

BULGARIAN ACADEMIC SIMULATION AND GAMING ASSOCIATION
FRIDAY NIGHT SEMINAR CLUB

VANGUARD SCIENTIFIC INSTRUMENTS IN MANAGEMENT

Volume 1(5)/2012

ISSN 1314-0582

Sofia, 2012

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CONTENTS:

EXTENSION OF THE BLACK-SCHOLES MODEL: MERTON AND EXPONENTIAL LÈVY MODELS

assist. prof. Mariyan Milev, PhD 4

REACTIONS OF THE CAPITAL MARKETS TO THE SHOCKS BEFORE AND DURING THE GLOBAL CRISIS

lect. Ramona Dumitriu, lect. Razvan Stefanescu, assoc. prof. Costel Nistor..... 32

PROBLEMS AND PROSPECTS OF DEVELOPMENT OF PRODUCTIVE AND ECONOMIC SYSTEMS

assoc. prof. Olena Piskun, PhD 50

WAY OF BANKING DEVELOPMENT ABOARD – BRANCHES OR SUBSIDIARIES

Bozhana Venediktova 56

DESIGNING A CONTROL SYSTEM FOR INVESTMENT PORTFOLIO

assist. prof. Angel Marchev Jr. PhD, eng. Petar Andonov, prof. Angel Marchev PhD 69

JUNIOR ACHIEVEMENT STUDENT COMPANY COMPETITONS ANALYSIS

Elica Efremova, Iglia Milosheva, prof. Kaloyan Haralampiev PhD, prof. Petko Ruskov PhD..... 86

NATURAL ANALOGIES AMONG ORGANIZATIONAL CULTURE MODELS

assist. prof. Kiril Dimitrov, PhD 99

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assist. prof. Kiril Dimitrov, PhD

Abstract: *The current article presents and justifies the wise use of natural analogies in teaching Firm culture at the Universities and in consulting activities in organizations, associated with necessary study of an existing firm culture, before undertaking change management initiatives that are intended to ensure lasting effects. The meanings and structures of widely used cultural metaphors such as an iceberg, a tree, an onion, a water-lily, an apple and an egg are described and analyzed here.*

Keywords: *organizational culture, firm culture, natural analogies, common metaphors, cultural levels.*

JEL classification: *M14, L1, L2, Z1.*

1. Introduction

Studying a target organizational culture is a hard task even for an educated unbiased observer with a long tenure (e.g. a representative of a constituency for a certain organization, trying to defend specific interests), but this task proves to be easier than the challenge of teaching “cultural awareness” to people with insufficient

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social experience, guaranteeing acceptable levels of comprehension and further learning and research motivation, directed to the soft factors in a long professional life, the residue of success in the organizations, and the specific ways things are done around there (e.g. in each entity). This is the typical working environment when lecturing and leading seminars to students, striving for their bachelor's degree, who are still under the inertial influence of the so called "pupil culture". The last one is based on at least several cultural characteristics: (a) the truth is one; (b) there is always one best solution to an issue; (c) success is measured on a traditional scale (2 – fail, 3 – pass, 4 – good, etc.); (d) parents (the authorities) ensure the compensation to the exerted efforts by the student in a due manner, etc.

On the other hand at the University students have to undergo deep spiritual change, additionally to the obligatory cultural programming in a certain professional field they are to receive. This change may be expressed in at least several aspects: (a) tranquility in acceptance that truth may be more than one; (b) occupying deliberate attitude to a pending issue that may be solved, resolved or dissolved according to the circumstances; (c) entering in somebody's shoes may be a better option of establishing long-term, predictable relations of mutual benefit among stakeholders, than "us" and "them" programming or direct confrontation; (d) personal devotion to life-long learning, etc. This change comes to be of greater importance to knowledge workers who are required to achieve more and better results with fewer resources, for shorter time periods, constantly upgrading technological levels, implementing new strategies in an intelligent way, creating preconditions for accomplishment of seamless change in the organizations they contribute to, etc. Current turbulent times unlock excessive demonstration of aggressiveness in human relations, which in fact is due to subdued fear and sense of insecurity for the future. In fact, the University is the "last vestibule" for students before their full ushering into "the real world of business", where first you get the test and then if you have luck – the "lesson".

Sometimes it seems that even the use of myriad of examples, describing the sounding a bit abstract cultural definitions, models, forms, etc., does not help the lecturer achieve to the full the preliminary posed learning objectives, without mentioning the complex "professional language" the majority of scientists in this field

apply in their works. At such critical moment the natural analogies of organizational culture models come into operation to support lecturers in their educational endeavors, i.e. icebergs, trees, onions, water lilies, apples and eggs, according to the special requirements of the curriculum. The consultant falls in the same situation while preparing his/her activities in a client organization, desperately struggling for the collaboration of the groups, potentially affected by proposed change initiatives.

2. The icebergs

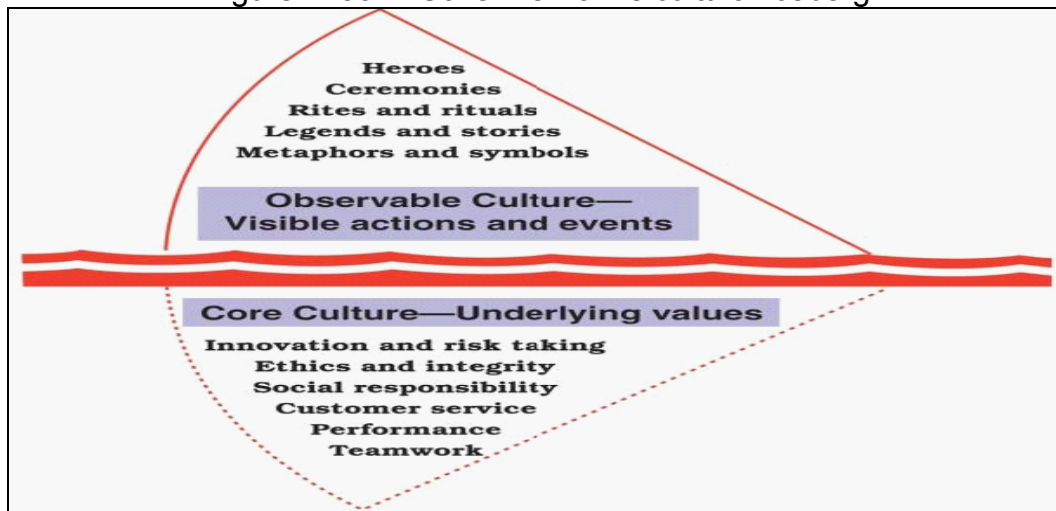
One of the leading authors in the sphere of management, John Schermerhorn, uses the iceberg shape to present a simplified version of Schein's cultural framework [Schein, 1997]. Assuming cultural sphere as a peripheral part of the explored broader contents of management, the author accepts this introductory approach to his learning audience. He determines cultural attributes' visibility to an observer as a main classification criterion, thus decreasing the number of presented levels (see figure 1), named respectively observable culture and core culture. Special sets of characteristics are assigned to each one of them in order to fill the shape of an iceberg [Schermerhorn, 2011]:

- *Observable culture* – located above the water surface; easily examined; anything that may be seen and heard by a visitor, client, or employee in an organization; dress code; facility layout; the way people communicate and behave with each other, with their clients, etc. Schermerhorn creatively attaches here results from publications of his colleagues as Deal and Kennedy (1982), Kilmann (1984), and indirectly Hofstede et. al. (1990).
- *Core culture* – located under the water level; remains hidden; consists in key values and basic assumptions, shaping and directing group members' behavior. Appropriate inclusion of scientific results by Collins and Porras (2006) and Rocks (2000) represents Schermerhorn's contribution to this level.

