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THE BUSINESS SCHOOL

SCHOOL OF MANAGEMENT

**TOWARDS A NEW UNDERSTANDING
OF ORGANISATIONAL CULTURE IN
THE UK VOLUNTARY SECTOR: A
CASE STUDY OF FAITH-BASED
ORGANISATIONS IN SCOTLAND**

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ABSTRACT

The researcher holds 13 years employment experience within a major UK voluntary organisation (The Salvation Army) and seeks to explore voluntary sector cultural characteristics from the viewpoint of a cultural insider (an 'emic' perspective).

Drawing upon voluntary sector practitioner experiences from within three case organisations, this study focuses upon organisational culture within faith-based UK voluntary organisations as an emergent research 'gap' in culture studies. The purpose of the research is to critically examine the organisational culture literature within the context of the voluntary sector and identify issues and developments influencing organisational culture in voluntary organisations. Data gathering/analysis also aims to critically explore characteristics of culture within a range of faith-based voluntary organisations and develop an indicative strategy for managerial response to ongoing cultural shifts within voluntary organisations.

The study commences with a critical literature review examining a number of key themes and conceptual issues to enable recognition of voluntary sector-specific distinctiveness in the light of academic and practitioner research published to date.

The research design thereafter utilises three case organisations operating in Scotland (The Salvation Army, Bethany Christian Trust and New Beginnings Clydesdale) reflecting deliberate choice of a large, medium and small-sized voluntary organisation to allow identification of differing cultural indicators and so explore the 'rich' and 'deep' perspectives of multiple social actors. Documentary analysis, elite interviews of CEOs and differentiated stakeholder focus groups (employees, volunteers, service users) are all utilised to elicit understanding and meaning of a number of cultural indicators from the perspective(s) of research participants and, in doing so, it becomes possible to explore potential sub-cultural individual and group norms and sense-making frameworks.

Results reveal seven core cultural themes centring on: leadership, knowledge transfer, partnerships, faith-based values, sub-cultural differentiation, stakeholder conflict and service user focus. Findings also evidence specific contextual issues within The Salvation Army relating to risk averse and procedure-bound leadership, formalised knowledge transfer mechanisms, pressure for consultation and employee/volunteer stakeholder

conflict. Bethany Christian Trust evidences issues relating to increasing ‘professionalism’, drive for ‘quality’, operational/functional silos and secularisation threats to faith-based principles while New Beginnings Clydesdale exhibits issues relating to resource scarcity, role of external ‘influencing agents’, localism, leader/follower stakeholder conflict and embryonic organisational development.

Drawing together these key findings permits a sector-specific adaptation of the cultural web model with subsequent cross-case synthesis resulting in a sector-specific adaptation of the cultural iceberg model relating to employee/volunteer stakeholder conflict and outline of a new ‘engagement ground’ model relating to partnership working between faith-based voluntary organisations and secular public sector agencies.

Having identified a range of visible and hidden cultural indicators within the case organisations, the study highlights fourteen specific recommendations to professional practice (representing potential management responses to identified key cultural tensions) including targeting non-statutory revenue streams, defining non-negotiable faith-based values/success factors and formalising volunteer recruitment/supervision. The study concludes with discussion of how research could be utilised/modified in subsequent studies to explore emergent research areas surrounding; organisational impact of faith-based belief systems, size-related cultural tensions and sectoral differences.

CHAPTER ONE

INTRODUCTION

1.1 Context Setting

Organisations, be they private, public or voluntary, have traits and characteristics that exhibit both similarities and differences, the latter being particularly pertinent regarding faith-based voluntary organisations striving to retain their identity but now operating in a more competitive and financially-constrained environment. Against this backdrop, new perspectives are required to determine the shifting focus of contemporary voluntary organisations operating within a contextually distinct sector shaped by external influencing agents, political pressures, increasing professionalism, resource scarcity, pressure for consultation and slow democratic structures. Prevailing economic conditions add a sense of urgency to consideration of such issues with, for example, voluntary sector managers in Scotland (of particular relevance to case organisations in this research) increasingly concerned for the future of their organisation in the face of increasing demand for services and decreasing supply of financial resources (see Chapter 2.2).

The researcher is well placed to explore such issues, as an employee of a major UK voluntary organisation (The Salvation Army), holding 13 years employment experience including 6 years in his current role of East Scotland Divisional Director for Business Administration. This post involves the researcher in day-to-day financial management of 27 church/social service centres and 10 trading activities with a combined annual turnover of £3.5 million and also includes active partnership working with other voluntary organisations and public sector agencies. The researcher is therefore personally and professionally well motivated to undertake research into organisational culture following multiple work-based experiences of cultural enablers/barriers impacting intra-organisational operations, extra-organisational partnerships and outworking of faith-based organisational values.

This study, encompassing the researcher's academic/practitioner experiences, seeks to utilise the concept of organisational culture to explore 'real' reasons for the shape, identity and aspect of contemporary voluntary organisations including managerial motivations,

employee reasoning and external coercion - with data gathering/analysis underpinned by an initial clear definition of research aims and objectives.

1.2 Aims and Objectives of Research

Positive selection and adoption of *chosen* research objectives is recognised as a process significantly shaped by underlying researcher understanding of specific thematic and contextual issues within the chosen research field (explored in Chapters 2-3) and selection of an overall research philosophy shaped by pre-existing researcher identity (explored in Chapter 4).

Investigations for this specific doctoral research project, representing the final outcome of an involved formulation process, are entitled: '**Towards a new understanding of organisational culture in the UK voluntary sector: a case study of faith-based organisations in Scotland**' and focused towards attainment of four specific objectives seeking to:

1. Critically examine the organisational culture literature within the context of the voluntary sector.
2. Identify the issues and developments influencing organisational culture in voluntary organisations within an increasingly challenging UK sectoral operating environment.
3. Critically explore the characteristics of culture within a range of faith-based voluntary organisations.
4. Develop an indicative strategy for managerial response to ongoing cultural shifts within voluntary organisations.

These objectives reflect a discernable and deliberate narrowing of the research scope from the broad research area of organisational culture to organisational culture in voluntary organisations to organisational culture in UK voluntary organisations to organisational culture in faith-based UK voluntary organisations. Boundaries and limitations for primary research therefore emerge with significant culture research areas (see Chapter 3) falling

outside the focused remit of this research project and not intentionally explored within the study including; national culture differences and impacts on organisational cultures (Hofstede, 1980), issues of gender and culture (Gherardi, 1995), culture and trade unions (Davis, 1985) and culture and groupthink (Janis, 1972).

This study is rather focused upon the four specific objectives detailed above to enable exploration of organisational culture in faith-based UK voluntary organisations, seeking to develop a framework of understanding as a potential original contribution to knowledge and to aid managerial response to cultural shifts as a potential contribution to practice.

1.3 Contribution to Knowledge and Practice

Primary research can make an original contribution to knowledge through exploration of organisational culture in faith-based UK voluntary organisations; recognised as an emergent research ‘gap’ in organisational culture studies (see Chapter 3), with opportunities to:

- Enhance and extend understanding of the limited research into organisational culture in UK voluntary organisations completed to date.
- Provide a greater awareness of voluntary sector contextual distinctiveness and exploration of the voluntary sector as a separate research area.
- Develop new sector-specific models/frameworks to characterise organisational culture in voluntary organisations.

This study can also make a real and significant difference to operational practice within UK voluntary organisations by helping to address real business problems (see Chapter 2), with opportunities to:

- Enhance and extend understanding of organisational culture among voluntary sector practitioners.
- Assist voluntary organisations in management of stakeholder relationships and public sector partnership working.

- Meet an identified need for sector-specific business models/frameworks for voluntary organisations.

