ORGANISATIONAL *Culture*

as a Tool for Shaping Human Capital in Times of Uncertainty

Volume 1. Theory for Practical Applications

Kateryna Bannikova & Kateryna Mykhaylyova

Kharkiv University of Humanities
“People's Ukrainian Academy”

Kateryna Bannikova

Kateryna Mykhaylyova

Organisational Culture as a Tool for Shaping Human Capital in Times of Uncertainty

Volume 1. Organisational Culture: Theory for Practical Applications

Monograph

Kharkiv

2024

UDC 005.73-026.16
B22
Recommended for publication by the Academic Council of the Kharkiv University of Humanities "People's Ukrainian Academy" Protocol No.12 dated 23.06.2024

Peer reviewed by:

Prof. K. E. Bogomaz, DSc (History)
Dniprovsky State Technical University

Prof. L. M. Khyzhniak, DSc (Sociology)
V. N. Karazin Kharkiv National University

B22 Bannikova, Kateryna and Mykhaylyova, Kateryna (2024). *Organisational Culture as a Tool for Shaping Human Capital in Times of Uncertainty, Volume 1: Organisational Culture: Theory for Practical Applications.* Monograph. Kharkiv: PUA Publishing. 172 pages.

ISBN **978-966-2298-27-7**

The monograph presents an interdisciplinary analysis of the theoretical and practical aspects of organisational culture. It demonstrates how organisational culture can be used as a tool for shaping human capital in times of uncertainty and explores its strategic application in managing human capital within unstable environments. This book provides a scholarly analysis of the multiple dimensions of organisational culture, highlighting its role in enhancing organisational resilience, adaptability, and effectiveness. By examining various theoretical models and frameworks, it offers a detailed understanding of how culture influences organisational dynamics and decision-making processes.
For management professionals and academics.

UDC 005.73-026.16

ISBN 978-966-2298-27-7

Contents

Introduction

In a world where change is constant, organisations are facing an unprecedented challenge: not just to keep pace with rapid transformations, but to leverage these shifts for growth and success. Technological advancements, cultural shifts, economic fluctuations, environmental changes, and geopolitical conflicts, such as Russia's invasion of Ukraine and its attempts to undermine Ukraine’s sovereignty through a full-scale war, are occurring at an accelerating rate, influencing every facet of human life and society. The war in Ukraine has underscored the far-reaching consequences of geopolitical instability, affecting global markets, disrupting supply chains, impacting energy security, and causing widespread humanitarian crises. These changes demand a deeper understanding of the complex, non-linear connections between different social, economic, and organisational processes, as well as a resilient approach to navigating the uncertainties of a volatile world.

One of the critical elements enabling organisations to navigate these changes is their organisational culture. This culture, defined by the shared values, beliefs, and practices that guide how an organisation functions, has become an indispensable asset in today’s rapidly evolving environment. It serves as both a stabilising force and a catalyst for innovation, empowering organisations to adopt new technologies, ideas, and initiatives while maintaining their distinct identity in a highly competitive global market. Without a strong organisational culture, even the most groundbreaking strategies and technological advancements can falter, lacking the cohesive foundation needed for sustainable success.

McKinsey's research highlights that culture is a crucial differentiator for high-performing organisations. Their study found that companies with top-quartile cultures, as measured by the Organizational Health Index (OHI), achieve a return to shareholders 60% higher than median companies and 200% higher than those in the bottom quartile. Key elements of a high-performing culture include defining behaviour changes that align with business performance, uncovering and reframing root-cause mindsets, and creating coherent employee experiences through clear communication, leadership role modelling, skill building, and formal changes to processes and incentives. These elements help foster an adaptable and resilient culture that drives business success in a rapidly changing environment (McKinsey & Company, 2018).

Recent studies highlight the growing importance of organisational culture in addressing the challenges of today's business landscape. For example, the 2023 Deloitte international study, Human Capital Trends, revealed that the changes initiated a few years ago are rapidly dismantling the boundaries of traditional work models. While organisations recognise the inevitability of change, their level of readiness remains relatively low. According to the study, 87% of business and HR leaders consider finding a relevant model for the work environment to be crucial to their organisation's success, yet only 24% believe they are fully prepared to meet this challenge (Deloitte, n.d.).

The dynamics of the global economy highlight the need for organizational adaptability. As businesses become more interconnected across the world, they are influenced by global trends such as open economies, migration, and unpredictable market forces. Organizations must be flexible and able to adapt

to significant changes, or they risk facing crises due to a lack of adaptability.

One of the most significant trends in the global economy is the rise of multinational enterprises (MNEs). According to the United Nations Conference on Trade and Development (UNCTAD), by the end of the 20th century, there were over 64,000 transnational corporations operating worldwide, with more than 500,000 subsidiaries and branches. These companies produced and sold goods amounting to a total of $11 trillion, and their annual sales volumes often rival the gross national product of individual countries. Collectively, they control between 70% and 90% of the markets for goods, services, and technologies and are the main exporters of capital (UNCTAD, 2022).

The scale and influence of these multinational corporations are reflected in recent trends in foreign direct investment (FDI). The UNCTAD World Investment Report noted that in 2021, FDI flows returned to pre-pandemic levels, reaching $1.58 trillion, which marked a 64% increase from 2020. However, the 2023 report indicated that global FDI flows fell to approximately $1.3 trillion in 2022, a 12% decline from the previous year. This decrease was attributed to various global economic challenges, including geopolitical tensions, the lingering effects of the COVID-19 pandemic, and economic uncertainties.

Furthermore, the report highlights that over 40% of foreign subsidiaries worldwide now have multiple 'passports' and are embedded in complex ownership structures with numerous international connections, typically involving three different jurisdictions on average. This trend indicates that the 'citizenship' or national identity of investors and owners of foreign

subsidiaries is becoming increasingly blurred. The largest multinational enterprises often manage intricate ownership networks, with over 500 subsidiaries across more than 50 countries. This complexity presents significant challenges for policymakers and regulators, particularly in areas such as taxation, investment regulations, and understanding the true sources of investment flows (UNCTAD, 2023).

Multinational corporations have achieved success and continue to expand by thoughtfully incorporating the cultural nuances of each country in which they operate. By developing and nurturing an organisational culture that respects and integrates diverse values and behavioural models, they enhance their adaptability and resilience in varied global markets. This approach not only fosters a more inclusive and responsive work environment but also facilitates the creation of a new quality of human capita – one that is culturally aware, adaptable, and capable of navigating complex international environments. According to McKinsey, companies excelling in skill development and inclusive leadership, termed "People + Performance Winners," achieve strong financial performance while leveraging diverse talents for greater resilience and innovation (McKinsey, 2021). Moreover, focusing on purpose, inclusion, and well-being is essential for building a responsive and adaptable workforce, crucial for managing the complexities of global markets (McKinsey, 2020). While this diversity offers significant opportunities for innovation and competitive advantage, it also requires organisations to continuously refine their strategies to effectively manage and leverage their diverse talent.

Ukraine offers a pertinent case study in understanding the impact of globalisation on organisational culture. Even before the

military aggression by the Russian Federation, Ukraine was actively involved in these global processes. Many multinational companies operated in Ukraine across various sectors, including agriculture, manufacturing, information technology, services, education, public administration, and healthcare. Companies such as Kyivstar (Netherlands), Philip Morris Ukraine (Switzerland/USA), Carlsberg Ukraine (Denmark), Samsung Electronics Ukraine (South Korea), Raiffeisen Bank Aval (Austria), EPAM Systems Ukraine (USA), and Adidas Ukraine (Germany) highlight the diverse international presence in the country. The events of 2022–2024, including the imposition of martial law, have brought changes to the presence of international companies in Ukraine, with many shifting to online formats or integrating Ukrainian businesses into the European economic space. Migration and support from Western countries have become key drivers of this process, fostering the creation of new economic associations, companies, and alliances. In any case, the issue of cultural interaction practices has become particularly relevant. All of this fuels interest in the functioning of modern organisations, including their specific components, such as organisational culture, which is shaped and developed at the intersection of different cultural foundations.

The challenges these companies face highlight the importance of cultural practices within organisations. Research indicates that company culture is seen as a key competitive advantage, with experts from countries like Australia (94%), Japan (91%), Canada, and South Africa (both 90%) stressing its vital role in achieving business goals. Over half of all companies are actively trying to change their organisational culture to boost effectiveness. A comparison of successful companies that invest heavily in developing their culture shows they improve their

global market position. Companies like Adobe, Apple, Google, IBM, Meta, Microsoft, Nvidia, and Unilever demonstrate how a strong culture that supports cross-cultural interactions can enhance global operations.

As multinational companies expand globally, the ability to navigate and integrate diverse cultural norms becomes increasingly important. An organisational culture as a component of cultural competence allows employees to work effectively across various environments, promoting innovation and collaboration. Recent research by Hofstede Insights (2023) demonstrates that companies with high cultural competence are better equipped to adapt to local market needs and build stronger relationships with local stakeholders, enhancing their global operational effectiveness and capacity for innovation (Hofstede Insights, 2023).

The increasing significance of organisational culture also highlights the role of human resources as a critical factor in organisational success. The number of people employed by multinational companies is now over 70 million globally, reflecting their expanding influence in the global economy and significant contribution to employment across various regions. This growth emphasises the need for effective talent management, as companies must adapt to diverse cultural environments and leverage their human capital for competitive advantage (UNCTAD, 2022).

Recent developments in Ukraine are cultivating a new type of workforce, one that is increasingly prepared to integrate into international companies and influence their human capital strategies. According to Deloitte's 2022 report, key priorities for

this emerging workforce include employee safety (74%), continuity of work processes (49%), and supporting team productivity (56%) (Deloitte, 2022a). Additionally, a survey conducted by Deloitte Ukraine in collaboration with the American Chamber of Commerce in Ukraine reveals that 81% of companies support employees both in Ukraine and abroad, focusing on relocation assistance, housing, and monetary payments (Deloitte, 2022b). These shifts highlight a broader trend towards a human-centred approach in managing human capital, emphasising employee well-being and operational continuity, particularly in crisis situations (Deloitte, 2022b).

However, further empirical research and longitudinal studies are needed to fully assess the long-term effectiveness of these human capital strategies in crisis contexts. This includes evaluating whether they lead to sustained improvements in employee well-being, productivity, and organisational resilience across different sectors and regions.

In contemporary management practices, there has been a significant shift from focusing primarily on traditional work technologies, such as machinery and IT systems, to prioritising the management of human resource technologies within organisations. This shift reflects an increasing recognition of human capital as a critical driver of organisational success. McKinsey (2023) notes that companies are increasingly integrating advanced HR technologies, such as AI and data analytics, to refine recruitment, enhance employee engagement, and optimise talent management. These technologies not only streamline processes but also offer insights into employee behaviour and career trajectories, fostering strategic workforce planning. Budhwar et al. (2023) further emphasise AI's role in

aligning human capital with organisational objectives, highlighting its transformative impact on decision-making in HR. This shift reflects the growing importance of agile human resource management in maintaining organisational competitiveness in a dynamic business environment (Kaushal et al., 2023).

Several key factors are driving this shift in focus towards prioritising human resource technologies in contemporary management practices. With the advancement of globalisation, cutting-edge operational technologies and sophisticated information systems have become more accessible to organisations of all sizes, enabling them to streamline processes and enhance productivity (Kaushal et al., 2023). Simultaneously, the expansion of the global labour market has facilitated access to a diverse talent pool, prompting companies to adopt advanced human resource management technologies such as AI and data analytics to attract, manage, and retain talent more effectively (Budhwar et al., 2023). Additionally, these technologies support data-driven decision-making, allowing organisations to better understand workforce dynamics, predict future trends, and tailor their HR strategies accordingly (McKinsey, 2023). As a result, companies are placing a greater emphasis on managing human capital alongside traditional technologies, recognising that a well-managed workforce is critical to achieving long-term organisational success in an increasingly competitive and dynamic global market.

In the context of contemporary human resource management, we introduce the concept of the "dynamic puzzle" to describe the complex task of strategically assembling diverse employee skills, experiences, and perspectives within an organisation. This

metaphor captures the intricate process of aligning human resources to enhance organisational competitiveness, especially as professionals must navigate an increasingly volatile macroenvironment. Consequently, the study of how to effectively manage this dynamic puzzle has emerged as a vital area of sociological research.

The research areas discussed above raise several fundamental questions at their intersection. How is our understanding of organisational culture evolving amidst the new socio-economic and cultural realities of the modern world? To what extent can the organisational culture of contemporary companies be utilised as a tool for managerial influence, and how effective is it in managing human resources and developing human capital, especially in times of uncertainty? Furthermore, how significant is the impact of value-based elements on the functioning and success of modern businesses? These and other related questions demand closer examination as we explore the impact of organisational culture on the evolving nature of work.

Undoubtedly, scholars are continually seeking answers to the complex issues surrounding organisational culture and human resource management. Our analysis (Bannikova and Mykhaylyova, 2019) indicates that the study of organisational culture is well-represented in global academic research through the works of a number of key scholars. Allan A. Kennedy and Terrence E. Deal (Deal and Kennedy, 2000) made significant contributions by examining the influence of corporate culture on organisational success. Similarly, Kim Cameron and Robert Quinn (Cameron and Quinn, 2011; Quinn and Rohrbaugh, 1981, 1983) introduced the Competing Values Framework, a tool for evaluating various types of organisational cultures.

Prominent authors such as Charles Handy (Handy, 1981, 2009), Edgar Schein (Schein, 2016), and Edward T. Hall (Hall, 1976) have further expanded the understanding of organisational culture, introducing concepts of cultural dynamics, the role of leadership, and the impact of high-context versus low-context cultures on communication and organisational behaviour. Richard H. Hall (Hall, 1987) has also contributed to understanding the structural aspects of organisations and their cultures. Mats Alvesson (Alvesson, 2002) has provided a critical perspective on cultural studies within organisations, while Daniel Denison (Denison, 1990; Denison and Mishra, 1995) has linked cultural traits to organisational performance. Mike Burke (Burke, 1987) and Dave Logan (Logan, King, and Fischer-Wright, 2008) have explored the complexities of tribal cultures and their impact on organisational effectiveness.

In recent years, scholars have offered diverse interpretations of organisational culture, building on the work of earlier theorists. Karl E. Weick (Weick, 2000, 2005) has focused on sensemaking within organisations, highlighting how culture helps employees make sense of their environment. Jay B. Barney (Barney, 1986, 1991) has examined the resource-based view, suggesting that culture can be a source of sustained competitive advantage. Joanne Martin (Martin, 2001) has taken a critical stance, discussing the fragmented nature of organisational cultures.

Additionally, the impact of national characteristics on organisational culture and the management of multicultural organisations has been extensively explored by scholars such as Henry W. Lane and Joseph J. DiStefano (Lane et al., 2009), Edward J. Wallach (Wallach, 1983), Carl Fey (Dauber, Fink, and Yolles, 2012), Richard Lewis (Lewis, 1996), Erin Meyer (Meyer,

2014), Fons Trompenaars and Charles Hampden-Turner (Trompenaars and Hampden-Turner, 2004), Nigel J. Holden (Holden, 2002), Geert Hofstede (Hofstede et al., 2010; Hofstede, 2011), and Michael Minkov (Minkov, 2007). Erin Meyer's (2014) work, for example, delves into how cultural differences affect communication, leadership, and decision-making within global teams. These scholars have provided valuable insights into how cultural dimensions affect organisational practices and the complexities of managing multicultural teams.

The field of human resource management (HRM) has also been comprehensively studied by various scholars. Early proponents, such as James Douglas, David Hunt, and Susan Klein, analysed how human resources evolve in response to changing external conditions and identified current requirements for HR management (Douglas, Klein, and Hunt, 1988). Roger Bennett and Hugh Graham (Graham and Bennett, 1998), along with Richard L. Daft (Daft, 1980), further explored these challenges, focusing on the strategic management of human resources.

In more recent literature, scholars like Dave Ulrich (Ulrich, 2016), Brené Brown (Brown, 2018), Peter Cappelli (Cappelli, 2019), and Herminia Ibarra (Ibarra, 2015) have expanded on these ideas, focusing on the strategic alignment of HR practices with organisational goals, the role of emotional intelligence in leadership, and the impact of technological advancements on talent management. Their contributions illustrate the evolving nature of HRM and the necessity for adaptive strategies in managing human capital.

Modern scholars have further pushed the boundaries of HRM and organisational culture by integrating advanced technologies and

addressing contemporary challenges. Lynda Gratton (Gratton, 2011) has examined the future of work and the changing landscape of HR practices in response to technological disruptions and demographic shifts. Amy C. Edmondson (Edmondson, 2018) has contributed significantly to understanding team dynamics and psychological safety, which are crucial for fostering an inclusive organisational culture.

Tomas Chamorro-Premuzic (Chamorro-Premuzic, 2019) has focused on talent management and the psychological principles that guide effective leadership and organisational development. Moreover, the work of scholars such as David Rock (Rock, 2006) on neuroscience and leadership, and John Boudreau (Boudreau and Ramstad, 2007) on strategic workforce planning, has introduced innovative perspectives on how to effectively manage and develop human resources in a rapidly changing global environment.

By integrating these diverse contributions, contemporary research in organisational culture and human resource management continues to evolve, addressing the complexities of today's globalised and technologically driven world.

It is evident that the theory of organisational culture and its various manifestations within an organisation have been shaped at the intersection of multiple disciplines, including management, psychology, marketing, sociology, human resource management, and anthropology. Each of these fields provides a unique perspective on how organisational culture functions and evolves. However, current global trends have underscored the necessity for a deeper understanding of these processes. Today, it is crucial for companies to more effectively harness the potential of

organisational culture by optimising their intangible resources, particularly human resources. This involves adapting human resource management practices to address any gaps or weaknesses related to an organisation's values and norms. Additionally, companies should develop elements of their organisational culture that align with the characteristics and expectations of both their current and prospective employees.

We believe that this series of monographs will be invaluable to both scholars exploring the intricacies of talent management and organisational culture, as well as to practitioners who are looking to improve the effectiveness of their organisations. The first volume explores the fundamental concepts of organisational culture and its different types, providing insights within the framework of modern social transformations and changes. We hope it serves as a helpful guide for grasping and managing the complexities of organisational dynamics in today’s fast-evolving world.

Chapter 1
Understanding Organisational Culture Through an Interdisciplinary Lens

Every organisation functions and develops as a complex organism. Constantly altering its relationships with the external environment and adapting to its continual changes and situations of uncertainty, a modern organisation builds a potential that allows it to form and accumulate resources. These resources enable the organisation to respond promptly and appropriately to external influences and to manage its internal subsystems effectively. The organisation’s "vital potential," which is shaped by its culture, addresses key questions: Why do people join the organisation and remain loyal? How are relationships within the organisation structured? What norms, values, and behaviours are important? How does organisational culture maintain its influence amid social diversity and uncertainty? This concept of "vital potential" reflects the organisation's ability to preserve its core identity while adapting its culture, ensuring resilience and long-term success in unpredictable environments.

Thus, every organisation faces the necessity of forming its own identity – defining its goals and values, strategies for ensuring the quality of its products and services, rules and principles of employee behaviour, and maintaining the company's reputation and brand in the business world. All these aspects, which are concentrated within the organisational culture, are essential tasks, without the resolution of which effective company performance cannot be achieved.

A fundamental step in understanding the concept of organisational culture is to first examine the broader term

"culture" itself. The definition and interpretation of culture have varied greatly across different countries and historical periods, reflecting the evolving nature of societal values and norms. For example, in 19th-century France, "culture" was primarily understood in the context of agriculture, referring to the act of cultivation. In contrast, in 18th-century Germany, the term took on a more abstract meaning, signifying "civilization" and the development of human intellectual and moral capacities. It was only in the 20th century that the notion of "culture" started to gain significance in the Anglo-Saxon world, where it became linked with the arts, education, and social institutions.

Over time, the concept of culture has evolved in tandem with broader societal changes. During the past two to three centuries, the global shift towards industrialisation brought about a distinct cultural framework characterised by values such as efficiency, discipline, and mass production, which were integral to the factory system and urban life. This industrial culture emphasised structured hierarchies and standardised practices, shaping social behaviours and organisational dynamics to align with the needs of mass production and economic growth.

In recent decades, however, society has shifted from an industrial to a post-industrial phase, where the emphasis is increasingly on information, knowledge work, and services rather than on manufacturing. This shift has given rise to new cultural norms that prioritise creativity, adaptability, and innovation, reflecting the growing importance of intellectual capital and digital technologies within organisations. Research into the digital transformation of firms such as Microsoft and DBS Bank demonstrates that organisational cultures must evolve to embrace new technologies, fostering innovation and agility. For example,

under Satya Nadella's leadership, Microsoft developed a "growth mindset," enabling the company to remain competitive in the rapidly changing digital landscape (IntechOpen, 2022; Dweck and Hogan, 2016).

Moreover, as Levin and Mamlok (2021) argue, the digital revolution has fundamentally altered societal structures, blurring the lines between reality and virtuality. This shift has created a digital society where intellectual capital, supported by digital technologies, is central to organisational development. Such changes underline the importance of fostering a culture of adaptation and innovation, as highlighted in the literature on digital transformation, where companies must continuously innovate to stay competitive (World Economic Forum, 2021).

The dynamic nature of organisational culture in the post-industrial era reflects broader societal and economic transformations. As organisations adapt to these changes, their cultures are formed, sustained, and transformed in response to evolving technological realities, demonstrating the crucial role of intellectual capital and digital technologies in shaping modern organisational culture (IntechOpen, 2022; Levin and Mamlok, 2021; World Economic Forum, 2021). Understanding this historical progression is crucial for comprehending how organisational cultures are formed, sustained, and transformed over time.

Furthermore, culture itself can be understood as an open subsystem of society – comprising its own distinct elements, such as beliefs, practices, and values - while remaining interdependent with other societal domains, such as the economy, technology, and politics. This interdependence means that cultural change often occurs in tandem with shifts in other areas of society. For

example, as technological advancements facilitate new forms of communication and information exchange, they simultaneously transform cultural practices and norms. Similarly, economic shifts towards a more service-oriented economy influence cultural values around work, leisure, and consumption. Thus, understanding culture requires a systemic approach that considers its fluidity – where cultural norms, values, and behaviours are not static but continuously shift, influenced by external factors like globalisation, technological advancements, and social interactions. Cultural fluidity reflects the ability of individuals and organisations to adapt, merge, or redefine cultural elements as they encounter new contexts, demonstrating that culture is not a fixed entity but rather a dynamic and evolving force shaped by the complexities of modern society.

Historical cases of the interrelation between culture and societal development persist into the present day, illustrating how culture continuously shapes and is shaped by the social context in which it exists. This ongoing interaction underscores why one of the most widely accepted definitions of culture is "the way we do things around here" (Cowling and Lundy, 1996). This definition captures the idea that culture encompasses the shared norms, practices, and values that guide behaviour within a certain group or society.

For example, during the Industrial Revolution, cultural values around work, time management, and social organisation were heavily influenced by the demands of factory production and urbanisation. This created a culture that valued punctuality, efficiency, and hierarchical structures. In contrast, today's digital age has fostered a culture that prioritises flexibility, innovation, and collaboration, reflecting the needs of a knowledge-based economy.

This dynamic interplay between culture and societal development also extends to areas such as education, politics, and technology. In education, cultural values influence pedagogical approaches and the importance placed on certain skills and knowledge areas, which in turn affect societal development by shaping the workforce and civic engagement. In politics, cultural norms and values can influence policy decisions and governance styles, while political changes can reshape cultural landscapes by altering power dynamics and societal priorities. Similarly, technological advancements can drive cultural shifts by changing how people communicate, work, and interact, thereby contributing to societal evolution.

Thus, the definition by Lundy and Cowling (1996) reflects a nuanced understanding of culture as a dynamic, adaptive system. It evolves alongside societal changes, influencing and being influenced by the ways in which people learn, connect, communicate, live, work, and interact within their environments, engaging with the physical spaces, social structures, and cultural contexts that surround them. This perspective highlights culture's role in shaping organisational behaviour and social norms, underlining its ability to respond to changing circumstances while still preserving a sense of continuity and identity.

The interpretation of the concept of "culture" allows it to be defined as generally referring to patterns of human activity and the symbolic structures that give such activities significance and importance. Cultures can be understood as systems of symbols and meanings that lack fixed boundaries, are constantly in flux, and interact and compete with one another (Boston University School of Public Health, n.d.).

In other words, culture can be understood as both a cultural mosaic and a cultural melting pot: it is a mosaic of diverse values, norms, and behaviour patterns that hold symbolic significance, influence other cultures, and are themselves influenced by them; and it also acts as a melting pot where these different elements blend together, creating new cultural forms. Contemporary culture is both variable and adaptable, yet it retains certain stable elements, particularly core values. These intersecting characteristics make culture complex to comprehend, especially in the context of constant social changes.

Donald E. Brown, in his article "Human Universals, Human Nature & Human Culture," explores traits and behaviours common to all human societies, highlighting the shared foundations of diverse cultural expressions, including within organisations. Brown views culture as a system of learned behaviours, beliefs, and practices passed through generations. He highlights that, despite cultural differences, universal traits reflect common aspects of human nature, contributing to both diversity and unity in human experience (Brown, 2004). The core purpose of culture, as a system, is to create, maintain, and transmit established behavioural patterns within a specific social group or organisation, whether it be a state, ethnicity, or corporation. Scholars argue that culture serves multiple functions: it enables the self-organisation of social systems at individual, group, and societal levels; it sets norms guiding behaviour, forming the foundation of social order; it fosters education and socialisation processes; and it facilitates intercultural communication. In times of social uncertainty, however, culture must balance competing roles, such as developing new norms for adaptation, which may sometimes disrupt established social order.

An important aspect in the context of our study is that culture is understood as a set of norms, unconscious beliefs, standard procedures, and ways of behaviour shared by large groups of people. In this sense, one can talk about national culture (common to a country or nation), professional culture (specific to people of the same profession), organisational culture (shared by those working in the same organisation), corporate culture (characteristic of a specific company), ethnic culture (shared by people of the same ethnic group), religious culture (specific to followers of a particular religion), subculture (distinctive within a larger culture), and regional culture (pertaining to a specific geographical area), and others. This approach allows us to establish a direct connection between the most general phenomenon of culture and its specific variant – organisational culture – which, in turn, enables us to apply theoretical constructs of the former to the latter and utilise its potential to address our scientific objectives.

