

RELATIONS BETWEEN CULTURAL TYPES, CULTURAL DIMENSIONS AND ORGANIZATIONAL VALUES

RELAÇÕES ENTRE TIPOS CULTURAIS, DIMENSÕES CULTURAIS E VALORES ORGANIZACIONAIS

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A B S T R A C T

The purpose of this study is to find relations between Cultural Types, Cultural Dimensions and Organizational Values. This study focused on the studies of Cameron and Quinn (2006), Hofstede, Hofstede and Minkov (2010) and Schwartz (1999) to analyze Organizational Culture congruencies. A synthesis of theoretical framework was performed, finding 24 articles used to collect evidence. According to the literature, Adhocracy is related to Low Power Distance, Low Uncertainty Avoidance, Long Term Orientation, Collectivism, Affective Autonomy, Intellectual Autonomy and Mastery. Hierarchy is related to High Power Distance, High Uncertainty Avoidance, Masculinity, Restraint, Individualism, Conservatism, Mastery and Hierarchy. Market is related to Low Uncertainty Avoidance, High Power Distance, Individualism, Short Term Orientation, Intellectual Autonomy and Mastery. Clan is related to Low Power Distance, Collectivism, Femininity, Indulgence, Long Term Orientation, Affective Autonomy, Equalitarianism and Harmony. These results contribute to understanding the connection of concepts of Organizational Culture and their application in workplace context.

K E Y W O R D S

Organizational culture. Job satisfaction. Workplace.

R E S U M O

O objetivo deste estudo foi encontrar relações entre Tipos Culturais, Dimensões Culturais e Valores Organizacionais. Centrou-se nos estudos de Cameron e Quinn (2006), Hofstede, Hofstede e Minkov (2010) e Schwartz (1999) para analisar congruências da Cultura Organizacional. Foi realizada uma Revisão Sistemática da Literatura, encontrando 24 artigos utilizados para a coleta de evidências. De acordo com a literatura, a Adhocracia está relacionada à Baixa Distância de Poder,

Baixa Aversão a Incerteza, Orientação de Longo Prazo, Coletivismo, Autonomia Afetiva, Autonomia Intelectual e Maestria. Hierarquia está relacionada à Alta Distância do Poder, Alta Aversão a Incerteza, Masculinidade, Restrição, Individualismo, Conservadorismo, Maestria e Hierarquia. O mercado está relacionado à Baixa Aversão a Incerteza, Alta Distância do Poder, Individualismo, Orientação de Curto Prazo, Autonomia Intelectual e Domínio. Clã está relacionado a Baixa Distância do Poder, Coletivismo, Feminilidade, Indulgência, Orientação de Longo Prazo, Autonomia Afetiva, Igualitarismo e Harmonia. Esses resultados contribuem para a compreensão da conexão dos conceitos de Cultura Organizacional e sua aplicação no contexto de trabalho.

PALAVRAS - CHAVE

Cultura organizacional. Satisfação no trabalho. Local de trabalho.

INTRODUCTION

Understanding Organizational Culture is mandatory for organizations because interpreting culture is one of the best ways to comprehend managerial and organizational aspects, as well as the meanings of its members' actions (ALVESSON, 2002). The theme of Organizational Culture is still widely used and several studies continue to emerge.

Due to the very large number of theories within the theme of Organizational Culture, this study aims to find congruencies between the studies of Cameron and Quinn (2006), Hofstede, Hofstede and Minkov (2010) and Schwartz (1999).

It is argued that related typologies can help managers understand current cultural characteristics for making better decisions in contemplating organizational goals. Indeed, Hofstede (1998) warns that managers do not fully understand the complexity of the entire organization and make decisions only based on their limited views. Thus, understandings within this

theme can bring contributions to the management field.