The use of iceberg metaphor is not accidental, because it implies that there is something hidden, with unpredictable influence and dangerous in new and unknown environments a person has to penetrate in while fulfilling his/her professional obligations. This is the so-called "cultural stuff", situated beyond official processes,

structures and hierarchies, in the realm of “soft factors”, with a great potential in generating unpleasant surprises to unprepared people.

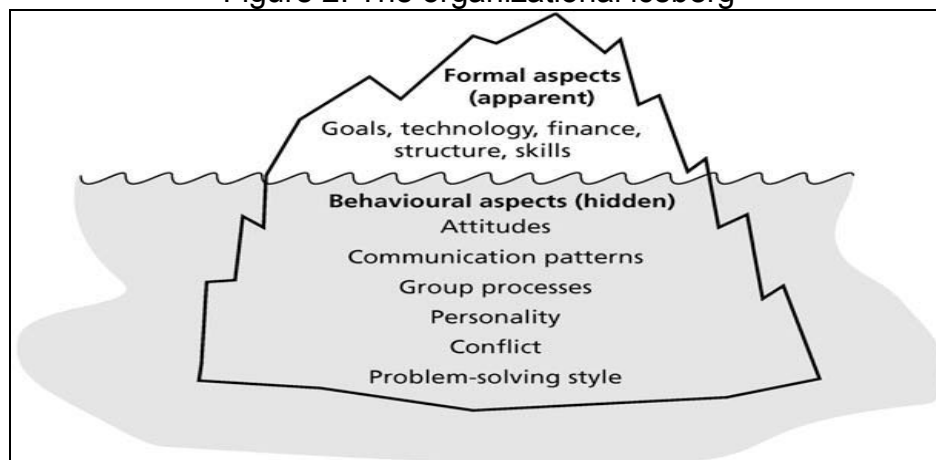
Figure 1. John Schermerhorn’s cultural iceberg



Source: Schermerhorn, 2012

Harris (2005) uses the iceberg model in his trying to explain shades of meaning between organizational culture (“what the organization ‘is’, a ground-up set of factors which employees can readily identify”), corporate culture (“the management’s view of what is needed to perform well in present competitive markets and something that an organization ‘has’”), the concept of culture (“borrowed from the discipline of anthropology, where it has long been used to describe the way of life of a particular group of people”), and the main effects and characteristics of a strong culture, classifying organizational culture aspects into two groups: (a) visible and obvious ones; (b) less tangible and more significant aspects (see figure 2).

Figure 2. The organizational iceberg

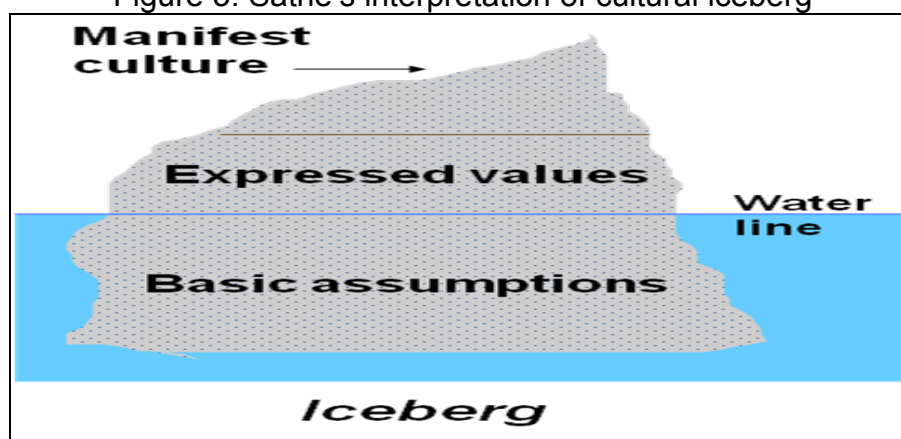


Source: Hellriegel, Slocum, Woodman (1992)

Zathe applies the iceberg model to classify three cultural levels, locating them around water surface, namely: (1) above the water ([a] manifest culture and [b] expressed values) and (2) under the water (basic assumptions) (Zathe, 1985). Thus a three-layered iceberg is formed (see figure 3). The manifest culture encompasses elements as artifacts, symbols, rituals, gestures, dress, heroes, language, preferred music and applied technology in the organization. The highest possible location of these cultural elements on the iceberg implies the author's opinion that they are obvious or higher observable and are usually more susceptible to deliberate changes.

“Expressed values” label constitutes the second level in this model, located immediately above the water line and in fact includes not only values, but also beliefs, dominating in the organizations as what is recommended (should be done), or compulsory (must be done), or how one should not act, etc. Availability of deeper meaning, greater complexity and continuous change resistance are typical features of the cultural attributes, situated here. In fact change agents may implement successfully necessary interventions at this cultural level in the organizations, but following a step-by-step, incremental change approach, accompanied by maintenance of intensive communications with affected constituencies (i.e. engaging in negotiations, giving detailed and comprehensive explanations, etc.) which inevitably slows the pace of planned organizational development.