From the perspective of the practical possibilities of such extrapolation, certain clarifying definitions of the phenomenon of culture are of interest because, in the context of constant global changes, it takes on different dimensions. For example, the concept of representative culture. The German philosopher F. Tenbruck asserts that "culture is a social fact insofar as it is representative culture, meaning it produces ideas, meanings, and values that operate by virtue of their actual recognition" (Tenbruck, 1996).

This understanding of culture, in our opinion, is particularly relevant to the study of organisational culture because it "encloses" or specifies the area of cultural subjects.

Improving the framework for studying culture is crucial for developing effective methodologies for its analysis within organisations. The widely recognized "individualism-collectivism" continuum offers valuable parameters for cultural study, positioning most cultures along a spectrum between these two extremes. In some cultures, decisions are made based on the anticipated reactions of a social group, while in others, personal judgement prevails. This perspective is particularly significant for examining contemporary organisational cultures, which both utilise and reflect this continuum.

Richard Lewis complements traditional approaches by focusing on different cultural approaches to time and behavior, categorising cultures into three types: Linear-active, Multi-active, and Reactive (Lewis, 1996, p. 87) (see Figure 1). In a Linear-active culture, according to Lewis, individuals learn to perform tasks by breaking activities into sequential stages, focusing on one thing at a time without being distracted by other tasks. Typical representatives of this culture include the Anglo-Saxons-Americans, British, Germans, and Northern Europeans – who are known for methodically, consistently, and punctually organising their time and activities.

In contrast, Multi-active cultures, typically represented by Latin Americans and Southern Europeans, are characterised by a preference for multitasking, where people often engage in multiple activities simultaneously and prioritise personal interactions.

Finally, in Reactive cultures, which are common in many Asian countries, activities are organised not according to a fixed plan but are adapted based on the changing context. Each of these cultural types has a distinctive style of obtaining information,

which is an important marker in constructing organisational culture and relates to organisational resources, management characteristics, internal communication channels, and more.

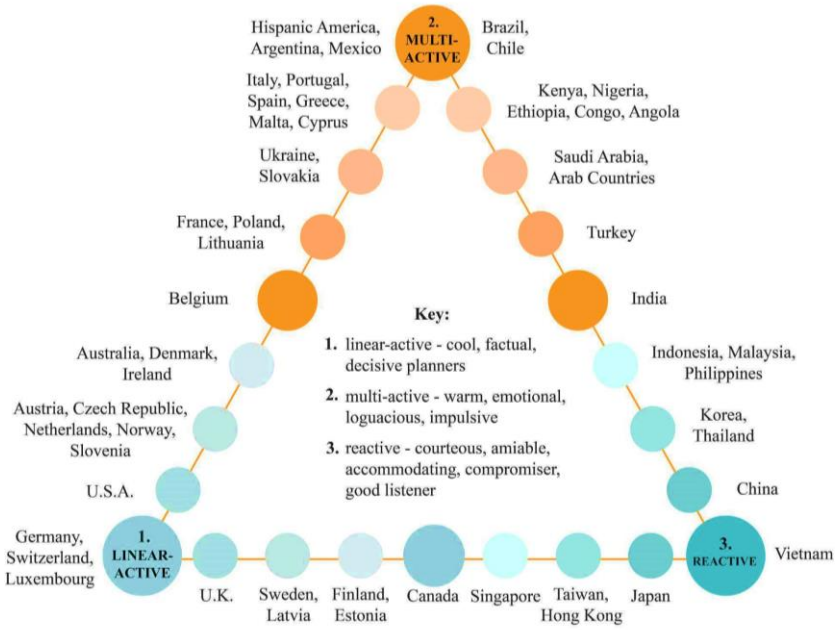

Figure 1: Richard Lewis's Cultural Model (adapted from Lewis, 1996)

Linear-active cultures rely primarily on formalised information systems, Multi-active cultures depend on impressions from personal meetings and data obtained during conversations, and Reactive cultures use a combination of these two approaches.

Such a classification can be effectively applied when analysing or developing contemporary organisational culture, especially in light of the increasing flow of information and the rapid development of

information technologies that influence the functioning and success of modern organisations. However, with the rise in migration, shifts in labour markets, and other global trends, the question of how time is managed and perceived within organisational activities becomes crucial: to what extent can time practices be standardised for organisational success? This highlights a shift in focus from rigid, function-based roles to more flexible, project-oriented interactions, where competencies and knowledge are more significant than a formal division of functions. Consequently, organisational culture must evolve to value and reward this type of professional interaction and adaptability.

To effectively leverage the distinct time management styles of different cultures, organisations should implement strategies tailored to each approach. For Linear-active team members, typically from cultures like the United States and Germany, managers should develop structured project plans with clear deadlines and milestones, ensuring tasks are completed sequentially and without interruptions. In contrast, for Multi-active employees from cultures such as Spain or Italy, leaders should foster collaborative environments where multitasking is encouraged, enabling dynamic team interactions and flexible task management. For employees from Reactive cultures, such as Japan or China, managers should create adaptable workflows that allow for shifts in priorities and emphasise the importance of relationship-building and attentive listening to fully understand the context before making decisions. Additionally, time zone differences can influence organisational culture, requiring companies to adopt flexible working hours and asynchronous communication methods to accommodate diverse teams spread across various regions. By incorporating these culturally specific practices and addressing time zone challenges, organisations can enhance productivity and foster a more inclusive work environment.

Thus, the phenomenon of culture, being the most general in relation to organisational culture, defines the main framework for its analysis.

The term "organisational culture" was first introduced by Dr. Elliott Jaques in 1951. Although Talcott Parsons was not the original introducer of this term, he significantly contributed to the academic discourse on the subject. When examining organisational culture as a subject of scientific study, it's essential to recognise that American sociologist Talcott Parsons introduced the concept into academic discourse in 1956. Parsons' perspective on organisational culture is fundamentally rooted in the idea of systemic interdependence. He saw organisational culture as a network of established and recurring social actions that are interconnected. Parsons proposed that an organisation functions as an integrated system, with each component fulfilling roles that align with the organisation's overarching purpose and structure.

Within this framework, Parsons identified four subsystems: the biological organism, the personality system, the social system, and the cultural system (see Figure 2). These elements form a hierarchy, with the cultural subsystem holding a dominant position because the values and social norms of society guide individual actions, thereby enabling cohesive social life. Thus, the cultural subsystem performs a normative function within the social action system (Parsons, 1956, p. 462).

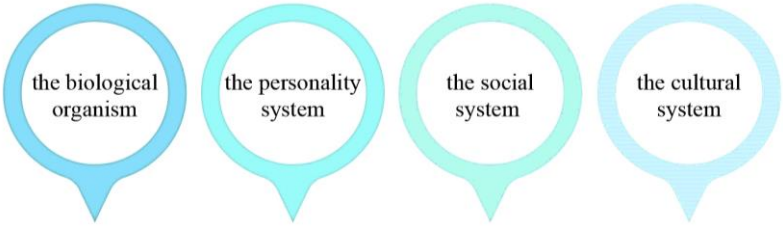

Figure 2: Talcott Parsons' Four Subsystems (Parsons, 1951)

It's worth noting that up until the early 1980s, the concept of organisational culture did not attract much scholarly attention. The surge in interest emerged as human resource management evolved, driven by the need to improve work efficiency amidst changing conditions. This shift in focus was significantly shaped by Andrew Pettigrew, a British organisational theorist, who is recognised for active bringing the term "organisational culture" into academic discourse in the early 1970s. Pettigrew's research highlighted the cultural aspects of organisational life and how they influence behaviour and decision-making within companies. Alongside Pettigrew, scholars like Edgar Schein (Schein, 2016) and Geert Hofstede (Hofstede, 2011; Hofstede et al., 2010) further developed the concept, examining how shared assumptions, values, and practices shape organisational dynamics. As a result, "organisational culture" began to gain prominence as a critical area of study from the 1970s onward (Pettigrew, 1979).

In contemporary literature, there is no single, universally accepted definition of organisational culture. Instead, the concept is interpreted in multiple ways depending on the theoretical lens and research approach. However, understanding this diversity is

important for its application in the practical activities of modern organisations.

According to J.E.T. Eldridge and A.D. Crombie (2013), organisational culture can be understood as a distinctive system of norms and values, beliefs and behaviours that influences how individuals and groups interact and work together within an organisation to achieve their objectives (Eldridge and Crombie, 2013). T. Deal and A. Kennedy describe organisational culture as a system of informal rules that dictates how people should behave within an organisation (Deal and Kennedy, 1982).

Greenberg and Baron suggest that organisational culture is a mindset encompassing the attitudes, values, and norms of conduct that provide a sense of hope and direction to the members of the organisation (Greenberg and Baron, 2008). Robbins and Coulter define organisational culture as the shared values, beliefs, or perceptions that employees hold within an organisation or organisational unit (Robbins and Coulter, 2018).

A. Furnham and B. Gunter argue that organisational culture consists of "widely supported beliefs, attitudes, and values that exist in any organisation. Culture acts as a 'social glue' and creates a 'shared feeling', counteracting the processes of differentiation that are an integral part of organisational life. Organisational culture offers a common framework for employees, forming the basis for communication and mutual understanding" (Furnham and Gunter, 1993). Barney states that "Organisational culture can be a source of sustained competitive advantage, but only if it aligns with the organisation's strategic goals and is deeply embedded in the organisation's systems and processes" (Barney, 1986).

According to Denison and Mishra, "Organisational culture plays a key role in achieving and maintaining competitive advantage by shaping employee behaviours, attitudes, and performance" (Denison and Mishra, 1995).

E. Schein highlights that culture develops in response to pivotal events that teach lessons about acceptable and unacceptable behaviours, underscoring how these experiences influence the norms and values within an organisation (Schein, 2010).

Clearly, definitions of organisational culture revolve around the key components of culture – values, norms, and patterns of behavior – which form the foundation of any culture within an organisation. However, some definitions also consider the functional role of these elements within the organisational context. This serves as a hint or an answer to the question, "Why is organisational culture necessary?"

It is important to note that some definitions of organisational culture distinguish it from other types of culture usually encountered by researchers and managers. For instance, Rollins and Roberts state that "Organisational culture is not the same thing as national culture, regional culture, ethnic culture, or any other type of culture. Organisational culture specifically refers to the values and behaviours of employees within organisations, such as corporations, companies, and not-for-profit entities" (Rollins and Roberts, 1998).

The analysis indicates that interpretations of organisational culture can range from very narrow to very broad. Narrow interpretations may view organisational culture as the beliefs, norms of behaviour, attitudes, and values that serve as unwritten

rules governing how individuals should work and behave within an organisation. In contrast, broader interpretations conceptualise organisational culture as a distinctive pattern of thoughts, feelings, and reactions that are intrinsic to the organisation and its internal subdivisions. Most authors agree that organisational culture is a complex composition of important assumptions (often not articulated) that are unconditionally accepted and shared by the members of a group or organisation (Bannikova and Mykhaylyova, 2019).

The adoption of one or another approach to understanding organizational culture will have direct implications for practical decisions within a particular organization.

We will primarily consider organisational culture as a collection of values, norms, and symbols that provide behavioural guidelines for employees. Since management decisions and production tasks are grounded in the organisation's values, this system of values and rituals functions as a set of rules for acceptable behaviour within the organisation. Based on this, a system of motivation and incentives can be developed within the company.

To fully appreciate organisational culture, it is essential to delve into value theories. These theories illuminate how deeply held values, whether explicitly stated or subtly ingrained, shape organisational behaviours and cultural norms (Schwartz, 1992). Values provide a guiding framework for decision-making and interpersonal dynamics within an organisation, fundamentally influencing its cultural landscape.

Exploring value theories through a multidisciplinary approach offers a deeper understanding of organisational culture. For example, Rokeach's value theory (1973) provides valuable insights into how both individual and collective values impact organisational behaviour and priorities. By examining how these values underpin cultural cohesion and identity, we gain a clearer perspective on how organisational culture is established and maintained.

The structure of organisational culture is a significant aspect of study. The mechanisms for managing it are intricate and multi-layered, making it essential to understand these components and levels for informed managerial decision-making. Despite the diversity in definitions and interpretations of organisational culture, certain common elements can be identified within its structure. Most definitions reference foundational assumptions that guide members' behaviour and actions. These assumptions are typically linked to an individual's perceptions of their environment – such as the group, organisation, society, or world – and the variables influencing it, including nature, space, time, work, and relationships.

Values, or value orientations, represent the second element commonly found in most definitions of organisational culture. These values – serving as key benchmarks and significant ideas accepted within the organization – constitute the core of organisational culture. They guide the direction of employees' activities and play a crucial role in ensuring the organisation's success. According to M. Armstrong, the values and norms that underpin organisational culture are established through four primary mechanisms (Armstrong, 2006).

1. Leadership Influence: Culture is shaped by the leaders of the organisation, particularly those who have held significant positions in the past.
2. Significant Events: Culture is formed through major events that impart lessons about desirable and undesirable behaviors.
3. Interpersonal Relationships: Culture develops from the need to foster effective working relationships among members of the organisation, which in turn defines shared values and expectations.
4. External Environment: The culture is also influenced by the organisation's external environment, which can range from relatively dynamic to stable.

A third common attribute of organisational culture is "symbolism," which serves as a means of conveying value orientations to members of the organisation. This encompasses elements such as stories, myths, visual symbols, language, and behavioural patterns. Additionally, "organisation heroes" – individuals who embody cultural values and act as role models – play a significant role in this transmission process.

All these components of organisational culture contribute to the formation of the organisation's cultural network – a covert hierarchy of influence that operates independently of formal titles and positions. This network consists of roles employees assume based on norms, values, and other defining elements of the organisation. Although it is not the same as the informal structure, it functions as an unofficial channel of communication and as a conduit for the system of values and organisational mythology.

Organisational culture is a complex, multi-layered construct where formal and informal elements intersect to influence the

organisation's development. To accurately assess the stability or instability of organisational culture and its components, particularly in contexts of social uncertainty, and to select an appropriate model for a specific organisation, it is crucial to conduct a thorough and detailed analysis of this phenomenon.

The framework developed by E. Schein represents one of the pioneering efforts to systematise organisational culture. In his analysis, he proposed distinguishing three levels: the surface level, the sub-surface (or inner) level, and the deep level, each with its own substantive content (see Figure 3).

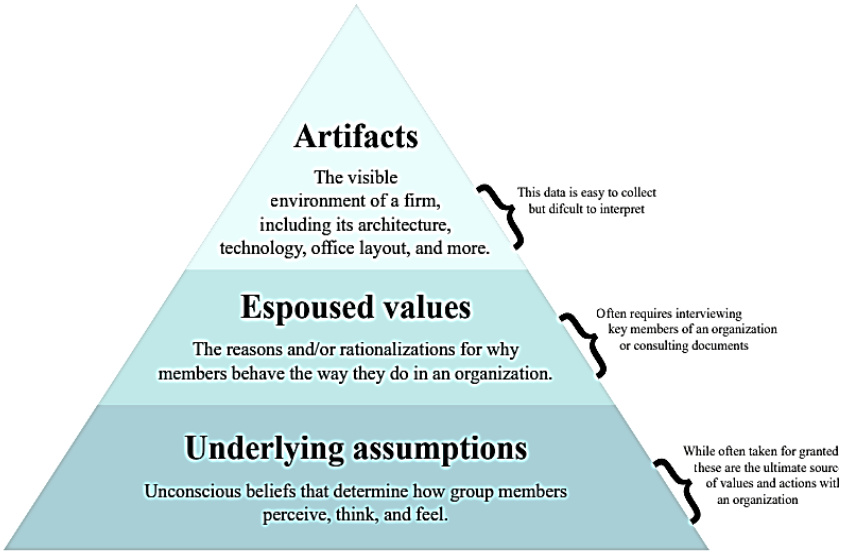

Figure 3. Edgar Schein's Three Levels of Organisational Culture (1985)

According to Schein, the "surface" level encompasses artefacts, which are the visible manifestations of organisational culture.

This includes tangible elements such as technology, architecture, logos, organisational folklore, and uniforms (Schein, 2010). While these artefacts are readily identifiable, interpreting them within the context of organisational culture requires an understanding of the deeper levels.

The second level, termed the "sub-surface" level, pertains to beliefs and values. This deeper, more implicit level is revealed through interactions with the physical environment and social consensus. The value orientations at this level shape the organisation's direction and trajectory and contribute to its effectiveness. This level examines the shared values, beliefs, and convictions of organisational members as reflected in symbols and language, providing a contextual basis for understanding the surface level.

The third level, known as the "deep" level, consists of fundamental assumptions that are often taken for granted and may be difficult for individuals within the organisation to articulate without focused analysis. Schein identifies these fundamental assumptions as guiding principles that are implicit, accepted without question, and crucial for shaping how employees perceive and engage with the organisational culture.

The fundamental assumptions identified by Schein encompass several key dimensions: attitudes towards existence as a whole; perceptions of time and space; general attitudes towards people; and attitudes towards work. These components shape how relationships are formed with both internal and external environments. They may vary along several dimensions, including the level of subordination to the external environment; the extent to which management of the external environment is

aligned with personal interests; the nature of interactions with the environment and nature; the perception of truth; assumptions, mental models, and beliefs held by managers about their subordinates; and attitudes towards work, which influence whether status or performance is prioritised within the organisation. Additionally, these assumptions affect whether internal relationships are characterised by cooperation or competition (Schein, 2010).

This model remains one of the most influential in contemporary organisational culture research. However, even within a decade of its introduction, practical applications revealed areas for potential enhancement. For example, in the early 1990s, Hatch (1993) made notable advancements to Schein's model. Hatch introduced a fourth domain, termed "symbols," and elucidated the processes which link each element of the organisational culture construct (see Figure 4). This addition offers a deeper insight into the interrelationships within the model. According to Hatch, observable behaviour can emerge from underlying assumptions in two ways: (a) through "manifestation" into values and "realisation" into artefacts, or (b) through "interpretation" into symbols and "symbolisation" into artefacts (Hatch, 1993).

Thus, the model was enhanced by incorporating a connection to behaviour and an effort to integrate specific interdependencies within the organisational culture framework. This enhancement is crucial for understanding not only the presence of organisational cultures but also their role in shaping and anticipating behavioural manifestations, which often manifest as habitual or established behavioural patterns. Additionally, various cultures possess differing perceptions regarding the pace and necessity of modifying cultural elements when interacting

with other cultures. These perceptions influence behavioural strategies when adapting to new organisational cultures.

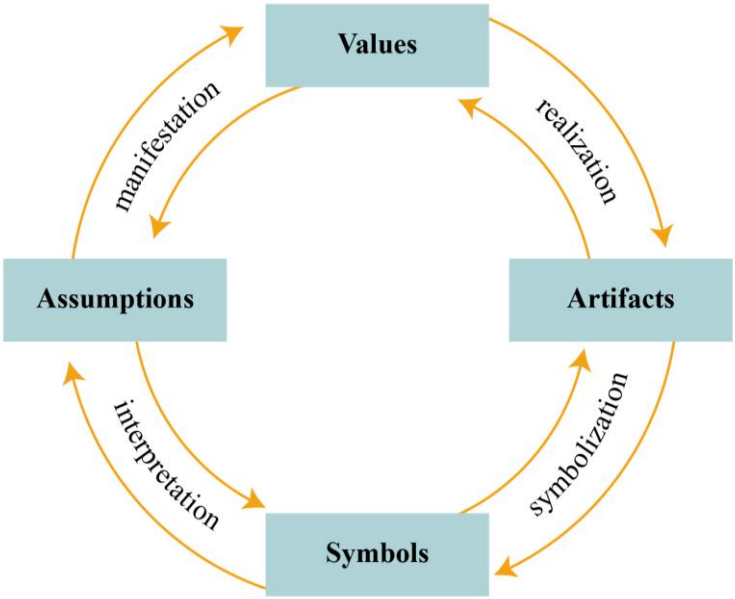

Figure 4. Mary Jo Hatch's Model of Organisational Culture (1993)

E. Schein's model and M. Hatch's subsequent development aim to elucidate the dynamics of organisational culture. Schein's model focuses on identifying the key domains of organisational culture, while Hatch expands upon this by detailing four processes that connect these domains. Although both approaches offer foundational insights, they present a simplified view of organisational culture (Schein, 2010; Hatch, 1993). Their high level of abstraction limits their ability to fully explain the interrelationships between organisational culture and other

organisational aspects, such as strategy, structure, and operations. Researchers have noted that "it remains unclear under which conditions such processes occur and which factors influence the transformation of assumptions into artefacts – specifically, when assumptions become 'manifested' and 'realised', and when they are 'interpreted' and 'symbolised'" (Dauber, Fink, and Yolles, 2012). Indeed, aside from Schein's foundational model and Hatch's subsequent refinements, various other models seek to capture distinct aspects of contemporary organisational culture. For instance, Luthans (2011) identifies six key characteristics of organisational culture (see Figure 5).

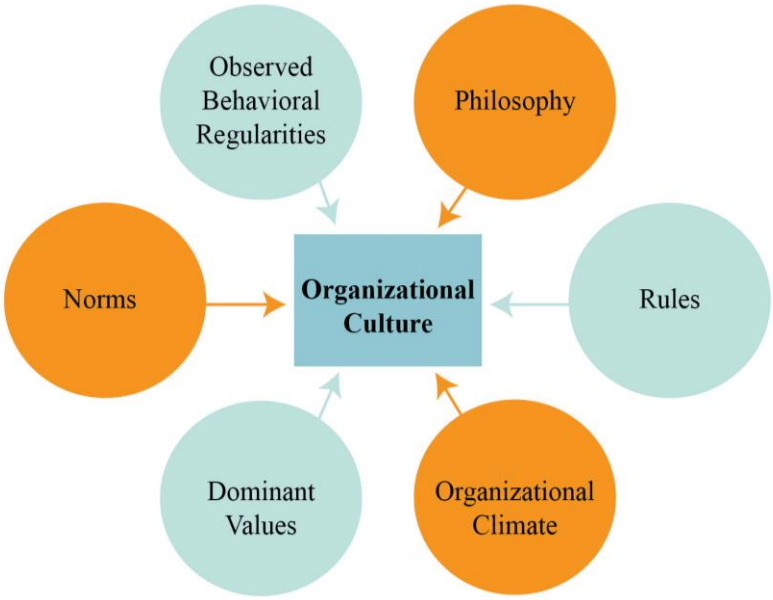

Figure 5. Six Key Characteristics of Organisational Culture by Fred Luthans (2011)

1. Observed Behavioural Regularities: These include common language, terminology, rituals, and ceremonies that reflect the shared culture of the organisation and influence member interactions.

2. Norms: These are the standards and unwritten rules that dictate acceptable and unacceptable behaviours within the organisation. Norms guide member conduct in various situations.
3. Dominant Values: These core values are promoted by the organisation and are expected to be embraced by its members. Examples include commitment to quality, customer service, and innovation.
4. Philosophy: This encompasses the organisation's foundational principles regarding how employees and customers should be treated. It underpins the organisation's policies and decision-making processes.
5. Rules: These are explicit or implicit guidelines that govern member behaviour in specific contexts, helping to maintain order and consistency within the organisation.

6. Organisational Climate: This refers to the overall atmosphere or "feel" of the organisation, shaped by leadership style, communication patterns, and the work environment. It reflects employees' perceptions and experiences of the organisational culture on a daily basis.

These six characteristics collectively define the unique culture of an organisation, shaping its internal environment and influencing member behaviour.

Johnson and Scholes' Cultural Web is another model of organisational culture, offering a comprehensive framework of six

interconnected and interdependent elements (Johnson, Whittington, and Scholes, 2011) (see Figure 6).

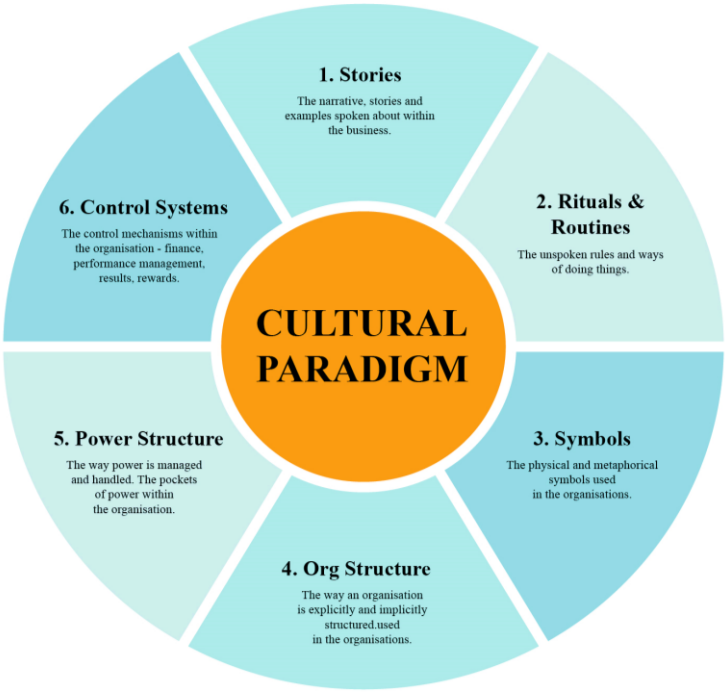

Figure 6. Gerry Johnson and Kevan Scholes' Cultural Paradigm Model (2011)

1. Stories: These are narratives about past events and current examples shared within the organisation, which convey its values, beliefs, and behaviours.

2. Rituals and Routines: These are the regular, repeated actions and behaviours within the organisation that reflect its values and norms.
3. Symbols: These include physical or material artefacts that represent the organisation's culture, such as logos, slogans, and uniforms.
4. Organisational Structure: This encompasses the formal roles, responsibilities, and hierarchies within the organisation, which shape behaviour and decision-making processes.

5. Control Systems: These are the processes and procedures established to monitor and manage behaviour within the organisation.

6. Power Structures: This refers to the distribution of power within the organisation, affecting how decisions are made and implemented.

By examining each of these elements and their interactions, organisations can gain a better understanding of their culture and identify areas for potential improvement.

Clearly, such models simplify the perception of organisational culture to some extent by transforming Schein's basic model. However, this approach does not eliminate the limitations identified earlier in the context of organisational culture's complexity and the conditions influencing cultural transformation (Schein, 2010; Hatch, 1993).