Such business problems are all the more pressing within the current economic climate, which has already resulted in significant downsizing of voluntary sector operations as demand for services increases (see Chapter 2), making this research especially timely.

1.4 Thesis Outline and Sequencing

The content and sequencing of subsequent thesis chapters can usefully be overviewed at this point, providing a road map of key milestones to come on the forthcoming learning journey. Having examined researcher motivation, research aims and objectives and potential research contribution to knowledge/practice in this chapter, the second chapter then provides an outline of the **research context** including a profile of the UK voluntary sector with particular emphasis upon environmental sectoral ‘influencing factors’ proposed within secondary literature. The third chapter comprises a detailed **literature review** including; an exploration of the academic context for organisational culture research in the voluntary sector, a rationale for the choice of literature detailing applied meta-interpretation techniques and in-depth, critical assessments of key thematic/conceptual issues from a completed iterative assessment of journal outputs. The fourth chapter then outlines research **methodology and methods** including; an exploration of researcher axiology and philosophical approach, a critical evaluation of the chosen research philosophy focusing upon suitability of the ontological foundations and epistemological framework and an overview of the specific research design including; the applied sampling procedure, data collection techniques, methods of analysis/interpretation and ethical considerations. The fifth chapter contains **case study profiling** involving review of organisational documentation for case study subjects to explore key organisational characteristics and assess ‘espoused’ cultural features. The sixth chapter then presents **results and findings** sequentially for each case organisation utilising higher-order ‘codes’ from template analysis as a basis for detailed description of contextually distinct organisational cultural characteristics. The seventh chapter drills down deeper into primary data with **discussion and analysis** surrounding cross-case synthesis following an initial summary assessment of the cultural characteristics of each case organisation. Finally, the eighth chapter outlines **conclusions and recommendations** highlighting key thematic and conceptual issues

within the data set, evidence-based proposals for professional practice and assessed opportunities for subsequent academic studies to utilise/modify the applied research design. The content outlined now commences with exploration in the next chapter of the research context including a profile of the UK voluntary sector.

CHAPTER TWO

RESEARCH CONTEXT

2.1 Introduction

This chapter provides an outline of the research context including a profile of the UK ‘voluntary sector’ with particular emphasis upon ‘faith-based organisations’ requiring initial exploration of the range of meanings attributed in definition of applicable terms. Salamon and Anheier (1997:17) assert ‘defined in legal terms, the UK non-profit sector is a bewilderingly confused set of institutions with poorly defined boundaries’ with the sector metaphorically described by Whitelaw (1995:3) as ‘a wild garden, a rampant display of plants of all shapes and sizes’. Sectoral activity is diverse and disparate encompassing mutual support, service delivery and campaigning (see Appendix 1) with all charities in the voluntary sector but not all voluntary organisations registered as charities as, for example, some voluntary organisations exist to fund charitable work carried out by others (Hussey and Perrin, 2003).

Published literature highlights a lack of consensus as to what constitutes the ‘voluntary sector’ and ‘voluntary organisations’ (Blackmore, 2004) compounded by use of a range of terms to describe organisations in the sector including not-for-profit, non-profit, charitable, third sector, community, civil society and non and para governmental (Kelly, 2007). However, the terms ‘voluntary sector’ and ‘voluntary organisation’ are the most frequently used within UK-based academic/governmental literature (Vincent and Harrow, 2005) and so will therefore be adopted within this study. The ‘voluntary sector’ is recognised as containing ‘faith-based organisations’ with this term understood to represent ‘religious congregations as well as organisations that are to some extent grounded in a faith tradition’ (Harris, Halfpenny and Rochester, 2003:93) with faith defined as ‘a belief in the existence of spiritual or supernatural forces which transcend everyday reality’ (Jochum, Pratten and Wilding, 2007:8) in recognition that ‘shared beliefs, values and practices bind people together, giving them a common sense of identity and a sense of belonging’ (*ibid.*, 2007:8). Such definitions appear suggestive of possible linkages between ‘faith’ and ‘organisational culture’ (with both seemingly focused upon shared beliefs, binding values and commonly-held identity) with this to be explored further within the primary research. Having

considered such foundational definitional questions, the size, scope and impact of voluntary sector activity can now be examined.

2.2 The UK Voluntary Sector – Headline Statistics

The National Council for Voluntary Organisations (2012) estimates the UK voluntary sector comprises 163,800 organisations supported by 765,000 paid staff with 19.8 million people volunteering formally in the UK at least once a year. The UK voluntary sector's income in 2009/10 totalled £36.7 billion with expenditure totalling £36.3 billion and total net assets valued at £90.2 billion (*ibid.*, 2012). Within this data set (*ibid.*, 2012), 'faith groups' (e.g. Christian, Muslim, Hindu) numbered 10,900 with 43,700 paid staff and total income in 2009/10 of £3.7 billion with total expenditure of £3.6 billion.

The voluntary sector in Scotland, of particular relevance to case organisations in this research, comprises approximately 45,000 organisations supported by 138,000 paid staff (SCVO, 2012). The voluntary sector's income in Scotland in 2010/11 totalled £4.5 billion with expenditure totalling £4.3 billion and a small group of very large organisations such as The Salvation Army (4% of the sector by number) receiving 79% of overall share of income, while 68% of the sector by number comprised organisations receiving less than £25,000 a year each and collectively only 2% of the overall share of income (*ibid.*, 2012).

The Scottish Council for Voluntary Organisations (2012) 'state of the sector' survey (conducted in November 2012 and involving 403 voluntary sector managers in Scotland) suggests emergent trends with results revealing: 87% of respondents expected the economic situation for their organisation to worsen or stay the same in the following 12 months, 76% of respondents expected competition for resources to increase significantly in the following 12 months and 75% of respondents expected demand for their services to increase significantly in the following 12 months – prompting further exploration of contextual issues for the sector as highlighted within academic literature.

2.3 Voluntary Sector Research – Key Issues

Empirical research into voluntary organisations, historically often overlooked in favour of private/public sector investigations, has increased significantly in the last 30 years especially in USA (Stone, Bigelow and Crittenden, 1999). Sector-specific literature is

emerging within multiple research areas (see literature review in Chapter 3) including volunteering, leadership, stakeholder management, change management, performance management and strategic planning. Researchers (Hay, Beattie, Livingstone and Munro, 2001; Hussey and Perrin, 2003; Parry, Kelliher, Mills and Tyson, 2005; Vincent and Harrow, 2005; Cunningham and Nickson, 2011; Kelliher and Parry, 2011) have identified a range of key environmental ‘influencing factors’ upon UK voluntary organisations (later explored within the primary research) placing emphasis on the following key contextual features:

1. Not-for Profit Ethos – Organisations in the voluntary sector, operating outside the profit imperative, tend to be strongly value-led (Ridder and McCandless, 2010) with the organisation’s ‘mission’ (which may be faith-based) underpinning a general ethos of commitment to serve a social cause (Cunningham, 2010). Therefore ‘the people who choose to work for these organisations may do so because they are committed to its cause and have formed a moral attachment which is likely to have an impact on the culture of the organisation’ (Parry *et al.*, 2005:590).

2. Scarce Resources – The range/complexity of income streams tends to be greater in the voluntary sector than other sectors (Palmer, 2003) with finite resources always proving insufficient to meet identified needs necessitating voluntary organisations compete against each other for external funding and manage sometimes conflicting demands of service users/service funders (stakeholder conflict). Furthermore, in their editorial in the *International Journal of Public Sector Management*, Baines and Cunningham (2011) highlight ‘stark changes soon to be introduced to the sector in the light of ongoing government “belt-tightening”, deep cuts in social funding and associated shifts in surrounding market conditions...all undermine the sector’s capacity to resist change over time’.