Figure 3. Sathé's interpretation of cultural iceberg



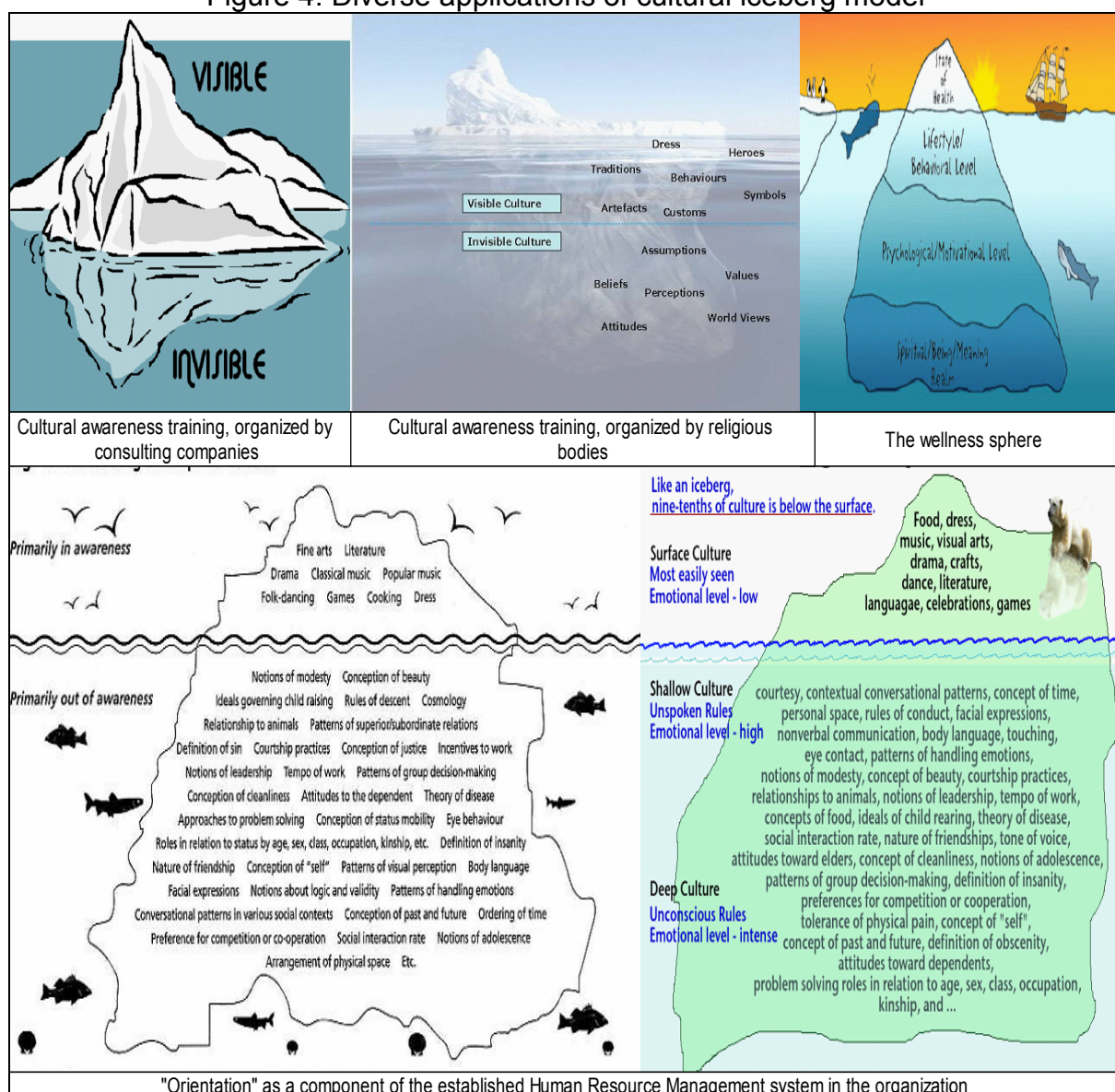
Source: Schueber (2009)

Under the water line the implicit (hidden) assumptions about dominating attitudes (relations) “society (personnel) – nature”, “society (personnel) – different (smaller) groups of people” and “society (personnel) – themselves” are found. Shared

ideas and beliefs, embodied in basic assumptions, not only direct society’s thinking and actions, but also are not amenable to change. In this way these cultural attributes justify their existence as the deepest basis of organizational culture.

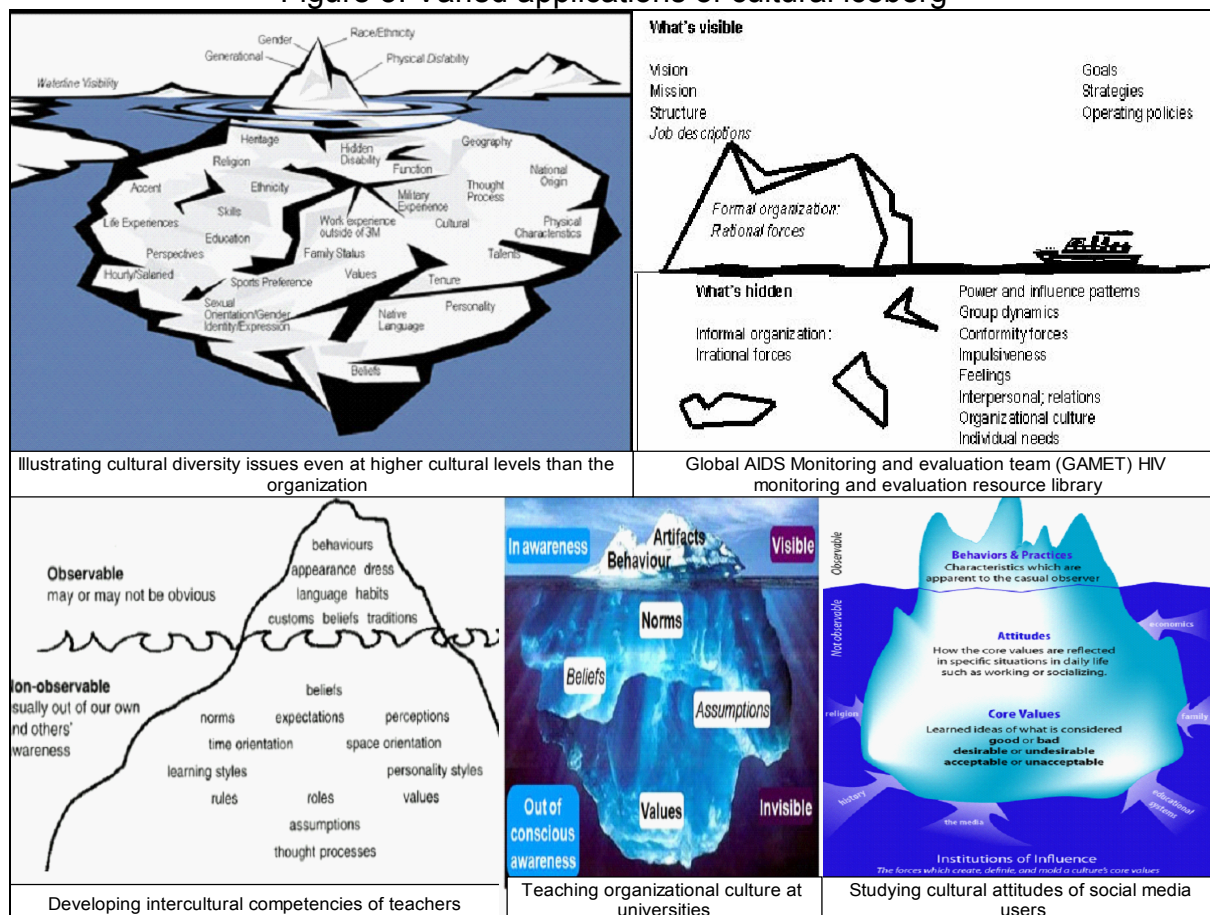
The iceberg cultural model is used in many spheres where intercultural communication comes of greater importance, i.e. (a) cross-cultural expatriate training in multinational organizations; (b) in training courses, organized by consultancies or religious institutions; (c) tourism sector; (d) orientation of newly hired employees in the organizations; (e) developing teachers’ intercultural competencies; (f) coping with AIDS issues by the World bank; (g) analyzing social media users; etc. (see figure 4 and figure 5).