Many of the limitations in understanding organisational culture stem from its inherent latent nature. Although organisational culture is a well-defined construct, some of its elements are not readily visible or easily articulated. Edward T. Hall’s concept of

the "cultural iceberg," introduced in his 1976 book *Beyond Culture*, offers a valuable perspective in this context (see Figure 7). The cultural iceberg metaphor illustrates that, like an iceberg, only a small portion of culture is visible – such as food, clothing, and music – while the vast majority of cultural values, beliefs, and assumptions lie beneath the surface, hidden from view. This underlying, often invisible aspect of culture has significant implications for how organisational culture is managed, diagnosed, and adjusted (Hall, 1976).

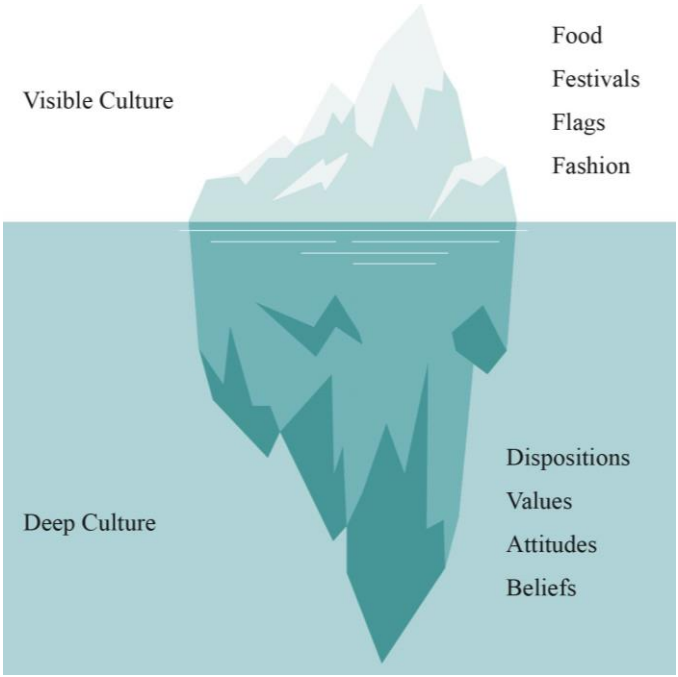

Figure 7. Edward T. Hall's Iceberg Model of Culture (1976)

Organisational culture possesses a complex and multifaceted structure that shapes both theoretical perspectives and practical analyses. However, a thorough examination of the theoretical foundations of organisational culture must also include a distinction from corporate culture, which is frequently used interchangeably but is not necessarily synonymous.

In contemporary scientific literature, several works comprehensively present the aforementioned aspect of analysis (Goserud, 2023; John, 2023; Feigenbaum, 2017). Based on these sources and the author's reflections, four principal approaches to the relationship between corporate culture and organisational culture can be identified.

The first approach posits that corporate culture and organisational culture are separate but overlapping constructs. Organisational culture is regarded as a fundamental characteristic of an organisation, encompassing its values, behavioural patterns, and performance evaluation methods. In contrast, corporate culture is defined as a set of implicit assumptions shared by all members of the organisation, which delineates the general framework for behaviour within it. In this view, organisational culture serves as a theoretical construct, while corporate culture is unique to each organisation.

The second perspective treats corporate culture as a specific segment of organisational culture. Hampden-Turner views corporate culture as a reflection of organisational culture that aligns the interests of individuals working toward a common goal. Similarly, Kotter and Heskett describe organisational culture as a "blend of beliefs, values, behaviours, and artefacts that mould an organisation's identity and define its character" (Kotter and Heskett, 1992). Other scholars provide additional definitions: Gareth Morgan refers to it as the “social order of an organisation,” Mary Jo Hatch describes it as the

“tacit knowledge shared by members, guiding their behaviour and decision-making” (Hatch, 1993), Andrew Pettigrew terms it the “set of shared values, attitudes, and practices” (Pettigrew, 1979), Ralph H. Kilmann identifies it as the “unique blend of shared values, beliefs, customs, and practices,” and John Kotter characterises it as “the unwritten rules and norms that govern behaviour within an organisation, shaping its personality and character” (Kotter, 1996).

The third approach asserts that organisational culture is a component of corporate culture. In this context, "corporate" is understood as pertaining to the professional values and norms specific to a particular business, industry, or entrepreneurial activity, which encompasses broader norms and values that define the social significance and responsibilities of employees within that sector. Thus, corporate culture incorporates the organisational cultures of individual companies within a specific business domain.

Finally, the fourth approach equates corporate culture with organisational culture, treating them as synonymous.

Based on the distinctions outlined, the following precisions can be made regarding corporate culture and organisational culture:

Scope: Corporate culture refers specifically to the practices, values, beliefs, upheld by a company’s leadership team. Conversely, organisational culture covers the wider array of values and practices shared by all employees within the organisation. Viewed in this light, corporate culture is seen as a subset of organisational culture.

Level of Analysis: Corporate culture functions at a macro level, reflecting the overall ethos of the company, including its brand

image and public reputation. In contrast, organisational culture operates at a micro level, concentrating on the shared values, beliefs, and practices within specific teams or departments.

Focus on Goals: Corporate culture is predominantly oriented towards achieving specific business objectives, such as maximising profits or increasing market share. Conversely, organisational culture is more concerned with fostering a productive work environment as well as enhancing employee well-being.

Flexibility: Corporate culture is generally more rigid and hierarchical, while organisational culture may exhibit greater flexibility and adaptability to changing circumstances.

Thus, despite the similarities in understanding organisational and corporate culture, there are several fundamental differences between them. Corporate culture is a system of values, beliefs, myths, and rituals specific to a company, reflecting its uniqueness and manifesting through behaviour, interactions, and perceptions within the social environment. It is intentionally cultivated as part of the company's management strategy.

In contrast, organisational culture can be understood as a broader system of values, norms, and perceptions that guides the behaviour of all members of the organisation. This culture evolves through interactions among employees and is often expressed implicitly.

This also determines the key characteristics of organisational culture:

- Universality: It permeates all types of relationships within the organisation and in interactions with the external environment.

- Informality: It develops alongside the organisational management structure and can sometimes even replace formal power structures.
- Stability: It is based on established traditions.

Generally, there is broad consensus that both concepts are crucial for comprehending how organisations function and for fostering an encouraging and high-performing work environment. This understanding is also essential for examining the influence of organisational culture on the development and growth of human capital.

Despite the potential for generalising the concept of "organisational culture," various approaches have emerged within the tradition of analysing it as a social phenomenon. Each approach is largely influenced by objective factors and can provide useful guidelines for developing and managing organisational culture. These approaches are aligned with key aspects of leadership, management styles, and organisational structure. Based on a review of literature on organisational culture, several fundamental conceptual approaches to the phenomenon can be identified.

The rational-pragmatic approach, articulated by scholars including J. Beyer, D. Graves, T. Deal, A. Kennedy, G. Trice, T. Peters, R. Waterman, and E. Schein, conceptualises organisational culture as an attribute that can be managed and is shaped by internal factors such as organisational climate, technology, and structure. From this viewpoint, organisational culture is seen as a dynamic component of the organisation, open to modification and management (Beyer et al., various years; Deal and Kennedy, 1982; Trice and Beyer, 1993; Peters and Waterman, 1982; Schein, 2010).

The phenomenological approach, endorsed by scholars such as A. Albert, P. Berger, M. Mescon, A. Pettigrew, S. Robbins, D. Silverman, considers organisational culture as the value-driven, symbolic basis of members' activities. It perceives culture as a collective social reality, where behavioural norms are established by members and interpreted within particular contexts. This approach underscores the role of organisational culture in influencing talent management and other organisational processes (Albert et al., various years; Berger and Luckmann, 1966; Mescon et al., 1985; Pettigrew, 1979; Robbins, 2001; Silverman, 2001).

The reflexive approach, championed by J. Hassard and M. Alvesson, emphasises the use of reflection as a diagnostic tool for managing and evolving organisational culture. It views reflection as a method to identify and guide cultural changes, necessitating adaptability and flexibility within the organisation (Hassard et al., various years; Alvesson, 2013).

The structural-functional perspective is a key analytical approach to organisational culture, emphasising the role of formal roles, rules, and procedures in defining work divisions and coordination within organisations. This view conceptualises organisational culture as a matrix or model with specific elements and functions, which, while populated by changing human resources, ensures stability in roles and statuses.

Social exchange theory examines how social relationships and networks within organisations impact behaviour and outcomes. It highlights the interpersonal aspects of organisational culture, focusing on personal benefits and resources. This approach allows for an understanding of individual expectations and needs within the organisational context.

Other theories, such as contingency theory and institutional theory, consider external environmental factors and the historical and cultural context of organisations, respectively. While these factors are important for understanding organisational culture, they are insufficient on their own for effective management, especially amidst active social change.

In the realm of organisational change, transformational theories stress the necessity for organisations to alter their core values, beliefs, and assumptions to achieve long-term success. These theories acknowledge that such change can be disruptive and often demands a fundamental re-evaluation of organisational processes and structures.

Thus, there are several fundamental conceptual approaches to analysing the phenomenon of organisational culture. It's important to acknowledge that no single theory provides a complete or definitive explanation of organisational behaviour. Moreover, the relevance of different theories can vary depending on the particular context and circumstances of the organisation. The content of structural connections between organisation members in different socio-cultural situations and during the process of organisational changes is complex and multi-faceted and cannot be fully captured by any one theory.

A thorough understanding of organisational behaviour and change requires an interdisciplinary approach that combines insights from different theories and research. Key options for combining disciplines in the study of organisational culture include:

1. Sociological Approach: This perspective examines how an organisation's culture is influenced by societal factors and social conditioning. It assesses the impact of societal norms, economic relations, social structure, and ideology on the organisation's cultural system. Particularly effective for "open" organisations that engage with societal sectors, this approach allows for the analysis of both internal dynamics and external trends, facilitating the development of comprehensive and adaptable models of organisational culture.
2. Culturological Approach: This approach investigates how national culture influences the cultural processes within an organisation. It focuses on the mapping of cultural relationships and interactions among members, exploring how values, beliefs, and practices are communicated and shared through organisational networks.
3. Anthropological Approach: This perspective considers how organisational culture is shaped by fundamental aspects of human nature and individual needs. It expands the analysis beyond social environment and rational motivations to include irrational, instinctive, and biological factors influencing behaviour.
4. Ethnographic Approach: This method involves fieldwork and direct observation within an organisation to gain an insider's view of its culture. It emphasises the study of shared meanings, practices, and the lived experiences of members within their specific organisational context.
5. Psychological Approach: This approach focuses on the subjective mechanisms of individual behaviour within the organisation, including personality traits, psychological motivations, and behavioural factors such as goals, values, norms, and desires. It particularly examines how these factors influence individual and managerial conduct.

Utilising an interdisciplinary approach offers clear advantages over a singular perspective, providing a richer and more nuanced understanding of organisational culture. Additionally, a third angle of analysis can be considered – one that examines specific elements and processes related to the functioning of organisational culture.

Among these approaches, the following are particularly significant:

1. Normative-Value Approach: This approach evaluates cultural phenomena based on their significance to both the organisation and the individual, through the lens of social norms such as justice, freedom, and human dignity. It explores how power and ideology influence organisational culture, examining the use of dominant cultural norms to maintain control and how these norms can be challenged and transformed through collective action. It focuses on developing an ideal organisational culture and represents a key aspect of the sociological analysis of organisational culture. Within this approach, the socialisation perspective is noteworthy as it studies how new members are integrated into the organisation's culture, shaping their attitudes, behaviours, and beliefs.
2. Activity-Based Approach: This approach views organisational culture as a dynamic process involving specific types of human activities, characterised by cyclical stages and phases. It emphasises not just the cultural values but also the practical actions and functions that define organisational life. This perspective associates organisational culture with unique forms of management and its dynamic nature.
3. Communicative Approach: This approach examines how language and communication shape organisational culture. It

analyses the role of narratives, metaphors, and language in defining the organisation's culture and identity. It can be seen as instrumental, considering communication as a tool for embedding substantive and value elements within the organisational environment.

4. Institutional Approach: This approach focuses on the institutions within which organisational culture is developed. It is particularly relevant for large organisations with multiple structural elements and branches, where relationships with social institutions and key stakeholders are crucial.

5. Critical-Dialectical Approach: This approach involves a critical analysis of organisational culture, identifying internal contradictions and conflicts as sources of self-development and drivers of cultural change. It examines how organisational culture, through its value foundation, influences and integrates with other aspects of the organisation's operations over time.

6. Comparative Approach: This approach studies organisational culture by comparing it with similar cultures in other countries or successful companies. It aims to identify opportunities for improvement by exploring latent qualities revealed through comparative analysis. Considering national specifics is important for contemporary studies, while also understanding the similarities and differences in operational conditions and influencing factors.

7. Systems Approach: This approach provides a holistic view of organisational culture, focusing on the interrelationships and interactions between its components. It highlights how these interactions lead to emergent properties that are not present in individual elements alone.

These approaches offer various perspectives for studying organisational culture, each highlighting different aspects of the

social and cultural processes that shape organisational behaviour and identity.

Based on the main components of organisational culture discussed, we propose that adopting a sociological approach as the primary theoretical framework is most effective when combined with systems, normative-value, and comparative approaches. This combination enables a comprehensive analysis of organisational culture and its impact on personnel management in contemporary companies facing uncertainty.

The sociological approach provides a broad theoretical foundation, while the systems approach helps in understanding organisational culture as an integrated and dynamic whole. The normative-value approach allows for the examination of core values as system-forming elements, and the comparative approach facilitates the analysis of different organisational cultures. This integrated approach offers a robust framework for assessing and improving organisational culture in relation to talent management.

However, specific practical needs may necessitate the use of additional approaches, particularly when addressing particular stages of organisational development.

Theoretical frameworks on organisational culture gain practical relevance when integrated with real-world research. Contemporary organisational theories offer diverse perspectives on the structural relationships among members within various socio-cultural contexts and have evolved to address the complexities of organisational behaviour and change.

In an era of globalisation and uncertainty, an organisation's success depends on its ability to crystallise its unique qualities while maintaining flexibility. Therefore, the effectiveness of organisational culture in fulfilling its functions becomes critical. This raises the fundamental question: why is managing organisational culture essential for success?

A. Furnham and B. Gunter argue that “shared beliefs, attitudes and values that exist within an organization” are established to promote effective working relationships among members. This shared culture defines the organisation's values and expectations, making it unique and distinguishing it from others. In essence, culture can be encapsulated as "the way we do things around here" (Furnham and Gunter, 1993).

Cameron and Quinn (2011) argue that organisational culture has often been neglected as a crucial factor influencing performance, as definitions of culture are typically rooted in categories like accepted values, fundamental assumptions, and the organisation’s collective memory. They highlight that culture provides employees with a sense of identity, offers unwritten guidelines for achieving objectives, and contributes to the stability of the social system in which employees operate on a daily basis (Cameron and Quinn, 2011, p. 44).

Mykhaylyova and Bannikova (2017) conceptualise organisational memory as a fundamental mechanism in the evolution of organisational culture, defining it as an historical repository of corporate values, knowledge, and processes that can be recognised by all members of the organisation under particular circumstances, and shaped by the interplay of both individual and collective consciousness.

Different researchers studying organisational culture focus on various aspects while emphasising its role in fulfilling functions such as technological, adaptive, and integrative. Modern management views organisational culture as a motivator, regulator, and indicator of employee activity within an organisation, among other roles. As indicated in our research (Bannikova and Mykhaylyova, 2019, 2023), organisational culture plays a key role in shaping employee skills and contributes to building the organisation's human capital. Some scholars suggest that organisational culture facilitates organisational change and enhances various organisational processes, thereby improving effectiveness (Pepperdine University, 2010).

Greenberg and Baron (2003) identify three main roles of organisational culture: providing a sense of identity for members, enhancing commitment to the organisation’s mission, and clarifying behavioural standards. Modern research suggests around twenty functions of organisational culture, though many overlap or are secondary. We propose the following core functions:

1. Integrative Function: Establishes a unified system of values, fostering a sense of identity and unity among employees and creating a cohesive organisational community.
2. Regulatory Function: Sets norms, values, and standards that guide employee behaviour, shaping attitudes and promoting consistency in actions within the organisation.
3. Adaptive Function: Facilitates the integration of new employees by familiarising them with the organisation’s core values and norms, enhancing loyalty and adaptation.

4. Protective Function: Acts as a shield against negative external influences and reinforces organisational unity by delineating between insiders and outsiders.
5. Developmental Function: Influences professional growth and education within the organisation, contributing to human capital development and overall stability.
6. Attractiveness Function: Enhances the organisation's appeal to current and prospective employees, aiding in recruitment and retention by fostering a positive reputation and competitive advantage.
7. Communicative Function: Promotes effective communication, trust, and collaboration among employees, supporting all other functions of organisational culture.

In contemporary contexts, organisational culture is crucial for facilitating change, providing a stable foundation that helps organisations navigate significant shifts in their external environment. When organisational culture aligns with and supports the organisation's mission, it often operates subtly. However, its importance becomes apparent when management implements substantial changes affecting everyone's behaviour (Allen and Kraft, 1982; Kilmann et al., 1985). The latent power of organisational culture is particularly visible during major strategic shifts or the adoption of new work methods (Tichy, 1983).

The functional role of organisational culture is vital for effective organisational operation. However, as scholars have argued—and as we agree—the alignment, or congruence, of various organisational elements is equally important. The Congruence Model, introduced by Nadler and Tushman (1980), supports this perspective (see Figure 8). This model is based on the premise that organisational success depends on the alignment between

work processes, the individuals performing them, the organisational structure, and the culture. When these elements are misaligned, organisational problems are likely to arise (Nadler and Tushman, 1980).

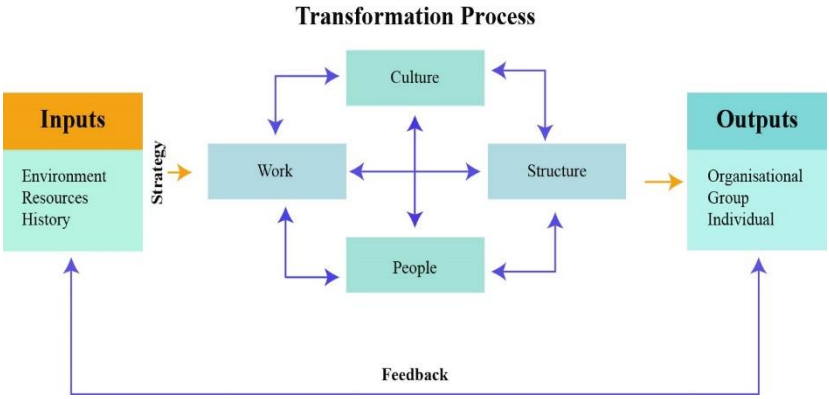

Figure 8. David Nadler and Michael Tushman's Congruence Model (1980)

We would like to mention that organisational culture cannot be fully understood without considering organisational memory. This memory, which includes both tacit knowledge embedded in daily practices and explicit records of past decisions, significantly shapes how an organisation operates and evolves (Walsh & Ungson, 1991; Bannikova &Mykhaylyova, 2017). It provides a framework for understanding how historical experiences and collective knowledge influence current norms, values, and behaviours within the organisation.

Examining organisational memory through an interdisciplinary lens enhances our grasp of its impact on culture. For instance, psychological insights from Argote and Ingram (2000) reveal how past experiences affect individual and group behaviours, while sociological perspectives from Hatch (1993) highlight how shared memories contribute to organisational identity and cohesion. Integrating these perspectives shows how organisational memory not only preserves historical context but also informs ongoing cultural development and adaptation.

Hatch and Schultz (2002) examine how organisational identity is shaped by the interaction between internal organisational culture and external stakeholder perceptions. Their analysis highlights the sociological complexity of balancing internal cohesion with external legitimacy.

In conclusion, organisational culture comprises the core assumptions shared by members of an organisation, which are reflected in its stated values and serve as benchmarks for behaviour and decision-making. It encompasses a blend of values, leadership styles, organisational heroes, ceremonies, rituals, and cultural networks. The impact of organisational culture on performance is significantly influenced by the nature of these underlying values.

Understanding this relationship is crucial: organisational culture is undeniably a pivotal element in the development and success of contemporary organisations. However, in the face of uncertainty and constant change, the stability of cultural values can both bolster and potentially hinder the organisation's effectiveness in managing human resources and capital.

Chapter 2.
Types of Organisational Culture in the Face of Contemporary Social Change

In the context of global transformations, which lack clear predictive benchmarks, organisations are compelled to adapt to new conditions, constant changes, and situations of uncertainty, and to choose the most effective strategies for their actions. Organisational culture becomes a crucial tool in managing this process, requiring that its key components align with new management trends, including their flexibility and adaptability. Today, it is essential to understand how organisational culture contributes to the development and economic prosperity of organisations. However, the world is sufficiently diverse, with numerous spheres of activity, cultures, including hybrid ones, and organisational peculiarities. This is why understanding the diversity of organisational cultures is a vital element in the advancement of management theory and practice, particularly concerning the development of human capital.

Throughout modern history, numerous efforts have been made to categorise organisational cultures. Our research reveals that while some of these attempts were situationally driven, others sought to address more fundamental aspects.

Let us explore the primary approaches to classifying organisational culture, noting that each employs distinct criteria for analysis. This framework enables us to identify prevailing trends in the evolution of contemporary organisations and their practical implications.

R. Harrison, in his exploration of organisational cultures as "organisational ideologies," suggested a classification based on four key orientations:

- Power – Competitive cultures that value personal qualities over experience.
- People – Consensual cultures that reject managerial control.
- Task – Dynamic cultures that prioritise competence.
- Role – Bureaucratic cultures that emphasise adherence to rules and procedures (Harrison, 1972; Harrison and Stokes, 1992).

This framework highlights how organisational cultures focus on crucial resources that drive success (see Figure 9). It's essential not only to assess these core orientations but also to consider their alignment with broader societal values. Since organisations operate as open systems interacting with their external environment, the congruence of their value foundations in these interactions is fundamentally important.

In the face of modern transformations, Harrison's typology of organisational cultures can sometimes appear contradictory. Surprisingly, the people-oriented culture, which emphasises a consensual approach, might be the least effective despite the contemporary emphasis on the significance of human resources. This suggests that focusing solely on resources without aligning them with targeted development strategies can be detrimental. Harrison's classification posits that a consensual, people-oriented culture aims to maximise human potential through professional competencies, which is indeed crucial for organisational success. However, it also underscores the complexity of organisational cultures, illustrating that their characteristics can be interwoven

in various ways. This complexity highlights the importance of not only identifying a company's culture but also understanding its key features and how they influence overall effectiveness.

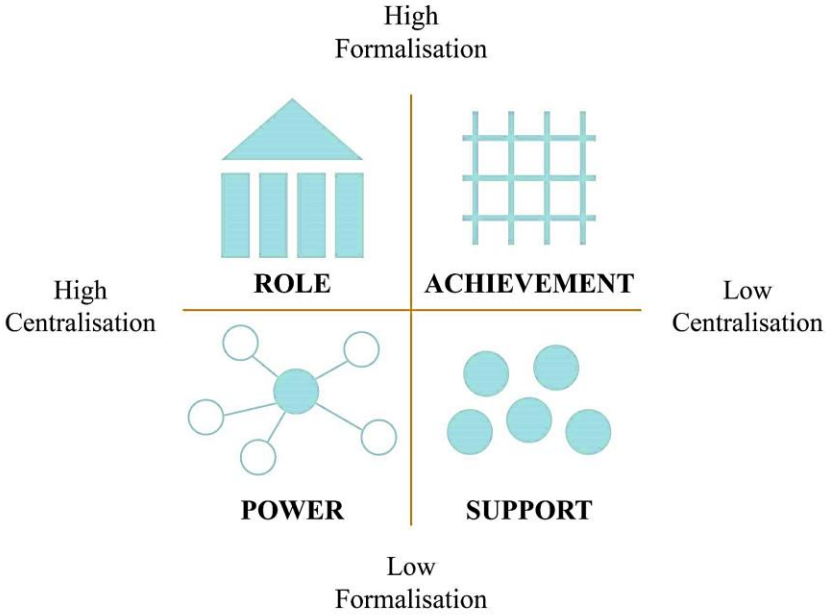

Figure 9. Roger Harrison's Organisational Culture Model (1972)

Charles Handy, an American sociologist, expanded upon Harrison's typology with his own framework, opting for the term "culture" rather than "ideology" to better capture the pervasive norms and ways of life within organisations. Handy identified four distinct types of organisational culture:

- Power Culture – Characterised by a centralised source of authority, this culture is competitive and power-driven, with minimal rules and procedures.
- Role Culture – Here, the focus is on procedures and rules, where job descriptions and roles take precedence over the individuals performing them.
- Task Culture – Emphasising the importance of assembling skilled individuals and empowering them to achieve goals, this culture values experience and knowledge over hierarchical position or personal power.
- Person Culture – In this culture, the individual is at the core, with the organisation primarily existing to support and serve its employees" (Handy, 1981).

Handy proposed that organisations exhibit different cultural types at various stages of their lifecycle. Initially, a power culture is prevalent; as the organisation grows, a role culture tends to dominate. During the development phase, either a task culture or a person culture might emerge, while in the decline phase, any of the four cultures could be observed. This perspective underscores the fluidity of organisational cultures and their dependence on the organisation's lifecycle, serving as a crucial tool for navigating and managing cultural evolution within organisations (Handy, 1981).

An examination of Handy's organisational culture types shows a strong correlation with Harrison's framework: Handy's Power Culture parallels the power-oriented culture, Role Culture corresponds to the role-oriented culture, Task Culture aligns with the task-oriented culture, and Person Culture reflects the people-oriented culture. However, Handy's distinctions provide a more nuanced analysis, particularly in the context of modern social changes.

To navigate these cultural types effectively, it's crucial to use a reference model, specifically a management model and style. Handy's typology intersects with various management paradigms: Task Culture is best suited to the American management model and democratic style; Person Culture resonates with the Japanese management model; Power Culture aligns with authoritarian management styles; and Role Culture fits well within the European management model.

In this context, Mary Jo Hatch's Cultural Dynamics Model further enriches our understanding by exploring how organisational culture manifests and evolves through various elements (see Figure 10). Hatch's model highlights the importance of symbols, power, ideology, language, and environment in shaping and transforming organisational culture. Her framework underscores the dynamic and multifaceted nature of culture, revealing how these elements interact and influence cultural practices within organisations. This perspective complements Handy's typology by providing a more detailed analysis of the internal dynamics and complexities that drive cultural evolution (Hatch, 1993).

