignment means that values are widely shared and provide an underpinning for a strong culture. In the current research, this conceptualisation was used to evaluate alignment between practice scores of middle-management employees with value scores of senior leadership. If values were enacted effectively, alignment between value and practice scores was expected.

3.6. THE THREE PERSPECTIVES TO STUDYING CULTURE

Three perspectives are discussed in culture research from which culture research approaches the investigation of cultural values and practices. The literature review below demonstrates the importance of undertaking a in a comprehensive view of organisational culture.

3.6.1. INTEGRATION, DIFFERENTIATION AND FRAGMENTATION PERSPECTIVES OF CULTURE

An elaborate explanation of this concept is provided by Meyerson and Martin (1987) and Martin (2002), who appear to be the dominant researchers who deliberated on this issue, raising it as a critical gap in organisational culture research.

It is useful to understand these terminologies, i.e., integration, differentiation and fragmentation in complementarity to each other.

Martin (2002:94) describes the integration perspective as focusing "on those manifestations of culture that have mutually consistent interpretations […] sees consensus (not necessarily unanimity) throughout the organization. From the integration perspective culture is that which is clear; ambiguity is excluded". The chosen metaphor for this perspective is culture as a "solid monolith" (Martin 2002:94).

According to Martin (2002:94), "The differentiation perspective focuses on cultural manifestations that have inconsistent interpretations […] consensus exists within an organization – but only at a lower level of analysis, labelled 'subcultures'." Subcultures may exist in harmony, independently, or in conflict with each other (Martin 2002). Within a subculture, all is clear; "ambiguity is banished to the interstices between subcultures" (Martin 2002:94). The chosen metaphor for this perspective is "islands of clarity in a sea of ambiguity" (Martin 2002:94).

The fragmentation perspective is described by Martin (2002:94) as follows:

> [C]onceptualizes the relationship among cultural manifestations as neither clearly consistent nor clearly inconsistent. Instead, interpretations of cultural manifestations are ambiguously related to each other, placing ambiguity, rather than clarity, at the core of culture. In the fragmentation view, consensus is transient and issue specific. To express [this] […] in a metaphor, imagine that individuals in a culture are each assigned a light bulb. When an issue becomes salient […] some light bulbs will turn on, signalling who is actively involved (both approving and disapproving) the issue. At the same time, other light bulbs will remain off, signalling that these individuals are indifferent to or unaware of this particular issue. Another issue would turn on a

different set of light bulbs. From distance, patterns of light would appear and disappear in a constant flux, with no pattern repeated twice.

The consistency view of integration (see Gerdhe 2012; Martin 2002; Meyerson and Martin 1987) and the clearly definable inconsistencies of differentiation both regard ambiguity as abnormal; which for the fragmentation view (see Gerdhe 2012; Martin 2002; Meyerson and Martin (1987) is considered an inescapable part of organisational reality and the hallmark of contemporary life, expressed in the form of ironies, paradoxes and irreconcilable differences (Gerdhe 2012; Martin 2002).

Table 3.3. Complementarity of the three theoretical perspectives

| | Perspective | | |
	Integration	Differentiation	Fragmentation
Orientation to consensus	Organisation-wide consensus	Subcultural consensus	Lack of consensus
Relation among manifestations	Consistency	Inconsistency	Neither clearly consistent nor inconsistent
Orientation to ambiguity	Excluding ambiguity	Channel ambiguity outside subcultures	Acknowledging ambiguity

Source: Constructed based on Martin (2002:95)

The three-perspective approach (see Martin 2002; Meyerson and Martin 1987) to studying organisational culture provides comprehensive insight. This approach is especially sound for research in multicultural organisations because such organisations do not rely on extreme isomorphism, but rather create an organisational climate that embraces cultural diversity (Inglis 1996; Edwor & Aluko 2007). The diversity ranges from individual to departmental and national units of an international organisation.

Although most previous research has focused on one perspective at a time, Meyerson and Martin (1987) and Martin (2002) argue that the importance of the integrated perspective of culture for complex organisations is paramount. Complex multicultural organisations are difficult to grasp adequately through one perspective and hence the usefulness of the integrated approach becomes clear.

3.7.   CONCLUSION

Researchers who reviewed the wealth of literature in culture research are convinced that "developmentally, cross-cultural research in OB [organisational behaviour] is coming of age" (Gelfand et al. 2007:482). Gelfand et al (2007) suggest that future research could focus on fundamental issues and challenges that are still unresolved. Some of these fundamental issues involve agreement on operationalisation and definition of concepts such as culture strength and culture congruence, as well as criteria for determining the dominance of a cultural dimension.

On the positive side, issues such as the influence of national culture on organisational culture and the relationship between national and organisational culture have mostly been resolved, with most researchers (such as Javidan et al 2006; Hofstede 1985; Hofstede et al. 1990; House et al. 2004;) agreeing that national culture influences organisational culture and the two are highly interrelated. Knowledge in the field of cross-cultural organisational behaviour or culture also rests primarily on studies conducted on multinational corporations and built on the understanding of the influence of societal/national cultures or organisational culture. Therefore, there is ample knowledge around issues of organisational culture in the context of mergers across international borders and the behaviour of multinational for-profits operating internationally. However, cross-cultural behaviour – when overlapping with additional independent variables, such as varying industry and governance contexts – has not been studied. Hence, knowledge of the importance of industry and governance in organisational culture is yet only an assumption.

The current research was interested in the following aspects of the gap in knowledge and practical insight.

- A glaring gap was observed in the field of cross-cultural research, which arose from the exclusive focus, preceding this study, on multinational for-profit organisations ignoring other forms of organisations. A potential for cross-industry learning in organisational culture was missing in the absence of research based on NPOs. A potential learning opportunity from diverse organisational governance, leadership and management

typologies and the implications of these factors to the field of study was also missing. Specifically complex organisational typologies, such as internationally federated NPOs, are ideal for organisational cross-cultural studies, but are untapped.

- Multinational for-profit companies often transcend international borders and maintain centralised governance structures. Even the most contextualised subsidiary, which was described as a 'multi-domestic approach' (Harzing 2000; Fitzsimmons & Stamper 2014) maintained a high level of standardisation of services and products across locations, and assigned top executives of branches from the country of origin. All these constitute isomorphic forces working towards integration. Learnings from other forms of governance, such as internationally federated NPOs bring a unique learning experience in culture research and add to knowledge in the field in relation to the effect of industry and governance in organisational culture, particularly in differentiation and fragmentation.

- Methodologically, cross-cultural research is dominated by studies focusing on one perspective, namely the integration perspective. Martin (2002) highlights the absence of research with multiple perspectives, covering integration, differentiation and fragmentation at once, and using a mixed method approach.

- The conventional wisdom that integrations necessarily exist at the exclusion of differentiation and fragmentation has deterred studies embracing a multiple perspective (Martin 2002; Meyerson and Martin 1987). This has resulted in an absence of the requisite methodology for an integrated perspective approach.

- Operationalisation of measurement of values versus practice and culture alignment and congruence has not achieved unanimous agreement and opinions about this are very diverse.

- The currently limited understanding of culture strength, culture alignment and culture congruence in relations to complex organisations – those that involve layers of organisation, such as federations, especially in the presence of competing objectives has created a gap in knowledge and

posed limitation on the practical values of organisational culture analysis to organisational leadership.

Hence, studying complex organisations, such as internationally federated NPOs, provides new learning opportunities in filling the above knowledge gaps. These types of complex organisations are presumed to depict a distinct cultural disposition from multinational corporations, and could contribute to the knowledge base in unique ways. Such entities are likely to depict differentiation and fragmentation in distinctive ways owing to the governance and leadership they involve. As a result, a single perspective approach is unsuitable to study these types of organisations.

In this research, a contribution to the field of study was made with regard to NPOs which operate across multiple countries in a federated structure. The research also looked at integration, differentiation and fragmentation simultaneously. Additional contributions from this research include involving countries that were not previously covered by multi-country research and enriching the empirical data that is useful for comparison.

Chapter 4 METHODOLOGY

In this chapter, the detailed and rigorous methodology is presented. The methodological choice for this study considered cross-fertilisation of existing good practice and new approaches in order to expand the contribution to the knowledge base, including measurement and methodology.

4.1. INTRODUCTION

In the previous chapters, the place of cross-cultural organisational research in the field of organisational behaviour and theory was established. This field of study is the young, but the discussions demonstrated that methodological and conceptual debates are maturing towards an implicit agreement (Chan 2014; Schneider et al. 2013; Van de Vijver, Van Hemert & Poortinga 2014a).

The critical importance of organisational culture lies in its pervasive influence on the "structure, policies, and practices" of an organisation (Chan 2014:484). It has also been noted that, because of globalisation, the diversity of the workforce in organisations is increasing, and a growing number of companies expand across borders. These two phenomena bring people from diverse cultural backgrounds together under one roof or in one team, or bring organisations into a new operating cultural context, making cross-cultural research increasingly significant.

A gap in the field of study was noted where research in the field is concentrated in the for-profit sector, and opportunities that can gain further knowledge from other industries and governance structures are untapped. Further, no evidence was established regarding the transferability of culture inventory tools developed in the for-profit industry for the non-profit sector and other governance models. Culture research was also dominated by the quantitative method and the integration perspective (Martin 2002). Other gaps in the field of study involved clarity and agreement in operationalisation of culture measurements. This study contributes to the body of knowledge by providing empirical knowledge and additional insight in the gaps identified above.

In this chapter, the researcher will report on the problem statement, objectives of the research, and then reflects on the methodology of the research.

4.2. PROBLEM STATEMENT

Previous cross-cultural organisational studies have focused exclusively on for-profit multinational organisations with a single origin as well as monolithic and centralised governance structures (see for instance the major studies of Hofstede (1981) and House et al. (2004) as well as reviews of Gelfand, Erez & Aycan (2007), Kirkman et al. (2006) and Werner (2002) that reviewed several hundreds of published research in organisational culture). While knowledge was built covering especially the importance of national culture on organisational culture, the importance of other variables, such as various governance models and industries beyond the for-profit domain, has not been studied so far. The absence of research in other governance and non-profit models limits the depth and breadth of the knowledge base and constrains cross-industry and governance learning opportunities. In addition, studies have not yet captured complexities of culture by looking at the integration, differentiation and fragmentation phenomena in a complex organisation simultaneously.

Research in for-profit multinationals is not necessarily directly transferable to diverse organisational typologies. Internationally federated organisations face cultural layers at local (country) and federation (international) level, making the optimisation of integration, differentiation and fragmentation of organisational culture challenging in such complex agencies. The absence of research covering such types of complex organisations and gaps in operationalisation and measurement in such contexts limits our understanding of the importance of industry and governance in terms of culture and the cultural dispositions of such complex organisations. Studying complex, internationally federated NPOs can contribute significant insight about the importance of industry and governance in terms of organisational culture and the nature of cross-cultural or international interactions in such contexts. In addition, an understanding of the balance and interactions of integration, differentiation and

fragmentation in such complex and large organisations adds to a better understanding of the field of organisational culture.

4.3. RESEARCH OBJECTIVES

The primary objective of this research was to explore the nature and behaviour of organisational culture in the context of a federated, international NPO, and how leadership espouses, enacts and balances cultural uniformity and diversity to maintain organisational integration and survival.

This broad objective can be detailed in the following more specific objectives:

- understand the overall behaviour of organisational cultural values and practices in the internationally federated and NPO context;
- examine the degree of integration, differentiation and fragmentation of organisational culture in the internationally federated and NPO context;
- compare and contrast senior leadership group and middle management group perceptions on organisational values and practices respectively, and reasons behind alignment and misalignment of the perceptions of the two groups; and
- understand any distinct behaviour of culture in the internationally federated NPO context as compared to the for-profit and centrally governed organisation counterparts.

4.4. RESEARCH QUESTIONS

This research answered the following research questions that covered the above four principal objectives of the research.
- What are the homogeneity and heterogeneity of values versus practices for various cultural dimensions?
- What is the degree of integration, differentiation and fragmentation of cultural practices across the internationally federated entities?
- What are the expressions of alignment or misalignment of perception between middle-level managers and leadership?

- Which distinct cultural characteristics could an internationally federated NPO reveal that support the argument for a systematic study of diverse industry and governance contexts?

4.5. RESEARCH HYPOTHESES AND PROPOSITIONS

Before discussing the research hypotheses and propositions, it is necessary to articulate the premises upon which the hypotheses and propositions were built.

Internationally federated organisations behave in two ways: as a single global entity or as many independently governed and sovereign entities, because independent sovereign entities are united by will to form the federation (Boschken 1982; Heminway 2005; Papillon 2012). Therefore, we can test the unity of the global federation, while at the same time we can treat each entity as an organisation by its own right and examine its uniqueness. International federations also involve the reality of sovereign entities existing in nation states and societies that have their own unique cultures and identities that influence the entities that operate in them, a phenomenon that House et al. (2004) described as inclusiveness or nested-ness. This means that the organisations are nested within the societal culture and hence are influenced by it (House et al. 2004; Javidan et al. 2006).

Therefore, it is expected that cause for existence and the need for survival of the federation should create cultural characteristics that promote integration and cohesion across entities, while sovereignty, local societal culture, identity and context should facilitate differentiation and fragmentation when federations are formed across political and societal boundaries (Boschken, 1982). The limitation of authority of the central power to enforce isomorphic culture also implies that cultural uniformity is a matter of consensus.

4.5.1. RESEARCH HYPOTHESES

Hypothesis 1: Regarding co-existence of integration, differentiation and fragmentation:

> Internationally federated NPOs demonstrate a proportional mix of homogeneous and heterogeneous cultural practice scores indicating the balance of integration versus differentiation respectively.

Considering the essence of culture is primarily providing organisations with solutions for internal integration as well adaptation to the external environment (Javidan & House 2004), which in turn calls for integration and differentiation (Boisnier 2003; Cooke & Rousseau 1988; Gerdhe 2012; Hofstede 1998b; House et al. 2004; Sackmann 1992), and that:

- in the context of multicultural organisations, a policy response for coping with cultural and social diversity (Cox 1991; Edwor & Aluko 2007; Inglis 1996) calls for accommodating exceptions, fragmentation or multiplicity of sub-cultures and (Gerdhe 2012; Martin 2002; Meyerson & Martin 1987; Schneider et al. 2013); and

- the fact that the demands of federated governance are likely to pronounce the need for accommodating diversity of sovereign entities by allowing even otherwise negligible voices (Thorlakson 2003);

it should be expected that the simultaneous co-existence of integration, differentiation and fragmentation of organisational culture in such organisational context would be vivid.

Hypothesis 2: Regarding culture strength:

> Cultural value scores of senior leaders across federated entities demonstrate a proportional mix of strong and weak agreements indicative of a mix of widely shared versus ambiguous values among federated entities.

Hypothesis one deals with the co-existence of integration, differentiation and fragmentation. Differentiation and fragmentation manifest in the form of weak integration (Martin 2002). It therefore means that measuring culture strength will provide another perspective of differentiation and fragmentation. The

unidimensional operationalisation of culture strength discussed in the literature review (see section 3.5.3) (also see Chan 2014) is applied to explore integration and fragmentation (Chan 2014; Schneider et al. 2013) using the unique opportunity presented by the federated structure. In the context of internationally federated organisations, the strength or weakness of agreement among top leaders across the federated entities demonstrates overall areas of cultural consensus and diversity among leaders. Considering leaders take responsibility to espouse and enact organisational culture (House et al. 2004; Kreitner & Kinicki 2006; Schein 1983), the strength of agreement among leaders across the federated entities or the lack thereof demonstrates the overall consensus or fragmentation across federated entities.

Hypothesis 3: Regarding cultural congruence:

> There is a direct relationship between the degree of agreement/disagreement among senior leaders versus the degree of alignment of a cultural practice across the federated entities.

A distinction was made between values as espoused versus values as enacted (Kreitner & Kinicki 2006), which GLOBE researchers measured as values and practices (House et al. 2004). Again, considering the roles of leadership to espouse the values of the organisation, and then championing the enactment of those values (House et al. 2004; Kreitner & Kinicki 2006; Schein 1983), it could be expected that their strong agreement across federated entities translates into wider enactment and hence alignment across entities. The researcher took the unique opportunity of evaluating agreement of leaders across federated entities to the next level of evaluation of the translation of the agreement or lack thereof in practice across units.

Hypothesis 4: Regarding unique industry and governance implication:

> The institutional collectivism dimension will demonstrate strong homogeneity and inter-rater agreement across values and practices indicative of the role of institutional collectivism as cultural anchor for integration derived from the shared mission.

The unique contribution of this study lies in the nature and complexity of the organisation that covers new industry and governance across societal boundaries

in the field of study. Considering the nature of federations as decentred in governance but bonded in an area of common interest (Thorlakson 2003), it is expected that the area of bond must be strong to assure organisational survival. The significance of the organisational mission (Baruch & Ramalho 2006; Campbell 1983; McDonald 2007) and its translation are expected to be reflected in an organisational culture dimension providing the solution for integration (Javidan & Houser 2004). Institutional collectivism, through inherent values for collective action in terms of the organisational cause or mission along with the drive of federations for equity reflects an area of cohesion that overcomes the disintegrating tendencies of the federation.

4.5.2. RESEARCH PROPOSITIONS

Proposition 1. The differentiating power of diversity and governance style in internationally federated NPOs is overcome by a cultural dimension founded on universal or etic values that help anchor organisational integration across societal cultural boundaries.

Proposition 2. Internationally federated organisations pursue a yearning for integration to control the fragmenting tendencies of diverse and locally adapted federated entities.

Proposition 3. Cultural tension is exemplified by strong employee discontent and ambiguity on the part of top leadership.

Proposition 4. One or more conventional organisational dimensions assume a unique significance in the non-profit industry and federated governance model.

4.6. RESEARCH PARADIGM (PHILOSOPHY)

Diverse uses of the research paradigm are observed in existing culture literature, ranging from the positivist modernist to the postmodernist approach (Calas & Smircich 1999; Hassard 1994; Schultz & Hatch 1996; Willmott 1992). The current research applied a positivist paradigm that was grounded in theory. However, the current research allowed paradigm flexibility in the application of a quantitative theory-driven method in a confirmatory/dis-confirmatory approach (Markus 1989),

mixed with a qualitative exploratory and explanatory component, which sought to explore new meaning and enhance understanding and meaning of data. The notion of paradigm flexibility (see Calas & Smircich 1999; Creswell & Plano 2011; Martin 2002) as opposed to paradigm dogmatism (see Calas & Smircich 1999; Creswell & Plano 2011) is well argued as being critical, specifically if research in culture is to take a more rounded approach of understanding integration, differentiation and fragmentation (Martin 2002).

While paradigm rigidity dominates some spheres of study, the "interdisciplinary domain of organizational studies, in contrast [to other disciplines] is faced with overt and more common debates" (Martin 2002:212). Quantitative research dominated organisational studies since the mid-1970s (Martin 2002), and later in the 1980s, cultural studies more easily accepted qualitative methods in the field (Cooke and Rousseau 1988) and gradually, researchers acknowledged and promoted the advantages of a mixed methods approach describing the dichotomous view as oversimplification (Cooke & Rousseau 1988; Fielding 2012; Hofstede et al. 1990; Johnson & Onwuegbuzie 2004; Martin 2002; Yauch & Steudel 2003). Study findings by Johnson, Onwuegbuzie and Turner (2007) showed that mixed methods research is one of the three major research paradigms (the three being quantitative research, qualitative research, and mixed methods research) used by leading culture researchers.

In addition, in this research, a pragmatic paradigm (Creswell & Plano Clark 2011; Johnson et al. 2007) was employed, which allowed hypothesis testing with specific variables developed with existing theory through empirical measures and an application of a qualitative study to enrich research outcomes (Ivankova, Creswell & Stick 2006). Because of the nature of the research questions and objectives, a mixed methodology with a dominant quantitative approach and complementary qualitative approach was preferred for this study where qualitative inquiry was primarily used for explanatory purposes. This approach is commonly applied as a sequential explanatory design (Creswell & Plano Clark 2011; Ivankova et al. 2006; Patton 2005). A sequential explanatory design anchors in the quantitative data and

the testing of hypothesis, but follows this up with the use qualitative inquiry as complementary to provide context, explanation and depth of understanding. The research objectives also required an exploratory application to allow generation of new insight, which informed the formulation of new theory. A paradigm pragmatism allows the application of research methods and instruments to meet objectives that cut across paradigms (Creswell & Plano Clark 2011; Ivankova et al. 2006; Johnson et al. 2007). Hence, unlike a pure positivist design, a methodological dogmatism to depend on quantitative data was not followed. Rather, methodological pragmatism in the use of a mixed method allowed proceeding with qualitative inquiry to unearth further understanding on key findings and issues that were difficult to understand with only the quantitative data (as obtained by the survey).

According to Creswell and Plano Clark (2011), pragmatism as a research philosophy allows an ontological view of singular and multiple realities, an epistemology of practicality, an axiology of multiple stances, combining different methodologies, and following formal and informal rhetoric (for a detailed elaboration see Creswell and Plano Clark 2011:42). Based on this paradigm stance, the researcher discusses the chosen methodology to address the research questions and objectives in the following sections of this chapter.

4.7. RESEARCH DESIGN

The literature review on the operationalisation and measurement of organisational culture was discussed in section 3.5, and the complexity that cross-cultural research involves, was acknowledged. The debates surrounding major operationalisation issues, including the conceptualisation of organisational culture, since the publication by GLOBE's (House et al. 2004), have filtered through to a level where, at this point, existing models are distinctly categorised together with their pros and cons (Fischer 2014). The emerging consensus shows that two models, namely the referent shift consensus model (see Chan 2014; Fischer 2014) and the aggregate model (see Chan 2014; Fischer 2014) have demonstrated true collective constructs (Fisher 2014).

In addition, section 3.5 of the literature review also highlighted how organisational culture research evolved methodologically from starting as a research purely based on a qualitative method to one that is dominated by measurement of constructs, and leaving a complementary, exploratory and explanatory role for qualitative research (Smith 2006). However, scholars gradually moved to promoting a mixed methods design, and the issue of paradigm rigidity became less relevant (Martin 2002).

This study approached organisational culture research through a simultaneous analysis of the integration, differentiation and fragmentation perspectives (Martin 2002). This required that the researcher exploited the strengths of both quantitative and qualitative methods in the choice of the research design.

4.7.1. MIXED METHOD DESIGN

The advantages of a mixed method approach in studies of organisational culture are well established, well-argued and applied by leading researchers in the field (Cooke & Rousseau 1988; Fielding 2012; Hofstede et al. 1990; House et al. 2004; Johnson & Onwuegbuzie 2004; Morgan & Smircich 1980; Vitale, Armenakis & Field 2008; Yauch & Steudel 2003). The 'how' of the mix of methods is a matter of justification for each research depending on research objectives and questions. A research design issue is different from the type of data (Patton 2005); therefore, a mixed method can be designed in different ways.

In this research, the sequential explanatory design approach was chosen (Creswell & Plano Clark 2011; Ivankova et al. 2006; Patton 2005) where data were collected over the study period in two consecutive phases. In the first phase, the researcher collected and analysed the quantitative data. In the second phase, qualitative data were collected in relation to the outcomes of the first phase of the study. The decision for the sequence of quantitative–qualitative data collection and analysis was based on the need to make the research design fit for purpose, that is, a confirmatory/dis-confirmatory quantitative method that needed to be supported by an exploratory and explanatory qualitative method. In other words, the research questions seeking a contextual explanation and exploration of factors behind the

statistical results (Creswell & Plano Clark 2011; Green & Caracelli 1997; Patton 2005) required this approach.

The quantitative part of the study was grounded on theory and testing of hypotheses, while the qualitative part mainly served the further explanation of quantitative results as well as exploratory purposes that answered questions posed in areas such as the importance of industry and governance. Berry, Poortinga, Breugelmans, Chasiotis and Sam (2012:25) claim, "Most culture-comparative research tends to follow a quantitative approach." Under this design, a quantitative approach dominated because of the comparative design of the research agenda. Qualitative research played a role in explaining the initial findings, as richness and depth are always challenges of culture research based on quantitative methods. A mixed method enabled balancing the two as well as gaining a more robust design that combined the strengths of both approaches (Cooke & Rousseau 1988; House et al. 2004; Johnson & Onwuegbuzie 2004; Yauch & Steudel 2003).

A strategy on which quantitative results to explore during the qualitative study was determined after the quantitative data analysis. Focus was put on key and significant predictors, as recommended by Creswell and Plano Clark (2011) for this type of methodology, namely the variables that distinguished between country offices, statistically significant findings between groups or discord between values and practices.

4.7.2. QUANTITATIVE METHOD

In the past, quantitative culture research had been dominated by measuring the direction and intensity of culture (Cooke & Rousseau 1988; Hofstede et al. 1990; Martin 2002; Morgan & Smircich 1980). 'Intensity' referred to where the average measure of a cultural dimension fell on the Likert-type scale applied. Therefore, it can be defined as "the extent to which employees endorse a specific culture dimension, operationalized by means of the average score on the involved dimension" (Chan 2014:525). In this research, besides relying on intensity and

direction, the degree to which integration, differentiation and fragmentation prevailed was explored through various statistical analyses (see section 5.1).

The quantitative part of this study involved running a survey designed to capture the cultural disposition of an organisation through items that formed cultural dimensions. The essence of dimensions as cultural constructs was discussed in detail in the literature review section (see section 3.7.1). This approach to construction allowed the researcher to discuss concepts such as culture strength, alignment, congruence, integration, relationship between dimensions and other relationships as appropriate, through analysis involving variance, correlations and inter-rater agreement involving testing of statistical significance or standard thresholds.

4.7.2.1. Key methodological considerations in quantitative culture research

In this section, the researcher highlights key issues that were critical to methodological choices made during this research.

4.7.2.1.1. Measurement equivalence

The concept of measurement equivalence deals with the challenge of cross-cultural research, where "observed mean differences on relevant constructs (across countries) might result from measurement artefacts related to the measurement instrument used rather than from true differences across countries" (Beuckelaer, Lievens & Swinnen 2007:575). Three aspects to this challenge are:

- whether respondents from distinct cultures use a similar frame of reference when answering items. This is about whether the values measured in a particular item are seen through a similar lens and hence have conceptual meaning (or not) for respondents from different countries;

- how respondents from distinct cultures might calibrate the intervals on the measurement scale used. Riordan and Vandenberg (1994) identify differences between cultures in their perception of the intervals of rating scales; and

- whether differences exist in ways people across the cultures studied tend to respond. This refers mainly to what is termed as "acquiescence response

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style bias" (Beuckelaer et al. 2007:585) or bias to agree. A cultural difference between the countries studied in this regard, affects measurement equivalence.

Van de Vijver, Van Hemert and Poortinga (2014b) summarise levels of equivalence discussed in cross-cultural psychology into four categories, which they deem essential to measure considerations in cross-cultural research, as discussed below. These levels of equivalence stand in hierarchy, where the preceding equivalence is a precondition for the next level equivalence.

— **Functional equivalence**: refers to a basic level of equivalence indicating the ability to measure the same construct across diverse cultural groups, and is achieved when "the same latent variable accounts for the reactions to the indicators in each of the cultural groups" (Van de Vijver et al. 2014b:68). In this case, the items measuring the construct might be different, but it is expected that the construct explains the same thing and is relevant in the different cultures measured.

  — **Structural equivalence**: refers to the ability to use the same instrument across diverse cultural groups, and is achieved when the instrument is relevant across the cultures and its internal structure is similar across the groups studied.

  — **Metric equivalence**: refers to comparability of average cultural scores across the cultures, and is achieved when an indicator has the same metric across diverse cultures.

  — **Full-score equivalence**: refers to the highest hierarchy of equivalence that allows "direct comparison of a single variable" and it is about having "some standard value, such as the origin of the scale, which across cultural groups has an identical meaning in terms of the construct" (Van de Vijver et al. 2014b:69).

Cross-cultural researchers establish measurement equivalence and provide the evidence for achieving measurement equivalence by employing different statistical techniques (Beuckelaer et al. 2007; Van de Vijver et al. 2014b). For this research,

measurement equivalence required that the research utilised an instrument that satisfied of all the above criteria and hence, worked across the eight country offices that constituted the distinct cultural groups.

4.7.2.1.2. Functional sample equivalence

The concept of functional equivalence applies to the selection of samples across cultures in cross-cultural research to create sample equivalence, and matching samples are regarded critical to achieve such sample equivalence (Schaffer & Riordan 2003; Van de Vijver & Leung 1997) when comparison across groups is required. In cross-cultural organisational studies (such as House et al. 2004), this implies that samples should be comparable status across the units of comparison, such as countries. Hierarchical dissimilarity in the samples will potentially introduce vertical subcultures, with answers to certain items in different frames of reference, and varying degrees of competence in understanding and perceiving the administered questionnaire (Schaffer & Riordan 2003). And a vertical subculture has the potential for affecting the metric and structural equivalence of the instrument where employees with a wider gap in the organisational hierarchy may interpret items differently. Schaffer and Riordan (2003:183) report, "Among the cross-cultural studies we reviewed, 56% used this best practice of matching samples" for these and other associated reasons. The use of matching samples (functional sample equivalence) prevents the sample differences from becoming the source of differences measured across groups (Van de Vijver & Leung 1997).

Fontaine (2014) presents practical and technical constraints that also make it necessary for cross-cultural research to integrate traditional analysis and multi-level models, and to relax the stringent criticism of psychologists and anthropologists against the choice for fixed matched sampling in cross-cultural research (instead of representative random sampling). Fontaine then presents the four prototypes influencing research design in cross-cultural studies, as presented below.

Table 4.1: Four prototypical types of research in cross-cultural psychology

		Sampling of cultural groups	
		Random	Fixed
Research focus	Measurement issues	Measurement issues with a random sample of cultural groups	**Measurement issues with a fixed sample of cultural groups**
	Explanatory issues	Explanatory issues with a random sample of cultural groups	Explanatory issues with a fixed sample of cultural groups

Source: Adapted from Fontaine (2014:82)

The selection of an approach involving a random or fixed sample of cultural groups for a cross-cultural study involves pragmatism. Fontaine (2014:81) argues, "[a] genuine multi-level research with a random selection of cultural groups is a time-intensive and costly undertaking, even with advancing globalisation and further developments in worldwide communication facilities." The fact that "cross-cultural researchers remain interested in cultural groups with specific psychological features" (Fontaine 2014:81) makes it possible for a fixed sample study to remain relevant with valid contributions. This partly explains why studies on measurement issues with fixed samples of cultural groups (top right quadrant in Table 4.1 above – matching samples) dominate current research (Fontaine 2014; Schaffer & Riordan 2003).

4.7.2.1.3. Level of analysis

Quantitative research of culture is predisposed to the conceptual issue of multi-level analysis; therefore, the methodology requires that the level of analysis should not be taken for granted, but that it should be carefully chosen (Chan 2014; Fischer 2014; Fontaine 2014; Hofstede 1995; Van de Vijver et al. 2014a; 2014b). Van de Vijver et al. (2014b:4) identify three characters of multi-level models. Firstly, it involves a minimum of two levels "such as the individual and the cultural" in which the levels are related in one way or another. Secondly, it has a hierarchical structure, where "individual behaviour influences, and is influenced by, more proximal and more distal contextual factors". Thirdly, it involves "the use of two types of concepts and measures: intrinsic and derived". A distinction between intrinsic and derived is

made based on which variables are used at their natural level (e.g. measure of intelligence by a test score) versus derived in the form of data collected at one level aggregated or disaggregated to measure a concept at another level (e.g. country-level differences in psychological studies [see Van de Vijver et al. (2014b]).

The determinant for the level of analysis of organisational culture emanates from the fundamental assumption that culture refers to shared meaning (Chan 2014; Hofstede 2001; 2003; 2006; House et al. 2004; Schneider et al. 2013). Chan (2014:484) argues, "Theoretically, this notion of sharedness places organizational climate and culture constructs at the level of the organization/unit."

As a result, culture analysis happens at group level composed of individual perceptions, and hence, researchers "have explicitly recognised the multi-level nature of organisational climate and culture constructs" (Chan 2014:484). This means responses are gathered from individuals but analysis and interpretations take place at group level, or the results do not make sense at individual level although the data were gathered from the same individuals. This issue of analysing culture at aggregate level had suffered particular oversight in many research efforts, according to Kirkman et al. (2006). Kirkman et al. (2006) reviewed and analysed 25 years of research publications and were puzzled by authors' silence on their conceptualisation of the dimensions at either individual or aggregate level.

GLOBE researchers explained the dimensions as "convergent–emergent" (see for example Javidan et al. 2006:898) constructs (House et al. 2004; Javidan et al. 2006). Javidan et al. 2006:898) argue:

> These constructs are convergent because the responses from people within organizations or societies are believed to center about a single value usually represented by scale means. They are called emergent because, even though the origins of these constructs are a function of the cognition, affect, and personality of the survey respondents, the properties of these constructs are actually manifested at an aggregated level of analysis.

Hence, the justification for gathering data at individual level but doing the analysis and interpretation at group level is rationalised by this convergent–emergent characteristic of constructs studied.

4.7.2.1.4. The nature of aggregate constructs

A related methodological issue in cross-cultural multi-level analysis is that of the theories that address how phenomena at distinct levels are connected (Chan 2014; Fischer 2014; House et al. 2004; Javidan et al. 2006; Van de Vijver et al. 2014a; 2014b). Fischer (2014:181) points out that this link can be top-down or bottom-up, and he elaborates three potential constructs, namely "emergent, collective, and aggregate constructs". Fischer (2014:181–185) further explains these constructs as follows:

- **Collective constructs**: reside at collective level of analysis. For it to emerge, agreement among members of the collective is necessary, where "in ideal case all members would agree with each other; however, in reality various cut-off for sufficient agreement have been discussed".
- **Emergent constructs**: is a result of "dynamic interaction of lower level units or their properties"; hence, they "originate at a lower level but are manifested at a higher level".
- **Aggregate constructs**: are "made up of lower level properties" and are just the mean of individual-level variation.

Research examples abound for each case, but let us consider the major GLOBE and Hofstede approaches. GLOBE researchers described their constructs as "convergent–emergent" (Javidan et al. 2006:898), which is similar to collective and emergent constructs as described above. On the other hand, Hofstede's dimension scores are aggregate constructs, and Fischer (2014:184) suggests the scores to be interpreted as "capturing average value endorsement of individuals, but it says little about the sharedness which is implied when talking about values as cultural construct". The outcome of whether a construct becomes convergent–emergent or aggregate depends on the model employed. (For detail, please see Fischer

2014:184, where he identifies six types of models, of which he argued, "[a] true collective construct can be assessed using either a referent-shift model or aggregate properties model".)

4.7.2.1.5. Implications of methodological considerations in this research

At this point, it is important to articulate the implications of the above methodological considerations in the current research. This research fell under the widely practiced research typology of 'measurement issues with fixed sample groups' described above in section 4.7.2. This type of research requires full-score equivalence (Fontaine 2014). This study also raised research questions that involved collection of data from the individual employee level and which required analysis at organisational level. Measurements in the form of constructs were derived, although not intrinsic, and no analysis and interpretation were expected at individual employee level. A hierarchy of individual to group level means that group behaviour is influenced by national cultures because individuals working in a particular country office share their societal culture. House et al. (2004) describe this assumption as inclusiveness, where lower-level units are nested in higher-level units, where in this case, individuals are nested within their organisation and then within their societies. According to House et al. (2004), the strength by which the national or organisational culture influences the individual depends on the level of immersion of the individual in the national or organisational culture, such as how much time a person spends and how much information a person absorbs, in his or her society or organisation.

On the other hand, achieving functional sample equivalence requires that samples across the eight country offices interpret dimensions in a similar frame of reference; hence, there is a need to apply a proper sampling strategy that guarantees this result. Finally, the nature of aggregation of constructs for a convergent–emergent approach through a referent shift model provides a true collective construct choice, which this research followed. As an implication of all these methodological decisions, this research selected an instrument and analysis plan that fulfilled these conditions.

4.7.3. Qualitative method

The qualitative study was designed as a follow-up to the quantitative data analysis and interpretation. This helped to achieve the following:

- explore critical questions building on the quantitative analysis;
- inquire about and explain potential drivers and factors that act as moderators for the patterns established by the quantitative survey;
- triangulate certain findings; and
- answer propositions that are designed to explain findings in hypothesis testing.

The purpose of the qualitative study was aimed at finding plausible explanations and exploring new insights by attempting to answer 'why', 'how' and 'what' questions. The qualitative inquiry was designed to be guided by a semi-structured interview questionnaire.

4.8. Sampling

This research followed a rigorous sampling methodology for both the quantitative survey and the qualitative in-depth interview. In the following sub-sections, a detailed description is presented.

4.8.1. Research scope and the sampling approach

The research was focused on a culture of internationally federated NPOs and intended to contribute to knowledge by examining cultural dispositions of such complex organisations. Cross-cultural research covering multiple countries is always complex, even in the age of technology (Van de Vijver et al. 2014a). It is important for the researcher to scope the sample to what can be undertaken by an individual student researcher in logistics, who has access to data but with financial, time and other resource constraints. Studying internationally federated organisations entails a research scope that crosses national boundaries depending on the number of countries the federation involves.

From the outset, it was clear that taking a random and representative sample of internationally federated NPOs and undertaking research that could be generalised to the whole gamut of internationally federated organisations was impossible for the

student researcher. In addition, the methodological complexity of such effort was also discussed above. Hence, a case-study approach was followed by selecting an internationally federated NPO, which had substantial complexity and fulfilled the study objectives. This seemed to be the best approach for the researcher. To satisfy the research expectations, the sampled case study of an internationally federated NPO had to operate globally and had to involve several countries.

In addition to limitations of capacity in terms of pursuing a random or representative sample of organisations, a case-study approach is supported by ample literature for its appropriateness in this type of studies (Dasgupta 2015; Dooley 2002; Eisenhardt 1989; Flyvbjerg 2006; Feagin, Orum & Sjoberg 1991). Eisenhardt (1989:534) defines a case study as "a research strategy which focuses on understanding the dynamics present within single settings". Case studies can be used to "accomplish various aims" (Eisenhardt 1989:535) and provide several examples, such as providing description (Eisenhardt 1989), testing theory (Anderson 1983), or generating theory (e.g. Gersick 1988; Harris & Sutton 1986). Dasgupta (2015) also highlights the importance of case studies in allowing the mix of confirmatory quantitative and exploratory qualitative designs. However, according to Dooley (2002), "[n]ew theory does not emerge quickly but will be developed over time as the research is extended from one case to the next and more and more data are collected and analyzed." This could also be considered when asking why case studies are not expected to serve as a basis to theory building without ample empirical evidence being built, which Dasgupta (2015) refers to as saturation levels to build a theory. Flyvbjerg (2006) challenged the conventional misrepresentations of case-study research as unsuitable to provide reliable information about the broader class of the sample. He also noted that, although it is generally true that generalisations cannot be drawn from a single case, the relevance and ability to project an outcome of a single-case experiment to the broader context depends on the type of case selected, arguing with support from experiments in both natural and social sciences, which shed generalisable light.

In this study, the literature review indicated that organisational cross-cultural research is mature, but is limited in its scope to for-profit multinational corporations. It was also noted that instruments and theory are transferred in assessing and informing other organisational typologies without adequate study for areas where cultural traits shift along with various industry and governance typologies. Hence, a quantitative research that borrows a well-accepted instrument and cultural construction from the for-profit industry into a case of federated NPO will help a confirmatory and dis-confirmatory purpose (Markus 1989). The same will help to establish empirical evidence that can be strengthened further to saturation as argued by Dasgupta (2015). A qualitative mix will allow exploratory, explanatory and theory building purposes, for which a case-study design is appropriate (Dooley 2002; Eisenhardt 1989; Eisenhardt & Graebner 2007). Finally, the purpose of the study was not to arrive at a generalisable conclusion but to contribute to a broader and a richer understanding of the behaviour of complex federated NPOs and add knowledge to the field of organisational culture.

4.8.2. SAMPLING OF THE CASE-STUDY ORGANISATION

The argument for a case-study approach was highlighted in 4.8.1 above. The justification for the selection of the case-study organisation in this study was also supported by available literature. Dasgupta (2015) and Eisenhardt and Graebner (2007:27) provide detailed arguments on how a case-study organisation must be selected as fit for the research purpose using "theoretical sampling". They argue that representative sampling is not necessarily required based on purpose. According to Eisenhardt and Graebner (2007:27), "[t]heoretical sampling simply means that cases are selected because they are particularly suitable for illuminating and extending relationships and logic among constructs."

Therefore, the case against case study based on an argument for representativeness to generalise to the population is not valid, as the purpose of such research is to illuminate new insight, de-confirm theory based on a unique

case, or explore new areas to build new theory, which later will be tested for confirmatory generalisation across representative samples.

Accordingly, a purposive sample of an internationally federated NPO, from here on referred to as the IFNO, was chosen by considering:

- key parameters that need to be fulfilled to meet the research objective as indicated above;
- leadership cooperation and willingness to allow the research undertaking; and
- operational presence and adequate complexity within the Southern African region where the researcher was located at the time of the research.

The sampled IFNO was carefully chosen to fulfil the desired complexity, governance and global operations. The IFNO was established in 1950 and at the time of the research, it operated in over 100 countries globally, with its headquarters in London. It is a complex and large organisation with a budget of 3–4 billion dollar per year and over 50 000 permanent employees globally. The IFNO is characterised by a high degree of employee diversity, recruiting and deploying people from all corners of the world. Its leadership is also very diverse with a mix of local and expatriate employees working side by side in its federated entities and the branches of the federal office. Globally, it is governed by an international board and its federal office is led by a chief executive officer (CEO) and a president. The president runs what is called the 'global centre', which coordinates the functioning of the federation. The federal headquarter is in London, but its employees are scattered all over the world, work virtually as a team and are physically hosted by a member country office. The global centre receives its power and mandate from the international board in the form of what is referred to as the 'reserve power', i.e. power that is defined for it to enable the functioning and efficiency of the federation.

In the meantime, each entity is registered locally within its operating country, governed by a local board and lead by a CEO and a senior leadership team. The CEO of each entity has dual reporting lines for both the local board (which provides

overall governance oversight) and the regional leader (for operational accountability). The regional leader is the delegate of the president in the particular region and has the same reserve power as the president through the global centre. The IFNO has seven regional headquarters globally, of which one is located in Johannesburg coordinating the federal entities in the Southern African region.

There was a need to define the scope of the study to a manageable number of countries to enable the researcher's access and resources required by taking a sub-section of the IFNO that otherwise operates in 100 countries worldwide. Therefore, the narrowing of the scope of the study to a regional level was necessary to make the research undertaking feasible. The Southern African region was purposively selected from among the seven regions because it provided convenience and access to the researcher who was located in the region at the time. The Southern African regional operation of the IFNO covered nine country offices, namely Angola, Democratic Republic of Congo (DRC), Lesotho, Malawi, Mozambique, South Africa, Swaziland, Zambia and Zimbabwe, and therefore presenting a good breadth of sample and diversity. The nine countries involve substantial diversity in terms of economic, social, cultural, language background and in their colonial heritage from Belgium, Britain, Portugal, France, and the Apartheid era in South Africa. These factors brought adequate complexity to the cultural diversity of the federation at regional level.

In general, the purposively sampled IFNO and the regional scope provided the required case-study sample with the desired complexity, and fulfilling the requirements of being an internationally federated, global operation, a non-profit business model, and a decentred power structure and governance.

4.8.3. QUANTITATIVE SAMPLE

The first component of the mixed method data comprises quantitative data. The sampling process and protocol for the quantitative data collection survey are discussed as follows.

4.8.3.1. Sampling of research participants/subjects

The selection of sample employee participants was primarily based on past experience and recommendations in organisational culture research and the purpose of the study. Firstly, cross-cultural organisational research is complex in terms of the manner of measurement that demands layers of equivalence as discussed in section 4.7.2.1. The purpose of the research and hence the research questions involve comparison of culturally diverse groups, which required a sample that could demonstrate functional sample equivalence. Secondly, achieving a large enough sample size was critical in each cultural group of study, namely in each country office, to reach a sensible interpretation about the group. A total sample size that was large enough to test the model goodness of fit was another consideration. Researchers of organisational culture argue that the validity of cultural dimension measures is highly contingent on sample size (Hofstede, 2001; Peterson & Castro 2006; Smith, Peterson & Schwartz 2002; Van de Vijver, Van Hemert & Poortinga 2014a; 2014b), because it is a large sample size that overcomes within group variability. In this light, the sampling method for the different sub-units and different aspects of the quantitative study was determined.

The quantitative study design covered two aspects of organisational culture, namely the espoused values and the organisational culture practice. In determining sampling for these two aspects of the IFNO culture, literature reviews of operationalisation were taken into consideration. Most previous studies have used the fixed sample approach discussed in section 4.7.2, with middle-management employees being the preferred fixed sampling group. The GLOBE research experience (House et al. 2004) shows that both value and practice surveys were run on sample employees at middle-management level, by taking a sample of middle management and dividing them randomly into two groups, resulting in a comparable sample. However, putting organisational complexity and research objectives in perspective, the researcher explored other options of operationalisation. Culture literature is consistent in the understanding that values are espoused and driven by top leadership (Kreitner & Kinicki 2006; Shein 1983).

Since values represent the desired or espoused culture, an operationalisation of espoused values from the top leadership perspective is appropriate to capture the desired culture as espoused by the top leadership. Hence, this culture can be considered both an espoused and a desired value or 'should be' (Javidan et al. 2006); and it is design in the current research to capture what the leadership desire as the 'should be' culture. On the other hand, cultural practice is considered to be best captured from middle management, as opposed to top leadership (Beuckelaer et al. 2007; Javidan et al. 2006; House et al. 2004). The detailed justification for this choice is provided in the next section. In addition, the detailed sampling process and survey operationalisation of these two aspects of the culture are discussed in the sections that follow.

4.8.3.2. Sampling for organisational culture practice ('as is') survey

The 'as is' aspect of the survey was designed to measure the actually practiced culture in the organisation. Middle-level managers and technical specialists that fall within the organisational grade level range of 14–16 across the country offices of the IFNO were targeted as the sample population for the cultural practice questionnaire. This group was called the middle-management group (MMG).

The selection of the middle-management employee group as a sample population for the 'as is' survey was based on the following methodological and logistical rationales:

- This group provided an adequately large sample with functional equivalence across the country offices of the IFNO.
- Sampling a vertical range of employees to create a representative sample required developing a survey instrument with structural equivalence across levels, and that was only possible with repeated tests and rigorous statistical analysis over a long period of instrument development. It required controlling the vertical sub-culture by ensuring proportionate representation across levels and countries (stratified sampling) which could have complicated the

research. In addition, two formidable challenges of a representative sampling approach in cross-cultural research were:

- the need to translate the questionnaire into many local languages for lower-level staff, which was logistically impossible for the researcher; and

- the need to administer the questionnaire on paper over the nine countries, which was logistically impossible for the researcher.

- The middle-management employee groups, by virtue of their grade levels, were required to have a university level education, and hence were likely to grasp the items of the questionnaire and respond more accurately. Employees at this level used English to carry out their daily work; and were able to respond to a questionnaire administered in English. They enjoyed personal access to a computer (or a laptop) on daily basis, and had a company email address with Internet access. These were critical considerations for online administration of the questionnaire in all the IFNO country offices simultaneously.

- In addition, researchers argue that mid-range employees provide a good sample for such studies because they bring the leadership as well as the lower-level employee perspective (Javidan et al. 2006). According to Beuckelaer et al. (2007:592), research in 25 countries using organisational survey instruments indicated that "managers of the same organization use a similar frame-of-reference when completing items of an international survey". This helps to ensure cross-cultural surveys achieve form and metric equivalence (Beuckelaer et al. 2007; Schaffer & Riordan 2003; Vijver et al. 2014b).

After a preliminary assessment of the number of middle-management employees had been made, the researcher made a decision to drop the Angola country office from the sample, since it had few employees and could not guarantee an adequate sample for a group-level interpretation. In addition, a decision to use the total population of middle-management employees was taken because of the need to achieve a large sample size for adequacy of culture analysis at group level.

The employee list was filtered by employee grade levels in eight participating country offices of the study INFO, and the total population of grades 14–16 employees[2] representing the middle-management group were considered the sample for the 'as is' or the organisational practice survey.

4.8.3.3. Sampling for the organisational values survey (should be)

As explained in the section 4.8.3.1., the value survey was determined to be run on senior leadership to capture the desired and espoused values of the organisation. The entities of the IFNO in the Southern African region include the nine country offices (including Angola) and the regional headquarters. In all of the ten entities, a team of 5–7 senior leaders consisting of the CEOs and departmental directors provide leadership for the particular office. As conceptualised in internationally federated organisations, this group of senior leaders have a role of integrating their individual entities at local level. However, they also carry the onus to balance the local internal integration with the global integration at federal level. Therefore, what they collectively espouse across the nine entities of the IFNO constitutes what is espoused at federation level, at least representing the Southern African branch of the IFNO.

Using the grade range of 17–23[3], the total list of senior leadership employees across the Southern African entities of the INFO was developed and used as the total sample of the senior leadership groups (SLGs). This group was targeted for the organisational value survey as discussed in the following section.

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[2] Employee grade levels refer to the hierarchy employees hold in the organisation as ranked by a human resource grading instrument. The grade levels 14-16 cover a range of middle management and mid-range technical employees.

[3] In a similar way to the footnote above, the grade levels 17-23 cover employees that have some kind of role in senior leadership activities in the country offices.

4.8.4. QUALITATIVE SAMPLE

In sequential explanatory design, it is advisable that respondents of the qualitative part should be among those involved in the quantitative part because the purpose is about explaining results; however, sample size similarity (with the quantitative survey) was not expected, and the qualitative part often has a limited number of participants involved in in-depth interviews (Creswell & Plano Clark 2011).

Purposeful sampling strategy was used for sampling the participants for the qualitative interviews. In qualitative research, purposeful sampling is defined as follows (Creswell & Plano Clark 2011:173): "[p]urposeful sampling in qualitative sampling means that researchers intentionally select (or recruit) participants who have experienced the central phenomenon or key concept being explored in the study."

This sampling approach was chosen because rich explanations regarding preliminary findings of the quantitative part were required. Selecting knowledgeable informants among leaders and employees who could shed light on the nuances and intricacies of the organisational culture was therefore necessary. Among several options of purposeful sampling strategies, maximal variation sampling (see Creswell & Plano Clark 2011) was used for this research. This approach was chosen to allow selection of diverse individuals who were expected to hold different perspectives (Creswell & Plano Clark 2011). The diversity that was considered included gender, nationality, role in the organisation, place in the leadership hierarchy and range of tenure in the organisation. Hence, the researcher identified a mix of senior and middle-level leaders from among the participants of the quantitative survey.