3. Loss of Independence – Outsourcing of UK public services has grown by 130 per cent since 1995 creating ‘the most developed public service industry in the world with an annual turnover of £79 billion’ (BERR, 2008) allowing the UK voluntary sector to ‘steadily increase [its] influence in delivering public services to some of the most vulnerable in society’ (Cunningham and Nickson, 2011:662). Fenwick and McMillan (2004:1) emphasise ‘the boundaries between public, private and voluntary sectors are...of crucial importance’ with Hay *et al.*(2001) highlighting many public sector agencies/funders seemingly able to

externally impose change upon a voluntary sector open to ‘coercive isomorphism’ with ‘voluntary organisations...increasingly subject to influencing agents...that can drive strategic change’ (*ibid.*, 2001:242). Furthermore, ‘the changing political and economic/fiscal landscape in the UK with a political agenda of budget cuts and value for money will mean that producer/service provider...interests may hold...less credence in the debates about the future of public service provision’ (Cunningham and Nickson, 2011:670-671).

4. Increasing ‘Professionalism’ – Increased voluntary/public sector partnership working has resulted in a ‘professionalisation’ of voluntary sector management in recent years. Baines and Cunningham (2011), in their editorial in the *International Journal of Public Sector Management*, emphasise ‘government regulators require service providers to conform to commercial private sector practices as their management...to demonstrate that they are “business-like” in order to maintain funding’. However, commentators highlight tensions often arising from this process as voluntary organisations struggle to formulate policies and practices in line with their values and mission while simultaneously fulfilling diverse and often contradictory requirements of external funders (Ridder and McCandless, 2008).

5. Drive for ‘Quality’ – Commentators also highlight exercise of purchaser ‘power’ by public sector agencies over contracting voluntary organisations to require adherence to certain ‘quality’ standards and production of demonstrable results for measurement against specific targets (Alatrasta and Arrowsmith, 2004; Cunningham, 2010). This process may be ‘in part an attempt to propagate “best practice” via government sponsored initiatives such as Investors in People, but may also be driven by a concern to ensure that government funding is spent effectively’ (Kelliher and Parry, 2011:651).

6. Volunteering – Voluntary organisations are largely reliant upon wide-ranging volunteering support from the general public, utilising volunteers in many roles including trustees, collection agents, service providers, administrators and managers with accompanying issues surrounding recruitment, retention, motivation and utilisation (Burnell, 2001). Hussey and Perrin (2003:142) emphasise ‘it is no exaggeration to suggest that without volunteers many voluntary organisations would be unable to function’ and therefore ‘there needs to be a positive strategy and policies for working with volunteers, just as...for employees’ (*ibid.*, 2003:143).

7. Pressure for Consultation – Voluntary sector managers are accountable to a wide range of stakeholders (e.g. service funders, service users, employees, volunteers) each holding potentially conflicting perspectives, generating pressure for wide ranging inter-organisational and intra-organisational consultation supported by local networks, functional/operational silos and ‘democratic’ governance structures (Tassie, Zohar and Murray, 1996). Preferences for informal, verbal communication alongside time pressures on volunteers further complicate compilation of formal communication strategies (Hussey and Perrin, 2003).

8. Slow ‘Democratic’ Structures – Fast implementation of change is often impeded within voluntary organisations ‘subject to complex decision-making processes [that] are often run by groups or committees, making decision making a long and complex process’ (Parry *et al.*, 2005:590). Hussey and Perrin (2003:73) emphasise ‘the nature of voluntary organisations means that there has to be a closer relationship with more of the stakeholders than may be the case in business...there is a downside in that it takes much longer, sometimes between one and two years, for a charity to undertake a strategic review’.

9. Private Sector Partnerships – Voluntary organisations increasingly find themselves in direct competition with private sector companies when tendering for public sector contracts (Davies, 2011) leading to an increased interface between the voluntary/private sectors evidenced in corporate ‘sponsorship’ of voluntary sector activity, proliferation of ‘social enterprise’ ventures (Chapman, Forbes and Brown, 2007) and potential (as evidenced in USA) for development of ‘venture philanthropy’ collaborations (Moody, 2008).

10. Political Pressures – Differentiated development of legal/regulatory frameworks for charities within devolved administrations in the UK has also impacted voluntary sector activity over the last 15 years (Vincent and Harrow, 2005). For example, in Scotland, charities (especially cross-border charities) face political pressures resulting from competing visions for independent (Scotland only) vs. interdependent (UK-wide) solutions for charity regulation and monitoring. Therefore, while the SNP-led Scottish Government supports regulation of UK-wide charities operating in Scotland by the Scottish Charity Regulator (OSCR) a Scottish Parliament Report (2009:169) sponsored by Unionist parties concluded ‘a charity duly registered in one part of the UK should be able to conduct its

charitable activities in another part of the UK without...being subject to reporting and accounting requirements of the regulator in that part’.

Moreover, alongside the sector-wide features highlighted above, a limited body of further research has identified specific contextual issues for faith-based UK voluntary organisations. Jochum, Pratten and Wilding (2007) therefore emphasise; the ability of faith to shape actions of individuals related to volunteering and civic participation; the potential for faith to act as a marker of identity for specific communities which may be exclusive; and the separate role in government policy development afforded faith-based organisations leading to occasional alienation and exclusion from ‘mainstream’ policy discussions or funding arrangements. Jochum *et al.* (2007:3-4) therefore argue ‘the increased role and visibility of faith-based organisations does have implications for public policy...its more visible aspects include ongoing tensions regarding the role of faith-based organisations in the delivery of public services (exemplified by high profile debates over adoption services) and concerns over the relationship between some aspects of organised religion and cohesion...at the local or global level’.

The combined weight and impact of such rich contextual features suggests voluntary organisations in general and faith-based voluntary organisations in particular operate within a markedly different environment to both private and public sector organisations resulting in functional differentiations (e.g. decision-making, personnel management, materials procurement, financial management) between sectors – see Appendix 2 for more details. Mindful of the issues highlighted within this chapter and drawing upon terminology used by Kuhnle and Selle (1992) and Blackmore (2004), this research defines the ‘voluntary sector’ as *“a grouping of organisations that are; neither part of the government or private business sector, are set up to promote a shared interest, have an independent governance structure and while generating income are not set up to generate profit”*. Lewis (2005:243) emphasises ‘although non-profits share many individual characteristics with other sorts of organisations, the various collections of characteristics that are observable in many non-profits create a package that is quite different from most for-profit organisations’ while Baines and Cunningham (2011) highlight ‘the uniqueness of the voluntary sector...requires researchers to ask different kinds of questions and to focus their studies in different ways than typical of those undertaken in the private and the public sectors’.

The voluntary sector can therefore be considered as a contextually distinct research field, requiring sector-specific research in recognition of the complex, diverse and distinct voluntary sector operating environment and resulting idiosyncratic characteristics of voluntary organisations. This foundational understanding underpins the literature review outlined in the next chapter.

CHAPTER THREE

LITERATURE REVIEW

3.1 Introduction

This chapter details selection and critical review of secondary literature within the chosen research field drawing upon two distinct bodies of extant research; voluntary sector research (as introduced in Chapter 2) and organisational culture studies. The first section of this chapter (3.2-3.3) explores the academic context for organisational culture research including origins of academic interest and definitional differences, aiming to identify general disciplines, specific debates, key writers and influential models within the identified topic area. The next section (3.4) provides a rationale for the choice of literature introducing meta-interpretation techniques and exclusion criteria/applicability statements for iterative assessment of secondary sources. This content is supported by a comprehensive grid display of all reviewed journal outputs in Appendix 3 with specific reasons for selection/exclusion of individual articles and researcher value assessments also detailed in Appendix 4.