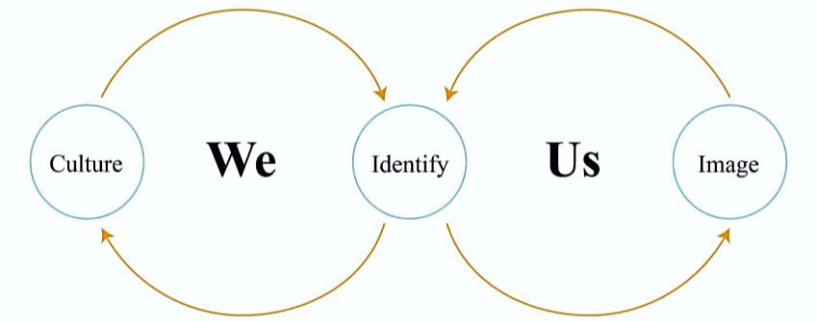

Figure 10. Mary Jo Hatch's Organisational Culture Model (1993)

By integrating Hatch's insights, we gain a deeper understanding of how culture not only reflects but actively shapes organisational behavior, offering a more comprehensive view of cultural dynamics.

Additionally, Gary Yukl's Leadership and Culture Interaction Model provides further insight into how leadership styles impact organisational culture. Yukl's model examines the influence of different leadership styles – such as transformational, transactional, and laissez-faire – on shaping and evolving organisational culture. This perspective is essential for understanding how leadership not only adapts to but actively moulds the cultural landscape within organisations (Yukl, 2013).

The integration of leadership styles with organisational culture underscores the dynamic interplay between how leaders influence and are influenced by the organisational environment, contributing to the overall effectiveness and adaptability of the organisation.

In the context of modern Ukraine, where management styles are diverse and evolving, the Task Culture exhibits limited practical application at present, despite its considerable potential. Conversely, both Power Culture and Role Culture remain prominently influential, reflecting the persistence of traditional management models in the region.

Building upon Handy's idea that organisational cultures evolve through different stages of their lifecycle, Ichak Adizes offers a detailed model that describes how organisations transition through various phases, each with distinct cultural characteristics. Adizes identifies stages such as Infancy, where the culture is

entrepreneurial and informal, focusing on innovation and rapid growth. As organisations mature into stages like Adolescence and Prime, they develop more structure and balance between flexibility and control. Eventually, in the Bureaucratic stage, the culture may become overly rigid, leading to potential stagnation if adaptability is not maintained (Adizes, 1988).

Similarly, Ken Wilber and Don Beck's Spiral Dynamics model provides a lens for understanding cultural development through progressive levels of consciousness. This model suggests that organisations evolve through a series of stages or "memes," each representing a different level of collective consciousness. For instance, an organisation might progress from a Survival-driven culture, which prioritises basic needs and stability, to a Pluralistic culture that values inclusivity and egalitarianism, and ultimately to an Integral culture that seeks to synthesise multiple perspectives and foster holistic development (Wilber and Beck, 2000).

These models extend Handy's lifecycle approach by introducing additional dimensions of organisational development – Adizes focuses on the lifecycle stages and structural evolution, while Wilber and Beck emphasise the growth in cultural consciousness. Together, they underscore the necessity for organisations to adapt continuously, aligning their internal culture with both their developmental stage and the complexity of their external environment.

The impact of contemporary trends on organisational culture has prompted scholars like A. Williams to refine the criteria originally established by Harrison and Handy. According to Williams, the four key orientations can be understood as follows:

- Power Orientation – Organisations are driven to dominate their environment, with those in power striving to maintain stringent control over subordinates.
- Role Orientation – Organisations prioritise strict adherence to formal rules and regulations, emphasising hierarchy and status.
- Task Orientation – Organisations centre their efforts on task completion, where authority is derived from relevant knowledge and competence rather than position.
- People Orientation – Organisations are structured primarily to serve and support their members (Williams, 1996).

Understanding the evolving criteria for differentiating organisational cultures is crucial, as it allows for the identification of both constant parameters (such as power, roles, people, and tasks) and variable characteristics. This insight is essential for constructing or adjusting organisational culture in practice, ensuring that these factors are effectively considered. Additionally, it's important to recognise that the fundamental classifications of organisational cultures underscore the significance of human resources and their components as key determinants in differentiating contemporary organisational cultures.

Another interpretation of organisational culture criteria is found in the works of David McClelland, particularly in his 1961 book, The Achieving Society. McClelland identified four types of organisations based on their cultural attributes:

- Power-Oriented Organisations – These are characterised by a culture where power is concentrated in the hands of a few individuals, who exercise control through personal influence and authority. Such cultures often feature autocratic leaders and are

inclined towards entrepreneurial activities.

- Role-Oriented Organisations – Here, power is balanced between leaders and bureaucratic structures. These organisations emphasise strict adherence to rules and procedures, with employees expected to follow defined roles and responsibilities.
- Achievement-Oriented Organisations – In these organisations, there is a strong emphasis on motivation, action, and performance. Employees are driven by personal growth, enthusiasm, and a desire to achieve results, making these cultures highly results-oriented.
- Supportive Organisations – These organisations prioritise commitment and solidarity among their members. Relationships are built on trust and reciprocity, with a focus on employee well-being and creating a positive, supportive work environment.

McClelland's classification introduces a significant emphasis on motivational factors, which shift the focus from knowledge-based criteria found in earlier models. This motivation-centric approach highlights the central role of human resources in shaping organisational culture, reinforcing their importance in the overall functioning of organisations.

Exploring the influence of values and ethics on organisational culture reveals its foundational elements in a nuanced way. Shalom Schwartz's Value Inventory sheds light on how universal human values – like openness to change, self-enhancement, and conservation – shape organisational cultures. Schwartz's model illustrates that these values are deeply embedded, guiding organisational behaviour, decision-making processes, and the alignment of cultural practices with broader societal norms (Schwartz, 1992).

Similarly, Kidwell, Martin, and Bies (2005) delve into the ethics of organisational cultures, exploring how ethical frameworks within organisations affect cultural dynamics. They emphasise that principles such as fairness, integrity, and responsibility shape an organisation's moral climate, influencing trust, collaboration, and employee engagement (Kidwell, Martin and Bies, 2005).

Ronald Inglehart's research on cultural values and organisational behaviour extends the discussion by examining the impact of societal values, such as post-materialism, on organisational practices. Inglehart's work highlights that shifts in societal values towards greater self-expression and quality of life can influence organisational priorities, fostering cultures that value innovation, autonomy, and participative decision-making (Inglehart, 1997).

Mary Douglas's Cultural Theory introduces the Grid-Group Model, which categorises cultures into hierarchical, individualist, egalitarian, and fatalist types. This framework aids in understanding how cultural paradigms influence organisational behaviour and decision-making. For example, hierarchical cultures emphasise structure and authority, whereas egalitarian cultures prioritise equality and collaboration (Douglas, 1970).

Clifford Geertz's concept of Thick Description employs ethnography to uncover the deep, nuanced contexts of organisational cultures. By interpreting symbols, rituals, and everyday practices, Geertz's approach provides a comprehensive understanding of how culture operates within organisations, revealing the underlying meanings that drive behaviour and organisational dynamics (Geertz, 1973).

In contemporary studies, Adam Grant offers a refined perspective on organisational culture by examining workplace dynamics and employee motivation. Grant (2021) highlights how organisations that prioritise psychological safety, feedback, and a growth mindset foster environments where innovation and collaboration thrive. He argues that such organisations are more adaptable to changing market conditions, sustaining high levels of employee satisfaction and performance, thus highlighting the critical role of organisational culture in shaping resilience and adaptability.

Simon Sinek builds on this by popularising the concept of finite and infinite games, originally introduced by Carse (1987). Sinek (2020) argues that success in organisations does not lie in achieving short-term, finite goals but in adopting an infinite mindset, focused on continuous innovation, long-term adaptability, and resilience. Organisations that follow finite games, with fixed rules and clear goals, risk stagnation in uncertain times, whereas those with an infinite mindset are better equipped to thrive in evolving environments by focusing on long-term value and purpose (Sinek, 2020).

Carse's original work, Finite and Infinite Games (1987), is grounded in existential philosophy and symbolic interactionism, drawing on existentialist themes from Søren Kierkegaard. Carse argues that life, and organisations, should not be bound by rigid structures or finite goals, but should instead embrace open-ended processes of meaning-making and adaptability. His views align with symbolic interactionism, as articulated by George Herbert Mead and Erving Goffman, which sees social realities as continuously constructed and negotiated through human interaction (Carse, 1987; Mead, 1934; Goffman, 1959).

These frameworks emphasise the importance of values and ethics in shaping organisational culture, illustrating how internal beliefs and societal values interact to influence cultural dynamics. By integrating Grant's, Sinek's, and Carse's perspectives, we gain a deeper understanding of how organisational culture is created, sustained, and evolves, particularly in uncertain times. Organisations that incorporate these insights are better positioned to build resilient, adaptable cultures capable of thriving in volatile environments.

Over time, the theoretical understanding of organisational cultures has evolved towards a more instrumental approach, moving beyond abstract characteristics to include specific activities and functions within an organisation, which may be of practical interest to contemporary organizations. One notable typology is proposed by Cameron (2006), who classifies organisational cultures into four main types and aligns them with criteria for organisational effectiveness.

- Hierarchical Culture – This culture emphasises the integration and coordination of tasks, consistency in products and services, and stringent control over personnel. Success in a hierarchical culture relies on clear authority lines, standardised rules, and robust mechanisms for control and accountability.
- Market Culture – Organisations with this culture focus on competitiveness and productivity, prioritising external positioning and performance. Market culture is results-driven, with success measured by outperforming competitors and achieving market dominance.
- Clan Culture – In a clan culture, shared values such as cohesion, participation, and a familial sense of community are paramount. Features include team-based work, employee

engagement initiatives, and a strong commitment to staff welfare. Managers often act as mentors, and success is defined by a positive internal climate and employee loyalty.

- Adhocratic Culture – Innovation and flexibility are the hallmarks of an adhocracy culture. This type prioritises adaptability and creativity in handling uncertainty and complexity. Employees typically work in temporary teams or committees, which are dissolved upon task completion.

Cameron's typology marks a departure from earlier models by emphasising practical tools and activities that drive organisational success. This classification is highly relevant for modern organisations as it offers a framework for aligning different cultural types with essential factors for achieving success. By using Cameron's criteria, organisations can more effectively align their culture with strategic objectives and improve overall effectiveness.

It should be noted that organisational effectiveness is merely the first instrumental parameter used in developing typologies of organisational culture. M. Burke expanded on this by proposing additional parameters for analysis, including interaction with the external environment, the size and structure of the organisation, and employee motivation. Based on these criteria, Burke identified eight types of organisational culture: Greenhouse Culture, Harvesters' Culture, Garden Culture, French Garden Culture, Large Plantation Culture, Vine Culture, School of Fish Culture, and Nomadic Orchid Culture (Burke, M. 1987) (see Table 1).

Table 1

Types of Organisational Culture according to M. Burke

Type of culture	Cultural parameter			
	Interaction with the external environment	**Size and structure of the organisation**	**Employee motivation**	**Notes**
Greenhouse Culture	Not interested in changes in the external environment	Bureaucratic system	Employees are poorly motivated	Characteristic of state enterprises, conformity, anonymity in relationships
Harvesters' Culture	Strategy depends on the situation	Small and medium-sized enterprises. The structure is archaic, and functions are fragmented	Employees are poorly motivated	Respect for management is the foundation of the value system
Garden Culture	Efforts to maintain dominant positions in the traditional market	Pyramidal structure	Low motivation	They use tried-and-tested models from the past with minimal modifications
French Garden Culture	Same	Large enterprises. Bureaucratic system.	People are treated as cogs necessary for the functioning of the system	A slightly modified version of the 'garden' (IBM)

Type of culture	Cultural parameter			
	Interaction with the external environment	**Size and structure of the organisation**	**Employee motivation**	**Notes**
Large Plantation Culture	Constant adaptation to changes in the environment	Large enterprises with 3-4 hierarchical levels	The level of motivation is sufficiently high	Flexibility among employees is encouraged
Vine Culture	Orientation of each employee towards market demands	Management structure reduced to a minimum	High	Extensive use of information technology
School of Fish Culture	High orientation towards market changes. Flexibility and agility.	Structure and behaviour of the organisation change in response to market changes	High	Special requirements for the intellectual flexibility of personnel
Nomadic Orchid Culture	Exhaustion of one market's opportunities and transition to another	Informal. Constantly changing structure. Limited number of employees.	Relatively low	Objective is to offer a unique product (advertising agencies, consultancy firms).

Greenhouse: Represents an organisational culture typical of static organisations that resist change and focus on preserving past successes rather than adapting to new conditions.

Harvesters: Characterises medium and small organisations that rely heavily on chance and luck. These organisations have fluid, poorly defined structures, are highly dependent on the leader's decisions, experience low staff motivation, and face high turnover rates.

Garden: Found in organisations with a pyramidal structure aiming to maintain traditional market positions by adhering to established models with minimal modifications. Employee motivation is generally low.

French Garden: Defined by a clearly hierarchical and bureaucratic management structure where employees are viewed as mere components essential for the system's operation, reflecting a rigid, impersonal culture.Large Plantation: Features organisations with an advanced divisional structure that includes multiple hierarchical levels. This culture combines centralised coordination with decentralised management, emphasising adaptability to environmental changes, horizontal connections, and staff flexibility driven by a motivating system.

Vine: Describes organisations with a streamlined management team, extensive use of modern information technologies, a strong focus on achieving common goals, high employee responsibility, and elevated staff motivation.

School of Fish: Characterises organisations with high flexibility and adaptability, which continuously adjust their structure and behaviour based on market conditions. The culture places significant emphasis on selecting highly qualified personnel.

Nomadic Orchid: Represents informal organisations that swiftly transition to new markets after exhausting opportunities in the current one. These organisations have a constantly changing structure and a small workforce.

Mike Burke's typology of organisational culture offers a distinct advantage through its nuanced integration of both external and internal factors that influence an organisation's ethos. Burke's model, with its detailed indicators of internal dynamics, is particularly valuable in the context of contemporary organisations striving for adaptability and relevance. To fully capitalise on this framework, it is essential to meticulously assess and interpret the external factors shaping organisational cultures in today's volatile and unpredictable environment. Such a dual approach not only enhances the applicability of Burke's model but also ensures its resilience in addressing the evolving challenges faced by modern organisations (Burke, M. 1987).

Complementing Burke's insights, Ron Westrum introduces another perspective by categorising organisational cultures based on the flow of information and the quality of collaboration, especially within sectors like healthcare and engineering. Westrum's typology delineates three distinct cultural types:

- Pathological Culture: Defined by an atmosphere of fear and control, where information is withheld rather than freely disseminated. The core objective in such a culture is self-preservation, with leaders often prioritising their own power over the organisation's collective success. This culture tends to foster a blame-oriented environment where innovation is stifled, and risks are concealed, discouraging employees from voicing new ideas or concerns (Westrum, R. 2004). Such a culture is akin to a

fortress, guarding secrets and suppressing initiative.

- Bureaucratic Culture: Characterised by rigid adherence to rules and formal procedures, this culture manages information in a tightly controlled and often sluggish manner. While this approach may provide a semblance of stability and order, it can simultaneously constrain creativity and responsiveness, as employees are bound by stringent protocols that may inhibit innovation and flexibility (Westrum, R. 2004). This culture resembles a clockwork machine, efficient but inflexible, where the gears of progress turn slowly and predictably.
- Generative Culture: Contrasts sharply with the former types by fostering an environment of openness, trust, and proactive information sharing. Leaders in a generative culture champion transparency and actively encourage the free exchange of ideas and insights. This results in a focus on collective achievement and continuous improvement, making such cultures highly adaptable and innovative. Employees here are more likely to feel empowered and motivated, contributing to a vibrant organisational climate where experimentation and learning from failure are not just permitted but valued (Westrum, R. 2004). This culture is akin to a fertile garden, where diverse ideas are sown, nurtured, and allowed to flourish.

Integrating Westrum's framework with Burke's model adds a vital dimension to our understanding of how organisational cultures can be cultivated and sustained. It accentuates the crucial role of information dynamics and collaborative practices in shaping an organisation's ability to innovate, respond to change, and achieve strategic goals.

By combining Burke's detailed analysis of internal and external influences with Westrum's focus on information flow and

collaboration, organisations can better understand the complex factors that shape cultural effectiveness and resilience. This integrated view helps organisations navigate the intricate dynamics affecting their culture, improving their adaptability and performance in a constantly evolving environment.

A notable approach to classifying organisational cultures, as proposed by Deal and Kennedy (2000), involves assessing the parameters of risk level and speed of feedback. Based on these parameters, they identified several types of organisational cultures.

1. High-Risk, Fast-Feedback Culture: Known as the "Culture of Immediate Wins" or "Speculative Culture" (also termed "Tough Guys' Culture"), this type capitalises on the opportunities of a dynamic market environment. It is prevalent in industries such as entertainment, law enforcement, the military, construction, management consulting, and advertising.
2. Low-Risk, Fast-Feedback Culture: Referred to as the "Culture of Minor Successes" or "Trading Culture" (also called "Hard-Working Culture"), this environment is characterised by management decisions that rarely lead to organisational failure. It promotes idea exchange and communication among employees, fostering a cooperative and communal atmosphere. Financial incentives are less significant, and there may be a lack of long-term vision. This culture is common in sectors such as retail, computing, high technology, mass consumer goods, and life insurance.
3. High-Risk, Slow-Feedback Culture: Known as the "Culture of Prospects" or "Investment Culture" (also referred to as "High-Stakes Culture"), this type involves a high degree of risk coupled with prolonged uncertainty regarding the outcomes of management decisions. Employees in this culture must exhibit caution, diligence,

and cohesion, often earning recognition through years of service. This culture is found in industries like oil, architecture, industrial goods production, aviation, and public utilities.

4. Low-Risk, Slow-Feedback Culture: Identified as the "Administrative Culture" or "Process Culture," this type is marked by lengthy decision-making processes that involve multiple meetings and approvals. Protocols and documentation are rigorously managed, allowing employees to defer responsibility for decision outcomes. Interactions are mediated by hierarchical status rather than personal relationships. This culture is characteristic of organisations in sectors such as insurance, banking, financial services, construction, and government departments (Deal and Kennedy, 2000) (see Figure 11).

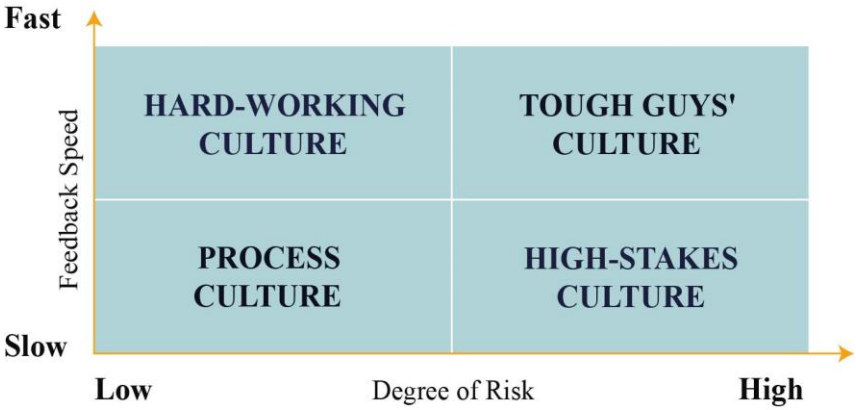

Figure 11. Deal and Kennedy's Cultural Model (1982)

The parameters for differentiating organisational cultures in the classification provided are abstract and can be influenced by both objective and subjective factors. However, the organisation's

development strategy and feedback speed can serve as useful guidelines for either maintaining or altering the organisational culture.

R. Ackoff further advanced the classification of organisational cultures by examining two specific parameters: the degree of employee involvement in goal-setting and the degree of involvement in selecting methods to achieve these goals. Ackoff identified four distinct types of organisational culture, each characterised by different power relationships (Ackoff, 1999). These are:

- Corporate Culture: This culture features low employee involvement in both goal-setting and method selection, resulting in autocratic relationships. It is typical of traditionally managed corporations with centralised structures.
- Consultative Culture: Characterised by high employee involvement in goal-setting but low involvement in selecting methods, this type resembles 'doctor-patient' relationships and is found in social service institutions, healthcare, and educational establishments.
- 'Guerrilla' Culture: Defined by low employee involvement in goal-setting but high involvement in choosing methods, this culture fosters autonomous relationships and is prevalent in creative unions and clubs.
- Entrepreneurial Culture: This type is marked by high employee involvement in both goal-setting and method selection, featuring democratic relationships. It is common in organisations managed by programme goals or results, including those with a 'flipped pyramid' structure.

Although Ackoff's framework provides a more specific approach to classifying organisational cultures, it does not account for external environmental factors. Moreover, the relationship between these parameters may be shaped more by internal organisational rules than by personnel characteristics. This consideration is more a matter of dialectical analysis than practical application.

Desmond Graves adds into the classification of organizational cultures such parameter as personal characteristics of managers. He posits that the nature of the individuals leading an organisation can reveal insights into its cultural character. He identifies four distinct cultural systems: Pharaonic, Barbarian, Presidential, and Monarchical (Graves, 1986) (see Figure 12).

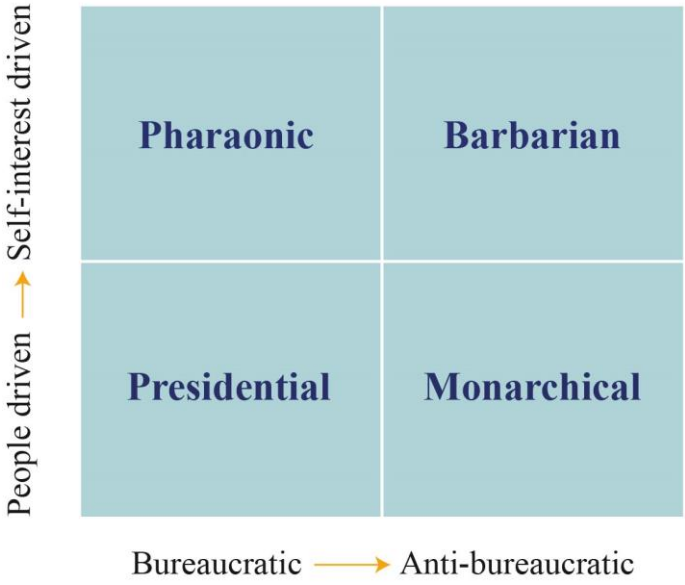

Figure 12. Donald Graves' Organisational Culture Model (1986)

These are:

- Pharaonic Cultures: Characterised by bureaucracy and leaders who are ego-driven, maintaining their authority through rituals, strict order, and a deep reverence for status.
- Barbarian Cultures: Anti-bureaucratic and egocentric, with leaders sustaining their authority through a mix of unpredictability, intimidation, and charisma.
- Presidential Cultures: Emphasising democracy, status, and coordination, with leaders who sustain their authority by addressing the needs and aspirations of their people.
- Monarchical Cultures: Rejecting bureaucracy, focusing on the absolute authority of the leader, who maintains control through unquestioning loyalty from followers.

Taking this parameter into account can be very useful from a practical point of view when it comes to understanding the success or failure of an organizational culture in the context of radical social changes. Although the personalized characteristics of organizational leaders often become the focus of attention when analyzing organizational culture, this classification has its own characteristics and can be used in practice. Understanding organizational culture in this way sets priorities regarding decision-making, discussion of strategies, support for certain values, consolidation processes, and so on.

Patricia Pitcher further expands on organisational culture dynamics by introducing the Drama Triangle, which includes the roles of Victim, Persecutor, and Rescuer within corporate cultures. This model posits that individuals in organisations may adopt these roles, often unconsciously, leading to dysfunctional patterns of behaviour and communication. For example, a leader

in the Persecutor role may exert control through intimidation or strict authority, similar to Graves' Pharaonic or Barbarian Cultures. Conversely, a leader in the Rescuer role might align with the Presidential Culture, offering support but potentially enabling dependency (Pitcher, 1992). In the context of organizational culture it is important not only the acceptance of certain roles, but also the acceptability of their use in organization. In other words, organizational culture can allow or limit the manifestation of certain roles in organizational behavior. In this aspect, the reverse direction of analysis is also interesting: if certain roles are implemented in an organization, this can be an indicator of its culture.

Pitcher explores different leadership styles through the metaphors of artists, craftsmen, and technocrats. Artists are visionary leaders who inspire creativity and drive change. Craftsmen focus on improving processes and operational efficiency. Technocrats emphasise technical expertise and data-driven decisions. Pitcher examines how these leadership styles impact organisational culture and effectiveness, highlighting the strengths and limitations of each approach. Understanding these distinctions is crucial for organisations to align leadership styles with their strategic goals and adapt to various challenges effectively (Pitcher, 1992).

By considering these additional perspectives, we can better understand the complexity of power dynamics and leadership styles that influence organisational culture.

Thus, the instrumental stage of classifying organisational cultures is marked by the evolution in the number and nature of criteria used. This progression highlights the potential for applying these

criteria to organisations at different stages of development.

The next stage in the evolution of organisational culture classification and typology involves aligning these types more closely with practical applications. This phase shifts the focus from theoretical constructs to empirical data for identifying and analysing organisational cultures. This empirical approach appears more suited for examining contemporary organisational cultures. Let us consider some examples of this approach.

For example, Hofstede's typology is based on a sociological survey involving over 160,000 managers from more than 100 countries. This survey explored aspects such as job satisfaction, interactions with colleagues, perceptions of management issues, life goals, and career ambitions (Hofstede, 1980) (see Figure 13).