The sample size of the qualitative study was based on the principle of saturation (see Patton 1990; 2005). As the in-depth data collection, transcription and analysis were carried out concurrently to determine level of saturation (Tuckett 2004). In addition, previous researches have conducted in-depth interviews with up to 10 participants (Martin 2002), as a rough optimal guideline. Hence, the researcher stopped at a sample size of ten. Upon undertaking the analysis, the researcher was

satisfied with the depth and breadth of information gathered and determined saturation was achieved.

4.9. QUESTIONNAIRES AND INSTRUMENTS

The following sub-sections reflect the selection and preparation of the quantitative and qualitative data collection questionnaire and instruments.

4.9.1. QUANTITATIVE INSTRUMENT

Ample choice is available regarding validated quantitative instruments. In a literature review carried out by Jung et al. (2009:1087), exploring prior literature, they concluded:

> Seventy instruments are identified, of which 48 could be submitted to psychometric assessment. The majority of these are at a preliminary stage of development. The study's conclusion is that there is no ideal instrument for cultural exploration. The degree to which any measure is seen as "fit for purpose" depends on the particular reason for which it is to be used and the context within which it is to be applied.

In choosing the right instrument, a consideration of fitness for purpose for this research, among others, included the ability of the instruments to serve international comparison, operationalisation for organisational culture measurement, and application in the study region.

The researcher chose to use the GLOBE instrument for the quantitative survey because it was the most suitable instrument found to be fit for the study in line with methodological issues discussed through the literature review (section 3.5.2) and methodology sections (section 4.7.2) of this thesis. Firstly, as discussed in the literature review (section 3.5.2), this instrument was theory-driven and fulfilled the requirements for face validity. Secondly, the instrument fulfilled all measurement conditions discussed in section 4.7.2; and was designed along a referent shift model (Chan 2014; Fischer 2014), which demonstrates greater reliability compared to other models (Fischer 2014). Structural and metric equivalence was achieved through removing problematic items that did not warrant response in the same frame of reference across cultures during the development phase of the instrument (Hanges & Dickson 2004; Javidan 2004). It was therefore an appropriate instrument

for surveys involving cross-cultural international comparisons (Smith 2006). The instrument was designed covering 62 societies (nations) representing all the regions in the world, where three countries from the Southern African region, namely Zambia, Zimbabwe and South Africa were represented. As a result, it is a tool that can be used widely across the world achieving measurement equivalence. This has been demonstrated by researchers who have tested the tool (Gupta, Sully de Luque & House 2004; Javidan et al. 2006). Finally, the instrument provided opportunity for comparing the non-profit industry with findings from the for-profit sector, which was one of the intended contributions of this research. Three countries in the current study had already been included in GLOBE research and provided the basis for comparison with the for-profit industry.

The questionnaire was adapted slightly to the organisational context. The adaptations included:

- Matching between the 'should be' and the 'as is' in one-to-one correspondence of items. While the GLOBE instrument was designed to have a one-to-one correspondence between value and practice questionnaire, there were few exceptions that made the number of items in the 'as is' and the 'should be' questionnaire not to be exactly the same. Hence, the one-to-one matching was made by making the necessary adjustments and modifications in those items that needed to mirror to each other between the two instruments.

- Adaptations in wordings to make the instrument sensitive to the industry and context without effecting the desired meaning and intention. An example is an adaptation of an item such as that referring to 'physically demanding tasks are assigned to men' modified as 'physically demanding and high security risk tasks are assigned to men'. In this case, working in a security risk environment could be a more relevant indicator than physically demanding task as a measure of gender egalitarianism in the context of the industry. The full details of the adaptation made are reported in Appendices 1 and 2, with all the changes shown as marked in the comment column. In general, the

adaptation affected 12% of the items, most of which being the second type of adaptation where words and phrases are adjusted to give context-specific meaning.

The use of the values ('should be') questionnaire was applied in a unique way in this research by using it at SLG level. The rationale for this was the fact that the SLG is responsible for espousing organisational culture and championing its implementation or realisation. That made it possible for the researcher to measure whether what leadership desired was translated into the actual culture of the organisation. This was done by operationalising values and practices in a unique way not done before, also enabling the researcher to operationalise culture strength in hitherto untested ways, hence contributing to the body of knowledge.

Therefore, two matching surveys were employed: on the SLG and the MMG, capturing values ('should be') and practice ('as is') respectively. The survey instruments contained 43 matching items for both value and practice. The values survey items were articulated to ask what the norms should be while the practice survey was worded to ask what the norm is. In addition, the questions asked employees regarding their own specific entity as opposed to the general IFNO culture. This means respondents answered about their specific country office.

GLOBE instruments were downloaded from http://www.hangeslab.umd.edu/Welcome.html and email permission for use of the instruments for this study was secured from Paul J. Hanges, who was one of the principal investigators of the GLOBE research.

4.9.2. QUALITATIVE QUESTIONNAIRE/INTERVIEW GUIDE

The qualitative questionnaire was used to provide an in-depth understanding on key findings of the quantitative survey findings. A structured interview guide was refined after qualitative data gathering (see Appendix 3). The semi-structured guide was used to bring about in-depth understanding about key thematic issues that were directed to address research proposition and quantitative findings. Areas of focus for the qualitative inquiry were indications of fragmentation, tension, contradiction,

culture strength or weakness, culture congruence, and dimensions that presented relatively weaker loadings in CFA.

4.10. DATA COLLECTION

The data collection process involving both the quantitative and qualitative survey and interviews is discussed below, as per the sequential design. Firstly, the quantitative data and secondly the qualitative data were collected as discussed in the following sub-sections.

4.10.1. QUANTITATIVE DATA COLLECTION

The researcher collected the quantitative data over a period of five months using an online technology platform by administering the survey questionnaire through SurveyMonkey™ software. SurveyMonkey™ is an online survey solution that allows collection of data via the Internet. The researcher exploited the facilities of this online platform to enhance the visibility and convenience of the questionnaire to respondents to maximise accurate responses and minimise missing data.

Once the survey design had been completed on the platform, the link to the survey was sent to respondents using their company email addresses. The email was sent with a cover letter requesting the voluntary participation of employees in the study and explaining the purpose of the study. The permission for the research undertaking by an authority known to the employees was also attached to the email.

In the first round of the email distribution of the survey, a large number of emails bounced back with delivery failure. The researcher recorded these emails and cross-checked any errors in the email addresses. A few emails were found to have typing errors. The necessary corrections were made and correct addresses were input into SurveyMonkey™. Other emails were found accurate and hence the researcher contacted the applicable human resources department to identify the reason for the bouncing back of these emails. It became clear that these emails belonged to employees who had left the company in time between the time the list was secured by the researcher and the survey administration. These employees were removed from the survey platform and the sample.

Once these corrections had been made, the researcher monitored the number of responses by country office as responses were being completed in the system. SurveyMonkey™ allowed reminders for email addresses from which responses had not been returned on time. Several rounds of reminders were sent, keeping the survey open for as long as five months. This was necessary because employees' responses were noted to be based on availability of spare time from their busy daily schedules, and many of them would not necessarily schedule time for such optional surveys. By adjusting the timing of an email to coincide with an employee's relatively relaxed period at work, the likelihood for participation was improved. The researcher monitored days of the week when employees were likely to respond and adjusted reminders to fit into those days of the week. It was noted that employees responded better towards the middle of the week, as opposed to the beginning or the end of the week, where workload seemed to be high. Other employees responded over the weekends using personal time. It was also necessary to extend the data collection period up to five months to ensure employees who dropped out of the survey due to a bad Internet connection, or an inability to continue for the full time required to complete the remaining portion of the survey at a time that was convenient to them. The researcher finally closed the survey when the proportion of non-responses became insignificant compared to the total sample population, and when the response on reminders started to drop to zero, indicating a decision by some not to participate in the survey.

4.10.2. QUALITATIVE DATA COLLECTION

The draft qualitative interview guide was refined once quantitative data had been gathered, preliminary data analysis had been conducted, and patterns and thematic areas for further exploration had been identified. Qualitative data collection was conducted through Skype™, WebEx™ and face-to-face interviews as convenient to each respondent and the researcher. In the case of respondents who were accessible for a face-to-face meeting, the researcher administered a face-to-face interview. However, as interview candidates were scattered in many countries, a face-to-face option was not possible for many; hence, long-distance interviews were

conducted using either Skype^TM or WebEx^TM calls. Appointments for distance interviews were made with the purposefully sampled respondents and interviews conducted range from one hour to one and half hours.

On starting the interview in either the face-to-face or virtual way, the purpose of the interview was explained, consent for participation and recording was verified and all interviews were recoded either using computer software (for WebEx^TM) or a tape recorder (for face-to-face and Skype^TM interviews). Once the interview had been completed, the researcher transcribed the interview verbatim into Microsoft Word^TM and prepared it for analysis.

4.11. DATA ANALYSIS

In this section, the data analysis process is discussed. The sequential design entailed that data analysis took place in sequence as well as in iterative fashion, with preliminary quantitative data analysis informing finalisation of qualitative data gathering preparations including refinement of the interview guide.

4.11.1. MIXED METHOD ANALYSIS

The approach to mixed method analysis relates to the design and research questions. "Inferences in mixed methods research are conclusions or interpretations drawn from the separate quantitative and qualitative strands of a study as well as across the quantitative and qualitative strands, called 'meta-inferences'" (Creswell & Plano Clark 2011:213). The sequential explanatory design (see Creswell & Plano Clark 2011) requires that preliminary findings from quantitative data analysis be used to guide the qualitative inquiry. Qualitative data were collected and analysed separately, and a final process of cross-examination of results, namely meta-inference (see Creswell & Plano Clark 2011), was undertaken. This helped to unearth critical insights from re-enforcing meanings, explanations of causes and effects, as well as deeply embedded contradictions and paradoxes that were expected from a complex cultural analysis.

4.11.2. THEORETICAL BASIS FOR QUANTITATIVE DATA ANALYSIS

In section 4.7, the researcher discussed prototypes of cross-cultural research. The present research was designed based on a widely used prototype of measurement issues with a fixed sample of cultural groups. Fontaine (2014) describes the data-analytic methods for addressing the priori conditions and addressing the research question in such a research focus.

The priori condition for comparison is full-score equivalence, and the methods can include methods that provide evidence for structural equivalence such as CFA (Fontaine 2014). Fontaine (2014:86) further notes that once structural equivalence has been demonstrated "a range of psychometric techniques can be applied to identify nonuniform and uniform bias". "The GLOBE book (House et al. 2004) provides compelling evidence of the scales' psychometric properties" (Hanges & Dickson 2004; Javidan et al. 2006:898). This involved a multistage statistical process that is employed to test the instrument's structural equivalence using CFA (Smith 2006). Therefore, the researcher used CFA to test priori conditions of validity. Another priori condition for culture research data is adequate inter-rater agreement (see LeBreton and Senter (2008)). Therefore, inter-rater agreement was calculated based on revised standards for r_{wg} by LeBreton and Senter (2008).

The operationalisation and measurement of culture strength is explained in the hypothesis (see sections 4.5.1) and quantitative variables (see section 3.5.3). Schneider et al. (2013:634) define the measurement of inter-rater agreement as:

> Interrater agreement addresses the extent to which raters provide similar absolute ratings of climate such that their ratings are interchangeable. The most common measure of this form of agreement in climate research is rWG(J) (James et al. 1984), although other alternatives such as the average deviation index (Burke et al. 1999) and rWG (Brown & Hauenstein 2005), have been proposed.

Inter-rater agreement was also used to test the hypothesis regarding strength of culture as discussed in the results section (see section 4.1.4.2.2). The r_{wg} cut-off point for criteria provided by Brown and Hauenstein (2005) was used to test the hypothesis.

Table 4.2: r_{wg} cut-off thresholds

Degree of agreement	Brown and Hauenstein (2005) (strict standard)
Lack of agreement (unacceptable agreement)	< 0.6
Weak agreement	0.6–0.7
Moderate agreement	0.7–0.8
Strong agreement	0.8–1.0

Source: Extracted from Brown and Hauenstein (2005)

Fontain (2014:86) then describes the data-analytic method that could be used for the research question. He suggests the "traditional analysis of differences between cultural groups is a one-way analysis of variance (ANOVA) with cultural groups as fixed factor …" However, it was first necessary to run a multivariate analysis of variance (MANOVA) for nine groups versus nine dimensions, because the groups were more than two (see Olson 1979). After the MANOVA results had been read, comparisons between any two groups were discussed.

4.11.3. QUANTITATIVE DATA CLEANING AND PREPARATIONS

Data cleaning and preparation was conducted as described below, preceding the data analysis stage of the study.

4.11.3.1. Data sources and descriptions

A sample size of 450 middle-management employees was targeted in a total of eight cultural groups (country offices) in the Southern African region. An additional cultural group comprising 56 employees was formed by leadership role, forming the SLG. This group was formed from the collection of 5–7 senior leaders in the eight country offices and the regional headquarters. The questionnaire was administered by SurveyMonkey™ and links to the questionnaire were sent through sample employees' company email addresses. Clear instructions and a request for participation were provided in both the cover email as well as the introduction part of the electronic survey. Because of the dynamic nature of employment, employees who left the organisation during the survey period without being able to respond were excluded from the sample. This was captured by the 'delivery failure' emails

received by the researcher. After these had been removed, 400 middle-management and 47 senior leadership employees responded to the questionnaire, making the total sample size involved in the quantitative questionnaire 447 participants.

Table 4.3: Respondents by tenure versus group

		Target groups									Total
		DRC	Lesotho	Malawi	Mozambique	SLG	South Africa	Swaziland	Zambia	Zimbabwe	
Tenure	> 6 months to 1 year	0	0	0	1	0	4	0	0	0	5
	1–2 years	7	1	2	0	1	7	6	6	2	32
	2–5 years	7	20	12	10	10	4	6	12	9	90
	> 5 years	37	29	36	30	36	23	31	53	45	320
Total		51	50	50	41	47	38	43	71	56	447

Source: SPSS Output

Table 4.4: Respondents by gender and by group

		Target groups									Total
		DRC	Lesotho	Malawi	Mozambique	SLG	South Africa	Swaziland	Zambia	Zimbabwe	
Gender	Male	40	21	36	31	34	16	20	55	34	287
	Female	11	29	13	9	13	22	23	15	22	157
Total		51	50	49	40	47	38	43	70	56	444

Note: Three employees who participated had missing gender values.

Source: SPSS Output

4.11.3.2. Survey non-response

In this survey, non-response was considered in two categories. First was those sample respondents who received the survey at their email address but did not open

the link to the survey. A total of 40 middle-management and five senior leadership participants fell in this category of non-response.

The second category comprised respondents who had opened the survey link but did not complete the survey. Ten middle-management and four senior leadership respondents had dropped out at different stages of the survey before completing the questionnaire. A marker to determine dropping out from the survey was taken as a lack of evidence of response to at least one question from the last page of the questionnaire. That means, the above 14 participants had dropped out of the survey before reaching the last page of the survey and were considered as though they had opted out of the survey constituting unit non-response (Haunberger 2011).

In contrast, participants with missing data were treated as those who had gone to the end of the survey but have skipped one or more questions without response.

4.11.3.3. Data cleaning and preparation for analysis

Quantitative data were collected through electronic means, namely SurveyMonkey™, as explained above. Several errors that are normally experienced in traditional manual data collection and entry were therefore automatically avoided by configuring the survey to take care of data quality issues, such as using restricted fields that allow only valid responses.

When the raw data were exported, the only data manipulation required was removing non-response, managing missing data and reverse coding. Reverse coding was conducted for 32 out of the total 41 items in SPSS after data cleaning had been completed. Missing data were handled as per discussion below.

4.11.3.4. Missing data management

Frequency tables were run to assess the extent of missing data. The missing data pattern was also examined through expectation maximisation (EM) methodology (see Dempster, Laird & Rubin 1977). It was necessary to consider the main analytic tools or methods used, namely MANOVA and structural equation

modelling (SEM) (see Depaoli 2012; Hooper, Coughlan & Mullen 2008), to determine the right missing data management technique.

Brown (2015) elaborates on several options to manage missing data in SEM. The options provided are dependent on the nature of missing data. In this research, access to the questionnaire for all respondents was made through an email link to an electronic data collection system called SurveyMonkey™. Once a sample respondent had received an email with an introduction inviting him or her to participate in the survey, and such respondent by own consent decided to participate, the person clicked on the survey link and accessed the questionnaire. Respondents accessed all questions in complete randomness as generated by SurveyMonkey™ because SurveyMonkey™ facilities for randomisation were used. The questionnaire was configured to allow respondents to answer or skip any question. In other words, missing data were missing because respondents had decided not to answer a particular question for any reason. This made the nature of missing data to be classified as missing completely at random (MCAR) as the probability of missing any particular data was unrelated to the value of any other variable in the questionnaire (Allison 2003; Brown 2015). Researchers (Garson 2015; Schlomer, Bauman & Card 2010) recommend Little's (1988) MCAR test as the most common test for missing cases being missing completely at random. If the p-value for Little's MCAR test is not significant, then the data may be assumed to be MCAR (Garson 2015; Little 1988; Schlomer et al. 2010). This premise on the nature of missing data was tested by using SPSS functionality to do Little's MCAR test for missing values. The result did not show a significant p-value (p=0.107). The p-value is > 0.05, which means data are missing at random (Little 1988; Schlomer et al. 2010). Hence, the researcher proceeded with a conclusion that data were missing at random therefore, MCAR was valid, and listwise or pairwise deletion of cases for many types of analysis such as MANOVA is possible (Brown 2015). However, the structural equation modelling (SEM) modification indices required complete data, and for this purpose missing values were handled by applying the expectation maximisation (EM) methods. Therefore, data used in this research

showed no missing data in some analysis where missing values were replaced by the EM algorithm. In other cases, the raw data were used by allowing the software to handle management of missing data.

Allison (2003) and Brown (2015) recommend the direct maximum likelihood (ML), also known as 'raw ML', as the best approach to tackle the issue of missing data in SEM because it uses raw data. In performing the analysis, the software handled the missing data by modifying the formula based on the modelling assumptions of multivariate normality and ML (Allison 2003). "In Amos Graphics (the point-and-click interface), the model is specified just as if there were no missing data" (Allison 2003:550). Accordingly, in CFA analysis, raw data are used in AMOS Graphics with the assumption of MCAR and the program was run with multivariate normality and ML, conditions in CFA analysis involving multi-level analysis.

4.11.4. RELIABILITY AND VALIDITY

In accordance with recommendations for proper multi-level analysis, reliability and validity tests were conducted on the data as described in the following sections.

4.11.4.1. Reliability and threshold for aggregation

The researcher tested reliability of data by measuring the inter-class correlation coefficients 1 and 2 (ICC(1) and ICC(2)) with absolute consensus, and inter-rater reliability (IRR) scores, similar to what GLOBE researchers have done (House et al. 2004). The scores were calculated at aggregate levels as recommended by Fischer (2014). Another point of consideration was the cut-off point of inter-rater agreement to justify aggregation. The researcher used the guidelines by Brown and Hauenstein (2005). Details of the reliability scores are described in section 4.11.4.2.2 below.

4.11.4.2. Test of preconditions for composition of culture data

A multi-level analysis, as described above, undertakes composition of data that is collected at a lower level, such as at individual level, and makes inference at a higher level, such as a group or organisational level (Chan 2014; Fischer 2014; House et al. 2004; Javidan et al. 2006; Van de Vijver et al. 2014a; 2014b). This requires

fulfilment of certain preconditions (Chan 2014; Fischer 2014; House et al. 2004; Javidan et al. 2006; Van de Vijver et al. 2014a; 2014b). The preconditions for composition (Fischer 2014) are discussed as follows.

4.11.4.2.1. Justification for multi-level analysis

Multi-level studies require data analysis at various levels, resulting in data collected at one level being interpreted at another level (Chan 2014; Fischer 2014; House et al. 2004; Javidan et al. 2006; Van de Vijver et al. 2014a; 2014b). In this case, data collected from individual employees were used to predict group-level behaviour, i.e. the organisational culture that is at a higher and aggregate level. This requires composition or compilation of data from individual to collective level and making inference about group behaviour (Chan 1998; Fischer 2014; Hofstede 2006; House et al. 2004). An element of construction, composition, compilation or aggregation of items forms cultural constructs (Fischer 2014). In recent years, ample literature had been accumulated regarding appropriate and inappropriate ways that composition or compilation models had been handled (see, e.g. Fischer 2014; Van de Vijver et al. 2014a). A failure to provide adequate methodological justification for composition of data collected at one level for inference at another level led to questionable conclusions in many researches (Fischer 2014). The first requirement in this regard was noted to be the right understanding of the type of composition or aggregation model employed. Secondly, prerequisites to the composition or aggregation models must be fulfilled. Thirdly, the right statistical analysis must be employed (Chan 1998; 2014; Fischer 2014; LeBreton & Senter 2008). LeBreton and Senter (2008: 817) explain this as follows:

> Depending on the theoretical nature of the aggregated construct, it may (or may not) be necessary to demonstrate that the data collected at a lower level of analysis (example, individual-level climate perceptions) are similar enough to one another prior to aggregating those data as an indicator of a higher-level construct (example, shared climate perceptions within work teams). For example, Kozlowski and Klein (2000) discussed two approaches to bottom-up processing (where individual- or lower-level data are combined to reflect a higher-level variable): composition and compilation approaches. Chan (1998) and Bliese (2000) reviewed various composition and

> compilation models and concluded that IRA [inter-rater agreement] and IRR [inter-rater reliability] are important when using composition models but less so for compilation models.

In section 4.11.4.2.2, I provided the methodological justifications for multi-level analysis for this research as follows.

GLOBE comprises multi-level research, and its instruments are designed with "conceptual models that include variables operating at different levels of analysis" (Hanges, Dickson & Sipe 2004:220). In addition, GLOBE research employed a composition model that was called referent shift model (Chan 2014; Fischer 2014; House et al. 2004). As discussed in the literature review section (see 3.5.1), this model falls within a family of composition models where individuals are asked to respond directly about the group-level behaviour to which they belong; and analysis of data takes place at group level (Fischer 2014). Authors widely agree that this model provides strong predictors of group-level outcomes (Chan 2014; Fischer 2014; Wallace, Edwards, Paul, Burke, Christian & Eissa 2013).

As this model assumes that "individual or lower level data are essentially equivalent with the higher-level construct, it is necessary to demonstrate that the lower-level data are in agreement with one another" (LeBreton & Senter 2008:817), the precondition for agreement among raters at the lower level is imposed. To satisfy this precondition, many researchers, including the GLOBE study, presented intra-class correlation coefficients (ICC(1) and ICC(2)) to justify aggregation of data (House et al. 2004). For this purpose, ICC with absolute agreement was calculated. ICC measures both inter-rater agreement (IRA) as well as inter-rater reliability (IRR); hence, it is conceptualised as 'IRA + IRR' (LeBreton & Senter 2008).

Meanwhile, other authors recommend the use of inter-rater agreement (r_{wg}) as a precondition for composition or aggregation (James, Demaree & Wolf 1984; 1993; LeBreton, Burgess, Kaiser, Atchley & James 2003; Lindell, Brandt & Whitney 1999). LeBreton and Senter (2008) suggest that, as the debate goes on about which indices are enough or more appropriate, researchers could provide all three indices,

namely ICC(1), ICC(2) and r_{wg} statistics. Therefore, these statistics were calculated for the present research and are presented as follows.

4.11.4.2.2. IRR and IRA (and r_{wg})

IRR refers to relative consistency (see LeBreton & Senter 2008), while IRA refers to absolute agreement among raters (see LeBreton & Senter 2008) to such a degree that while IRR is concerned with relative ranking, IRA is concerned with 'similarity' of ratings by judges (James et al. 1984; 1993; LeBreton et al. 2003; LeBreton & Senter 2008; Lindell et al. 1999). IRR and IRA are calculated in combination using the intra-class correlation coefficient (ICC) with absolute agreement (LeBreton & Senter 2008).

The ICC(1) with absolute agreement measures "consensus + consistency" with one-way random effect (LeBreton & Senter 2008:823)). In the present research, the targets (country offices and SLG) were treated as the random effect.

> This ICC is estimated when one is interested in understanding the IRR + IRA among multiple targets (example, organizations) rated by a different set of judges (example, different employees in each organization) on an interval measurement scale (example, Likert-type scale) (LeBreton & Senter 2008:822).

ICC(2) with absolute agreement measures "consensus + consistency" (LeBreton & Senter 2008:823) with two-way random effect (or mixed effect) where both target and judge effects are random effects (see LeBreton & Senter 2008:823). In the present research, this implied that targets (country offices and SLG) and judges (employees) were both taken as random effects.

IRA provides absolute agreement among raters, and was first proposed by James et al. (1984). The IRA index has been revised to tackle some of the irregularities it displayed. Moreover, various authors (see Brown & Hauenstein 2005; James et AL. 1984; LeBreton, James & Lindell 2005; LeBreton & Senter 2008; Lindell, Brandt & Whitney 1999; Meyer, Mumford, Burrus, Campion & James 2014; Pasisz & Hurtz 2009, Smith-Crowe, Burke, Kouchaki & Signal 2013) proposed various criticisms on

the formulas with some provided alternatives and solutions (Brown & Hauenstein 2005; LeBreton & Senter 2008).

Keeping in mind the recommendations by various authors and problems identified on r_{wg} statistics, I used the most widely accepted and applied formula for r_{wg} with more than one item as follows.

$$r_{wg(j)} = \frac{J(1- (S^{-2}_{xj}/ \sigma^2_E)}{J (1- (S^{-2}_{xj} / \sigma^2_E)+(S^{-2}_{xj} / \sigma^2_E)}$$

Where –

X = observed score on the Likert-type scale

$S^{-2}xj$ = the mean of the observed variance on X for J parallel items

J= the number of items ranging from j=1 to J

$\sigma^2 E$ = expected variance when there is a complete lack of

agreement between the judges

LeBreton and Senter (2008:832) provide proposed values for σ^2_E for various Likert scale and nature of distributions. For the seven-point Likert-type scale, an extract of their values is provided in the following table (Table 4.5.).

Table 4.5. Null distribution value (σ^2_E) for various distribution options

Distributions	Likert-type scale	σ^2_E score
Slightly skew	7	2.90
Moderately skew	7	2.14
Heavily skew	7	1.39
Triangular	7	2.10
Normal	7	1.40
Uniform	7	4.00

Source: extracted from LeBreton and Senter (2008:832)

In complex models involving many indicators (items) and constructs, r_{wg} statistics can be calculated better at construct level as opposed to indicator level, because the number of r_{wg} statistics will simply become too many (LeBreton & Senter 2008). Some researchers have provided descriptive statistics of the r_{wg} indices to summarise results to manageable size, because of too many r_{wg} indices (LeBreton & Senter 2008). In this research, because there were 43 indicators, the total number of r_{wg} statistics for each dimension involved would become too many. Therefore, r_{wg} statistics for the nine dimensions were calculated and presented for two categories of data, namely the consolidated data of middle management (covering the eight country offices) and for SLG. This decision is also supported by Fischer (2014: 188), who proposed:

> [F]or the aggregate reliability, it is advisable to aggregate the individual items to the higher level and to calculate reliability at the aggregate level using the between-unit correlation matrix. In this way, the assessment of psychometric properties is adapted to the level of analysis (Klein et al. 1994).

4.11.4.2.3. The choice of a null distribution

One important consideration in the calculation of r_{wg} statistics is the choice of an appropriate null distribution (Brown & Hauenstein 2005; LeBreton & Senter 2008). Traditionally, many researchers calculated r_{wg} using rectangular distribution (see Author date). Recent debates (see Brown & Hauenstein 2005; James & Lindell 2005; LeBreton & Senter 2008; Meyer e al. 2014; Pasisz & Hurtz 2009), Smith-Crowe et al. 2013) indicated that this choice of null distribution tends to inflate r_{wg} statistics, and researchers suggested that several alternative distributions must be evaluated to select the one that gives optimal results (Brown & Hauenstein 2005; LeBreton et al. 2005; LeBreton & Senter 2008; Meyer et al. 2014; Pasisz & Hurtz 2009; Smith-Crowe et al. 2013). Meyer et al. (2014) examined this issue and provided three major distribution categories, namely –

- triangular distribution, which is associated with a normal distribution and central tendency response bias;

- the family of skewed distributions where either "leniency or severity bias, such that raters systematically gravitate towards either the positive or negative end of the response scale" (Meyer et al. 2014:326); and finally

- rectangular distribution (also known as uniform distribution [see LeBreton & Senter 2008; Meyer et al. 2014]) where "deviations from raters' actual perceptions occurred in a truly random fashion" (Meyer et al. 2014:326). Finally, authors (LeBreton et al. 2003; LeBreton & Senter 2008; Meyer et al. 2014) argue that the choice of the right null distribution must be based on a test of the distribution of the actual data and must align with theoretical justifications (LeBreton et al. 2003; LeBreton & Senter 2008; Meyer et al. 2014).

For this reason, the present research examined the nature of the distribution of the data and it was found to be slightly skewed. Therefore, the value provided by LeBreton and Senter (2008) for a skewed distribution as per Table 4.5 above, i.e. 2.90, was used as a null distribution value.

The summary of the results of r_{wg} calculations are presented in Table 4.6 and Table 4.7 below.

Table 4.6: r_{wg} for consolidated middle-management data

Dimension	N	$r_{WG(J)}$
Assertiveness	400	0.91
Future orientation	400	0.74
Gender egalitarianism	400	0.98
Humane orientation	400	0.92
In-group collectivism	400	0.96
Institutional collectivism	400	0.96
Power distance	400	0.84
Performance orientation	400	0.91
Uncertainty avoidance	400	0.90

Source: Own construction after calculating $r_{wg(J)}$ indices

Table 4.7: r_{wg} indices for SLG data

Dimension	N	$r_{WG(J)}$
Assertiveness	47	0.812
Future orientation	47	0.843
Gender egalitarianism	47	0.840
Humane orientation	47	0.868
In-group collectivism	47	0.882
Institutional collectivism	47	0.871
Power distance	47	0.819
Performance orientation	47	0.795
Uncertainty avoidance	47	0.692

Source: Own construction after calculating $r_{wg(J)}$ indices

4.11.4.2.4. Cut-off point for r_{wg} interpretation

Arguments abound on the cut-off point for r_{wg} interpretation. As indicated in section 4.11.2 above, the study used one of the most recent guidelines by Brown and Hauenstein (2005), which ranked levels of agreement as provided in Table 4.2 above.

Based on this guideline, we find the data for both the MMG and the SLG demonstrated strong agreement, except one moderate and one weak dimension that were noted in the SLG data. Overwhelmingly, the strength of agreement satisfies a priori conditions for culture analysis at an aggregate level.

4.11.4.2.5. Satisfaction of conditions for composition model

The results below (Table 4.8) demonstrate strong consistency and agreement for r_{wg} as well as ICC(1) and ICC(2) indices across the dimensions for both data categories. This indicates that the a priori conditions composition model (i.e. for aggregation of data) to make an inference at group level was fulfilled for the data sets, considering 0.7 as the cut-off point for acceptable ICC and r_{wg} statistics (LeBreton & Senter 2008).

Table 4.8: Reliability statistics (ICC(1), ICC(2) and r_{wg}) for data on the two groups

Construct	SLG				Middle management			
	Cronbach alpha	ICC (1)	ICC (2)	$r_{wg(J)}$	Cronbach alpha	ICC (1)	ICC (2)	$r_{wg(J)}$
Assertiveness	0.534	0.97	0.97	0.812	0.976	0.972	0.976	0.91
Future orientation	0.908	0.859	0.866	0.843	0.985	0.977	0.985	0.74
Gender egalitarianism	0.969	0.695	0.698	0.840	0.996	0.996	0.996	0.98
Humane orientation	0.962	0.958	0.962	0.868	0.993	0.991	0.991	0.92
In-group collectivism	0.705	0.698	0.695	0.882	0.97	0.961	0.961	0.96
Institutional collectivism	0.905	0.9	0.901	0.871	0.988	0.987	0.987	0.96
Performance orientation	0.734	0.739	0.738	0.819	0.991	0.998	0.991	0.84
Power distance	0.907	0.894	0.895	0.795	0.966	0.954	0.955	0.91
Uncertainty avoidance	0.969	0.959	0.959	0.692	0.966	0.959	0.966	0.9

Source: Own tabulation of r_{wg}, ICC (1) and ICC (2) and Cronbach alpha calculation results

4.11.4.3. GLOBE's validity and reliability

Both in the literature review (more specifically in section 3.5), and in the methodology section above, the conceptualisation, operationalisation and models of GLOBE were discussed. In what is described as "the most heated and controversial debates in contemporary cross-cultural management research" by Fischer (2009:26) involving the world's most renowned experts (Minkov & Blagoev 2012), GLOBE's work has been criticised for certain pitfalls and praised for many of its strengths (Triandis 2004). At this stage, it is important to note the strongest criticisms, which included theoretical justifications (Fischer 2014; Smith 2006) and empirical validations focused on GLOBE societal scales (Minkov & Blagoev 2012), particularly on practice measures and scales. Researchers argue that the major pitfall in the GLOBE research is the societal practices part. This has to do with the risk of measuring societal and/or national stereotypes, because of an approach that requires individual respondents to describe their fellow citizens on abstract concepts (Fischer 2009; Hofstede 2006; McCrae et al. 2008; Peterson & Castro 2006; Smith 2006), which could lead to "impressionistic answers that can reflect unsupported

stereotypes" (Minkov & Blagoev 2012:38). This criticism targets some specific items rather than the whole instrument.

Despite this criticism, Minkov and Blagoev (2012) validated the GLOBE scales empirically in terms of the same societal practices and found weakness only on two, namely humane orientation and performance orientation. This empirical test by Minkov and Blagoev (2012) is suggestive of the strength of the GLOBE model and its scales; hence, strengthening the support to the model.

On the contrary, GLOBE's organisational behaviour section has not been part of any of the criticisms (Minkov & Blagoev 2012; Smith 2006) because the phenomenon of study becomes closer to the employees who will, in this case be describing practices in their organisations. As this research was concerned with the organisational behaviour component of GLOBE, the criticism on the societal practice component of the GLOBE study did not influence results of the present study. In addition to details given by GLOBE authors about the validation process and the validity and reliability of the scales, some additional validations have been done by other authors, including Voss (2012), Bertsch (2012) and Minkov & Blagoev (2012). These researchers all validated the GLOBE scales and model, and confirmed the validity and reliability of the instrument.

4.11.4.4. Validation of the model for the IFNO context with CFA

Although GLOBE was a validated instrument, validation was conducted in this research for two reasons. The first reason was the change in the organisational context. Whereas, the GLOBE instrument was developed in the for-profit industry, in the present it was applied in an internationally federated non-profit industry context. Secondly, the application in this research involved testing of hypotheses regarding behaviour of IFNOs that operated across different countries. The research therefore explored questions specific to this organisational setting regarding implications for organisational culture.

The test for validation of goodness-of-fit using CFA was, therefore, both part of the contribution of this research to new knowledge in the field, as well as an opportunity

to answer questions relating to organisational behaviour in the federated context, which cut across national boundaries. Validation of factor structures such as this model is done through a CFA (Brown 2015). The strength of a CFA rather than running an exploratory factor analysis (EFA) on such research is extensively documented in literature (Brown 2015). Accordingly, the results of validation using CFA are reported as follows.

AMOS 24 was used for CFA analysis to test the validity of the model and its instruments in the research context, that is, the case-study IFNO. The model was identified, and the results are presented in detail in Appendix 5. The key criteria of the evaluation of the model are presented in the sub-sections below. In this analysis, recommendations of Brown (2015) were applied for selection of indicators and a step-by-step review of overall goodness of fit, localised areas of strains, and interpretability, size and statistical significance of the parameter estimates.

Brown (2015) outlines the most recent and widely agreed criterion for goodness of fit, although the model fit criterion and cut-off points for indicators are widely debated without definitive conclusion in the field. Brown (2015) suggests that a model fitness evaluation should be done by taking at least one indicator each from absolute fit, parsimony correction (see Brown 2015) and comparative fit tests (see Brown 2015). Brown (2015:74) explains:

> In one of the more comprehensive evaluations of cutoff criteria, the findings of the simulation studies conducted by Hu and Bentler (1999) suggest the following guidelines. Support for contentions of reasonably good fit between the target model and the observed data (assuming ML estimation) is obtained in instances where (1) SRMR values are close to 0.08 or below; (2) RMSEA values are close to 0.06 or below; and (3) CFI and TLI values are close to 0.95 or greater.

Brown (2015:74) then emphasises that the phrase "close to" in Hu and Bentler (1999) are thoughtful of the fact that the cut-off values could fluctuate. For this reason, "other methodologists" used descriptives to rank fit as strong, moderate or poor instead of providing specific cut-offs (Brown 2015). Using the guidelines discussed, this research demonstrated a moderate fit with some problems that were

identified. The three areas relating to the test of goodness of fit are reported as follows.

4.11.4.4.1. Model specification

Brown (2015) recommendations are applied in presenting the model specification details below. In addition, further details are provided in the form of appendices. Below is a step-by-step presentation of the model specifications.

- **Conceptual and empirical justification for the model**

Voss (2012) recommends two models among many for culture measurement, namely the Hofstedean and the GLOBE instruments as widely used across the world. These two models are validated by several studies and considered at the right level of abstraction (Voss 2012). The two models differ in their formulation and composition (Chan 2014; Fischer 2014). The GLOBE model was designed on existing solid theoretical foundations, including the Hofstedean cultural dimensions and other popular theories. It is comprehensive in nature, and follows a more advocated model of composition, namely the referent-shift model (see Chan 2014; Fischer 2014), which allows aggregation (Chan 2014; Fisher 2014) at different levels on condition of adequate agreement among raters for a definition of shared construct as measured by IRA and IRR (Brown 2015; Chan 2014; Fischer 2014; LeBreton and Senter 2008).

Detailed documentation on the construction, validation and research process of the GLOBE project and its instruments is discussed in the GLOBE book (House et al. 2004) which carries information about the global study conducted in over 63 countries, interviewing over 17 000 middle-management staff from for-profit industries (see House et al. 2004).

The conceptual and empirical justifications for the suitability of the GLOBE model for this research have been discussed in the rationale for the selection of the instrument for this research (see section 4.9.1). As a summary of the justification:

- The GLOBE model was widely tested across the world including the Southern African region, and its items were carefully refined to establish equivalence across cultures. No other organisational culture tool has been established with equivalence at such a global scale (House et al. 2004).

- Of the two most widely used models for cultural studies, i.e. the Hofstedean and the GLOBE models, the influence of the Hofstedean model in the national culture arena has not been respected equally at organisational culture level. This raises valid and significant questions about its usefulness to capture cross-cultural difficulties (Voss 2012). Meanwhile, because of the IFNO layers at country and international level, the effect of the national culture on the organisational culture will be critical. A model that marries both national and organisational culture (such as the GLOBE model) was therefore very suitable for this study. Smith (2006) compared the merits of the two models, and concluded that the GLOBE model is superior to the Hofstedean model for international comparisons such as this one.

The GLOBE model was used for both value and practice questionnaires in this study with 43 items for nine constructs in both the practice and values assessment that were administered for middle management and SLG respectively. Detailed items, constructs, a complete description of the parameter specifications of the model, a list of indicators for each factor, and the Amos diagram with factor loading, including the observed variables that were used as marker indicators are all provided in Appendix 5 for reference.

- **Identification of the model**

In this research, the CFA of the combined middle-management employee data provided an ample sample size and demonstrated that the model was identified. The SLG data alone did not provide an adequate sample size (N=47) to identify the model. Identification of the model with the combined middle-management data (N=400) was indicated by a positive degree of freedom of 743 for the chi-square test and proper scaling of all latent variables (refer to Appendix 5 on CFA output).

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– **Input data**

The characteristics of the sample were described in detail in the sampling section of the methodology (see section 4.8.3). CFA was conducted using raw data as an input. Direct ML was used as a method of analysis, with the default of the analysis software set at ML. Brown (2015:337) suggests, "[m]ethodologists generally regard direct ML as the best method for handling missing data" in CFA analysis. The software used (SPSS, AMOS 24™), however, did not generate modification indices under such default. For that purpose, complete data were used after missing data had been replaced by the expectation maximisation (EM) method using SPSS 24. Brown (2015) also referred to this approach as a second option that was widely used for CFA.

A detailed description of sample characteristics, sample size, extent and management of missing data was discussed in section 4.10.3.4 above.

4.11.4.4.2. Overall goodness of fit

Results on indicators for overall goodness of fit test are presented as follows.

– **Model fit summary: chi-square value**

The results of model fit for chi-square were as follows:

Chi-square = 1732.080

Degrees of freedom = 743

Probability level < 0.001

The probability level showed a significant value, which indicated a poor fit. However, authors propose disregarding this parameter because the indicator fluctuates with sample size (Brown 2015; Van de Schoot, Lugtig & Hox 2012). Instead, several other criteria must be considered as described by multiple fit indices below.

– **Absolute fit**

The standardised root mean square residual (SRMR) value was calculated from absolute fit indicators for the data. The SRMR value of the model was 0.0625, which falls within the recommended range of zero to one, indicating a proper fit (see Brown

2015). In addition, a result close to zero is a good fit while a result close to one is a poor fit. This value was very close to zero indicating a good fit.

- **Parsimony correction**

the root mean square error of approximation (REMSA) value with confidence interval was calculated for the data. The suggested criterion is stated by Van de Schoot et al. (2012:487) as "The cut-off value is RMSEA is 0.08, better is 0.05. The RMSEA is insensitive to sample size, but sensitive to model complexity." The data resulted in a RMSEA value of 0.046 at p-value of 0.971. This value is less than 0.05 as recommended and its p-value of 0.971 is greater than 0.05 indicating that the model has no difficulty pertaining to the parsimony test of the model.

- **Comparative fit**

 the comparative fit index (CFI) value was calculated for the data. The CFI and the Tucker–Lewis index (TLI) values of the model were 0.788 and 0.766 respectively, which were both less than the recommended levels of > 0.9 (Brown 2015; Van de Schoot et al. 2012).

- **CMIN**

   The CMIN output value was 2.331, which is within the acceptable range (refer to Appendix 5. CFA Output for original Model with aggregate Middle Management data). A CMIN/DF value that falls between one and three indicates a proper model fit (Brown 2015; Van de Schoot et al. 2012).

4.11.4.4.3. Localised areas of ill fit

Localised areas of ill fit were identified by evaluating the modification indices and standardised residuals results against significant p-values. Areas of ill fit include several indicators cross-loading, poorly loading indicators and covariance among error terms.

The results of the localised area of ill fit in this study can be seen under modification indices and standardised estimates in Appendix 5.

4.11.4.4.4. Model modification

A decision to undertake model modification was taken to improve the model fit. The only measure taken was to eliminate items that were loading extremely poorly compromising the overall goodness of fit and the strength of a construct.

Accordingly, elimination was taken step by step, checking signs of improvement of the model. In addition, two error terms were allowed to co-vary within the same construct. In the resulting revised model, three items were reduced – one each from gender egalitarianism, in-group collectivism, and institutional collectivism constructs.

The goodness of fit for the revised model showed some level of improvement demonstrating the following changes.

Table 4.9: Comparison of goodness of fit with original versus revised model and overall evaluation

Indicator	Original model	Revised model	Recommended level (Brown, 2015)	Evaluation	Observed change
Chi-square	P < 0.000	P < 0.000	P > 0.05	Poor fit (but usually ignored)	No change
CFI[4]	0.788	0.823	> 0.9	Moderate fit	Improved closer towards recommended level
TLI[5]	0.766	0.802	> 0.9	Moderate fit	Improved closer towards recommended level
RMSEA	0.046	0.044	< 0.06	Good fit	Improved slightly by decreasing towards zero
SRMR	0.0625	0.0622	< 0.08	Good fit	Slightly improved by decreasing towards zero value
Overall goodness of fit	The model demonstrated a moderate to good fit. Considering the complexity of the model and the diversity of the data used that cut across eight countries with a moderate sample size, these outcomes can be considered good.				

Source: Own construction from AMOS outputs

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[4] Note: CFI values between 0.7–0.8 are considered moderate fit (Brown 2015)

[5] Note: TLI values between 0.7–0.8 are considered moderate fit (Brown 2015)

Although the model still had difficulty with some poorly loading items, especially in assertiveness and institutional-collectivism, it was possible to conclude that it was good fit for the data to undertake analysis of the cultural behaviour of the organisation.

4.11.4.4.5. Conclusion of validation with CFA

Authors (see Brown 2015; Hu & Bentler 1999; Perry, Nicholls, Clough and Crust 2015) commented in length about required flexibility in evaluation of goodness of fit as researchers apply tests of indicators, as most indicators are influenced by one or more factors such as sample size or complexity of the model. The following citation from Perry et al. (2015:13) provides good insight.

> Interestingly, even the best performing measure achieved a model fit well below the commonly accepted criteria, despite commonly being accepted as an appropriate assessment of personality. The length and complexity of personality measures means that employing the same requirements of such models compared to short, simple models is simply not appropriate. A CFA model typically constrains items to loading on only one factor as an independent cluster model (ICM) (Marsh et al. 2009), resulting in misspecification for each cross-loading. Long (i.e. many items), complex (i.e. many factors) measures therefore, have much less chance of achieving an acceptable fit […] a weak CFA fit is exaggerated and ignores other types of validity such as content and criterion-related validity.

In addition to the above, in the present study, a large enough sample size for model validation was achieved by using a multi-group data, that is, aggregate middle-management data from the eight country offices. This brought additional between-group constraints (Cheung & Rensvold 2002) into this data set, which increased complexity.

Nevertheless, the model still demonstrated a moderate to good goodness of fit with the original model and had slightly improved with the revision that eliminated three items. The improvements with model revision, however, were not substantial enough to recommend using the revised model for further analysis. Considering the number of items and the complexity of the model with nine dimensions, which caused increased cross-loading, it was possible to argue that the model as

developed by GLOBE was a good enough fit to capture the desired organisational culture analysis. On the other hand, weak loading was noted on the assertiveness and in-group collectivism dimensions. Eliminating a particular item could however not improve the overall construct factor loading, suggesting difficulty with item description, fitness to context or dimension conceptualisation. The researcher pursued these problems in the qualitative section in exploratory and confirmatory manner (see section 5.2.1). Therefore, overall model revision for improved fitness was explored in border areas that were investigated through qualitative explanatory research in this study and others, which future research could examine. Hence, further work on the data of this study was conducted based on the original model, which included all variables specified in the GLOBE model.

4.11.5. MANOVA ANALYSIS

For this study, MANOVA analysis was conducted, including tests of homogeneity versus heterogeneity. Additional assessments were also done on the correlation of dimensions and comparison of MANOVA results with other industry results. Overall, this research tested significant differences between groups using the standard MANOVA test. While several indicators were generated from SPSS, the most important and commonly used indicator, namely Wilks' lambda (Keselman et al. 1998), was used to test homogeneity. Wilks' lambda result demonstrated a p-value of < 0.001, which showed presence of significant differences among groups. Once that had been established, the same test was done via ANOVA by taking two groups at a time.

The full results are discussed in the next chapter, but the test of preconditions for analysis is presented as follows.

4.11.5.1. Assumptions and preconditions for MANOVA

Keselman et al. (1998:361) state, "[t]he validity of assumptions for MANOVA include multivariate normality, homogeneity of the pxp covariance matrices, and independence of observation." These tests were conducted and the results are reported in the sections that follow.

4.11.5.2. Multivariate normality (kurtosis and skewness)

Kurtosis and skewness were used to test multivariate normality of the data (Curran, West and Finch 1996). Results indicated that the data had a slight skewness to the right for three dimensions and a slight skewness to the left for six dimensions (see Table 4.10). The data also depicted slight kurtosis demonstrating a tendency of a flat distribution (see Table 4.10). However, the skewness and kurtosis were not serious enough to violate multivariate normality assumptions required for MANOVA analysis considering acceptable standards. Curran et al. (1996) suggest a threshold of an absolute value of > 2.1 for skewness and > 7.1 for kurtosis to be considered as unacceptable deviations from normality. The data demonstrated that both skewness and kurtosis values fell below the absolute value of < 1 and a kurtosis values of less than 6, suggesting high proximity to normal distribution. Hence, the assumptions for multivariate normality were fulfilled.

Table 4.10: Test of skewness and kurtosis

Statistics									
		Ass	**FO**	**GE**	**HO**	**InGr-Coll**	**Ins-Coll**	**PD**	**PO**	**UA**
N	Valid	447	447	447	447	447	447	447	447	447
	Missing	0	0	0	0	0	0	0	0	0
Mean		4.0185	4.7287	4.0635	4.4327	4.7637	4.1284	4.0643	4.7623	4.9027
Median		4.0000	4.7500	4.0000	4.4000	4.6667	4.2000	4.2500	4.7500	5.0000
Mode		4.50	5.50	4.00	4.40	4.50	4.00	4.75	4.50	4.75
Skewness		-0.488	-0.461	0.837	-0.235	0.182	0.012	-0.171	-0.096	-0.263
Std. error of skewness		0.115	0.115	0.115	0.115	0.115	0.115	0.115	0.115	0.115
Kurtosis		0.505	-0.230	5.915	0.389	0.245	-0.292	-0.235	-0.116	0.424
Std. error of kurtosis		0.230	0.230	0.230	0.230	0.230	0.230	0.230	0.230	0.230

Note: Ass = Assertiveness; FO= Future orientation; GE= Gender egalitarianism; HO= Humane orientation; InGr-Coll= In-group collectivism; Ins-Coll= Institutional collectivism; PD= Power distance; PO= Performance orientation; UA= Uncertainty avoidance

Source: SPSS Output

4.11.5.3. Homogeneity of the covariance matrices between groups (Box's test)

The Box's test referred to as Box's M (Box 1949) is used to test the null hypothesis that the observed covariance matrices of the dependent variables are equal across groups.

Box's test for equality of covariance matrices results, as shown in the SPSS output in Table 4.11 below indicated that the assumption was met with $p > 0.01$, which demonstrated the variance-covariance metrics were equal for the groups, which is a required assumption for MANOVA analysis (see Box 1949). As Box's test is sensitive to departure from normality (Levene 1960), a relaxed standard of $p > 0.01$ was applied as opposed to a strict standard of $p > 0.05$. Davidson (1972) and Levene (1960) also suggest using Levene's multivariate test instead of Box's test for large sample sizes.