The next section in this chapter (3.5) provides in-depth, critical assessments of key thematic and conceptual issues identified from the completed meta-interpretation exercise, aiming to identify key areas of disagreement/agreement among commentators, highlight possible research ‘gaps’ and allow reflection on the weight/value of presented evidence. Finally, the concluding section (3.6) explores applicability of themes/concepts identified within the literature to ‘real’ management practice and highlights key questions/implications arising from the literature review for the primary research. The learning journey outlined now begins with exploration of the origins of the concept of ‘organisational culture’.

3.2 Organisational Culture – Origins of Academic Interest

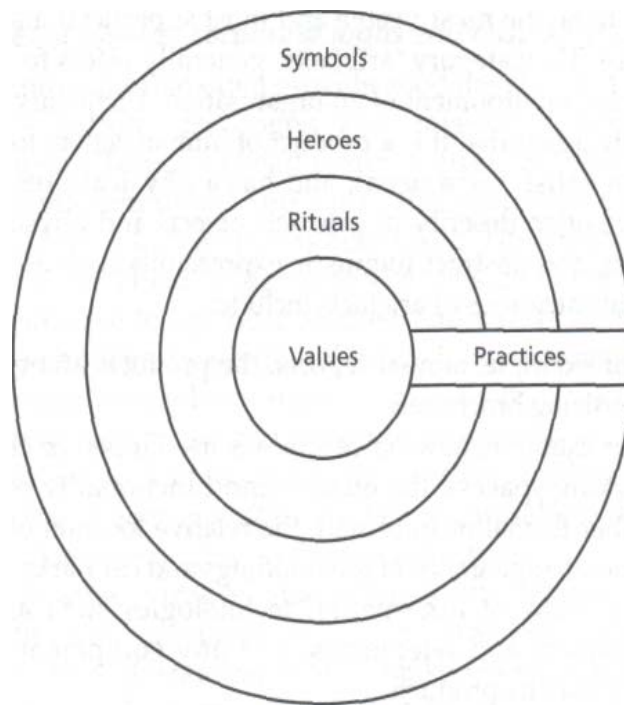
Organisational culture is widely recognised as a major issue in academic research and management practice, supported by a significant body of extant literature detailing importance of cultural characteristics to strategic planning, competitive advantage, change management, governance, performance management, leadership, conflict resolution and co-

ordination and control. Origins of academic interest in this research area can be traced back to several possible start points. Brown (1998:5) describes organisational culture as ‘both a radical departure from the mainstream of contemporary organisational behavioural studies and...a re-working of many of the concerns of established perspectives focused on group dynamics, power and politics’.

Organisational culture research therefore finds roots among schools of management theory such as human relations (Maslow, 1943; Herzberg, 1966) which highlights the importance of beliefs, values and attitudes; systems theory (Thompson, 1967) which highlights the importance of employee roles within interdependent systems; and power and politics perspectives (French and Raven, 1960) which highlight the importance of competing values, interests and preferences. Mintzberg (1995:237) describes the ‘sudden’ arrival of the concept of ‘organisational culture’ as ‘like a typhoon blowing in from the Far East’ proposing academic interest originates specifically from investigations into the Japanese work ethic in the 1970s and 1980s.

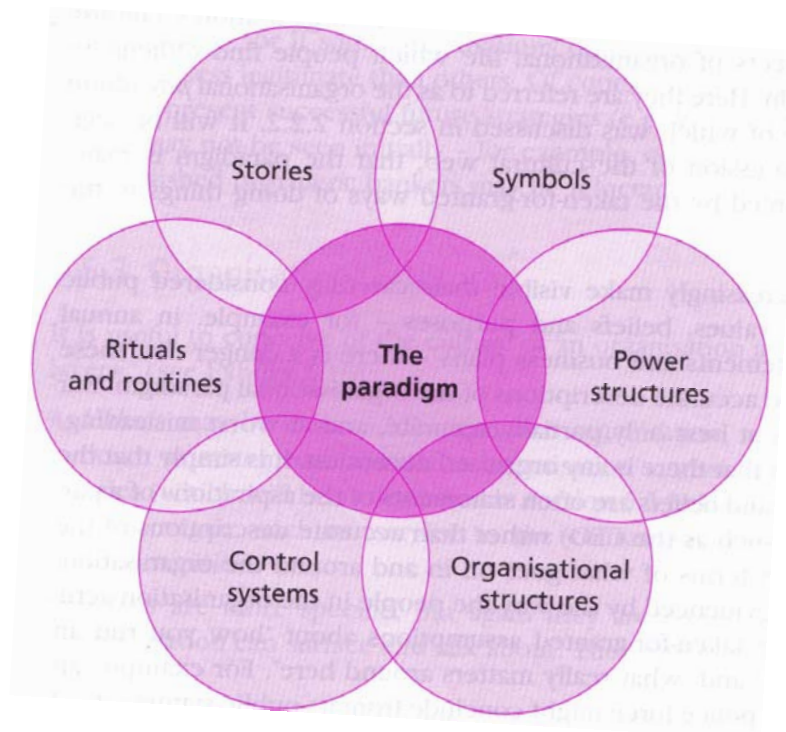
Academic investigations present culture as a shared, group phenomenon (occurring within homogeneous groupings such as organisations, nations, occupations, generations), with cultural characteristics identifiable through indirect, tacit indicators (e.g. human activity) and also direct, explicit indicators (e.g. corporate symbols). Proposed cultural indicators (Schein, 2010; Alvesson, 2003; Brown, 1998) include; ideological principles, behavioural norms (e.g. rites and rituals), ethical codes, language (e.g. stories and legends), symbols, conventions (e.g. rules of the game), climate, habits of thinking, beliefs, values, artefacts (e.g. ceremonies and heroes), basic assumptions and history. For example, Hofstede, Neuijen, Ohayv and Sanders (1990) suggest many different levels of culture exist within an organisation, with each level interlinked by common cultural characteristics, see Fig.3.1 below:

Fig. 3.1 Manifestations of Culture: from Shallow to Deep (Hofstede, Neuijen, Ohayv and Sanders, 1990:291)



Moving beyond cultural identification, multiple research studies have also attempted to classify organisational culture through use of typologies (see Appendix 5) or diagnostic tools such as the ‘competing values framework’ (Cameron and Quinn, 2006) or models such as the ‘cultural iceberg’ (Hall, 1976). The ‘cultural web’ model (Johnson and Scholes, 2002) is particularly noteworthy and has been widely utilised in recent academic literature; offering a diagrammatic ‘representation of the taken for granted assumptions, or paradigm, of an organisation and the physical manifestations of organisational culture’ (*ibid.*, 2002:230), see Fig.3.2 below:

Fig. 3.2 The Cultural Web (Johnson and Scholes, 2002:230)



This model, later adapted and utilised in the primary research (see Chapter 7), offers a summary representation of a wide range of different organisational cultural attributes (symbols, stories etc) alongside recognition of the interconnectedness of individual components to provide an overall ‘frame of reference’ (*ibid.*, 2002:230) for cultural understanding.