ORGANIZATIONAL CULTURE

Organizational Culture can be expressed as a set of values, beliefs, rituals, and norms adopted by an organization (SCHEIN, 2009). Moreover, it can be treated as a cultural phenomenon related to history and traditions, since there is the sharing of understandings, beliefs, knowledge and other intangibles by group members (ALVESSON, 2002). It is noteworthy that the perspective of Organizational Culture may vary according to the researcher's understanding of culture (SCHEIN, 1996). Therefore, cultural interpretation "calls for careful reflection and self-critique of one's own cultural bias and different concepts of culture" (ALVESSON, 2002, p. 15).

Artifacts, supporting values and basic assumptions of the organization has to be considered to comprehend Organizational Culture (SCHEIN, 2009). Artifacts are the

most visible part of the organization; they are on a superficial level and are easy to understand, relating the organization to symbols, traditions, and stories. Understanding the values of support requires a little more depth in the Organizational Culture to unveil the values that members and the company share. Observing the values of individuals who work within an organization is a widely used technique which enables measuring and explaining workers' motivations, attitudes and behaviors (SCHWARTZ, 2006).

However, it is difficult to find instruments which are capable of systematically measuring employees' perceptions of values concerning the company (TAMAYO; GONDIM, 1996). The basic assumptions are even more difficult to observe and decipher, which are like the unconscious mind of the organization and can explain the values rooted in the organization, including thoughts, feelings, and perceptions shared by members and considered unquestionable (SCHEIN, 2009). Edwards and Cable (2009) define values as general beliefs about normatively desirable behaviors. The intangibles of Organizational Culture, or the basic assumptions, are holistic, intersubjective, and request emotional rather than strictly rational and analytical understanding; it is emphasized that they are at a deeper level and more difficult to understand and quantify (ALVESSON, 2002).

The leader is the most important figure for the formation and maintenance of Organizational Culture (SCHEIN, 2009). Rozika, Dharma and Sitorus (2018, p. 121)

argue that “Leaders, therefore, have moral responsibilities to provide a satisfactory work environment for employees and they feel confident that satisfied workers make positive contribution in terms of higher productivity, higher quality of products and services and less waste to the organization”. It is possible to perceive how culture has been built, inserted and manipulated when a member inserts some element of culture into the organization (SCHEIN, 2009, p. 1). This is because they are able to impose their own values and assumptions on the group by starting out as leaders.

Schein (2009) argues that leaders deploy and transmit the culture using primary mechanisms, for which the immediate responses are given to the events that surround and form the company. For example, in recruitment and selection, the leader will probably hire those who share the same values as he or she, and will distribute rewards, make promotions, and fire those according to what he/she considers best for their organization. Also, there are secondary or maintenance mechanisms which refer to decisions that influence, albeit indirectly, the Organizational Culture. Furthermore, legends and myths about important events and people, formal statements about the company's philosophy, beliefs and status, and even the type of organizational structure implemented. Moreover, the way the leader communicates influences the engagement and trust of professionals (MENG; BERGER, 2019).

In addition to the fundamental role of the leader, the individuals who compose the organization are also responsible for maintaining the values present in the Organizational Culture. Culture is a collective phenomenon which influences thoughts, feelings, and actions, even though each individual has their own aspirations (HOFSTEDE; HOFSTEDE; MINKOV, 2010). All members of an organization are believed to influence both the formation and maintenance of the culture and organizational strategy. According to Tamayo and Gondim (1996), the values of the organization are identified in the employees' daily discourse, which allows the organization to be understood from the perception of its members. However, organizational values should not be confused with workers' values or the values they would like to have in the company. Organizational values are those perceived by employees as effectively characteristic of the organization (TAMAYO; GONDIM, 1996), even if subcultures within the same company are also considered since the needs and motivational factors of a sector of the organization will not necessarily be the same as another (HOFSTEDE, 1998).

All understanding of Organizational Culture is important because the success of companies is more related to company values, personal beliefs and vision, and less to resource advantages, or market and competitive positioning (CAMERON, QUINN, 2006).