Table 4.11: Box's test of equality of covariance matrices

	555.678
F	1.426
df1	360
df2	167075.042
Sig.	0.014

Source: SPSS output

4.11.5.4. Multivariate homogeneity of the variance matrices between groups (Leven's test)

Levene's test (Levene 1960) is used to verify the null hypothesis that the error variance of the dependent variable is equal across groups. Leven's test for homogeneity of the variance (also known as homoscedasticity [see Levene 1960]) showed a p-value greater than the significance level for five dimensions ($p > 0.05$), greater than 0.01 for one dimension (p=0.042), equal to 0.01 for one dimension, and less than 0.01 for the other two dimensions. Thus, the null hypothesis for equality of variance was accepted for at least six out of nine dimensions (with $p > 0.01$) and was rejected for the rest three dimensions, namely future orientation, gender egalitarianism and uncertainty avoidance. The majority of the dimensions met the

assumption for univariate homogeneity of variances, and hence the researcher considered this assumption fulfilled.

Table 4.12: Levene's test of equality of error variances

Dimensions	F	df1	df2	Sig.
Assertiveness	2.031	8	438	0.042
Future orientation	2.545	8	438	0.01
Gender egalitarianism	4.708	8	438	0.000
Humane orientation	1.283	8	438	0.25
In-group collectivism	1.329	8	438	0.227
Institutional collectivism	0.661	8	438	0.726
Power distance	1.162	8	438	0.321
Performance orientation	1.184	8	438	0.307
Uncertainty avoidance	2.97	8	438	0.003

Source: SPSS output

4.11.5.5. Linearity of dependent variables, Pearson's r

The correlation matrix in Appendix 5 indicates that most of the relationships among the dimensions demonstrated minimal linearity, except for some moderate correlation observed with humane orientation and future orientation (each with three other dimensions) and power distance moderately correlating with one dimension, taking a mark of 0.4 as a threshold for moderate correlation (Bird & Hadzi-Pavlovic 1983). Observed correlations were not strong, with the maximum being -0.556 between humane orientation and power distance.

4.11.6. QUALITATIVE DATA ANALYSIS

In this sub-section, the discussion of qualitative data preparation and analysis is presented. The section presents the process by sub-sections covering the preparation and cleaning, and the coding analysis processes.

4.11.6.1. Qualitative data preparation and cleaning

The researcher recorded all qualitative interviews using either online recording software or a tape recorder for the interviews. To do this the researcher requested consent, and explained the data storage and destruction protocols and acquired

consent from interview participants. Once the interview had been completed, the researcher played the recording and transcribed responses verbatim along with questions and probes using Microsoft Word™. The recordings were then played one more time to correct any errors. The transcripts were cleaned and formatted to be suitable for import into qualitative data analysis software.

4.11.6.2. Qualitative data analysis

By the end of data cleaning and preparation, a voluminous transcript of in-depth interviews from ten employees was available for analysis. The voluminous nature of qualitative data was not unique to this research and required proper organisation (Patton 2005). The organisation of the data also needed to be done according to the requirements of the qualitative software to be used for analysis.

The qualitative analysis research software was chosen to be NVivo 11 Pro™ because it is specialised qualitative analysis software that provides several facilities. The software provides two types of data organisation. An automatic organisation facility can create nodes or themes through questions or sub-questions for review and analysis by the researcher. The researcher can also create thematic areas or nodes based on research propositions and emerging findings as the analysis progresses. The software further has several analysis and organisation capabilities that will maintain data in various thematic forms and, depending on need, the software can generate several additional analysis (QSR International Pty Ltd 2018).

In this research, the analysis themes were developed in various ways. Firstly, the interview questionnaire was used for automatic organising responses by the software itself. NVivo 11 Pro automatically generated thematic nodes for all the interview questions. Another theme was produced by the nine dimensions of the globe cultural research around which the questionnaire was built, with the intention of exploring qualitative information by dimension. Thirdly, other themes were developed based on research propositions. Finally, additional nodes were created by running word frequency and by observations made on key research focus areas, such as integration, differentiation and fragmentation or diversity. The researcher

also used his own observations throughout the interview, noting where most interviewed employees showed passion, emotion or excitement in formulating additional themes of specific interest.

The researcher then went through all the interview notes and analysed data by carefully reading, selecting and dragging phrases, sentences or whole paragraphs into the relevant theme. Often, a description was analysed in more than one theme, such as by dimension, by proposition or by additional areas of interest. While this analysis was going on, additional nodes were created as necessary.

Each node was then analysed to develop findings for each dimension, research proposition or insight using several analysis methods. The word frequency function was used to bring out the most frequent words that provided key hints on the emerging observation in a particular node. Word trees were used to identify powerful words and phrases, with the tree showing how they were used. The researcher also applied content analysis on all the themes organised. Emphasis was paid to consensus, contradictions and opposing views. Narrated findings were developed for each dimension and for each research proposition. Additional insights were used to strengthen conclusions and recommendations.

4.11.7. ETHICAL CONSIDERATIONS

The researcher applied due diligence in ensuring ethical considerations in academic research, meeting Unisa, international and local legal requirements. These included but were not limited to:

- Ensuring that the research undertaking was approved by the responsible authority in the IFNO and that proof of approval was documented and submitted to the ethical committee of the Unisa School of Business Leadership (Unisa-SBL). This proof of approval (Appendix 8: Ethical clearance certificate) was also used when contacting employees for data collection.

- Ensuring that employees were protected by reporting individual responses and quotes using codes or pseudonyms (instead of actual names) to maintain

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anonymity. This was especially critical for the qualitative survey where respondents shared their opinions and quotes are used in this thesis. Open-ended transcripts of the qualitative study are kept secure by the researcher, and names were replaced with codes.

- Voluntary participation: all respondents were informed that participation was voluntary and that they participated with full consent, including being allowed to drop out of the survey as data collection was in progress.

- Ensuring that the positionality of the researcher has no influence on the research outcomes. The researcher, as an employee of the organisation working in the study region, used his positionality as enabler, guaranteeing anonymity and confidentiality for leadership and qualitative interview participants to gain access to data. The researcher assumed a technical role at middle management capacity. The selection of qualitative interview participants ensured that no participant had direct functional or vertical relationship with the researcher. No incremental risk of exposure to management over and above the day-to-day supportive role was introduced by data collection. The right to withdraw from the interview process was emphasised as an additional mitigation of any perceived risk by the respondent (see informed consent agreement in Appendix 10). The risk of positionality in the questionnaire phase was completely omitted by the use of SurveyMonkey™ as electronic data gathering platform, which entrenches anonymity. The risks posed by positionality are comprehensively addressed in the Unisa SBL Ethical Clearance committee evaluations and were found to be fully mitigated. (Ethical Clearance certificate in Appendix 8)

Other ethical issues were securing the proper ethical clearance from Unisa, which was a condition for data collection, and ensuring that South African law was obeyed in terms of the research protocol.

4.11.8. LIMITATIONS

Cross-cultural research brings considerable complexity on many fronts, including proper scoping of the research, maintaining equivalence, the instrument(s) used, generalisability and data collection. The rational choices made in this research came with limitations as discussed below.

The sample for the culture practice measurement was limited to middle-management employees and did not represent the entire IFNO workforce. However, the discussion on sampling elaborated the problematic nature of a representative sample in culture research, including achieving measurement equivalence and logistical and management issues of the survey. In addition, the discussion on a fixed sample (Fontain 2014) also elaborated on the insignificance of this limitation as compared to the alternative options managing complications of measurement equivalence in a random sample (Fontain 2014).

The instrument of choice, the GLOBE instrument, was also not designed for an NPO. However, this tool was developed to be suitable for international comparisons, and elements in the questionnaire were carefully adapted to meet the organisational context. Moreover, the use of an instrument that had been widely used in the for-profit sector allowed comparison between the two sectors.

Regarding the qualitative aspect, the research was limited in the breadth and representativeness of the sample as a result of the purposeful sampling processes used. However, the researcher made an effort to contain this limitation by making sure that a diverse group was interviewed.

The fact that the study took only a section of the global IFNO as opposed to the entire organisation created limitations in terms of gaining a full picture of the organisation. A good mix of senior employees who were interviewed for the qualitative inquiry and their exposure to the entire organisation helped to gain a rounded understanding of the organisation.

Finally, the fact that a case-study approach was adopted as opposed to sampling a representative number of organisations brought an additional limitation in the generalisability of the study to all internationally federated organisations. Technical

and logistical reasons made such an undertaking impossible. Nevertheless, the selection of the case-study organisation, its complexity and the research process as well as purpose warranted a good research outcome.

Chapter 5 RESULTS AND FINDINGS

5.1. QUANTITATIVE RESULTS

The quantitative results are discussed in this section firstly by providing an overview of the MANOVA findings and then a discussion of each dimension separately.

5.1.1. OVERALL MANOVA RESULTS

Table 5.1 presents the results of the MANOVA analysis for the nine groups, indicating significant differences between groups in all the reported tests. In this section, the researcher will first present the indices and then cover each dimension with supporting diagrams.

Table 5.1: MANOVA result

Multivariate tests

Effect		Value	F	Hypothesis df	Error df	Sig.	Partial eta squared	Noncent. Parameter	Observed power
Intercept	Pillai's Trace (Morrison 2005; Olson 1976;1979)	0.996	11543.69	9	430	0.000	0.996	103893.28	1
	Wilks' Lambda (Morrison 2005; Keselman et al. 1998)	0.004	11543.69	9	430	0.000	0.996	103893.28	1
	Hotelling's Trace (Morrison 2005; Olson 1976;1979)	241.612	11543.69	9	430	0.000	0.996	103893.28	1
Target CO-SLG	Pillai's Trace (Morrison 2005; Olson 1976;1979)	0.577	3.77	72	3496	0.000	0.072	271.64	1
	Wilks' Lambda (Morrison 2005; Keselman et al. 1998)	0.517	4.16	72	2623.12	0.000	0.079	225.19	1
	Hotelling's Trace (Morrison 2005; Olson 1976;1979)	0.765	4.54	72	3426	0.000	0.087	327.508	1

Note: CO-SLG = country office and senior leaderships group

Source: SPSS output#

The most important and commonly used indicator when homogeneity of covariance is met, is Wilks' lambda (Keselman et al. 1998). Wilks' Lambda results in the above table (Table 5.1) demonstrated an F value of 4.168, with $p < 0.001$, which implied that overall significant differences existed between the nine groups. Other authors argue that, in large sample sizes, both Pillai's and Hotelling's indices could be useful (Morrison 2005; Olson 1976; 1979). In any case, in all the indicators, the results for this study were the same, i.e. a strongly statistically significant difference at $p < 0.001$.

5.1.1.1. Post hoc analysis

The MANOVA result demonstrated strong power as indicated in the observed power column, demonstrating adequacy of sample size. The effect size (Partial Eta Squared) demonstrated a weak score of 0.079 (see Trusty, Thompson & Petrocelli 2004) with only approximately 8% of multivariate variance of the dependent variables associated with the group factor, which in this case was the country offices.

The conclusion is that a statistically significant difference existed for the nine by nine (nine dimensions x nine groups) MANOVA. In the next section, the ANOVA analysis for testing each of the dimensions is discussed.

5.1.1.2. Results by dimension (ANOVA)

The ANOVA results for the nine dimensions are presented in table 5.2.

Table 5.2. ANOVA tests for each of the nine dimensions

	Group/dimension	Type III Sum of Squares	df	Mean Square	F	Sig.	Partial Eta Squared	Noncent. Parameter	Observed Power[i]
Group (CO-SLG)	Assertiveness	23.569	8	2.946	3.648	0.000	0.062	29.184	0.985
	Future orientation	97.284	8	12.160	7.767	0.000	0.124	62.136	1.000
	Gender egalitarianism	9.149	8	1.144	4.385	0.000	0.074	35.077	0.996
	Humane orientation	62.396	8	7.799	9.688	0.000	0.150	77.506	1.000
	In-group collectivism	16.634	8	2.079	3.602	0.000	0.062	28.819	0.984
	Institutional collectivism	5.938	8	0.742	1.514	0.150	0.027	12.112	0.680
	Power distance	132.824	8	16.603	13.539	0.000	0.198	108.309	1.000
	Performance orientation	135.052	8	16.881	20.140	0.000	0.269	161.122	1.000
	Uncertainty avoidance	12.985	8	1.623	1.786	0.078	0.032	14.285	0.767

Source: SPSS output

Table 5.2 demonstrates that the null hypothesis for homogeneity was rejected for seven out of the nine dimensions. Only in the dimensions of uncertainty avoidance (F=1.786, and p > 0.05) and institutional collectivism (F=1.514, p > 0.05), the nine groups demonstrated complete homogeneity. Regarding the degree of heterogeneity and homogeneity of the groups for the other seven cultural dimensions, a detailed discussion is provided below by each dimension where ANOVA was applied.

5.1.2. ASSERTIVENESS

In this sub-section, results are presented on the assertiveness dimension in five areas. Firstly, highlights of the definition of the dimension and its essence as well as the relevance of the dimension at organisational level are provided. These are followed by the discussion of the MANOVA results, a comparison with other industries from the GLOBE results (see House et al. 2004) and finally the correlations of the dimensions with other dimensions are presented.

5.1.2.1. Definition of assertiveness

"Broadly speaking, cultural assertiveness reflects beliefs as to whether people are or should be encouraged to be assertive, aggressive, and tough, or non-assertive, nonaggressive, and tender in social relationships" (Den Hartog 2004:395).

5.1.2.2. Assertiveness at organisational level

The concept of assertiveness and research literature in the area is US-dominated (Den Hartog 2004) in the way that assertiveness is considered important and necessary in inter-personal relations. This was noted by Furnham (1979:522):

> [T]he concept of assertiveness is culture bound, and particularly, North American. In many other cultures, asserting oneself in the way that is normative in North America and parts of the Europe is neither encouraged nor tolerated. Humility, subservience, and tolerance are valued above assertiveness in many other cultures, especially for women.

At individual and behavioural study level, assertiveness is part of extraversion, which is one of the 'Big Five' personality traits (see Den Hartog 2004). "Extroverts

tend to be sociable and gregarious, but also surgent, dominant, and ambitious as assertive, active, and adventurous" (Den Hartog 2004:399). Den Hartog (2004) cites a number of studies in the United States and the United Kingdom, which found a significant association between success and extraversion for some roles, such as leadership, management and sales, where dominant, assertive and sociable personalities may have contributed to performance. As these studies are limited to the United States and Europe where the concept of assertiveness is associated with a "healthy" and "adaptive" (Den Hartog 2004:399) behaviour, one wonders about the effect of assertiveness in cultures where assertiveness is not preferred behaviour.

Table 5.3: Mean scores for assertiveness by group

Group/CO-SLG		Mean	Std. deviation (SD)	N
Assertiveness	DRC	3.73	0.95	51
	Lesotho	4.46	0.74	50
	Malawi	4.13	0.74	50
	Mozambique	3.65	0.94	41
	SLG	4.06	0.87	47
	South Africa	3.87	1.18	38
	Swaziland	4.22	0.99	43
	Zambia	4.08	0.82	71
	Zimbabwe	3.9	0.9	56
	Total	4.02	0.92	447

Source: SPSS Output

5.1.2.3. MANOVA results

Average scores on assertiveness of the eight country offices practice ranged from 3.65 for Mozambique to 4.46 for Lesotho. Meanwhile, the senior leadership group (SLG) demonstrated an average score of 4.06 for values (desired culture), which fell in the middle of the country office practice scores. As a result, no statistically significant difference was noted between the value score by SLG and any of the practice scores of the eight country offices (Appendix 7), an indication that espoused culture by leadership matched with behavioural practice in the organisation.

However, the MANOVA presented two bands (see Table 5.4 below), because of the outlier high score of the Lesotho office assertiveness practice. Lesotho demonstrated a statistically significant difference with the DRC, Mozambique and Zimbabwe (as shown in Table 5.5 below) that were on the lower side of assertiveness practices. Except for Lesotho, other country offices demonstrated homogeneity in this dimension, and the relatively high assertiveness shown as an exception for Lesotho appeared as a sub-culture.

In this dimension, the SLG mean score for the 'should-be' culture apparently fell in the middle of the range of scores of the country offices (see Table 5.4 below), which ideally should be the case for all dimensions, if espoused value by leadership is normally practiced within the wider organisation. It is, therefore, notable that this was the only dimension that reflected this kind of behaviour, where the desired culture score was the median score.

Table 5.4. Assertiveness mean scores and bands

Groups (CO/SLG)	N	Subset	
		1	2
Mozambique	41	3.6524	
DRC	51	3.7304	
South Africa	38	3.8684	
Zimbabwe	56	3.8973	
SLG	47	4.0585	4.0585
Zambia	71	4.081	4.081
Malawi	50	4.13	4.13
Swaziland	43	4.2151	4.2151
Lesotho	50		4.455

Source: SPSS Output

See Appendix 7 for multiple comparisons between groups with significance tests and confidence intervals. The outlier comparison for Lesotho is presented below.

Table 5.5. Assertiveness results for Lesotho

Dependent variable			Mean difference	Std. error	Sig.	95% Confidence Interval	
						Lower Bound	Upper Bound
Assertiveness	Lesotho	DRC	.7246*	0.17885	0.002	0.1671	1.2821
		Malawi	0.3250	0.17973	0.677	-0.2353	0.8853
		Mozambique	.8026*	0.18934	0.001	0.2123	1.3928
		SLG	0.3965	0.18258	0.426	-0.1727	0.9656
		South Africa	0.5866	0.19340	0.064	-0.0163	1.1895
		Swaziland	0.2399	0.18690	0.936	-0.3428	0.8225
		Zambia	0.3740	0.16591	0.373	-0.1432	0.8912
		Zimbabwe	.5577*	0.17485	0.040	0.0126	1.1028

Note: * = statistical significance

Source: Adjusted from portion of MANOVA SPSS output
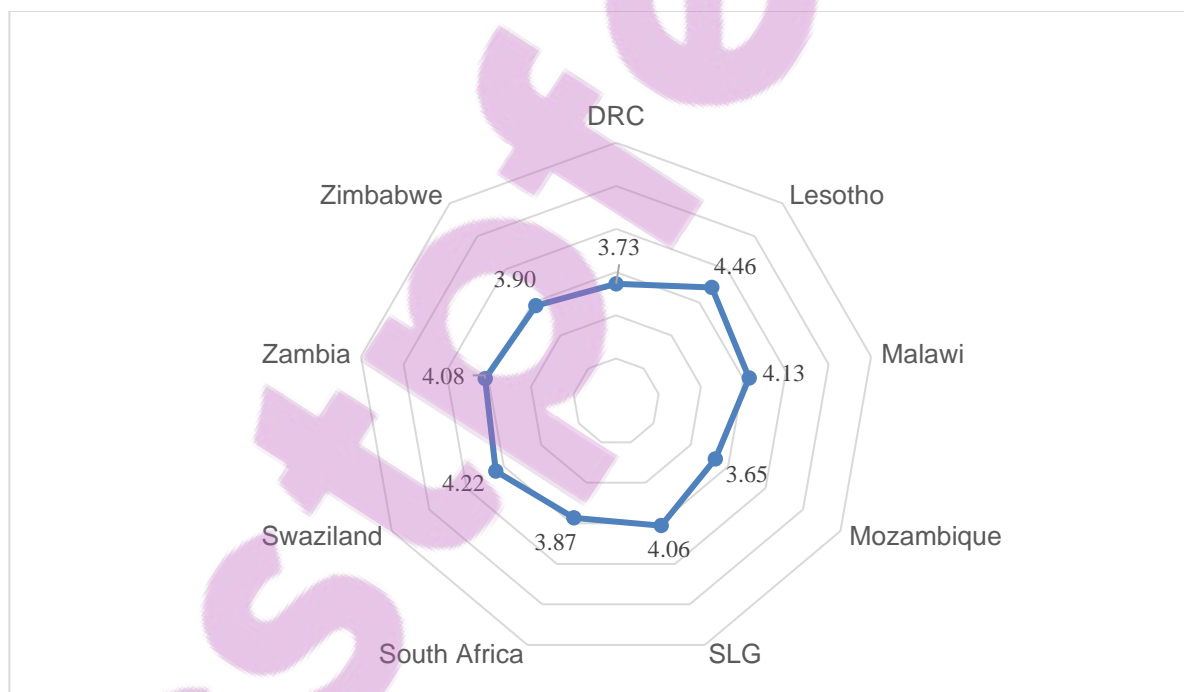
Figure 5.1: Spider diagram for assertiveness mean scores by group

Source: Own construction from SPSS output

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5.1.2.4. Comparison with other industries

The GLOBE societal practice global grand mean for assertiveness of 62 societies showed a mean of 4.14 while the global grand mean for the value showed 3.82, indicating that, in general, desired scores are close to practice in the assertiveness dimension. This is consistent with this research where the SLG organisational value score is homogenous with practice scores of the eight country offices.

At organisational level, GLOBE results demonstrated the results shown in Table 5.6 for Southern African countries included in the GLOBE study. The GLOBE results for the Southern African countries studied demonstrated organisational practice scores that ranged from 3.18 (Zimbabwe Telecom) to 4.42 (South Africa Telecom[6]). In addition, a mixed result is observed in terms of whether value scores were greater or less than practice scores.

Table 5.6: GLOBE organisational scores by industry for Southern African countries for assertiveness

Country	Industry	Assertiveness practices	Assertiveness values	N
Zambia	Financial	3.90	4.00	20
Zambia	Telecom	3.92	4.75	39
Zimbabwe	Financial	4.12	4.62	13
Zimbabwe	Telecom	3.18	4.70	11
South Africa (black sample)[7]	Financial	4.34	3.71	60
South Africa (black sample)	Food	4.00	3.64	53
South Africa (black sample)	Telecom	4.42	4.00	13

Source: Own tabulation of average scores (Hanges 2016)[8]

The above GLOBE results compare with findings in this study in presenting a similar picture in the practice scores ranging from 3.65 to 4.46; and the value score also falling to close to the mid-point at 4.06.

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[6] The South African data for GLOBE research are divided for the South African white and South African black population as two distinct cultural groups (see House et al. 2004), and it is described here accordingly.

[7] GLOBE study (House et al. 2004) has divided South Africa into black and white South Africa culture. In this study comparison was made with only GLOBE's South Africa black results, and South Africa white results are not reflected. This is because, this study sample population from the South Africa Country office has shown 94% black respondents and hence matches to the GLOBE black results. This is consistently applied for all the dimensions.

[8] Sourced from P.J. Hanges personally, one of the principle investigators of the GLOBE project.

5.1.2.5. Correlations of assertiveness

The present research showed significant positive correlation only with institutional collectivism (r=0.12, p=0.001) and power distance (r=0.16, p=0.001). The positive correlation with power distance was not in agreement with theory, where stronger power distance is expected to relate with societies that exercise non-assertiveness (see Den Hartog 2004). In GLOBE (House et al. 2004), grand correlations covering 61 societies, assertiveness demonstrated no significant positive correlation with other dimensions. Instead, significant negative correlations were observed with gender egalitarianism, institutional collectivism and humane orientation practices (Den Hartog 2004).

The present research also showed a significant negative correlation with humane orientation (r=-0.12, p=0.015), which agrees with theoretical expectations, where non-assertiveness is expected to correlate with high humane orientation (Furnham 1979). This significant negative correlation is consistent with GLOBE's grand correlations covering 61 societies as explained above (also see Den Hartog 2004).

5.1.3. FUTURE ORIENTATION

In this sub-section, results are presented on future orientation in five sections. Firstly, highlights of the definition of the dimension and its essence as well as the relevance of the dimension at organisational level are provided. This is followed by a discussion of the MANOVA results, comparison with other industries from GLOBE results (House et al. 2004) and finally, the dimensions correlation with other dimensions is presented.

5.1.3.1 Definition of future orientation

Future orientation is defined as "the degree to which a collectivity encourages and rewards future-oriented behaviours such as planning and delaying gratification" (Ashkanasy, Gupta, Mayfield & Trevor-Roberts 2004:282). Future orientation is identified within the wider construct of time orientation (Trommsdorff 1983).

Ashkanasy et al. (2004) also suggest that past orientation follows a similar behaviour with future orientation, in that past orientated collectives use their past orientations for controlling and directing their lives by learning from the past. In general, Ashkanasy et al. (2004) characterise strong future orientation behaviour as a "capacity to enrich their lives and maintain self-control, whereas present-oriented individuals and cultures strive to simplify their lives and rely more on others" (Ashkanasy et al. 2004:285).

5.1.3.2. Future orientation at organisational level

This dimension is a fundamental decision variable for organisational leadership presenting opportunities for resource allocation, existing capabilities to explore versus new areas to explore, including experimentation (House et al. 2004). Brommer and De la Porte (1992) are cited by several other authors (such as Abdolmohammadi & Sarens 2011; Ashkanasy et al. 2004; Liu, Li, Zhu, Cai & Wang 2014) regarding their attribution of this dimension as being critical for preparing an organisation to meet future environmental challenges and opportunities.

The results of the study organisation for practice scored between 4.2 and 4.8 while the value score was much higher at 5.97. In the Likert-type scale with a maximum possible score of 7, most of the practice scores were marginally above average while the values score was close to the top of the scale.

Table 5.7. Mean scores for future orientation by group

Future orientation			
Target	Mean	SD	N
DRC	4.8039	1.26423	51
Lesotho	4.7450	1.12314	50
Malawi	4.2750	1.19763	50
Mozambique	4.3110	1.56303	41
SLG	5.9787	.79371	47
South Africa	4.3816	1.36651	38
Swaziland	4.5814	1.36574	43
Zambia	4.7500	1.21963	71
Zimbabwe	4.6295	1.31770	56
Total	4.7287	1.32503	447
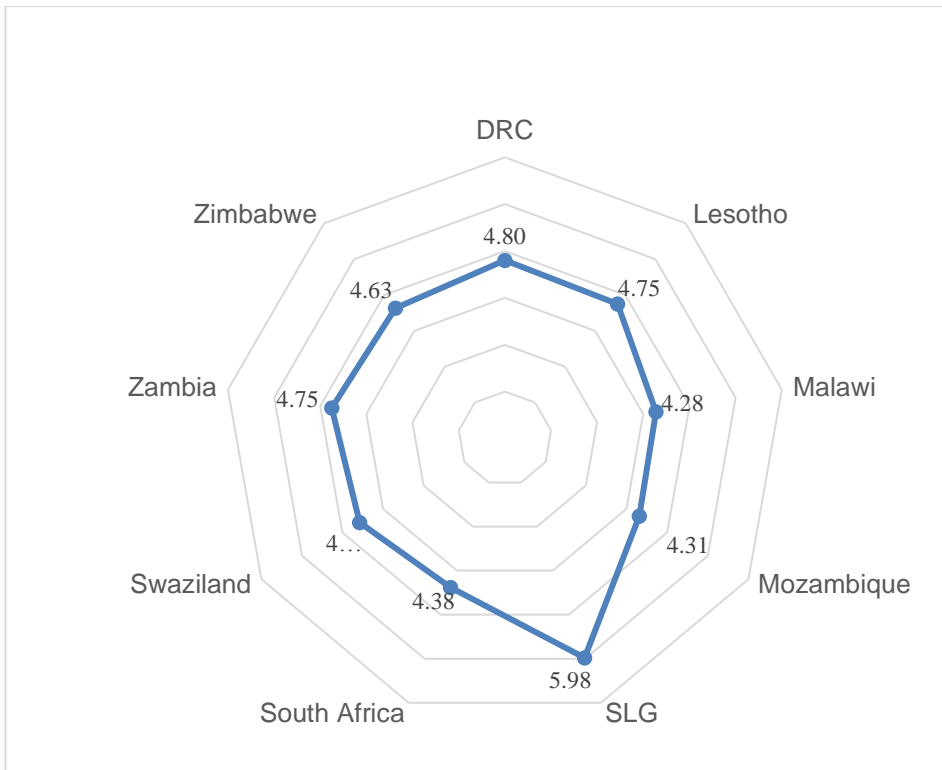
Figure 5.2: Spider diagram for future orientation mean scores by group

Source: own construction from SPSS output

5.1.3.3. MANOVA results

Average organisational practice scores for future orientation for the eight country offices ranged from 4.27 for Malawi to 4.80 for DRC, while the SLG demonstrated an average score of 5.97 for values (desired/should-be culture) of the organisation. The MANOVA analysis (see Appendix 7) demonstrated no statistically significant difference between country office scores regarding current practice but a statistically significant difference ($p < 0.001$) was observed between the desired culture score (from SLG) and the practice scores of all country offices.

As a result, complete homogeneity was noted among all country offices in their future orientation practices, with an average score slightly above the mid-point of the Likert scale while the SLG espoused a much stronger future orientation culture of 5.97.

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5.1.3.4. Comparison with other industries

Examining GLOBE results on future orientation for the study region (Southern Africa) provided some comparative insight. The GLOBE study average for societal future orientation practices across 61 societies was 3.85, and the range was 2.88–5.07. GLOBE's mean organisational practice scores were 4.61, and the mean organisation value score was 5.66 (Ashkanasy et al. 2004). On the other hand, in the study region (Southern Africa), the GLOBE societal practice scores were reported as 3.77 and 3.62 for Zimbabwe and Zambia respectively (Ashkanasy et al. 2004). Societal values on the other hand have been reported to be high with 6.07 and 5.90 for Zimbabwe and Zambia respectively. Both GLOBE and the present study have demonstrated consistency in desired culture (values) scoring far higher than practice.

At organisational level, GLOBE results demonstrated the following findings.

Table 5.8: GLOBE organisational scores by industry for Southern African countries for future orientation (FO)

Country	Industry	FO practice	FO values	N
Zambia	Financial	5.17	6.00	20
Zambia	Telecom	4.33	6.17	39
Zimbabwe	Financial	4.64	6.46	13
Zimbabwe	Telecom	3.24	5.32	11
South Africa (black sample)	Financial	5.71	5.53	60
South Africa (black sample)	Food	5.25	5.35	53
South Africa (black sample)	Telecom	5.82	5.77	13

Source: Own tabulation of average scores (Hanges 2016)

As shown in Table 5.8, organisational practice scores demonstrated a range between 3.24 (Zimbabwe Telecom) and 5.82 (South Africa black Telecom) although the "mean of future orientation organizational practices [covering 62 societies] in the three industries – financial, food processing and telecommunication – were not significantly different from one another" (Ashkanasy et al. 2004:323). This further demonstrated that, as with societal level analysis, value scores stand higher than practice in most of the cases.

The above GLOBE results compare with findings in the present study in presenting a similar picture in the values scores (5.97) being higher than all country office practice scores (range 4.31–4.80). The value score of 5.97 is close to the weighted average of value scores of the three industries above (5.71). However, the practice scores in the GLOBE study showed a wider range compared to this study because of the diversity of the industries. Zimbabwe Telecom scored below average in future orientation, which is exceptional.

5.1.3.5. Correlations of future orientation

In this research, future orientation showed significant positive correlation with humane orientation (0.452, $p < 0.001$), performance orientation (0.472, $p < 0.001$), in-group collectivism (0.394, $p < 0.001$), uncertainty avoidance (0.249, $p < 0.001$) and gender egalitarianism (0.093, $p < 0.05$). It also demonstrated a negative correlation with power distance (-0.541, $p < 001$). These correlations resonate with GLOBE's findings for societal level correlations (see Ashkanasy et al. 2004). GLOBE researchers (House et al. 2004) argue that societies with high future orientation also tended to be those with well-developed collective institutions, and that they likely managed uncertainty with knowledge and reward performance, and limited the role of power distance. Hence, the negative correlation with power distance and the positive correlation with performance orientation and uncertainty avoidance was consistent with GLOBE's results and theoretical argument (see Ashkanasy et al. 2004). The negative correlation with power distance suggests how high-power distance practices reported in the organisation may negatively affect future orientation cultural practices.

5.1.4. GENDER EGALITARIANISM

In this sub-section, results on gender egalitarianism are presented in five areas. Firstly, highlights of the definition of the dimension and its essence and the relevance of the dimension at organisational level are provided. This is followed by a discussion of the MANOVA results, a comparison with other industries from the

GLOBE results(House et al. 2004) and finally the correlation of the dimension with other dimensions is presented.

5.1.4.1. Definition of gender egalitarianism

"Gender egalitarianism is the degree to which an organization or a society minimizes gender role differences while promoting gender equality" (House & Javidan, 2004:12).

Hofstede (1980) conceptualised this dimension as masculinity/femininity, and regarded it as a taboo element in societal cultures, which divided roles for men and women. This concept relates to cultural norms that associate masculinity with 'toughness' and assertiveness versus femininity, which is associated with 'tenderness' and nurturance (Hofstede 1980; House & Javidan 2004).

5.1.4.2. Gender egalitarianism at organisational level

GLOBE cultural dimensions are operationalised on a 7-point scale, and all except gender egalitarianism have maximum scores of 7. Unlike all other dimensions, the conceptual maximum for gender egalitarianism is the mid-point (4), as opposed to the maximum possible (7) (Emrich, Denmark & Den Hartog 2004). This means the concentration to 4 indicates narrower gender role differences in an organisation or society.

Table 5.9: Mean scores for gender egalitarianism by group

Group (CO-SLG)		Mean	SD	N
Gender egalitarianism	DRC	3.99	0.7	51
	Lesotho	4.03	0.46	50
	Malawi	4.14	0.4	50
	Mozambique	3.95	0.45	41
	SLG	4.46	0.8	47
	South Africa	4.02	0.52	38
	Swaziland	4.05	0.47	43
	Zambia	3.98	0.35	71
	Zimbabwe	3.99	0.34	56
	Total	4.06	0.53	447

Source: SPSS output
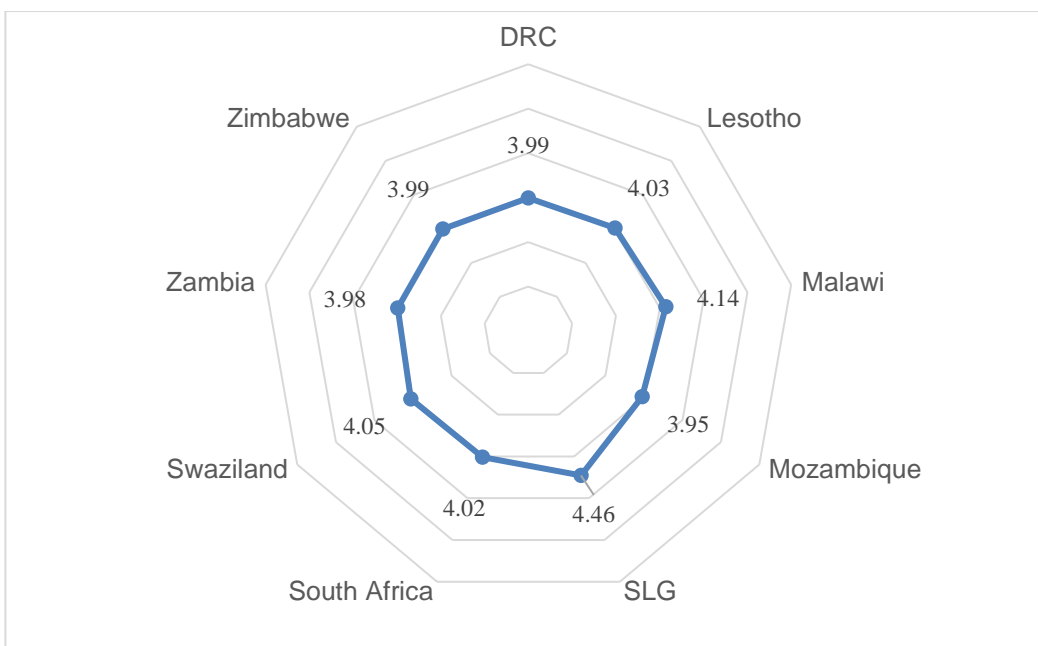
Figure 5.3: Spider diagram for gender egalitarianism mean scores by group

Source: Own construction from SPSS output

5.1.4.3. MANOVA results

Average scores on gender egalitarianism for the eight country offices ranged from 3.95 for Mozambique to 4.14 for Malawi (i.e. the organisational practice average scores) while the SLG demonstrated an average score of 4.46 for the desired value (should-be culture) of the organisation. The MANOVA analysis (see Appendix 7) demonstrated no statistically significant difference among the country office scores regarding current practice. Meanwhile, a statistically significant difference, $p < 0.001$ was observed between the desired culture score of the SLG and the practice scores of middle managements for the DRC, Mozambique, Zambia and Zimbabwe, and a $p < 0.05$ for Lesotho and South Africa. Only the Malawian practice score appeared in homogeneity with the values score of the SLG (p=0.056). It is also important to note that gender egalitarianism showed the smallest standard deviation, and all country offices concentrated on a narrow band from the maximum conceptual score of 4.

Table 5.10: ANOVA results for SLG vs country offices on gender egalitarianism (GE)

Dependent variable			Mean difference	Std. error	Sig.	95% confidence interval	
						Lower bound	Upper bound
Gender egalitarianism	SLG	DRC	.4632*	0.10327	0.000	0.1412	0.7851
		Lesotho	.4273*	0.10376	0.001	0.1039	0.7508
		Malawi	0.3193	0.10376	0.056	-0.0041	0.6428
		Mozambique	.5041*	0.10914	0.000	0.1639	0.8443
		South Africa	.4395*	0.11142	0.003	0.0922	0.7869
		Swaziland	.4042*	0.10778	0.006	0.0682	0.7401
		Zambia	.4722*	0.09604	0.000	0.1728	0.7716
		Zimbabwe	.4625*	0.10103	0.000	0.1475	0.7774

Note: * = statistical significance

Source: Modified from MANOVA output

5.1.4.4. Comparison with other industries

Considering the maximum conceptual score of 4 for gender egalitarianism, comparison with the GLOBE 2004 study results from the Southern African region was done as follows: "Across all societies surveyed (N=61), the mean (M=3.37) and standard deviation (SD=0.37) for gender egalitarianism, societal practices are lower than for all other cultural dimensions" (Emrich et al. 2004:362). The GLOBE study results are in many ways consistent with the findings of this research. In this study, the practice scores of eight country offices (N=400) gender egalitarianism showed the least standard deviation (SD=0.46) in a similar way to the GLOBE study.

The organisational study results for the GLOBE study, covering Zambia, Zimbabwe and South Africa also compared as follows: mean scores in organisations studied ranged from 2.90 for the telecommunications industry in Zambia to 3.41 for the telecommunications industry in South Africa black. The mean of the GLOBE study at organisational level showed comparatively lower scores than in this study, which had a minimum score of 3.95.

Table 5.11: GLOBE organisational scores by industry for gender egalitarianism in
   Southern African countries

Country	Industry	GE practice	GE values	N
Zambia	Financial	3.28	4.80	20
Zambia	Telecom	2.90	4.33	39
Zimbabwe	Financial	3.44	4.94	13
Zimbabwe	Telecom	2.61	4.70	11
South Africa (black sample)	Financial	3.40	4.35	60
South Africa (black sample)	Food	3.53	4.16	53
South Africa (black sample)	Telecom	3.41	4.37	13

Source: Source: Own tabulation of average scores (Hanges 2016)[9]

In both this study and the GLOBE study, gender egalitarianism values were higher than practices. However, in the case of the present study, the mean score of 4.01 was at the conceptual maximum indicating middle-management perceptions that gender roles are at the right level. The higher SLG score compared to middle-management suggests intentions of leadership to support women empowerment.

5.1.4.5. Correlations of gender egalitarianism

In this study, gender egalitarianism showed statistically significant correlation with only three other dimensions, namely future orientation, power distance and performance orientation. It showed a relatively strong negative correlation with power distance ($r=-0.18$; $p < 001$) and positive correlation with the other two ($p < 0.05$).

5.1.5. HUMANE ORIENTATION

In this sub-section, results on the humane orientation dimension are presented in five areas. Firstly, highlights of the definition of the dimension and its essence as well as the relevance of the dimension at organisational level are provided. This is followed by a discussion of the MANOVA results, a comparison with other industries

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[9] Sourced from P.J. Hanges personally, one of the principle investigators of the GLOBE project

from the GLOBE results (House et al. 2004), and finally the correlation of the dimension with other dimensions is presented.

5.1.5.1 Definition of dimension

Humane orientation is defined as "the degree to which a collective encourages and rewards individuals for being fair, altruistic, generous, caring and kind to others" (House & Javidan, 2004:30).

5.1.5.2. Humane orientation at organisational level

This dimension could provide one of the tools that organisations might utilise for motivation, and may appear to be on a par with financial incentives to employees. Kabasakal and Bodure (2004:566) expounded a number of ways by which this dimension could operate at organisational level:

> According to culture theory (Triandis 1995) values of altruism, benevolence, kindness, love, and generosity are salient as motivating factors guiding people's behavior in societies characterized by a strong humane orientation. In these societies, the need for belongingness and affiliation, rather than self-fulfillment, pleasure, material possessions, and power, are likely to be the dominant motivating bases.

The significance of humane orientation in the workplace relates to society as in most other dimensions. In paternalistic societies, it appears in the form of people in authority being "expected to act like a parent and take care of subordinates' and employees' families" (Kabasakal & Bodur 2004:566). However, in the broader sense, the relevance of humane orientation relates to a value of self-transcendence, where one upholds universalist ideals (tolerance and protection of all people) or benevolence (enhancement of people with close ties) (Kabasakal & Bodur 2004).

As shown in Table 5.12 below, humane orientation scores fell slightly above the mean score of 3.5 based on the seven-point Likert-type scale.

Table 5.12: Mean scores for humane orientation by group

Groups (CO-SLG)		Mean	SD	N
Humane orientation	DRC	4.21	0.88	51
	Lesotho	4.14	0.84	50
	Malawi	4.42	0.9	50
	Mozambique	4.36	0.96	41
	SLG	5.39	0.73	47
	South Africa	4.51	0.97	38
	Swaziland	3.93	1.02	43
	Zambia	4.38	0.99	71
	Zimbabwe	4.56	0.76	56
	Total	4.43	0.96	447

Source: SPSS output

5.1.5.3. MANOVA results

Average practice scores on humane orientation for the eight country offices ranged from 3.93 for Swaziland to 4.56 for the DRC while the average score for values (desired culture) was found to be 5.39. The MANOVA analysis (see Table 5.13 below) demonstrated three bands as a result of a statistically significant difference ($p < 0.05$) between country office scores for current practice. The lowest score was recorded by Swaziland and the highest score was recorded Zimbabwe. Multiple comparisons among the rest of the country offices demonstrated homogenous scores. This means that Swaziland and Zimbabwe tended to fragment to opposite ends of the Liker-like scale in humane orientation norms in the organisation. Meanwhile, the SLG value score was significantly different from all practice scores of the country offices. It is notable that this same behaviour was observed with the in-group collectivism scores (see section 5.1.6), where the Swaziland office moved away from the desired score of the SLG towards low in-group collectivism, while the Zimbabwe office moved towards the desired score by SLG with high in-group collectivism.

As with most other dimensions, a statistically significant difference was noted between SLG scores for values and middle-management scores for practice

(p < 0.001). This suggests that the strong organisational culture espoused by leadership (average score 5.39) was not practiced at an adequate level.

Table 5.13: Humane orientation mean scores and bands

Group (CO-SLG)	N	Subset		
		1	2	3
Swaziland	43	3.9256		
Lesotho	50	4.136	4.136	
DRC	51	4.2118	4.2118	
Mozambique	41	4.3561	4.3561	
Zambia	71	4.3831	4.3831	
Malawi	50	4.42	4.42	
South Africa	38		4.5105	
Zimbabwe	56		4.5643	
SLG	47			5.3872

Source: SPSS output
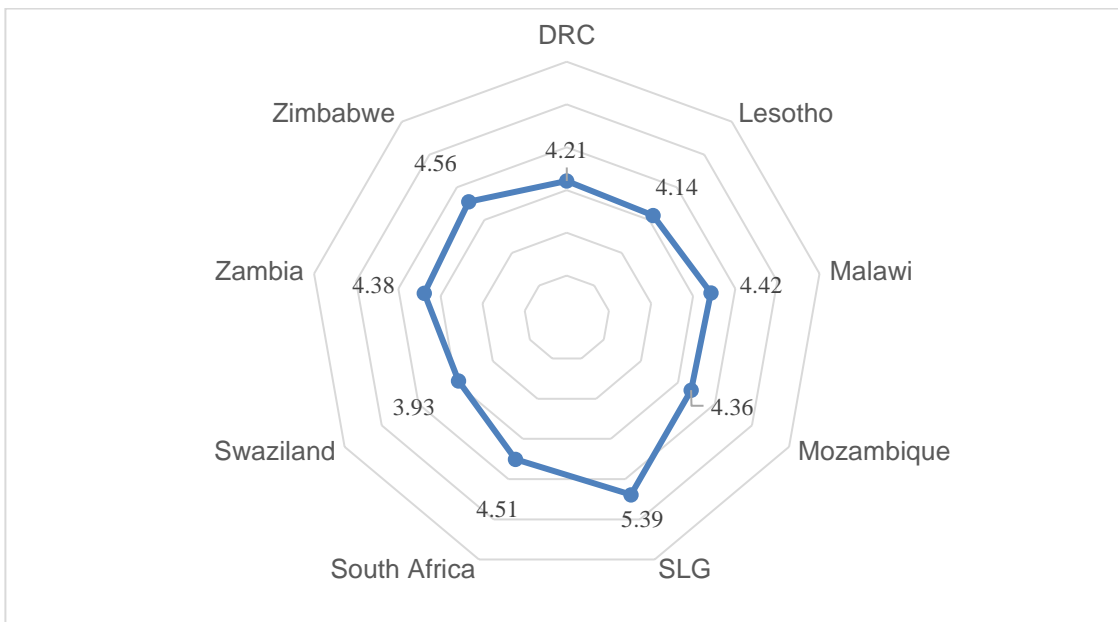
Figure 5.4: Spider diagram for human orientation mean scores by group
Source: Own construction from SPSS output

5.1.5.4. Comparison with other industries

The GLOBE societal practice score for humane orientation of 62 societies showed an average score of "4.09 with a range of 3.18 to 5.23" (Kabasakal & Bodur 2004:572).

At organisational level, GLOBE results demonstrated the findings in Table 5.14.

Table 5.14: GLOBE organisational scores for human orientation by industry in Southern
   African countries

Country	Industry	Humane orientation practice	Humane orientation values	N
Zambia	Financial	4.55	4.49	20
Zambia	Telecom	4.05	5.22	39
Zimbabwe	Financial	4.50	4.65	13
Zimbabwe	Telecom	3.50	4.84	11
South Africa (black sample)	Financial	5.18	5.13	60
South Africa (black sample)	Food	4.64	5.04	53
South Africa (black sample)	Telecom	5.10	5.45	13

Source: Own tabulation of average scores (Hanges 2016).

These results demonstrated organisational practice mean scores that ranged from 3.50 for Zimbabwe Telecom to 5.18 for South Africa black, Financial. This compares with this study average practice score which ranged from 3.93 for Swaziland to 4.56 for Zimbabwe. In addition, the above GLOBE results also showed value scores greater than practice scores, except in case of Zambia Financial.

5.1.5.5. Correlations of humane orientation

In this research, humane orientation was positively correlated with future orientation ($r=0.452$, $p < 0.001$), in-group collectivism ($r=0.427$, $p < 0.001$), uncertainty avoidance ($r=0.233$, $p < 0.001$) and performance orientation ($r=0.527$, $p < 0.001$). All of these were also positively correlated in the GLOBE research (Kabasakal & Bodur 2004) demonstrating consistency. On the other hand, in the present study, humane orientation was strongly negatively correlated with power distance ($r=-0.556$, $p < 0.001$). Negative correlation between humane orientation with power distance did not concur with the GLOBE findings, unlike in this study. The

relationship between power distance and humane orientation is not researched well enough to provide empirical justifications to the correlations observed in either the GLOBE research or in this study. However, general observations depict that at societal level, low power distance in Western societies go with low humane orientation behaviour. On the other hand, high human orientation and high power distance co-exist in Southern societies. This relationship could effectively translate into organisations where, while power distance is high, many decisions within organisations could be highly laden with humane orientation and vice versa.

5.1.6. IN-GROUP COLLECTIVISM

In this sub-section, results on the in-group collectivism dimension are provided in five areas. Firstly, highlights of the definition of the dimension and its essence as well as the relevance of the dimension at organisational level are provided. This is followed by a discussion of the MANOVA results, a comparison with other industries from GLOBE (House et al 2004) results, and finally the correlation of the dimension with other dimensions is presented.

5.1.6.1. Definition of in-group collectivism

This dimension is part of the broader individualism and collectivism construct of the Hofstedean model (see Hofstede 1980), which in the GLOBE conceptualisation is separated from institutional collectivism. In-group collectivism is defined as "the degree to which individuals express pride, loyalty, and cohesiveness in their organizations or families" (House & Javidan 2004:30).

"In-group collectivism practices seem to be part of a cultural syndrome in which there are close ties among family members, and in which people are concerned with others, and respectful of authority, and have fewer rules" (Gelfand, Bhawuk, Nishii & Becthold 2004:473).

5.1.6.2. In-group collectivism at organisational level

According to Gelfand et al. (2004:474), collective societies are expected to "show few rules and little structure, more short-term orientation, and less performance orientation". In addition, Gelfand et al. (2004) relate in-group collectivism with high humane orientation. Apparently, it is straightforward to expect high humane orientation from high in-group collectivism, because of the family-like atmosphere that in-group collectivism ought to create (see Gelfand et al. 2004).