Other research goes a step further than culture classification with some commentators outlining opportunities for ‘management’ of culture while exploring the complex interrelationship between culture and strategy (e.g. if culture drives strategy or strategy drives culture). Brown (1998) highlights both the potential impact of culture on strategy setting (by defining levels of environmental scanning, fostering selective perception of possibilities and delimiting ethical/moral considerations) and also the potential impact of strategy setting on culture (by demarcating individual roles, defining individual objectives and providing a context for comprehending social phenomena). The prospects for ‘managing’ organisational culture remains a key area of academic debate with Schein (2010), for example, presenting founders/leaders as ‘the main architects of culture’ (*ibid.*, 2010:xi) in contrast to Meek (1988:469) who emphasises ‘[culture] is not an independent variable, nor can it be created, discovered or destroyed by the whims of management’. Such radical differences in researcher perspectives permeate the research field perhaps reflecting differing underlying commentator motivations for conducting research in this area. Alvesson (2003:12) suggests two broad reasons for undertaking cultural studies of

organisations; ‘the first views organisational culture as a means of promoting more effective managerial action, whereas the second views culture as a point of entry for a broader understanding of and critical reflection upon organisational life and work’ emphasising ‘cultural interpretation as a knowledge resource for accomplishing managerial objectives is radically different from questioning them’.

Martin (1992:14) in her seminal work *Cultures in Organizations: Three Perspectives* highlights a ‘state of conceptual chaos’ among academic study of cultural phenomena in organisations and provides a useful framework for overall assessment of the contrasting commentator perspectives, see Fig.3.3 below:

**Fig. 3.3 A Classification of Academic Studies into Organisational Culture,
Adapted from: (Martin, 1992)**

Integration	Researchers within this category suggest cultural manifestations are consistent with one another and thus are mutually reinforcing, (e.g. Hofstede, 1991; Schein, 2010).
Differentiation	Researchers within this category submit cultural manifestations can sometimes be inconsistent, acknowledging existence of sub-cultures and suggesting consensus may only be found within these groupings, (e.g. Van Maanen and Barley, 1985; Lucas and Kline, 2008).
Fragmentation	Researchers within this category can detect little if any consensus in cultures they study, identifying ambiguity as central to understanding cultures which lack clear consistencies and inconsistencies, (e.g. Parker, 2000; Lewis, 1998).

Organisational culture research (conducted over the last 30 years) therefore appears to have formed, developed and solidified around broadly divergent commentator perspectives – further evidenced by definitional differences reflecting differing underlying understandings of what culture is.

3.3 Definitional Differences

Corresponding with most if not all significant concepts in social sciences and organisational research (Palmer and Hardy, 2000), the term ‘organisational culture’ is subject to a wide variety of different meanings and definitions within secondary literature.

Scholz (1987:80) presents organisational culture as the ‘implicit, invisible, intrinsic and informal consciousness of the organisation’ which guides behaviour of individuals and, in turn, shapes itself out of their behaviours while Morgan (1998:135) depicts the ‘culture metaphor’ as a way to organise activity by ‘influencing the language, norms, folklore, ceremonies and other social practices that communicate key ideologies, values and beliefs guiding action’. Drennan (1992:3) presents culture as ‘what is typical’ within an organisation including ‘the habits, the prevailing attitudes, the grown-up pattern of accepted and expected behaviour’. Alvesson (2003:3) understands culture as a combination of three elements; symbolism (the importance to people of rituals, myths, stories and legends), interpretation (of events, ideas and experiences that are influenced by groups) and values (including assumptions about social reality) with ‘values less central and less useful than meanings and symbols in cultural analysis’ in contrast to Hofstede *et al.* (1990) who present (in Fig.3.1 above) values as the ‘core’ and most significant cultural indicator.

Such definitional variations are recognised as reflecting underlying differences in commentator understanding (interpretation and meaning) with ‘organisational culture’ considered contrastingly as an attribute possessed by organisations (i.e. organisations have cultures) or as a metaphor for describing organisations (i.e. organisations are cultures). However, it is possible to identify discrete areas of common ground among culture researchers, pointing towards basic building blocks of understanding in consideration of this complex concept:

- Cultures appear to consist of patterns of assumptions, values, norms and beliefs (cultural indicators) shared by a group of people who directly/indirectly pass them on to others (Cameron and Ettington,1988).
- Cultures appear to depend upon a vast range of cultural indicators and are therefore necessarily diverse – varying from organisation to organisation. Handy (1993:181) emphasises ‘earlier management theory, in its search for universal formulae or cure-all remedies, did a great disservice in seeking to disseminate a common organisational culture’.
- Cultures appear to reflect enduring, slow-changing, core aspects of organisations and are shaped by implicit and often indiscernible aspects of organisational life.

- Cultures appear subject to differing individual/group interpretations allowing possible differentiation between the *desired* cultural state or ‘espoused culture’ (Brown, 1998) and the *actual* cultural state or ‘culture-in-practice’ experiences.

In the light of these factors, the academic concept of ‘organisational culture’ can be viewed as an ‘empirically based abstraction’ (Schein, 2010:13), representing an attempt by researchers to describe and increase understanding of social phenomena that are ‘below the surface’ and ‘otherwise mysterious and not well understood’ (*ibid.*, 2010:14). Utilising such foundational learning and drawing directly upon terminology of Tunstall (1983) and Alvesson (2003), this research therefore defines organisational culture as: “*a constellation of implicit and emergent symbols, beliefs, values, behavioural norms and ways of working that shape and are shaped by individual and corporate actions and reflect underlying assumptions about social reality*”.

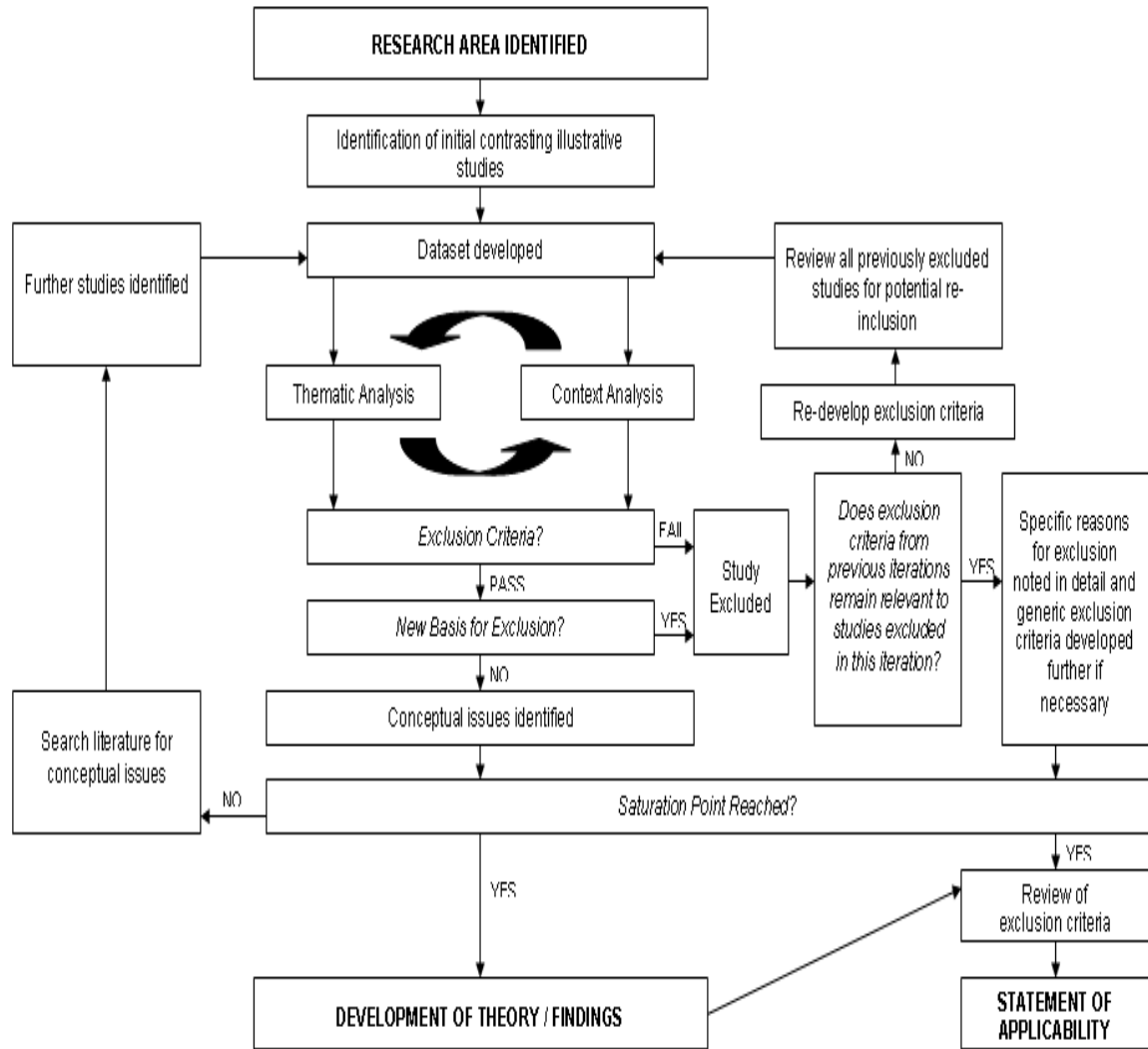
Having defined this key concept and now introduced two distinct bodies of secondary literature (voluntary sector research in Chapter 2 and organisational culture studies in Chapter 3.2-3.3) it is now possible to explore linkages between the two subject areas. Material of particular contextual relevance to the primary research project can now be considered through meta-interpretation of selected journal outputs.