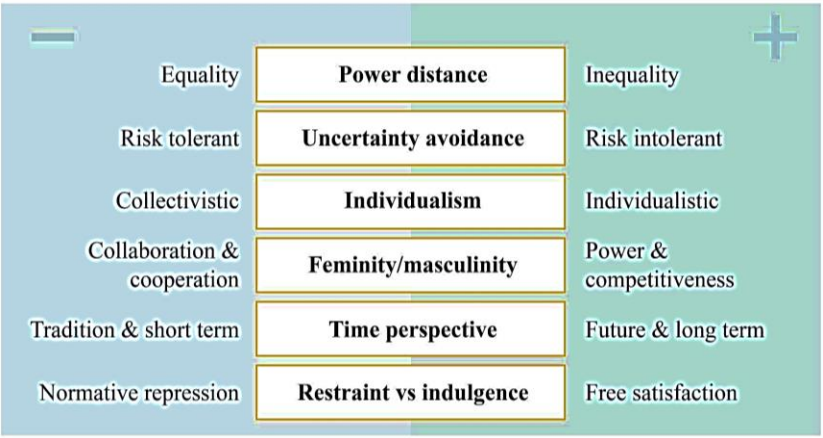

Figure 13. Geert Hofstede's Organisational Culture Dimensions Model (1980)

Hofstede identifies four core parameters that describe managers, specialists, and organisations:

1. Individualism versus Collectivism: Determines whether personal objectives are emphasised over collective aims or the other way around.
2. Power Distance: Measures the degree to which a culture accepts and expects unequal distribution of power between those in positions of lesser authority and those with greater authority.
3. Uncertainty Avoidance: Assesses how much a culture is averse to uncertainty and ambiguity.
4. Masculinity versus Femininity: Examines the distribution of roles and values traditionally associated with masculine or feminine traits.

In the continuum of individualism versus collectivism, Hofstede posits that individualism is evident when people define themselves primarily as individuals and focus on their own needs, along with those of their immediate family and relatives. In contrast, collectivism is marked by a close connection between individuals and their groups, where the group provides support and security in exchange for loyalty.

The second parameter, power distance, gauges the extent to which less powerful members of an organisation accept and expect power inequalities as a normal part of organisational life. This parameter is conceptually similar to one of the parameters proposed by Ackoff (1999), who examines the degree of employee involvement in decision-making and its impact on organisational culture.

The parameter of uncertainty avoidance measures how much people feel threatened by ambiguous or unclear situations and

their efforts to avoid such uncertainty. Cultures with high uncertainty avoidance are characterised by a desire for predictability, leading to increased activity, aggression, emotionality, and intolerance. Conversely, cultures with low uncertainty avoidance tend to be more reflective, less aggressive, and exhibit greater tolerance for ambiguity.

In the continuum of masculinity versus femininity, Hofstede defines masculinity by the prominence of values such as assertiveness, wealth acquisition, and materialism, with less emphasis on nurturing and interpersonal relationships. In contrast, femininity is characterised by a focus on values like interpersonal relationships, care for others, and an overall emphasis on quality of life.

In the 1980s, a fifth dimension, 'Long-Term versus Short-Term Orientation,' was added to Hofstede's framework based on research by Canadian psychologist Michael Harris Bond conducted in the Far East (Hofstede & Bond, 1988; see also Hofstede, 1991; Hofstede, 2001). This dimension assesses whether people's efforts are oriented towards future goals or focused on the present and past.

In the 2000s, Bulgarian scholar Michael Minkov, using data from the World Values Survey (Minkov, 2007), revised the fifth dimension and introduced a sixth dimension, 'Indulgence versus Restraint' (Hofstede, Hofstede & Minkov, 2010). This dimension relates to the extent to which basic human desires related to enjoying life are either fulfilled or suppressed.

It is evident that the discussed parameters not only facilitate the characterisation of an organisation and the identification of its predominant cultural type, but also offer insights into the dynamics

of key management indicators and interactions within both internal and external environments. When properly operationalised, these parameters are sufficiently specific and measurable.

Based on various combinations of Hofstede's parameters, cultural mapping of organisations across many countries was conducted. For example, countries such as Canada, the USA, the UK, the Netherlands, Norway, Sweden, Denmark, and Australia are characterised by low power distance and high individualism. In contrast, Spain, France, Italy, and Belgium exhibit high power distance and moderate individualism. Countries including Pakistan, Turkey, Taiwan, Colombia, Venezuela, Portugal, Mexico, Greece, Yugoslavia, India, and Japan are typically characterised by high power distance and high collectivism (Hofstede, 1980; Hofstede & Bond, 1988).

Understanding the predominant cultural type of a country or organisation enables the assessment of cultural compatibility between different nations, forecasts the development of their interactions, and helps address potential conflicts, especially in the context of globalisation. It is important to note that Hofstede's classification does not assign fixed cultural types to all criteria simultaneously. This flexibility reflects the dynamic nature of the modern context in which organisations operate today.

It is worth noting that Hofstede's methodology, with its adaptable criteria, has notably influenced the GLOBE (Global Leadership and Organisational Behaviour Effectiveness) project. This extensive cross-cultural research initiative explores the interplay between cultural practices, leadership ideals, and trust across diverse societies worldwide (GLOBE Project, n.d.). The GLOBE project was launched in the late 1990s and involved collaboration

among nearly 500 researchers from around the world. Its main objective was to examine how various cultural factors impact leadership effectiveness and organisational behaviour in different regions globally. To achieve this objective, the project utilises nine cultural dimensions, integrating elements of Hofstede's framework. These dimensions encompass both societal and organisational aspects and include:

- Power Distance: Measures the degree to which a society accepts and expects hierarchical differences in power and status among individuals and groups.
- Individualism vs. Collectivism: Assesses whether individuals in a society prioritise personal goals and independence over collective group loyalty and mutual support.
- Uncertainty Avoidance: Evaluates how societies handle uncertainty and ambiguity, including their reliance on established rules and procedures to mitigate these factors.
- Masculinity vs. Femininity: Reflects the extent to which a society values traits such as competitiveness and achievement compared to cooperation and nurturing.
- Long-Term vs. Short-Term Orientation: Considers whether a society emphasises long-term planning, perseverance, and thrift, or prefers immediate results and short-term satisfaction.
- Assertiveness: Determines how much a society values assertive, confrontational, and competitive behaviour versus modest, harmonious, and non-confrontational attitudes.
- Humane Orientation: Looks at the degree to which a society values kindness, empathy, and generosity towards others, as opposed to self-interest and material success.
- Future Orientation: Examines how much a society focuses on long-term outcomes and future planning compared to

present concerns and immediate gratification.

- Performance Orientation: Gauges the importance placed on achievement, excellence, and results versus personal relationships, loyalty, and group cohesion.

The GLOBE project involved extensive surveys and interviews with over 17,000 managers across 951 organisations in 62 societies. Researchers examined various socio-economic, political, and historical factors affecting leadership and organisational behaviour in different cultures (House et al., 2004). This comprehensive research significantly enhances our understanding of cultural differences and similarities in leadership and organisational behaviour across countries and regions, which is crucial for the empirical analysis of organisational culture.

Another notable contributor to the empirical phase of organisational culture typology is Dutch researcher Trompenaars, who analysed over 60,000 questionnaires from respondents in 100 countries. He identified several parameters applicable to the analysis of organisational cultures: Universalism versus Particularism (generalisation versus specificity); Achievement versus Ascription (merit versus status); Individualism versus Collectivism; Affective versus Neutral (emotional versus reserved); Specific versus Diffuse; External versus Internal Control; Temporal Perspective (value orientation regarding time); Long-Term versus Short-Term Orientation; Past versus Present versus Future; and Sequential versus Synchronic (Trompenaars, 1993) (see Figure 14). Let's examine these parameters in more detail.

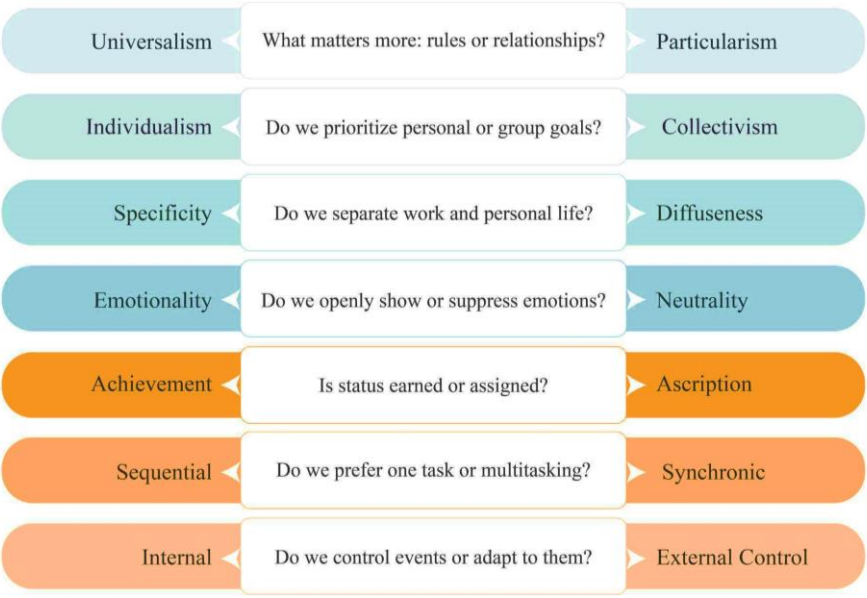

Figure 14. Fons Trompenaars' Seven Dimensions of Culture Model (1993)

Universalism – Particularism: In universalist cultures, a written contract reflects the fundamental terms of an agreement, and consistent rules are applied to all participants. In contrast, particularist cultures value personal relationships with respected partners more than written agreements, advocating a flexible approach to specific situations. Globalisation trends suggest that companies are increasingly leaning towards universalism, although some manage a balance, adopting both universalist and particularist characteristics (Trompenaars, 1993).

Individualism – Collectivism: Individualism focuses on self-orientation, where personal freedom and opportunities for self-development are valued. Collectivism, however, prioritises

shared goals and community welfare, even if it limits individual freedom. In decision-making, collectivists consider the group's opinion, while individualists rely more on their own judgments (Trompenaars, 1993).

Specificity – Diffuseness: Specific cultures delineate professional relationships from personal ones, with strict boundaries in work contexts. Conversely, diffuse cultures integrate relationships across all areas, where the boss remains an unquestionable authority in all situations. These concepts relate to the broader idea of cultural context (Trompenaars, 1993).

Emotionality – Neutrality: Cultures vary in emotional expression; neutral cultures do not display emotions openly, whereas emotional cultures are inclined to express feelings more freely (Trompenaars, 1993).

Achievement – Ascription: Cultures differ in how they perceive status and respect. Achievement-oriented cultures value merit and performance, while ascription-oriented cultures assign status based on age, gender, or position. This can lead to variations in the use of titles and respect in business interactions (Trompenaars, 1993).

Attitude towards Time: Trompenaars identifies sequential and synchronic approaches to time. Sequential cultures view time as a linear progression from past to future, focusing on one task at a time and adhering to schedules. Synchronic cultures see time as cyclical, engaging in multiple tasks simultaneously and adjusting schedules based on social relationships (Trompenaars, 1993).

Relationship with the Environment: Cultures are either internally or externally controlled. Internally controlled cultures believe in

managing outcomes and focus on controlling resources, whereas externally controlled cultures adapt to events as they unfold (Trompenaars, 1993).

The parameters suggested by Trompenaars provide a detailed framework for classifying organisational cultures, though the relevance of these parameters to contemporary organisational cultures remains an ongoing question. However, in the context of increasing social diversity, these parameters may also have practical significance for diagnosing organizational culture.

An important aspect of this stage of consideration of organizational cultures and their types is the awareness of the influence of individual characteristics of the organization's human resources on the nature of interaction within it and the overall effectiveness of its activities. In this context, Erin Meyer's model of cultural dimensions provides a detailed framework for understanding how cultural differences influence communication and management in international settings. Based on her extensive research and practical experience, Meyer identifies seven key dimensions that influence cross-cultural interactions: Communication, Evaluating, Persuading, Leading, Deciding, Trusting, and Disagreeing (Meyer, 2014). Each dimension highlights particular cultural tendencies, such as communication styles, methods of providing feedback, and approaches to decision-making and leadership. For instance, in the Communication dimension, Meyer distinguishes between high-context cultures, which rely heavily on implicit communication and non-verbal cues (e.g., Japan), and low-context cultures, which favour direct and explicit communication (e.g., the United States).

The practical applications of Meyer's model are particularly valuable for multinational organisations. By understanding the specific cultural preferences related to each dimension, leaders can tailor their management practices to better suit the cultural norms of their international teams. For example, in Persuading, Meyer highlights that in some cultures, such as the United States and the Netherlands, logical argumentation is highly valued, while in others, such as China and Saudi Arabia, building personal relationships and trust before presenting arguments is more effective (Meyer, E. (2014). The Culture Map). This understanding helps organisations navigate complex intercultural interactions, avoid miscommunication, and foster a more cohesive global workforce.

However, Meyer's model does have limitations. While it provides a structured approach to understanding cultural differences, it may oversimplify the diversity within cultures and fail to account for individual variations. Cultural dimensions are not static and can be influenced by factors such as technological advancements, globalisation, and shifting societal values (Meyer, E. (2014). The Culture Map). Thus, while Meyer's model offers valuable insights, it should be used as a starting point rather than a definitive guide, with an emphasis on ongoing cultural learning and adaptation.

K. Cameron and R. Quinn's research on organisational culture, largely derived from studies of Western organisations, highlights the need for organisations to adapt to their environments to remain effective and survive (Cameron & Quinn, 2006, p. 13) (see Figure 15). They argue that organisational culture must address collective uncertainty, clarify member expectations, and ensure coherence through shared values and norms. This cultural framework is essential for fostering a sense of belonging and

commitment, which in turn drives organisational progress (Cameron & Quinn, 2006, p. 14).

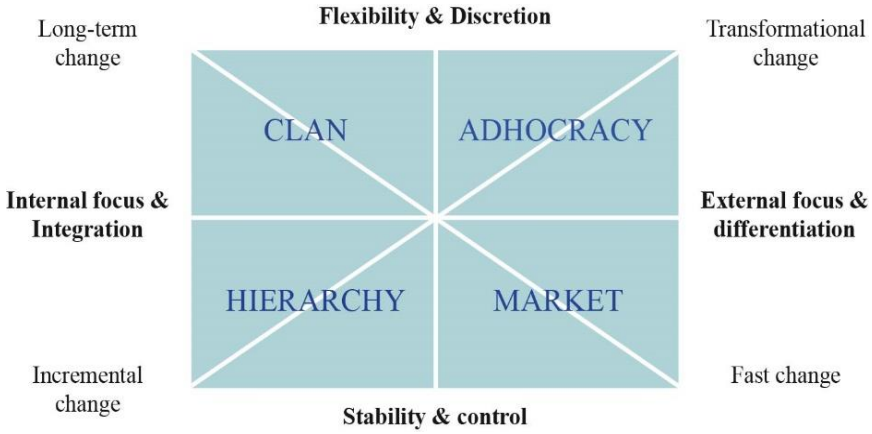

Figure 15. Robert E. Quinn and Kim S. Cameron's Competing Values Framework (1983)

However, it should be noted that some aspects of their typology are grounded in psychological theories, which may not fully capture the diverse and dynamic nature of contemporary organisations, especially outside Western contexts. Therefore, while their model provides valuable insights, it is important to focus on the socially significant parameters of their classification that remain relevant to today's global business environment. Emphasising these socially pertinent aspects – such as the influence of culture on collective behaviour, decision-making, and adaptation – can help organisations navigate the complexities of modern, multicultural settings and apply cultural insights more effectively across different regions.

The authors classify organisations into three types based on social interactions: hierarchical, egalitarian, and individualistic. Hierarchical organisations prioritise authority and structure, egalitarian ones emphasise group consensus, while individualistic organisations focus on independent decision-making by individuals or small groups.

The parameter of time orientation allows scholars to differentiate between organisations that are oriented towards the past (focused on preserving and maintaining traditional teachings and beliefs), the present (focused on adapting beliefs and traditions to current conditions), and the future (focused on anticipating what is to come and planning new methods to replace old ones).

Scholars argue that the nature of motivation affects how activities are organised within different types of organisations. Clifford Geertz classifies organisational cultures based on motivation into three types: "Being" Motivation, which focuses on activities valued by the individual regardless of their importance to others; "Being in Becoming" Motivation, which is aimed at personal development and enhancing one's own capabilities, even if these are not valued by others; and "Becoming" Motivation, which emphasises activities valued by both the individual and the group. Geertz's framework illustrates how these different types of motivation shape organisational culture and behaviour (Geertz, 1973).

We believe that these criteria represent a blend of several parameters found in earlier theories of organisational culture classification, as well as socio-psychological aspects. This combination introduces certain limitations when applying these criteria in sociological studies of organisational cultures.

An intriguing framework is the three-profile model of organisational culture developed by Meyerson and Martin, first published in 1987 and refined the following year. According to their theory, dominant studies of organisational culture can be categorised into three profiles: integration, differentiation, and fragmentation (Meyerson and Martin, 1987).

The integration profile represents organisational culture as consistent, orderly, and clear, with a consensus existing throughout the organisation. In contrast, the differentiation profile views cultural manifestations as predominantly inconsistent and discordant, with consensus achievable only within specific subcultures. The fragmentation profile, on the other hand, considers ambiguity as an inevitable and pervasive aspect of contemporary organisational life (Meyerson and Martin, 1987).

While this typology offers a structured approach to understanding organisational culture, it also acquires a degree of relativity when applied to modern organisational conditions.

Overall, the analysis of organisational culture typologies allows us to identify three stages in the scientific understanding of organisational culture types: theoretical, instrumental, and empirical. Additionally, it highlights the most commonly used parameters underlying the typologisation of organisational cultures: characteristics of human capital (such as orientation, motivation, involvement, and nature of activities), achievable organisational outcomes, the nature and features of power implementation, and parameters of interaction with the external environment (including feedback and consideration of external factors), among others. A key observation is the presence of human resources in organisational culture classifications, which

directly indicates the close interconnection between these two organisational elements.

The classifications of organisational culture outlined above effectively demonstrate the evolution of approaches to analysing this phenomenon. However, contemporary transformations, which increasingly immerse organisations in environments of uncertainty, draw our attention to a group of typologies that require separate consideration. This is not only about theoretical developments but also about understanding how they can be practically applied, especially in conditions of constant change and uncertainty.

One notable theory in organisational culture is the Organisational Culture Inventory (OCI), also known as the Circumplex Model, developed by A. Cooke and Lafferty (Human Synergistics, n.d.) (see Figure 16). This model measures 12 sets of normative beliefs or shared behavioural expectations, which are grouped into three general types of cultures: Constructive, Passive-Defensive, and Aggressive-Defensive.

The OCI assesses the following cultural dimensions:

Constructive Cultures:
1. Humanist: Encourages a focus on others and their development.
2. Affiliation: Prioritises building relationships and effective communication.
3. Achievement: Driven by the pursuit of excellence and the question, "How can excellence be achieved?"
4. Self-Development: Emphasises self-confidence, happiness, openness to new experiences, and self-awareness.

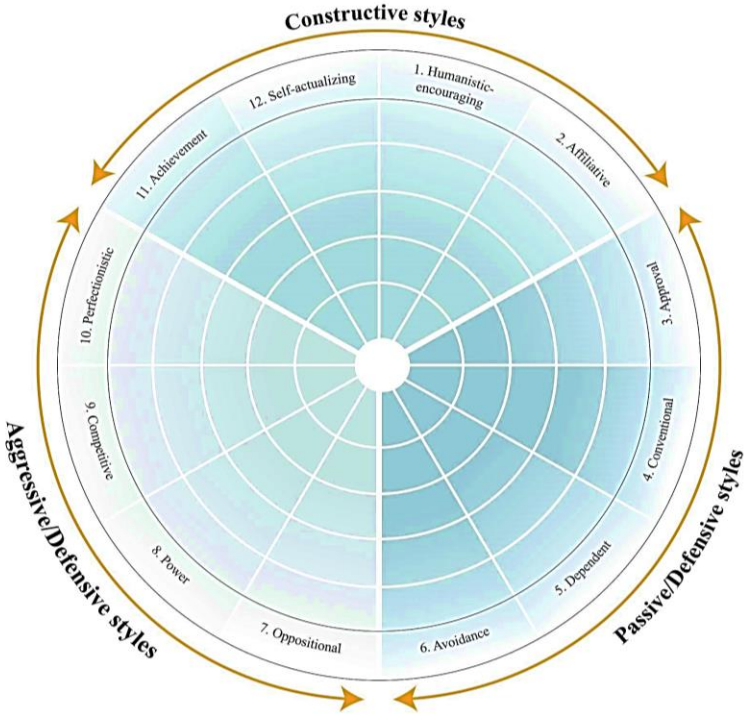

Figure 16. Organisational Culture Inventory (OCI) Circumplex Model (1987)

Passive-Defensive Cultures:

1. Approval: Values others' opinions, often adopting a "you get what you want or give up" approach.
2. Conventional: Strictly adheres to rules and procedures to fit into the organisation.
3. Dependence: Relies on others for decision-making, often due to self-doubt.

4. Avoidance: Tends to avoid risks and hesitates to act in complex situations.

Aggressive-Defensive Cultures:
1. Oppositional: Experiences criticism as alienating and detrimental.
2. Power: Dominated by the belief that one must direct others due to a lack of trust.
3. Competitive: Feels driven by concern over others' perceptions, asking, "What do others think of me?"
4. Perfectionistic: Operates under the belief, "I must do everything perfectly to be better" (Cooke and Lafferty, n.d.).

The Circumplex Model is particularly relevant in contemporary contexts, as it provides a multidimensional view of individuals who constitute an organisation's human capital. In an era characterised by increased migration, the rise of remote work, and more open borders within Europe, having a nuanced understanding of organisational culture is more crucial than ever.

The Circumplex Model provides valuable insights into how various cultural dimensions impact organisational dynamics and individual behaviour. This comprehensive approach helps in understanding and managing diverse and evolving work environments, making it highly relevant in today's global and rapidly changing landscape. As such, the Circumplex Model could experience a renaissance, offering renewed relevance and utility in contemporary organisational settings.

A similar renaissance may be anticipated for Daniel Denison's model of organisational culture in contemporary conditions (Denison, 2019) (see Figure 17). This is primarily due to its focus

on adaptability, involvement, and interaction – factors that are crucial in the context of global uncertainty and the "diversity" of human resources that organisations can attract.

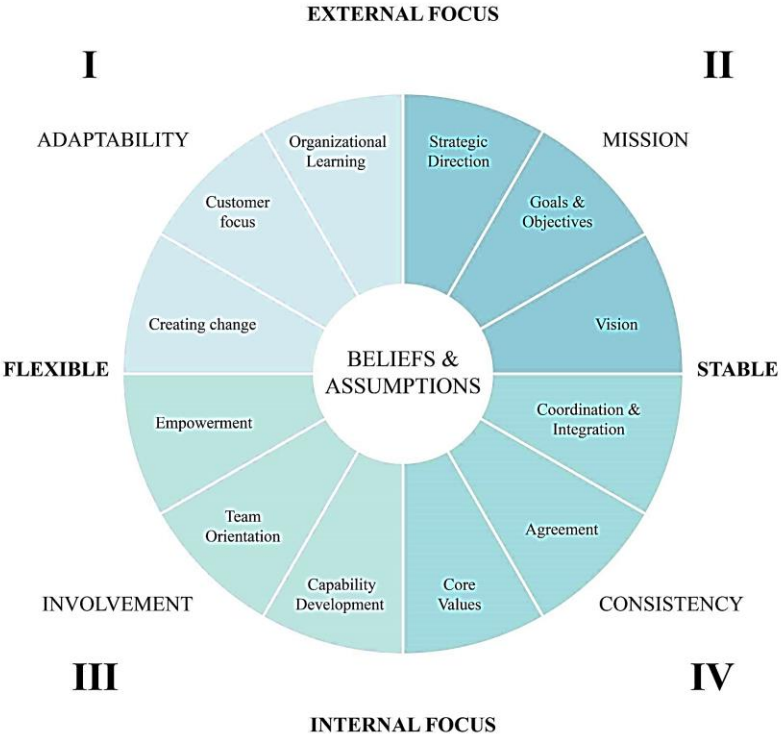

Figure 17. Daniel Denison's Organisational Culture Model (1990)

Denison's organisational culture model is a framework that identifies four key aspects of organisational culture and their relationship with organisational effectiveness:

- Mission: The clarity and consistency of the organisation's purpose, goals, and strategy.
- Adaptability: The organisation's capacity to adjust and respond effectively to shifts in the external environment.
- Involvement: The level of employee engagement, empowerment, and motivation to drive organisational success.
- Consistency: The alignment and coherence of the organisation's systems, processes, and actions.

Each of these dimensions includes specific traits or characteristics that can be assessed using Denison's organisational culture survey. By evaluating an organisation's culture across these dimensions, leaders can identify areas of strength and weakness, and develop strategies to enhance organisational effectiveness. This model's emphasis on adaptability and employee involvement makes it particularly relevant in today's dynamic and diverse organisational environments.

Denison's model underscores the significance of fostering a positive organisational culture that promotes engagement, collaboration, and innovation while aligning with the organisation's mission and goals. It also highlights the necessity of continually adapting to external changes and maintaining consistency in internal processes and behaviours.

In contrast to the previous models, William Ouchi's model (Ouchi and Wilkins, 1985) offers a classification of organisational culture based on two dimensions: control and commitment. This model is particularly relevant in rapidly changing environments because it addresses the balance between managing control and fostering commitment.

Ouchi's model is important because, without a strong focus on control, organisational culture and the organisation itself can become unstable or even collapse. By integrating control and commitment, organisations can effectively navigate change, maintain stability, and sustain a productive culture even in dynamic contexts.

According to William Ouchi, organisations can be classified into three types of cultures:

- Clan Culture: Marked by strong commitment and minimal control, a clan culture views employees as family members who work together to achieve common goals. The emphasis is on teamwork, participation, and building consensus.
- Market Culture: Defined by strong control and low commitment, a market culture focuses on achieving goals through competition and individual performance. The emphasis is on winning, results, and competitiveness.
- Hierarchy Culture: Highly controlled and committed, with a structured, formalised system, clear authority, and a focus on stability, predictability, and efficiency.

These types of cultures are not mutually exclusive; an organisation can display traits from multiple culture types. However, recognising the dominant culture helps leaders identify the core values and assumptions that influence organisational behaviour and decision-making.

This classification effectively combines two crucial aspects – external and internal dynamics – that are essential for managing human capital in any organisation. Ouchi’s model combines control and commitment, offering a clear framework for understanding and managing organisational culture.

Jeffrey Sonnenfeld's classification of organisational cultures, detailed in his research (Sonnenfeld, 1991), categorises organisations based on their responses to uncertainty and change (see Figure 18).