Table 5.15: Mean scores for in-group collectivism by group

| Groups (CO-SLG)		Mean	SD	N
In-group collectivism	DRC	4.77	0.7	51
	Lesotho	4.62	0.62	50
	Malawi	4.65	0.77	50
	Mozambique	4.74	0.82	41
	SLG	5.18	0.69	47
	South Africa	4.81	0.96	38
	Swaziland	4.48	0.92	43
	Zambia	4.66	0.65	71
	Zimbabwe	4.98	0.78	56
	Total	4.76	0.78	447

Source: SPSS output
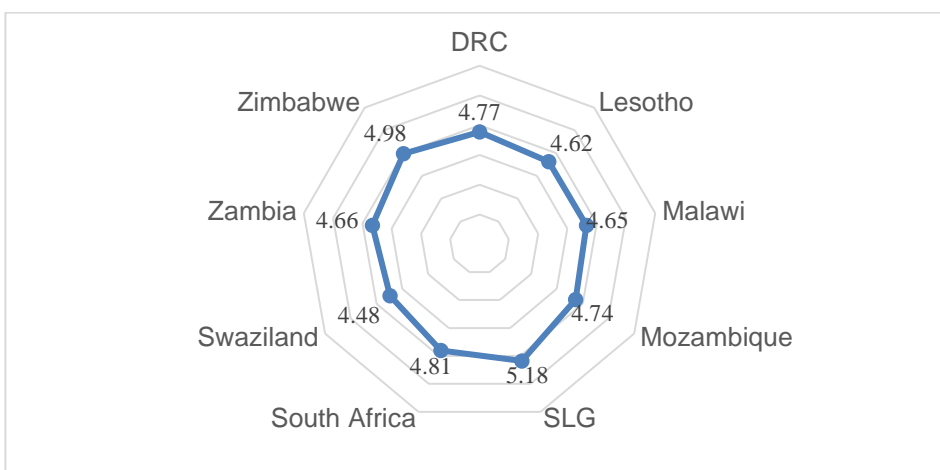
Figure 5.5: Spider diagram for in-group collectivism mean scores by group

Source: own construction from SPSS output

5.1.6.3. MANOVA results

Average in-group collectivism practice scores of the eight country offices ranged from 4.48 for Swaziland to 4.98 for Zimbabwe. The value score demonstrated an average of 5.18 (Table 5.15 & Figure 5.5).

The MANOVA analysis demonstrates three bands (Table 5.16). This is a consequence of a fragmenting tendency observed in the case of Swaziland and Zimbabwe. Swaziland demonstrated low in-group collectivism (away from the desired value) and Zimbabwe demonstrated high in-group collectivism (closer to the desired value) (see Table 5.16). It is clear that this same behaviour was observed in the case of the humane orientation scores, where the Swaziland office moved away from the values (desired) score towards low humane orientation, while the Zimbabwe office moved towards the desired score by SLG demonstrating high humane orientation. These results are consistent with the theoretical underpinning discussed above (see section 5.1.6.2) as argued by Gelfand et al. (2004).

The SLG scores for values showed statistically significant differences with four country offices, while demonstrating homogeneity with the other four. The only statistically significant difference among the country offices was between Swaziland and Zimbabwe (Table 5.2). Please refer to Appendix 7 for full MANOVA table.

Table 5.16: In-group collectivism mean scores and bands

Group	N	Bands		
		1	2	3
Swaziland	43	4.48		
Lesotho	50	4.62	4.62	
Malawi	50	4.65	4.65	
Zambia	71	4.66	4.66	
Mozambique	41	4.73	4.73	4.73
DRC	51	4.77	4.77	4.77
South Africa	38	4.80	4.80	4.80
Zimbabwe	56		4.97	4.97
SLG	47			5.17

Source: SPSS output

Table 5.17: ANOVA results with statistical significance

Target	Target/CO-SLG	Mean difference	Std. error	Sig.	95% confidence interval	
					Lower bound	Upper bound
SLG	DRC	0.4042	0.15362	0.177	-0.0747	0.8831
	Lesotho	.5587*	0.15435	0.01	0.0776	1.0399
	Malawi	.5287*	0.15435	0.019	0.0476	1.0099
	Mozambique	0.443	0.16235	0.141	-0.0632	0.9491
	South Africa	0.3717	0.16574	0.38	-0.145	0.8884
	Swaziland	.6981*	0.16032	0.001	0.1983	1.1979
	Zambia	.5196*	0.14286	0.009	0.0742	0.9649
	Zimbabwe	0.2025	0.15029	0.916	-0.266	0.671
Swaziland	DRC	-0.2939	0.15729	0.636	-0.7842	0.1964
	Lesotho	-0.1394	0.15801	0.994	-0.6319	0.3532
	Malawi	-0.1694	0.15801	0.978	-0.6619	0.3232
	Mozambique	-0.2552	0.16583	0.837	-0.7721	0.2618
	SLT	-.6981*	0.16032	0.001	-1.1979	-0.1983
	South Africa	-0.3264	0.16915	0.593	-0.8537	0.2009
	Zambia	-0.1785	0.14681	0.953	-0.6362	0.2791
	Zimbabwe	-.4956*	0.15404	0.037	-0.9758	-0.0154

Note: * = statistical significance

Source: Adapted from SPSS output

5.1.6.4. Comparisons

The GLOBE societal practice score for in-group collectivism of 62 societies showed an average score of 4.25 with a range of 3.25 to 5.22 (Gelfand et al. 2004). At organisational level, GLOBE results demonstrated the following findings for the Southern African countries studied.

These results of GLOBE organisational practice scores show that in-group collectivism values ranged from 3.49 for Zimbabwe Telecommunication to 4.94 for both South Africa Telecommunication and Financial Industries. The score for organisational practice reported by the eight country offices in this study showed a narrower range, namely 4.48 for Swaziland to 4.98 for Zimbabwe. The mean score for practice in this study was 4.71. The low in-group collectivism noticed in the

GLOBE Telecom results was in contrast to the high in-group collectivism score noticed in this research for Zimbabwe.

Table 5.18: GLOBE organisational scores by industry for Southern African countries for in-group collectivism

Country	Industry	In-group collectivism practice	In-group collectivism value	N
Zambia	Financial	4.60	6.05	20
Zambia	Telecom	4.29	6.17	39
Zimbabwe	Financial	4.65	6.12	13
Zimbabwe	Telecom	3.49	6.21	11
South Africa (black)	Financial	4.94	4.86	60
South Africa (black)	Food	4.74	4.82	53
South Africa (black)	Telecom	4.94	4.53	13

Source: Own tabulation of average scores (Hanges 2016)[10]

5.1.6.5. Correlations of in-group collectivism

In this research, in-group collectivism practice was positively correlated (r=.394, $p < 0.001$) with future orientation (r=0.427, $p < 0.001$) with humane orientation (r=0.374, $p < 0.001$) performance orientation, and (r=0.193, $p < 0.001$) with uncertainty avoidance. It was also negatively correlated with power distance (r= -0.359, $p < 0.001$). Other correlations were not statistically significant. The theoretical expectation (Gelfand et al. 2004) for positive correlation with humane orientation held while it did not demonstrate a negative correlation with performance orientation as per theoretical expectation that more individualistic cultures promote competition, creativity and performance (Gelfand et al. 2004). However, the theoretical basis for the relationship between the broader collectivism construct and performance orientation was mixed. Ramamoorthy and Carroll (1998) argue that this relationship can be seen as culture-specific and relates with human resource management. In individualistic cultures, human resource management incentives are largely based

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[10] Sourced from P.J. Hanges personally, one of the principle investigators of the GLOBE project

on individual achievement; in collective cultures, group incentives and team performance are emphasised. The argument by Ramamoorthy and Carroll (1998) is that the correlation results can be moderated by the management and type of reward to performance instead of a poor or strong link in one versus another culture. The negative correlation with power distance is also intriguing considering the general theoretical thesis that collectivist societies are high in power distance (see Hofstede 1980; House et al. 2004; Triandis 1995).

5.1.7. INSTITUTIONAL COLLECTIVISM

In this sub-section, results on institutional collectivism dimension are presented in five areas. Firstly, highlights of the definition of the dimension and its essence as well as the relevance of the dimension at organisational level are provided. This is followed by a discussion of the MANOVA results, comparison with other industries from the GLOBE results (House et al 2004), and finally the correlation of the dimension with other dimensions is presented.

5.1.7.1. Definition of institutional collectivism

The dimension of individualism-collectivism is one of the most researched in the field (Kagitçibasi, Berry & Segall 1997). The GLOBE research (House et al. 2004) further conceptualised this dimension in two distinct categories, namely institutional collectivism and in-group collectivism.

Institutional collectivism is defined as "The degree to which organizational and societal institutional practices encourage and reward collective distribution of resources and collective action" (House & Javidan, 2004:30). Gelfand et al. (2004:440) also regard it as a "theme that contrasts the extent to which people are autonomous individuals or embedded in their groups".

5.1.7.2. Institutional collectivism at organisational level

Uniquely, GLOBE conceptualised and defined this dimension at institutional level, which in this case is interpreted both as each federated entity as well as the federated organisation as a single institution. Theoretically, the dimension of

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institutional collectivism is aimed to measure the nature of employees' relationship as a body corporate.

Gelfand et al. (2004:446) argue, "In general, organizations that have individualistic cultures would have members who consider themselves as largely independent of the organization." As a result, employee relationships are based on mutual benefit, and employees do not feel any unique attachment to the organisation, and –

> [They] are willing to leave the organization if their needs or goals were better served elsewhere. By contrast, organizations that have collectivist cultures would have members who view themselves as highly interdependent with the organization. Generally, the sharing of employees' identity with the organization would be so strong that the organization would become a part of the members' self-identity (Gelfand et al. 2004:446).

5.1.7.3. MANOVA results

Average scores on institutional collectivism practices of the eight country offices ranged from 3.96 for South Africa to 4.28 for the DRC and the value score demonstrated an average of 4.03 (Table 5.19). The value (desired) score fell within the range but has not become a median.

Table 5.19: Mean scores for institutional collectivism by group

Group (CO-SLG)		Mean	SD	N
Institutional collectivism	DRC	4.28	0.79	51
	Lesotho	4.23	0.63	50
	Malawi	4.2	0.63	50
	Mozambique	4.31	0.76	41
	SLG	4.03	0.72	47
	South Africa	3.96	0.66	38
	Swaziland	4.04	0.71	43
	Zambia	4.08	0.7	71
	Zimbabwe	4.03	0.7	56
	Total	4.13	0.7	447

Source: SPSS output

The MANOVA analysis demonstrated only one band (Table 5.20) with no statistically significant difference among the scores of country office for current practice, as well as results for practice versus values (refer Appendix 7). This means that the desired or espoused culture was reported to have been actually practiced in the country offices, irrespective of other differences among the country offices. This illustrates alignment between desired or espoused and practiced or enacted culture regarding this particular dimension, with unanimity across all groups studied. This is one of two dimensions (the other being uncertainty avoidance) to demonstrate such a homogeneous result between value and practice.

Table 5.20: Institutional collectivism mean scores and bands

Group (CO-SLG)	N	Subset
		1
South Africa	38	3.9579
Zimbabwe	56	4.025
SLG	47	4.0298
Swaziland	43	4.0372
Zambia	71	4.0845
Malawi	50	4.204
Lesotho	50	4.232
DRC	51	4.2784
Mozambique	41	4.3073
Sig.		0.26

Source: SPSS output

Such an alignment of values desired by SLG and practices as reported by middle management is rare and it indicates something notable in the institutional collectivism dimension. By contrast, no value has been found aligned and similar to practice in the 2004 GLOBE research over 62 societies (House et al. 2004).
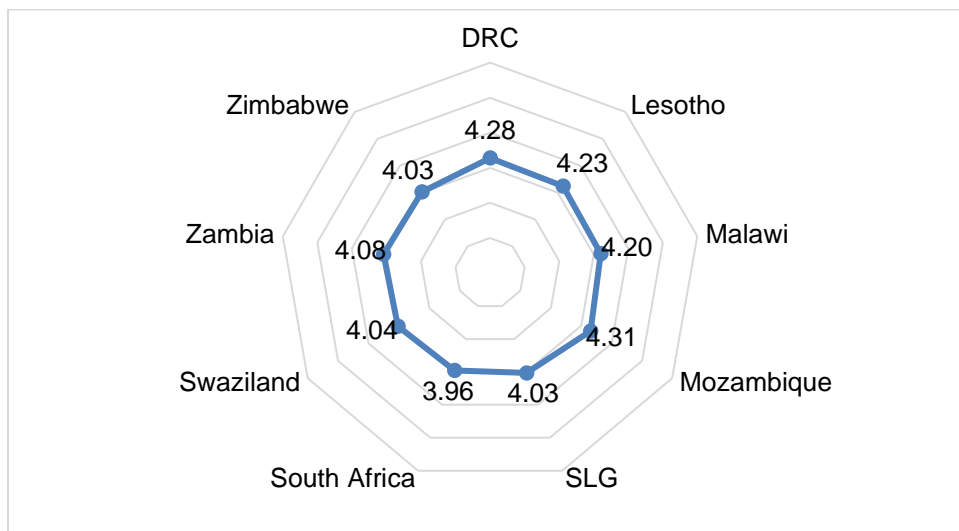
Figure 5.6: Spider diagram for institutional collectivism mean scores by group

Source: Own construction from SPSS output

5.1.7.4. Comparison with other industries

The GLOBE societal practice score for institutional collectivism of 62 societies showed an average score of 4.25 with a range of 3.25 to 5.22 (Gelfand et al. 2004). At organisational level, GLOBE results demonstrated the following findings for the Southern African countries.

Table 5.21: GLOBE organisational scores by industry for Southern African countries on human orientation

Country	Industry	Institutional collectivism practices	Institutional collectivism values	N
Zambia	Financial	4.43	4.48	20
Zambia	Telecom	4.49	4.65	39
Zimbabwe	Financial	3.41	3.44	13
Zimbabwe	Telecom	4.61	4.88	11
South Africa (black sample)	Financial	4.33	4.18	60
South Africa (black sample)	Food	4.42	4.10	53
South Africa (black sample)	Telecom	4.56	4.28	13

Source: Own tabulation of average scores (Hanges 2016)[11]

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[11] Sourced from P.J. Hanges personally, one of the principle investigators of the GLOBE project

These results of the GLOBE organisational practice scores showed that institutional collectivism values ranged from 3.41 for Zimbabwe Finance to 4.56 South Africa Telecom. This resonates with the range score for this study (organisational practice) of 3.96 to 4.28.

5.1.7.5. Correlations of institutional collectivism

In this research, institutional collectivism practice was positively correlated ($r=0.121$, $p < 0.05$) with assertiveness practices, power distance ($r=0.12$, $p < 0.05$) and uncertainty avoidance ($r=0.107$, $p < 0.05$) while other correlations were not statistically significant. This, however, contrasts with the GLOBE finding of negative correlation with assertiveness and power distance (Gelfand et al. 2004). There is no agreement regarding how the collectivism dimension is expected to relate with power distance (Oyserman, Coon & Kemmelmeier 2002). However, Oyserman et al. (2002) include a classification of collectivism into horizontal and vertical, which they suggest helps distinguish how collectivism may correlate with power distance. They propose that a horizontally collectivist culture could demonstrate strong egalitarianism, while a vertically collectivist culture could result in "acceptable inequality between individuals" (Oyserman et al. 2002:10). According to this theory, the negative correlation between power distance and collectivism in this study is suggestive of the nature of collectivism in the organisation and possibly in societies, in other words a vertical collectivism that endorses inequality or power distance. Although a specific study that investigated the relationship between assertiveness and collectivism was not available, overall, most studies categorised collectivist societies as non-assertive (House et al. 2004), which resonates with the negative correlation observed in this study.

5.1.8 PERFORMANCE ORIENTATION

In this sub-section, results on the performance orientation dimension are presented in five sub-categories. Firstly, highlights of the definition of the dimension and its essence as well as the relevance of the dimension at organisational level are provided. This is followed by a discussion of the MANOVA results, a comparison

with other industries from the GLOBE results (House et al 2004), and finally, the correlation of the dimension with other dimensions is presented.

5.1.8.1. Definition of dimension

"Performance orientation reflects the extent to which a community encourages and rewards innovation, high standards, and performance improvement" (Javidan 2004:239). Javidan (2004) also provides a long list of societal bipolar behaviours of high to low performance orientation, including –

- preferences to reward systems;
- emphasis on the person versus on the result;
- communication styles;
- assertiveness;
- competitiveness;
- importance put on experience and age, loyalty and belongingness; and
- other parameters of importance to this dimension, such as self-drive and perseverance.

5.1.8.2. Performance orientation at organisational level

Performance orientation has direct intuitive appeal in organisations. However, its application in an organisation cannot be delinked from societal influence, and different societies can see the approach to performance in different ways. Javidan (2004) argues that societal culture plays a role in two ways. Firstly, there is the need for the organisation to adapt to the external societal culture, and secondly, the employees come with "their values into their dealings within the organization" (Javidan 2004:265–266). In the end, societal culture influences organisational performance orientation by putting weight on either emphasis on the concern for employees or emphasis on the task.

5.1.8.3. MANOVA results

The MANOVA analysis for performance orientation shows only two bands (Table 5.22): the value as reported by the SLG and the practice as reported by the middle-

management staff of the eight country offices. All practice scores are homogeneous, although a statistically significant difference existed between the value score (by SLG) and all country office practice scores ($p < 0.001$) (see Appendix 7).

Table 5.22: MANOVA bands for performance orientation

		Subset	
Groups (CO-SLG)	N	1	2
South Africa	38	4.4079	
Swaziland	43	4.4477	
DRC	51	4.4706	
Malawi	50	4.5700	
Mozambique	41	4.6037	
Zambia	71	4.6268	
Lesotho	50	4.6800	
Zimbabwe	56	4.7188	
SLG	47		6.3404
Sig.		0.767	1.000

Source: SPSS output

The range of performance orientation practice mean scores of the eight country offices of 4.45 for Swaziland to 4.72 for Zimbabwe, with a mean score for the eight offices at 4.57, which contrasts with the mean score for values being 6.34 (Table 5.23 & Figure 5.7).

Table 5.23: Mean scores for performance orientation by group

Group (CO-SLG)		Mean	SD	N
Performance orientation	DRC	4.47	0.85095	51
	Lesotho	4.68	0.89077	50
	Malawi	4.57	0.8922	50
	Mozambique	4.6	0.8459	41
	SLG	6.34	0.90654	47
	South Africa	4.41	1.05495	38
	Swaziland	4.45	1.06144	43
	Zambia	4.63	0.80609	71
	Zimbabwe	4.72	0.97824	56
	Total	4.76	1.06112	447

Source: SPSS output
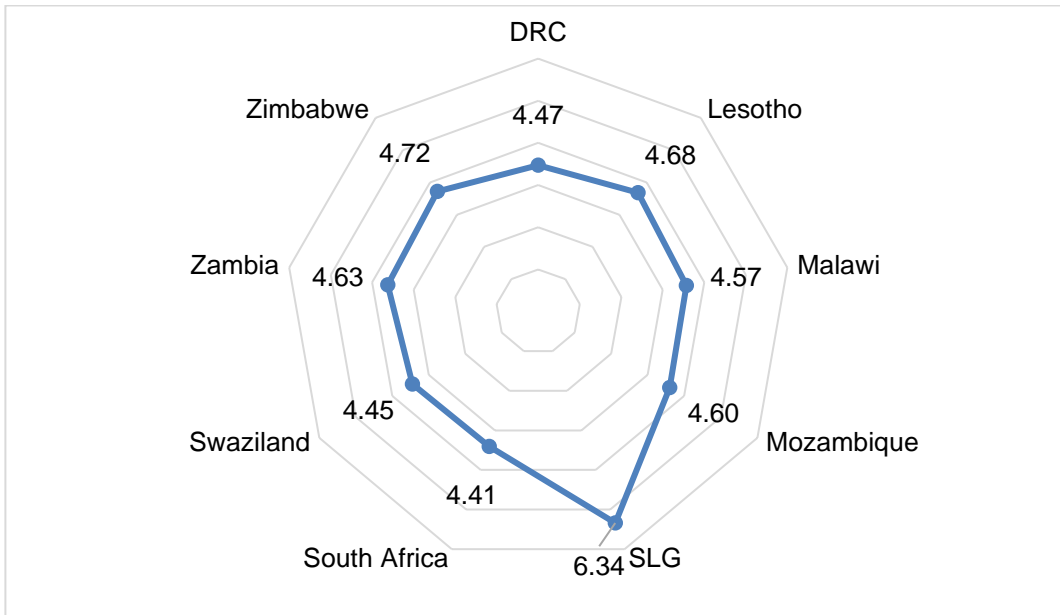
Figure 5.7: Spider diagram for performance orientation mean scores by group

Source: Own construction from SPSS output

5.1.8.4. Comparison with other industries

The GLOBE societal practice global grand mean for performance orientation of 62 societies showed a mean of 4.10 while the global grand mean for the value was 5.94, indicating in general, that the desired score or values for this dimension is far higher than actual practice (Javidan 2004). This is consistent with the present research where a value score (by SLG) of 6.34 as opposed to the mean score of the eight countries (middle-management rating) for practice of 4.58 was found.

This research demonstrated similar values to those recorded with the GLOBE findings for Zambia Telecom but a stronger value than the GLOBE global grand mean. This is also the dimension with the strongest value score, which approached the maximum possible score of 7.0 for the study organisation, showing the ambitious values espoused by the leadership.

Table 5.24: GLOBE organisational scores by industry for Southern African countries on
    performance orientation

Country	Industry	Performance orientation practice	Performance orientation values	N
Zambia	Finance	4.62	6.18	20
Zambia	Telecom	4.15	6.39	39
Zimbabwe	Finance	5.35	6.31	13
Zimbabwe	Telecom	3.05	6.05	11
South Africa (black sample)	Finance	4.97	5.10	60
South Africa (black sample)	Food	4.77	5.20	53
South Africa (black sample)	Telecom	5.52	5.63	13

Source: Own tabulation of average scores (Hanges 2016).

The GLOBE organisational practice scores in the Southern African countries demonstrated a high range of 3.04 to 5.52, which might have been a consequence of the diversity of the industries involved, while in this research, the range was much narrower. Meanwhile, the value scores exceeded the practice scores consistently in both the GLOBE study and this research for all countries and industries studied.

5.1.8.5. Correlations of performance orientation

The GLOBE study did not provide correlation of performance orientation with other dimensions; instead, Javidan (2004) provided correlation with other environmental factors from previous studies.

Correlation analysis of the present research depicted that performance orientation was significantly positively correlated with future orientation (r=0.47, p < 0.001), gender egalitarianism (r=0.15, p = 0.001), humane orientation (r=0.53, p < 0.001), in-group collectivism (r=0.37, p < 0.001) and uncertainty avoidance (r=0.22, p < 0.001). Meanwhile, a significant negative correlation was observed with only power   distance (r=-0.52, p < 0.001).

The positive correlations of institutional collectivism with future orientation and gender egalitarianism are in line with the theory that more egalitarian societies

demonstrate strong future orientation and performance orientation. The correlation of institutional collectivism with in-group collectivism must be seen in the light of Ramamoorthy and Carroll's (1998) discussion above (see section 5.1.6) as dependent on various factors including human resource management practices.

5.1.9. Power distance

In this sub-section, results of the power distance dimension are presented in five categories. Firstly, highlights of the definition of the dimension and its essence as well as the relevance of the dimension at organisational level are provided. These are followed by the discussion of the MANOVA results, a comparison with other industries from the GLOBE results (House et al. 2004), and, finally the correlation of the dimension with other dimensions is presented.

5.1.9.1. Definition of power distance

Broadly speaking, this dimension reflects "the extent to which a community accepts and endorses authority, power differences and status privileges" (Carl, Gupta & Javidan, 2004:513). It measures how "members of a community expect power to be distributed equally" (House & Javidan 2004:30). The term was coined by Mulder (1971) referring to the perception of the degree of inequality between oneself and the other within a social system (Carl et al. 2004).

5.1.9.2. Power distance at organisational level

Power distance comes into play in organisations through the influence of social norms as well as coalitions formed within the organisation, which override organisational interest where "organisations tend to mirror the culture of power distance practices and values in their society so that they can gain legitimacy and also appeal to the people from their host societies" (Carl et al. 2004:534). Carl et al. (2004) also suggest that multinational corporations tend to prefer societies that uphold similar cultures and avoid societies with significant cultural gaps. They also note that organisational power distance varies with the types of organisation, where power distance becomes high in military-type organisations.

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5.1.9.3. MANOVA results

The MANOVA analysis for power distance shows only two bands (The range of power distance practice mean scores of the eight country offices was 4.08 for DRC to 4.49 for Swaziland (Table 5.25), with a mean score for the eight country offices at 4.24, which contrasts with the value score of 2.52. The value score of 2.52 was the minimum scale recorded in this study.

Table 5.26): the value as reported by the SLG and the practice as reported by the middle-management staff of the eight country offices. This means that all practice scores are statistically homogeneous, whereas a statistically significant difference ($p < 0.001$) exists between value scores and all country office practice scores (see Appendix 7)

Table 5.25: Mean scores for power distance by group

Group (CO-SLG)		Mean	SD	N
Power Distance	DRC	4.08	1	51
	Lesotho	4.37	1.22	50
	Malawi	4.35	0.94	50
	Mozambique	4.16	1.25	41
	SLG	2.52	0.85	47
	South Africa	4.1	1.19	38
	Swaziland	4.49	1.08	43
	Zambia	4.16	1.16	71
	Zimbabwe	4.29	1.2	56
	Total	4.06	1.23	447

Source: SPSS output

The range of power distance practice mean scores of the eight country offices was 4.08 for DRC to 4.49 for Swaziland (Table 5.25), with a mean score for the eight country offices at 4.24, which contrasts with the value score of 2.52. The value score of 2.52 was the minimum scale recorded in this study.

Table 5.26: Power distance mean scores and bands

Group (CO-SLG)	N	Subset	
		1	2
SLG	47	2.5160	
DRC	51		4.0784
South Africa	38		4.0987
Zambia	71		4.1585
Mozambique	41		4.1646
Zimbabwe	56		4.2902
Malawi	50		4.3450
Lesotho	50		4.3650
Swaziland	43		4.4884
Sig.		1.000	0.671

Source: SPSS output
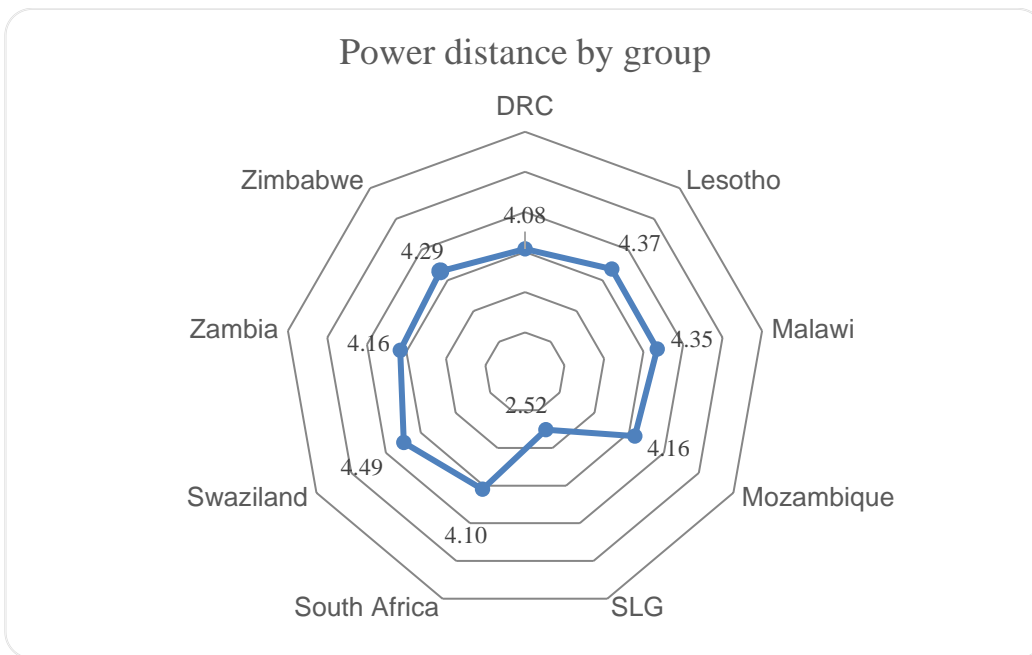
Figure 5.8: Spider diagram for power distance mean scores by group

Source: Own construction based on SPSS output

5.1.9.4. Comparison with other industries

The GLOBE societal practice score for power distance of 62 societies showed the greatest mean of 5.17 of all nine dimensions studied, with the value score also demonstrating the least mean score of 2.75 (Carl et al. 2004). At organisational level, the GLOBE study for 62 societies (covering 276 organisations) showed a power distance practice mean score of 4.01. This is very close to mean of 4.24 for the present study, whereas the GLOBE mean value score of 3.56 was higher than the mean value of 2.51 for the present study.

Table 5.27: Comparison between this study and GLOBE results on power distance

Mean scores	Global societal	Global organisational	This study
Power distance practice	5.17	4.01	4.24
Power distance values	2.75	3.56	2.51

Source: Own tabulation compiled from the GLOBE research (House et al. 2004) and this study

The present study presented a wider range, compared to global organisational mean scores found by GLOBE. That appears to be caused by espoused power distance by the SLG being very low compared to the GLOBE findings. Nevertheless, this espoused value by SLG did not appear to be translated into lower power distance practices in the organisation.

These results of the GLOBE organisational practice scores in the Southern African countries (Table 5.28) demonstrate close values to the values of this study, where largely organisational power distance value scores were less than 3 and practices scores were greater than 4 or slightly less than 4.

Table 5.28: GLOBE Organisational scores by industry for Southern African countries on power distance

Country	Industry	Power distance practice	Power distance values	N
Zambia	Financial	4.28	2.97	20
Zambia	Telecom	4.79	2.96	39
Zimbabwe	Financial	4.26	2.28	13
Zimbabwe	Telecom	5.27	3.27	11
South Africa (black sample)	Financial	3.67	2.97	60
South Africa (black sample)	Food	3.71	2.84	53
South Africa (black sample)	Telecom	3.47	3.05	13

Source: Own tabulation of average scores (Hanges 2016)[12]

5.1.9.5. Correlations of power distance

This dimension was the most negatively correlated with other dimensions. Power distance practices in this research were significantly and negatively correlated with future orientation (r=-0.54, p < 0.001), gender egalitarianism (r=-0.18, p < 0.001), humane orientation (r=-0.55, p < 0.001), in-group collectivism (r=-0.36, p < 0.001), performance orientation (r=-0.52, p < 0.001) and uncertainty avoidance (r=-0.16, p = 0.001). This compares with similar significant negative correlation with GLOBE study results for future orientation, humane orientation, performance orientation, gender egalitarianism and uncertainty avoidance. GLOBE researchers (House et al. 2004) found the implications of egalitarian cultures to be future-oriented and performance-oriented, while the relationship with other dimensions is complex, and that some of these relationships have been discussed in previous sections (see section 5.1.3 and 5.1.8).

Contrary correlations appeared with institutional collectivism and in-group collectivism compared to the GLOBE results. Whereas, the GLOBE study

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[12] Sourced from P.J. Hanges personally, one of the principle investigators of the GLOBE project

demonstrated a significant negative correlation for institutional collectivism, this study found a significant positive correlation. Moreover, while the GLOBE study showed a significant positive correlation for in-group collectivism, this study found a significant negative correlation.

The strength of the negative correlation of power distance with future orientation, performance orientation and humane orientation was of particular interest. This was explored further in the qualitative inquiry (see section 5.2.4, 5.2.5 and 5.2.7).

5.1.10. UNCERTAINTY AVOIDANCE

In this sub-section, the results on uncertainty avoidance dimension are presented in five areas. Firstly, highlights of the definition of the dimension and its essence as well as the relevance of the dimension at organisational level are provided. This is followed by a discussion of the MANOVA results, a comparison with other industries from the GLOBE results (House et al. 2004) and finally the correlation of the dimension with other dimensions is presented.

5.1.10.1. Definition of uncertainty avoidance

"Uncertainty avoidance involves the extent to which ambiguous situations are threatening to individuals, to which rules are preferred, and to which uncertainty is tolerated in a society" (Sully de Luque & Javidan 2004:602).

5.1.10.2. Uncertainty avoidance at organisational level

Uncertainty avoidance in organisations is revealed in various ways and at various levels of the organisation, including in the form of barriers to new experiences (Sully de Luque & Javidan 2004). Examples are reluctance to test, experiment or embrace such new experiences and new technology. Uncertainty avoidance also reveals itself in the form of actions meant to strengthen control (Sully de Luque & Javidan 2004).

5.1.10.3. MANOVA results

The MANOVA analysis demonstrated only one band (Table 5.29) with no statistically significant difference among the scores of country office for current

practice, as well as results for practice versus values (see Appendix 7). It means all practice scores as well as practice versus value scores demonstrated statistically homogeneous values.

Table 5.29: Uncertainly avoidance mean scores

Groups (CO-SLG)	N	Subset
		1
South Africa	38	4.6316
Swaziland	43	4.686
Malawi	50	4.77
Zambia	71	4.8169
DRC	51	4.9118
Lesotho	50	4.96
SLG	47	5
Mozambique	41	5.1524
Zimbabwe	56	5.1563
Sig.		0.15

Source: SPSS output

The range for uncertainty avoidance practice mean scores of the eight country offices was between 4.63 for South Africa and 5.16 for Zimbabwe and Mozambique. The mean score for the eight country offices practice was 4.89; and the mean values score for desired uncertainty avoidance levels was 5.00 (Table 5.30).

This represents the second dimension (along with institutional collectivism) to demonstrate complete unanimity in rating representing cultural homogeneity across groups as well as an example of espoused cultural values translated into practice.

Table 5.30: Mean scores for uncertainty avoidance by group

Group (CO-SLG)		Mean	SD	N
Uncertainty avoidance	DRC	4.91	0.87	51
	Lesotho	4.96	0.81	50
	Malawi	4.77	0.89	50
	Mozambique	5.15	0.83	41
	SLG	5	1.11	47
	South Africa	4.63	1.25	38
	Swaziland	4.69	1.12	43
	Zambia	4.82	0.91	71
	Zimbabwe	5.16	0.83	56
	Total	4.9	0.96	447

Source: SPSS output
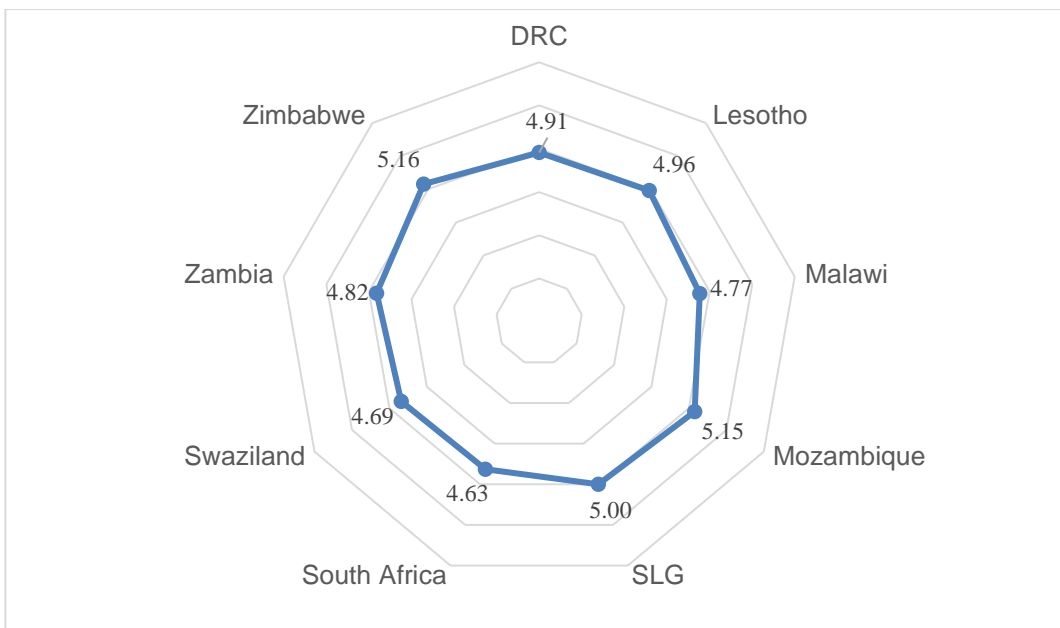
Figure 5.9: Spider diagram for uncertainty avoidance mean scores by group

Source: Own construction based on SPSS output

Such an alignment of values by SLG and practices as reported by middle management suggested something notable in the uncertainty avoidance dimension. In the GLOBE study, several societies were found to have similar values and

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practices for uncertainty avoidance, which was unlike the case with other dimensions (House et al. 2004). The researcher explored this unique finding further in the qualitative part of the study.

5.1.10.4. Comparison with other industries

The GLOBE grand mean of societal practice for uncertainty avoidance of 61 societies was 4.16 (nearer to the mid-point of 4, compared to practice score of 4.89 in the present study). The grand mean score for societal values was 4.62, which is less than the score of 5.0 in the present study. The global range for societal cultural practices in the GLOBE study was between 2.88 and 5.37 while the range for societal values was between 3.16 and 5.16 (Sully De Luque and Javidan 2004:620). The GLOBE scores for Southern African organisations demonstrated a range between 4.36 for Zimbabwe Telecom and 5.69 for Zimbabwe Finance (Table 5.31).

This study presents a narrower range (4.63–5.16), compared to GLOBE's grand societal practice as well as organisational values for Southern African countries. However, this study concurs with GLOBE in its stronger uncertainty avoidance scores for the region compared to the GLOBE averages, because the results in this study as well as GLOBE's organisational averages for Southern African countries showed that the figures for the region are all above global average.

Table 5.31: GLOBE organisational scores by industry for Southern African countries on uncertainty avoidance

Country	Industry	Uncertainty avoidance practice	Uncertainty avoidance values	N
Zambia	Finance	5.02	4.90	20
Zambia	Telecom	4.37	5.27	39
Zimbabwe	Finance	5.69	4.65	13
Zimbabwe	Telecom	4.36	4.27	11
South Africa (black sample)	Finance	5.10	5.11	60
South Africa (black sample)	Food	4.93	4.79	53
South Africa (black sample)	Telecom	5.28	5.52	13

Source: Own tabulation of average scores (Hanges 2016).

5.1.10.5. Correlations of uncertainty avoidance

A significant positive correlation was noted between uncertainty avoidance and future orientation (r=0.25), institutional collectivism (r=0.11) and performance orientation (r=0.22), which concurred with the GLOBE findings at societal level. The present study also demonstrated additional significant positive correlations for humane orientation (r=0.23) and in-group collectivism (r=0.19) that were not the case in the GLOBE study. The negative correlation with power distance (r=0.16) also concurred with the GLOBE findings at societal level.

The potential implications of these correlations were discussed under other dimensions above (see section 5.1.1 to section 5.1.8).

5.2 QUALITATIVE FINDINGS

The approach used for qualitative data analysis was described in section 4.10.6 above. The detailed results described in this section constituted the results of an in-depth analysis with 10 employees representing diverse groups as presented in the sampling section (see section 4.8.4). Please note that all responses are reproduced verbatim and unedited.

5.2.1. ASSERTIVENESS

A word cloud of the top 50 most frequently used words (with weighted synonyms) under assertiveness is given in Figure 5.10. The top five most frequently used words (with their synonyms) are 'Christian', 'relationship', 'kind', 'express' and 'values'.

Figure 5.10: Word cloud for the top fifty most frequently used words under the assertiveness theme

Source: NVivo 11 Pro word cloud output

The five words are strongly interrelated and re-occurred in the interviews from the perspective of the organisational Christian and humanitarian identity, which espouses values such as compassion, love and kindness towards others, especially to the disadvantaged. The Christian identity is vividly expressed to such an extent that one interview respondent remarked, the "organisation is unashamedly Christian" (E010[13]). The Christian identity and value were also reported as being responsible for the non-assertive and relational culture in the organisation, and hence the emphasis on relationships in the organisation. The five most frequently used words with their synonyms; therefore, meaningfully coalesce in shaping a non-assertive and very relational culture driven by the Christian identity of the organisation.

Strong consensus was reported by all in-depth interview participants, namely that the study organisation did not promote assertiveness. Employee E006, however,

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[13] Pseudonyms are used to designate interview participants (see section 4.11.7)

suggested that leadership in recent years started to demonstrate some level of assertiveness in line with changes that were driven from the top down in relation to some areas of the organisational culture, such as the performance orientation.

Many of the interviewed employees (E001, E002, E003, E004, E009, E005, E007 & E009) strongly lamented about the non-assertive culture of the organisation in a sense of disappointment because they felt that it went to unhealthy levels and was not allowing a "healthy dose of debate and open conflict" (E004). Non-assertiveness was perceived as stifling feedback to leadership and "breeding people who are not genuine to themselves" (E001). This made it difficult for people from cultures that are assertive and appreciate open conflict (E004, E009) to fit and thrive. In addition, non-assertiveness was also cited as a source of constraint on diversity of views and people with diverse styles of communication (E009). The conclusion from the in-depth interview findings was that in the study organisation, being assertive is costly to employees in terms of opportunities for growth within the organisation; hence, people in this organisation were reported to be tamed and very measured in what they say.

The implications of the organisational non-assertiveness culture were described by interview participants in various ways. Some examples are as follows.

> You rarely see people flaring at each other, even though it is healthy to do that once in a while, but it is an organisation where tempers are very suppressed. And it does promote people to pretend to be kind … to pretend to be fair, so sometimes you actually see that this is not genuine, that someone is forced because of the culture and the environment. So it is not genuine, but it is there, you have to behave like it, because you are in the organisation (E001).

> We are not comfortable with debating, open dialogue, conflict and so on. So we tend to promote more like a single dominant view. I don't think there is a lot of effort from leadership on promoting divers views (E004).

> I have actually come to believe that some people view assertiveness as non-Christian. It might not be written everywhere but people know. There is a silent communication/rule about you being more agreeable, more of a Christian if you are non-assertive, if you are

> not aggressive, your voice is softer and you speak more kindly; there is un-unspoken agreement there (E003).

Some room to exercise assertiveness in a top-down relationship was noted. Some interview participants also indicated a new drive by leadership to raise assertiveness as part of future orientation and performance orientation culture. Yet, even this is channelled in a top-down style and is not opening space for a rigorous debate and assertive culture irrespective of hierarchical position. Employees suggested that, even for leaders, assertiveness can be costly in the organisation. Foreman (1999) relates this top-down approach at the structural level to the degree of decentralisation or federation, where in some non-profit organisations, headquarters control most of human resource and budgetary decisions.

> There is a lot of discussion about [the need for] leaders becoming assertive. However, for leaders who are assertive it has a tendency to work against them, because it is not an appreciated behaviour. The culture of the organisation is very soft. It is a family oriented organisation, and the majority of the people have worked for long time and know these norms (E002).

Participants of the in-depth interview were unanimous on their perception of cultural non-assertiveness in the organisation; and they attributed the non-assertive norms to three importance forces in the organisation: namely, organisational identity, leadership style and societal culture.

5.2.1.1. Organisational identity

Most interview participants agreed that being cordial, friendly and nice to people is the way one can fit into the organisation and become successful, particularly because of a perception that assertiveness is not taken as a Christian behaviour. E003 argued,

> We tend to avoid criticism or to have a conflict with someone because we believe that it is non-Christian. We have hard time confronting people or being controversial. Our Christian identity is kind of pushing us in a different direction to be much more kind and much more tender. It is not a bad thing but we need to keep a balance … I found that IFNO is very relationship-based. The relationship is based on how nice you are, how accommodating you are, how soft you are in relating to people.

One employee made a more dissenting comment regarding the Christian identity and non-assertiveness. In his view, the Christian and humanitarian identity should have made the culture more transparent and honest as opposed to pretentious, which he argued was an unfortunate paradox (E005) and he suggested that should not be attributed to the Christian identity, but to the leadership style.

5.2.1.2. Leadership style

The leadership style was criticised by many of the interviewed employees including by those who held more senior leadership positions. The criticism focused on an organisational cultural environment that does not tolerate raising difficult questions, especially debating on what are regarded 'leadership opinion', and hence, failing to create an organisational environment that supports a healthy level of disagreement, criticism, debate and open conflict (all in-depth interviewed participants).

The role of leadership in building this "tamed employee culture" (E001) is noted to be that this cultural norm is used in identification, selection and preparation of leadership succession, and it is made costly to be open and assertive by limiting one's opportunity for growth. In its strongest terms, it could get one summoned for advice to "tone it down" (E004). E001 also suggested that a "know-your-place" message was often given to people of a certain rank, if they show tendencies of communicating assertively with a person of superior rank, and the employee described this as a "taming of employee culture".

A comparison of the IFNO culture with other industry cultures with whom she worked in the past was made by one interview participant as follows:

> We are fairly clear that there is [a] low degree of tolerance for public confrontation and insubordination. It is very apparent and people will know, unlike maybe more private sector organisations, where those behaviours are more tolerated (E007).

Examples of some quotes from in-depth interviewees demonstrate the incentives and disincentives that leadership use in their styles to embed this culture.

> There are different things that go on in the organisation. On the one hand, people that keep their head down and be obedient can have a long-term future. In another respect,

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if you don't talk up and express a clear idea and vision, it can mean you don't progress. But if your idea and vision are a little bit off rhythm and off line of what your leaders are saying, it can be taken as a threat, in which case your career can be limited. There are all sorts of interesting dynamic going on. I couldn't say it is one thing or the other. It is to be obedient, assertive within the boundaries that are being set to you. It is not to express your own belief and to practice the results of your experience, but to deliver against a set of ideas and approaches that are being passed down to you. It is about strategic leadership decision, to try and streamline the organisation […] I think they are clear, and everybody has got a fairly good idea of how far they can push the envelope. Where they need to get off and get on, how much they can express their opinion, and how much they drive organisational decisions (E009).

Well as a staff you don't have that much room [to be assertive], unless you want to see the door! As a staff, it is tough to try to become assertive. I think it is fear that drives behaviour. The leadership are alpha and omega, and what they say we have to follow. If you argue for something that is not favoured by leadership, you may be at risk. Our identity should have played the other way – speak your mind, stand for the truth. If you don't feel secure, you cannot come out and say what you want to say (E005).

In IFNO, people are not suppressed but are not free to say particular things. People need to decipher before they act. If I compare to other organisations, staff can question [in other organisations], but in IFNO it is different, you cannot do that. There is a limit; it is very hierarchical […] The kind of message we are getting is 'know your place' and, the moment you are told to know your place that doesn't make you assertive (E001).

5.2.1.3. Societal culture

Societal cultural preference in the Southern African region is also attributed to the dominance of non-assertive behaviour as per the opinions of some of the participants.

I think Southern Africa has a unique culture of appearing tender but being aggressive, a kind of passive aggressive culture. We are non-aggressive in our social engagement, but then quite aggressive where the rubber hits the road […] That is of the social culture in this region. It is normal in the culture here to have a very high value for inter-personal relationship. We don't want to be seen as hurting each other but we find ways to do things outside of that face-to-face engagement […] to get our things done. Then lay the IFNO element of 'we value people', 'we are Christian'; you have a very nice, tender face-

to-face interaction, but some of the things we actually do are not keeping up with that (E007).

5.2.1.4. Conclusion on assertiveness findings

There was an apparent unanimity among employees interviewed in their assessment of IFNO promoting a non-assertive and tender culture and attributing its drivers to one or more of the above influences. There was also strong to moderate dissatisfaction regarding the strength of this culture and the way it is influencing behaviour in the IFNO. In the qualitative assessment, this dimension strongly correlated with the power distance dimension.

5.2.2 COLLECTIVISM

In spite of an attempt to clearly segregate in-group and institutional collectivism, the two were mixed up in the qualitative research because interview notes did not form the two types of collectivism as was conceptualised in GLOBE. The researcher had to detect a distinction between in-group and institutional collectivism from the intertwined notes of interview participants; which showed that in-group collectivism was not perceived distinctly but was regarded as 'organisational politics' by interview participants. In addition, an attempt was made to understand why the in-group collectivism demonstrated poor loading by raising probes, such as asking participants to identify existence of close and family like relationships and close ties among employees. This effort led to an understanding that the interpretation of in-group collectivism was made in a different way than the operationalisation of the dimension in the GLOBE research (see Gelfand et al. 2004). Gelfand et al. (2004:473) make regarding in-group collectivism as "practices [that] seem to be part of a cultural syndrome in which there are close ties among family members." In the study organisation's case, this was depicted in the presence of organisational power grouping based on group interest, as opposed to ties around organisational purpose.

The in-depth interview, however, was clear and rich in the elaboration of the nature of institutional collectivism. Therefore, both in-group and institutional collectivism findings are discussed under the same heading as follows.

Figure 5.11: Word cloud for the top fifty most frequently used words under the collectivism theme

Source: NVivo 11 Pro word cloud output

Figure 5.11 presented the word cloud picture of the NVivo 11 Pro™ word frequency output of the top 50 words (with their synonyms) for the collectivism theme, of which the top five are 'individual', 'different', 'fragmentation', 'together' and 'silos'. The word 'individual' repeatedly appeared in the context of poor organisational practice of acknowledgement and reward to individual effort as well as appreciation to individual opinion and uniqueness. Interviewed employees felt that individuals would not stand out much in the IFNO, a comment related to the behaviour of non-assertiveness. Interviewed employees believed that blames might be directed to individuals quickly, but not successes. The word 'different' was used to qualify the

various entities in the IFNO, in terms of their role and influence, such as the country offices, the regional office, the support offices, or different views, opinions and approaches of individuals. This included the nature of the federation, the power and interests of these different entities and the individual interests as opposed to the collective. The words 'fragmentation' and 'silos' were used concurrently in the perception that the strong collectivist culture was compromised by fragmentation of entities, units and groups that operated in silos.

5.2.2.1. Overlap of in-group and institutional collectivism

While collectivism in the IFNO is built around the mission and purpose the federation behaves in a way that each entity also forms its own strong internal in-group and institutional collectivism, which, in trying to relate to and negotiate with other entities, leverages its power and the power of other entities that share the same interest with it. In these dynamics, the nature of the organisation that is identified as extremely relational (discussed under assertiveness [see section 5.2.1]) played a significant role in shaping both in-group and institutional collectivisms. In most instances, the bridges built across entities through the human relations, strengthened and expanded institutional collectivism. At other times, the in-group collectivism was reported to consolidate into political coalitions, which had a negative effect on the greater institutional collectivism by creating undesirable silos. Organisational politics also affected key organisational practices such as recruitment and promotion based on loyalty, filtering and controlling information within small group silos, biased support towards one's own group, and the consequent power groups formed that advance group interests against the organisational mission. These issues have surfaced in the in-depth interviews in the following ways.

5.2.2.2. Strong collectivism around organisational mission and identity

In the in-depth interviews, all participants claimed that the human relationships within and across teams and within and across entities formed the most significant bond, as these were interwoven with the identity, mission and purpose of the IFNO and created strong institutional collectivism.

Examples of profound quotes that presented a clear picture of this cultural phenomenon are presented below.