3.4 Meta-Interpretation of Secondary Research

Commentators have highlighted multiple ‘failings’ in ‘traditional literature reviews’ representing ‘a context-setting justifying prelude to primary research’ (Weed, 2005:6) which ‘are often descriptive and are rarely able to make sense of what the collection of reviewed studies has to say’ (Noblit and Hare, 1988:86) and ‘can represent little more than annotated bibliographies’ (Wood, 2000:416). Wallace and Wray (2006:15) emphasise ‘what you choose to read in preparing for your assessed written work is as important as how critically you read it. Becoming a critical reader must entail becoming a critical selector of texts that promise most centrally to suit your study purposes’. Mindful of this pressing imperative, secondary literature subsequently assessed in this chapter was selected using the meta-interpretation procedure for interpretive synthesis of qualitative research devised by Weed (2005), providing a means to select/omit journal articles against clearly defined applicability/exclusion criteria (see Appendix 6).

Meta-interpretation comprises a step-by-step process with initial identification of the area in which the synthesis is to take place and subsequent selection of ‘four or five contrasting studies’ informed by ‘an awareness of, or theoretical sensitivity to, the research area’ (*ibid.*, 2005:13). The procedure then moves on to ‘a concurrent thematic and context analysis of the studies in question’ from which ‘a range of issues for further investigation may emerge’ (*ibid.*, 2005:13). At this point, need for the exclusion of any of the studies is considered with ‘specific reasons for exclusion noted in detail and generic exclusion criteria developed accordingly’ (*ibid.*, 2005:13). Thereafter, the range of conceptual issues arising from the initial analysis can be identified and if ‘theoretical saturation has not been reached, which is unlikely on the first iteration, the literature is searched further...and the second iteration of the meta-interpretation is begun’ (*ibid.*, 2005:13). The meta-interpretation continues through as many iterations as are necessary to reach theoretical saturation when ‘final findings can be developed’ and ‘a statement of applicability is written, which clearly defines the boundaries of applicability of the findings’ (*ibid.*, 2005:14), see Fig.3.4 below:

Fig. 3.4 Meta Interpretation: A Method for Interpretive Synthesis of Qualitative Research
(Weed, 2005:15)



Application of the meta-interpretation procedure to this literature review holds multiple potential benefits (Weed, 2005:12), allowing:

- An ideographic (rather than pre-determined) approach to the development of exclusion criteria
- A focus on meaning *in context*
- Interpretations providing the *raw data* for synthesis
- An iterative approach to the theoretical sampling of studies for synthesis

- A transparent audit trail as a guarantor of the integrity and trustworthiness of the synthesis

Meta-interpretation also fits comfortably within the philosophical framework underpinning the primary research (see Chapter 4.3) allowing a triple hermeneutic whereby ‘the meta-interpretations of the synthesiser are added to those of the original researcher and the research participant [to provide an] interpretation of interpretations of interpretations’ (Weed, 2005:12). The meta-interpretation procedure was therefore applied to the chosen research area of organisational culture in faith-based UK voluntary organisations involving content analysis of 23 journal articles (see Appendix 3) and requiring six iterations to reach theoretical saturation, with each iteration and specific reasons for selection/exclusion of individual articles and researcher value assessments detailed in Appendix 4. Consideration of exclusions arising from iterative assessment of individual studies allowed subsequent formulation of a statement of applicability (see Appendix 6) identifying the following generic criteria for selection/omission of journal articles:

- Perceived relevance to chosen research area
- Perceived relevance to the specific primary research project
- Avoidance/acknowledgement of national culture differences
- Perceived ‘quality’ of research

The completed meta-interpretation exercise identified five key thematic and conceptual issues of particular relevance to the primary research project prompting additional detailed exploration of the interfaces between organisational culture and the ‘learning organisation’ (defined in Chapter 3.5.1), ‘communities of practice’ (defined in Chapter 3.5.2), sectoral differences (explored in Chapter 3.5.3), ‘leadership’ (defined in Chapter 3.5.4) and partnership working (explored in Chapter 3.5.5) to address the following emergent questions:

Organisational Culture and The Learning Organisation: How does organisational culture and organisational learning interrelate? Does organisational culture inhibit/enable organisational learning strategies? What impact do mental models, cognitive systems and

faith-based values have on learning? Does organisational culture positively/negatively impact knowledge transfer?

Organisational Culture and Communities of Practice (CoPs): How significant is the direct interface between CoPs and organisational culture? How/why are invisible CoPs linked to tacit knowledge/behaviours? Do cultural barriers to knowledge transfer inhibit formation of effective CoPs? Do shared faith-based values impact CoPs? How/why are preferences for invisible/bootlegged/institutional CoPs influenced by organisational cultural types?

Organisational Culture and Sectoral Differences: How/why do sectoral differences impact organisational cultures? What represents private/public/voluntary sector-specific cultural attributes? Do faith-based values shape sectoral differences? How/why are cultural attributes shared within individual sectors? How strong/weak are private/public/voluntary sector-specific cultures and how do they interrelate?

Organisational Culture and Leadership: Does leadership define organisational culture or organisational culture define leadership? Do public/private/voluntary sector leaders require different attributes within different cultural contexts? Do leaders have a greater effect in formation of emerging cultures when organisations are created? How do shared faith-based values impact leader/follower relationships? Can transformational leaders successfully implement starkly counter-cultural strategies?

Organisational Culture and Partnership Working: How does organisational culture and partnership working interrelate? Do cultural factors enable/enhance inter-sectoral partnership working including the voluntary/public sector partnership interface? How are power, influence and control exercised within established working arrangements? How should faith-based voluntary organisations relate to secular public sector funders with a different value base?

Such detailed and varied questioning provides an initial glimpse of the breadth and depth of issues within the subject area, prompting further exploration of identified key themes within secondary literature. The lack of applicable material within the meta-interpretation to warrant a specific theme considering organisational culture and faith-based organisations is also immediately noteworthy and will be considered in detail in Chapter 3.6.

3.5 Identified Key Thematic & Conceptual Issues

The five key thematic and conceptual issues detailed above, identified from initial academic context setting and subsequent meta-interpretation of journal outputs, can now be critically assessed sequentially – aiming to identify key areas of disagreement/agreement among commentators, highlight possible research ‘gaps’ and enable reflection on the weight/value of presented material within the specific context of the primary research.