CULTURAL TYPES, CULTURAL DIMENSIONS AND ORGANIZATIONAL VALUES

Cameron and Quinn (2006) classified companies into four types of competitive values, namely: Clan, Adhocracy, Hierarchical and Market. Hierarchical culture focuses on formalization, predictability, hierarchy, and rules; Market culture seeks competitiveness and productivity; Clan culture contains greater cohesion, participation, and consensus among working groups; and Adhocracy focuses on specialization, flexibility and creativity.

Companies classified as Hierarchical and Clan have greater internal focus and integration, while Adhocracy and Market have an external focus and differentiation. In addition, Hierarchical and Market values seek stability and control, while Clan and Adhocracy seek flexibility and criteria (CAMERON; QUINN, 2006).

Hofstede (1980) first defined four Cultural Dimensions: Power Distance, Uncertainty Avoidance, Individualism-Collectivism and Masculinity. Later, Hofstede (2001) presented the fifth dimension as Long Term Orientation, and Hofstede, Hofstede and Minkov (2010) presented the sixth dimension as Indulgence-Restraint. Hofstede's (1980) cultural values are more related to individuals' emotions than to attitudes, behaviors and work performance, although they also have statistically

significant associations (TARAS; KIRKMAN; STEEL, 2010).

Power Distance demonstrates how members accept the fact of power inequality in the structure. This dimension can be measured in terms of the accessibility level to supervisors, rights and privileges regarding power, sense of obedience or equality with members of greater power, and dependence or freedom to make decisions. A high Power Distance relates to accepted inequality and a low Power Distance to minimized inequality (HOFSTEDE, 1980).

Uncertainty Avoidance relates to how individuals feel in unfamiliar situations, meaning how they deal with and create rules and procedures to make society more predictable. Societies with a strong Uncertainty Avoidance create more formal rules, absolute truths, provide career stability, and tolerate less non-standard behavior and ideas imposed by this society as the right one (HOFSTEDE, 1980).

Individualism-Collectivism deals with how individuals make decisions considering other members of society beyond themselves. In a Collectivist culture, the goals of the group are fulfilled, as well as the general welfare. In an Individualistic culture, personal obligations are fulfilled in the first place (HOFSTEDE, 1980).

The Masculinity dimension is related to societies driven by competition, results and more assertive actions within the decisions to be made. Meanwhile, the Femininity dimension is related to a greater concern for the well-being of members and a better quality of life for all (HOFSTEDE, 1980).

Long Term Orientation is about encouraging people to prepare for the future to invest and be economical. According to Hofstede, Hofstede and Minkov (2010), this includes values of freedom, rights and fulfillment. Thus, a Long Term Orientation society encourages postponing desires in the present moment for a better future. In contrast, a Short Term Orientation society encourages immediate profits, results, and spending, agreeing with the main core values of work: learning, adaptability, responsibility, and self-discipline (HOFSTEDE; HOFSTEDE; MINKOV, 2010).

The sixth dimension, which analyzes happiness and life control, is Indulgence-Restraint. A society which focuses on Indulgence has its members thinking of present happiness, free behavior, seeking greater immediate satisfaction, and individuals are more complacent. Whereas in a society with a tendency towards restriction there is greater regulation and containment of behaviors considered inappropriate by society, and people are more reserved (HOFSTEDE; HOFSTEDE; MINKOV, 2010).

According to Tamayo and Gondim (1996, p. 63), organizational values are “hierarchically organized principles or beliefs relating to types of structure or desirable behavioral models that guide the life of the company and serve individual interests, collective or mixed”. These values play a key role in explaining the underlying motivations of attitudes and behaviors (SCHWARTZ, 2006), since “even if they want to report their priorities, people’s responses will largely reflect normative hierarchies if those priorities are determined by culture” (SCHWARTZ, 1992, p. 1992).