Figure 4. Diverse applications of cultural iceberg model



Source: (2012a, 2012b, 2012c, 2012d, 2012e)

Figure 5. Varied applications of cultural iceberg



Source: (2012f, 2012g, 2012h, GAMET 2012, 1998a)

3. The trees

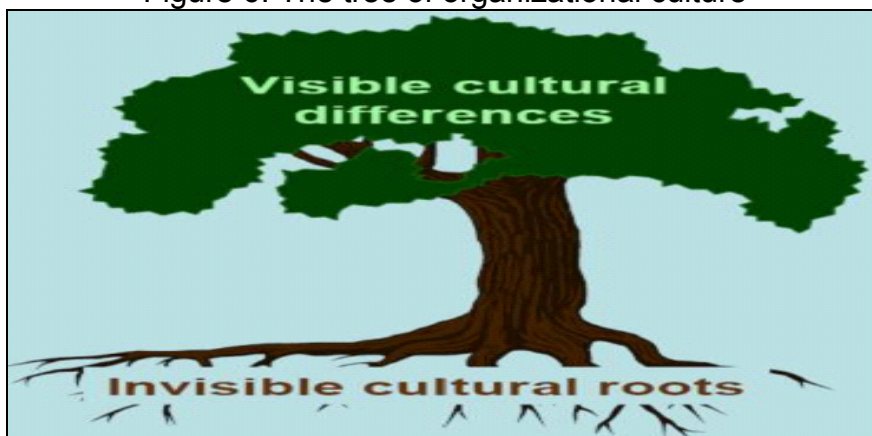
Bibikova and Kotelnikov proposed a framework, consisting of two levels and named it "The tree of corporate culture" (see Figure 6). The scientists posed the investigative question of how these cultural levels affect the people, working in the organization. Thus they succeeded in justifying the existence of the identified levels, each of which provided necessary answers to specific questions, constituting the semantic whole of the investigative one, as follows (Bibikova, Kotelnikov, 2006):

- "What's different in organizations?", "What is noticeable there?" Searching the answers to these questions leads the observer to the surface level of "Exposure" where all present elements are observable. The authors also make a list of such cultural elements: various styles of communication, different attitudes towards conflict, peculiarities of the approaches to doing a certain job, the specifics of the preferred ways in decision making, tolerance to disclosure (of business information, of employee personal life, etc.), approaches, generating necessary

knowledge and skills in the organization, dress code, office layout (buildings, furniture, etc.), applied remuneration schemes, dominating "work-life" balance, formes of addresses, officially used job titles in the company, implemented organization design.

- "What is hidden below the surface (ground)?" Searching the answer to this question leads the observer to a deeper level, called "The hidden part". The researchers propose a list of cultural elements that are either not observable or constituencies have no idea of their existence, as follows: shared beliefs, values, perceptions, expectations, attitudes, assumptions (unconscious and invisible rules, interpretations), talks to yourself or with trusted friends, attitudes to the surrounding world, dominating moods and emotions, behavioral standards and paradigms.

Figure 6. The tree of organizational culture



Source: (Bibikova, Kotelnikov, 2006)

Undertaking change in a target organization or a community is drawn as an important reason of acquiring a clear understanding of their culture by the United States Army Business Transformation Knowledge Center, i.e. "the way people do things around there," or the set of unwritten rules, guiding the intelligent behaviour in the above mentioned social settings (USABTKC, 2005). Searching for appropriate solutions in "fragile contexts" and "state building", the US government officials assign a central role to communication and media in the process of supporting good governance and unstable states. Thus, they create "The cultural indicator tree model", relying on the visual image of a tree by which they constitute three levels, as follows (see figure 7):

- Leaves represent a visible indicator of an organisation's or community's culture.

- The trunk and branches represent unwritten expectations, values and norms, and
- The roots are core beliefs and commonly held assumptions.

Figure 7. The cultural indicator tree model

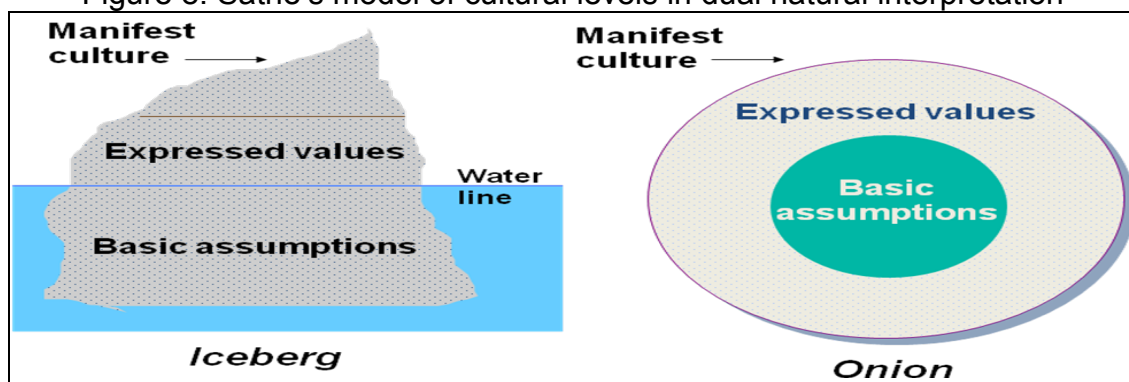


Source: (USABTKC, 2005)

4. The onions

The cultural "iceberg" is not the only shape, used for presentation of Sathe's framework, concerning organization culture levels (Sathe, 1985). The "onion" metaphor is also found appropriate, illustrating his manifest culture, expressed values and basic assumptions (see figure 8).

Figure 8. Sathe's model of cultural levels in dual natural interpretation

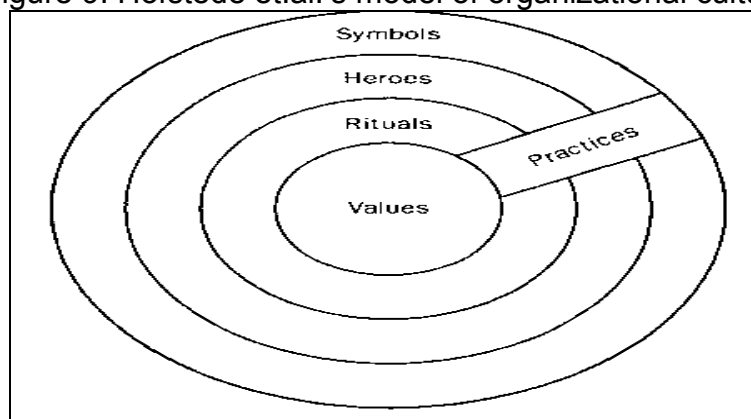


Source: (Yang, 2012)

Geert Hofstede et.al. are not widely renowned for creating their model of organizational culture that in fact remains in the background of the world-famous set of six cultural dimensions of national and regional culture (Hofstede, Hofstede, Minkov, 2010; Hofstede, 1994; Marx, 1994; Hofstede, Neuijen, Ohayv, Sanders,

1990). But Hofstede's model of organizational culture reveals four levels through which the observer may examine cultural manifestations in organizations, following "outside-inside" direction (see figure 9).

Figure 9. Hofstede et.al.'s model of organizational culture



Source: (Hofstede, Hofstede, Minkov, 2010)

The first three layers are called practices, i.e. symbols, heroes and rituals, because they are physically visible to the outside observer, but without disclosing their cultural meaning, strongly defined by the shared specific interpretations of them by the insiders in the organization. As a rule the practices belong to the conscious way of learning humans gradually switch to coming just out of their teens.

Symbols – obvious and clearly identifiable, constitute the surface layer in this model. The scientists propose a detailed list of cultural attributes to be monitored in the milieu of this layer as: people's gestures and facial expressions; dress code; individual's attributes that signify someone's belonging to a social class; approaches and preferred topics for non-intrusive talks among colleagues; preferred food, dishes or drinks and number of daily meals; traditional length of the workday; preferred shopping time and ways of entertainment; organization of teaching in the institutions, the health system, widespread religious practices, etc.