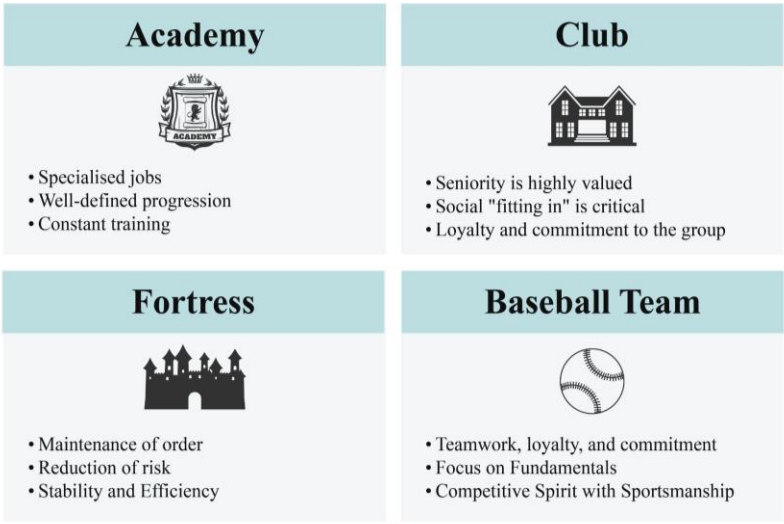

Figure 18. Sonnenfeld's Four Types of Organisational Cultures Model (1988)

He identified four distinct cultural types:

- The Academy Culture: This type is focused on education, expertise, and knowledge-sharing. The primary goal is to enhance knowledge and disseminate it within the organisation. Academy cultures are prevalent in universities and research institutions, where the emphasis is on intellectual development and academic achievement.

- The Baseball Team Culture: Characterised by a strong emphasis on teamwork, loyalty, and commitment. The primary goal is to work collaboratively to achieve shared objectives. This culture is common in sports teams and military organisations, where unity and collective effort are critical to success.
- The Club Culture: Focuses on socialising, enjoyment, and fostering a sense of community. The primary goal is to build a network of like-minded individuals and create a welcoming environment. This type of culture is often found in social clubs and some startups, where informal relationships and a sense of belonging are key.
- The Fortress Culture: This culture focuses on stability, control, and efficiency, aiming to maintain order and reduce risk. It is common in government agencies and large corporations, where following rules and procedures is crucial to maintaining a stable environment.

Sonnenfeld's classification provides insight into how different organisational cultures approach stability, change, and employee engagement. Understanding these types helps leaders navigate organisational dynamics and adapt strategies to the specific cultural context of their organisation.

This classification illustrates that organisational culture is fundamentally an adaptive phenomenon, influenced more by the organisation's domain of activity than by its internal characteristics. From a practical perspective, this differentiation is crucial because it can provide early "hints" to employees about the potential for success within different sectors. Essentially, the specific organisation may be less important than the industry it operates in. Our research has vividly demonstrated these sector-based differences in company functioning, as detailed in our

study (Bannikova and Mykhaylyova, 2019). This study shows how the characteristics of different fields of activity can significantly influence organisational culture and effectiveness.

From our perspective, in terms of the potential for research into the impacts of organisational culture on a company's human capital in conditions of uncertainty, there are several other approaches to analysing organisational culture that are particularly significant too. Wallach (1983) highlights the significance of aligning individual careers with organisational culture. He identifies three types of organisational cultures: bureaucratic, which emphasises rules and efficiency; innovative, which values creativity and risk-taking; and supportive, which focuses on relationships and employee well-being.

Wallach (1983) suggests that individuals who prefer structure and stability may be well-suited to bureaucratic cultures, while those who value creativity and innovation might thrive in innovative cultures. Similarly, those who place a high value on social connections and a nurturing work environment are likely to excel in supportive cultures. He underscores the importance of cultural fit in career management, emphasising the need for individuals to understand and align themselves with their organisation's culture to achieve success.

However, this concept overlooks that organisational culture is often not the main factor when choosing a job. People usually prioritise things like a good salary, benefits, and career growth. As a result, they tend to adapt to the existing organisational culture rather than choose it. This adaptation can be especially challenging for modern companies that employ people with diverse values. However, in the case of highly qualified

specialists, talented employees who are "hunted" for in the labor market, this classification can be quite useful.

Leadership types are crucial in organisations, especially in today's multicultural environments. Leaders and their values help shape the organisational culture and ensure value alignment among employees. According to Hogan's model, different leadership styles create different organisational cultures (Hogan Assessments, n.d.) (see Figure 19):

- Recognition: Leaders seeking attention and admiration create a culture where achievements are celebrated and highly visible. This can lead to pressure for constant praise and tension if leaders ignore their team's need for recognition.
- Power: Leaders focused on achievement and impact foster a competitive, results-driven culture. While it promotes efficiency, it can also create strict hierarchies and a lack of inclusivity.
- Hedonism: Leaders who value enjoyment mix work with fun, creating a "work hard, play hard" culture. While it encourages strong performance and relaxation, it may blur the line between work and leisure.
- Altruism: Leaders who enjoy helping others build a supportive culture focused on fairness, respect, and personal growth. This promotes collaboration but may be seen as less focused on results.
- Affiliation: Leaders who thrive on social interaction foster a culture of teamwork and continuous communication. This can create a dynamic workplace but may overwhelm more introverted or task-focused individuals.
- Tradition: Leaders who value authority and norms create a structured, rule-based culture. Those who prefer innovation and individuality foster a more experimental and diverse environment.

- Security: Leaders who value stability and caution create a culture focused on careful planning and risk management. This ensures safety but may limit innovation.
- Commerce: Leaders focused on financial success foster a culture emphasising profitability and efficiency. This may prioritise financial goals over employee well-being.
- Aesthetics: Leaders who value quality and presentation create a culture focused on attention to detail and design. This enhances the brand and work environment but may be seen as valuing form over function.
- Science: Leaders who use a data-driven approach promote a culture of rationality and evidence-based decisions, which can slow decision-making but ensures accuracy. Leaders who prefer intuition foster a more practical and speedy decision-making environment.

Figure 19. Hogan Assessment's Motives, Values, Preferences Inventory (MVPI) Measurement Scales

Each of these leadership typologies significantly shapes an organisation's unique culture, influencing which values are prioritised and how employees experience their work environment. Understanding these typologies is crucial for effectively managing diverse teams and creating a positive organisational climate that aligns with both leaders' values and employees' needs.

Hogan's classification provides a detailed framework that aligns somewhat with the increasing emphasis on diversity and inclusivity in society and business. However, it primarily focuses on the traits of individual leaders rather than the broader organisational context. While this framework offers a useful perspective on how managerial styles and leaders' priorities impact companies (as seen in Hogan Assessments), it does not fully capture the complexity of organisational culture, which is a collective construct shaped by the shared values and interactions of all members, not just by leadership traits.

Moreover, Hogan’s framework acknowledges the existence of mixed organisational cultures that combine elements from different typologies. For example, an organisation might blend characteristics of both Aesthetics and Commerce or Affiliation, creating a unique cultural mix that doesn't fit neatly into any single category. While Hogan’s classification highlights important aspects of organisational culture, some traits, like Aesthetics or Science, don't directly relate to organisational performance and are often combined with other traits to form a more comprehensive cultural identity. This potential for hybrid cultures suggests a need for a more nuanced understanding of how various elements interact within an organisation's culture.

Another typology that centres organisational cultures on leadership is the Leadership Grid, developed by Robert Blake and Jane Mouton in the early 1960s (Blake & Mouton, 1964) (see Figure 20). This model is based on a leader's orientation towards tasks and people and identifies five different combinations of these orientations, each producing a distinct leadership style.

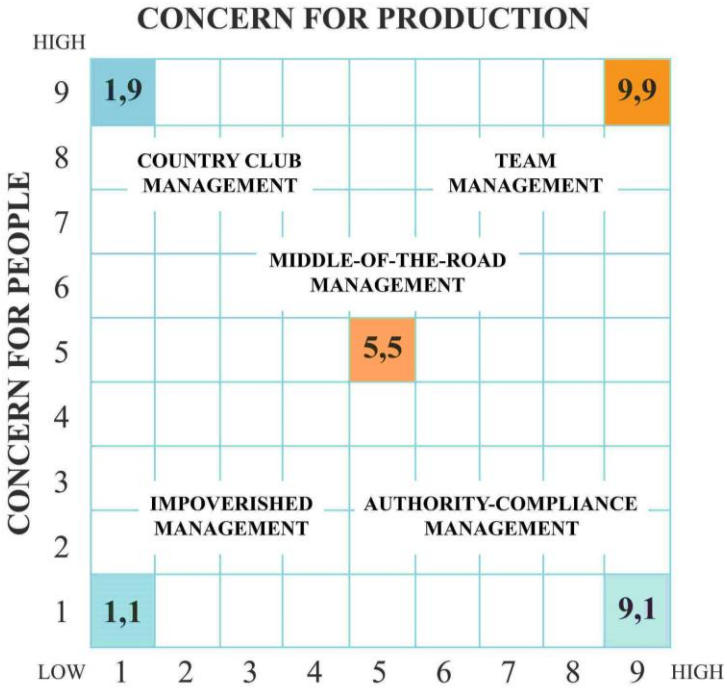

Figure 20. The Leadership-Based Organisational Culture Model by Blake and Mouton (1964)

The Leadership Grid is based on two main behavioural dimensions:

- Concern for People: This measures how much a leader values team members' needs, interests, and development in achieving tasks.
- Concern for Results: This gauges the leader's emphasis on achieving concrete goals, organisational efficiency, and productivity.

Based on these dimensions, Blake and Mouton identified five distinct leadership styles, each representing a different combination of high or low concern for people and results. These styles range from an impoverished management approach (low concern for both people and results) to a team management style (high concern for both people and results), as depicted in their model.

The Blake and Mouton Leadership Grid is based on a continuum of "low-high" dimensions, allowing us to describe various management styles in terms of two fundamental parameters: concern for people and concern for results. These parameters define a spectrum of leadership styles, each with distinct characteristics and impacts on organisational culture:

1. Low Results/Low People - Impoverished Management: In a culture led by an Impoverished or "indifferent" manager, leadership is largely ineffective. Such managers show minimal concern for both task accomplishment and team motivation, resulting in outcomes characterised by disorganisation, dissatisfaction, and disharmony. This management style reflects a lack of engagement in developing productive systems or

fostering a motivating work environment, leading to a breakdown in both team morale and operational efficiency.

2. High Results/Low People - Produce-or-Perish Management: This culture is typified by "authoritarian" or "authority-compliance" managers who prioritise results over people. Leaders with this style see team members primarily as tools to achieve their objectives, placing productivity above all else. While this approach can lead to high levels of output in the short term, it often results in low morale and motivation among team members, ultimately affecting long-term performance and leading to challenges in retaining high-performing employees.

3. Medium Results/Medium People - Middle-of-the-Road Management: A Middle-of-the-Road or "status quo" manager aims to balance concern for people and results but often achieves neither effectively. This style is marked by a tendency to compromise, which prevents the manager from fully meeting the needs of the team or driving high performance. As a result, the organisation tends to experience mediocre outcomes, with neither high productivity nor strong team satisfaction.

4. High People/Low Results - Country Club Management: The Country Club or "accommodating" style manager places a strong emphasis on the well-being and happiness of team members, often at the expense of achieving results. Managers adopting this style believe that a contented and secure team will naturally perform well. While this creates a relaxed and pleasant work environment, the lack of focus on productivity and control can lead to poor performance and unfulfilled organisational goals.

5. High Results/High People - Team Management: The Team Management style is considered the most effective within the Blake and Mouton model. Leaders in this category demonstrate a high commitment to both achieving results and supporting their teams. Team managers are devoted to the organisation's goals and

mission, and they actively motivate and empower their subordinates to exceed expectations. This dual focus on people and results creates a culture where employees feel valued and motivated, leading to high performance and a strong sense of team cohesion and respect.

Even to the untrained eye, it is evident that there are cyclical "waves" of expansion and reduction in the criteria used to define organisational culture typologies. At certain points in societal development, these changes are driven by the growing diversity of cultures and organisational forms, as well as other factors. As diversity continues to expand, the existing frameworks with a finite number of criteria become insufficient, necessitating an ever-increasing number of criteria to capture the complexity of each unique organisational culture. Eventually, this could lead to a situation where nearly every individual culture becomes a distinct type.

To address this complexity, there is a trend towards simplifying and minimising the criteria, aiming to identify the most fundamental dimensions for classifying organisational cultures. Kluckhohn and Strodtbeck's typology offers a simplified, universal framework for understanding organisational culture by focusing on core cultural orientations. Their Values Orientation Theory provides a strong foundation for examining cultural differences and similarities, suggesting that while all cultures share certain basic human values, the ways these values are expressed and prioritised can differ greatly between societies (Kluckhohn and Strodtbeck, 1961) (see Figure 21).

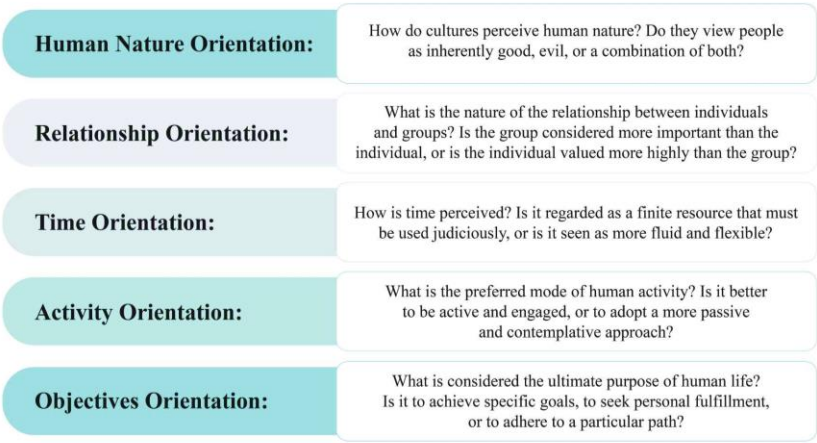

Figure 21. The Leadership-Based Organisational Culture Model by Blake and Mouton (1964)

The theory identifies five core human values that are common to all cultures:

1. Human Nature Orientation: This dimension explores how cultures perceive human nature. Are people viewed as inherently good, inherently evil, or a mixture of both?
2. Relationship Orientation: This value examines the nature of relationships between individuals and groups. Does the culture place greater importance on the collective group, or is the individual seen as more valuable than the group?
3. Time Orientation: This dimension addresses cultural perceptions of time. Is time seen as a finite resource that must be

managed carefully, or is it viewed as a more fluid and flexible concept?

4. Activity Orientation: This value concerns the preferred mode of human activity within a culture. Is there a greater emphasis on being active and engaged, or is there more value placed on a passive, contemplative approach?

5. Objectives Orientation: This dimension explores what is considered the ultimate purpose of human life within a culture. Is it to achieve specific, tangible goals, to seek personal fulfilment, or to follow a particular path or destiny?

According to Kluckhohn and Strodtbeck, cultural differences arise from the diverse ways these fundamental values are interpreted and expressed. For example, cultures may vary in their beliefs about whether people are inherently good or evil (human nature orientation) or in their views on whether the needs of the individual should be prioritised over those of the group (relationship orientation). These variations form the basis for understanding the unique characteristics of each culture.

The proposed approach to typologies seeks to focus on fundamental, rather than transient, phenomena within societies. This further supports our hypothesis regarding the trends towards minimising the criteria used for classifying organisational cultures.

Given the premise that, in uncertain conditions, the number of criteria for classifying organisational cultures should be limited, we suggest concentrating on a few typologies that align with this viewpoint and may offer practical value.

Langton and Robbins (2006) in "Fundamentals of Organizational Behavior" identify seven key dimensions of organisational culture: innovation and risk-taking, stability, attention to detail, aggressiveness, results orientation, team orientation, and people orientation.

Larry Constantine presents four types of organisational cultures in his article, "Work Organization: Paradigms for Project Management and Organization" (Constantine, 1993) (see Figure 22).

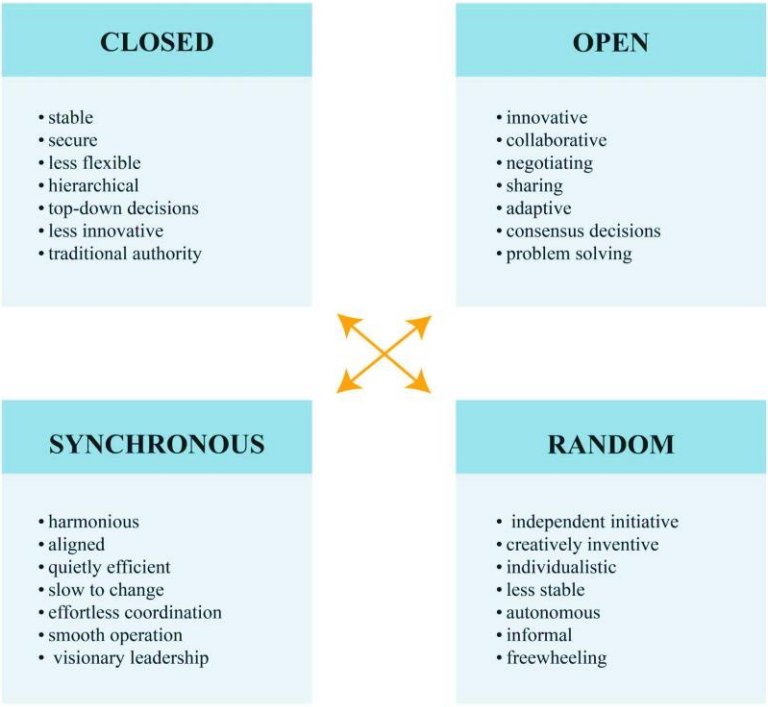

Figure 22. Larry Constantine's Four Types of Organisational Cultures Model (1993)

His typology is based on how organisations respond to changes in work practices, and he identifies the following types:

1. Closed: Characterised by a traditional hierarchy where decisions are made at higher levels, a closed culture prioritises stability and continuity, often resisting change to maintain the established order.
2. Open: This culture balances stability with innovation and individual with collective interests. It is marked by flexibility, collaboration, and a focus on consensus-building, making change more likely to succeed when team members are actively involved.
3. Random: Defined by the presence of innovative individuals who prefer autonomy, a random culture encourages change through creative independence. Although team members can be highly creative, they often work independently rather than collaboratively.
4. Synchronous: This culture is characterised by alignment around a shared vision and methods, emphasising harmony and the status quo. There is little tolerance for disruption, and teams function efficiently through tacit agreements, with minimal conflict.

Constantine (1995) notes that "no one organisational culture is inherently superior to another; the effectiveness of different change strategies depends on the specific environment. Additionally, each culture requires distinct leadership styles."

In today's rapidly evolving world, innovation is a key factor in organisational success, prompting scholars to investigate what cultivates an innovative culture. Gary P. Pisano contends that while freedom, creativity, and risk-taking are vital, they are not

sufficient on their own to sustain long-term innovation. Pisano identifies several paradoxes that organisations must manage: tolerance for failure must be accompanied by competence, experimentation requires discipline, psychological safety must be balanced with honest feedback, collaboration should not undermine individual accountability, and even flat hierarchies necessitate strong leadership (Pisano, 2019).

Pisano challenges the notion that innovation only flourishes in unrestrained environments, arguing instead that a balance of openness and discipline is crucial. He suggests that fostering creativity and experimentation needs to be supported by clear guidelines and accountability to promote continuous learning and maintain high performance (Pisano, 2019).

While Pisano's viewpoint is compelling, his focus on discipline could potentially constrain the spontaneity that is essential for innovation. Organisations must find a balance between structure and creative freedom, enabling innovation to thrive without excessive control. Pisano's work highlights the necessity of balancing flexibility with control to successfully navigate the complexities of cultivating an innovative culture (Pisano, 2019).

O'Reilly, Chatman, and Caldwell's Organizational Culture Profile (OCP), developed in the late 1980s, provides a framework for analysing organisational culture (O'Reilly et al., 1991) (see Figure 23).

Figure 23. Organisational Culture Profile (OCP) by O'Reilly, Chatman, and Caldwell (1991)

The model identifies seven core dimensions that define an organisation's culture:

1. Innovation: The extent to which the organisation promotes and rewards creativity, experimentation, and the generation of new ideas.
2. Attention to Detail: The emphasis on precision, accuracy, and thoroughness in organisational processes and practices.

3. Outcome Orientation: The focus on achieving results and meeting specific performance goals.
4. People Orientation: The degree to which the organisation prioritises the well-being, satisfaction, and development of its employees.
5. Team Orientation: The importance placed on teamwork, collaboration, and cooperation among organisational members.
6. Aggressiveness: The level of competitiveness, assertiveness, and drive towards achievement within the organisation.
7. Stability: The value placed on maintaining the status quo, predictability, and consistency in operations.

By evaluating an organisation's culture across these dimensions, the OCP model allows leaders to identify cultural strengths and areas for improvement, thereby facilitating strategies that enhance organisational effectiveness. This model has been widely applied across diverse sectors, including corporate, non-profit, and government organisations.

One noticeable trend in classifying organisational cultures is the move towards more practical and measurable criteria, rather than relying on abstract classifications. The focus has shifted to concrete indicators that serve as markers for specific types of organisational culture. Additionally, there is now a greater emphasis on the blending of various elements from theoretical models within organisations, rather than adhering to fixed, standard types. This approach is crucial for understanding organisational culture typologies, as it takes into account the unique conditions and dynamics in which different organisations operate.

A notable trend in contemporary organisational studies is the use of metaphorical frameworks to articulate the multifaceted nature of organisational cultures. Gareth Morgan's influential theory of Organisational Metaphors exemplifies this approach by proposing that different metaphors can be employed to conceptualise an organisation, each providing a unique perspective on its structure, processes, and dynamics (Morgan, 1997) (see Figure 24).

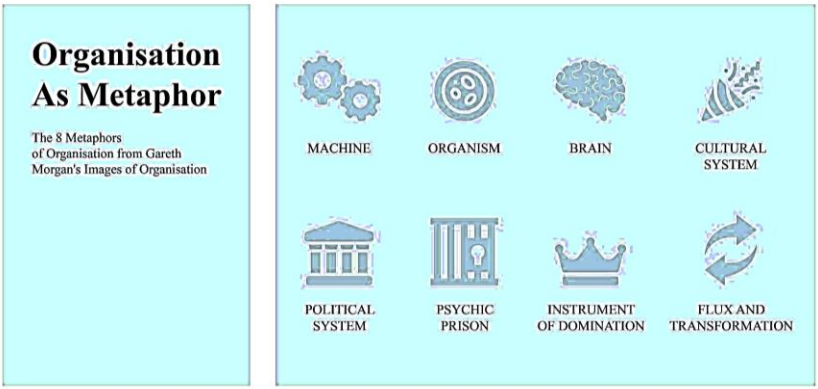

Figure 24. Gareth Morgan's Organisational Metaphors (1986)

Morgan delineates eight primary metaphors:

- Machine Metaphor: This metaphor equates the organisation to a machine, with various components functioning harmoniously to accomplish predefined goals. It underscores efficiency, standardisation, and predictability, suggesting that organisations can be optimally managed through rational and scientific principles.

- Organism Metaphor: In this view, the organisation is likened to a living organism, wherein different parts collaborate to maintain its vitality and adaptability. It highlights growth, responsiveness to the environment, and the imperative of continuous adaptation to evolving circumstances.
- Brain Metaphor: Here, the organisation is seen as akin to a brain, focusing on information processing, learning, and decision-making. This metaphor emphasises the role of knowledge management and cognitive agility, suggesting that effective management is predicated on intelligent, data-driven decision-making.
- Culture Metaphor: This perspective frames the organisation as a culture, defined by shared values, beliefs, and practices that collectively shape identity and behaviour. It draws attention to social norms, symbols, and rituals that guide behaviour and managerial practices within organisations.
- Political Metaphor: This metaphor portrays the organisation as a political system, marked by power dynamics, conflicts, and negotiations among diverse stakeholders. It underlines the importance of power relations, coalition-building, and the necessity for leaders to adeptly manage competing interests and conflicts.
- Psychic Prison Metaphor: In this analogy, the organisation is seen as a psychic prison, where individuals are confined by their psychological constraints and institutional structures. It suggests that management should focus on liberating individuals from these constraints to foster creativity and personal development.
- Instrument of Domination: This metaphor views the organisation as a tool for exerting control and exploiting resources, often to the advantage of a select group. It points to

issues of power imbalances, inequality, and exploitation within organisational settings.

- Flux and Transformation: The organisation is seen as a constantly evolving entity, closely connected to its external environment. This view emphasises the ongoing changes and the interaction between internal and external forces.

Morgan's framework provides a diverse set of conceptual lenses that allow for a richer understanding of the complexities inherent in organisational cultures, thereby facilitating a more nuanced appreciation of how organisations operate and are managed across varying contexts.

Karl Weick's concept of sensemaking provides a powerful view of how organisational culture shapes and is shaped by how individuals and groups understand their environment. Weick posits that sensemaking is an ongoing, interpretative process that enables organisational members to navigate uncertainties and ambiguities (Weick, 1995). The metaphors employed to describe organisations significantly shape these sensemaking processes by framing how members perceive events, interpret information, and make decisions. For instance, the 'Culture Metaphor' resonates with Weick's sensemaking framework by emphasising shared meanings and interpretative schemes that guide collective understanding and behaviour.

Moreover, Alvesson and Sveningsson's examination of organisational culture using discursive and cognitive approaches highlights the crucial role of communication and perception in the formation of organisational culture. They contend that culture is not simply a set of shared values but is continually created and reshaped through discourse and cognitive processes among

members (Alvesson and Sveningsson, 2008). This viewpoint aligns with Morgan's metaphorical approach, emphasising the dynamic nature of culture and the significance of language and cognitive frameworks in its continuous development.

Ken Wilber's Integral Theory also offers a thorough framework for understanding organisational culture by integrating four quadrants: Interior-Individual, Exterior-Individual, Interior-Collective, and Exterior-Collective (Wilber, 2000). This model suggests that organisational culture is best understood through a multi-dimensional lens that considers both internal and external, as well as individual and collective, perspectives. For example, the 'Interior-Collective' quadrant aligns with the 'Culture Metaphor' by focusing on shared values and meanings, while the 'Exterior-Collective' quadrant may align with the 'Political Metaphor' by addressing the power structures and social dynamics that shape organisational life.

The use of metaphors in organisational theory not only enhances our understanding by simplifying complex concepts but also has the potential to limit our thinking if relied upon too rigidly. Metaphors can help capture the imagination and clarify organisational dynamics, yet they also risk constraining our perception to narrow frameworks, thereby oversimplifying the intricate realities of organisational life. Recognising this, contemporary theories of organisational culture advocate for more integrative and dynamic approaches that can accommodate the fluid and multifaceted nature of organisations in today’s rapidly changing world.