3.5.1 Organisational Culture and The Learning Organisation

The concept of a ‘learning organisation’ is founded on an understanding of organisations as dynamic, complex and uncertain bodies operating within environments characterised by continual and disruptive change. Therefore to remain relevant and competitive, organisations are required to continuously adapt and transform through the process of learning (cf. line managers as ‘learning facilitators’ – Watson and Maxwell, 2007). Senge (1992), in his seminal work *The Fifth Discipline*, suggests five ‘disciplines’ as fundamental to enabling organisational learning, see Fig.3.5 below:

Fig.3.5 Organisational Learning Disciplines, Adapted from: (Senge, 1992)

Personal Mastery	Expanding Individual Learning Capacity
Mental Models	Improving Internal Pictures of the World
Shared Vision	Building Group Images of the Future
Team Learning	Developing Shared Intelligence
Systems Thinking	Understanding Interrelatedness of Systems

Organisations can therefore be viewed as capable of learning analogous to individuals with the relative capability of organisations to create, integrate and apply knowledge viewed as a key potential source of competitive advantage. Johnson & Scholes (2002:72) define a learning organisation as ‘capable of continual regeneration from the variety of knowledge, experience and skills of individuals within a culture which encourages mutual questioning and challenge around a shared purpose and vision’. Organisational culture is widely recognised as a key factor within such a framework – of critical importance to enabling ‘organisational learning’ and creating, growing and maintaining a ‘learning organisation’. Brown (1998:100) emphasises ‘the relationship between culture and learning is one of reciprocal interdependence. Not only is the rate at which organisations learn dependent upon culture, but the culture of an organisation will be profoundly influenced by the rate, and content of, organisational learning’. Furthermore, Argyris (1976, 1992) identifies a gap between organisations espoused theories-of-action and in-use theories which ‘reflects extant mental models’ and therefore proposes the dominant organisational culture and its sub-cultures strongly influences the way learning occurs or does not occur in organisations. Organisational learning can therefore be viewed not simply as the cumulative result of individual learning but rather as a phenomenon occurring when discoveries, evaluations and insights are successfully embedded in an organisations mental models or cognitive systems and memories. Thomas and Allan (2006:129), following a meta-analysis of ‘over a hundred books and articles in reference to the concept of learning organisation’, identify five key themes among academic investigations in this field, see Fig.3.6 below:

Fig.3.6 The Learning Organisation: Key Themes, Adapted from: (Thomas and Allen, 2006)

Learning	The nature of learning at the individual level, where the individual is the creator, its effect and application through the team as the synthesising mechanism and organisational learning as the amplifier.
Structure	The basis and composition necessary to enable the desired organisational learning processes and systems.
Shared Vision	The binding component and catalyst, which along with effective leadership can guide an organisation through change.
Knowledge Management	The capture, structuring and re-conceptualisation of the individual and group's implicit and explicit knowledge.
Strategy	By which the organisation identifies potential to increase shareholder value and then develops competencies that enable it to capitalise on these opportunities.

However, Thomas and Allan (2006:136) conclude 'there is little agreement [among commentators] on what organisational learning means and even less on how to create a learning organisation. There are also few suggestions on how to transform organisations into a learning organisation...nor any confidence in the advice being relevant in practice'. Criticisms of the learning organisation concept – considered in light of the above finding – include; the unclear connection between learning/knowledge management and performance (Cavaleri, 2004), failure to identify how senior managers can apply specific leadership actions to foster organisational learning (Johnson, 2002) and failure to identify specific

mechanisms to overcome barriers to organisational learning (Argyris, 1992). Organisational culture, recognised as a significant facilitator/barrier to organisational learning strategies, can be viewed as a key factor in addressing such challenges.

Highlighted issues can now be explored more fully through critical assessment of specific research studies selected within the completed meta-interpretation exercise, with five journal articles (see Appendix 4) forming the basis for the extended commentary below.

Lucus and Ogilvie (2006), typical of many researchers within this field, utilise single method, single case study, quantitative research to explore the organisational culture/learning organisation interface in this instance by administering a questionnaire to a US *Fortune* 500 Company actively engaged in intra-organisational knowledge transfer. Seeking 'to assess the relative importance of reputation, culture and incentives' (*ibid.*, 2006:7) in effective knowledge transfer, the researchers (*ibid.*, 2006:11) conclude 'for culture to contribute to the knowledge transfer process, it must have a strong set of core values and norms that encourage the sharing of information and active participation of employees in the process'. Knowledge transfer is therefore presented as 'a social activity occurring within a social context, the success of which is largely influenced by who employees see as "their partners" in this process, how well they know one another, and whether or not they view knowledge as something to be shared with their colleagues' (*ibid.*, 2006:17-18). Graham and Nafukho (2007) utilise similar research methods within a study conducted to 'determine employees' perception of the dimension of culture toward organisational learning readiness' (*ibid.*, 2007:281) involving administering a questionnaire to 150 employees of a 'small' manufacturing enterprise in mid-western USA. Results revealed 'employees' work experience and work shifts make a difference when compared to the participants' perception toward the dimension of culture in enhancing organisational learning' (*ibid.*, 2007:281) and therefore 'before implementing any organisational learning practices...management of the business enterprise [should] seek the perception of employees regarding the dimension of its own culture and how it affects organisational learning practices' (*ibid.*, 2007:290).

In a similar vein, Chang and Shing-Lee (2007) exploring the relationship between 'leadership, organisational culture, the operation of learning organisation and employees' job satisfaction' (*ibid.*, 2007:155), also employed a quantitative research design 'mailing out' a total of 1,000 questionnaires to 'top local companies' in Taiwan, ROC and

conducting data analysis on the '134 valid replies received'. Research revealed 'both leadership and organisational culture cause positive effect on job satisfaction of employees but lack significant effect. However, through the operation of learning organisation, it can cause a significantly positive [effect] on job satisfaction' (*ibid.*, 2007:180). These research studies, indicative of multiple international academic investigations utilising solely quantitative techniques to explore the organisational culture/learning organisation interface, highlight several broad issues. Firstly, these findings stem from research conducted outside the UK and therefore may not be directly applicable to UK organisations, without acknowledging underlying differences in national cultures and resulting potential impacts on organisational cultures. For example, Chang and Shing-Lee acknowledge existence 'within Taiwan' of 'organisational cultural values of respect for people, innovation, stability and aggressiveness' (*ibid.*, 2007:161) which may not apply elsewhere. Secondly, these studies appear to emphasise opportunities for organisational culture to positively enhance organisational learning while the ability of culture to negatively impact knowledge transfer should also be noted. For example, organisational cultural identity may present powerful barriers to intra-organisational information sharing shaped by bureaucratic structures, autocratic leadership, centralised decision-making, operational/functional silos, and lack of bottom-up feedback mechanisms. Thirdly, it can be questioned if such 'arms-length' research methods (such as 'cold' mailing of questionnaires to multiple companies) can ever engage with underlying employee perceptions impacting complex concepts such as 'organisational culture' and the 'learning organisation'. For example, Chang and Shing-Lee concede 'we still cannot realise whether the respondents can substantially understand the original contextual meaning of our questionnaire to reflect the...results with...trueness' (*ibid.*, 2007:182).