Schwartz (1992) postulated ten Organizational Values related to basic values and framed them in four motivational emphases. Within these values, Schwartz (2012) observed that there were emotional emphases which showed that some of the values were more related to each other. Self-enhancement and Openness to change are associated with a personal focus and are governed by personal interests and characteristics. In contrast, Self-transcendence and Conservation are linked to a social focus regulated by the social relations between members. In addition, Self-enhancement and Conservation tend more towards anxiety-based values, loss prevention, and self-protection against threats, and Self-transcendence and Openness to change are related to anxiety-free values, promotion of gain goals, and self-expansion and growth.

Despite having this overview of values, Schwartz (1999, p.31) defined some Organizational Values which best explain the work environment, namely:

Affective autonomy: varied life, exciting life, pleasure, enjoying life.

Intellectual autonomy: creativity, broad-minded, curious.

Conservatism: family security, respect for tradition, social order, moderate, honor elders, national security, clean, forgiving, politeness, protecting public image, obedient, wisdom, devout, self-discipline.

Mastery: capable, choosing own goals, successful, independent, ambitious, daring.

Harmony: unity with nature, protect environmental, world of beauty.

Hierarchy: humble, authority, influential, wealth, social power.

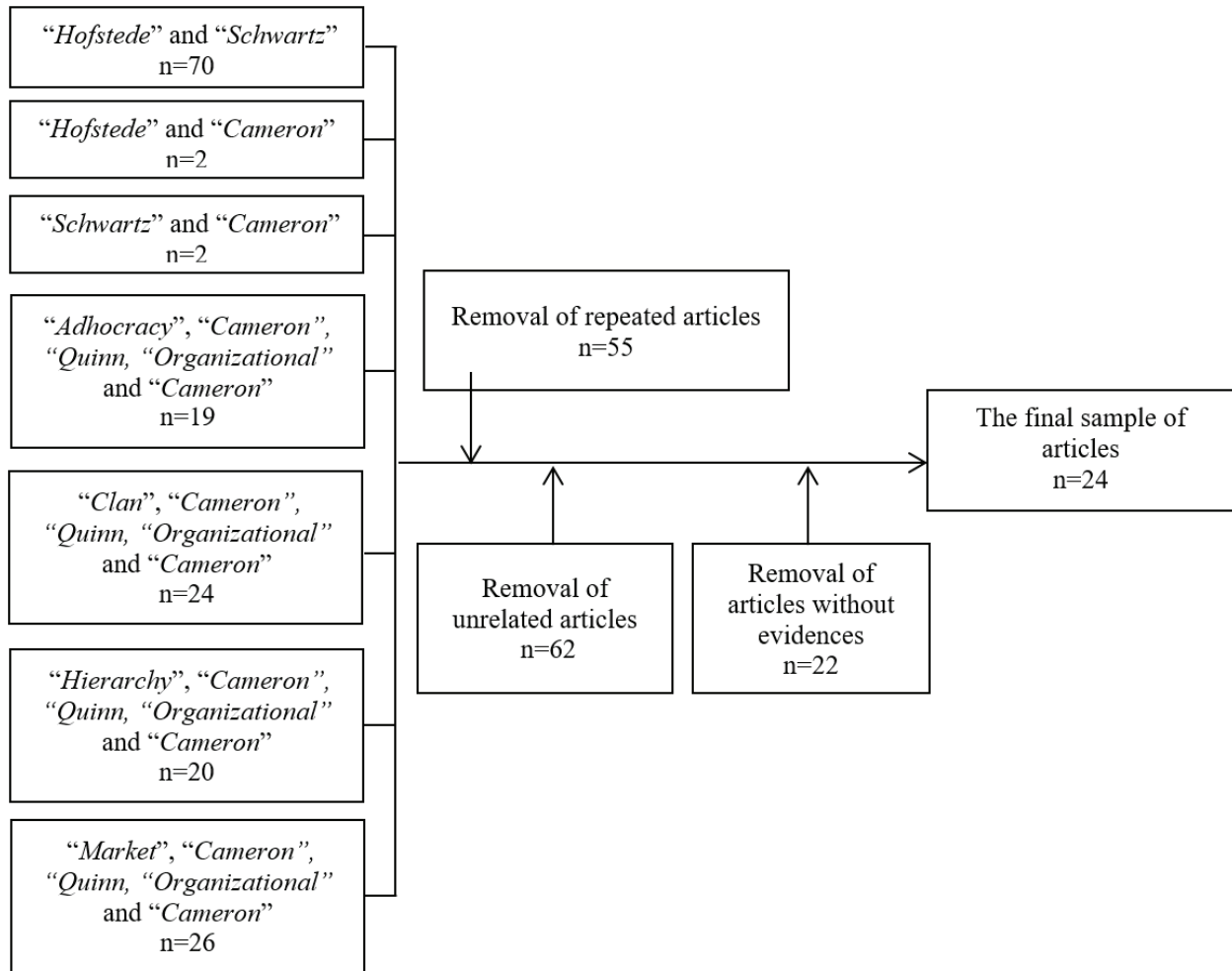
Egalitarianism: world of peace, social justice, honest, helpful, responsible, freedom, accept portion in life, equality, loyal.