This nuanced understanding is further reflected in theories that identify new types of organisational cultures, such as Hargreaves'

concept of Balkanised Cultures. This model describes how different divisions within an organisation may develop distinct subcultures, each perceiving itself as an autonomous entity, which can lead to the formation of metaphorical 'walls' or silos (Hargreaves, 1992). Once established, these barriers become entrenched, as members grow attached to their subgroup identities, prioritising their own interests over those of the wider organisation.

For instance, Hargreaves uses the example of schools to illustrate the emergence and implications of Balkanised cultures. In such settings, when teachers identify strongly with particular groups rather than engaging across the entire school, a Balkanised culture may develop. Fullan and Hargreaves (1992) observe that in these cultures, teachers often direct their loyalty and identity towards specific cliques, which can undermine overall cohesion and organisational development. This fragmentation can lead to ineffective communication, indifference, and a lack of consistency in practices, ultimately affecting the collective goals and performance of the organisation (Hargreaves, 1992).

This concept underscores the complexity of organisational culture and highlights how distinct subgroups within an organisation can significantly impact its overall functioning, especially in environments marked by uncertainty and rapid change.

It is becoming increasingly evident that organisational culture classifications are influenced by changes at both global and local levels. However, it would be more effective to unify these influences under the broader category of conditions of uncertainty. This approach would make the typology of

organisational cultures less reliant on specific temporal factors, allowing for more comprehensive comparisons over time and across diverse contexts.

Based on this principle, it is prudent to utilise typologies that classify organisational cultures both in relation to external contexts and internal dynamics. This distinction is crucial, as there can often be a significant disparity between the culture an organisation projects outwardly and the culture that exists internally. While the underlying parameters of these cultures might align, their emphasis, interpretation, and implementation can vary widely. Moreover, defining organisational culture in conditions of uncertainty may be driven by different objectives, meaning that a single typology may not need to be universally applicable in every situation.

As an external model, we would like to propose the model of VUCA-Resilient Organisational Cultures, inspired by the traditional interpretation of VUCA (Volatility, Uncertainty, Complexity, and Ambiguity) (see Figure 25).

This model outlines four distinct organisational culture types that exhibit resilience in VUCA environments.

1. Responsive Culture: Organisations with a responsive culture focus on addressing VUCA events as they occur. They prioritise immediate reactions to changes over proactive planning, often making swift decisions and operating with urgency when faced with VUCA challenges.

2. Proactive Culture: Proactive cultures focus on anticipating and preparing for potential VUCA events. Organisations with this culture prioritise foresight and strategic planning, aiming to

mitigate risks and prepare for challenges before they materialise, thus fostering a strong sense of preparedness

Figure 25. VUCA-Resilient Organisational Cultures Model by Bannikova and Mykhaylyova (2024)

3. Resilient Culture: Resilient cultures are characterised by their ability to adapt to and recover from VUCA events. These organisations focus on learning from experiences, adjusting their strategies accordingly, and demonstrating agility and flexibility in the face of adversity, all while maintaining a robust sense of resilience.
4. Transformative Culture: Transformative cultures view VUCA events as opportunities for growth and innovation. Organisations with this culture embrace change as a catalyst for transformation, valuing creativity and experimentation, and often approaching VUCA challenges with excitement and enthusiasm.

Our model of VUCA-Resilient Organisational Cultures suggests that organisations can cultivate a VUCA-resilient culture by balancing these four types. This novel framework offers a fresh perspective on how organisations can effectively navigate and thrive amidst the complexities of a VUCA world.

To understand how organisational culture adapts to ongoing social changes, we can use a model called the Values-Structured organisational culture model (see Figure 26).

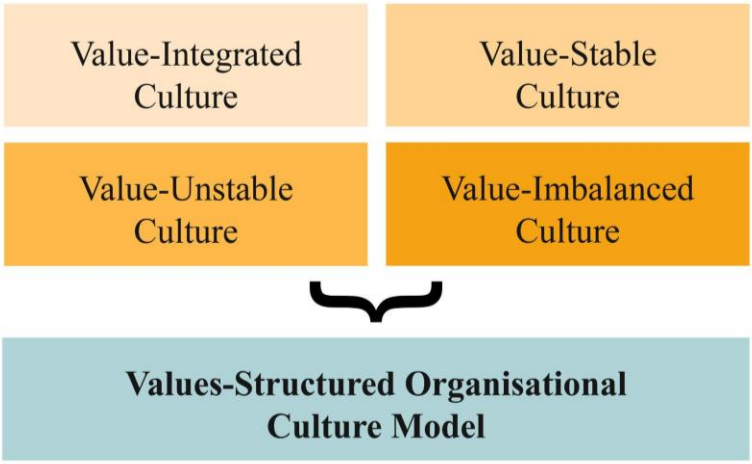

Figure 26. Values-Structured Organisational Culture Model by Bannikova and Mykhaylyova (2024)

This model focuses on how stable and aligned the organisation's core values are with those of its employees.

1. Value-Integrated Culture: Here, the core values (key principles of the organisation) and peripheral values (less central values) are stable and match well with employees' personal values. This alignment helps the organisation run smoothly and efficiently because everyone shares a common purpose. However, these cultures might struggle to adapt when core values or employee values change, as such shifts are slow and complex.
2. Value-Stable Culture: In this type, the core values remain consistent, providing a strong sense of identity. Peripheral values can change, leading to potential tension between personal and organisational values. This requires some compromise but allows the organisation to remain effective and responsive to changes.
3. Value-Unstable Culture: Here, there's a mismatch between core values and employees' values. The peripheral values may be stable, but the core values are not, which can lead to misalignment between the organisation and its members. This type can be effective in short-term or project-based settings but struggles with long-term stability and employee engagement.
4. Value-Imbalanced Culture: This culture has a significant misalignment between the organisation's values and those of its employees. Such cultures are typically found in organisations with short-term goals rather than long-term relationships with employees. If the core and peripheral values are unstable, it can affect the alignment between the organisation and its employees, impacting overall effectiveness.

The success of an organisation heavily relies on the balance between flexible and stable values. Instability in both core and peripheral values can result in confusion and disengagement among employees. Conversely, an organisation that maintains stable core values but adapts its peripheral values can navigate change effectively while retaining a cohesive sense of identity.

Classical and contemporary typologies of organisational culture often face limitations in today's environment of global uncertainty and constant change. These conditions have led to a rise in transnational structures, the growth of multinational corporations, and increased diversity within organisations. Moreover, companies are no longer confined to a single location; they have evolved into expansive networks that cover vast territories. As a result, their operations increasingly interact with three distinct types of culture: the national culture of the host country, the company's culture (typically rooted in the cultural values of its owners), and the culture of its employees.

In our view, complete unification of these cultures within a single organisation is impossible. This is what defines the phenomenon of "mix-culture" in organisations. We describe its essence as follows: each employee has a national culture that encompasses values and various approaches to time, decision-making, context, and so on. There is also the organisational culture, whose core values are conveyed through leadership and artefacts, such as mission statements, etc. Additionally, there is the culture of the country in which the company operates. As a result of their interaction, there is a mutual penetration of cultures and their reciprocal influence within the organisation, leading to the creation of what are known as interzones – areas where culture is mixed – a mix-culture. Cultural interzones are areas where the cultures of different groups or communities intertwine and blend, creating a new, unique culture.

From a procedural perspective, G. Hofstede’s framework can be used to illustrate how mixed cultures emerge, demonstrating how national and organisational cultures blend. The practices within different national cultures vary, influencing key elements of

organisational culture such as symbols, heroes, and rituals (see Figure 27).

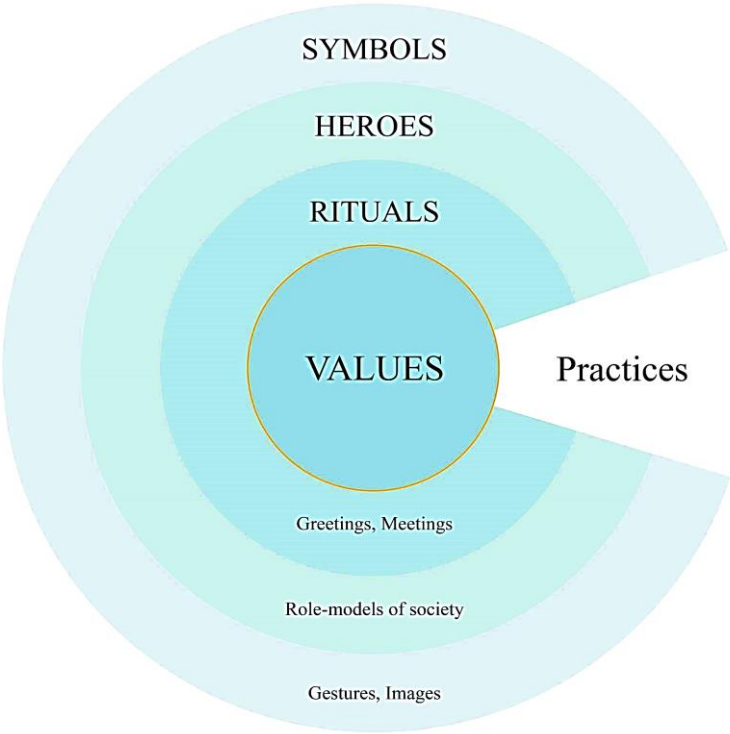

Figure 27. Interaction of national and organisational cultures at different levels according to G. Hofstede

The possibilities for cultural mixing in contemporary organisations are determined by the fact that they are based not on values, but on strategic practices, which, unlike national values, can be controlled by the organisation's management with the support of skilled consultants and trainers.

Consequently, organisational culture can evolve by incorporating the diverse characteristics of its employees' national cultures. Instead of fitting neatly into a single cultural classification, it may emerge as a unique blend of various cultural influences.

It is important to recognise that it is not feasible to account for the characteristics of all cultures that might exist within an organisation. Therefore, organisational culture is developed not as a mere amalgamation of various cultures but as a "culture of cultures," serving as a foundational framework for its activities, independent of the individual cultures present. The concept of a "tribe of tribes," increasingly relevant in modern management, is particularly pertinent here (Logan, King and Fischer-Wright, 2008).

The "tribe of tribes" model describes an organisational structure composed of smaller, self-organising groups or tribes, each with its own distinct culture, values, and goals, while still aligned with the overall mission and values of the organisation. This approach fosters autonomy and creativity within teams while maintaining a shared sense of purpose and reinforcing team identity, thereby enhancing engagement and loyalty throughout the organisation.

In this context, the "tribe of tribes" model is a framework where a large organisation is segmented into smaller, autonomous tribes. Each tribe maintains its unique culture, structure, and processes but remains connected to the organisation’s broader objectives through shared values and a collective mission. According to Logan, King, and Fischer-Wright (2008), who popularised this concept in Tribal Leadership (see Figure 28), tribes typically consist of 20 to 150 individuals who are well-acquainted with each other, which makes them more effective than traditional teams, even those led by managers. This upper

limit aligns with Dunbar's number, which represents a cognitive limit to the number of stable social relationships a person can maintain (Dunbar, 1992).

STAGE	THEME	RELATIONSHIPS	BEHAVIOR
1	"Life Sucks"	Alienated	Despairingly Hostile
2	"My Life Sucks"	Separate	Apathetic Victim
3	"I'm Great (and You're Not)"	Personal Superiority	Lone Warrior
4	"We're Great"	Stable Partnership	Tribal Pride
5	"Life is Great"	Teams	Innocent Wonderment

Figure 28. Dave Logan's Tribe of Tribes Model (2008)

The "tribe of tribes" approach can enhance innovation, creativity, and collaboration by allowing these smaller groups to focus on their specific strengths and efficiently achieve their objectives. This decentralised structure encourages a more dynamic, adaptive, and resilient organisational culture, enabling a quicker response to evolving market conditions and external challenges. However, this model can create silos, which may block communication and teamwork across the organisation.

Successful implementation of the "tribe of tribes" model requires strong leadership and effective communication strategies to ensure that all tribes work towards shared goals and maintain alignment across the organisation. This coordination prevents fragmentation and supports a unified organisational direction. The concept has no single origin but has been influenced by various thought leaders in organisational design, leadership, and culture.

Other experts, such as Frederic Laloux and Gary Hamel, have also examined decentralised decision-making and empowering teams within organisations. Laloux (2014) introduces the idea of "teal" organisations (see Figure 29), which emphasises equality, self-organisation, emotional intelligence, and sustainability, fostering more adaptable and people-centred organisations.

Similarly, Hamel (2007) argues that traditional management structures are outdated and inadequate for today's economy. He promotes the development of more democratic, open, and innovative organisations where employees are encouraged to be creative and take initiative, and where leaders work collaboratively with employees to manage change and drive development.

The "tribe of tribes" concept aligns with a broader shift in organisational thinking, moving away from traditional hierarchical models towards more agile and collaborative structures. This shift reflects the need for a more nuanced understanding of organisational culture, incorporating both horizontal typologies (across departments or functions) and vertical typologies, which range from the "super-tribal" level (encompassing multiple groups or units) to the "tribal" level

(focusing on the culture within individual groups). This dual perspective allows organisations to foster a more cohesive and dynamic culture that is responsive to internal and external changes.

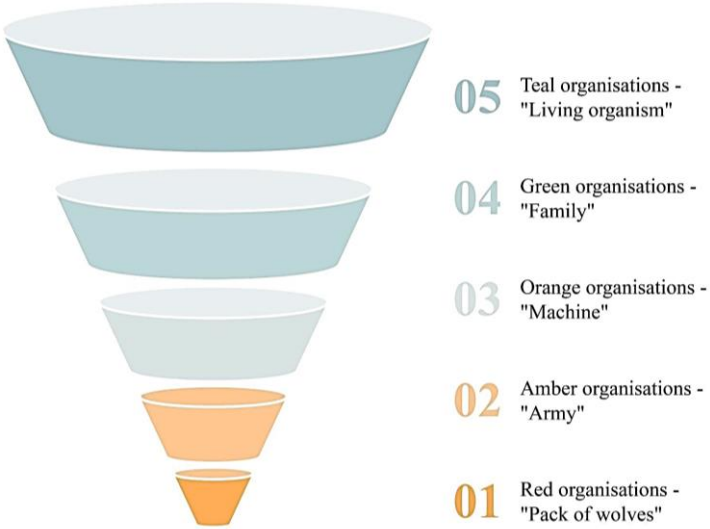

Figure 29. Frederic Laloux's Teal Organisations Model (2014)

Organisational culture is a core aspect of an organisation's function, affecting its effectiveness regardless of its stage in the life cycle, industry, size, or mission. Organisational culture is ever-present, and the key task is to assess its current state, identify

its type, determine necessary changes, recognise change agents, and evaluate the outcomes of these changes. Employing various typologies is crucial for achieving both external and internal organisational goals.

Analysing contemporary organisational cultures requires the use of the "mix-culture" concept, which emphasises the integration of diverse cultural elements within an organisation to align with its strategic objectives. This approach supports a more flexible and adaptable culture, better suited to respond to evolving internal needs and external conditions.

Final Thoughts

Organisational culture is an intricate and multi-dimensional phenomenon that commands considerable interest from both scholars and practitioners within sociology and business disciplines. To fully harness the power of organisational culture, it is essential to grasp its core attributes, characteristics, and various types. This comprehensive understanding transforms culture from an abstract notion into a concrete driver of organisational efficiency and effectiveness.

A pivotal aspect of analysing organisational culture is recognising it as a "representative culture," a concept articulated by Tenbruck (1996). This view posits that organisational culture is a dynamic system of elements designed to enhance overall performance and adaptability. The "representative culture" perspective emphasises that culture is not merely a backdrop but an active force that shapes and is shaped by organisational activities (Tenbruck, 1996).

Definitions of organisational culture vary widely, from narrow to expansive. Narrow definitions might describe it as the unwritten rules that govern behaviour, norms, and values within an organisation. For instance, Toyota's "Toyota Way," which emphasises respect and continuous improvement, significantly influences its daily operations. In contrast, broader definitions view organisational culture as a complex array of thoughts, feelings, and reactions unique to the organisation and its subgroups, as exemplified by Google's culture of innovation and a flat hierarchy.

In most analyses, scholars emphasise the fundamental assumptions that guide members' behaviours and actions, which are shaped by their perceptions of the environment and its regulatory factors. These assumptions, along with values, value orientations, and the symbolism that communicates these values within the organisation, contribute to a complex and multi-layered cultural network. This network provides a comprehensive definition of organisational culture, encompassing various elements such as values, norms, behavioural rules, philosophical beliefs, and symbolic systems, including myths, rituals, ceremonies, and traditions. These elements, along with the processes of setting and achieving goals, differentiate organisations and define their unique identities. For instance, Salesforce's ritualistic celebrations of milestones and Amazon's customer-first philosophy illustrate how organisations use specific practices and symbols to express their culture.

Theoretical frameworks for studying organisational culture offer important insights into its impact on organisational success. The phenomenological approach, which is currently gaining attention, examines the inherent nature of organisational culture in relation to other processes, such as human resource management and strategic decision-making. This perspective views culture as a fundamental force that both shapes and is shaped by organisational activities. Furthermore, systematic, normative-value, and comparative approaches provide valuable frameworks for understanding the varied roles that culture plays within organisations.

Organisational culture fulfils multiple functions – integrative, regulatory, adaptive, protective, and developmental – all of which are closely tied to human resource activities. The prominence of

these functions may vary depending on the organisation's context and operational environment. For example, multinational companies such as Unilever and Adobe emphasise multicultural integration and acculturation, recognising the importance of harmonising diverse cultural perspectives within a cohesive organisational culture.

The classification of organisational culture generally depends on various characteristics that come together to form distinct types. These classifications can map the development of organisational culture from its foundational principles to its complex presence in the global marketplace. Analysing these typologies reveals three distinct stages in understanding organisational culture: theoretical, instrumental, and empirical. Important factors in these classifications include employee attributes (such as orientation, motivation, and engagement), organisational outcomes, power dynamics, and interactions with the external environment, including feedback and responsiveness to change.

There is considerable variability and evolution in the criteria used to typologise organisational cultures, reflecting both external and internal, objective and subjective factors. Contemporary discussions increasingly emphasise elements such as leadership style, diversity and inclusion, and organisational adaptability to rapid change. These factors underscore the changing demands of today's business environment and highlight the need for cultures that promote agility and innovation.

In response to growing social and economic uncertainties, we advocate for a typology of organisational cultures that is less constrained by temporal parameters. This broader framework would enable more meaningful comparisons across different

periods and contexts, offering a deeper understanding of how organisational cultures evolve and adapt. Such a perspective is crucial for effectively managing cultural change in an ever-changing and unpredictable world.

Based on established theories in organisational behaviour and change management, we propose a Model of VUCA-Resilient Organisational Cultures, which identifies four distinct culture types to enhance organisational resilience in VUCA (Volatile, Uncertain, Complex, Ambiguous) environments:

1. Responsive Culture: Characterised by the ability to respond swiftly to VUCA events as they occur. This culture type prioritises agility and flexibility, allowing organisations to manage immediate crises and adapt to sudden changes.
2. Proactive Culture: Focuses on anticipating and preparing for potential VUCA events. It employs strategic foresight and risk management to minimise disruptions before they arise, ensuring the organisation is ready for future challenges.
3. Resilient Culture: Centres on an organisation's capacity to withstand and recover from adversity. This culture type is built on strong core values, a supportive environment, and a commitment to learning from failures, which collectively enhance stability and adaptability.
4. Transformative Culture: Views VUCA events as catalysts for growth and innovation. It fosters a mindset of continuous improvement and experimentation, enabling the organisation to leverage uncertainty for competitive advantage.

These culture types are not sequential stages but rather complementary strategies that organisations can adopt simultaneously or selectively, depending on their specific needs

and challenges. This model, grounded in empirical research and theoretical frameworks, provides a comprehensive approach to developing a VUCA-resilient organisational culture.

To analyse organisational cultures in the context of ongoing social change, we propose the Value-Structured Culture Model, which examines the alignment of core and peripheral organisational values with those of employees.

The model categorises cultures into four types:

1. Value-Integrated Culture: Characterised by strong alignment between the organisation's core values – fundamental principles defining its mission – and its peripheral values, which are more adaptable. Employees share these values, fostering a cohesive environment and high engagement.
2. Value-Stable Culture: Features stable core values that provide a consistent identity while allowing peripheral values to adjust to external changes.
3. Value-Unstable Culture: Occurs when there is alignment in peripheral values but discrepancies in core values, leading to potential conflicts and strategic misalignment.
4. Value-Imbalanced Culture: Displays significant misalignment between the organisation’s core and peripheral values and those of its employees, resulting in internal conflict and reduced effectiveness.

This model, grounded in established theories and research, offers a framework for understanding how value alignment impacts organisational culture and its adaptability to change. It underscores the need to manage value congruence to maintain stability and foster resilience in a dynamic environment.

The proposed classifications of organisational culture are effective in conditions of uncertainty, while still allowing for the development of new typologies.

Furthermore, this analysis underscores the significance of recognising a "mix-culture" within organisations, which illustrates the potential for integrating diverse cultural elements to achieve strategic objectives. The concept of cultural interzones is also introduced, representing areas where varied cultural influences converge and interact. These interzones create unique organisational dynamics and provide fertile ground for innovation. Within these spaces, diverse teams collaborate, merging distinct cultural perspectives, practices, and values. This interplay often leads to creative problem-solving and novel approaches to achieving organisational goals.

Understanding an organisation's culture is crucial for effective management and for leveraging it to drive positive developmental outcomes. However, simply being aware of the culture is not sufficient. From a practical perspective, it is essential to measure and evaluate the culture and its components, comprehending both their limitations and potential. Addressing these aspects will be the focus of future research and discussions.

References

Ackoff, R. L. (1999). *Re-Creating the Corporation: A Design of Organizations for the 21st Century.* New York: Oxford University Press.

Adizes, I. (1999). *Managing Corporate Lifecycles: How Organizations Grow, Age, and Die.* Paramus: Prentice Hall.

Allen, R. F., Kraft, C. (1982). *The organizational unconscious: How to create the corporate culture you want and need*. Englewood Cliffs: Prentice-Hall.

Allen, R. F., Dyer, F. J. (1980). A tool for tapping the organizational unconscious. *Personnel Journal*, pp. 192–199.

Alvesson, M. (2002). *Understanding organizational culture.* London: SAGE Publications Ltd.

Alvesson, M., Sveningsson, S. (2008). *Changing Organizational Culture: Cultural Change Work in Progress*. Routledge.

Argote, L., Ingram, P. (2000). Knowledge transfer: A basis for competitive advantage in firms. *Organizational Behavior and Human Decision Processes*, 82 (1). pp. 150–169.

Argyris, C. (2010). *Organizational traps: Leadership, culture, organizational design*. Oxford: Oxford University Press.

Armstrong, M. (2006). *A handbook of human resource management practice*. 10th edn. London: Kogan Page Publishing.

Bannikova, K., Mykhaylyova, K. (2017).Organizational Memory as a Mechanism of Formation and Development of Organizational Culture. *IOSR Journal of Humanities and Social Science*, 22 (4), pp. 9–15.

Bannikova, K., Mykhaylyova, K. (2019). *The Potential of Organizational Culture in the Management of Human Resources of International Companies* [online]. Kharkiv: Publisher PUA. Available at: http://dspace.nua.kharkov.ua/jspui/bitstream/123456789/1990/1/Bannikova%20Mikhayleva.pdf [Accessed 1 Sept. 2024].

Bannikova, K., Mykhaylyova, K. (2023). Effective Global Recruitment Strategy: Cultural Competence. *Review of Economics and Finance*, [online] 21, pp. 592–598. Available at: https://refpress.org/ref-vol21-a61 [Accessed 1 Sept. 2024].

Barney, J. (1986). Organizational culture: Can it be a source of sustained competitive advantage? *Academy of Management Review,* 11, pp. 656–665.

Barney, J. (1986). Strategic factor markets: Expectations, luck, and business strategy. *Management Science*, 32, pp. 1231–1241.

Barney, J. (1991). Firm resources and sustained competitive advantage. *Journal of Management,* 17, pp. 99–120.

Berger, P. L., Douglas, M., Foucault, M. and Habermas, J. (1984). *Cultural analysis.*

Blake, R. R., Mouton, J. S. (1964). *The managerial grid*. Houston: Gulf.

Blake, R. R., Mouton, J. S. (1969). *Building a dynamic organization through grid organization development.* Reading: Addison-Wesley.

Blake, R. R., Mouton, J. S. and McCanse, A. A. (1989). *Change by design.* Reading: Addison-Wesley.

Boston University School of Public Health (n.d.). *What is Culture*? [online]. Available at: https://sphweb.bumc.bu.edu/otlt/mph-modules/PH/CulturalAwareness/CulturalAwareness2.html [Accessed 30 Aug. 2024].

Boudreau, J.W., and Ramstad, P.M. (2007). *Beyond HR: The New Science of Human Capital.* Boston: Harvard Business School Press.

Boyce, A. S., Nieminen, L. R., Gillespie, M. A., Ryan, A. M. and Denison, D. R. (2015). Which comes first, organizational culture or performance? A longitudinal study of causal priority with automobile dealerships. *Journal of Organizational Behavior,* 36 (3), pp. 339–359.

Bozkus, K. (2023). *Organisational Culture Change and Technology: Navigating the Digital Transformation* Available at: https://www.intechopen.com/chapters/88132 [Accessed 1 Sept. 2024].

Brown, B. (2018). *Dare to Lead: Brave Work. Tough Conversations. Whole Hearts.* New York: Random House.

Brown, D. (2004). Human universals, human nature, and human culture. *Daedalus,* 133 (4), pp. 47–54.

Budhwar, P., Chowdhury, S., Wood, G., Aguinis, H., Bamber, G. J., Beltran, J. R., et al. (2023). Human resource management in the age of generative artificial intelligence: perspectives and research directions on ChatGPT. *Human Resource Management Journal*, [online] 33, pp. 606–659. Doi: 10.1111/1748-8583.12524 [Accessed 1 Sept. 2024].

Burke, M. (1987). *A chacun son style d'entreprise*. Paris: Denoel.

Cameron, K. S., Quinn, R. E. (2011). *Diagnosing and changing organizational culture.* 3rd edn. Hoboken: Wiley.