E003 was an employee who had joined the IFNO from the corporate world and is just over a year in the organisation. She presented her perception as follows:

> I think what we stand for as an organisation glues us together. Whichever part of organisation we are, our mission is driven by trying to make a difference in a child's life. That almost gives us a universal language in terms of checking each other if we are making a difference in a child's life or not. It just influences how we relate to each other and also in seeing the value of what we are doing. It was so refreshing to join an organisation where in my orientation, everybody that was part of my orientation programme believed that I am here to make a difference in some child's life. They didn't question me. [They all believed] If you are here, you are here for a reason; that something you do will eventually touch a child's life (E003).

E004 also came from the corporate world, but had been in the organisation for more than seven years.

> I would say that [collectiveness] is coming from a sense of belonging in a shared calling. At the end of the day, what is common among us is we want things to change and [we want to] generate impact. I don't have any doubt that we all agree and have a sense of belonging to an organisation that focuses on that [mission] (E004).

E009 served the IFNO for two decades and had always been in the humanitarian sector.

> We have a common cause, giving life in all its fullness to children. Through that common vision, that we have shared, we build close relationship. It was the relationship that kept the organisation together […] With a common vision friendships form and that helped keep information flowing and the organisation moving as a whole (E009).

5.2.2.3. Relational organisation

Another factor identified for contributing to collectivism in the study organisation was strong relationships. The relational culture in the organisation was also discussed under assertiveness (see section 5.1.2). An example that demonstrates the significance of this in shaping the culture comes from the interview with E006. This employee held one of the critical and senior roles and had a corporate background.

He highlighted both the positive and the downside of the nature of collectivism and its relationships with the role of leadership in the organisation. According to him, the "mission and shared understanding through getting cemented by the relationships built among employees help in creating a glue (institutional collectivism) in the organisation". However, he referred to a caveat, that the relationship happened to be "so much important [as a glue] even beyond the structure". He regarded this reality as having a downside because of the weight it has in the organisation – to the extent that it made the structure ineffective outside of the relationships. He believed that also led to silos and fragmentation around the relationships.

5.2.2.4. Political coalitions

In-depth interview participants perceived the significance of in-group collectivism behaviours in the organisation as boiling down to political coalitions. They perceived that relationships often coalesced into political groups. These were repeatedly cited as a setback on the effectiveness of the mission of the organisation. The perceptions regarding political coalitions were such that they formed around positions of significant power and revealed themselves in several ways that affected organisational wellbeing and mission effectiveness. The following comment and rhetorical question by E006 reflected the views of most in-depth interview participants:

> There is definitely a lot of politics and there is so much of it … everybody creating their own empire … We really have to be bold on the confluence of power and politics. It must be dealt with … are they serving a particular individual or the interest of the organisation? [The speaker's tone suggested a rhetorical question] (E006).

The widely shared perception among interviewed employees was that organisational politics was intertwined with organisational culture, one reinforcing the other, largely because politics influenced culture by hindering some of the espoused values from being enacted and desired changes from bearing fruit. The culture of high-power distance and non-assertiveness was regarded as making it impossible to challenge the politics. Examples of the influences of politics on culture as raised by employees included:

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- selection, promotion and reward systems being affected by politics, which resulted in undermining performance orientation (E001, E002, E003, E004, E005, E006, E009);

- weakening of the functioning of the formal structures of the organisation by creating silos based on power groups;

- a lack of transparency and free flow of information across the organisation (E001, E002, E003, E004, E006, E007, E009); and

- pronounced power vested in political connections as opposed to expert power and authority (E001, E002, E003, E004, E005, E006, E007, E009).

5.2.2.5. Forces against collectivism

The role of shared mission and belonging to a shared organisational identity, i.e. Christian and humanitarian identity and mission, came out as a strong reason for sound institutional collectivism. However, some behaviours were identified as barriers to the translation of this organisational asset into organisational effectiveness. One such behaviour is organisational politics as discussed in the preceding sub-sections. Another was pronounced power distance. E004 highlighted that the behaviour of leadership, in endorsing strong power distance, had an influence on institutional collectivism and had also contributed to a degree of fragmentation where each power centre acted in territorialism behaviour. This was also partly driven by another top-down behaviour where commands were imposed from the top down, to which entities reacted in a passive-aggressive manner, where they showed superficial support to initiatives but did not actually commit to act on them.

Nevertheless, interviewed employees perceived the strength of institutional collectivism to overcome the counter-behaviours that caused fragmentation. The continuity of these, however, was questioned by many of the employees interviewed, because of what they perceived as an encroaching corporate culture that was diluting the importance given to the identity of the organisation (E004,

E007, E009). This corporate culture, they feared would gradually erode the major anchor of the organisation, i.e. the collectivism around organisational identity.

5.2.2.6. Conclusion on collectivism findings

Interview participants observed collectivism as comprising two branches. The first was the collective commitment of employees to the mission of the organisation. They identified this collectivism as the glue of the organisation. The other was collectivism around power centres that formed strong political coalitions. This type of collectivism was regarded as part of the deep-seated behaviour in the organisation and was well recognised. It was also very well recognised for its negative effect in undermining a number of organisational initiatives.

5.2.3 GENDER EGALITARIANISM

Gender egalitarianism was given little attention in the qualitative inquiry owing to it drawing minimum insight and comments during the quantitative survey. The response of interview participants regarding gender relations, roles, responsibilities and opportunities appeared simple and representing an egalitarian state. Employees admired the organisation for creating various development opportunities for women and the ability of the organisation to treat gender equality in a progressive manner.

Participants of the qualitative interviews noted gender as a non-issue in the organisational culture in that the organisation had done well to enhance egalitarian environment. Gender was discussed as an aspect of diversity and interviewed employees suggested that diversity regarding gender, race and nationality were well attended to by the organisation. Most viewed the organisation as being able to identify talent, and it welcomed both genders and diverse nationalities into all kinds of roles, including very senior leadership roles within the international hierarchy. In the Southern African region, the fact that the region headquarter was led by a women, three out of nine country offices are led by female CEOs, as well as presence of a number of other female employees in senior leadership and middle-management roles was noted as evidence to this perception (E003, E009, E004,

E005, E003, E002). The objectives of equity as well as promoting more women to leadership roles were perceived as an ongoing leadership agenda that would enhance what has so far been achieved (E006).

In general, during the interviews, discussion under this dimension was characterised by a simple agreement that the organisation is in a good place and lives what it preaches in reducing barriers to gender, including an opportunity to advance in the organisation, equality of pay and respect for both genders.

5.2.4. HUMANE ORIENTATION

Figure 5.12 shows the word cloud of the top 50 most frequently used words (with synonyms) with their weighted frequency proportional to font size under the human orientation theme as analysed by the NVivi Pro 11 word count. The top five most frequently used words are 'Christian', 'values', 'successful', 'behaviour' and 'management'. A strong similarity between word counts of assertiveness and humane orientation was noticed in this analysis. The nature of the relationship appeared to be that, the non-assertive employee mannerism is perceived as appropriate and one that demonstrates an appropriate humane orientation behaviour.

The synonyms for 'Christian' are discussed regarding organisational values that ascribe to biblical views of human beings and its implications, such as equality, respect and justice. It goes with the second most frequently used word, namely 'values' as most of the core values of the organisation are connected to its Christian identity, and respondents ascribed to 'valuing people'. The synonyms for 'successful' were used in the sense of organisational success or a lack thereof, in achieving the strongly espoused values that point to this cultural dimension. In addition, a most frequently used word, 'management', came in the form of criticism to management regarding the responsibility to the practice of humane orientation values. The management was largely criticised by all interviewed employees for its clear and crisp commitment to humane orientation, which was perceived as not delivered. Finally, the word 'behaviour' and its synonyms were also linked to

employees and organisational behaviour in terms of humane orientation relationships.

Figure 5.12: Word cloud for the top fifty most frequently used words under the humane orientation theme

Source: NVivo 11 Pro word cloud output

Although interviewed employees appreciated the environment of the organisation as being congenial, accommodative and family-like, they also perceived contradictions between espoused values and actions, which created mixed feelings. The contradictions between espoused values and practice appeared to have two sources. The first was rooted in a leadership style that denied space for airing concerns, allowing genuine conversation and accommodating diverse voices. This was reflected in the emphasis on conformity, suppression of diverse opinions and pronounced power distance, which created dissatisfaction. The second source stemmed from a much more recent but continuous organisational change phenomenon and the way it was managed (top down and in an non-transparent

manner) that affected employees emotionally. These changes were recognised for being directed to improve organisational culture in the future orientation and performance orientation dimensions (E004, E006, E009). The change process, however, created a high level of insecurity and discontent and it was widely perceived by interview participants as not managed effectively and in harmony with the espoused human orientation values of the organisation (E001, E002, E003, E009). A similar conflict was attested with the assertiveness dimension, where organisational non-assertiveness along with the expectations of congeniality contradicted newly demanded norms in sought of future orientation and performance orientation. This newly demanded norms appeared to require boldness (assertiveness) and tougher measures in areas of cost cutting and performance measurement and management. The major themes that transpired from the qualitative inquiry under the human orientation dimension are discussed as follows.

5.2.4.1. Congeniality and its implications on organisational behaviour

All in-depth interview participants made reference to one of the six organisational core values, which claims, "we value people" as the commitment of the organisation that they expected to drive its humane orientation behaviour. In-depth interview analysis showed this organisational commitment to have two fronts. The first was expected employee behaviour towards one another, or the relational front among employees. The second aspect was the way the organisation is expected to treat its employees.

Analysis of the first aspect, namely the expected norms and behaviours from employees towards each other, demonstrated that this cultural expectation is practiced as espoused and could have shaped the highly 'relational' culture of the organisation. E001 explained that employees were expected to behave –

> [F]airly, friendly, generously, caring and kind to others. If you are mean in IFNO, people are going to wonder where you have come from. It is intrinsic in us, where when I work for IFNO, I have to uphold Christian values, I need to be kind, I need to be this and that … It is an organisation where I even find tempers are very suppressed (E001).

In a similar vein, E003 had this to say:

> I do feel that people are nicer and accommodative when you approach them friendly, and you are caring and kind. That is what we try to encourage [in the organisation]. I almost feel that there is a reward for doing that. People feel they are being cared for when you do that (E003).

Employees also believed that this culture, as in the case of assertiveness, was emphasised in the organisation – from recruitment to retention to opportunity to grow in the organisational hierarchy. Employees, however, described these values and behaviours as positive with a grain of discomfort to the degree, for example, that friendliness is taken as a precondition to get support and collaboration that must have been offered as part of day-to-day business process. This phenomenon was described under institutional collectivism as contributing to building bridges across entities, making the organisation highly relational, while being criticised by some as playing a disproportionately high role in the formal structure. For example, E006 noted:

> [R]elationships are so much important even beyond the structures … The challenge is though, some of the formal structures do not work outside the relationships. There is a tendency for each entity to be primarily inward focused. If you rely solely in the fact that we have a federal structure, with matrix and line management, I found that it doesn't work and that glue becomes the relationship. But the relationships become disproportionate, because I believe that, in the absence of the relationship, the organisation should be able to integrate effectively. But I don't think we are yet there.

Other interview participants (E001, E003, E004, E005, E006, E005, E007] also described the congenial culture in a slightly cynical tone saying that it carries a disproportionate weight and expects too much from employees, forcing them to pretend and suppress their feelings. They all saw the benefits of the espoused humane orientation culture, but also highlighted the undesirable consequences of the overemphasis on 'good relationships' as a basis for this dimension. E007 explained the cynicism among employees:

> Because there is a lot of relationships to manage, to some extent you can only afford to be superficial. You engage with a number of stakeholders on daily basis so you could only be friendly and nice at surface level, and sometimes even with a negative undertone (E007).

This culture, described as one that promotes congeniality, friendliness and collegiality among employees, was perceived to be un-accommodative to open conflict, debate, disagreement or – to some extent – differing opinions (E001, E003, E004, E005, E006, E007, E009). According to some interview participants, this made it very hard for people coming from cultural orientations that promote openness, to question and challenge one another to fit to this norm. The consensus was that such behaviours could be tolerated but would cost one in many ways such as not being able to progress in the organisation. Similar perceptions were also noticed under assertiveness. Qualitative observations between humane orientation and assertiveness dimensions correlated very strongly.

E007 suggested that the overemphasis on friendliness as a basis for the humane orientation culture of the organisation and the lack of assertiveness came with grave consequences for the organisation.

> [S]ometimes balancing between being fair and being friendly are difficult. So, sometimes we struggle with dealing with difficult conversations; our performance management concentrates to the middle so we don't confront issues. To be fair it requires confrontation, which is hard for us. Dealing with non-performance, dealing with social behaviours that should be confronted … we tend to avoid issues to remain friends. For those who try to confront, it usually becomes too costly on their career (E007).

An emerging tension in this area was described regarding an organisational drive to change the culture of performance and future orientation, where newly demanded expectations are in disagreement with entrenched norms (further discussed under respective dimension (see sections 5.2.5, 5.2.6 & 5.2.8).

On the second aspect, i.e. the values regarding the commitment of the organisation to its employees to treat them with dignity, care and concern, all the in-depth interview participants considered it as inadequately enacted, although some had positive statements to make.

> This organisation is [a] more humane organisation and caring organisation [comparing it to his experience in the corporate world]. IFNO feels like a family and more concerned about the individual and is caring. And it is logical. A non-profit is different from a profit [organisation] (E004).

Other in-depth interviewed employees highlighted the various ways they felt the organisation did not live up to its espoused value. Examples included "the frequency with which people were moved from position to position, or recruited and released" (E009) or the situation where "people do not have a space to express concerns" (E005).

Some of the perceived contradictions between values and practices seemed to be aggravated by the change the organisation had been driving in recent years. The following descriptions demonstrated consistent views of interviewed employees.

> One of our core value is valuing people. [There is] much written about it and talked about it; even when leaders stand up and talk that is what the talk about. But it is about valuing people who are delivering exactly what they need to deliver as of today. But, if someone suddenly find himself surplus to requirements of tomorrow, or if your job doesn't fit with the new processes that are being implemented, that is it! They will sit you down and say 'thanks, we paid you what you deserve! God be with you!' which is fine. You have been paid for all the work you have done and you have been rewarded. But in relation to seeing your long service, your faithfulness, and what you have delivered over the years, building what has become the future of the organisation, and valuing that, I don't think our current behaviour speaks to that. Some of the people who have made IFNO what it is today, some of the great were released very unceremoniously, and in poor terms; and I think it is a shame for the organisation (E005)

> Probably my difficulty is how we apply our values to our own staff, in the frequency with which people were moved from position to position, or recruited and released. I don't think that people are indeed valued; they are valued by word and not by deed. That is a major problem for organisations like IFNO, which is a people-based organisation. It undermines the co-ownership of the organisation. In the end, IFNO is about every member of staff being a co-owner of the success or failure of the organisation. But in introducing this corporate culture, which is notoriously geared towards treating people as basic resources, it makes it difficult to be consistent in applying our preach with our practice. Unfortunately, IFNO has lost a lot in its internal workings. As we become more output measured, and our ability to execute orders become increasingly rewarded, so being fair, altruistic, friendly and generous have a lot less place than in the past (E009).

> In practice, people don't feel valued. Because people feel that the organisation can become aggressive and gruesome in contract management and performance management. People feel they are not given a second chance (E002).

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> What we talk versus what we do are different. People want experience beyond the talk or anything else. When you expect people to work more than eight hours, are you valuing people? When people do not have a space to express concerns is that really valuing people? When you fire people without giving them prior notice – is that valuing people? (E005)

While most of the discontent could be traced to entrenched culture, some other forms, such as firing employees and appalling performance management, were results of a change process that was attempting to engrain a new culture that is in contradiction with the entrenched culture.

5.2.5. PERFORMANCE ORIENTATION

The top 50 most frequently used words (with their synonyms) under the theme of performance orientation were analysed with NVivo 11 Pro and presented in the word cloud in Figure 5.13. Of the 50, the top five words were 'appraisal', 'innovation', 'reward', 'focus' and 'management'. 'Appraisal' and 'management' appeared frequently in the sense of performance management. The synonyms for 'innovation' appeared in a criticism that performance management practices and organisational culture did not promote creativity and innovation. Similarly, the synonyms for 'focus' were presented in a critical sense in that the organisation was perceived as ambitious and running in many directions lacking focus.

Figure 5.13: Word cloud for the top fifty most frequently used words under the performance orientation theme

Source: NVivo 11 Pro word cloud output

Qualitative inquiry in this theme indicated the convictions of the organisation and its growing drive to performance improvements. Interviewed employees identified a 'performance culture' as one key agenda of leadership in the recent past.

> Humane resources, regional leaders and country directors have made it clear and over
> the years they have been re-enforcing it and it has been a consistent message. Anybody
> that has missed it must have been asleep or may not be in the organisation anymore
> (E009).

> I think IFNO has tried over the years to get a culture of performance orientation installed
> in the organisation. One of those tools was performance evaluation (E007).

According to in-depth interview participants, this recent phenomenon in the organisation was driven largely by external pressure. Performance orientation is aggressively driven by leadership as a response to external pressure (E001, E002, E004, E005, E006, E007). E002 identified two aspects of the driver for performance

orientation in the organisation, that others also mentioned in various ways. Firstly, the need for being able to compete with peers, demonstrate value for money or efficiency was mentioned; and secondly, a need to professionalise and offer a unique proposition or comparative advantage to donors was stated.

Employees' comments were divided into two groups in terms of this change process. One group (largely constituting old-tenure staff) was critical of what they termed a shift in the organisational culture to a 'corporate culture' approach to performance orientation. They characterised the change process as alien and unfitting to the industry. They also saw contradictions in the approach adopted. Another group (largely constituting short-tenure staff) believed that the entrenched culture was filled with a sense of entitlement and was un-answerable to performance management and needed to change. The second group claimed that long-tenure staff sabotaged efforts of leadership to transform the performance orientation culture of the organisation. The first group claimed that new staff that are hailing from the corporate world are imposing unfitting culture into a completely different industry; and by doing so, they are compromising the strength of the organisation. One employee's characterisation of this change journey put it in a balanced light as follows.

> It is a journey. There is a lot of positive movements in this direction [performance orientation]. There is far better accountability at senior leadership level; poor performance is not tolerated now, it will be dealt with. But I don't think we are fully there; where it is ingrained in what we are; where conversation around performance culture is easy. It is not easy and well-rounded yet (E006).

5.2.5.1. History of how performance was perceived and rewarded

Some of the interviewed employees characterised the traditional ways performance in this organisation was perceived as a 'sacrificial commitment' to the organisation, with some emphasis on professionalism. Hence, performance was seen in the light of commitment to mission and passion for the ministry (E004, E005, E006, E007, E009). This group argued the history of the organisation's performance provides

good evidence that the organisation was entrusted with increasing resources due to what it upheld as its value and what it delivered through its committed staff.

> A very simple and low level one [of measuring performance] is staff commitment, prepared to work at odd hours and all the time and almost too much to make things happen. That seems to be like a normal behaviour and an identifier of what people would consider to be a good IFNO staff (E006).

When it comes to innovation, historically, the organisation was characterised as one that averted risk and did not focus on promoting innovation. E009 said, "because we are risk avert, fundamentally innovation was not well rewarded and risk taking is a danger that could land you in trouble instead of being celebrated". This area is discussed in more detail under uncertainty avoidance in section 5.2.7 and 5.2.8

5.2.5.2. New drive to performance

It was reported by interview participants that the organisation is undertaking increased effort to capture performance in various metrics. Supporters of the effort argued that the drive is aimed at making performance measurement objective. Employees who criticised the effort considered it as a mere exercise of trying to convert everything in the organisation into numbers and dashboards of performance measurement, which they think was unrealistic. Some believed that the entire shift in changing the performance culture of the organisation was not well scoped and rounded, but simply imposed in a top-down manner on employees to do more with fewer resources.

The top-down pressure created a situation where leaders, in the interest of saving their face and showing performance to their bosses, were simply creating pressure on employees downwards without providing resources and adequate direction.

> [The organisation] has become very ambitious and [is] trying to do everything, hence is cause for frustration. We are a very ambitious organisation … We have given ourselves a very very big score in terms of what we want to achieve in communities. In the drive to increase performance … [the assumption adopted is that] if everybody is in [high standards of] performance and do more, may be, we will reach the goals we have set,

and there is no clear limit and evaluation of capacity and resources as to what that should be (E003).

In addition, this process was characterised as poor in building innovation as part of improving performance. In the case of the employee group who believed in the direction of the change in performance management, employees who were used to doing things in a certain way were the sources of the problem. The following represents what this group perceived.

> I don't think IFNO is innovative; I don't even know if it can reward innovation. I heard the word innovation thrown around, but it is nowhere close to what other organisations take to be innovation. We have got a lot to do there. We are not innovative enough. The way things are done here and the kind of people you find in the organisation, these are people who have been here for a long time and they are used to doing things the same way, and it is very difficult for the organisation to be innovative and reward innovation (E003).

The overall criticism on the new way of performance management was that it is simplistic and not fitting to the complexity of the industry, it ignores areas that are critical to success in the industry and acknowledges less relevant things, which could be manipulated and misleading.

> The indicators are possibly oversimplified in many important aspects. They don't encourage diverse ways of looking at performance. One office that is excellent in one thing and recognised as a great office can end up discouraging another office that is doing something excellent in an area that is not recognised. That can be discouraging and discourages growth in new areas of possibilities (E009).

> Sometimes some measures indicators focus on some areas and neglect other areas that are really important [and are] even the levers of performance. We end measuring things that are not critical. In a sector that has been characterised by a total neglect of performance and accountability, we are improving. We are in a very difficult sector for a performance orientation. We might lose somethings that are important but are not easy to capture by the performance measure being currently pursued. But we are striving towards high performance orientation (E004).

5.2.5.3. Performance management

Many interviewed employees showed very low trust in performance management practice. A lack of objectivity and biases with relationships, as well as performance measurement being influenced by other dominant cultural elements (such as assertiveness or friendliness) compromised the trust of employees on the performance management practice.

> We are not good in this [performance management]. I don't think we have a system in place that rewards performance. What we have is this salary increment at 2% and 4% depending on the performance appraisal. And the performance appraisal is more of subjective. I don't think our system of performance evaluation is encouraging and recognising performance. In other organisations, better performance management systems are in place. Our system is very subjective. The performance management standard is not clear. In some places [offices] there are even unique tools. Some people do not see the value of it, and they claim that at the end of the day, nobody is going to look at it (E005).

> I do not know if as an organisation we are positioned and we have systems and processes in place to take us there. We want high standard and performance but I don't think we do enough to get it. And I think it goes back to how we manage and lead people. [It is based the notion that] this must be a calling and you must work harder, you must improve and expect to get it. For example, a lot of the decisions are not based on performance but relationships. Whether you succeed or not, I don't think it is based on your performance. It is based on your relationships. If you are not submissive in that relationship, people experience you in a negatively manner (E003).

> The aspect of measuring individual performance is worse [compared to measuring group or a particular office's performance]. I don't think we are doing enough on measuring individual performance. The performance agreement and performance reviews are not very valid. They have become fossilised again, became a ceremony. It is hard to challenge and deal with under performance. It takes courage, hard work and a clear idea (E004).

The perception of E001 in this regard was different, as she looked at it in a more positive light.

It is a performance-oriented organisation. Performance appraisal and even rewarding is very well structured. The organisation has a clear policy, a clear framework on this. And you can also see a lot of progression within IFNO. I like what I have heard when I was interviewed. One thing that came out clear was, IFNO is big and there is a space for progression. So it is an organisation that pushes people to progress. You have all the space but it takes you to perform. If you are a high performer, you are rewarded. you are pushed. And I think the system in IFNO, if you are a performer, it is very difficult to suppress you. You are able to be seen that you perform … It is an organisation with a lot of programmes that are giving incentive for people to go higher. For me this is an added plus for IFNO. It is a clear performance oriented organisation. Performance grading is done by not only a manager but also a committee and it is well known across the board so it is also transparent. It is very clear orientation, very clear indeed. The moment you hit IFNO, from the time you are oriented, it is clear that if you are a high performer, you will be rewarded (E001).

It appears that, although performance orientation is not a new cultural introduction to the organisation, the way it is viewed has shifted from one of making subjective sense of the devotion, commitment and sacrificial service to measurement through certain metrics or key performance indicators. While this shift is trying to capture performance through an objective and tangible metric for management decisions, employees are divided in their evaluation of and support to this shift. The majority were inclined to doubt the effectiveness of the metrics being used. They also believed that the metrics were not immune to manipulation; and, hence, their fear that it is largely contributing to undermining existing assets, such as the devotion of staff, without bringing adequate value. This fear was grounded in what they perceived to be an encroaching transactional culture that could only make organisational politics worse, because in this industry, it is hard to remunerate employees based on outputs and outcomes. Employees, especially of longer tenure, believed that a transactional culture could be detrimental to the mission of the organisation, because they saw few tangible metrics that could help to establish transparent reward practices.

5.2.6. POWER DISTANCE

The word cloud picture of the top 50 most frequently used words (with their synonyms) under the theme of power distance is presented in Figure 5.14. The top five most frequently used words (with their synonyms) are 'power', 'difference', 'privileges', 'hierarchy' and 'distance'. The words 'difference', 'privileges' and 'distance' are used to describe the status and power difference and the related distance or gap in privileges, authority and power. The synonyms of hierarchy are used to emphasise pronounced authority that is vested in hierarchical manner, and which often describes the segregation between the leadership and the rank and file.

Figure 5.14: Word cloud for the top fifty most frequently used words under the power distance theme
Source: NVivo 11 Pro word cloud output

In general, the organisation is described by its employees as highly hierarchical, with considerable power distance and a characteristic polarisation of espoused versus practiced norms. Espoused norms aspired to a style that was in harmony with a Christian and humanitarian identity, acclaimed with servant leadership, and

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hence it sought very low power distance. The actual practice was perceived as strained by an authoritative leadership style that restricted decision-making in a non-transparent and un-participatory manner to the highest echelon of the organisation, and left the rank and file feeling subservient.

5.2.6.1. Contrast between values and practice

A vivid contrast was evident in most of the in-depth interview participant responses, in that power distance was silent because of espoused values but palpable because of actual behaviour. The identity of the organisation required espousing a narrow power distance. Privileges were not supposed to reflect not only hierarchy but contribution; hierarchy ought to be simple and flat. All interviewed employees reported that leadership preached values of equity and low hierarchical differences. However, they reported that the entrenched cultural practice that overrode espoused values has created pronounced hierarchical culture, positioning leadership as unquestionable. The frustrations noted from interviewed employees, most of whom fell within senior line management or playing senior technical roles, demonstrated that power was extremely concentrated at the most senior levels.

5.2.6.2. Ranks and privileges

Status privileges were reported to have come in two forms. Some are formal and embedded clearly in organisational policy, such as approval or decision rights and benefits attached to grade levels and roles. One major issue of contention raised, was that of the segregation between expatriate and local employees, where certain benefits are designed for expatriate staff to compensate them for the risks and inconveniences of international deployment or relocation. The other is explicit benefits provided in relation to the hierarchical position of employees irrespective of origin of employees and location. With the majority of the expatriate deployments being in senior roles or at highly skilled levels, the two sources often meet and cause a pronounced gap between expatriate and local staff. E004 characterised the dynamics as:

> [Expatriates] will have a standard of living that is totally different from locals. It creates
> difference and tension. That is a problematic situation; it creates a clear difference.

E003 noted:

> IFNO endorses authority and power differences and status privileges. You can just look
> at locals versus internationals, senior leadership team members versus others.

Meanwhile, in-depth interview participants agreed that written privileges tied to rank were available but were not considered as pronounced as in the private sector.

Other privileges were described as informal and depend on the prerogative of leaders in a particular office. In-depth interview participants noted that these are the kinds of informal privileges and power that create a major issue. Interviewed employees noted that in some offices, the distance between senior leadership and middle management is pronounced in various ways. Among symbolic things that affirm power distance are parking spaces in privileged positions, opportunities for retreats, international training and travel opportunities, sitting arrangements in meetings, spacious offices, freedom to air views and opinions and informal access to resources.

5.2.6.3. Hierarchical organisation

Interviewed employees widely agreed that hierarchy starts with the inability of ordinary employees to contribute freely, air their views and engage without fear. In discussions and meetings, seniors are expected to speak first and, if any time is left, staff may speak in hierarchical manner and it is expected that lower levels affirm what their superiors have said.

> IFNO is an authoritarian organisation … extremely authoritarian and hierarchical. The
> leaders have a big say, so things shift significantly with the style of the leaders (E002).

Some in-depth interview participants indicated that some efforts to portray the espoused culture, such as leaders trying to be friendly to their employees or some privileges being standardised across ranks, such as "everybody flying economy" (E001) often fall apart because they are symbolic and not rooted. The symbolic gestures are also circumvented in other ways. So the preach for low power distance

in the organisation has appeared to aggravate the dissatisfaction by highlighting the contrast with actual behaviour.

E001 noted:

> "[I]t [the power distance] is silent but it is very clear. It is not written anywhere but it is very clear. It is not written! You see it happening! It is a norm that has been adopted by everyone."

E002 however argued about availability of written evidence, saying, "there is a lot in writing, the level of authority, approval limits, etc. is very clearly hierarchical". E009 also argued, "everything has a 10–20 pages document to prescribe and re-describe the power and privileges of leaders".

E005 argued:

> IFNO is extremely hierarchical, where actually we create some special people to whom policies would not apply. The power that we give to line management is more than they deserve. It starts from [a lower level] manager who becomes a local king and then upwards to the country director, with full authority to hire and fire without being held accountable.

A relatively new employee who joined the organisation from the corporate sector shared her experience as follows:

> I think IFNO is hierarchical. I heard people asking me what level I am so they can relate to me based on my level. Status privileges … who is eligible for this and that because of the level they are at. It is clear that it is hierarchical (E003).

This perception was shared by E009 who noted, "there are lots of expected protocols about who can engage with who, also indicative of power distance". The hierarchical culture was also evident in the flow of information and feedback. E001 said:

> [P]eople receive what they have been given [from the top]. People don't give out to the top, that doesn't happen in IFNO, not in IFNO!

This perception was consistent across in-depth interview participants and also related to discussion under assertiveness. E009 expressed it as:

> IFNO has become increasingly directive, where comments and contradiction are not welcome. But support and endorsement [for top-down directives] became the expected behaviour.

It appeared that both employees and senior leaders agreed that this culture is in contradiction to espoused values. One indicator was the fact that the largest difference in quantitative finding between what should be (espoused value) as reported by senior leaders and what is practiced as reported by middle-management ratings was found in this dimension. The follow-up qualitative exploration confirmed this gap between espoused value and practice, with all in-depth interviewed employees agreeing on the wide power distance, which is not in alignment with espoused values, as well as values linked to organisational identity. In addition, this was a theme, which interviewed employees addressed with expression of emotions, such as unbelief, frustration and unhappiness.

The power distance in hierarchical manner also relates to the degree of effectiveness or maturity of the federal arrangement. Foreman (1999) discusses this in detail based on sample organisations, where a mirror of what is reflected in this organisation has transpired, where the headquarters, irrespective of federated arrangement, controls critical decision-making powers.

5.2.6.4. Power distance and its interaction with other dimensions

In-depth interview participants highlighted clear interaction that was noted between power distance, assertiveness, future orientation, uncertainty avoidance and humane orientation as discussed below. Power distance was said to be one of the reasons for limited diversity of views in the organisation, and hence its relationship with non-assertive behaviour. The following direct citations represent consistent views across interview participants.

> I think that a culture is rich when you have trade-off between common things and diversity as well. But … I don't think that this organisation embraces diversity of views. We are not comfortable with debating, open dialogue, conflict and so on. So we tend to promote more like a single dominant view. I don't think there is a lot of effort from leadership on promoting divers views. The pushing down of some views and positions

that are not necessarily agreed widely through a coercive, incentive and disincentive tools using line management, is not a good [organisational] behaviour and doesn't also allow diversity [of views]. There is a lot of power distanced in IFNO. There is this hidden assumption that some people know more than others, and knowledge resides with hierarchy, and it [the assumption] shapes the power distance (E004).

I do think IFNO is open. People are very much aware of what can be said in which forum and [to] who? That is influenced by authority, power and status and what not. I don't know why people are conscious of hierarchy, but I found IFNO very hierarchical (E003).

E002 viewed the effect of high power distance being employee disengagement and, preventing transparency. E002 noted: "communication flows in hierarchy and [leaders] ensure consistent and framed message is passed on". A pronounced power distance was also implied as contrary to the espoused humane orientation culture and hence contributed to the gap between value and practice in humane orientation. Power distance was also reported to create an atmosphere of lack of trust due to fear of reprisal and the need to be watchful of one's own words (E003, E004, E006, E009). Fear also plays a negative role in terms of innovation and taking risk in one's area of expertise, contributing to high uncertainty avoidance (E004, E005, E009).

In general, observations of the qualitative inquiry made power distance the most cross-interacting dimension of all, possibly being detrimental in the ability of the organisation to make effective shifts in organisational culture in other dimensions. While interviewed employees reported witnessing organisational effort to change performance orientation, future orientation, assertiveness and gender egalitarianism, no mention of organisational recognition was made in this dimension.

5.2.7. FUTURE ORIENTATION

Figure 5.15 shows the word cloud of the top 50 words (with their synonyms) under the future orientation theme. Of these 50, the top five most frequently used words (with synonyms) were 'risk', 'uncertainty', 'external' (environment), 'forced' and 'deliberate'. The context in which these words were used included an entrenched

culture of risk and uncertainty avoidance limiting future orientation. Future orientation behaviour was perceived as forced by the external environment as opposed to an internal strategic choice. The word 'deliberate' and its synonyms were used in the context of planning towards the future but of having a reactive change to external environmental pressure.

Figure 5.15: Word cloud for the top fifty most frequently used words under the future orientation theme

Source: NVivo 11 Pro word cloud output

There is a high overlap between the most frequently used words of the uncertainty avoidance and future orientation dimensions, which suggested the high intertwinement between the two dimensions that is explored in this discussion.

5.2.7.1. A future-oriented culture

Interview participants held two views on their evaluation of the organisational future orientation behaviour. Many (E001, E002, E003, E005, E007, E009) perceived that the organisational drive in future orientation was a response to external pressure, particularly the global funding environment. They did not consider it a proactively

planned behaviour. Few of the in-depth interview participants, however, held a countering view that they believed the organisation could not have come that far if it had not been a proactive learning organisation. This minority group built their case on the growth of the organisation to become one of the largest humanitarian organisations, and still being so at the time of this research. E004 commented as follows in support of this perspective:

> I think we are doing well in that perspective [i.e. future orientation]. The strategy is a good example, of looking at IFNO in 2030. Because I have seen organisations that did not take measures early and [have] collapsed. We are doing fine … it should be because of the ability for the leadership to think ahead.

In contrast, the majority considered that the organisation was adaptive and learning at least to react quickly, but it was not as such a future-oriented organisation. They argued that, for several decades, the growth of the organisation was attributable to the appealing niche it developed in a specific market to a specific generation and exhibiting a specific identity that made it a go-to organisation. Otherwise, they believed, no major innovation or change had taken place in the business model of the organisation for decades, which shows its weak future-oriented behaviour. The following arguments could sum up the case for this group:

> [O]ur focus on children is one reason that kept the funding model work for many years, added on our Christian identity that is appealing to a generation of donors within the church community. We didn't change much over the last many decades (E002).

> Future orientation for us is much more forced, not deliberate. It is not deliberate. [It is] forced by the external environment. The economic crisis, constraints … then we now are thinking about the future. But we have never been an organisation that is focused about the future (E001).

In general, the dominant view was that discussion about the future has not been a norm in the past, but had become unavoidable due to urgent external pressure causing financial distress to which the organisation was reacting in panic.

> I see a high degree of tension. At strategy level and in the evidence and learning front, and that type of thing, there seems to be a high motivation into looking to the future; but when it comes to the operational systems and what we do, they are very hard to get

outside of just the annual regular cycles and to look beyond what is right in front of you. It is more of a crisis response when it comes to the indicators of the finance or funding; not necessarily a projection and a thought process that says, "wait a minute, let's look beyond what we are doing right now to see how this is going to work in the future" (E007).

There are some things, example, the global strategy process that is looking into the future and there is a lot of planning happening. And also there is sometimes rush and we don't allow things to mature; we are expecting instantaneous results. So that is the reason we have not changed so much, it looks like there is problem in IFNO to allow enough time. In some regard there is future orientation and at other times there is a pressure to get immediate results and sometimes fine tuning, [and other times] radically changing our approaches without allowing time [for things] to mature (E004).

More and more, this is coming out for IFNO, mainly because of the crunch we face. We had no choice but confront this. There is recognition that in order for us to be a 21st century player we have to be future oriented. But it must come with a deliberate attempt for innovation. It is a lot of necessity that brought us here (E006).

Finally, the clarity regarding future orientation was also perceived to be a work in progress. One employee noted as follows:

[Future orientation is] not clear. And that is an opportunity, because this is exactly what we are working on now. What exactly does it mean to be a future-oriented culture? It is harder work than looking into the future. It is recognised. I think it is a work in progress, it might be clearer to some than others. To the leadership it is clear so it has to trickle down (E006).

5.2.7.2. Adaptive change

Employees perceived the organisation as one that waits until change is a must, and then choosing an adaptive approach to change. This perception about the organisation was seen both positively as well as negatively. It was seen positively by those who argued that the business of the organisation was prone to reputational risk that could become catastrophic. Managing that risk carefully through making incremental rather than radical change was therefore critical for survival (E001, E004, E006). Other reasons mentioned included protecting the identity (E001, E003, E007) and the time it takes for the federated structure to reach consensus for

change, especially major change. It was perceived that adaptive changes had more chance to secure consensus as opposed to radical change proposals (E001, E002, E004, E006, E007, E009).

The most common metaphors that were used to describe the organisation were 'ship', 'oil tanker', 'beast', 'elephant' and 'onion' and other phrases and words that were meant to depict a picture of a big and complex organisation with many layers and one that is difficult to turn.

5.2.8. UNCERTAINTY AVOIDANCE

The word cloud for the top 50 most frequently used words (with their synonyms) as analysed by NVivo 11 Pro is presented in Figure 5.16. Of these 50, the top five most frequently used words were 'risk', 'uncertainty', 'avoid', 'policy' and 'values'. The words 'risk' and 'uncertainty' were also the first two most frequently used words in the future orientation theme. They were used in the context of an organisation avoiding risk and uncertainty; consequently, another frequently used word was 'avoid'. The organisation was characterised as very deliberate in minimising reputational risk to prevent catastrophe. This was ensured through very detailed policies, rules and compliance processes, as well as strongly developed administrative procedures, such as hierarchical control and tight approval processes, which were reflected in the power distance analysis.

Figure 5.16: Word cloud for the top fifty most frequently used words under the uncertainty avoidance theme

Source: NVivo 11 Pro word cloud output

As mentioned under the future orientation dimension, there was a general overlap between the words used in uncertainty avoidance and future orientation, with the linkages described by employees mainly as a strong organisational uncertainty avoidance culture preventing the future orientation culture from developing as desired. The dimension of power distance also appeared strongly related to uncertainty avoidance by way of the hierarchical and tight decision-making practice discouraging creative thinking and experimentation and hence enhancing uncertainty avoidance. Controlling resources or decision rights at the top left employees to become only responsive to clear instructions based on what they were expected to deliver.

5.2.8.1. Strength of organisational behaviour in uncertainty avoidance

In-depth interview participants unanimously characterised the organisation as ill equipped and inadequately skilled to deal with uncertainty, very reluctant to grasp new ideas and venture into new territory, and generally comfortable with its mature business model and showing reluctance, if not resistance, to change. Recent global

developments were acknowledged to unnerve the leadership and shake the organisation to change because the old business model was shaking, as discussed under future orientation (see section 5.2.7). However, organisational response was still considered a panic reaction.

> IFNO is definitely an organisation with a very low tolerance to uncertainty. I sit in the various changes that we have to navigate and I notice people want to know very quickly and get certainty. Venturing into new territory takes us a lot of time and we are not good at it. IFNO is dominantly a very inward-looking organisation … we have created a sort of system that we want. How strong our systems and our processes are, is our concern, more than what is happening in the outside world. We have created a sort of order and systems that we want to make sure it works, but things are changing. We are being threatened by change (E006).

> We don't have a huge tolerance for uncertainty as an organisation, in so far as there are clear … protocols, tools, guidance, rules etc. In general there is a bit of hesitancy to act. A tendency to wait it out, wait some more time until things are clear. To avoid wasting energy … wait for certainty … I do see that as a challenge. Wait for the guidance that will eventually be coming (E007).

> The organisation is very control-focused, control-oriented, compliance-driven. I have never worked for an organisation that has such many policies. Most of the policies are not useful, and limit flexibility of leaders. Any organisation should have policies, but not as many and as complex as IFNO has. … Most of the time the polices are not useful because of leaders who do not allow other leaders to make decisions. IFNO invests a lot in all kinds of audit, control and reviews. Extensive audit structure, with layers that keep an eye on how the organisation is run on day-to-day basis (E002).

> There hasn't been much of a change for years in the organisation. The organisation has survived by doing the same thing again and again. That brings stability. You unconsciously create an environment that avoids or doesn't see need for change. Because of the [external] pressure in recent years the organisation is forced to make changes and it was an issue of survival for the organisation (E002).

> I don't think IFNO is an organisation that handles uncertainty or change well. And the reason is that I found that with IFNO a little of whisper of uncertainty is taken or made a big deal, and I found the rumour mail in the corridor is huge. I don't think leadership also deals well with uncertainty and they are brave enough … I found over consultative-ness; may be because of who we are as an organisation, we want to consult and tell people

in advance because we don't want people to feel that we tell them at the last minute, but people then don't handle it well because they want to know the final outcome quick (E003).

We are incidentally at a tipping point in the organisation and changing from a rule-based organisation to embracing uncertainty. For the last many years, there was no change in terms of the way we do business, in the context of a rapidly changing world. We have come to the tipping point where we need to embrace uncertainty, and operate under that circumstance. Otherwise, we cause the demise of the organisation (E010).

5.2.8.2. What drives uncertainty avoidance and what are its effects in the organisation?

Two major drivers that embolden an uncertainty avoidance culture were cited by interviewed employees. The first was –

[R]eputational risk … protecting the reputation of the organisation at all cost … a kind of control mentality, where if anything goes bad it can damage reputation [and that] the reward don't have so much weight as the potential danger (E004).

This perception was shared by all interviewed employees. The second factor cited was a widely entrenched compliance culture, which was related to the power distance and a management style that was unforgiving of failures (including failures that arose from risk taking) but rewarding meeting minimum standards.

We are a very compliance-driven organisation. The things that matter fall between the cracks, and that also causes conflict. It is about filling templates, submitting reports and meeting deadlines; it is not the context, it is the end, it is not the journey, it is always about the conclusion. I have seen that draining our country office and regional staff. The global centre is expecting a lot and there is a lot of top down approach … it doesn't give room for flexibility, because it is a top down approach. We are an organisation that avoid uncertainty by setting the agenda at the top (E001).

We have strict rules (do's and not to do's), no room for technical staff to be creative because we have to always confine ourselves with models created by others; too busy to have time to try something new … There is high degree of management by compliance; adhere to this process, meeting the quality standards, meeting deadlines, complying to rules … And then you are judged as having performed. So, waiting for those specific parameters becomes important when you feel like your performance is being measured by compliance. It creates rewards and incentive systems that are around meeting minimum standards, and not

necessarily one that gives a lot of space for innovation. Thus, manifestations of conformity and poor initiative for risk taking and innovation (E004).

The over-regulation is also a manifestation of trying to manage all the risk, to be ultra-clear on expectations, to avoid any catastrophic failures, as well as in some areas such as finance and audit to comply to some international standards … which then becomes a very rigorous approach and tends to then drive a lot of other things in the same direction. Because of the interdependence of entities in which IFNO is structured, if one office messes up in some area, we feel it in all other parts of the world. There is this high degree of reputational and financial risk because of the interconnectedness, and the way we are structured (E007).

The incentive and disincentive mechanisms were also thought to reinforce compliance, where risk taking was made unrewarding, but consequential for one's career. Compliance to top-down orders is however rewarding, or at least poses no risk to one's career.

You have to be a very brave person in IFNO to take on uncertainty, because if it goes wrong, it will likely cost your job or it will cost a lot of capital. If however, you don't take risk, nobody will know that you didn't take the risk. So you won't get threatened either. There won't be a great consequence for not taking the risk. It ends to become better not to take the risk; it is better to avoid uncertainty (E009).

Finally, a lack of stability was also raised to make employees reluctant to creative endeavours and working in uncertain territory. Contracts are fixed-term contracts, and the extension of contracts are based on delivering "against a set of ideas and approaches that are being passed down to you" (E009) and, more importantly, on the relationships built that support the longevity of one's tenure. E007 described this as follows:

Instability [or] frequent changes make you not to think beyond your contract period but put all your effort in demonstrating some result within the premises allowed for your performance assessment. If you fail, you know you will be in trouble. We tend to kind of over regulate, over prescribe, all variables that should go into any kind of initiative. And it tends to drive us towards meeting those expectations rather than focusing on the end game.

From the interviewed employees' perspective, the significance of this construct to the health of the organisation appeared to be high, because it also had an intermediary effect through other dimensions, such as performance orientation and

future orientation that were considered by employees as detrimental to organisational survival. Uncertainty avoidance is said to manifest through behaviours that were widely complained about in the organisation and that were well known but not addressed. These include resistance to change, bureaucracy that wastes resources, and a lack of innovation that led to obsolete models. All these were believed to be leading the organisation towards a rapid decline.

> The attitude is not one of let's see and find out how it turns out, but one of disrupting. The urgency of let's try something new is becoming more urgent and an issue of survival now a days (E007).

The effects of this high uncertainty avoidance were described to be –

- rigidity (E001);
- slow change processes that leave employees in limbo and frustrate them causing loss of top performing staff (E003);
- an organisation that has become a follower in the industry and is not known for anything outstanding (E005); and
- an organisation at risk of "fossilisation and [an] inability to shape its own future" (E004).

5.2.8.3. Relationship with other dimensions

Some in-depth interview participants highlighted uncertainty avoidance in relation to organisational change directed to the future. There was an apparent conflict and tension in change management in the organisation among several dimensions. On the one hand, there was a strong desire to move the organisation to the future, and to improve planning, including strategic planning, cost-saving measures and performance orientation. On the other hand, some of these measures were enforced in a manner that stifled innovation, enhanced top-down approaches and controlling field operations remotely, which in such a complex and large organisation brought frustrations because decisions were not made close to the action. Therefore, employees perceived the changes were inclined towards risk mitigation resulting in strong uncertainty avoidance, taking the organisation further away from the

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necessary flexibility and innovation to achieve a future orientation culture. An employee's comment below reflected a strong tone of frustration.

> Uncertainty avoidance and the way it has been cultivated is what has hampered IFNO's growth indeed leading to negative growth. Probably that is the biggest risk. However, this behaviour is promoted by leadership because uncertainty and taking risk come along with likelihood for negative exposure, and negative exposure could be catastrophic to income. Leadership seemed to choose risk mitigation against taking risk (E009).

This then was in contradiction particularly to organisational ambition toward future orientation and performance orientation.

The tight control through policy that was reinforced by power distance, also relates to governance. According to Foreman (1999), the range of maturity within federation structures determines the degree of independence of the particular entity from the influences of headquarters.

5.2.9. CONCLUSION OF THE QUALITATIVE FINDINGS

As per the sequential explanatory design, the qualitative analysis and findings focused on providing rich meaning and an explanation of quantitative results, including the unique disposition of culture in the industry and governance. Additional insights were also explored, which suggested a need for further building of evidence to establish theory. Significant findings on a nuanced intertwinement between dimensions were noted, which informed how behaviour in one dimension was influenced by another. In general, qualitative findings either reinforced, explained or elaborated quantitative results or shed new light that was not captured by the quantitative findings.

Strong consistency in respondents' perceptions with explanations covering various angles of an issue made the qualitative findings rich. Observations worth noting included that cultural behaviours in the qualitative findings were explained not only as desired but also as a necessity, where employees often painfully explained the prevailing phenomenon as undesirable but also unavoidable in the circumstances. Ambiguity and pain for not being able to enforce the desired but necessary

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measures that shaped culture in undesired direction and intensity were vividly noted in the qualitative findings. These included the management of assertiveness, in-group collectivism, uncertainty avoidance and power distance dimensions. In others, a strong consensus and appreciation were noted, such as on the positive effect of the strong institutional collectivism dimension.

The qualitative findings provided strong triangulation, deeper understanding and meaning to the quantitative results confirming the research design expectations of the two approaches to complement each other and allow a meta-inference (see section 4.11.1).

Chapter 6 INTERPRETATION OF RESULTS AND FINDINGS

6.1 TESTING OF THE HYPOTHESES

In this section, the researcher provides a summary of the theoretical backstopping of the hypothesis and literature review. The researcher also presents the outcomes of the tests of the four hypotheses.

6.1.1 DIVERSITY VERSUS UNITY OF CULTURE

Hypothesis 1: Internationally federated NPOs demonstrate a proportional mix of homogeneous and heterogeneous cultural practice scores indicating the balance of integration versus differentiation respectively.

6.1.1.1 Theoretical underpinning

According to Javidan and Houser (2004:103), the essence of culture is providing "solutions to problems of external adaptation (how to survive) and internal integration (how to stay together)". In internationally federated NPOs, these two sides of the same coin become pronounced because of many external environments and the layer of internal integration, first at the entity level and then at the federation level.

Multicultural organisations must integrate by espousing and enacting a widely shared and dominant culture that serves as a binding force. In internationally federated organisations, an additional pressure of propensity to fragment must be overcome, parallel to the need to celebrate diversity and to ensure that the uniqueness of sovereign entities is embraced within the culture of the federation. The phenomenon of having a collective agreement is what brings internal integration (Javidan & Hauser 2004). This must lead to what Schneider et al. (2013) consider to be general culture. Within general culture, a need for adaptation to the external environment creates sub-cultures in organisations (House et al. 2004). Fragmentation is the ambiguous situation where there are too many sub-cultures or a cultural expression appears exceptional (Chan 2014; Schneider et al. 2013).