It is noteworthy that most employees can detect which values dominate the climate and organizational culture in which they work (TAMAYO; GONDIM, 1996). Therefore, the opinion of the members enables advances in understanding the reality of an organization.

Methodology

To achieve the objective of this research, a synthesis of theoretical framework was implemented (ROCCO; PLAKHOTNIK, 2009). The terms "Hofstede", "Schwartz", "Cameron", Quinn", "Organizational" were searched. A total of 163 articles were found and the final sample of articles was 24. Figure 1 shows the document selection with removals.

Figure I - Document selection



SOURCE: AUTHORS (2022).

Thus, evidence of culture were searched for in the selected articles using the presented theories.

DISCUSSION OF CULTURE THEORY RELATIONS

Adhocracy

In Adhocracy (CAMERON; QUINN, 2006) there is a search for innovation and creativity (ARAYESH et al., 2017). In order to achieve innovation, it is necessary that employees are less bound by rules and

procedures and have more autonomy to be able to create within their work environment. This statement agrees with the study by Felipe, Roldán and Leal-Rodríguez (2017), who found that organizations with an Adhocratic culture are more adaptive and flexible.

According to Omar, Salessi and Urteaga (2017), open and employee-oriented sys-

tems generate greater harmony in the group through direct and open communication, which also implies in greater job satisfaction. Therefore, Adhocracy converges with a Low Power Distance, Low Uncertainty Avoidance and Long Term Orientation (HOFSTEDE; HOFSTEDE; MINKOV, 2010).

Power relations are minimized in Adhocratic organizations so that members are more free to work as a team and make the most of their skills in favor of the projects developed, which in turn is a characteristic of Collectivism (HOFSTEDE; HOFSTEDE; MINKOV, 2010) and of Intellectual Autonomy (SCHWARTZ, 1999). In addition, individuals have their own goals to achieve, they can work on what brings them the greatest pleasure, and they must necessarily have some autonomy to decide on the progress and objective of their work, which is related to Affective Autonomy and Mastery (SCHWARTZ, 1999). It is noteworthy that Hierarchy and Adhocratic cultures are totally opposite in the strategic approach, since Adhocratic cultures privilege creativity and flexibility, leaving the cost in the background; on the contrary, the Hierarchy culture focuses on efficiency (NASE; ARKESTEIJN, 2018).

Hierarchy

According to Cameron and Quinn (2006), there is strictness with the rules and procedures in the Hierarchy Culture in order to guarantee the predictability of the processes. Standardizations must be obeyed in hierarchical structures, which

makes problem solving more bureaucratic (DOSTIYAROVA, 2016). Thus, hierarchical cultures are less likely to promote a climate of innovation (ALAS *et al.*, 2012), presenting a culture with characteristics of High Uncertainty Avoidance (HOFSTEDE; HOFSTEDE; MINKOV, 2010).