Cappelli, P. (2019). *The Future of the Office: Work from Home, Remote Work, and the Hard Choices We All Face.* Philadelphia: Wharton School Press.

Carse, J.P. (1987). *Finite and Infinite Games.* New York: Ballantine Books.

Chamorro-Premuzic, T. (2019). *Why Do So Many Incompetent Men Become Leaders? (And How to Fix It)*. Boston: Harvard Business Review Press.

Constantine, L. L. (1993). Work Organization: Paradigms for Project Management and Organization. *Communications of the ACM*, 36 (10), pp. 35–43.

Constantine, L. L. (1995). Leading Your Team—Wherever It Goes. *Software Development*, 3 (1), pp. 26–34.

Constantine, L. L. (2001). Reflections on organizational culture and agile methods/ *CrossTalk*, 14 (12), pp. 8–11.

Cooke, R. A. and Rousseau, D. M. (1988). Behavioral norms and expectations: A quantitative approach to the assessment of organizational culture. *Group & Organization Studies,* 13 (3), pp. 245–273.

Cooke, R. A., Lafferty, J. (1989). *Organizational culture inventory*. Plymouth: Human Synergistics.

Cooke, R. A., Lafferty, J. C. (n.d.). *Organisational Culture Inventory* [online] Available at: https://www.humansynergistics.com/en-gb/change-solutions/organisations/assessments/organisational-culture-inventory [Accessed 30 Aug. 2024].

Cooke, R.A., Lafferty, J.C. (n.d.). *Using the organisational culture inventory® to understand the impact of culture on performance* [online]. Available at: https://www.semanticscholar.org/paper/Using-the-Organizational-Culture-Inventory-%C2%AE-to-the-Cooke-Ph./f4a171099e6a16ff1124e6671d617c258a95c2c9 [Accessed 1 Sept. 2024].

Cowling, A., Lundy, O. (1996). *Strategic Human Resource Management*. London: Routledge.

Daft, R. L. (1980). *Organization theory and design.* St. Paul: West Publishing Company.

Dauber, D., Fink, G. and Yolles, M. (2012). A configuration model of organizational culture. *SAGE Open,* pp. 1–16.

Deal, T. E., Kennedy, A. A. (1982). *Corporate Cultures: The Rites and Rituals of Corporate Life*. Reading: Addison-Wesley.

Deal, T. E., Kennedy, A. A. (2000). *The new corporate cultures: Revitalizing the workplace after downsizing, mergers, and reengineering.* 1st Paperback edn. New York: Basic Books.

Deloitte (2022). *2024 Global Human Capital Trends* [online]. Available at: https://www2.deloitte.com/us/en/insights/focus/human-capital-trends.html#explore [Accessed 30 Aug. 2024].

Deloitte (2022). *Deloitte Ukraine's Impact Report 2021-2022* [online]. Available at: https://www2.deloitte.com/ua/en/pages/about-deloitte/articles/global-report-home.html [Accessed 1 Sept. 2024].

Deloitte (2022). *Survey on the Impact of War on Approaches to Human Capital Management* [online]. Available at: https://www2.deloitte.com/content/dam/Deloitte/ua/Documents/Press-release/AmCham-Deloitte-Survey-on-impact-of-war-on-HC-ENG.pdf [Accessed 1 Sept. 2024].

Denison, D. R. (1990). *Corporate culture and organizational effectiveness.* New York: Wiley.

Denison, D. R. (2019). *Denison Model of Organizational Culture* [online]. Available at: https://www.denisonconsulting.com/denison-model [Accessed 1 Sept. 2024].

Denison, D. R., Mishra, A. K. (1995). Toward a theory of organizational culture and effectiveness. *Organization Science*, 6 (2), pp. 204–223.

Denison, D. R., Neale, W. S. (1996). *Denison organizational culture survey*. Ann Arbor.

Denison, D., Hooijberg, R., Lane, N. and Lief, C. (2012). *Leading culture change in global organizations: Aligning culture and strategy*. San Francisco: Jossey-Bass.

Douglas, J., Klein, S., and Hunt, D. (1988). *Strategic Managing of Human Resources*. New York: John Wiley&Sons.

Douglas, M. (1970). *Natural Symbols: Explorations in Cosmology*. Barrie&Jenkins.

Dunbar, R. I. M. (1992). Neocortex size as a constraint on group size in primates. *Journal of Human Evolution*, 22 (6), pp. 469–493.

Dweck, C., Hogan, K. (2016). How Microsoft uses a growth mindset to develop leaders. *Harvard Business Review.*

Edmondson, A.C. (2018). *The Fearless Organization: Creating Psychological Safety in the Workplace for Learning, Innovation, and Growth*. Hoboken: Wiley.

Eldridge, J. E. T., Crombie, A. D. (2013). *A sociology of organizations.* London: Routledge.

Emergence Global (n.d.). *Kluckhohn and Strodtbeck Value Orientations* [online]. Available at: https://emergenceglobal.nl/kluckhohn-and-strodtbeck-value-orientations [Accessed 30 Aug. 2024].

Feigenbaum, E. (2017). Is there a difference between organizational & corporate culture? [online] In: *Bizfluent*. Available at: https://bizfluent.com/info-8371893-there-between-organizational-corporate-culture.html [Accessed 30 Aug. 2024].

Fey, C., Dauber, D., Fink, G., and Yolles, M. (2012). Culture and its influence on organizations: a comparison between Sweden and Austria. *European Journal of International Management*, 6 (1), pp. 88–110.

Furnham, A. and Gunter, B. (1993). *Corporate Assessment: Auditing a Company's Personality.* London: Routledge.

Geertz, C. (1973). *The Interpretation of Cultures*. Basic Books.

GLOBE (n.d.). *Global Leadership and Organisational Behaviour Effectiveness*. [online]. Available at: https://globeproject.com/about%3Fpage_id=cci.html#globe2020_cci [Accessed 1 Sept. 2024].

Goffman, E. (1959). *The Presentation of Self in Everyday Life.* Garden City: Doubleday.

Goserud, E. J. (2023). What is the difference between corporate culture and organizational culture? [online] In: *Smart Capital Mind*. Available at: https://www.smartcapitalmind.com/what-is-the-difference-between-corporate-culture-and-organizational-culture.html [Accessed 30 Aug. 2024].

Graham, H., Bennett, R. (1998). *Human Resources Management.* London: Pearson Education.

Grant, A. (2021). *Think Again: The Power of Knowing What You Don't Know*. Viking.

Grant, R. M. (1996). Prospering in dynamically-competitive environments: Organizational capability as knowledge integration. *Organization Science,* 7, pp. 375–387.

Grant, R. M. (2003). *Contemporary strategy analysis.* 4th edn. Oxford: Blackwell Publishing.

Gratton, L. (2011). *The Shift: The Future of Work is Already Here.* London: HarperCollins.

Graves, D. (1986). *Corporate culture: Diagnosis and change: Auditing and changing the culture of organizations.* London: Palgrave Macmillan.

Greenberg, J., Baron, R. A. (2010). *Behavior in organizations.* 10th edn. London: Pearson Education.

Hall, E. T. (1976). *Beyond culture.* New York: Anchor Books.

Hall, R. H. (1987). *Organizations: Structures, processes, and outcomes*. 4th edn. Englewood Cliffs: Prentice-Hall.

Hamel, G. (2007). *The Future of Management.* Boston: Harvard Business School Press.

Hampden-Turner, C., Trompenaars, F. (2020). *Riding the waves of culture: Understanding diversity in global business*. London: Nicholas Brealey Publishing.

Hancock, B., Schaninger, B. and Yee, L. (2023). *The Impact of Generative AI on Human Resources.* [online] In:

McKinsey&Company. Available at: https://www.mckinsey.com/capabilities/people-and-organizational-performance/our-insights/generative-ai-and-the-future-of-hr [Accessed 1 Sept. 2024].

Handy, C. B. (1981). *Understanding organizations.* Harmondsworth: Penguin Books.

Handy, C. B. (2009). *Gods of management: The changing work of organisations*. London: Arrow.

Hargreaves, A. (1992). Cultures of teaching: A focus for change. In: Hargreaves, A. and Fullan, M. G. eds. *Understanding teacher development*. London: Cassell, pp. 216–240.

Hargreaves, A., Fullan, M. G. (eds.). (1992). *Understanding teacher development*. London: Cassell.

Harrison, R. (1972). Understanding your organization's character. *Harvard Business Review,* 50 (3), pp. 119–128.

Harrison, R. (1987). Harnessing personal energy: How companies can inspire employees. *Organizational Dynamics,* 16 (2), pp. 5–20.

Harrison, R., Stokes, H. (1992). *Diagnosing organizational culture.* San Francisco: Jossey-Bass.

Hassard, J., Sharifi, S. (1989). Corporate culture and strategic change. *Journal of General Management,* 15 (2), pp. 4–19.

Hatch, M. J. (1993). The dynamics of organizational culture. *Academy of Management Review,* 18 (4), pp. 657–693.

Hatch, M. J., Schultz, M. (1997). Relations between organizational culture, identity, and image. *European Journal of Marketing*, 31 (5/6), pp. 356–365.

Hofstede Insights (2023). *The Culture Factor: Global Report 2023* [online]. Available at: https://news.hofstede-insights.com/hubfs/OC%20report%202023/The%20Culture%20Factor%20-%20Global%20Report.pdf [Accessed 1 Sept. 2024].

Hofstede, G. (2011). Dimensionalizing cultures: The Hofstede model in context. *Online Readings in Psychology and Culture*, [online] 2 (1). Available at: http://scholarworks.gvsu.edu/orpc/vol2/iss1/8 [Accessed 30 Aug. 2024].

Hofstede, G. and Bond, M. H. (1988). The Confucius connection: From cultural roots to economic growth. *Organizational Dynamics*, 16 (4), pp. 5–21.

Hofstede, G., Hofstede, G. J. and Minkov, M. (2010*). Cultures and organizations: Software of the mind*. Revised and expanded 3rd edn. New York: McGraw-Hill.

Hogan, R. (n.d.). *Values and Organizational Culture* [online]. Available at: https://www.hoganassessments.com/sites/default/files/uploads/Values%20and%20Organizational%20Culture.pdf [Accessed 30 Aug. 2024].

House, R. J., Hanges, P. J., Javidan, M., Dorfman, P. W. and Gupta, V. (2004). *Culture, leadership, and organizations: The GLOBE study of 62 societies.* Thousand Oaks: Sage Publications.

Ibarra, H. (2015). *Act Like a Leader, Think Like a Leader*. Boston: Harvard Business Review Press.

Ibarra, H., Scoular, A. (2019). The Leader as Coach. *Harvard Business Review*, 97 (6), pp. 110–119.

Inglehart, R. (1997). *Modernization and Postmodernization: Cultural, Economic, and Political Change in 43 Societies*. Princeton: Princeton University Press.

Jaques, E. (1951). *The Changing Culture of a Factory*. London: Tavistock Publications.

John, C. (2023). The Difference Between Organizational Culture and Organizational Structure. [online] In: *Chron*. Available at: https://smallbusiness.chron.com/difference-between-organizational-culture-organizational-structure-25206.html [Accessed 1 March 2023].

Johnson, G., Whittington, R. and Scholes, K. (2011). *Fundamentals of Strategy*. 2nd edn. Harlow: Pearson Education.

Kaushal, N., Kaurav, R. P. S., Sivathanu, B. and Kaushik, N. (2023). Artificial intelligence and HRM: Identifying future research agenda using systematic literature review and bibliometric analysis. *Management Review Quarterly*, [online] 73 (2), pp. 455–493. DOI: 10.1007/s11301-021-00249-2. [Accessed 1 March 2023].

Khan, T., Komm, A., Maor, D. and Pollner, F. (2020). Back to Human: Why HR Leaders Want to Focus on People Again. [online] In: *McKinsey&Company*. Available at: https://www.mckinsey.com/capabilities/people-and-

organizational-performance/our-insights/back-to-human-why-hr-leaders-want-to-focus-on-people-again [Accessed 1 Sept. 2024].

Kidwell, R.E., Martin, C.L. and Bies, R.J. (2005). Managing the ethical climate of the organization: A review and commentary. *Journal of Business Ethics*, 56 (4), pp. 345–357.

Kierkegaard, S. (1843). *Either/Or: A Fragment of Life*. Copenhagen: C.A. Reitzel.

Kilmann, R. H. (2011). *Quantum Organizations: A New Paradigm for Achieving Organizational Success and Personal Meaning*. Newport Coast: Kilmann Diagnostics.

Kilmann, R. H., Saxton, M. J. (1983). *The Kilmann-Saxton Culture-Gap Survey.* Pittsburgh: Organizational Design Consultants.

Kilmann, R. H., Saxton, M. J. and Serpa, R. (1985). *Gaining Control of the Corporate Culture.* San Francisco: Jossey-Bass.

King, J. (2003). *Culture Clash: Managing the Global High-Performance Team.* London: Palgrave Macmillan.

Kluckhohn, F. R., Strodtbeck, F. L. (1961). *Variations in Value Orientations*. Evanston: Row, Peterson.

Kotter, J. (1996). *Leading Change.* Boston: Harvard Business School Press.

Kotter, J., Heskett, J. L. (1992). *Corporate Culture and Performance*. New York: Free Press.

Laloux, F. (2014). *Reinventing Organizations: A Guide to Creating Organizations Inspired by the Next Stage in Human Consciousness.* Brussels: Nelson Parker.

Lane, H. W., Maznevski, M. L., Dietz, J. and DiStefano, J. J. (2009). *International Management Behavior: Leading with a Global Mindset.* Cambridge: Cambridge University Press.

Langton, N., Robbins, S. P. (2006). *Fundamentals of Organizational Behavior*. 3rd edn. Toronto: Pearson Education Canada.

Lengnick-Hall, C. A., Beck, T. E. and Lengnick-Hall, M. L. (2011). Developing a capacity for organizational resilience through strategic human resource management. *Human Resource Management Review*, 21 (3), pp. 243–255.

Levin, I., Mamlok, D. (2021). Culture and Society in the Digital Age. *Information,* [online] 12 (2). DOI: 10.3390/info12020068 [Accessed 1 March 2023].

Lewis, R. D. (1996). *When Cultures Collide: Managing Successfully Across Cultures.* London: Nicholas Brealey Publishing.

Logan, D., King, J., and Fischer-Wright, H. (2008). *Tribal Leadership: Leveraging Natural Groups to Build a Thriving Organization*. New York: HarperCollins.

Luthans, F. (2011). *Organizational Behavior.* New York: McGraw-Hill.

Luthans, F., Doh, J. P. (2009). *International Management: Culture, Strategy, and Behavior.* 7th edn. New York: McGraw-Hill Irwin.

Madgavkar, A., Schaninger, B., Maor, D., White, O., Smit, S., Samandari, H., Woetzel, L., Carlin, D. and Chockalingam, K. (2021). Managing Human Capital: Performance Through People. [online] In: *McKinsey&Company*. Available at: https://www.mckinsey.com/mgi/our-research/performance-through-people-transforming-human-capital-into-competitive-advantage [Accessed 1 Sept. 2024].

Martin, J. (2001). *Organizational Behaviour*. 2nd edn. London: Thompson Learning.

Martin, J. (2001*). Organizational Culture: Mapping the Terrain.* Thousand Oaks: Sage Publications.

Martin, J., Meyerson, D. (1988). Organizational cultures and the denial, channeling, and acknowledgement of ambiguity. In: Pondy, L. R., Boland Jr., R. J. and Thomas, H. eds. *Managing Ambiguity.* Beverly Hills: Sage Publications, pp. 93–125.

McClelland, D. C. (1961). *The Achieving Society.* Princeton: Van Nostrand.

McKinsey&Company (2018). *Culture: 4 keys to why it matters* [online]. Available at: https://www.mckinsey.com/capabilities/people-and-organizational-performance/our-insights/the-organization-blog/culture-4-keys-to-why-it-matters [Accessed 1 Sept. 2024].

Mead, G.H. (1934). *Mind, Self, and Society*. Chicago: University of Chicago Press.

Mescon, M. H., Albert, M. and Khedouri, F. (1985). *Management: Individual and Organizational Effectiveness*. New York: Harper & Row.

Meyer, E. (2014). *The Culture Map: Breaking Through the Invisible Boundaries of Global Business.* New York: Public Affairs.

Meyerson, D., Martin, J. (1987). Cultural change: An integration of three different views. *Journal of Management Studies*, 24, pp. 623–647.

Minkov, M. (2007). *What Makes Us Different and Similar: A New Interpretation of the World Values Survey and Other Cross-Cultural Data.* Sofia: Klasika y Stil Publishing House.

Mitroff, I. I. (2005). *Why Some Companies Emerge Stronger and Better from a Crisis: 7 Essential Lessons for Surviving Disaster*. New York: AMACOM.

Morgan, G. (1999). *Images de l'organisation.* Quebec: Presses Université Laval.

Nadler, D., Tushman, M. (1980). A model for diagnosing organizational behavior. *Organizational Dynamics*, 9 (2), pp. 35–51.

O'Reilly, C. A. (1989). Corporations, culture, and commitment: Motivation and social control in organizations. *California Management Review*, 31 (4), pp. 9–25.

O'Reilly, C. A., Chatman, J. and Caldwell, D. F. (1991). People and organizational culture: A profile comparison approach to assessing person-organization fit. *Academy of Management Journal,* 34 (3), pp. 487–516.

Ouchi, W. G., Wilkins, A. L. (1985). Organizational culture. *Annual Review of Sociology,* 11, pp. 457–483.

Parsons, T. (1956). *The Social System.* Glencoe: Free Press.

Parsons, T. (1971). *The System of Modern Societies.* Englewood Cliffs: Prentice-Hall.

Pashchenko, O., Shyshpanova, N., Kolomiiets, Y., Mykhaylyova, K., and Sakun, L. (2023). Management in Conditions of Globalization: Development and Implementation of New Approaches in Organizations. *Economic Affairs (New Delhi)*, 68 (3), pp. 1589–1601.

Pepperdine Graziadio Business Schol (2010). *Recognizing Organizational Culture in Managing Change* [online]. Available at: https://gbr.pepperdine.edu/2010/08/recognizing-organizational-culture-in-managing-change/ [Accessed 1 Sept. 2024].

Pettigrew, A. M. (1979). On studying organizational cultures. *Administrative Science Quarterly,* 24 (4), pp. 570–581.

Pettigrew, A. M., Hendry, C. and Sparrow, P. (1990). *Corporate Strategy Change and Human Resource Management.* London: Employment Department.

Pisano, G. P. (2019). The Hard Truth About Innovative Cultures. *Harvard Business Review,* Jan.

Pitcher, P. (1997). *Artists, Craftsmen, and Technocrats: The Dreams, Realities, and Illusions of Leadership.* Toronto: Stoddart Publishing Co.

Quinn, R. E., Rohrbaugh, J. (1981). A competing values approach to organizational effectiveness. *Public Productivity Review,* 5 (2), pp. 122–140.

Quinn, R. E., Rohrbaugh, J. (1983). A spatial model of effectiveness criteria: Towards a competing values approach to organizational analysis. *Management Science*, 29 (3), pp. 363–377.

Robbins, S. P., Coulter, M. (2018). *Management*. 13th edn. Upper Saddle River, NJ: Pearson.

Robbins, S. P., Coulter, M. and Langton, N. (2008). *Management.* 8th Canadian edn. Toronto: Pearson Education Canada.

Robbins, S. P., Judge, T. A. (2010). *Organizational Behavior*. 14th edn. Upper Saddle River: Prentice Hall.

Rokeach, M. (1973). *The Nature of Human Values*. New York: Free Press.

Rollins, T., Roberts, D. (1998). *Work Culture, Organizational Performance, and Business Success.* Westport: Quorum Books.

Schein, E. H. (2016). *Organizational Culture and Leadership*. 5th edn. San Francisco: Jossey-Bass.

Schwartz, S. H. (1992). Universals in the content and structure of values: Theoretical advances and empirical tests in 20 countries. *Advances in Experimental Social Psychology*, 25, pp. 1–65.

Silverman, D. (2004). *Qualitative Research: Theory, Method, and Practice*. London: SAGE Publications Ltd.

Sinek, S. (2020). *The Infinite Game.* New York: Portfolio.

Sonnenfeld, J. A. (1991*). The Hero's Farewell: What Happens When CEOs Retire*. New York: Oxford University Press.

Tenbruck, F. (1996). Repräsentativ Kultur. In: Tenbruck, F. ed. *Perspektiven der Kultursoziologie*. Opladen: Westdeutscher Verlag, pp. 99–124.

Tichy, N. M. (1983). *Managing Strategic Change: Technical, Political, and Cultural Dynamics.* New York: Wiley.

Tichy, N. M., Devanna, M. A. (1986). *The Transformational Leader*. New York: Wiley.

Trice, H. M., Beyer, J. M. (1984). Studying organizational culture through rites and ceremonials. *Academy of Management Review*, 9, pp. 653–669.

Trompenaars, F. (1996). Resolving international conflict: Culture and business strategy. *Business Strategy Review*, 7, pp. 51–68.

Trompenaars, F., Hampden-Turner, C. (2004). *Managing People Across Cultures (Culture for Business Series)*. New Haven: Yale University Press.

Tushman, M. L., O'Reilly, C. A. (1996). *Winning Through Innovation: A Practical Guide to Leading Organizational Change and Renewal*. Boston: Harvard Business School Press.

Ulrich, D. (2016). HR from the Outside In: *Six Competencies for the Future of Human Resources*. New York: McGraw-Hill.

UNCTAD (2022). *World Investment Report 2022* [online]. Available at: https://unctad.org/publication/world-investment-report-2022 [Accessed 30 Aug. 2024].

UNCTAD (2023). *World Investment Report 2023* [online]. Available at: https://unctad.org/publication/world-investment-report-2023 [Accessed 30 Aug. 2024].

Ungson, G. R., Steers, R. M. (1997). *Organizational Culture and Human Resource Management*. Boston: Cengage Learning.

Verbivska, L., Novikova, I., Pashchuk, L., Kustovska, O. and Bannikova, K. (2023). Strategies of Economic Development: Micro, Macro, and Mesoeconomic Levels (The Ukrainian Case). *Quality – Access to Success*, 24 (192), pp. 352–359.

Wallach, E. J. (1983). Individuals and organizations: The cultural match. *Training & Development Journal*, 37 (2), pp. 28–36.

Walsh, J. P., Meyer, A. D. and Schoonhoven, C. B. (2006). A future for organization theory: Living in and living with changing organizations. *Academy of Management Review,* 31 (2), pp. 409–411.

Waterman, R. H., Peters, T. (2004). *In Search of Excellence: Lessons from America's Best-Run Companies.* Reading: Addison

Wesley Publishing Company.

Weick, K. E. (2000). *Making Sense of the Organization*. 5th edn. London: Blackwell.

Weick, K. E. (2005). Organizational culture as a source of high reliability/ *California Management Review*, 29 (2), pp. 112–127.

Westrum, R. (2006). The typology of organisational cultures: A framework for assessing safety culture. In: *Organizational Culture and Safety Management*. Routledge, pp. 37–52.

Wilber, K., Beck, D. (2000). *Spiral Dynamics: Mastering Values, Leadership, and Change*. Wiley.

Wilkins, A. (1984). The creation of company cultures: The role of stories and human resource systems. *Human Resource Management*, 23 (1), pp. 41–60.

Williams, A. P. O., Dobson, P. and Walters, M. (1989). *Changing Culture: New Organizational Approaches.* London: Institute of Personnel Management.

World Economic Forum (2021). *Digital Culture Guidebook: The Driving Force of Digital Transformation* [online]. Available at: https://www3.weforum.org/docs/WEF_Digital_Culture_Guidebook_2021.pdf [Accessed 30 Aug. 2024].

Yukl, G. (2013). *Leadership in Organizations*. 8th edn. Upper Saddle River: Pearson.

Index

Index

N

O

Scientific publication

Kateryna BANNIKOVA, Kateryna MYKHAYLYOVA

Organisational culture as a tool for shaping human capital in times of uncertainty
Volume 1. Organisational culture: theory for practical applications

Monograph

(in English)

In the authors' edition

Signed for print on 27.05.2024. Format 60x84/16.
Offset paper. Typeface "Times."
Printed sheets: 5,83. Publishing sheets: 10,0.
Print run: 200 copies.

Printed by the publishing house of the People's Ukrainian Academy

Organisational Culture as a Tool for Shaping Human Capital in Times of Uncertainty examines how organisational culture can be strategically leveraged to manage human capital in volatile environments. This book offers a scientific analysis of organisational culture's multiple dimensions, illustrating its role in enhancing organisational resilience, adaptability, and effectiveness. By exploring various theoretical models and frameworks, it provides a nuanced understanding of how culture influences organisational dynamics and decision-making processes.

With a focus on evidence-based research, the book introduces models like the VUCA-Resilient Organisational Culture and the Value-Structured Culture Models, which help scholars and practitioners understand how different cultural elements interact within organisations. It is an essential resource for those seeking to deepen their knowledge of organisational culture and its impact on human capital management in uncertain times.

Kateryna Bannikova is a Ukrainian talent management expert, author, and professor at Kharkiv University of Humanities "People's Ukrainian Academy." She holds a PhD in Sociology and a Master's in French Philology from V.N. Karazin Kharkiv National University and has industry certifications including SHRM-SCP, CIPD Level 7, Global Talent Management Leader, IC Agile, and a Certificate in Leading People and Teams from the University of Michigan's Stephen M. Ross School of Business. Bannikova specialises in organisational culture, talent acquisition, talent management, and forced migration.

An enthusiast of modern art, she currently resides in Liverpool, United Kingdom, and leads the global talent acquisition team at one of the largest fintech companies in Europe.

Kateryna Mykhaylyova is a Ukrainian sociologist, professor, researcher, and Vice-Rector for Educational and Methodological Work and Innovations at the Kharkiv University of Humanities "People's Ukrainian Academy." She holds a Doctorate in Sociology and specialises in the sociology of education, communication technologies, research methodologies, and social transformations, with expertise in both quantitative and qualitative research methods.

Mykhaylyova is a Board member of the Sociological Association of Ukraine. She teaches courses such as "Methodology and Methods of Sociological Research", "Business Communication", "Socio-economic Projects and Programs", "Globalisation", «Intracommunications management», «Analytical technologies in communications».
Based in Kharkiv, Ukraine, Mykhaylyova regularly contributes to academic journals.

ISBN 978-966-2298-27-7