The theoretical background for the first hypothesis in this research rested on the expected interaction of societal culture and organisational culture. Considering the introductory statement to this section, that culture is a solution for external adaptation and internal integration (Javidan & Hauser 2004), internationally federated organisations need to integrate at two levels. First, they integrate at entity level, and secondly, across the global federation. They also need to adapt at two levels: first, to the specific context that each entity faces in its local operation area, and secondly, to the global environment with which it has to integrate, and which it is a part. The culture that is espoused at federation level will interact with the societal culture at local level and will get its cross-fertilised expression. A global integration requires harmonisation across countries, and a local expression requires adaptation to local specific culture. Both phenomena are critical for organisational survival; hence, the need to strike a balance among integration, differentiation and fragmentation that enhances organisational effectiveness.

6.1.1.2 Results from the IFNO study

The cultural practice scores of the eight country offices of the IFNO demonstrated homogeneity regarding six out of the nine dimensions. These were future orientation, gender egalitarianism, power distance, performance orientation, uncertainty avoidance and institutional collectivism. On the other hand, three dimensions, namely assertiveness, humane orientation and in-group collectivism have demonstrated heterogeneity with statistically significant differences in one or more country office practices.

6.1.1.2.1 Integration

The homogeneity in cultural practices of the country offices in six out of nine dimensions was reinforced by the qualitative findings that demonstrated an aggressively managed integration in the study of the IFNO. However, a closer look at the results regarding the six dimensions suggests that they are not all equally important for organisational integration. A test of the homogeneity of practice scores

with value scores espoused by leadership provided an insight into the degree of importance of homogeneity to cultural integration in the IFNO.

Homogeneity in cultural practices among the country offices in institutional collectivism, gender egalitarianism and uncertainty avoidance practices was achieved in the direction and intensity of espoused values by the leadership. Therefore, integration in these dimensions was in alignment, or was consistent with the espoused values. Hence it is possible to deduce that integration is stronger regarding these three dimensions, supported both by homogeneity among federated entities and consistency between values and practices.

By contrast, the homogeneity in future orientation, performance orientation and power distance, cultural practices were achieved in the face of a statistically significant heterogeneity regarding the value scores of the respective dimensions. Of the three, the largest difference between values and practices was noted in the power distance dimension. The qualitative findings reinforced that the power distance was a strongly felt dimension that was perceived to influence both future orientation and performance orientation dimensions, among others. Pronounced power distance was reported to influence behaviour in other dimensions such as assertiveness, future orientation, performance orientation and uncertainty avoidance. The fact that homogeneity in cultural practice in these three dimensions happened in direction and intensity that departed from the desired values suggested that their contribution to integration is questionable. Practice was not consistent with espoused values within the organisation; and hence practice could be considered generally undesirable.

The departure of homogeneous (uniform) practice from desired values implies a prevalence of ambiguity between word and action. The qualitative findings suggest a more elaborate ambiguity portrayed in particularly the uncertainty avoidance dimension.

6.1.1.2.2. Differentiation and fragmentation

Assertiveness, in-group collectivism and humane orientation demonstrated heterogeneity as represented by a statistical significant difference between two or more of the country offices.

Examining organisational assertiveness alone brings the following highlights. The office with the strongest assertiveness score (in this case, Lesotho) maintained a significant difference with three offices that demonstrated the least assertiveness (Zimbabwe, DRC and Mozambique). Differentiation is demonstrated by a range of assertiveness scores, including those that demonstrated statistical heterogeneity. The value score lies as a median to the practice scores. Theoretically, if value as preached by leadership were implemented effectively one would expect practice to spread around the value score, making the value score the mean of the practice. The fact that the value score is the median suggests a strongly integrated culture as opposed to differentiation. However, the departure of Lesotho with a statistically significant score from three other countries, and the value score, presents as fragmentation of one office from the norm.

In both human orientation and in-group collectivism, we recorded in Swaziland the lowest values that were a statistically significant departure, as opposed to the highest values recorded by Zimbabwe. While value scores fall in between and are aligned with practice scores of the country offices, these two offices demonstrated heterogeneity, suggesting a difference between the two cultural practices.

6.1.1.3. Conclusion regarding hypothesis 1

Cultural homogeneity was observed in six dimensions as shown in the discussion section of results of this study (also refer Appendix 7).

Heterogeneity was observed in the three dimensions discussed above, where p-values of less than 0.05 were recorded for the countries shown in the table below.

Table 6.1. Significant p-values that demonstrated heterogeneity among country offices
for three dimensions

Dependent variable			Mean difference	P-value (Sig. = p < 0.05)[14]
Assertiveness	Lesotho	DRC	0.7246[*15]	0.002*
		Mozambique	0.8026*	0.001*
		Zimbabwe	0.5577*	0.040*
Humane orientation	Swaziland	SLT	-1.4617*	0.001*
		Zimbabwe	-0.6387*	0.014*
In-group collectivism	Swaziland	SLT	-0.6981*	0.001*
		Zimbabwe	-0.4956*	0.037*

Source: Construction by the researcher from the SPSS output

The researcher concluded that a mix of homogeneity and heterogeneity of cultural practices, as well as values, demonstrated the state of desirable balance of the IFNO. The nature of homogeneity and heterogeneity as seen from the lens of alignment to values also demonstrated the prevalence of ambiguity that suggested cultural fragmentation. Therefore, the IFNO has shown integration, differentiation and fragmentation of various degrees.

Nevertheless, six dimensions demonstrated homogeneity as compared to three that demonstrated heterogeneity. There are more homogenous dimensions demonstrating stronger integration compared to differentiation, and hence the researcher rejected the hypothesis that predicted a proportional balance of integration and differentiation under the federated non-profit context.

6.1.2 CULTURAL STRENGTH AS THE DEGREE OF AGREEMENT AMONG SENIOR LEADERS

Hypothesis 2: Cultural value scores of senior leaders across federated entities demonstrate a proportional mix of strong and weak agreements

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[14] Test of significance with p < 0.05

[15] * indicates a sstatistically significant value

indicative of a mix of widely shared versus ambiguous values among federated entities.

6.1.2.1. Theoretical underpinning

As discussed in 3.5.3 of the literature review, cultural strength has been conceptualised in various ways, which include uni-dimensional, bi-dimensional and multi-dimensional operationalisations (Chan 2014; Gonzalez-Roma & Peiro 2014). Chan (2014:525) proposes uni-dimensional conceptualisation, that is, "the degree of within-unit agreement about culture elements". This was used as the conceptualisation for the study of the IFNO context, from the perspective of espoused values across the federated entities. This is "the degree to which the members in the organisation agree in their perceptions, values, or societal-cognitive processes" (Chan 2014:491), which is also in agreement with several other researchers mentioned in 3.5.3. The rationale for the suitability of the uni-dimensional conceptualisation is the fact that leadership in federated organisations operate at multiple levels of integration. The test of how leaders across federally interdepend, as well as locally independent, units unite the culture across their entities that operate under various societal and other contextual norms, demonstrates the strength of a shared value that transcends political, economic and societal boundaries.

Therefore, the uni-dimensional approach recommended by Chan (2014) was examined with the IFNO data. The group (unit of study) and the values measured in the IFNO study were designed to fit the purpose of the study in a unique way. Of the layers of integration discussed above (local versus global) this operationalisation intended to test the cultural strength of the federation, as opposed to the individual federated entities. Therefore, in this research a distinctive look at 'with-in unit' was taken by considering all senior leaders across entities as a leadership team of one single federation. That is the sample of all senior leaders from across the federated entities of the IFNO (called the SLG) that constituted this group for which with-in unit agreement statistics were calculated (see 4.10.4.2.). This is a highly diverse group

that operated from nine distinct country offices. The measurement also focused on espoused organisational culture, or what GLOBE referred to as values.

It was expected that the degree of agreement or disagreement among the top leadership across the eight country offices and the regional head quarter would indicate an existence of a region-wide cohesion or fragmentation. This measure was proposed to reflect the cultural strength for the overall scope of the study.

From an integration perspective, this group takes credit for having espoused and enforced any 'shared culture' that was traced in the desired culture inventory in the study IFNO. From a fragmentation perspective, Schneider et al. (2013) argue that the dispersion in inter-rater agreement (of ratings among this group) should indicate the level of ambiguity in the particular dimension in the study IFNO. Sørensen (2002) cites a widely agreed definition of the strength of a corporate culture from an earlier publication by O'Reilly and Chatman (1996:166) as "a set of norms and values that are widely shared and strongly held throughout the organization". How widely shared values and norms are, was measured by how respondents clustered or dispersed on the measure of that particular value.

Taking Sørensen (2002) and Schneider et al. (2013), along with commonly used characterisation of fragmentation as ambiguity (Calas & Smircich 1999; Martin 2002; Meyerson & Martin 1987), this research measured inter-rater agreement (actually disagreement) to detect any significant dispersion, which typically detected potential fragmentation (Schneider et al. 2013). Yammarino and Dansereau (2011) refer to it as inter-rater disagreement, while Schneider et al. (2013) refer to it as the measure of fragmentation.

Martin (2002) disagrees with this approach of representing fragmentation as being over-simplified. The researcher compensated for this weakness by the qualitative inquiry utilizing the advantage of the mixed method approach.

The revised threshold of James et al. (1993), as proposed by Brown and Hauenstein (2005)), was used in testing the hypothesis. These thresholds gave a larger spread of the scales of classification for weak, moderate, strong and very strong

agreements. These are a representation of the strict and a relaxed measure of inter-rater agreement strength scales, about which scholars (such as Brown and Hauenstein 2005; LeBreton & Senter 2008) do not yet agree.

6.1.2.2 Results of the IFNO study

Inter-rater agreement statistics among SLG demonstrated moderate agreement in both dimensions, unlike the weak agreement in the hypothesis. In Table 6.2 below the researcher presents the results with the cut-off marks.

Table 6.2. Results of $r_{wg(j)}$ values based on Brown and Hauenstein (2005) cut-off standard

Dimension	N	$r_{wg(j)}$	Brown and Hauenstein (2005) (strict standard)	Degree of agreement
Assertiveness	47	0.812	0.8–1.0	Strong agreement
Future orientation	47	0.843	0.8–1.0	Strong agreement
Gender egalitarianism	47	0.840	0.8–1.0	Strong agreement
Humane orientation	47	0.868	0.8–1.0	Strong agreement
In-group collectivism	47	0.882	0.8–1.0	Strong agreement
Institutional collectivism	47	0.871	0.8–1.0	Strong agreement
Power distance	47	0.819	0.8–1.0	Strong agreement
Performance orientation	47	0.795	0.7–0.8	Moderate agreement
Uncertainty avoidance	47	0.692	0.6–0.7	Weak agreement

Note: Brown and Hauenstein's (2005) standard for lack of agreement (unacceptable agreement) is < 0.6, which was not found for any dimension in this study.

Source: The researcher's own construction from several analysis outputs.

The $r_{wg(j)}$ values based on the Brown and Hauenstein (2005) standard showed that the IFNO has demonstrated a range of agreements between weak and strong, and did not show any results for complete lack of agreement.

The weakest agreement among SLG appeared in the uncertainty avoidance dimension (see Table 4.2). The strength of agreement on performance orientation and future orientation is linked with a changing global trend affecting the NPO industry. The qualitative results revealed that the global trend is putting pressure on leadership to react with adaptation to the external trends to ensure organisational

survival. Hence, it can be said that the leadership agreement relates to a newly espoused culture that is yet to be communicated persistently before it starts to demonstrate change in the organisational behaviour.

On the other hand, the uncertainty avoidance dimension demonstrated weak agreement (see Table 4.7) that appears to be in contradiction to the unanimity in the MANOVA analysis across all groups (Appendix 5). This was one of the two dimensions that demonstrated homogeneity between values and practices. The explanation for this paradox was also evident in the qualitative findings, where employees reported prevalent ambiguity in uncertainty avoidance. The ambiguity involved the yearning to embrace the future and create a culture that promotes innovation versus the entrenched risk averting behaviour that is stifling such a kind of culture. The homogeneity in uncertainty avoidance is founded on a risk avert organisational behaviour that promoted the control of decision-making via a hierarchical control. The cultural finding in this dimension also suggests an element of the phenomenon of coercive isomorphism (DiMaggio & Powell, 1983) that is facilitated by the conditions in the operating environment. Entrenched and historical uncertainty avoidance, in an industry prone to a propensity to contain reputational risk, was reinforced by a growing external challenge to maintain its share of few resources. When the business model started to be challenged by a changing global reality, the organisation is left with the choice of either making a rapid shift to embrace the future or to become obsolete. In a decision to change to embrace the future, the IFNO has also demonstrated a decision to hold on to what it has, so to prevent exposure to reputational risk. Therefore, employees found themselves in an ambiguous space of whether to decide that the espoused value is one of strong uncertainty avoidance or risk taking. On balance, all actions, including average value scores, came up to present a homogeneous cultural practice of uncertainty avoidance, which is supported by an average espoused value in a similar direction. However, a closer look at the degree of within unit agreement that this hypothesis tested by measuring the absolute agreement among senior leaders of the entities

across the region, a clear ambiguity appeared where agreement on the organisational value under this dimension was the weakest.

The qualitative findings supported this finding by highlighting the painful choices for leadership and the ambiguity experienced within the organisation regarding the best choice. Leadership preached risk taking and innovation, in the hope of encouraging creativity and finding a solution to the environmental challenge, but acted by supporting the entrenched strong risk avoidance culture that is implemented through various control measures, including too many policies and guidelines. It was also noted that, uncertainty avoidance was reinforced along with power distance that helped ensure control. The qualitative results indicated the outcomes of risk-taking behaviour to employees, which were found to be costly and hence deterred any such initiative by leadership.

This created a picture of an organisation that on average espoused and endorsed a risk-avert behaviour with a weak agreement (in absolute consensus), because of the prevalent ambiguity. There is a yearning for innovation, without an appetite to invest in it and take risk. The tentative conclusion of leaders appeared to endorse risk aversion with a cautious incremental test of innovative practices. Nonetheless, the leaders also understood that the sheer volume of policies and guidelines, along with the increased power distance, were stifling innovation and risk appetite. Hence, the organisation could become obsolete unless it acted in time. Ambiguity with leadership meant that they were torn between embracing the unavoidable future (by embracing uncertainty) and safeguarding the organisation against risk. Yet, within a reality of weak agreement, leaders on average espoused and enforced a culture that sustained traditional practice of uncertainty avoidance due to their bias towards risk mitigation.

On the other hand, a moderate agreement in performance orientation was observed in the $r_{wg(j)}$ values. Qualitative findings suggested that the modesty of the agreement might be because of the dis-agreement regarding what performance is and how to measure it in this industry, rather than the need for performance. A strong disagreement abounded regarding what employees called the new ways of

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measuring performance that were borrowed from the for-profit industry. Employees considered the measures that focused on indices that do not capture the spirit and purpose of the industry are not helpful. They thought these indices can easily be manipulated, ignore subtle and qualitative matters such as commitment and devotion to the mission that are critical to performance in the industry; and they only focus on numbers that do not fully represent a totality of what performance would look like in the industry.

Among all dimensions that showed strong agreement in quantitative results, institutional collectivism has a strong qualitative reinforcement, as being the anchor of organisational integration. Others such as assertiveness, gender egalitarianism, human orientation and power distance were driven through leveraging organisational identity. In all these dimensions, leaders of the study IFNO (a humanitarian and Christian organisation) endorsed a soft tone (non-assertive), and humane oriented and narrow power distance values. Therefore, a strong agreement among leaders around these values was in alignment with the qualitative findings. A strong agreement around future orientation behaviour was also consistent with the intention to catch up with rapid global change that affects the industry.

6.1.2.3 Conclusion on hypothesis 2

The results of test of hypothesis 2 suggested that agreement among leaders was more substantially influenced by a global direction that affects organisational survival, and the need for adapting to those realities, as opposed to the tension between local level adaptation and international integration. Leaders across the entities of the IFNO in the southern Africa region agreed strongly in most of the dimensions. The explanation for the only prevailing weak agreement, that is, uncertainty avoidance, is a matter of ambiguity in choice of protecting what the organisation has from risk, versus venturing into the future taking more risk. While small degrees of dis-agreement were observed in the inter-rater agreement, quantitative findings highlighted existence of ambiguity and tension among leaders in charting a clear value and direction in some of dimensions, particularly in uncertainty avoidance.

Nevertheless, the majority of dimensions (7 out of nine), within the framework of the test of inter-rater agreement demonstrated strong agreement; while only one was moderate and one was weak. Therefore, the researcher rejected the hypothesis that predicted proportional weak and strong agreement among senior leaders.

6.1.3. CULTURE ALIGNMENT AND CONGRUENCE

Hypothesis 3: there is a direct relationship between the degree of agreement/disagreement among senior leaders and the degree of alignment with a cultural practice across the federated entities.

6.1.3.1 Theoretical underpinning

As presented in 3.5.3 of the literature review, and the hypothesis given above, the conceptualisation of corporate culture congruence or alignment has been how espoused culture is reflected in practice, that is, the degree to which espoused culture is enacted (González-Roma & Peiró 2014). González-Roma and Peiró (2014) indicate that there is little research about this conceptualisation and they cite only Smart and St. John (1996). Under this conceptualisation, González-Roma and Peiró (2014) argue that strong alignment means that values are widely shared and provides an underpinning for a strong culture.

In this research, this conceptualisation was used for testing a hypothesis in the IFNO context. In hypothesis two above, we have evaluated the degree of absolute agreement among the SLG across the IFNO entities as a basis of measuring cultural strength. In this hypothesis, the researcher looked at how the degree of agreement among the SLG translated into practiced culture or otherwise, and hence how that facilitated or hindered integration.

A dimension that showed strong agreement was expected to show high congruence across the IFNO, and hence formed an anchor for integration of the organisational culture. In cross-cultural organisations, such a point of congruence was assumed to form around values that transcend societal and national boundaries, which GLOBE researchers referred to as cultural universals or etic (House et al. 2004). In this test

of the hypothesis, the researcher used qualitative findings to explain and enable a rich interpretation of the quantitative results.

6.1.3.2. Results of the IFNO study

In this hypothesis, it was expected that dimensions that demonstrated strong inter-rater agreement among leadership across the IFNO entities, would be effectively enacted because of the strong political will, and hence would demonstrate strong congruence and alignment between values and practices, as well as across practices of the IFNO entities. The opposite was expected for dimensions that demonstrate weak agreement. A grand average comparison of average practice across the 8 country offices versus average values by SLG demonstrated the big picture (Table 6.3 and Figure 6.1). In this grand comparison, the grand practice score of the IFNO as a federation was represented by the grand middle-management practice score, called MMG (middle management grand). The grand value score of the IFNO as a federation remained the same, that is, the SLG score.

Grand cultural congruence and alignment between values and practices was demonstrated in assertiveness, institutional collectivism and uncertainty avoidance dimensions. Of these, a note on assertiveness is required, for it demonstrated a sub-culture, which did not demonstrate full homogeneity. Irrespective of the sub-culture, it also demonstrated an organisational value score that fell on the median of the nine groups, suggesting a strong cultural alignment. In-group collectivism, in a similar way to assertiveness, also demonstrated a sub-culture, but showed a cultural congruence on average. Institutional collectivism, however, has complete homogeneity in practice and full alignment and congruence between values and practices across the organisation.

The rest of the other six dimensions demonstrated a lack of alignment between values and practices.

An overlaying of the alignment of the inter-rater agreement statistics (r_{wg}) of the SLG, and the application of the cut-off criteria (Table 4.2) gave us the decision to accept or reject hypothesis three (Table 6.4). It is only in assertiveness and institutional

collectivism that a high agreement regarding espoused values could translate into alignment and congruence in the culture in the entire IFNO.

While most of the dimensions demonstrated high agreement on values, it was not translated into practice across the IFNO. A plausible explanation for such a phenomenon was found in the qualitative findings, which showed that what leadership preached, did not match actual behaviour in several dimensions. In addition, some dimensions had an overbearing effect on others, such as the effects of power distance and in-group collectivism on organisational behaviour regarding future orientation, human orientation and performance orientation. The dominance of power distance, contrary to what was preached, in the IFNO study came to prohibit that the values of future orientation, human orientation and performance orientation would be practiced. In an analogous way, the reality of capture of in-group collectivism by organisational power groups, or possibly organisational politics, became prohibitive to the translation of values into practice in other dimensions. For example, it was clear from the qualitative findings that strong power-groups undermine performance orientation, because performance measurement eventually gets captured by relationships, instead of actual performance outcomes of employees. Therefore, the two dominant dimensions appeared influential within the organisation, to the extent to which they defined and shaped behaviour in other dimensions, such as by rendering espoused values irrelevant and shaping a counterculture to articulated values.

The assertiveness and uncertainty avoidance dimensions demonstrated a unique phenomenon of integration with differentiation and fragmentation, which provided a critical observation in the body of knowledge. Assertiveness showed a strong agreement and alignment, but with an element of a sub-culture in the quantitative results and an observed discontent in the qualitative results. This demonstrated coerced integration with signs of cropped-up remonstration. Uncertainty avoidance has revealed homogeneity and alignment, but with weak agreement. The quantitative findings showed pronounced ambiguity and organisational pain point in this dimension, suggesting a fragmentation among leadership regarding the ability

to espouse a clear value and direction. The dimension is integrated by coercive isomorphism through instruments of policy and control. The two dimensions provide evidence that integration, differentiation and fragmentation are not necessarily mutually exclusive. In fact, this study demonstrated elements of differentiation and fragmentation could exist alongside strong integration.

Finally, only the institutional collectivism dimension has demonstrated evidence where high agreement was translated into complete alignment and congruence of values with practice creating a point of cultural consensus.

Table 6.3: r_{wg} indices for SLG and average scores for dimensions by the two groups (MMG and SLG)

Dimension	r_{wg} stat for SLG	Grand MMG average score	SLG average score	Range between SLG and MMG average
Assertiveness	0.812	4.01	4.06	0.05
Future orientation	0.843	4.58	5.98	1.4
Gender egalitarianism	0.840	4.02	4.46	0.44
Human orientation	0.868	4.32	5.39	1.07
In-group collectivism	0.882	4.71	5.18	0.47
Institutional collectivism	0.871	4.14	4.03	0.11
Power distance	0.819	4.25	2.52	1.73
Performance orientation	0.795	4.58	6.34	1.76
Uncertainty avoidance	0.692	4.89	5	0.11
Valid N (listwise)		379	47	

Source: Own tabulation based on SPSS output and r_{wg} calculation results

Table 6.4: Test of hypothesis three by dimension

Dimension	r_{wg} stat for SLG	Brown and Hauenstein (2005) threshold[16]	Alignment	Conclusion on hypothesis 3
Assertiveness	0.812	Strong agreement	Aligned with sub-culture	Accept hypothesis
Future orientation	0.843	Strong agreement	Not aligned	Reject hypothesis
Gender egalitarianism	0.840	Strong agreement	Not aligned	Reject hypothesis
Human orientation	0.868	Strong agreement	Not aligned	Reject hypothesis
In-group collectivism	0.882	Strong agreement	Not aligned	Reject hypothesis
Institutional collectivism	0.871	Strong agreement	Aligned /fully homogenous	Accept hypothesis
Power distance	0.819	Strong agreement	Not aligned	Reject hypothesis
Performance orientation	0.795	Moderate agreement	Not aligned	Reject hypothesis
Uncertainty avoidance	0.692	Weak agreement	Aligned/fully homogenous	Reject hypothesis

Source: Own tabulation based on analysis outputs
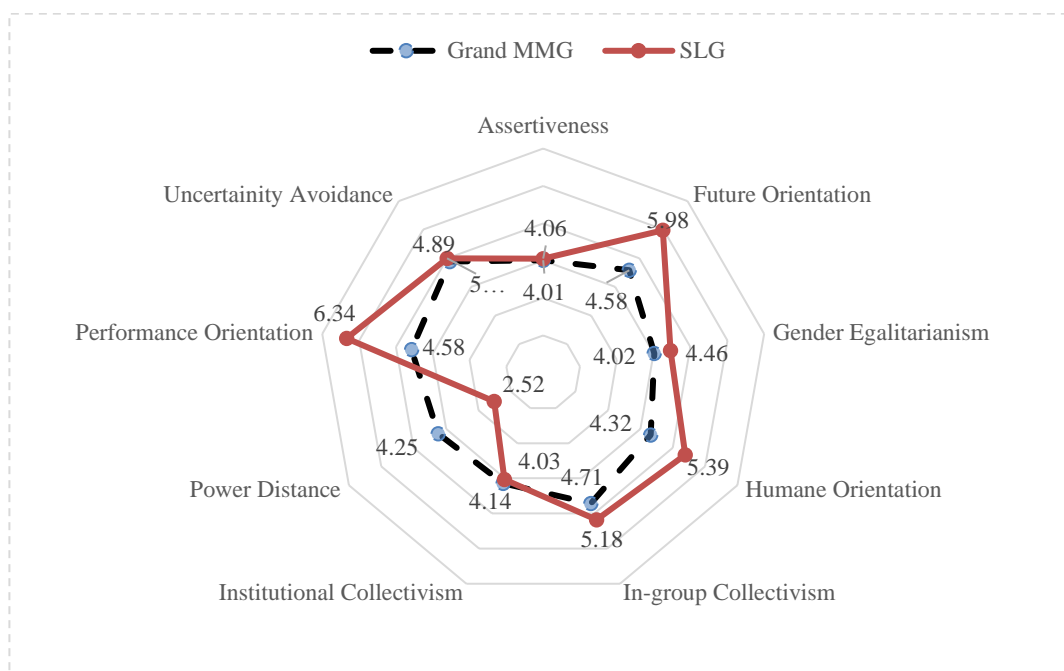
Figure 6.1: Comparison between mean scores of grand MMG and SLG by dimension

Source: Own construction based on SPSS outputs

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[16] 0.8–1.0: Strong agreement; 0.70–0.79: Moderate agreement; 0.60–0.69: Weak agreement

6.1.3.3. Conclusion regarding hypothesis 3

Table 6.4 showed that only two dimensions fulfilled the prediction of the hypothesis. The theoretical expectation that the degree of strength of the agreement among top leadership should translate into a commensurate alignment between values and practices did not hold true in this study for most of the dimensions.

This study showed that the complexity of culture entails that final outcomes depend on interdependencies among cultural dimensions. Whether dimensions are espoused and managed to reinforce each other or counter play on each other matters in a significant way. In addition, this research also showed that leadership might espouse one thing and live out something else. The effect of such misalignment complicates organisational behaviour, especially when the dimension involved becomes dominant, such as what was observed in the dimensions of power distance and in-group collectivism in this study. The strength by which leadership behaviour is implemented in certain dimensions could affect several other cultural dimensions, resulting in a display of unexpected behaviours, discontent and ineffectiveness in managing cultural change. It also explains how all dimensions are not equally pervasive in shaping an organisation's culture. In this study, power distance and in-group collectivism (organisational politics) have demonstrated pervasiveness. The study also demonstrated that institutional collectivism has significant bearing on organisational survival, holding all things back together and overcoming the fragmentation tendencies that appeared in uncertainty avoidance, in-group collectivism, as well as the challenges of discontent with power distance.

6.1.4. THE IMPORTANCE OF INDUSTRY AND GOVERNANCE IN SHAPING CONVENTIONAL DIMENSIONS

Hypothesis 4: The institutional collectivism dimension will demonstrate strong homogeneity and inter-rater agreement across values and practices indicative of the role of institutional collectivism as cultural anchor for integration derived from the shared mission.

6.1.4.1 Theoretical underpinning

In section 3.4.4 of the literature review, the researcher highlighted the absence of research attention to the importance of organisational typology on organisational culture. Current multicultural organisational behaviour discussions are based on research on for profit multinational companies. The researcher argues that both governance and industry have a capacity to share unique cultures, and that conventional cultural dimensions would be shaped in unique ways in complex IFNOs.

While the absence of literature in this area calls for an exploratory research, the researcher attempted to identify a dimension that demonstrate clear face validity with the NPO industry and federated governance. The significance of mission and identity in an NPO culture is documented (Baruch & Ramalho 2006; Campbell & Yeung 1991; McDonald 2007). It is expected that mission and identity could shape the conventional culture of institutional collectivism in a unique way. Hence, the fourth hypothesis predicted the importance of the NPO industry in shaping a conventional cultural dimension in a unique way. Institutional collectivism, through inherent values for collective action towards the organisational cause or mission, along with the drive of federations for equity, reflects an area of cohesion that overcomes the disintegrating tendencies of the federation.

6.1.4.2 Results of the IFNO study

This hypothesis sought to link the industry effect with conventional organisational culture dimensions, which building on face validity was the institutional collectivism dimension. The argument is that mission and identity driven values will coalesce into strengthening and shaping this dimension in the context of the NPO industry that is driven by the mission.

This study has proved this through three statistical results that were only valid in terms of the institutional collectivism dimension, namely:

- complete homogeneity of practices among the eight country offices of the study in the region, irrespective of differentiations observed in other dimensions;

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- alignment or congruence of values espoused by leadership with actual practice reports by middle management, which was only shared by one other dimension;
- strong agreement among senior leadership members across the entities about espoused values.

There were six dimensions, which demonstrated statistical homogeneity for practice among country offices (future orientation, gender egalitarianism, institutional collectivism, power distance, performance orientation and uncertainty avoidance). Only two of them demonstrated alignment between values and practices (institutional collectivism and uncertainty avoidance). Eventually, only institutional collectivism remained to demonstrate strong absolute agreement among senior leaders regarding the espoused value. With this demonstrated, multiple statistical tools provided a filter to interpreted subtle cultural dispositions.

It is important to comment that the qualitative study, as discussed in the section on findings above, has also supported this by highlighting that employees and leaders have no ambiguity about what the institutionally shared values are regarding what the organisation is about, and what the organisations identity is about.

6.1.4.3. Conclusion on hypothesis 4

This study concludes that the hypothesis is valid and indicated that institutional collectivism provided a strong and unique cohesion that can overcome the strength of differentiation in other cultural values and can provide an anchor for integration in the study organisation.

6.2. EVALUATION OF PROPOSITIONS

Based on qualitative findings, in this section the researcher discusses the evaluation of propositions.

6.2.1. HIGHLIGHT OF QUANTITATIVE FINDINGS THAT UNDERPIN QUALITATIVE RESEARCH

The qualitative investigation regarding integration, differentiation and fragmentation was built on the quantitative findings. First, the degree of similarity in current cultural practices across country offices, as reported by the MMG, provided an important indication about strong cultural integration in most of the dimensions, except assertiveness, human orientation and in-group collectivism where sub-cultures were noticed. Secondly, the degree of alignment between practice scores and values espoused by senior leadership served as another indicator, where demonstrated alignment was noticed in assertiveness, in-group collectivism, uncertainty avoidance and institutional collectivism. Nevertheless, a full alignment, without a statistically significant sub-culture, was achieved only in the dimensions of uncertainty avoidance and institutional collectivism. Further, tests of inter-rater agreement among the SLG demonstrated the potential ambiguity that prevailed in the uncertainty avoidance dimension. That left only the institutional collectivism dimension to be a strong anchor for integration.

The limitations of quantitative methods to capture differentiation and fragmentation have been widely discussed in culture literature (Cooke & Rousseau 1988; Ivankova, Creswell & Stick 2006; Jehn & Jonsen 2010; Martin 2002). This is because quantitative studies are mainly designed to study culture from an integration perspective and that they reduce the complexity and the nuances involved in culture into numbers and dimensions. Proponents of a mixed method for cultural studies see the opportunities of the approach to convert this limitation of quantitative approach into a strength. The quantitative method helps to highlight key characteristics through dimensions that help provoke additional questions for qualitative interrogation. One of the questions that the quantitative finding provoked in this study is why cultural practice integrated across country offices against espoused cultural values in many dimensions. If the integration across country offices was indicative of behaviour that was well reinforced by leadership instruments, why did leadership aspire to something different from what they practiced?

The quantitative results in general suggested a highly integrated federal organisation in all dimensions with exceptional congruence in uncertainty avoidance, institutional collectivism and assertiveness. The signs for differentiation were revealed in assertiveness, human orientation, and in-group and collectivism that demonstrated the presence of sub-cultures. Fragmentation was difficult to detect as ambiguity and not too many sub-cultures were revealed, except in the poor inter-rater agreement among SLG value ratings in uncertainty avoidance.

6.2.2. THE ROLE OF TRANSCENDING VALUES

Proposition one: the differentiating power of diversity and governance style in internationally federated NPOs is overcome by a cultural dimension founded on universal or etic values that help anchor organisational integration across societal and cultural boundaries.

6.2.2.1 Theoretical underpinning

The concept etic is used in this research to mean universal norms as used by GLOBE (Berry 2002; House et al. 2004; Martin 2002). Such norms are shared widely across cultures and do not present themselves as culture-specific or emic (see Berry 2002; House et al. 2004; Martin 2002). Norms become universal for several reasons.

As discussed in the quantitative study section, signs of consensus in quantitative results were seen in two dimensions, namely the dimensions of institutional collectivism and uncertainty avoidance. Therefore, the qualitative exploration investigated the existence of etic values or behaviours that contributed to this consensus.

6.2.2.2 Findings of the IFNO study

Qualitative findings revealed that uncertainty avoidance is largely driven by desire for the control and mitigation of risk, and hence the integration was attributable to coercive isomorphism built on policy, guidelines and hierarchical decision-making rules and practices. This was partly driven and pronounced by increasing financial

stress in the NPO industry in this last decade. Therefore, it is possible to conclude that no etic behaviour was responsible to contribute to homogeneity in uncertainty avoidance, but rather an industry effect.

On the contrary, the consensus in the institutional collectivism dimension was found to rest heavily on norms that were linked to organisational identity and industry. It represented clearly articulated value statements that have etic appeal. These are discussed below.

6.2.2.2.1 Identity-driven etic values

The organisational Christian identity brought with it several values, most of which were clearly articulated in the mission, vision and value statements of the organisation. These include values such as love, response to suffering, sacrificial service, stewardship and value to people or human dignity.

Results demonstrated consensus that the organisation and its employees upheld these values individually and collectively, with devotion and religiosity. These values transcended employee emic values in that even if the organisation crafted these values because of its faith identity, their application and endorsement transcended to its employees of another faith, to its customers and the communities it served.

The etic values were considered as the main glue that held the federation together. Some of these values that were endorsed widely and came across throughout the interview were the ones listed below.

- Stewardship: the organisation is a steward of resources, and hence waste and fraud were disdained and not tolerated.
- Christian devotion: organisational uniqueness and alignment of its service with Christian values, and hence acceptance of funds only in alignment to its values. Employees consider the mission is God's mission and they are servants.
- Mutual accountability: shared values provided a framework for mutual accountability among federated entities that was checked by peer reviews.

- Shared calling: it provided a source of shared calling by all employees where sacrificial service was considered a norm. Employees do not show doubt that they are here for a great cause and their contribution is important to the dignity and well-being of people that the organisation is serving.

6.2.2.2.2. Humanitarian values

Qualitative results also showed etic values that are widely embedded in the humanitarian imperative that cut across cultures such as compassion, human dignity and the alleviation of suffering. In this regard, the focus of the IFNO around the wellbeing of children provided additional point of convergence in that children's wellbeing was universally appealing irrespective of faith background. A profound sense of mission was derived from this focus by all employees, irrespective of their specific cultures or faith background, for they felt a sense of purpose in being involved in changing the life of children and hence creating a bright future.

6.2.2.3. Conclusion on proposition one

This proposition tested the existence and strength of etic values and their significance in the organisation. The researcher used face validity to project that mission-driven NPOs would use their mission as an opportunity to coalesce their culture and build consensus and integration around it. The study demonstrated that the presence of etic values was strongly noted around the identity and mission of the organisation, and that served as the bedrock of the culture of the organisation. The study further demonstrated that the etic values that transcended political and societal boundaries helped overcome ambiguity and fragmenting tendencies that were observed in other dimensions.

6.2.3 INTEGRATION, DIFFERENTIATION AND FRAGMENTATION IN A QUALITATIVE LIGHT

Proposition two: internationally federated organisations pursue a yearning for integration to control the fragmenting tendencies of diverse and locally adapted federated entities.

6.2.3.1 Theoretical underpinning

Integration, differentiation and fragmentation were explored with a quantitative lens, followed by a qualitative inquiry. This proposition tested the qualitative expressions of organisational culture from the three perspectives, that is, integration, differentiation and fragmentation. As a sequential exploratory design, the qualitative inquiry built on quantitative findings and sought to fill gaps and provide explanations to observed quantitative results. To begin this discussion, the researcher needs to repeat the highlights of the quantitative findings.

The most important observation that could be drawn from the quantitative findings regarding ambiguity could be the poor loading of certain dimensions, which suggested a need for a re-examination of those dimensions. The other area is the scores of inter-rater agreement of the SLG overplayed with the MANOVA, as discussed in the quantitative hypothesis section.

Regarding the first, the poor loading on in-group collectivism has been explained by the fact that this dimension has not transpired in the study organisation as theoretically expected, because of its capture by organisational politics. Organisational politics is fragmented and would not be expected to consolidate around a shared norm or value. On the other hand, the inter-rater agreement demonstrated the potential for ambiguity regarding a strong uncertainty avoidance culture, that is shared but painfully so, because the research results demonstrated a leadership that was torn between two choices, and had embraced a risk aversion approach with a hope for a gradual innovation.

In-depth qualitative interviews with senior employees presented opinions that demonstrated strong consistency across interview participants. The most significant highlight of the qualitative results was the strong commitment and passion of employees to the mission and their identification with the organisational identity that formed the bedrock of the organisational culture. Employees claimed that they had no doubt regarding the shared commitment and conviction to the mission across all entities of the organisation. In many cases, the conviction of employees was

expressed by their claim that they felt their life purpose fits with the mission of the organisation and that they identified themselves with the organisational identity as part of who they were.

6.2.3.2 Tendencies of fragmentation

Qualitative findings helped highlight several areas where fragmentation existed in the study of IFNOs. Some of these were aligned with quantitative findings where low consensus and outliers were noticed. Of these, uncertainty avoidance stood out strongly as an area where there is weak agreement. Meanwhile, many others were captured only in the qualitative inquiry because of the nuances and subtlety they involved. Besides, qualitative findings reinforced modest differentiation that was observed in the quantitative results. Societal culture or leadership styles appeared as drivers of these differentiations, with leadership style being the prominent driver. Leadership styles promoted strong power distances, which in effect also influenced other cultural dimensions. In some country offices, frequent changes were also attributed to behaviours in in-group collectivism, human orientation and performance orientation. Differentiation was acknowledged, regardless of the strong drive for integration, driven by societal culture, leadership style or the nature of the federated organisational governance settings. The following are major fragmentation tendencies noted in the qualitative study. In 6.2.3.2.1 below, a discussion of the findings regarding fragmentation and the forces that create and sustain such fragmentation follows.

6.2.3.2.1 Fragmentation driven by employee diversity and organisational change

One of the areas that cross-cultural large organisations need to shape and manage is the cultural norm that governs diversity. Within the spectrum of the diverse employee base of the study of IFNO, clusters with distinct organisational cultural perspectives have appeared in this study. These formed a kind of in-group collectivism around their shared cultural perspectives.

A notable clustering of cultural perspectives was one that was formed between employees of long and short tenure, employees from corporate (for-profit)

backgrounds and lifelong NPO employees, which led to tension and ambiguity regarding the direction and preferred norms of the organisation. There was also a correlation between long tenure and lifelong NPO and short tenure and corporate backgrounds. Employees were divided into those who considered themselves as lifelong NPO employees (most of whom had a long tenure in the organisation) versus those who hailed from the corporate or for-profit world, most of whom had short tenure.

The lifelong NPO employee group demonstrated a pushback against what they considered as the corporatisation of the NPO mission by growingly new leadership that was dominated by executives hailing from the for-profit sector. They considered that these new leaders are imposing for-profit culture that is out of context in the NPO, including in the interpretation and measurement of organisational success. They argued that the for-profit performance metrics were over simplified and had a bias to quantitative measures, while success in NPO was viewed distinctly and was largely qualitative with a follow-up quantitative outcome. They complained that dashboard measurements ignored compassion, commitment, devotion, love, relationship and other qualitative virtues of such a nature, that both beneficiary communities and donors experience. These virtues in the long run translate into metrices in finance and effect on human life, but are difficult to measure using such metrics in the immediate run.

On the other hand, employees from a for-profit background believed that professionalism needed to be displayed in processes, strategies, plans and programs, which they felt the long-tenure employees disregarded. Meanwhile, old-tenure employees did not disagree with professionalism, but with the degree to which it is pursued with bias against virtuous qualities. Long-tenure employees value loyalty and consider their work as a calling to which they have committed their lives, while employees from the for-profit world considered the job as any other job. The former considered lifelong dedication to the sector as an indication of their calling and commitment, while the others consider that as a pretext for a lack of an alternative. Some interviewed employees from corporate backgrounds considered

those who stayed too long in the organisation as having done so because they have nowhere else to go, and that they are unemployable outside the organisation. In addition, ex-corporate employees regarded long-term employees as an obstacle to change in the organisation.

This tension is caused by top leadership trying to infuse the organisation with new blood, largely coming from the corporate world, and to bring in the skills and professionalism of the corporate world into the organisation, including sending a message of the need for having fresh ideas, thoughts and people, as well as encouraging long-tenure employees to move. However, due to the nature of the industry that requires relationship, long-term commitment and continuity, this message is pushed in a confusing way, without upsetting the human capital of the organisation. The ambiguity that results in the process is causing serious issues regarding employee loyalty and sacrificial commitment, making employee-leadership relations more transactional, in an industry where employee deliverables cannot be calculated easily.

This ambiguity is prevalent in performance orientation, power distance and in-group collectivism dimensions by polarising employees into fragmented cultural outlooks and hindering the emergence of a shared perspective.

6.2.3.2.2. Fragmentation driven by power groups

Another strong fragmentation was noted around the dimension of in-group collectivism. The qualitative follow-up inquiry revealed that the items for an in-group collectivism dimension in the quantitative survey were unable to capture the nature of in-group collectivism in the organisation. In-group collectivism coalesced around power groups and their interests, instead of work groups and their work-related objectives. In many cases work teams also tended to correspond to power groups because of the loyalty based team formation processes.

Power groups were formed around a nucleus of one or more people with power who created their own networks of support, recruited their own loyal cadres, distributed and retained information as a means of power and supported and protected each

other. Power groups created the greatest obstacle to transparency in the organisation and shaped the culture of the organisational politics. Power coalitions or groups have been perceived by interviewed employees as influencing the direction and behaviour of several dimensions in the organisation. Power groups were perceived in a negative light as causing significant levels of frustration of employee performance, change and derailing the organisational mission.

Organisational politics is a new area of study in organisational dynamics, only older than organisational culture, according to Shafritz et al. (2015). Limited literature is available on organisational politics, and it generally is considered undesirable, but unavoidable, and something that must be managed by the leadership (Kreitner & Kinicki 2006). Although organisational politics is separate from organisational culture, observations during this study pointed to an overlap between the two concepts. It was noted that a significant number of employees considered organisational politics as part of the organisational norm and these employees thought that political savvy was a critical skill for an employee. While there seemed to be an acknowledgement that organisational politics was rife and needed to be managed to prevent it from derailing the mission, there was a widespread endorsement of political skills as critical beyond other skills to become successful in the organisation. Leaders believed that political savvy was an important criterion for developing as a leader in the organisation. This widespread endorsement of political savvy and skills, and the prevalence of power groups appeared to create a 'political culture'.

Qualitative results suggested that organisational politics in the study of IFNO contributed to significant organisational fragmentation. Organisational politics was driven by several forces, including governance. Power groups could struggle for resources, positions of influence or dominance in an important organisational area. Power groups channelled or derailed a change process to serve their own interests or to their best advantage. Power groups recruited and appointed loyal members around key positions, and manipulated and interpreted performance metrics to

benefit their own clicks. Power groups fragmented the organisation into islands and silos that did not talk to each other, and pursued their own agendas.

The issue of whether organisational politics could develop into an organisational culture or not, merits a separate study. This study, however, provided a challenging insight into the body of knowledge that organisational politics could develop into an organisational culture, and that organisational politics might not be separate from the culture, when politics was rife and became part of the norm in an organisation.

6.2.3.2.3. Fragmentation as a resistance to uncalibrated integration

Interviewed employees suggested that some forms of fragmentation happened as a passive aggressive reaction to a push for 'uncalibrated' or imposed integration. This tendency for passive aggression was perceived as part of the cultural reality of the organisation at many layers. It happened in horizontal relations between entities, as well as in the vertical relationship between the global centre and federal entities, and was expressed as deeply embedded in the way relations were managed within and across units. This was reinforced by the non-assertiveness culture that discouraged open dialogue. Therefore, imposed ideas were passively resisted, which caused the ideas to fail.

The repercussion of this is that a large number of organisational initiatives were derailed by passive aggressive responses, where employees (leaders, as well as rank and file) who did not buy into the ideas, made change impossible or ineffective.

Passive aggressive behaviour was also found to have a strong relationship with the 'political culture'. Employees described that, typically, an agenda was discussed in two layers. While one discussion happened in the open and formal forums where employees often said what they believed was safe to air, the more genuine discussions happened in small circles, which were often political coalitions. The result of this was silos, the inability to conduct a debate and manage change initiatives effectively, and hence fragmentation on a one-issue basis.

6.2.3.2. Yearning for organisational integration against fragmenting tendencies

In the light of the above discussion and the effect of the federal governance, the proposition sought to trace the yearning for an integration in the organisation to help counter the negative effects of fragmentation. Qualitative interview findings pointed towards two major sources of organisational integration as standing out from the rest. First, interviewed employees believed that employees in the organisation widely embraced the mission of the organisation; and that they felt at home with the organisational identity. Secondly, employees believed that integration was driven through detailed prescriptions of policies, rules, and procedures to guide processes, protocols and decision-making in the organisation. That meant integration was achieved by means of a top-down, coercive approach through imposing policies, rules, and procedures that were reinforced by incentives and disincentives attached to compliance. An aspect of this was best demonstrated by employees' explanation that uncertainty, innovation and risk taking were difficult because everything was regulated by policy. In addition, the disincentive made it costly to take risks, while rewards were made consistent for delivery of minimum prescribed standards. Next, the qualitative findings around organisational integration are discussed in thematic areas.

6.2.3.2.1. Integration through shared mission and identity

This aspect of integration was related to the institutional collectivism dimension. It was underpinned by organisational values that were etic (universal) in nature and could transcend social and political boundaries, and could appeal across entities in the organisation. Two etic forces were identified; namely, the organisational mission that was embedded on humanitarian service and the organisational identity embedded in biblical compassion and service for humanity. The organisation's mission, vision and core values are articulated in manners that rest on its Christian and humanitarian identity as well as its role as a humanitarian agency. The two were carefully intertwined, institutionalized and embedded in every aspect of the organisation covering its structure, humane resources, culture and politics; such that they were clearly visible in the structure with dedicated resources; are heavily weighing in the human resource management policy and processes; are core to the

organisational culture in symbols, assumptions, values and practices; and are also used as a political instrument when convenient.

6.2.3.2.2. Integration through control

Apart of the more naturally and consensually built integration around shared mission, identity and etic values, the yearning for integration was expressed through the coerced integration. The yearning was expressed in the fact that leaders and employees alike appeared to be torn in love-hate relationship, with the degree of control and direction that was provided as a strong cultural display in the organisation.

Throughout the qualitative interviews, a theme that demonstrated an area of strong organisational integration was the use of organisational instruments of policy and regulations aimed at achieving consistency and homogeneity of behaviour and norms across the federated entities, in areas that otherwise tend to fragment without such instruments. However, the use of such instruments as global guidelines, policies and rules were perceived as being too difficult for frontline operations, depriving them of the necessary flexibilities and decision-making powers at the local level. The justifications for control were mainly minimising reputational risk that may arise from inefficiency or the mismanagement of resources. Leaders were torn between a desire to enjoy freedom and the need to prevent risk for their own unit that could arise from a major issue, especially regarding financial management. All interviewed employees perceived the degree to which control was pushed by means of policies and bureaucratic procedures was extremely costly to the organisation, both in finances and creative opportunities lost. However, nobody wanted to live without control.

The consequence of a hierarchical control culture was little tolerance for uncertainty. Employees generally referred to it as a culture of compliance, where employees required clear policies and guidelines to guide action within the bounds of those acceptable norms and practices. The word compliance was used repeatedly during the qualitative interviews, as well as in the open-ended questions of the quantitative

survey. It was claimed to be pushed down from the top, and monitored through various compliance metrics that were used as employee performance measures. The compliance culture was thus cultivated by rewarding employees who fulfil those compliance metrics and fitted in with the expected norms and practices. This phenomenon is discussed in literature regarding corporate culture as coercive isomorphism. What was observed in the study of IFNO was an internalisation of the external pressure, a strong expectation of stewardship and good financial management, to which the organisation was reacting by tightening control and reducing its exposure to reputational risk.

6.2.3.3. Conclusion on proposition two

The findings of the qualitative study demonstrated compelling evidence that proposition two holds true in the study of IFNO. Compelling evidence was seen regarding the fragmentation tendencies, including the core organisational identity and strong areas of consensus. The degree of diversity in the organisation is a strong force that creates several fragmentation elements. However, the organisation has approached integration with two prongs. First, the shared values surrounding the identity and mission of the organisation formed the bedrock of integration. Secondly, additional effort was made through putting coercive measures in place to bring about an isomorphic culture. In effect, the organisation was strongly integrated, even when the culture that created the integration was perceived as painful.

6.2.4. AMBIGUITY AND CULTURAL DISCONTENT

Proposition three: cultural tension is exemplified by strong employee discontent and ambiguity on the part of the top leadership.

The study identified several areas of ambiguity that caused cultural tension and consequently, discontent. Some of these areas involved recent changes being driven by leadership, indicating an obvious discomfort with change, while others were deep-seated and sustained cultural issues, which have lasted for a significant period.

6.2.4.1. Ambiguity in change communication

Many organisational culture change areas were marred by ambiguous communication. The tension and fragmentation between long tenure and new employees from for-profit or corporate backgrounds, and the organisational leadership's ambiguous communication were examples. Long-tenure employees felt that their commitment, sacrifice and passion for the organisation, and the success of its mission were discarded and their service undermined. Long-tenure employees felt that only the new employees were revered. On the contrary, many new employees did not even last long enough to finish what they started and the organisational viability still relied on long-tenure employees. The attempt of leadership to balance the infusion of new blood with retaining of the wealth of experience already within the organisation, was managed with ambiguous communication that favoured new employees and undermined long-tenure employees.