As noted by Daneshmandnia (2018), executives from hierarchical cultures prefer rules, control and fixed structures to solve problems. According to Arayesh *et al.* (2017), the hierarchical culture has the most structured vision, communication strategy and systemic thinking. For Belias *et al.* (2015), the Hierarchical culture is more rigid and oriented to rules, with formal procedures and policies.

Lorincová, Schmidtová and Balázová (2016) observed that workers in this type of culture considered the performance of managers to be aggressive and goal-oriented, but managers perceived that they only sought to promote a problem-free process. Leaders guided by bureaucracy tend to exalt their qualities as good administrators (VLAICU *et al.*, 2019). Likewise, Moreno, Terrazas and Gaggiotti (2018) found that directors who preferred a hierarchical organization were more concerned with an efficient organization, stability, results and control procedures. However, Gimenez-Espin, Jiménez-Jiménez and Martínez-Costa (2012) warn that over-control is negatively related to good quality management. Therefore, the form of management found in the Hierarchical culture (CAMERON; QUINN, 2006) contains characteristics of Long Term Orientation,

Masculinity, High Uncertainty Avoidance and High Power Distance (HOFSTEDE, HOFSTEDE; MINKOV, 2010).

Kucharska, Wildowicz-Giegiel and Bedford (2018) found that formal relations between management and workers prevent sharing information, but formalizations and standardizations can improve clarity in performing tasks. Workers in the hierarchical culture, even those who declare themselves satisfied with the work they do, assume that they would prefer a different job, with more flexible and adaptive characteristics (BELIAS *et al.*, 2015). Therefore, decisions in the Hierarchy Culture are made more by a rational than an emotional bias, and few errors are revealed because it is a rigid structure. Regarding the relationship between peers and the boss, Pilch and Turska (2015) affirm that the Hierarchy Culture is more permissible to behaviors of aggression and intimidation, relating to Masculinity and Restraint (HOFSTEDE; HOFSTEDE; MINKOV, 2010).

Omar, Salessi and Urteaga (2017) warn that rigid control practices hinder worker autonomy, negatively affect self-esteem and motivation, and create a negative impact on worker well-being. Likewise, a rigid hierarchical structure contributes to social inequality at work, which promotes higher levels of job dissatisfaction (KUCHARSKA; WILDOWICZ-GIEGIEL; BEDFORD, 2018). In addition, Kucharska, Wildowicz-Giegiel and Bedford (2018) found that the Power Distance and Uncertainty Aversion are the two dimensions which have a significant relationship with knowledge sharing.

In other words, less information is shared in restrictive environments, which is evidence of Individualism (HOFSTEDE; HOFSTEDE; MINKOV, 2010).

The Organizational Values of Hierarchy, Mastery and Conservatism (SCHWARTZ, 1999) are congruent with the Hierarchy Culture, since maintenance of the hierarchical structure permeates power relations, transfer and maintenance of the same way of thinking and escape from changes.

Nase and Arkesteijn (2018) observed that Market and Hierarchy Cultures (CAMERON; QUINN, 2006) dominate corporations which work in finance, business consulting, as well as very large organizations, in the quest to obtain stability and control to promote efficiency and market share advantage. For Sugita and Takahashi (2015), the hierarchical culture can hamper managerial performance, however, the mixture of a hierarchical culture with the Adhocratic culture can improve long-term management, bringing better results.

Market

The Market Culture presents itself with a profile that exalts competition and assertiveness in the market, in addition to values oriented towards results and competitive goals (CAMERON; QUINN, 2006). Übius and Alas (2009) found that when the Market Culture is understood in the context of social responsibility, it focuses more on corporate and performance issues, and less on social issues and the interests of mem-

bers. Wiewiora *et al.* (2013) observed that managers in market cultures did not transmit knowledge, as they felt that having them only for themselves left them in a privileged position. Thus, members are more likely to think of themselves in making decisions and focusing on scaling to the highest positions. Therefore, this cultural type is related to characteristics of High Power Distance, Short Term Orientation and Individualism (HOFSTEDE, 1980; 2001).