Heroes represent the images of the successful people in the organization. They may be of different origin: real, "imaginary" or with exaggerated qualities, alive or deceased. As a rule such outstanding persons inspire the rest of the staff to put in efforts in order to achieve organizational results and to emulate them. Heroes do not demonstrate hesitation, but just make sensible things for the entity happen in due manner.

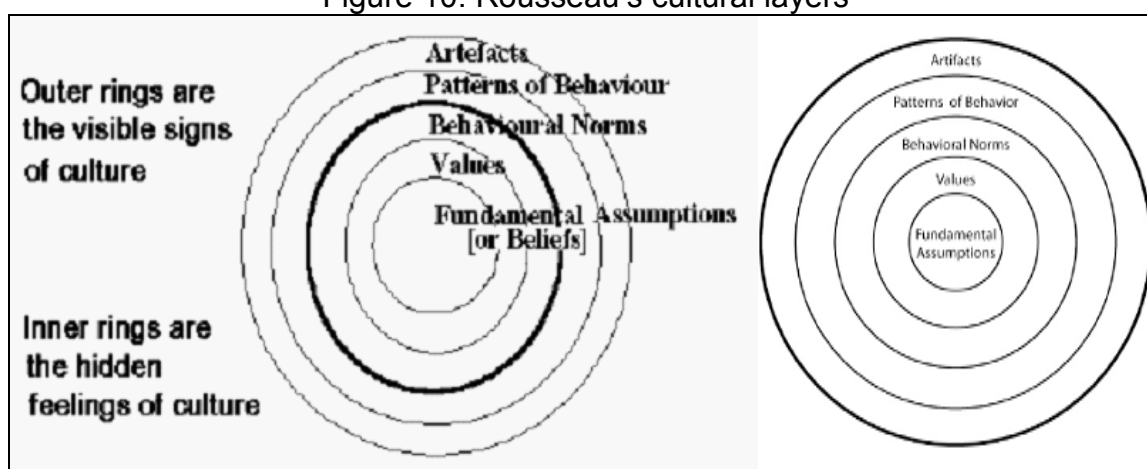
Rituals represent standardized and detailed set of techniques and behaviors, designed to manage staff members' anxiety and rarely bring about expected consequences of practical importance for the organization. Rituals may give ideas to a newcomer in an organization (a visitor, new recruits) about the importance of a given event for a group for whom it is planned and is happening, but the underlying reasons for its holding remain covert. Rites and ceremonies are also located here, being explained shades of meaning among the three terms.

Values represent the deepest cultural layer in this model because they are hidden or implied, not visible and their understanding by individuals takes time and mental efforts. Values predetermine cultural differences among people, organizations, etc., embodying a kind of standards or principles, defined as valuable or important in life. They encompass rooted ways of thinking, exercising a strong influence on important aspects of human behavior (what to believe, what is his/her role in society, attitudes to personal relationship, time, nature, etc.). Values guide how people feel, think and behave, based on individual's background (nationality, professional and organizational tenure, etc.). Values are acquired during person's socialization (what is allowed or prohibited for a child, what should be individual's attitude to power and related institutions, what is right or wrong, good or evil, beautiful or ugly, dirty or clean, dangerous or safe, decent or indecent, moral or immoral, unnatural or natural, abnormal or normal, paradoxical or logical, irrational or rational). As a rule people are not aware of their values and/or find it difficult to express them in words because of their complexity, acquisition period (in childhood and adolescence) and sub-consciousness. It is considered that understanding of diverse values may increase individual's intercultural communication capabilities, but the process for sure has to start with gaining an intimate knowledge of person's own values (value system).

Questioning the usefulness of models, relying on few cultural attributes, Rousseau constructs an onion shaped multi-layered model (ring-shaped), situating layers from readily accessible and close to the surface ones to difficult to access inner ones (see figure 10). Thus, the scientist succeeds in spreading over the majority of cultural elements along the continuum from unconscious to conscious, from inaccessible to accessible, etc. Referring to the contributions of a large number

of other scientists, Rousseau reaches conclusions that (a) research is concentrated on the more visible outer cultural layers; and (b) there is no consensus on meaning of used terms by different authors, forcing him to propose his own versions of appropriate definitions (Rousseau, 1990, 1995). For example Rousseau (1995) defines fundamental assumptions as “the often unconscious beliefs that members share about their organization and its relationship to them” while Ott et al. (Ott, Parkes, Simpson, 2003) assume that “assumptions are more than beliefs or values ... givens or truths that are held so strongly that they are no longer questioned nor even consciously thought about”.

Figure 10. Rousseau’s cultural layers



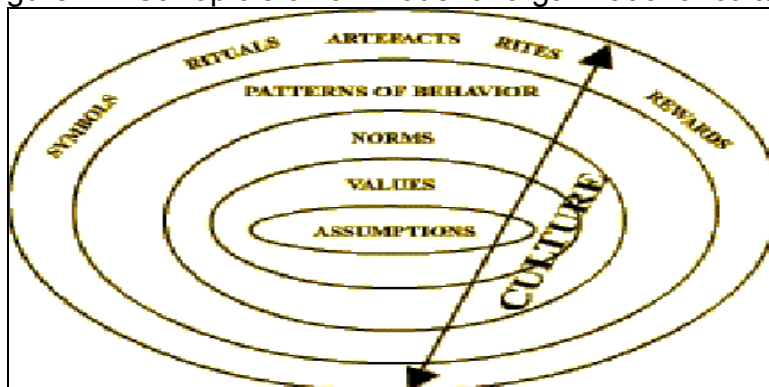
Source: (Rousseau, 1990, 1995)

Rousseau’s interest to deeper fragmentation of organization culture may be partially explained by his proposition of basic change strategies for organizations, as follows (Rousseau, 1995; French, Bell, 1994):

- Drifting strategy implies instability and contingencies, regarding organization’s performance and undertaken change interventions.
- Accommodation strategy implies putting an emphasis on local fixes in the system without noticeable impact on the other system components.
- Radical transformation strategy brings to the surface not only potential local fixes of system components, but also urgent redefinitions of necessities and needs, involving an obligatory change in fundamental assumptions, beliefs, norms, and values, held and shared by people in the company.

James Carlopio (2000) introduces even further segmentation approach to Rousseau’s framework, changing the structure of the surface layer where he localizes symbols, rituals, artefacts, rites and rewards on order to visualize a target organizational culture (see figure 11).

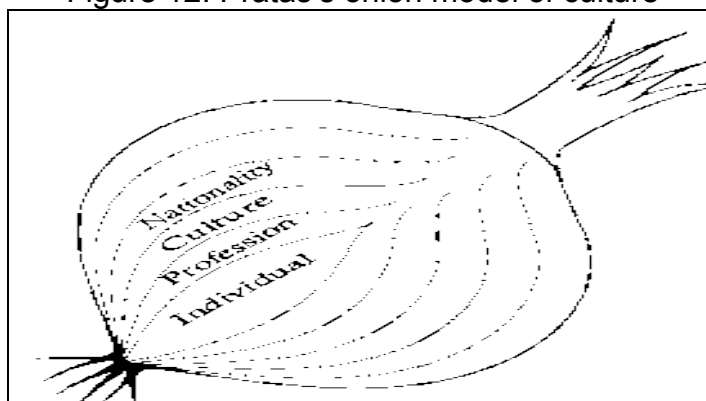
Figure 11. Carlopio’s onion model of organizational culture



Source: (Carlopio, 2000)

The “onion metaphor” is also applied as a means of explaining the essence of intercultural communication even out of the organization and delineating the meanings of frequently used terms as “culture” and “national culture”. It is a result of the fact that the onion reveals numerous layers of culture that impact on individual’s identity, with different degree of significance for each person (gender, sector, company, professional / functional field, age, religion, political affiliation, region, social class, ethnic group, special interests, etc.) (Pratas, 2010) (see figure 12).