Ample evidence in the qualitative inquiry suggested that this has created subtle tensions between employees and leadership, and was contributing to increased passive aggressive behaviour in the organisation.

6.2.4.2. Ambiguity in uncertainty avoidance and future orientation

The tension between endorsing innovation, risk-taking behaviour and reducing exposure to reputational risk was a tangible challenge in the organisation because of the susceptibility of the industry to lose its customer base should the organisation suffer reputational risk. The qualitative results demonstrated that this ambiguity was a painful choice for the leadership that was torn between saving what the organisation had and shaping the organisation for the future. The uncertainty avoidance was directly reflected in the future orientation dimension, where ambiguity prevailed between encouraging future-oriented behaviour, together with expansive control and a limited ability to experiment with innovative ways of doing business. For instance, many employees felt that the organisational ability and flexibility to embrace technology, including creating more online platforms, were stunted by the risk-averse behaviour that was not supporting future orientation. Regardless of words thrown around about creativity, innovation and the threat of becoming obsolete unless the organisation embraces change, change was being managed in a strictly controlled environment, from top down, and that has hindered the creativity and contributions of individual employees. This ambiguity was painful for employees who could see opportunities to contribute.

Employees felt that the top leadership wanted to save and guide the organisation by means of those few at the top of the hierarchy design, and decisions had to cascade down the ladder to others who were expected to fit in. In addition, ambiguity was nurtured in a situation where a choice is implicitly made, but employees are instructed to follow regulations for which only top leaders can sign-off, with no exceptions. The emerging culture was one dominated by ambiguity and tension between employees and leadership, because of rigid rules that prevent employee creativity, innovation and participation in the fate of the future of the organisation.

6.2.4.3. Ambiguity in assertiveness

There was a desired shift in expecting greater assertiveness from leadership. That, however, was not accompanied by developing it as a culture across the organisation, including with respect to employees' assertiveness in their engagement up the ladder, by allowing transparent and open dialogue, and increasing tolerance. Employees felt that one way in which the Christian identity was inappropriately used, was to suppress assertiveness. Ambiguity in this area was created when the old culture that was still endorsed conflicted with new culture that was not fully allowed to develop and was not supported to become a norm without hierarchical segregation. The expectation for leadership assertiveness was simply enhancing the power distance, and eventually further suppressed assertiveness in the organisation. Qualitative results demonstrated that the way non-assertiveness was cultivated in confluence with the expected Christian behaviour was a contradiction and a source of ambiguity and tension in the organisation. Other stronger cultural traits, such as the vertical power distance and relational culture were reasons to suppress assertiveness, whereas the Christian identity was used as a pretext to mark assertiveness as non-Christian behaviour. Employees also regarded assertiveness along vertical authority as against the prevailing power distance culture, and assertiveness was not entertained under the prevailing lack of transparency in decision-making processes. A preferred approach to expect assertiveness from leaders and not followers, was also expected to aggravate already the entrenched power distance. Whether assertiveness was being espoused as a cultural shift at an organisation-wide level, or whether it was only an aggravated expression of the power distance, was ambiguous.

The tension in this dimension was the growing demand from employees to question and debate decisions. When pushed back, the leadership required compliance from employees.

These top-down directives nurtured the prevalent behaviour of passive aggression. Some changes became hard to enforce, with employees who did not believe in the changes and who were not playing a positive role, while the leaders tried to create ways to monitor and ensure the success of the change. Employees that were expected to behave in non-assertive and submissive manner, took their responses behind the scenes and undermined change efforts. In areas where this tendency met organisational political lines, tensions delayed progress. Change efforts that absorbed significant resources were discarded.

6.2.4.4. Ambiguity in values versus practice

Results in human orientation, future orientation, performance orientation and power distance were reinforced by qualitative findings that showed that what leadership said and how they behaved were not aligned.

Some of these are pronounced by the industry and identity-driven pronouncements, such as the humane orientation and power-distance dimensions. The industry and identity emphasised humane values, and these value beliefs were visible in symbols, words, assumptions and clearly articulated organisational value statements. When it came to the practice leaders relied on control and hierarchy, which were exacerbated by the political culture. Thus, power distance as a dominant culture shaped the other dimensions, particularly the human orientation, future orientation and performance orientation expressions.

Change efforts that were driven to shift some of these dimensions, such as the performance orientation culture, were perceived as futile. Employees rejected them as being driven by metrics that were inappropriate for the industry and were largely borrowed from the for-profit world. To summarise, this failure was more of a pervasive issue with a lack of assertiveness and employee participation, that was driven through the power distance, and an expression of the passive aggressive culture. It was also a consequence of ambiguous change communication regarding what the organisation wanted.

Qualitative findings showed that the large power distance and the non-assertive cultures did not allow rigorous debate, transparency and accountability. The departure between espoused values and actual behaviour or practice enhanced the

role of organisational politics, lending more strength to power groups, as trust is eroded when leadership words mean little, or when leadership implicitly or explicitly endorsed organisational politics.

The qualitative findings indicated a strong prevalence of ambiguity in this complex organisation, with actors upholding diverse values. One reason why ambiguity was necessary, was that the federation ought to seek consensus, as opposed to a centralised directive, and consensus in such diverse environment needed to retain flexibility; and that created room for ambiguity.

6.2.4.5. Conclusion on proportion three

The findings suggested that ambiguity resulted in tense relationships, poor transparency, and significant formation of power groups to which employees resorted to gain information, support and refuge. Ambiguity was also sustained painfully, irrespective of its known influences to channel change in a controlled fashion. Ambiguity may also have occurred because of poor change management. Efforts to shift culture in a particular dimension, without undertaking a thorough analysis of all the cultural dimensions that contribute to the status quo, was also demonstrated as culminating in ambiguity and failure. The effort to change the performance orientation culture without dealing with the power distance and non-assertiveness, that prohibited transparency and accountability, hence falling prey to organisational politics, is an example.

The most significant effect of pervasive ambiguity is the politicisation of the organisational culture, creating what can possibly termed as a political culture.

6.2.5. HOW INDUSTRY AND GOVERNANCE COULD SHAPE ORGANISATIONAL CULTURE

Proposition four: one or more conventional organisational dimensions assumed a unique significance in the NPO industry and federated governance model.

6.2.5.1. Theoretical underpinning

This proposition to undertake exploratory observation regarding which dimensions could suggest a special correlation with industry and governance in the IFNO

context, and provide a hypothesis and theoretical basis for future research. This was because of the absence of theory and empirical data on the importance of industry and governance on organisational culture as explained in the literature review.

The inquiry built on the quantitative results that were displayed in the test of hypothesis four, showed that institutional collectivism formed a unique feature among all dimensions. The second basis was the weak loading observed in the CFA for in-group collectivism, which indicated that the items of that particular dimension were not forming a specific dimension.

6.2.5.2. The relevance of institutional collectivism to the NPO industry

As described in proposition one and hypothesis four, the quantitative result and qualitative findings established the unique relationship of institutional collectivism with this industry. This was achieved because the industry was based on universal values, mission and identity that were shared broadly beyond societal boundaries. The industry tapped into an appealing cultural area with much diversity, and hence became a source of strong consensus. The universal values were effectively embedded in the mission, so that even among people who did not share the identity of the organisation, values regarding human dignity and the purpose the organisation were not contested, even by groups who did not identify with the Christian identity of the organisation. This was exemplified by donors and staff who were from other faith groups such as Muslims, Jews or atheists, but who still shared and upheld the mission.

6.2.5.3. Fragmentation in in-group collectivism

Regarding in-group collectivism, it was possible to identify that to a considerable extent the governance and to some degree, the industry effect supported the identification of in-group collectivism around a formation of power groups formed around common interest (interest groups), expressing organisational politics as a normative behaviour, and hence allowing a culture of organisational politics. The quantitative survey was unable to tap into this reality because in-group collectivism was theoretically designed to form around team behaviour, such as forming

departmental behaviour, as is widely discussed in culture literature. In this study, the industry significance of this dimension is that it shaped a collective that clustered around a certain interest and coalesce to pursue a power game in the organisation. The power groups pursued roles to access or shape resource distribution, power arrangement, employment security or organisational direction. This sounded strictly like organisational politics. However, this study provokes a question of whether the normalcy of organisational politics lent it to becoming part of culture, or a need for further research regarding the overlap of organisational culture and politics especially in the NPO and non-centralised governance models.

6.2.5.4. Conclusion on hypothesis four

Two conventional dimensions emerged uniquely in the IFNO study to suggest the roles that industry and governance play in shaping an organisational culture. Institutional collectivism was shaped as what makes or breaks a NPO federation culture. In-group collectivism demonstrated a need for a redefinition and re-articulation of its items to capture the role and significance of power groups and their role in shaping the culture of an IFNO.

The researcher thus affirms the proposition that conventional dimensions were shaped uniquely to link with the industry and governance effect.

6.3. META-INFERENCE

The sequential explanatory design sought to use quantitative data findings as a basis for design of the explanatory qualitative design and to gain further insight and explanation. As expected, the qualitative and quantitative results provided re-enforcing findings, and gave rich meaning to the data.

The study of culture from integration, differentiation and fragmentation approaches, as Martin (2002) proposes, was made possible by this design, and the results confirmed that integration, differentiation and fragmentation could co-exist simultaneously and were not necessarily mutually exclusive.

A meta-inference mapping of the findings from the quantitative and qualitative findings was tabulated below (Table 6.5). Unique observations include, the co-existence of ambiguity amid integration such as was observed in uncertainty avoidance, a sub-culture amid strong integration and alignment as in the case of assertiveness, and the capture of in-group collectivism by organisational politics that provoked whether organisational politics could become an aspect of the culture of an organisation. Because of the possibility of meta-inference, the findings and inference for each dimension and the overall organisational culture was rich and described the dimensions in a comprehensive manner.

Table 6.5: Meta-inference of quantitative and qualitative results by dimension

Dimensions	Alignment/MANOVA		Leadership agreement	Qualitative dominant perception	Overall picture	Industry and governance implications
	Practice among COs	Values vs practice				
Assertiveness	Lesotho sub-culture	Aligned but with sub-culture	High	Undesirably dominant, integrated non-assertive culture	Undesirably dominant culture, integrated non-assertive with sub-culture	In-significant industry governance effect
Future orientation	Homogeneous	Not aligned	High	Ambiguity with desire to look to future but fostering preventive culture and inability to create the necessary conditions for a future oriented culture	Culture highly influenced by uncertainty avoidance and power distance and resisting change	Industry vulnerability to reputational risk and time it takes for governance system to reach consensus affects dimension
Gender Egalitarianism	Homogeneous	Not aligned	High	Fairly contempt organisation demonstrating integration	Fairly well integrated and content organisation	Insignificant
Humane orientation	Zimbabwe and Swaziland subcultures	Not aligned	High	Undesirably integrated culture in contradiction to value	Highly undesirable integration and intertwined with and influenced by power distance	Industry faced with higher expectation on humane orientation values pronouncing the gap with practice
In-group collectivism	Zimbabwe and Swaziland subcultures	Not aligned	High	Undesirably captured by organisational politics and fragmented	A unique and undesirable "political culture" where in-group collectivism is formed around interest groups or power groups	Industry and governance effect may have caused the capture of this dimension by organisational politics
Institutional collectivism	Homogenous	Aligned	High	Highly shared and endorsed source of integration	A strong cultural anchor of integration	Industry effect with mission and identity enshrined in etic values provided universal language and strongly shared and enacted values
Power distance	homogenous	not aligned	High	Undesirably dominant culture, with behaviour in contradiction to preach	Highly undesirable integration with pivotal role for undesirable direction of other dimensions	Potential industry and governance effect, including too high aspirations leading to pronounced dissatisfaction

Dimensions	Alignment/MANOVA		Leadership agreement	Qualitative dominant perception	Overall picture	Industry and governance implications
	Practice among COs	**Values vs practice**				
Performance orientation	homogenous	not aligned	Moderate	Inability to change and ambiguity on meaning and its measure causing cynicism in its authenticity; influenced by politics	Modest undesirable integration with ambiguity and cynicism, diluted by political culture	Industry and governance marked with complexity and difficulty to measure and account
Uncertainty avoidance	homogenous	Aligned	Weak	Undesirable dominant culture with an element of ambiguity	Highly undesirable integration with a necessity for ambiguity	Industry vulnerability to reputational risk and time it takes for governance system to reach consensus affects dimension

COs= country offices

Source: own construction

In addition, the research found that the degree of influence of the nine dimensions on the overall organisational culture was variable. The dominant dimensions were found to be institutional collectivism, uncertainty avoidance and power distance. These three dimensions redefined the direction and intensity of several other dimensions, such as assertiveness, performance orientation and humane orientation. On the other hand, a 'political culture' was noted to capture the in-group collectivism dimension and in a fragmented manner sabotaged other cultures, such as assertiveness and performance orientation.

While both institutional collectivism and uncertainty avoidance have demonstrated similar behaviours in the MANOVA and CFA analysis, the inter-rater agreement and the qualitative inquiry provided evidence that the two dimensions have different effects on the organisation. This finding provided us with evidence that uncertainty avoidance was integrated through coercive isomorphism, a condition where behaviour was dictated by the external environment (DiMaggio & Powell 1983). That explains the ambiguity and pain of leaders, and the reason that the behaviour was perceived as undesired. Meanwhile, institutional collectivism was integrated because of two characteristics of the culture, namely what Schein (1984) identify as a parent culture and culture that marks a founder's lasting influence.

The meta-inference between qualitative and quantitative results enabled us to arrive at a plausible explanation for the quantitative results and inter-relationship between dimensions. The main inferences were:

- institutional collectivism was rooted in the organisational founding principles and served as a bedrock of organisational culture and survival;
- in-group collectivism was captured by organisational politics, creating a 'political culture';
- a necessity of ambiguity in uncertainty avoidance and other dimensions marked the co-existence of ambiguity amid consensus and integration. Uncertainty avoidance was unifying in the broader value of safeguarding the present, while taking hold of opportunities for the future with caution; and

- contradictions between preaching and action in power distance and a 'political culture' appeared detrimental in change initiatives and the direction and intensity of other cultures.

The meta-inference also provided practical significance in unearthing appropriate areas of intervention for leadership in shifting an organisational culture. This included observations that organisational attempts to shift behaviour in a particular dimension in isolation from other dimensions (e.g. performance orientation), was derailed due to dominant undesirable behaviour in the dimensions left untouched that are highly intertwined or influence core behaviour in the desired change.

Chapter 7 CONCLUSION AND RECOMMENDATIONS

7.1.   SUMMARY AND CONCLUSION

This research demonstrated that the GLOBE model can be used effectively in an internationally federated NPO context and could be operationalised in a comparison of espoused leadership values and cultural practices captured from an employee survey. This operationalisation, as a first of its kind to the extent of the researcher's knowledge, provided the opportunity for reflection on the congruence, or a lack thereof, between espoused values and practices, and their plausible explanations. This is a departure from the operationalisation of values and practices of GLOBE to the same class of employees, that is, middle management (House et al. 2004). The researcher argues that this operationalisation is more appropriate, because it is aligned to the theory and the ample literature in the field that support the premise that cultural values are espoused and enforced by top leadership (Kreitner & Kinicki 2006; Shien 1983). Therefore, theoretically, what is captured from leadership as cultural values must be compared with reported practice from lower-rank employees better to measure and discuss what is happening in the organisation. Both congruence and the lack thereof, therefore, provided significant insight with support of a qualitative explanatory investigation in this research, because it highlighted alignment and departure between the desired goals of leadership and what they have achieved. In other words, this also showed leadership 'preach' versus 'behaviour'. The GLOBE research showed statistically significant departures between values and practices across dimensions (House et al. 2004), while in this research a mixed result was observed. The fact that the alignments occurred in uniquely behaved dimensions also demonstrated an industry effect. In addition, the qualitative inquiry helped unearth the pain points: the relationships among dimensions, the rationales and drivers of behaviour in exploratory fashion, as well as enriched the meaning of the quantitative results.

This research also demonstrated that the intensity of cultural integration should best be operationalised through –

- the combined evidence of strong agreement on values;

- strong alignment between values and practices; and

- homogeneity of practices across an organisation. This is reinforced by qualitative evidence that a dimension is widely shared and practiced as espoused, and the dimension must be relevant and dominant enough to bear influence in the organisational behaviour to suggest cultural strength.

The findings of this research in this regard supported the multidimensional operationalisation of measurement, unlike the uni-dimensional approach that Chan (2014) proposed. In addition, the findings of this research also suggested that there is significant room for qualitative evidence and substantiation, and the call for unambiguous definition with uni-dimensional measurement (Chan 2014) is susceptible to a major oversight and shortcoming in interpretation of the culture of an organisation. Instead, the three perspective approaches to studying culture (through the lenses of integration, differentiation and fragmentation simultaneously) has demonstrated the prevalence of the co-existence of differentiation and fragmentation (ambiguity), with integration in many of the studied dimensions, highlighting the limitations of quantitative approaches operationalised from the integration perspective alone. Compelling evidence regarding intentional leadership ambiguity to maintain room for flexibility and interpretation was shown. That in turn allowed differentiation and fragmentation to co-exist with an overarching integration. In other cases, ambiguity was sustained for lack of a better choice, as in uncertainty avoidance where priority was given to safeguarding reputation. In addition, the research also noted that in-group collectivism has created substantial fragmentation by creating silos along lines of power groups. The mixed-method approach and the three-perspective approach (see section 3.6) also offered opportunity for meta-inference with insights that highlighted where re-enforcing evidence was captured and results and findings were triangulated. These findings and lessons supported the perspectives and arguments for an integrative approach to culture research through the application of the three perspectives simultaneously and for a mixed-

method approach to culture as argued by researchers (Calas & Smircich 1999; Gerdhe 2012; Martin 2002; Myerson & Martin 1987).

Another critical insight is the behaviour of the dominant dimensions of institutional collectivism, power distance and uncertainty avoidance, which along with the in-group collectivism (or 'political culture') determined the direction and intensity of other dimensions (namely assertiveness, humane orientation, future orientation and performance orientation), irrespective of the espoused values in the subservient dimensions. This study revealed that the most powerful dimensions in the organisation ended in defining the overall cultural norm in the organisation by overriding some of the espoused norms in other dimensions. Researchers in the past have discussed the importance of a dominant culture in the context of subcultures, where the dominant culture was defined as the predominant environment with other sub-cultures or countercultures co-existing in pockets and islands of the organisation (Cooke & Rousseau 1988; Gerdhe 2012; Hofstede 1998b; Sackmann 1992). This research provided findings that confirmed such a configuration within a particular dimension where exceptions and pockets of sub-cultures were noted, such as assertiveness, humane orientation, and in-group collectivism, and widely across all dimensions where room for ambiguity and differentiation were prevalent in one form or another. This research, however, also brought to light another aspect of dominance, where cross-dimensional dominance was uncovered in correlating dimensions. That is, some dimensions have been noted dominating the arena of organisational culture by extending their influence through other dimensions. This type of dominance influenced the direction and intensity of other subservient dimensions irrespective of the espoused values of those subservient dimensions. This brings a perspective that is not of dominance over the presence of subcultural and countercultural expressions, but of making a parallel cultural dimension subservient. The implication of it is that in its strongest expression the dominant dimension will use the subservient dimension as part of its manifestation and as an asset for influence, and beyond a certain limit it could make it a sub-culture. Culture literature has not discussed this cross-dimensional

influence, except discussing correlations. The researcher believes that at a certain point where a dimension loads poorly and at the same time correlates strongly with another dimension, the particular organisation may have displayed a phenomenon of captivation or incorporation or ingestion of one cultural dimension by another dimension that dominated it. This particular phenomenon is noted in the power distance dimension in this study, where it made non-assertiveness a part of its manifestation and determined its direction and intensity. Less regarding captivation or incorporation, power distance also exerted a negative influence on the desired future orientation, performance orientation and humane orientation dimensions by imposing a contradictory behaviour and making values unable to be expressed in practice. The qualitative findings also highlighted the pervasive influence of power distance in shaping overall organisational culture, rendering the organisation non-transparent and unsafe for open dialogue and a healthy dose of conflict, and promoting a spirit of silence and fear. Therefore, it was noticed that not all dimensions had equal influence, but rather dominant dimensions defined the direction and intensity of subservient dimensions, eventually dictating the overall organisational culture. The consequence of this was that the intended change in a particular dimension was often derailed by a dominant dimension that behaved in a contradictory manner, but was untouched.

While the focus of this research is not change management, this finding highlighted a significant degree of practical learning in looking at change in organisations. This finding gave evidence as to how dominant dimensions could make or break cultural change efforts. Disparity between what leaders preached and their behaviour, and the lack of a comprehensive approach to cultural change management were noted to derail change efforts by allowing targeted dimensions to be stifled by other dominant dimension that behaved in a contradictory manner. The desire to improve the performance orientation and future orientation cultures of the IFNO was reported to be derailed by the power distance which, along with employee non-assertiveness, prohibited enabling behaviour such as transparency and accountability.

The study also indicated that skewed scores (intensity in the Likert-type scale) and employee frustration around a dimension were noticed when what leadership preached steadily departed from practice. Examples were the power distance and human orientation dimensions where the ambitious values that were preached fell far short of the actual practice, resulting in an exaggerated sense of failure of the cultural practice, and disappointment. The skewed cultural value scores compared to the global for-profit industry, along with the strong employee resentment captured in qualitative findings depicted this reality.

The research also demonstrated how cross-industry and governance learning could help both the knowledge base and practice in organisational culture. Alignment of values with practices, as reported in uncertainty avoidance and institutional collectivism, were unprecedented in the GLOBE study of 62 societies (House et al. 2004), suggesting a plausible industry and governance effect. The manner that this was achieved in the study organisation context can demonstrate how effective cultural integration and strength could be created in an organisation. Notable use of policy instruments in uncertainty avoidance have caused coercive isomorphism, which as per organisational culture theory can be linked to an external influence (DiMaggio & Powel 1983; Nelson & Gopalan 2003), which for the study IFNO was expectations from donors. It is noted that this external pressure in the form of expectation was internalised by the IFNO and developed into a behaviour that is directed towards tackling reputational risk, where the coercive incentives are external, but the instruments have become internal to the organisation.

The behaviour that was observed in the in-group collectivism dimension was unexpected. It effectively indicated a phenomenon where either a cultural dimension was captured by organisational politics, blurring the distinction between organisational politics and organisational culture or where a political culture has developed. Research in organisational behaviour have outlined the distinction between the two concepts, mainly with the criteria that organisational politics is described as generally undesirable, unsanctioned by leadership, but is tolerated (Farrell & Petersen 1982; Kreitner & Kinicki 2006). The unique phenomenon of

organisational politics in the context of international organisations, especially those with an intergovernmental mandate was discussed by Barnett and Finnemore (1999). Intense politics in international organisations could be attributable to power arrangements, funding mechanisms, historical governance influence and other dynamics depending on the type of organisation (Costa et al. 2012; Feinstein Centre 2004; 2009; 2010; Jayawickrama & Ebrahim 2013). The observation in this research that the in-group collectivism dimension was captured by organisational politics, and that the phenomenon was widely accepted as a cultural norm, blurred the theoretical line between organisational politics and organisational culture. The plausible explanation is that cultural dimensions could shift with industry and governance styles, and that for certain governance models and degrees of complexity in international organisations, a cultural dimension that captures norms for political shrewdness could replace the expected behaviour in in-group collectivism. In this case, this norm is not necessarily unhealthy, but must be transparently articulated and managed. Issues around diversity and equity in the context of a multicultural organisation must be conceptualised as an area of cultural accommodation, including space for fragmentation of minorities. This helps define cultural norms that address questions regarding accommodating expression and recognising the voices of minorities, and putting in place norms that allow powerful groups to be made accountable for cultural dominance.

Finally, the study organisation was described as complex. The study showed the complexities of culture in such an organisational context in numerous ways. The most common metaphors that were used to describe the organisation were ship, oil tanker, beast, elephant, onion, and other words and phrases that painted a picture of complexity, and layers or difficulty to manoeuvre. Researchers have shown the significance of metaphors in describing the culture of an organisation (Basten 2001). The metaphors used regarding this organisation effectively described the tensions, paradoxes, intertwining, and ambiguities that were noted in many of the dimensions, as well as in the co-existence of irreconcilable behaviours in ambiguity and paradox. Ambiguity prevailed in form of policy exceptions, where implicit decisions and

choices are made, but rooms for flexibility with leadership approval for an exception, were kept open. The tension between integration and differentiation was revealed in the challenge to drive complex change agendas in the organisational culture in the context of complexity of the IFNO. The governance type created a fertile environment for organisational politics, and a challenge to streamline leadership words with leadership behaviour across the decentralised federated organisation has left its mark on the culture. In this context, the power of exploratory and explanatory qualitative inquiry supporting an adapted quantitative research was substantial.

7.2.   CONTRIBUTION OF THIS RESEARCH

This research has made significant contributions to the body of knowledge by undertaking research in an industry and governance that was previously untouched in organisational cross-cultural research. The main contributions are discussed in the following sub-sections.

7.2.1   CONTRIBUTION TO THEORY

This research contributed to the theory of organisational culture in the following ways.

- Evidence of co-existence of integration, differentiation and fragmentation in the intertwining and confluence provided compelling evidence and support for the unpopular argument in the field of cross-cultural research that an integrated three-perspective approach should prevail over a single, integrated perspective approach that currently dominated culture research. It also highlighted the need for studies to make cautious interpretations of culture results and findings when applying a single perspective approach based on a quantitative approach.

- The significance of dominant dimensions in influencing the direction of subservient dimensions, irrespective of values and its implication in cultural change management, sheds insight into organisational culture theory that culture is not only espoused and enacted, but it is also shaped out of a

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confluence of desired and undesired behaviour that are not espoused and sanctioned. The influence of dominant dimensions on the direction and intensity of subservient dimensions, irrespective of values espoused in the later dimensions, is a clear indication of this phenomenon. The contribution of this research to look at dominance from an inter-dimension perspective is evidenced with observed results and findings in the relationship between the dimensions in the study organisation. This research also indicated a potential phenomenon of incorporation or ingestion of one dimension by another, especially in the case of the dominance of power distance over assertiveness. This is a new area of study for culture research.

- The meaning and operationalisation of integration of culture and its intensity must be looked at from several angles, covering consistency of practice, intensity in a Likert-type scale, alignment and congruence between values and practices, and strength of agreement on values.

- The finding that in-group collectivism was captured by organisational politics, or that in-group collectivism evolved into politics has blurred the distinction between organisational politics and organisational culture, provoking a theoretical question for further research. What is the overlap or distinction between organisational culture and organisational politics? Could politics evolve into becoming culture, even if not officially sanctioned, but widely acknowledged? What is a litmus test for a behaviour to be considered a culture?

7.2.2. CONTRIBUTION TO MEASUREMENT METHODOLOGY AND OPERATIONALISATION

This study contributed to the following areas of measurement methodology and operationalisation in organisational culture.

- The operationalisation of cultural strength and congruence is an area of evolving discussion. This research demonstrated that the operationalisation of cultural strength and congruence, that considered one aspect at a time, encounters setbacks, because, intensity in a Likert-type scale will not be

adequate. A practice score may demonstrate strong a Likert-type scale score, but other indicators such as inter-rater agreement, factor loading or alignment of values with practice may depict signals that demonstrate questionable consistency or subtle behaviour that cannot be captured by one average figure. On the other hand, it was also noted that strong or weak agreement on espoused values does not necessarily translate into cultural strength, because of the influence of other dimensions or lack of leadership commitment to enforce the espoused values. Evidence of strong agreement regarding values, but contradictory practices were demonstrated in this research in several dimensions, particularly in the human orientation and power distance dimensions.

- The measurement and interpretation of cultural integration needs to look at multiple perspectives, as opposed to homogeneity versus heterogeneity regarding cultural scores. As demonstrated in several dimensions, homogeneity in practice did not translate into strong integration as qualitative and quantitative analysis did reveal nuances, such as values not aligning with practice. Homogeneity between values and practices also falls short of providing a full picture, as in the case of uncertainty avoidance where average alignment between values and practices was recorded against the background of ambiguity. The qualitative results also unearthed the clear ambiguity and pain behind the integration between several dimensions. A more comprehensive measurement standard for integration must look at consistency in practice, and alignment between values and practice and strong agreement regarding values, complemented by qualitative findings that reinforce the same.

- The operationalisation and interpretation of cultural alignment and congruence was also tested in this research in line with the theory. That is, values as espoused by top leadership versus practice as perceived by employees, which demonstrated a need to look again at the current

understanding of these concepts in organisational culture research in this light.

- The phenomenon of the captivation or incorporation or ingestion of one cultural dimension by another that dominated it must be studied and situations where a dimension warrants to be identified as a sub-culture to another dominant dimension and its indicative criteria, must be discussed.

In addition, the research overall contributed to the body of knowledge by focusing on a single organisation across eight nations and by testing existing theories regarding practical issues faced by globalised organisations in this area. The research brought useful insights with regard to assessing an internationally federated NPO, and looking at culture in an internationally federated NPO from the integration, differentiation and fragmentation perspectives. It added to empirical knowledge in the field by capturing new industry and governance information that hitherto had not been studied, and providing new insights into the knowledge base. Additional values from this research included capturing empirical data from new countries that were not previously covered by multi-country studies, and undertaking a region-wide analysis covering most of the countries in the southern Africa region.

Finally, the CFA validation of the GLOBE model in the IFNO also identified the strong and weak areas of the model that can be further investigated in future research, as well as for focus in instrument adaptation. Future changes could build on these findings and consider definitions/meanings of constructs and items. Special focus must be paid to the uniquely formed dimensions, such as in-group collectivism, uncertainty avoidance, and institutional collectivism. Such an examination should also include measurement equivalence across industries in adopting instruments from one industry to another.

7.2.3 CONTRIBUTION TO PRACTICE

The research contributed to cross-learning among industries and governance styles, especially in its findings of etic (universal) values, embedded in the mission and identities, which formed the cultural anchor in the study NPO. For-profit

organisations could learn from NPOs regarding how such an anchor identifies an organisation in a unique way. The research also helped create insight regarding potential areas of measurement adaptations in measuring internationally federated NPO cultures using tools developed in the for-profit industry.

The influence of dominant dimensions on the direction and intensity of other dimensions could make the change effort costly and futile, as well as frustrating for employees, as dominant dimensions sabotage and undermine a change effort made on a less dominant or subservient dimensions, as it was observed in role of the power distance dimension in this study. Observed interrelations between cultural dimensions in this research demonstrated that organisational culture change efforts must look into the entirety of the culture of an organisation, and must identify dominant cultural dimensions and address any issues with them first, in order to tackle undesirable influences on other dimensions. Working on organisational culture change in one or two dimensions at a time could lead to failure and increased frustration in the organisation.

In addition, this study will complement other studies conducted on non-profit organisation (see for example Costa et al. 2012; Feinstein Centre 2004; 2009; 2010; Ronalds 2010), which focused on governance and the global landscape by addressing the internal cultural dynamics that these institutions are facing in managing change, especially change to meet future challenges. In this regard, this study demonstrates how the future orientation and uncertainty avoidance dimensions are intertwined. The study highlights how non-profit organisations would risk a major crisis by focusing on avoiding risk and entrenching uncertainty avoidance in a global environment that is dynamic and filled with unavoidable uncertainty (Feinstein Centre, 2004; 2009; 2010; Ronalds 2010).

7.3   RECOMMENDATIONS

The complexity of internationally federated organisations means studying such organisations is likely to expand knowledge in organisational behaviour. This study highlighted some elements of the complexity and new insights. Future culture

research must give attention to complex NPOs to draw useful learning to the body of knowledge, including refinement of the theory and measurement operationalisation.

The re-examination of culture alignment and congruence, and their meaning in organisational culture, including the consideration of a rounded approach and multiple criteria as evidenced from this study, is required in the body of knowledge.

Organisations need to see culture in its entirety, rather than one or a few dimensions in isolation to others, in their cultural change agendas.

Cultural studies need to acknowledge the possibilities for paradoxical co-existence of multiple meanings and the necessity for ambiguity within a broader picture of integration. Quantitative culture research must be cautious in an interpretation of the reading on a Likert-type scale leaving room for the understanding of a possible co-existence of multiple meanings.

In addition, the distinction and overlap of organisational culture and organisational politics must be discussed in organisational behaviour theory in the light of the contribution of this study.

7.4   IMPLICATIONS FOR FUTURE RESEARCH

In future research, attention and further investigation must be done in the following areas.

- The influence of dominant cultural dimensions on the direction and intensity of other dimensions, especially how dominant dimensions could influence change efforts in other dimensions.

- Learning from NPO cultures in the area of mission-driven dimensions, and the transferability of its influence on culture to the for-profit industry.

- Further validation of dimensions that shift with industry in meaning and influence, such as how institutional collectivism, in-group collectivism and uncertainty avoidance have indicated unique characteristics in this study. These shifts include measurement equivalence across industries, where

meanings shift with the industry. Measurement equivalence has been discussed so far in the sphere of diverse target groups (Beuckelaer et al. 2007). This research indicates a need for such conceptualisation when researchers borrow instruments from one industry to another as well as from a model of management and governance to another, where respondents from different sectors could use different frames of reference to answer a question.

- Further research on the distinction and interrelationship between organisational culture and organisational politics, and the potential for organisational politics to form a cultural dimension.

- Further research on the operationalisation of cultural alignment and congruence that apply to multi-dimensional and mixed-method approach to refine the theory.

- Future research in organisational culture in the Southern Africa region that could investigate the influence of the societal culture (by country) and its implications in business. In this area, the investigation of African culture and its manifestations in international organisations could also be an important area of interest.

- Future research could also investigate the north-south influence in organisational culture of non-profits, especially in internationalisations with funding relationships.

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APPENDICES

APPENDIX 1. ADAPTED GLOBE QUANTITATIVE INSTRUMENT FOR 'AS IS' SURVEY

Item #	GLOBE's questionnaire	Adaptation/change
1	In this organization, orderliness and consistency are stressed, even at the expense of experimentation and innovation. (1 = strongly agree, 4 = neither agree nor disagree, 7 = strongly disagree)	No change
2	In this organization, people are generally: (1 = aggressive, 7 = non-aggressive)	No change
3	The way to be successful in this organization is to: (1 = plan ahead, 7 = take events as they occur)	No change
4	In this organization, the accepted norm is to: (1 = plan for the future, 7 = accept the status quo)	No change
5	In this organization, a person's influence is based primarily on: (1 =one's ability and contribution to the organization, 7 = the authority of one's position)	No change
6	In this organization, people are generally: (1 = assertive, 7 = non-assertive)	No change
7	In this organization, managers encourage group loyalty <u>even if individual goals suffer.</u> (1 =strongly agree; 4= neither agree nor disagree; 7 = strongly disagree)	No change.

8	In this organization, meetings are usually:	No change
	(1 = planned well in advance (2 or more weeks in advance), 7 = spontaneous (planned less than an hour in advance)	
9	In this organization, people are generally:	No change
	1 = very concerned about others, 7 = not at all concerned about others)	
10	In this organization, people are generally:	No change
	(1 = dominant, 7 = non-dominant)	
11	In this organization, group members take pride in the individual accomplishments of their group manager.	No change
	(1 = strongly agree, 4= neither agree nor disagree, 7 = strongly disagree)	
12	The pay and bonus system in this organization is designed to maximize:	In this organization, rank and position in the hierarchy have special privileges.
	(1 = individual interests, 7 = collective interests)	1 = strongly agree – 4 = neither agree nor disagree 7 = strongly disagree
13	In this organization, subordinates are expected to:	No change
	(1 = obey their boss without question, 7 = question their boss when in disagreement)	
14	In this organization, people are generally:	No change
	(1 = tough, 7 = tender)	
15	In this organization, employees are encouraged to strive for continuously improved performance.	No change

(1 = strongly agree, 4= neither agree nor disagree, 7 = strongly disagree)

16	In this organization, most work is highly structured, leading to few unexpected events.	No change
	(1 = strongly agree, 4= neither agree nor disagree, 7 = strongly disagree)	
17	In this organization, men are encouraged to participate in professional development activities more than women.	No change
	(1 = strongly agree, 4 = neither agree nor disagree, 7 = strongly disagree)	
18	In this organization, major rewards are based on:	No change
	(1 = only performance effectiveness, 4= performance effectiveness and other factors (for example, seniority or political connections), 7 = only factors other than performance effectiveness (for example, seniority or political connections)	
19	In this organization, job requirements and instructions are spelled out in detail so employees know what they are expected to do.	No Change
	(1 = strongly agree, 4= neither agree nor disagree, 7 = strongly disagree)	
20	In this organization, being innovative to improve performance is generally:	No change
	(1 = substantially rewarded, 4 = somewhat rewarded, 7 = not rewarded)	
21	In this organization, people are generally:	No change
	(1 = very sensitive toward others, 7 = not at all sensitive toward others)	
22	In this organization, physically demanding tasks are usually performed by:	In this organization, physically demanding and high security risk tasks are usually performed by:
	(1 = men, 7 = women)	(1 = men; 7 = women)
23	In this organization, group managers take pride in the individual accomplishments of group members.	No change

(1 = strongly agree, 4 = neither agree nor disagree, 7 = strongly disagree)

24   In this organization, people are generally: Change to:

   (1 = very friendly; 7 = very unfriendly)   Managers in this organization:

                                                                                                      1 = provide detailed instructions
                                                                                                      concerning how to achieve goals –
                                                                                                      7 = allow subordinates freedom in
                                                                                                      determining how to achieve goals

25   In this organization, people in positions of <u>power</u> try to: Re-articulate question as follows:

   (1 = <u>increase their social distance from less powerful individuals,</u> 7 =

   <u>decrease their social distance from less powerful people</u>)   In this organization, people in
                                                                                                      positions of <u>authority/leadership</u> try
                                                                                                      to:

                                                                                                      (1 = <u>keep distance from
                                                                                                      subordinates</u>; 4= be moderate in
                                                                                                      their social interaction with
                                                                                                      employees –

                                                                                                      7 = <u>Enhance their social interaction
                                                                                                      with employees</u>)

26   In this organization, employees <u>feel</u> loyalty to the organization.   No change

   (1 = strongly agree, 4 = neither agree nor disagree, 7 = strongly disagree)

27   In this organization, most employees set challenging work goals for themselves.   No change

   (1 = strongly agree, 4 = neither agree nor disagree, 7 = strongly disagree)

28   Members of this organization: No change

   (1 = take no pride in working for the organization, 4 = take a moderate amount of pride in working
   for the organization, 7 =

take a great deal of pride in working for the organization)

| 29 | In this organization, people are generally:

(1 = very generous, 7 = not at all generous) | Omit because it is too personality type question |

| 30 | In this organization:

(1 = group cohesion is more valued than individualism, 4 = group cohesion and individualism are equally valued, 7 = individualism is more valued than group cohesion) | No change |

| 31 | In this organization, most people believe that work would be more effectively managed if there were:

(1 = many more women in positions of authority than there are now, 4 = about the same number of women in positions of authority as there are now, 7 = many less women in positions of authority than there are now) | NO change |

| 32 | When people in this organization have serious disagreements with each other, whom do they tell about the disagreements?

(1 = no one, 4= only other members of the work group, 7 = anyone they want to tell) | Omit: does not have face validity, and is not used in the GLOBE syntax |

| 33 | This organization shows loyalty towards employees.

(1 = strongly agree , 4=neither agree nor disagree, 7 = strongly disagree) | No change |

| 34 | What percentage of management positions in this organization are filled by women?

(1 = 10% , 2 = 0-25% , 3 = 26-44%, 4 = 45-55%, 5 = 56-75%. 6 = 76-90%, 7 = more than 90%) | Replace with:

In this organization, opportunities for management positions are given:

1 = more for men than for women –

4= equally for men and women – |

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7 = more for women than for men

35   In this organization, people work on:

1 = only individual projects – 4= some individual and some team projects – 7 = only team projects

Added: Borrowed from should be survey to enhance match

36   In this organization, people usually are:

1 = very tolerant of mistakes, 7 = not at all tolerant of mistakes

Added: Borrowed from should be to enhance match

37   In this organization, how much are people bothered if an outsider publicly made negative comments about the organization?
1 = it doesn't bother people at all, 4= it bothers people a moderate amount, 7 = it bother people a great deal

Added: Borrowed from should be

38   In this organization, failure is more tolerated:

1 = for a man, 4 = it is equally tolerated for both, 7 = for a woman

Added: borrowed from should be

39   In this organization, people usually:

1 = focus on controlling current situations, 7 = plan for the future

Added: borrowed from should be to enhance match

40   When in disagreement with superiors, subordinates in this organization generally go along with what superiors say or want.

1 = strongly agree, 4 = neither agree nor disagree, 7 = strongly disagree

Added: borrowed from should be to enhance match

41   In this organisation,

1 = there is expected to get the job done first; and raise concern of personal problems second

4= there is a balance getting the job done and raising personal problems

7 = Personal problems of employees are always be first; getting the job done comes second

A new item added designed to have a 4th item for Human Orientation dimension

APPENDIX 2. ADAPTED GLOBE QUANTITATIVE INSTRUMENT FOR 'SHOULD BE' SURVEY

#	GLOBE item should be	Adaption/change comments
1	In this organization, orderliness and consistency should be stressed, even at the expense of experimentation and innovation. 1 = strongly agree, 4=neither agree nor disagree, 7 = strongly disagree	No change
2	In this organization, people should be encouraged to be: 1 = aggressive, 7 = non-aggressive	No change
3	In this organization, in order to be successful, people should: 1 = plan ahead, 7 = take events as they occur	No change
4	In this organization, the accepted norm should be to: 1 = plan for the future, 7 = accept the status quo	No change
5	In this organization, a person's influence should be based primarily on: 1 = one's ability and contribution to the organization, 7 = the authority of one's position	No change
6	In this organization, people should be encouraged to be: 1 = Assertive, 7 = non-assertive	No change
7	I believe that in this organization, managers should generally encourage group loyalty even if individual goals suffer. 1 = strongly agree, 4= neither agree nor disagree, 7 = strongly disagree	Add: good relationship & group loyalty Change underlined to = even if at cost of individual goals.
8	In this organization, meetings should be: 1 = planned well in advance (2 or more weeks in advance) – 2 = spontaneous (planned less than an hour in advance) --	Remove two more weeks, and less than an hour

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9	In this organization, people should be encouraged to be: 1 = very concerned about others – 7 = very unconcerned about others	No change
10	In this organization, people should be encouraged to be. 1 = Dominant – 7 = Non-dominant	No change
11	In this organization, group members should take pride in the individual accomplishments of their group manager. 1 = strongly agree – 4=neither agree nor disagree – 7 = strongly disagree	No change
12	In this organization, the pay and bonus system should be designed to maximize: 1 = individual interests 7 = collective interests	Omit: it is vague and is best replaced by #26
13	In this organization, subordinates should: 1 = obey their boss without question – 7 = question their boss when in disagreement	No change
14	In this organization, people should be encouraged to be: 1 = tough – 7 = tender	No change
15	In this organization, employees should be encouraged to strive for continuously improved performance. 1 = strongly agree – 4 = neither agree nor disagree – 7 = strongly disagree	No change
16	In this organization, a person whose work is highly structured with few unexpected events: 1 = has a lot to be thankful for – 7 = is missing a lot of excitement	No change
17	In this organization, men should be encouraged to participate in professional development activities more than women. 1 = strongly agree – 4 = neither agree nor disagree – 7 = strongly disagree	No change
18	In this organization, major rewards should be based on:	Change

1 = only performance effectiveness – 4 = performance effectiveness and other factors (for example, seniority <u>or political connections)</u>

7 = only factors other than performance effectiveness (for example, seniority or <u>political connections</u>)

political connection to

leadership discretion

19	In this organization, job requirements and instructions should be spelled out in detail so employees know what they are expected to do. 1 = strongly agree – 4 = neither agree nor disagree – 7 =strongly disagree	No change
20	In this organization, being innovative to improve performance should be: 1 = substantially rewarded – 4 = somewhat rewarded – 7 = not rewarded	No change
21	In this organization, people should generally be: 1 = very sensitive toward others feelings 7 = focus only on their work goals, not at others feelings	No change
22	In this organization, physically demanding tasks should usually be performed by: 1 = men, 7 = women	And security risk along with 'physically demanding'
23	In this organization, group managers should take pride in the individual accomplishments of group members. 1 = strongly agree – 4 = neither agree nor disagree – 7 = strongly disagree	No change
24	I believe that managers in this organization <u>should</u>: 1 = provide detailed instructions concerning how to achieve goals – 7 = allow subordinates freedom in determining how to achieve goals	No change
25	I believe that in this organization, work would be more effectively managed if there were: 1 = many more women in positions of authority than there are now; 4=about the same number of women in positions of authority as there are now 7 = many less women in positions of authority than there are now	Omit: adequate items for gender egalitarianism, and not used in GLOBE syntax
26	In this organization, rank and position in the hierarchy <u>should </u>have special privileges.	No change

1 = strongly agree – 4 = neither agree nor disagree – 7 = strongly disagree

| 27 | In this organization, employees <u>should </u>feel loyalty to the organization. | No change |

1 = strongly agree – 4 = neither agree nor disagree – 7 = strongly disagree

| 28 | I feel that in this organization, being accepted by the other members of a group <u>should </u>be very important. | No change |

1 = strongly agree – 4 = neither agree nor disagree – 7 = strongly disagree

| 29 | How important <u>should </u>it be to members of your work organization that your organization is viewed positively by persons in other organizations? | No change |

1 = it should not be important at all 4= it should be moderately important 7 = it should be very important

| 30 | In this organization, people should: | <u>worry about current crises to</u> |

1 = <u>worry about current crises</u>   <u>be changed to</u>

(focus in controlling current situations) 7 = plan for the future   focus in controlling current situations

| 31 | How much should it bother people in your organization if an outsider publicly made negative comments about the organization?
1 = it should not bother them at all – 4 = it should bother them a moderate amount – 7 = it should bother them a great deal | No change |

| 32 | In this organization, people should be encouraged to be: | No change |

1 = very tolerant of mistakes –7 = not at all tolerant of mistakes

| 33 | In this organization, employees should set challenging work goals for themselves. | No change |

1 = strongly agree – 4 = neither agree nor disagree –7 = strongly disagree

| 34 | In this organization, important organizational decisions <u>should </u>be made by: | No change |

1 = management 7 = employees

| 35 | I believe that in this organization, time devoted to reaching consensus is: | No change |

1 = a waste of time 4= sometimes wasted and sometimes well spent – 7 = time well spent

| 36 | When in disagreement with superiors, subordinates in this organization should generally go along with what superiors say or want. | No change |

1 = strongly agree – 4 = neither agree nor disagree – 7 = strongly disagree

| 37 | Members of this organization should: | No change |

1 = take no pride in working for the organization

4=take a moderate amount of pride in working for the organization

7 = take a great deal of pride in working for the organization

| 38 | In this organization, people should be encouraged to be: | Omit: measure of personality trait |

1 = very generous 7 = not at all generous

| 39 | In this organization, opportunities for management positions should be: | No change |

1 = more available for men than for women 4= equally available for men and women

7 = more available for women than for men

| 40 | In this organization, people should work on: | No change |

1 = only individual projects

4 = some individual and some team projects

7 = only team projects

| 41 | In this organization, it should be worse for a man to fail in his job than for a woman to fail in her job. | No change |

1 = strongly agree –4 = neither agree nor disagree – 7 = strongly disagree

| 42 | In this organization, people in positions of authority/leadership should try to: | Add: Borrowed from as is to enhance match |

(1 = <u>keep their distance from subordinates</u>; 4 = be moderate in their social interaction with employees –

7 = <u>Enhance their social interaction with employees</u>)

43   In this organization: Add: Borrowed from as is to enhance match

(1 = group cohesion <u>should</u> be more valued than individualism; 4= group cohesion and individualism <u>should</u> be equally valued -- 7 = individualism <u>should be</u> more valued than group cohesion)

44   In this organisations,   A new item added – designed to provide a
                                                                                     4th item for Human Orientation dimension
1 = getting the job done should come first; concern for personal problems of employees should come second --

4 = Concern for the employee and getting the job done should fairly be balanced

7 = Personal problems of employees should always be first; getting the job done should come second

APPENDIX 3: QUALITATIVE INTERVIEW GUIDE

Q1   What metaphors, if any, have you heard used to describe the organisation (note who uses each)?

Q2   Which is the most common metaphor used to express this organisation?

Q3   What is your own metaphor?

Q4   How often do you hear 'organisational culture' being mentioned in this organisation?

Q5   In what context is it mentioned?

Q6   How would you describe the ideal organisational culture which the leadership is aspiring to

Q7   In your opinion, how effective has the efforts been towards achieving the idealised culture (and what are the reasons)

Q8   What are the challenges and opportunities for leadership to make it happen?

Q9   In your opinion, what are the most outstanding values and norms that make this organisation what it is? And why?

Q10   What are the most important norms and behaviours that glue this organisation together globally?

Q11   Which norms and behaviours are responsible for the majority of tension, difference and fragmentation in this organisation?

Q12   To what extent is emphasis placed on shared norms, behaviours and, actions across the organisation?

Q13   What is your opinion of the appropriateness of the extent thereof?

Q14   How much emphasis is placed on embracing diversity of views, norms, behaviours and beliefs across the organisation?

Q15   What is your opinion on in this regard? (not enough/too much; necessary/unnecessary; well though through/sporadic; useful/problematic/damaging?)

Q16   What are the tools/options that are being used by leadership to ensure organisational integration/cohesion besides cultivating a shared culture?

Q17   What is your opinion regarding these other options? (necessary/unnecessary/unavoidable; not adequate/too much; well thought through/sporadic, etc.)

Q18   What suggestions would you make to leadership to improve organisational culture, unity across diversity and accommodating diversity?

Q19   In your opinion, what are the factors driving behaviour in the area of institutional collectivism?

Q20   How clear are the expected norms around institutional collectivism?

Q21   Are these factors resulting in strong institutional collectivism or do they cause fragmentation?

Q22   In your opinion, what are the factors driving behaviour around the level of assertiveness of employees in this organisation?

Q23   How clear are the expected norms around assertiveness?

Q24   In your opinion, what are the factors driving behaviour around uncertainty avoidance in this organisation?

Q25   How clear are the expected norms around uncertainty avoidance?

Q26   What are the manifestations of uncertainty avoidance in this organisation?

Q27   How do you think will the behaviour in uncertainty avoidance will affect the organisation?

Q28   In your opinion, what are the factors driving behaviour around future orientation in this organisation?

Q29   How clear are the expected norms around future orientation?