It appears that companies with a cultural focus on the Market (CAMERON; QUINN, 2006) are more aggressive with competition and this type of behavior is reflected within the organization as a whole (DOSTIYAROVA, 2016). Arayesh *et al.* (2017) assume that market culture has a greater impact on strategy analysis than other cultural types. Low Uncertainty Aversion and Short Term Orientation (HOFSTEDE, 1980; 2001) explain the rapid positioning in the market to profit according to opportunities. Therefore, the Intellectual Autonomy and Mastery (SCHWARTZ, 1999) best represent it, as these Organizational Values are more inclined to achieve goals, be successful and bold, as well as focusing on achieving goals (SCHWARTZ, 1992).

Clan

The main characteristics of the Cameron and Quinn Clan Culture (2006) are collaboration between members and teamwork. Wiewiora *et al.* (2013) observed that some practices are common in the Clan culture, such as the focus on teamwork, involvement and recognition of employees,

and an environment with members willing to help each other. Thus, sometimes members fail to perform their tasks, considered to be the main ones, to assist in the tasks of other members in favor of the best result for the organization as a whole. Therefore, there are characteristics of Low Power Distance, Femininity, Collectivism (HOFSTEDE; HOFSTEDE; MINKOV, 2010) and Equalitarianism (SCHWARTZ, 1999).

According to Hitka *et al.* (2018) in a study on the Baby Boomer generation, there is a preference for new generations to work in organizations that have a friendly work environment and share the same values, which is related to Harmony (SCHWARTZ, 1999).

In this same context, Lorincová *et al.* (2016) observed that even working in a company oriented towards goals and tasks, workers preferred a friendly and familiar environment to work. According to Pilch and Turska (2015), the spirit of collaboration between members creates a more understanding and tolerant environment, therefore, Indulgence (HOFSTEDE, HOFSTEDE, MINVOK, 2010) and having Affective Autonomy (SCHWARTZ, 1999).

In the Clan culture, workers perceive the work environment as a familiar place, perceive leaders as mentors and seek to achieve long-term goals which are present in an institutional plan (MORENO *et al.*, 2018). Thus, they are related to characteristics of Low Power Distance, Collectivism and Long Term Orientation (HOFSTEDE; 1980; 2001).

Regarding the strategic positioning of companies with a Clan culture, Arayesh *et al.* (2017) argue that vision and systematic thinking are essential elements to be used in this cultural type. In addition, Vlaicu *et al.* (2019) suggests that managers reduce bureaucracy and make organizations more flexible through team building, teamwork and collaboration, as in Clan culture.

CONCLUSIONS

Several relationships between the theories of Cultural Types, Cultural Dimensions and Organizational Values were observed from the scientific evidence. Chart I presents a summary of the relationships found.

Chart I - Summary of results

Cultural Types (Cameron; Quinn, 2006)	Cultural Dimensions (Hofstede; Hofstede; Minkov, 2010)	Organizational Values (Schwartz, 1999)
Adhocracy	Low Power Distance Low Uncertainty Avoidance Long Term Orientation Collectivism	Affective Autonomy Intellectual Autonomy Mastery
Hierarchy	High Power Distance High Uncertainty Avoidance Masculinity Restraint Individualism	Conservatism Mastery Hierarchy
Market	Low Uncertainty Avoidance High Power Distance Individualism Short Term Orientation	Intellectual Autonomy Mastery
Clan	Low Power Distance Collectivism Femininity Indulgence Long Term Orientation	Affective Autonomy Equalitarianism Harmony

SOURCE: AUTHORS (2021).

This summary contributes by bringing a synthesis of the theories most cited by academia within the Organizational Culture area and its relations. Understanding the Organizational Culture and using these

theories together enables deeper understanding of organizations, and managers can make decisions based on how the organization behaves and how the organization is expected to be.

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