Figure 12. Pratas’s onion model of culture



Source: (Pratas, 2010)

The theological perspective of analyzing culture directs Eugene Bunkowske’s interest to the individual whose culture is described to possess seven physical, mental and spiritual layers that serve as a means of organizing person’s reality and life. Holism and integrity are typical features of these layers, operating in two-way from the core to onion’s surface and vice versa (see table 1).

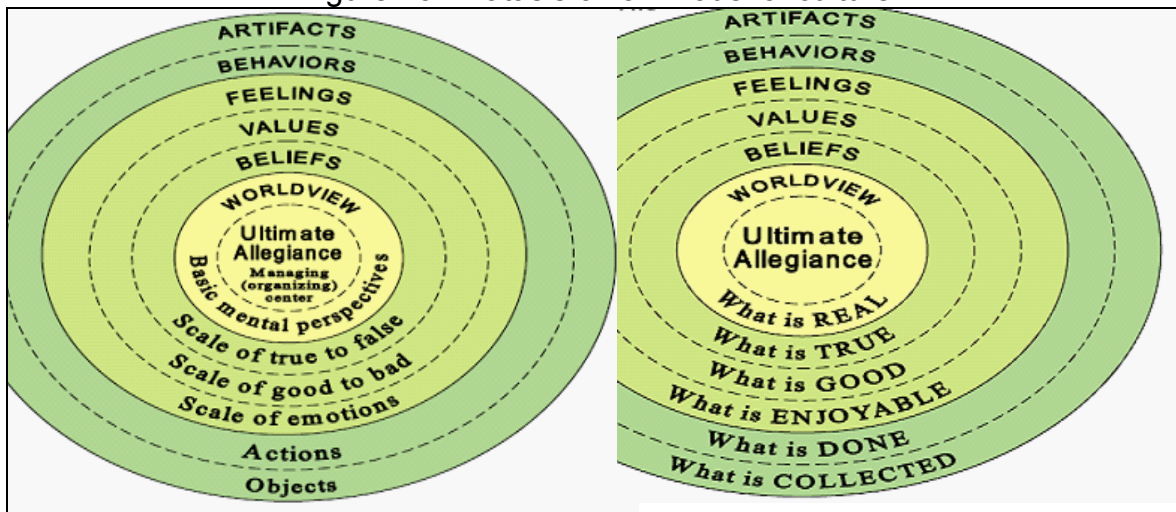
Table 1. Bunkowske’s cultural layers and their description

LAYER	DESCRIPTION
Artifacts	Physical characteristics of a person. Things or objects, connected with him/her. What people collect.
Behaviors	What a person does.
Feelings	Emotional evaluations and conclusions about experiences of every day life, measured on scales such as calm to angry, happy to sad, and love to hate.
Values	Mental evaluations and conclusions about experiences of every day life on a scale of good to bad.
Beliefs	Mental evaluations and conclusions about the experiences of every day life on a scale of true to false.
Worldview	Organized arrangement, the managing perspective, the internal gyro at the center of human and societal reality. A mental map of what is understood to be real.
Ultimate Allegiance	The beating heart, the starting point, the trigger and grounding reality that gives basic direction, cohesion and structure to the underlying stories, mental mappings, meta-narratives and perspectives in a person’s worldview.

Source: (Bunkowske, 2002).

In comparison to Hofstede it seems that in this model the concept of values is seriously limited. In fact the contents of Bunkowske’s layers as feelings, values, beliefs, world view and ultimate allegiance fall in Hofstede’s “core of culture, formed by values” (Hofstede, 2010) (see figure 13).

Figure 13. Pratas’s onion model of culture



Source: (Pratas, 2010)

Further Bunkowske makes a semantic difference between cultural layers and cultural levels, distributing the abovementioned layers in three structural levels, serving as cultural integrators, i.e. foundational, the evaluating, and the actualizing level (see table 2).

Michelson et. al. (2012) interprets Edgar Schein’s model of organizational culture (Schein, 1985b, 1988) as layers of an onion with an outer, middle, and core layer, as follows (see figure 14). In addition to the traditional cultural attributes,

allotted to the surface level by Schein - i.e. onion's outer layer, the researchers pay attention to arriving late to scheduled events, establishing insurmountable boundaries between leisure time and work time, the inability to refuse or accept proposals (to say "yes" or "no"), etc. On the other side in this version behavior is not set up under the generalized attribute of artifacts that has survived all these years as a convenient simplification of a component in the model. But they share Schein's original view that higher visibility of the attributes here is compensated by greater difficulty of their interpretation. So, the unbiased observer may find out what a group is doing, but the reasons for group's doing it remain obscure.

Table 2. Bunkowske's cultural levels and corresponding cultural layers

CULTURAL LEVEL	DESCRIPTION	CORRESPONDING LAYERS
Foundational level	Mental map, meta-narrative and basis for thinking that organizes a society's entire perspective on reality.	Ultimate allegiance serves as: a heart; a starting point; a trigger of each culture; spiritual and mental dynamic for worldview. Worldview serves as the internal gyro, the managing center for everything that a person thinks, is and does.
Evaluating level	It provides a system for evaluating and drawing conclusions about the experiences of life in terms of true and false, good and bad, and a calibrated scale of emotions.	Encompasses the layers of beliefs, values and feelings.
Actualizing level	It receives perceived realities and evaluations, concerning those perceived realities from the internal operations of culture. It makes appropriate choices on the basis of those perceived realities. It responds to those choices with a life of activities in the external world.	Encompasses the layers of artifacts and behaviors.
Source: (Bunkowske, 2002).		

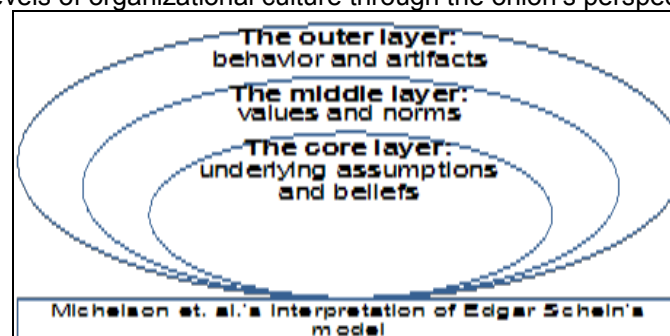
Concerning the middle layer, Michelson et. al. dwell on values and norms, held by the group, clearly defining the difference between two constructs and nuances of their meanings:

- Values determine what is considered good or bad.
- Norms define how to act and what is considered right or wrong.
- Differences between espoused values and values-in-use may exist in organizations, becoming the primer source of disappointments, conflicts, alienation, and poor performance among group members and/or organizational constituencies.

- The existence of the core layer is justified by accepting a narrow point of view to values in comparison to Hofstede et al.'s contemporary one (2010).

The core layer encompasses the underlying assumptions and beliefs, directing demonstrated behavior or professed (or operating) values. The cultural attributes, that belong here, originate from values that gradually become taken for granted by group members and bit by bit drop out of their awareness, making their articulation impossible.