Q30   In your opinion, what are the factors driving behaviour around gender egalitarianism in this organisation?

Q31   How clear are the expected norms around gender egalitarianism?

Q32   In your opinion, what are the factors driving behaviour around performance orientation avoidance in this organisation?

Q33   How clear are the expected norms around performance orientation?

Q34   In your opinion, what are the factors driving behaviour around power distance in this organisation?

Q35   How clear are the expected norms around power distance?

Q36   In your opinion, what are the factors driving behaviour around human orientation in this organisation?

Q37   How clear are the expected norms around humane orientation?

Q38   How is organisational politics related with culture in this organisation?

Q39	Final comments? Is there anything you want to share about our discussion regarding the culture of the organisation?

APPENDIX 4. GLOBE MODEL ON AMOS GRAPHICS FOR ORIGINAL MODEL
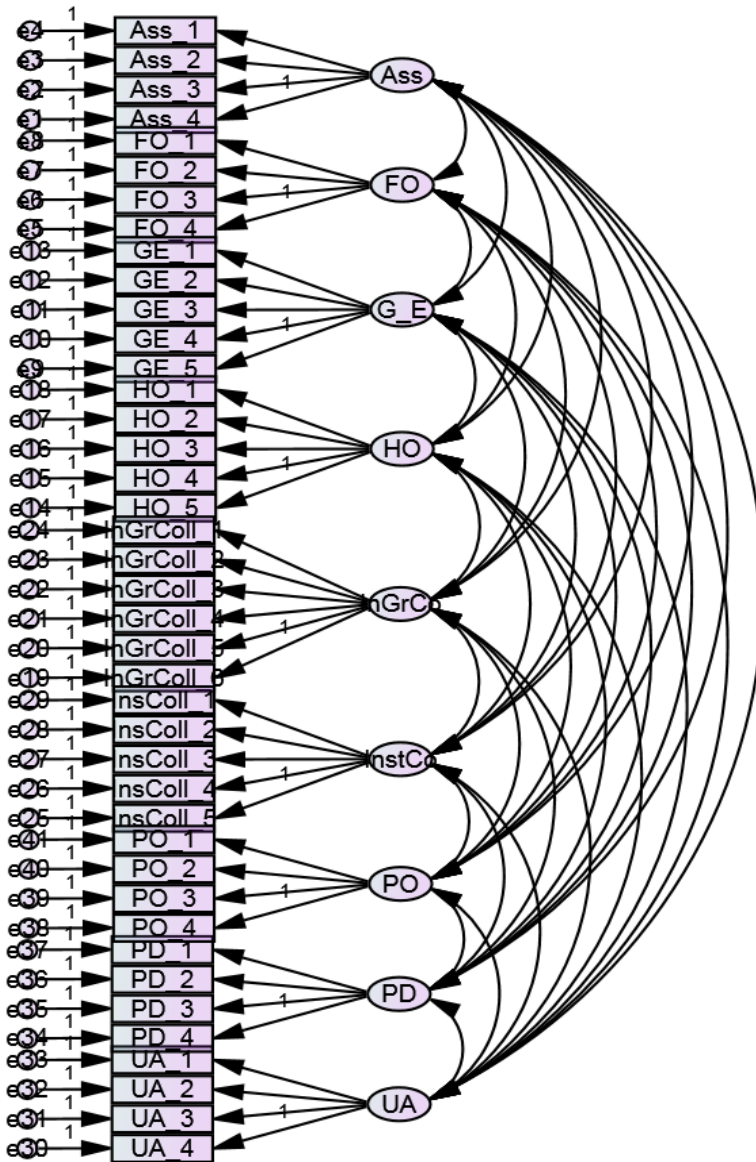
APPENDIX 5. CFA OUTPUT FOR ORIGINAL MODEL WITH AGGREGATE MIDDLE
MANAGEMENT DATA

<u>Analysis summary</u>

Date and time

Date: Wednesday, 13 July 2016

Time: 15:45:39

Title

AMOS with middle management data: Wednesday, 13 July 2016 15:45

Notes for group (Group number 1)

The model is recursive.

Sample size = 400

Variable summary (Group number 1)

Variable counts (Group number 1)

Number of variables in your model: 91

Number of observed variables: 41

Number of unobserved variables: 50

Number of exogenous variables: 50

Number of endogenous variables: 41

Parameter Summary (Group number 1)

	Weights	Covariances	Variances	Means	Intercepts	Total
Fixed	50	0	0	0	0	50
Labelled	0	0	0	0	0	0
Unlabelled	32	36	50	0	0	118
Total	82	36	50	0	0	168

Notes for Model (Default model)

Computation of degrees of freedom (Default model)

Number of distinct sample moments: 861

Number of distinct parameters to be estimated: 118

Degrees of freedom (861–118):   743

Result (Default model)

Minimum was achieved

Chi-square = 1359.873

Degrees of freedom = 743

Probability level = .000

Estimates (Group number 1 – Default model)

Scalar Estimates (Group number 1 – Default model)

Maximum Likelihood Estimates

<u>**Regression Weights: (Group number 1 – Default model)**</u>

			Estimate	S.E.	C.R.	P	Label
Ass_4	<---	Ass	1.000				
Ass_3	<---	Ass	1.175	.184	6.397	***	
Ass_2	<---	Ass	.996	.163	6.098	***	
Ass_1	<---	Ass	1.145	.188	6.095	***	
FO_4	<---	FO	1.000				
FO_3	<---	FO	.896	.116	7.718	***	
FO_2	<---	FO	1.728	.176	9.800	***	
FO_1	<---	FO	1.458	.153	9.556	***	
GE_5	<---	G_E	1.000				
GE_4	<---	G_E	.622	.175	3.552	***	
GE_3	<---	G_E	-.060	.191	-.315	.752	
GE_2	<---	G_E	.133	.208	.639	.523	
GE_1	<---	G_E	1.529	.436	3.507	***	
HO_5	<---	HO	1.000				
HO_4	<---	HO	1.534	.330	4.655	***	
HO_3	<---	HO	1.635	.343	4.772	***	
HO_2	<---	HO	2.157	.446	4.831	***	
HO_1	<---	HO	2.649	.539	4.913	***	
InGrColl_6	<---	InGrCo	1.000				
InGrColl_5	<---	InGrCo	-.777	.228	-3.404	***	

			Estimate	S.E.	C.R.	P	Label
InGrColl_4	<---	InGrCo	1.493	.317	4.707	***	
InGrColl_3	<---	InGrCo	2.147	.399	5.381	***	
InGrColl_2	<---	InGrCo	1.411	.283	4.984	***	
InGrColl_1	<---	InGrCo	1.680	.329	5.113	***	
InsColl_5	<---	InstCo	1.000				
InsColl_4	<---	InstCo	.621	.308	2.015	.044	
InsColl_3	<---	InstCo	-2.551	.598	-4.266	***	
InsColl_2	<---	InstCo	.641	.337	1.903	.057	
InsColl_1	<---	InstCo	.100	.282	.353	.724	
UA_4	<---	UA	1.000				
UA_3	<---	UA	1.337	.189	7.069	***	
UA_2	<---	UA	1.191	.173	6.874	***	
UA_1	<---	UA	1.208	.180	6.726	***	
PD_4	<---	PD	1.000				
PD_3	<---	PD	1.477	.282	5.237	***	
PD_2	<---	PD	2.024	.369	5.479	***	
PD_1	<---	PD	2.181	.407	5.359	***	
PO_4	<---	PO	1.000				
PO_3	<---	PO	2.016	.340	5.920	***	
PO_2	<---	PO	1.320	.250	5.278	***	
PO_1	<---	PO	1.028	.218	4.724	***	

Standardised Regression Weights: (Group number 1 – Default model)

			Estimate
Ass_4	<---	Ass	.503
Ass_3	<---	Ass	.588
Ass_2	<---	Ass	.516
Ass_1	<---	Ass	.515
FO_4	<---	FO	.525
FO_3	<---	FO	.515
FO_2	<---	FO	.832
FO_1	<---	FO	.752
GE_5	<---	G_E	.399
GE_4	<---	G_E	.367
GE_3	<---	G_E	-.023
GE_2	<---	G_E	.046
GE_1	<---	G_E	.560
HO_5	<---	HO	.272
HO_4	<---	HO	.533
HO_3	<---	HO	.600
HO_2	<---	HO	.643
HO_1	<---	HO	.721
InGrColl_6	<---	InGrCo	.313
InGrColl_5	<---	InGrCo	-.233
InGrColl_4	<---	InGrCo	.423
InGrColl_3	<---	InGrCo	.675
InGrColl_2	<---	InGrCo	.497
InGrColl_1	<---	InGrCo	.541

			Estimate
InsColl_5	<---	InstCo	.284
InsColl_4	<---	InstCo	.135
InsColl_3	<---	InstCo	-.603
InsColl_2	<---	InstCo	.126
InsColl_1	<---	InstCo	.022
UA_4	<---	UA	.479
UA_3	<---	UA	.663
UA_2	<---	UA	.601
UA_1	<---	UA	.570
PD_4	<---	PD	.321
PD_3	<---	PD	.512
PD_2	<---	PD	.600
PD_1	<---	PD	.552
PO_4	<---	PO	.354
PO_3	<---	PO	.712
PO_2	<---	PO	.474
PO_1	<---	PO	.374

Covariances: (Group number 1 – Default model)

			Estimate	S.E.	C.R.	P	Label
Ass	<-->	FO	.023	.043	.528	.598	
Ass	<-->	G_E	.040	.025	1.616	.106	

			Estimate	S.E.	C.R.	P	Label
Ass	<-->	HO	-.049	.024	-2.060	.039	
Ass	<-->	InGrCo	-.060	.027	-2.218	.027	
Ass	<-->	InstCo	.066	.027	2.395	.017	
Ass	<-->	UA	-.022	.034	-.648	.517	
Ass	<-->	PD	.132	.039	3.432	***	
Ass	<-->	PO	.022	.028	.792	.428	
FO	<-->	G_E	-.005	.027	-.180	.857	
FO	<-->	HO	.200	.050	3.994	***	
FO	<-->	InGrCo	.226	.053	4.303	***	
FO	<-->	InstCo	-.148	.043	-3.464	***	
FO	<-->	UA	.187	.048	3.888	***	
FO	<-->	PD	-.290	.064	-4.540	***	
FO	<-->	PO	.240	.054	4.467	***	
G_E	<-->	HO	-.028	.016	-1.786	.074	
G_E	<-->	InGrCo	.001	.015	.057	.955	
G_E	<-->	InstCo	.002	.014	.122	.903	
G_E	<-->	UA	-.058	.025	-2.294	.022	
G_E	<-->	PD	-.008	.018	-.464	.643	
G_E	<-->	PO	-.016	.018	-.918	.358	
HO	<-->	InGrCo	.158	.044	3.629	***	
HO	<-->	InstCo	-.102	.032	-3.198	.001	
HO	<-->	UA	.103	.031	3.388	***	
HO	<-->	PD	-.169	.046	-3.663	***	
HO	<-->	PO	.161	.043	3.736	***	

			Estimate	S.E.	C.R.	P	Label
InGrCo	<-->	InstCo	-.103	.031	-3.275	.001	
InGrCo	<-->	UA	.119	.033	3.600	***	
InGrCo	<-->	PD	-.158	.042	-3.775	***	
InGrCo	<-->	PO	.159	.041	3.895	***	
InstCo	<-->	UA	-.084	.029	-2.911	.004	
InstCo	<-->	PD	.147	.043	3.463	***	
InstCo	<-->	PO	-.101	.031	-3.258	.001	
UA	<-->	PD	-.093	.032	-2.913	.004	
UA	<-->	PO	.123	.034	3.578	***	
PD	<-->	PO	-.190	.048	-3.999	***	

Correlations: (Group number 1 – Default model)

			Estimate
Ass	<-->	FO	.038
Ass	<-->	G_E	.166
Ass	<-->	HO	-.173
Ass	<-->	InGrCo	-.196
Ass	<-->	InstCo	.289
Ass	<-->	UA	-.050
Ass	<-->	PD	.386
Ass	<-->	PO	.065
FO	<-->	G_E	-.015
FO	<-->	HO	.523
FO	<-->	InGrCo	.551
FO	<-->	InstCo	-.486
FO	<-->	UA	.320
FO	<-->	PD	-.632
FO	<-->	PO	.532
G_E	<-->	HO	-.179
G_E	<-->	InGrCo	.005
G_E	<-->	InstCo	.014
G_E	<-->	UA	-.245
G_E	<-->	PD	-.045
G_E	<-->	PO	-.090
HO	<-->	InGrCo	.811
HO	<-->	InstCo	-.701

			Estimate
HO	<-->	UA	.374
HO	<-->	PD	-.775
HO	<-->	PO	.754
InGrCo	<-->	InstCo	-.662
InGrCo	<-->	UA	.401
InGrCo	<-->	PD	-.676
InGrCo	<-->	PO	.694
InstCo	<-->	UA	-.379
InstCo	<-->	PD	.847
InstCo	<-->	PO	-.592
UA	<-->	PD	-.281
UA	<-->	PO	.378
PD	<-->	PO	-.741

Variances: (Group number 1 – Default model)

	Estimate	S.E.	C.R.	P	Label
Ass	.449	.108	4.172	***	
FO	.807	.157	5.151	***	
G_E	.132	.052	2.559	.011	
HO	.182	.072	2.518	.012	
InGrCo	.209	.074	2.832	.005	
InstCo	.116	.050	2.310	.021	
UA	.422	.100	4.201	***	
PD	.262	.089	2.944	.003	
PO	.252	.080	3.161	.002	
e1	1.324	.116	11.444	***	
e2	1.173	.118	9.923	***	
e3	1.225	.109	11.247	***	
e4	1.626	.144	11.256	***	
e5	2.119	.163	12.987	***	
e6	1.792	.137	13.045	***	
e7	1.070	.150	7.157	***	
e8	1.319	.134	9.839	***	
e9	.696	.064	10.893	***	
e10	.328	.028	11.536	***	
e11	.926	.066	14.117	***	
e12	1.075	.076	14.092	***	
e13	.674	.100	6.756	***	
e14	2.267	.163	13.880	***	

	Estimate	S.E.	C.R.	P	Label
e15	1.076	.083	12.894	***	
e16	.864	.070	12.367	***	
e17	1.199	.101	11.900	***	
e18	1.181	.111	10.630	***	
e19	1.918	.140	13.684	***	
e20	2.192	.158	13.893	***	
e21	2.133	.161	13.232	***	
e22	1.153	.110	10.444	***	
e23	1.271	.099	12.771	***	
e24	1.427	.115	12.400	***	
e25	1.316	.098	13.433	***	
e26	2.414	.173	13.994	***	
e27	1.316	.197	6.670	***	
e28	2.960	.211	14.012	***	
e29	2.467	.175	14.121	***	
e30	1.415	.115	12.299	***	
e31	.963	.104	9.238	***	
e32	1.058	.100	10.587	***	
e33	1.281	.115	11.136	***	
e34	2.281	.166	13.717	***	
e35	1.607	.126	12.721	***	
e36	1.908	.163	11.698	***	
e37	2.834	.230	12.325	***	
e38	1.763	.131	13.456	***	

	Estimate	S.E.	C.R.	P	Label
e39	.995	.118	8.398	***	
e40	1.515	.119	12.739	***	
e41	1.639	.123	13.362	***	

Matrices (Group number 1 – Default model)

Modification Indices (Group number 1 – Default model)

Covariances: (Group number 1 – Default model)

	M.I.	Par Change
e41 <--> G_E	9.145	.105
e40 <--> Ass	4.188	-.105
e40 <--> e41	21.884	.390
e38 <--> PD	9.353	.103
e38 <--> InstCo	6.773	.082
e38 <--> InGrCo	15.223	.114
e38 <--> e40	6.553	-.221
e37 <--> e39	5.392	-.235
e34 <--> InstCo	8.167	-.101
e34 <--> e39	4.783	-.193
e34 <--> e36	7.562	.307
e33 <--> e39	10.730	-.231
e32 <--> G_E	4.231	.062
e32 <--> e39	4.604	.140
e32 <--> e37	4.548	.212
e32 <--> e33	5.395	.158

	M.I.	Par Change
e31 <--> PD	5.087	-.063
e30 <--> G_E	6.202	-.082
e29 <--> e40	4.698	-.218
e29 <--> e37	4.119	-.281
e28 <--> PD	17.704	.181
e28 <--> InGrCo	5.289	.086
e28 <--> Ass	7.407	.188
e28 <--> e36	4.542	.269
e28 <--> e35	11.355	.382
e28 <--> e31	5.089	.218
e27 <--> e38	4.591	-.184
e27 <--> e34	10.011	.307
e26 <--> e40	7.663	-.276
e26 <--> e35	6.450	.260
e25 <--> InGrCo	14.819	-.097
e25 <--> HO	11.612	.071
e25 <--> e26	5.212	.207
e24 <--> e40	8.567	-.234
e24 <--> e37	6.238	-.276
e24 <--> e29	12.503	.348
e23 <--> e35	7.539	.211
e23 <--> e28	7.083	.269
e23 <--> e24	7.548	.201
e22 <--> e38	6.855	.211

	M.I.	Par Change
e22 <--> e25	4.850	-.153
e21 <--> e30	4.141	.190
e20 <--> InGrCo	9.020	.096
e20 <--> Ass	4.615	-.128
e20 <--> e24	7.741	.260
e20 <--> e23	6.983	.231
e19 <--> e30	4.536	-.186
e19 <--> e25	4.398	-.171
e19 <--> e23	6.206	-.204
e18 <--> InGrCo	4.986	-.058
e18 <--> FO	6.433	.128
e18 <--> e25	5.241	.161
e17 <--> InGrCo	6.365	.064
e17 <--> FO	4.677	-.106
e17 <--> e41	14.839	-.295
e17 <--> e24	8.060	.208
e16 <--> e39	5.281	-.130
e15 <--> e38	10.606	.237
e15 <--> e22	5.539	.151
e14 <--> InstCo	6.998	-.093
e14 <--> e41	4.073	-.200
e14 <--> e29	4.527	-.254
e14 <--> e27	9.010	.290
e14 <--> e19	7.632	-.294

	M.I.	Par Change
e13 <--> e40	4.000	.120
e13 <--> e37	5.942	.202
e13 <--> e35	6.174	-.154
e12 <--> e26	4.341	-.169
e12 <--> e25	5.269	-.139
e11 <--> e40	7.341	-.167
e11 <--> e26	11.637	.256
e11 <--> e21	8.788	-.214
e11 <--> e15	7.516	.142
e11 <--> e12	8.597	.147
e10 <--> e41	5.189	.089
e10 <--> e32	6.118	.083
e10 <--> e30	4.440	-.079
e9 <--> e19	6.098	.152
e8 <--> e39	7.064	-.200
e8 <--> e33	4.530	.170
e8 <--> e14	5.571	-.233
e7 <--> InGrCo	4.642	-.061
e7 <--> e8	12.553	.280
e6 <--> PD	4.007	-.069
e6 <--> FO	9.333	-.174
e6 <--> e35	6.489	-.231
e6 <--> e31	4.100	.157
e6 <--> e28	7.047	.317

		M.I.	Par Change
e6 <--> e26	4.170	-.220
e6 <--> e18	10.340	.269
e6 <--> e7	8.348	-.258
e5 <--> PD	7.544	-.103
e5 <--> InGrCo	6.572	.084
e5 <--> HO	4.644	-.058
e5 <--> FO	7.119	-.166
e5 <--> e29	6.291	-.297
e5 <--> e21	9.219	.343
e5 <--> e9	6.279	.166
e5 <--> e8	6.605	-.250
e5 <--> e6	6.455	.264
e4 <--> e25	4.172	-.163
e4 <--> e24	8.045	-.243
e4 <--> e22	4.873	.179
e4 <--> e9	4.421	.126
e3 <--> e25	4.746	-.150
e3 <--> e19	5.474	.195
e3 <--> e4	6.565	.205
e2 <--> e27	5.262	.175
e2 <--> e26	5.962	.229
e2 <--> e25	4.837	.154
e2 <--> e14	7.182	.244
e1 <--> InstCo	5.841	.069

		M.I.	Par Change
e1 <--> e36	5.758	.215
e1 <--> e27	8.290	-.225
e1 <--> e24	7.666	.213
e1 <--> e22	4.353	-.152
e1 <--> e12	4.353	.133
e1 <--> e8	5.185	.182
e1 <--> e5	5.778	-.222

Variances: (Group number 1 – Default model)

	M.I. Par Change

Regression Weights: (Group number 1 – Default model)

			M.I.	Par Change
PO_1	<---	G_E	6.076	.639
PO_1	<---	Ass	4.681	.262
PO_1	<---	PO_2	15.810	.186
PO_1	<---	HO_2	11.597	-.156
PO_1	<---	HO_5	4.844	-.092
PO_1	<---	GE_1	4.038	.133
PO_1	<---	GE_4	7.075	.282
PO_2	<---	Ass	4.165	-.242
PO_2	<---	PO_1	18.131	.197

			M.I.	Par Change
PO_2	<---	PO_4	5.548	-.106
PO_2	<---	InsColl_1	4.757	-.089
PO_2	<---	InsColl_4	7.967	-.115
PO_2	<---	InGrColl_1	6.439	-.114
PO_2	<---	GE_3	7.435	-.181
PO_2	<---	Ass_4	4.856	-.106
PO_3	<---	PD_1	4.094	-.058
PO_3	<---	PD_4	4.608	-.078
PO_3	<---	UA_1	7.335	-.114
PO_4	<---	Ass	4.084	.254
PO_4	<---	PO_2	4.732	-.105
PO_4	<---	PD_2	4.005	.078
PO_4	<---	InsColl_3	4.778	-.103
PO_4	<---	InGrColl_1	4.887	.105
PO_4	<---	InGrColl_3	8.473	.135
PO_4	<---	HO_4	9.701	.172
PD_1	<---	PO_3	5.563	-.146
PD_1	<---	InsColl_1	4.116	-.114
PD_1	<---	InGrColl_1	6.589	-.159
PD_1	<---	GE_1	6.144	.220
PD_2	<---	PD_4	6.652	.118
PD_2	<---	InsColl_2	4.659	.091
PD_2	<---	Ass_4	5.384	.128
PD_3	<---	InsColl_2	11.061	.126

			M.I.	Par Change
PD_3	<---	InsColl_4	6.250	.105
PD_3	<---	InGrColl_2	6.307	.127
PD_3	<---	GE_1	5.368	-.154
PD_4	<---	PD_2	4.331	.092
PD_4	<---	InsColl_3	7.336	.144
UA_1	<---	PO	6.513	-.358
UA_1	<---	PD	5.883	.323
UA_1	<---	InstCo	4.066	.442
UA_1	<---	InGrCo	4.599	-.325
UA_1	<---	HO	5.170	-.360
UA_1	<---	PO_3	12.730	-.154
UA_1	<---	PD_1	4.005	.061
UA_1	<---	HO_2	4.199	-.088
UA_2	<---	GE_4	6.941	.242
UA_3	<---	PD	5.119	-.276
UA_3	<---	InstCo	4.138	-.408
UA_3	<---	PO_2	5.101	.091
UA_3	<---	PD_1	7.300	-.075
UA_3	<---	PD_2	6.803	-.085
UA_3	<---	InsColl_2	4.088	.065
UA_3	<---	InGrColl_1	5.466	.092
UA_3	<---	FO_3	4.530	.076
UA_4	<---	G_E	7.043	-.656
UA_4	<---	GE_4	6.534	-.259

			M.I.	Par Change
UA_4	<---	GE_5	4.847	-.151
InsColl_1	<---	InGrColl_1	10.026	.175
InsColl_2	<---	Ass	12.712	.571
InsColl_2	<---	PD_2	4.871	.110
InsColl_2	<---	PD_3	10.910	.193
InsColl_2	<---	PD_4	4.338	.113
InsColl_2	<---	UA_3	5.885	.160
InsColl_2	<---	InGrColl_2	8.977	.199
InsColl_2	<---	FO_3	5.245	.127
InsColl_2	<---	Ass_1	7.268	.156
InsColl_2	<---	Ass_2	5.411	.155
InsColl_2	<---	Ass_3	9.135	.195
InsColl_3	<---	PD_4	9.030	.120
InsColl_3	<---	HO_5	9.246	.124
InsColl_3	<---	Ass_3	4.093	.096
InsColl_3	<---	Ass_4	4.151	-.097
InsColl_4	<---	PO_2	6.406	-.141
InsColl_4	<---	PD_3	5.866	.128
InsColl_4	<---	InsColl_5	4.654	.141
InsColl_4	<---	GE_2	4.514	-.160
InsColl_4	<---	GE_3	11.778	.278
InsColl_4	<---	Ass_3	4.744	.127
InsColl_5	<---	G_E	5.010	-.517
InsColl_5	<---	InsColl_4	5.088	.084

			M.I.	Par Change
InsColl_5	<---	InGrColl_6	4.488	-.085
InsColl_5	<---	HO_1	4.920	.082
InsColl_5	<---	GE_2	5.588	-.133
InsColl_5	<---	GE_5	5.321	-.148
InGrColl_1	<---	PO_2	6.794	-.117
InGrColl_1	<---	InsColl_1	12.540	.141
InGrColl_1	<---	InGrColl_2	5.316	.111
InGrColl_1	<---	InGrColl_5	7.236	.111
InGrColl_1	<---	HO_2	4.897	.097
InGrColl_1	<---	Ass_1	4.725	-.092
InGrColl_1	<---	Ass_4	5.476	.110
InGrColl_2	<---	PD_3	5.262	.091
InGrColl_2	<---	InsColl_2	6.927	.089
InGrColl_2	<---	InGrColl_1	4.892	.091
InGrColl_2	<---	InGrColl_5	6.526	.098
InGrColl_2	<---	InGrColl_6	5.472	-.094
InGrColl_3	<---	PO_4	4.769	.092
InGrColl_3	<---	InsColl_5	4.009	-.100
InGrColl_4	<---	GE_3	8.741	-.230
InGrColl_4	<---	FO_4	9.806	.137
InGrColl_5	<---	PO	5.642	-.406
InGrColl_5	<---	Ass	4.073	-.279
InGrColl_5	<---	PO_2	5.846	-.129
InGrColl_5	<---	PO_3	6.208	-.131

	M.I.	Par Change
InGrColl_5 <--- InGrColl_1	4.985	.117
InGrColl_5 <--- InGrColl_2	4.886	.127
InGrColl_5 <--- Ass_2	4.056	-.116
InGrColl_5 <--- Ass_3	4.124	-.113
InGrColl_6 <--- G_E	6.325	.700
InGrColl_6 <--- UA_4	4.699	-.112
InGrColl_6 <--- InsColl_5	4.044	-.118
InGrColl_6 <--- InGrColl_2	4.346	-.113
InGrColl_6 <--- HO_5	7.357	-.122
InGrColl_6 <--- GE_5	8.106	.220
InGrColl_6 <--- FO_3	5.338	.104
InGrColl_6 <--- FO_4	5.063	.092
InGrColl_6 <--- Ass_1	4.386	.099
InGrColl_6 <--- Ass_2	7.095	.145
HO_1 <--- InsColl_5	4.518	.107
HO_1 <--- FO_3	12.406	.136
HO_2 <--- PO_1	12.110	-.148
HO_2 <--- InGrColl_1	6.638	.106
HO_4 <--- PO_4	9.445	.117
HO_4 <--- GE_3	7.485	.153
HO_5 <--- PO_1	4.734	-.120
HO_5 <--- InsColl_1	4.571	-.103
HO_5 <--- InsColl_3	6.087	.130
HO_5 <--- InGrColl_6	8.298	-.150

			M.I.	Par Change
HO_5	<---	GE_4	4.285	-.255
HO_5	<---	FO_1	5.501	-.102
GE_1	<---	PD_3	6.499	-.081
GE_2	<---	InsColl_4	4.222	-.068
GE_2	<---	InsColl_5	4.673	-.094
GE_2	<---	GE_3	8.591	.158
GE_2	<---	FO_4	4.414	-.064
GE_3	<---	InsColl_2	4.663	-.060
GE_3	<---	InsColl_3	4.062	.067
GE_3	<---	InsColl_4	9.959	.097
GE_3	<---	InGrColl_4	4.545	-.064
GE_3	<---	HO_1	4.732	.067
GE_3	<---	HO_4	9.804	.123
GE_3	<---	GE_2	8.569	.136
GE_4	<---	PD	6.477	.166
GE_4	<---	InstCo	6.838	.280
GE_4	<---	InGrCo	5.987	-.181
GE_4	<---	HO	6.575	-.198
GE_4	<---	Ass	6.871	.145
GE_4	<---	InGrColl_4	6.030	-.046
GE_4	<---	HO_1	5.195	-.044
GE_4	<---	HO_5	6.151	-.047
GE_4	<---	Ass_4	6.600	.058
GE_5	<---	InsColl_5	4.057	-.074

			M.I.	Par Change
GE_5	<---	InGrColl_6	6.937	.079
GE_5	<---	HO_3	4.170	.077
GE_5	<---	FO_4	5.297	.059
FO_1	<---	PO	5.440	-.348
FO_1	<---	PD	4.746	.308
FO_1	<---	InstCo	6.073	.575
FO_1	<---	PO_3	9.346	-.140
FO_1	<---	PD_2	7.178	.101
FO_1	<---	HO_5	7.382	-.113
FO_1	<---	FO_4	4.562	-.081
FO_1	<---	Ass_4	5.185	.111
FO_2	<---	InGrColl_1	4.836	-.102
FO_2	<---	FO_1	4.999	.085
FO_2	<---	FO_3	5.987	-.103
FO_3	<---	PO	6.659	.409
FO_3	<---	PD	8.084	-.428
FO_3	<---	InstCo	10.821	-.815
FO_3	<---	InGrCo	10.287	.550
FO_3	<---	HO	11.407	.604
FO_3	<---	PD_2	7.949	-.113
FO_3	<---	PD_3	11.702	-.160
FO_3	<---	UA_3	5.445	.123
FO_3	<---	InsColl_2	5.230	.091
FO_3	<---	InsColl_4	5.669	-.105

			M.I.	Par Change
FO_3	<---	InGrColl_3	4.148	.097
FO_3	<---	InGrColl_6	7.099	.126
FO_3	<---	HO_1	17.758	.186
FO_3	<---	FO_4	4.393	.085
FO_4	<---	PO	5.345	.399
FO_4	<---	PD	7.766	-.457
FO_4	<---	InstCo	9.764	-.843
FO_4	<---	InGrCo	6.613	.480
FO_4	<---	PO_3	6.129	.131
FO_4	<---	PO_4	4.643	.114
FO_4	<---	PD_2	8.819	-.130
FO_4	<---	PD_3	7.039	-.135
FO_4	<---	PD_4	5.471	-.111
FO_4	<---	InsColl_1	6.568	-.123
FO_4	<---	InsColl_3	4.193	.107
FO_4	<---	InsColl_5	5.844	-.152
FO_4	<---	InGrColl_3	5.926	.126
FO_4	<---	InGrColl_4	13.286	.170
FO_4	<---	InGrColl_6	5.853	.125
FO_4	<---	GE_5	7.476	.227
FO_4	<---	FO_3	4.469	.102
FO_4	<---	Ass_4	7.114	-.151
Ass_1	<---	UA	5.115	.284
Ass_1	<---	InsColl_5	5.481	-.134

			M.I.	Par Change
Ass_1	<---	InGrColl_3	5.937	.114
Ass_1	<---	Ass_2	4.290	.110
Ass_2	<---	PO	21.620	.632
Ass_2	<---	PD	23.629	-.626
Ass_2	<---	InstCo	19.501	-.938
Ass_2	<---	InGrCo	20.390	.664
Ass_2	<---	HO	22.896	.734
Ass_2	<---	FO	18.885	.315
Ass_2	<---	PO_2	8.497	.124
Ass_2	<---	PO_3	5.388	.097
Ass_2	<---	PO_4	7.225	.112
Ass_2	<---	PD_1	11.267	-.099
Ass_2	<---	PD_2	4.099	-.070
Ass_2	<---	PD_3	11.907	-.139
Ass_2	<---	PD_4	7.288	-.100
Ass_2	<---	InsColl_5	9.546	-.153
Ass_2	<---	InGrColl_3	6.998	.108
Ass_2	<---	InGrColl_5	5.522	-.092
Ass_2	<---	InGrColl_6	11.864	.140
Ass_2	<---	HO_1	17.806	.160
Ass_2	<---	HO_2	8.202	.119
Ass_2	<---	HO_3	4.607	.110
Ass_2	<---	HO_4	12.033	.168
Ass_2	<---	FO_1	13.679	.126

			M.I.	Par Change
Ass_2	<---	FO_2	11.696	.109
Ass_2	<---	FO_3	6.323	.095
Ass_2	<---	Ass_1	4.296	.083
Ass_3	<---	FO	6.481	-.187
Ass_3	<---	PD_3	4.207	.084
Ass_3	<---	InsColl_4	6.679	.099
Ass_3	<---	InsColl_5	5.963	.123
Ass_3	<---	HO_5	4.761	.084
Ass_3	<---	FO_1	6.508	-.088
Ass_3	<---	FO_2	5.641	-.077
Ass_4	<---	PO	14.043	-.527
Ass_4	<---	PD	13.999	.499
Ass_4	<---	UA	4.700	-.244
Ass_4	<---	InstCo	20.163	.987
Ass_4	<---	InGrCo	17.539	-.637
Ass_4	<---	HO	17.982	-.673
Ass_4	<---	FO	6.500	-.191
Ass_4	<---	PO_2	8.913	-.131
Ass_4	<---	PD_2	14.706	.136
Ass_4	<---	PD_3	5.363	.096
Ass_4	<---	InsColl_3	18.456	-.183
Ass_4	<---	InGrColl_2	9.789	-.148
Ass_4	<---	InGrColl_3	15.099	-.164
Ass_4	<---	InGrColl_4	8.366	-.110

	M.I.	Par Change
Ass_4 <--- HO_1	13.838	-.146
Ass_4 <--- HO_3	5.958	-.129
Ass_4 <--- HO_4	10.353	-.161
Ass_4 <--- GE_2	4.307	.123
Ass_4 <--- FO_4	10.227	-.115

Model fit summary

CMIN

Model	NPAR	CMIN	DF	P	CMIN/DF
Default model	118	1359.873	743	.000	1.830
Saturated model	861	.000	0		
Independence model	41	3730.739	820	.000	4.550

RMR, GFI

Model	RMR	GFI	AGFI	PGFI
Default model	.129	.858	.836	.741
Saturated model	.000	1.000		
Independence model	.344	.510	.486	.486

Baseline Comparisons

Model	NFI Delta1	RFI rho1	IFI Delta2	TLI rho2	CFI
Default model	.635	.598	.794	.766	.788
Saturated model	1.000		1.000		1.000
Independence model	.000	.000	.000	.000	.000

Parsimony-adjusted measures

Model	PRATIO	PNFI	PCFI
Default model	.906	.576	.714
Saturated model	.000	.000	.000
Independence model	1.000	.000	.000

NCP

Model	NCP	LO 90	HI 90
Default model	616.873	517.325	724.233
Saturated model	.000	.000	.000
Independence model	2910.739	2724.821	3104.092

FMIN

Model	FMIN	F0	LO 90	HI 90
Default model	3.408	1.546	1.297	1.815
Saturated model	.000	.000	.000	.000

Model	FMIN	F0	LO 90	HI 90
Independence model	9.350	7.295	6.829	7.780

RMSEA

Model	RMSEA	LO 90	HI 90	PCLOSE
Default model	.046	.042	.049	.971
Independence model	.094	.091	.097	.000

AIC

Model	AIC	BCC	BIC	CAIC
Default model	1595.873	1623.637	2066.865	2184.865
Saturated model	1722.000	1924.588	5158.651	6019.651
Independence model	3812.739	3822.386	3976.389	4017.389

ECVI

Model	ECVI	LO 90	HI 90	MECVI
Default model	4.000	3.750	4.269	4.069
Saturated model	4.316	4.316	4.316	4.824
Independence model	9.556	9.090	10.040	9.580

APPENDIX 6. CORRELATIONS WITH SIGNIFICANCE LEVELS FOR NINE DIMENSIONS

Control variables		Assertiveness	Future orientation	Gender egalitarianism	Humane orientation	In-group collectivism	Institutional collectivism	Power distance	Performance orientation	Uncertainty avoidance
Assertiveness	Correlation	1.000	0.016	0.088	-0.115	-0.091	0.121	0.159	0.063	-0.028
	Significance (2-tailed)		0.740	0.062	0.015	0.055	0.010	0.001	0.184	0.561
	Df	0	444	444	444	444	444	444	444	444
Future_orientation	Correlation	0.016	1.000	0.093	0.452	0.395	0.009	-0.541	0.472	0.249
	Significance (2-tailed)	0.740		0.050	0.000	0.000	0.844	0.000	0.000	0.000
	Df	444	0	444	444	444	444	444	444	444
Gender_Egalitarianism	Correlation	0.088	0.093	1.000	0.059	0.044	-0.052	-0.183	0.153	-0.038
	Significance (2-tailed)	0.062	0.050		0.216	0.357	0.278	0.000	0.001	0.420
	Df	444	444	0	444	444	444	444	444	444
Humane orientation	Correlation	-0.115	0.452	0.059	1.000	0.426	0.092	-0.559	0.527	0.233
	Significance (2-tailed)	0.015	0.000	0.216		0.000	0.051	0.000	0.000	0.000
	Df	444	444	444	0	444	444	444	444	444

Control variables		Assertiveness	Future orientation	Gender egalitarianism	Humane orientation	In-group collectivism	Institutional collectivism	Power distance	Performance orientation	Uncertainty avoidance
InGroup_Collectivism	Correlation	-0.091	0.395	0.044	0.426	1.000	0.031	-0.360	0.373	0.193
	Significance (2-tailed)	0.055	0.000	0.357	0.000		0.509	0.000	0.000	0.000
	Df	444	444	444	444	0	444	444	444	444
Institutional_collectivism	Correlation	0.121	0.009	-0.052	0.092	0.031	1.000	0.123	-0.038	0.108
	Significance (2-tailed)	0.010	0.844	0.278	0.051	0.509		0.009	0.418	0.023
	Df	444	444	444	444	444	0	444	444	444
Power distance	Correlation	0.159	-0.541	-0.183	-0.559	-0.360	0.123	1.000	-0.520	-0.156
	Significance (2-tailed)	0.001	0.000	0.000	0.000	0.000	0.009		0.000	0.001
	Df	444	444	444	444	444	444	0	444	444
Performance_orientation	Correlation	0.063	0.472	0.153	0.527	0.373	-0.038	-0.520	1.000	0.220
	Significance (2-tailed)	0.184	0.000	0.001	0.000	0.000	0.418	0.000		0.000
	Df	444	444	444	444	444	444	444	0	444
Uncertainty	Correlation	-0.028	0.249	-0.038	0.233	0.193	0.108	-0.156	0.220	1.000

Control variables		Assertiveness	Future orientation	Gender egalitarianism	Humane orientation	In-group collectivism	Institutional collectivism	Power distance	Performance orientation	Uncertainty avoidance
	Significance (2-tailed)	0.561	0.000	0.420	0.000	0.000	0.023	0.001	0.000	
	Df	444	444	444	444	444	444	444	444	0

APPENDIX 7. MANOVA OUTPUT FOR THE NINE DIMENSIONS

Multiple comparisons

Tukey HSD

Dependent variable=assertiveness		Mean difference (I-J)	Std. error	Sig.	95% confidence interval	
					Lower bound	Upper bound
DRC	Lesotho	-.7246*	0.17885	0.002	-1.2821	-0.1671
	Malawi	-0.3996	0.17885	0.385	-0.9571	0.1579
	Mozambique	0.0780	0.18850	1.000	-0.5097	0.6656
	SLG	-0.3281	0.18171	0.678	-0.8946	0.2383
	South Africa	-0.1380	0.19258	0.999	-0.7384	0.4623
	Swaziland	-0.4847	0.18605	0.187	-1.0647	0.0953
	Zambia	-0.3506	0.16495	0.457	-0.8648	0.1636
	Zimbabwe	-0.1669	0.17394	0.989	-0.7092	0.3753
Lesotho	DRC	.7246*	0.17885	0.002	0.1671	1.2821
	Malawi	0.3250	0.17973	0.677	-0.2353	0.8853
	Mozambique	.8026*	0.18934	0.001	0.2123	1.3928
	SLG	0.3965	0.18258	0.426	-0.1727	0.9656
	South Africa	0.5866	0.19340	0.064	-0.0163	1.1895
	Swaziland	0.2399	0.18690	0.936	-0.3428	0.8225
	Zambia	0.3740	0.16591	0.373	-0.1432	0.8912
	Zimbabwe	.5577*	0.17485	0.040	0.0126	1.1028
Malawi	DRC	0.3996	0.17885	0.385	-0.1579	0.9571
	Lesotho	-0.3250	0.17973	0.677	-0.8853	0.2353
	Mozambique	0.4776	0.18934	0.224	-0.1127	1.0678
	SLG	0.0715	0.18258	1.000	-0.4977	0.6406
	South Africa	0.2616	0.19340	0.915	-0.3413	0.8645
	Swaziland	-0.0851	0.18690	1.000	-0.6678	0.4975
	Zambia	0.0490	0.16591	1.000	-0.4682	0.5662
	Zimbabwe	0.2327	0.17485	0.922	-0.3124	0.7778
Mozambique	DRC	-0.0780	0.18850	1.000	-0.6656	0.5097
	Lesotho	-.8026*	0.18934	0.001	-1.3928	-0.2123
	Malawi	-0.4776	0.18934	0.224	-1.0678	0.1127

Multiple comparisons

Tukey HSD

Dependent variable=assertiveness		Mean difference (I-J)	Std. error	Sig.	95% confidence interval	
					Lower bound	Upper bound
	SLG	-0.4061	0.19204	0.465	-1.0047	0.1926
	South Africa	-0.2160	0.20236	0.979	-0.8468	0.4148
	Swaziland	-0.5627	0.19616	0.099	-1.1742	0.0488
	Zambia	-0.4285	0.17627	0.270	-0.9780	0.1210
	Zimbabwe	-0.2449	0.18471	0.923	-0.8207	0.3309
SLG	DRC	0.3281	0.18171	0.678	-0.2383	0.8946
	Lesotho	-0.3965	0.18258	0.426	-0.9656	0.1727
	Malawi	-0.0715	0.18258	1.000	-0.6406	0.4977
	Mozambique	0.4061	0.19204	0.465	-0.1926	1.0047
	South Africa	0.1901	0.19605	0.988	-0.4211	0.8012
	Swaziland	-0.1566	0.18964	0.996	-0.7478	0.4346
	Zambia	-0.0225	0.16899	1.000	-0.5493	0.5043
	Zimbabwe	0.1612	0.17777	0.993	-0.3930	0.7154
South Africa	DRC	0.1380	0.19258	0.999	-0.4623	0.7384
	Lesotho	-0.5866	0.19340	0.064	-1.1895	0.0163
	Malawi	-0.2616	0.19340	0.915	-0.8645	0.3413
	Mozambique	0.2160	0.20236	0.979	-0.4148	0.8468
	SLG	-0.1901	0.19605	0.988	-0.8012	0.4211
	Swaziland	-0.3467	0.20008	0.726	-0.9704	0.2770
	Zambia	-0.2126	0.18063	0.961	-0.7756	0.3505
	Zimbabwe	-0.0289	0.18887	1.000	-0.6177	0.5599
Swaziland	DRC	0.4847	0.18605	0.187	-0.0953	1.0647
	Lesotho	-0.2399	0.18690	0.936	-0.8225	0.3428
	Malawi	0.0851	0.18690	1.000	-0.4975	0.6678
	Mozambique	0.5627	0.19616	0.099	-0.0488	1.1742
	SLG	0.1566	0.18964	0.996	-0.4346	0.7478
	South Africa	0.3467	0.20008	0.726	-0.2770	0.9704
	Zambia	0.1341	0.17365	0.998	-0.4072	0.6755
	Zimbabwe	0.3178	0.18221	0.719	-0.2502	0.8858
Zambia	DRC	0.3506	0.16495	0.457	-0.1636	0.8648
	Lesotho	-0.3740	0.16591	0.373	-0.8912	0.1432
	Malawi	-0.0490	0.16591	1.000	-0.5662	0.4682

Multiple comparisons

Tukey HSD

Dependent variable=assertiveness		Mean difference (I-J)	Std. error	Sig.	95% confidence interval	
					Lower bound	Upper bound
	Mozambique	0.4285	0.17627	0.270	-0.1210	0.9780
	SLG	0.0225	0.16899	1.000	-0.5043	0.5493
	South Africa	0.2126	0.18063	0.961	-0.3505	0.7756
	Swaziland	-0.1341	0.17365	0.998	-0.6755	0.4072
	Zimbabwe	0.1837	0.16061	0.967	-0.3170	0.6843
Zimbabwe	DRC	0.1669	0.17394	0.989	-0.3753	0.7092
	Lesotho	-.5577[*]	0.17485	0.040	-1.1028	-0.0126
	Malawi	-0.2327	0.17485	0.922	-0.7778	0.3124
	Mozambique	0.2449	0.18471	0.923	-0.3309	0.8207
	SLG	-0.1612	0.17777	0.993	-0.7154	0.3930
	South Africa	0.0289	0.18887	1.000	-0.5599	0.6177
	Swaziland	-0.3178	0.18221	0.719	-0.8858	0.2502
	Zambia	-0.1837	0.16061	0.967	-0.6843	0.3170

APPENDIX 8. ETHICAL CLEARANCE CERTIFICATE

Graduate School of Business Leadership, University of South Africa PO Box 392, Unisa, 0003, South Africa
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SCHOOL OF BUSINESS LEADERSHIP
RESEARCH ETHICS REVIEW COMMITTEE (GSBL CRERC)

02 June 2015

Ref #: 2015_SBL/DBL_007_FA
Name of applicant: Mr TH Gebremichael
Student #: 77918428

Dear Mr TH Gebremichael

Decision: Ethics Approval

Student: Mr TH Gebremichael, tamrat.haile@gmail.com , 072 603 8345

Supervisor: Dr F Du Toit, dutoitf@unisa.ac.za , 082 925 3575

Project Title: Organisational culture in Federated & Non-Profit International Organisations: the Implications of the Industry and Governance on Organisational Culture.

Qualification: Doctorate in Business Leadership (DBL)

Thank you for applying for research ethics clearance, SBL Research Ethics Review Committee reviewed your application in compliance with the Unisa Policy on Research Ethics

Outcome of the SBL Research Committee:
Approval is granted for the duration of the Project

45 Building leaders who go beyond

SBL
GRADUATE SCHOOL OF
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APPENDIX 9. LANGUAGE EDITING CERTIFICATE

Jackie Viljoen
Language Editor and Translator
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Accredited member of the South African Translators' Institute
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DECLARATION

I hereby certify that the thesis by **TAMRAT HAILE GEBREMICHAEL** was properly language edited but without viewing the final version.

The track changes function was used and the author was responsible for accepting the editor's changes and for finalising the reference list.

Title of thesis:

ORGANISATIONAL CULTURE IN FEDERATED AND NON-PROFIT INTERNATIONAL ORGANISATIONS: THE IMPLICATION OF THE INDUSTRY AND GOVERNANCE ON ORGANISATIONAL CULTURE

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JACKIE VILJOEN
Strand
South Africa
26 February 2018

APPENDIX 10. INFORMED CONSENT AGREEMENT FORM

'Graduate School of Business Leadership, University of South Africa PO Box 392 Unisa 0003 South Africa
Cnr Janadel & Alexandra Avenue Midrand 1685 Tel: +27 11 652 0000 Fax: +27 11 652 0299
Email: Website:

PARTICIPANT INFORMATION SHEET

30 March 2015

Title: **Organisational Culture in Federated & Non-Profit International Organisations:
the Implication of the Industry and Governance on Organisational Culture**

Dear Prospective Participants

My name is Tamrat Haile Gebremichael (student number 77918428) and I am doing
research with Dr Francois Du Toit, a senior lecturer of Strategy and International Business
at the School of Business Leadership towards a DBL Degree at University of South Africa.
We are inviting you to participate in a study entitled **Organisational Culture in Federated
& Non-Profit International Organisations: the Implication of the Industry and
Governance on Organisational Culture.**

The purpose of this study to understand International Federated Non-profit Organisations
cultures combine integration, differentiation and fragmentation in their attempts to maintain
organisational cohesion while embracing high diversity that is inescapable in such
organisations. The study is endorsed by the Southern Africa Regional Office leadership and
you are encouraged to participate.

This study will help better understand Non-profit organisations in addition to help drawing
learning from this sector.

The survey has two forms. You will be participating in either of the 'organisational cultural
practice survey' or 'the organisational value survey'. Small number of participants who have
been involved in one of the surveys will also be again requested to be part of an in-depth
qualitative interview. If you are selected for the qualitative part, you will again be requested
to sign this consent form.

Your role as an employee of the organisation is to provide accurate information to the survey
questionnaire. The study involves self-administered questionnaire involving two sections. A

small demographic section requires only four variables necessary for disaggregation of data. The rest of the questionnaire is organisational practice or organisational value survey.

This study is voluntary and you are under no obligation to consent to participation. If you consent to participate, you may click below and you will be taken to the questionnaire page. You are free to withdraw at any stage of the survey without giving a reason.

This research will contribute to academic knowledge in organisational cross-cultural field especially to International Non-profit organisations. The study outcomes will also serve the organisation under study.

Your name will not be recorded anywhere and no one will be able to connect you with a response you give. Your answers will be given a fictitious code or pseudonym and you will be referred to in this manner in any publication.

Your answers may be reviewed by people who are responsible to making sure that the research has been undertaken properly such as the research ethic committee.

Hard copies of data collected from participants will be stored in SBL for future research or academic purposes; and electronic data will be kept in a computer protected with password. Further use of stored data will be subject to research ethical review and proper approval process.

This study has received written approval from the research Ethic committee of the School of Business Leadership, UNISA.

If you would like to be informed of the final research outcomes please contact the researcher at tamrat.haile@gmailcom.

Thank you for taking time to read this information and giving your consent to participate in this study.

Tamrat Haile Gebremichael

APPENDIX 11. TURNITIN REPORT

ORGANISATIONAL CULTURE IN INTERNATIONALLY
FEDERATED NON-PROFIT ORGANISATIONS: THE
IMPORTANCE OF INDUSTRY AND GOVERNANCE

ORIGINALITY REPORT

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