Figure 14. Schein's levels of organizational culture through the onion's perspective of Michelson et al.



Source: (Michelson et. al., 2012)

5. The water-lilies

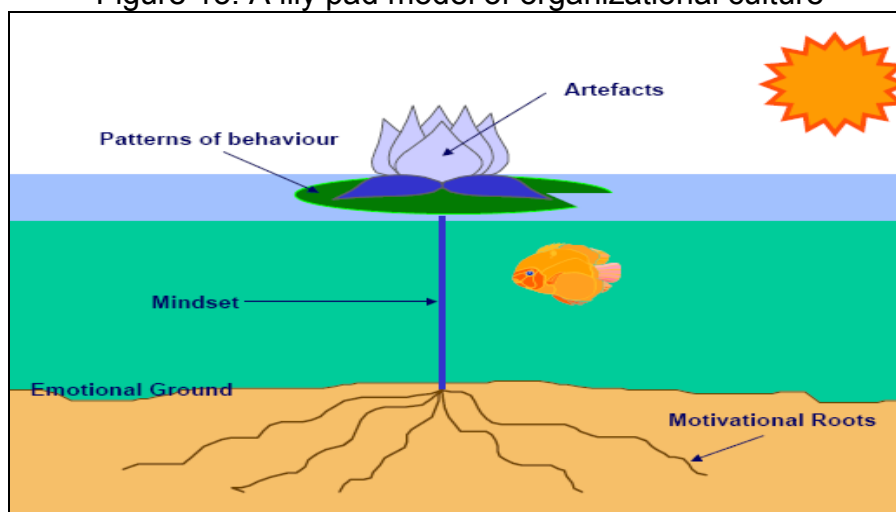
The consultants from "Bath Consultancy Group" propose a model of five cultural levels which are presented in direction from surface to depths, as follows (2011):

- *Artifacts*, including a specific detailed list of items as: outward manifestations, buildings, furnishings, objects, settings, public relations, high-profile symbols, rituals, mission, stated values, and technology.
- *Behavior*, that is explained as the enacted values in the day-to-day behavior of individuals, the unwritten rules, norms and habits, constraining action and relationships.
- *Mindsets*, encompassing basic assumptions, or a coherent set or framework of beliefs, constituting a particular world view or mental model.
- *Emotional ground*, described by mostly unconscious emotional states and needs – the source that ultimately drives human action, reaction, motivation and change.

- *Motivational roots* represent the basis aspirations and purpose of the organization and its alignment (respectively non-alignment) to personnel members' and inside groups' aspirations and motivations.

The consultants choose a useful pictorial way, convenient to their clients, to represent organizational culture as a lily pad on a pond. So the visible part of it above the surface is represented by artefacts, symbols and enacted behaviour. The invisible part of organizational culture is situated under the water line and includes mindset, emotional ground, and motivational roots. The last ones are located even under the bottom of the pond. Thus clients are given clear idea of possible diverse ways in which an undertaken organizational change intervention may impact different cultural levels, leading to blocking and impeding a desired initiative, because of arising temporary mismatches in the contents between the above mentioned levels. Once again the deeper levels are assigned the most important role in contributing to lasting change effect because they have proved the greatest potential to unify the people in the organization by the stability they provide. That is why the identifying of such mismatches is defined as a primary task for the consultant and his client by raising awareness to these deeper levels and commitment to change by the affected people and groups in the organization. The last requires that change must be managed across all levels of organizational culture (see figure 15).

Figure 15. A lily pad model of organizational culture

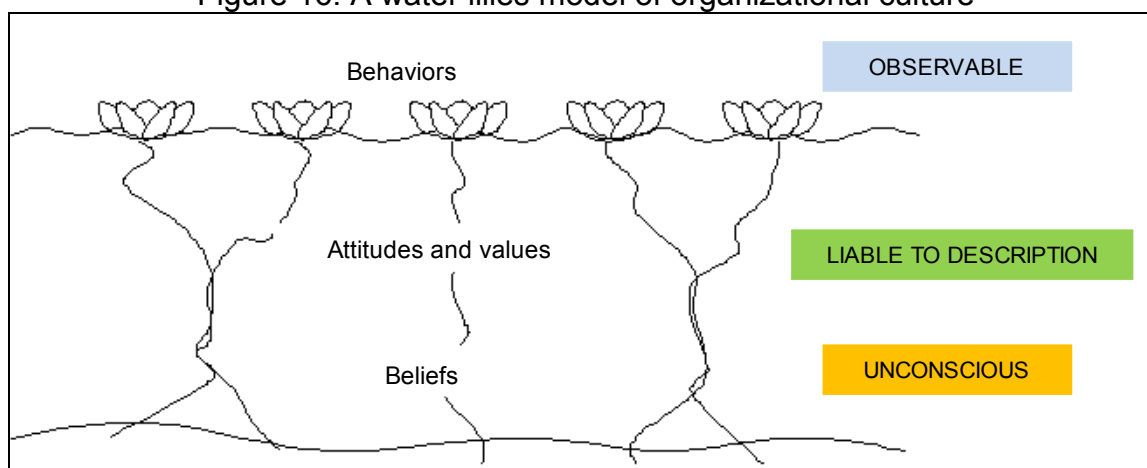


Source: (Bath Consultancy Group, 2011)

Alan Williams presents an interesting natural analogy of organizational culture by using again a lake with water lilies (Williams, 1989). The main idea behind this analogy is that common behavioral patterns, defined as an expression of a target

organizational culture, are supported by the beliefs of personnel members in the entity. The author also claims that many of these beliefs exist as unconscious cultural attributes, thus backing Schein's conception organizational culture "subtlety" (see figure 16). In comparison to the "water lilies model" of Bath Consultancy Group (2011), it can be detected that Williams' framework does not possess components, located under the bottom of the pond, maybe because his model consists of just three cultural levels: (a) behaviors (observable attributes), (b) attitudes and values (liable to description), and (c) beliefs (unconscious).

Figure 16. A water lilies model of organizational culture



Source: (Williams, 1989)

6. The apple

The world renowned Schein's framework (Schein, 1980, 1985a) is put under reconsideration again by Kathryn Baker who perceives it as a multiple-level one in the form of an apple in which basic assumptions are the core and most important cultural aspect (Baker, 2002). The following in-out direction reveals the rest cultural levels: values, behavioral norms, patterns of behavior, artifacts and symbols (see figure 17).

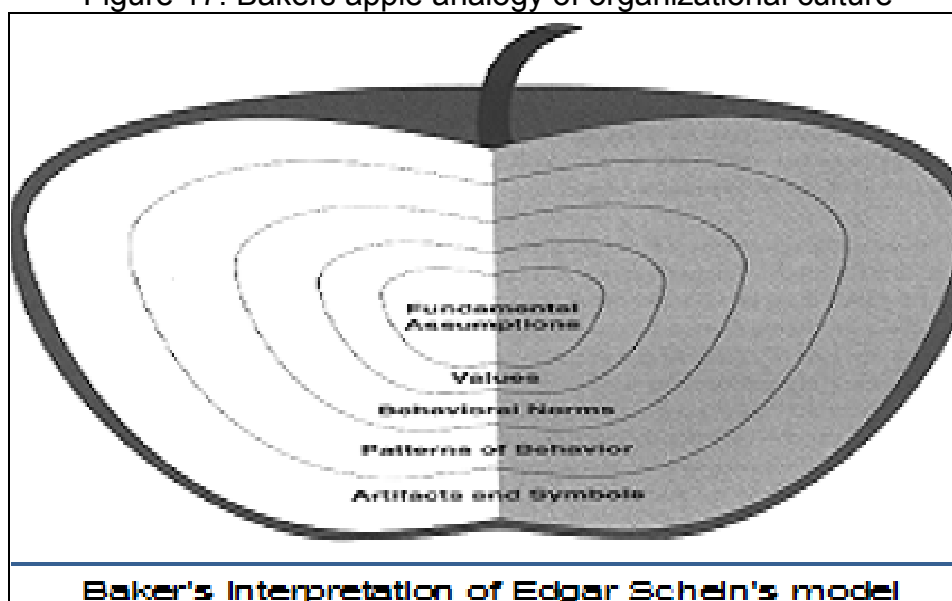
Author's desire to further segment the original Schein's model may be due to at least several reasons:

- The pursued military career, characterized by strict and detailed rules in everyday professional life.
- Continuous expression of a keen interest in the organizational culture studies in atomic electric power stations, considering the on-going fear in the safe

use of nuclear energy source in the context of the serious industrial catastrophes in such plants during the last several decades.

- Personal consideration that deeper cultural levels (i.e. basic assumptions) have become a bit more visible and articulated because of continuous managerial efforts and greater attention being directed at managing organizational culture in the last three decades.
- Searching for the link between development in the fields of organizational culture and knowledge management in the deliberate efforts in making tacit knowledge within an entity more explicit and accessible.
- Indulgence to the general trend toward more explicitly managing what previously was considered largely unmanageable in the organizations.

Figure 17. Bakers apple analogy of organizational culture



Source: (Baker, 2002)

7. The egg

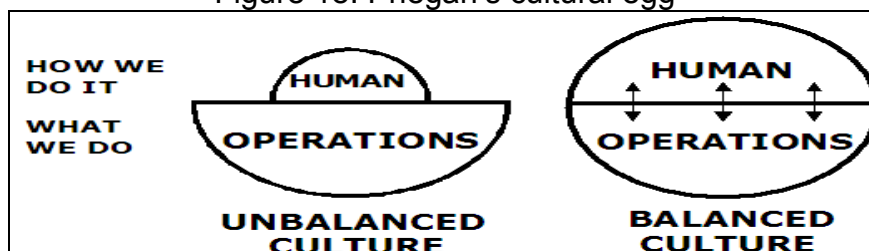
Barry Phegan sets up a cultural model for a company in the shape of “an egg”, constituting of two halves, named under general labels of “human” and “operations” (Phegan, 2010). Thus he poses as a main challenge before the managers in the organizations the balancing of these two halves in order to increase personnel members’ engagement in the performed work and productivity of the entity as a whole.

Since culture is for the people and from the people in the organization, Phegan situates “the human half” on the top of the egg (see figure 18). It includes feelings, communications, and values. The human half provides plausible explanations to the questions of “*why*” and “*how*” in a certain organizational culture. For example, employees do certain things or accomplish certain tasks because these correspond to their desires, and do these things or accomplish certain tasks through communications and relationships.

At the bottom the scientist localizes “the operational half” where he includes equipment and processes (not distinctively human, but designed by humans). The operational half provides plausible answers to question of “*what*” we do or perform. For example employees manufacture products or deliver services, managers outsource certain activities of the company abroad, etc.

Phegan sticks to the axiom that psychologically people’s attitudes are more affected by how things are done than by what is done. According to him balancing a target organizational culture means paying attention to “*how*” a group member does “*what*” he (she) does. This way of viewing to change interventions in the organizations reveals a great potential of surmounting and/or dissolving any resistance by the affected constituencies.

Figure 18. Phegan’s cultural egg



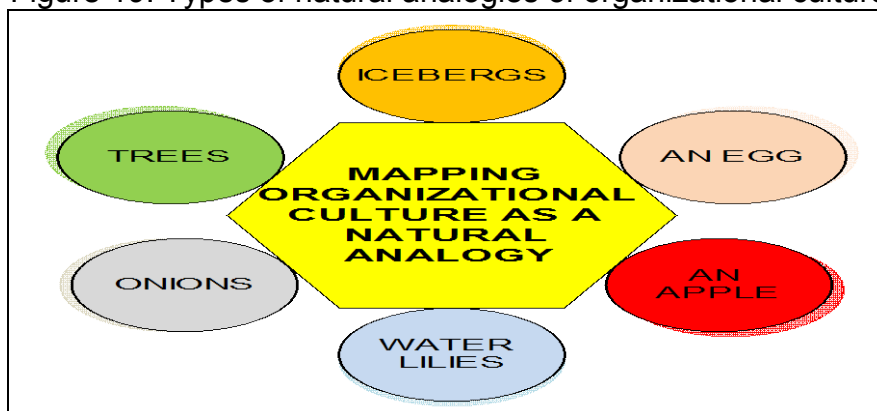
Source: (Phegan, 2010)

8. Conclusions

The natural analogies of organizational culture appear to be a useful instrument in educating people with insufficient social experience about the “unspoken rules” of organizational life. There exist a great diversity of forms, taken by natural analogies and the choices made by scientists, managers and consultants are not by chance, but a result of deep, preliminary analysis of appropriate interventions

in organizational changes, required by emerging threats or possibilities from the environment (see figure 19).

Figure 19. Types of natural analogies of organizational culture



Since the most influencing part of culture is to a greater and increasing extent invisible, unconscious, unspoken, taken-for-granted, hidden and difficult to be willfully changed, it is not surprising that preferred illustrative cultural metaphors are loaded with additional meaning. The last one is usually attached to each of them (i.e. metaphors) in the process of studying the respective natural analogy, most of the times presented to the trained people as something unexpected, peculiar, strange, but strongly influencing business decisions and performance results of the organization. In many cases these natural analogies reflect widespread learning experience of members of a certain society, a social class, a profession, a generation, etc., that most of the time is not acquired in a pleasant way. At least several examples of additionally attached meanings to used natural metaphors may be identified, as follows:

- *Iceberg* – way of thinking, based on the tragedy of many casualties with the considered unsinkable big ship at the beginning of the previous century.
- *Tree* – implies the existence of a great root system under the ground that can not be seen and touched, if there is no digging, associated with human sweat and dirty hands.
- *Onion* – its peeling is associated with weeping by the person that uncovers the internal layers. So reaching to the core of something, i.e. mastering new knowledge and skills is always associated with inconvenience, hardships, and emotional tension.

- *Water lily* – implies that the pond may be very deep, in spite of availability of vegetation cover. It is associated with unsure, top-heavy, unsteady paces in this environment.
- *Apple* – it is associated with Bible's subject, i.e. the turn out of the first humans from Eden garden. Again it is associated with a wish of learning of something hidden and forbidden.
- *Egg* – implies human delight in achievement of symmetry, generally accepted as beauty and healthy balance.

The applying of natural analogies should not be excessive, but conformable to dominating cultural characteristics of the audience, the objectives of the provided training course (employee survey and discussion, or teaching of students), and the needed accent on cultural matters (peripheral, or deeper).

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