Lucas and Kline (2008) contrastingly utilise qualitative research techniques to investigate 'relationships between organisational culture, group dynamics and organisational learning in the context of organisational change' (*ibid.*, 2008:277) within a single in-depth case study into Emergency Medical Services in Calgary, Canada. The researchers, having conducted separate interviews with management staff, fire officers and medical technicians, conclude 'characteristics of an organisation's culture, and groups within that culture, can influence how individuals and work groups experience and make sense of organisational change initiatives and how that subsequently influences their learning' (*ibid.*, 2008:277). It should be noted this research (involving separate interviews among 'groups' identified within the case study subject) could be considered from a 'differentiation perspective' of

culture (see Fig.3.3) and appears to be influenced by researcher reliance on systems theory with organisational systems viewed as a series of sub-systems separated by distinct boundaries. Prugsamatz (2010) offers another perspective conducting mixed-method research among five 'international non-profit organisations' (*ibid.*, 2010:256) operating in Bangkok, Thailand, to explore 'the influence of individual motivation to learn, team dynamics and organisational cultural practices on organisation learning sustainability' (*ibid.*, 2010:245). Results revealed 'organisation culture practices [have] a significant level of influence on organisation learning sustainability in non-profit organisations' (*ibid.*, 2010:243) with opportunity for managers to 'better appreciate the learning that takes place in their organisations and create interventions that would...shape their organisation culture to promote overall learning performance' (*ibid.*, 2010:243). This article, potentially of particular relevance to the primary research project, highlights inter-linkages between organisational culture and learning organisation concepts specifically within a voluntary sector setting (outside the UK) suggesting opportunity to further explore the organisational culture/learning interface among UK voluntary organisations.

In summary, assessed journal articles reinforce an understanding of the extant relationship of 'reciprocal interdependence' (Brown, 1998) between organisational culture and organisational learning with 'the rate at which organisations learn dependant upon culture' and in turn culture influenced 'by the rate and content of organisational learning' (*ibid.*, 1998:100). However, highlighted studies show a lack of recognition of the ability of culture to inhibit organisational learning and negatively impact knowledge transfer with cultural identity creating and sustaining barriers to intra-organisational information sharing. Furthermore, assessed articles contain few suggestions on how senior managers can apply specific leadership actions to create a learning organisation or overcome barriers to organisational learning and the single-method quantitative research utilised in several studies does not appear to fully explore underlying cultural influences upon organisational learning strategies including intrinsic perceptions, tacit thinking and shared mental models. Moreover, identified studies were all undertaken outside the UK (suggesting findings may not be directly applicable to UK organisations without first acknowledging underlying differences in national cultures) and (with one exception) did not include voluntary sector research subjects (either faith-based or secular) highlighting an apparent lack of academic texts and articles specifically focused upon organisational culture (and application of the learning organisation concept) among faith-based UK voluntary organisations.

3.5.2 Organisational Culture and Communities of Practice

The concept of ‘Communities of Practice’ (CoPs) finds origins in the social theory of learning (Elkjaer, 1999) where ‘learning...is not conceived to take place in the mind of the individual and as a way of knowing the world, but as being dependent on context and social interaction and as a way of being in the world’ (Pastoors, 2007:22). Lave and Wenger (1991:92) in the seminal text *Situated Learning: Legitimate Peripheral Participation* define CoPs as ‘a system of relationships between people, activities and the world; developing with time and in relation to other tangential and overlapping communities of practice’. Brown and Duguid (1991:41) present CoPs as ‘emerging among people who have a mutual engagement in a joint practice around which they share a common repertoire of knowledge’. Publication of these pioneering texts has prompted academic interest in the concept of CoPs, capturing the attention of large international organisations that ‘introduced and supported the work of CoPs as mechanisms to support strategy’ (Pastoors, 2007:21). Wenger, McDermott and Snyder (2002:4), perhaps reflecting development/adaptation of the original concept, present CoPs as ‘groups of people who share a concern, a set of problems, or a passion about a topic, and who deepen their knowledge and expertise in this area by interacting on an ongoing basis’. Wenger (2001) further unpacks the CoPs concept through exploration of a range of underlying reasons for CoPs formation, outlined in Fig.3.7 below:

Fig.3.7 Reasons for Formation of Communities of Practice, Adapted from: (Wenger, 2001)

Underlying Interest	Underlying Questions
People Who Share an Interest in a Topic – The Domain	Why is this important to the organisation? Why would people want to participate?
People Who Interact and Build Relationships - The Community	Who should be involved? What are ways to foster trust and engagement?
People Who Share and Develop Knowledge - The Practice	What knowledge matters? What activities are needed? Potential contribution to the success of the organisation?

CoPs have therefore been presented as a key tool in organisational learning and knowledge creation with the interface between CoPs and organisational culture of interest due to

possible linkages between CoPs and tacit knowledge/behaviours (Wenger *et al.*, 2002), emerging evidence of cultural barriers inhibiting knowledge transfer and formation of effective CoPs (Pastoors, 2007) and possible linkages between organisational cultural types (Cameron and Quinn, 2006) and degrees of acceptance of CoPs (Wenger *et al.*, 2002). However, understanding and application of the CoPs concept appears subject to evolutionary change; as the original ‘conventional view’ of CoPs is re-examined in the light of CoPs application/adaptation within ‘real world’ operational contexts. Pemberton and Mavin (2007:unnumbered) emphasise ‘CoPs have traditionally arisen as the voluntary participation of a group of like-minded individuals keen to share their ideas and practice with a view to self development’ however ‘for others the term has been adopted to describe work-based groups and project teams existing as part of a formal organisational structure’. Wenger *et al.* (2002) draw further distinctions, proposing degrees of acceptance of CoPs within organisations from ‘invisible CoPs’ (where even participants do not realise they belong to a CoP) to ‘bootlegged CoPs’ (only visible to members and people close to the CoP) to ‘institutionalised CoPs’ (explicit and given formal status and functions by the organisation). Academic debate on the concept of CoPs therefore surrounds the issue of voluntary versus mandatory participation in CoPs and if ‘organisation-designed’, ‘institutionalised’, ‘top-down’ and ‘managed’ groups fall within the original/developing academic concept. Tensions also appear among commentators in relation to emphasis; Pemberton, Mavin and Stalker (2007:64) state ‘there is current debate concerning the “glue” which holds a CoP together and whether the emphasis of this glue is “community” or “practice”’ encompassing issues such as whether ‘practice’ represents the source of coherence in a ‘community’. Finally, while the majority of literature emphasises ‘positive’ aspects of CoPs, some commentators have highlighted ‘negative’ outcomes such as dilemmas arising from necessity of CoPs members to work together to achieve CoP goals while also competing against each other for visibility and promotion opportunities (Wenger *et al.*, 2002) and strong feelings of identity among CoPs members leading to a sense of exclusiveness and ignorance towards non-CoPs members (Alvesson, 2000). The CoPs concept therefore appears to be developing, evolving and changing in response to ongoing academic debates and ‘real world’ operational requirements. Pemberton and Mavin (2007), in their editorial in *The Learning Organisation*, state ‘CoPs are not theoretical constructs like many valuable management techniques and tools – they exist, they evolve and they work’. Highlighted issues can now be explored more fully through critical assessment of specific research studies selected within the completed meta-interpretation exercise, with

four journal articles (see Appendix 4) forming the basis for the extended commentary below.

Ng and Pemberton (2012) helpfully illustrate ‘positive’ outcomes from CoPs in a study exploring the values and motivation of individuals participating in CoPs involving interviews with members of five research-based CoPs within UK higher education. Results revealed 20 values ‘reflecting the perceptions, opinions and experiences of participants’ (*ibid.*, 2012:9) with 12 of these observed in past research and the remainder centring on a number of issues with participants joining CoPs due to the need to overcome intellectual isolation, generate tangible research outcomes and increase synergy/leverage through collaborative research. CoPs therefore offer participants ‘the benefits of socialisation, communication and camaraderie, making research not only a scholarly activity, but one where relationships play a significant part in the research journey’ (*ibid.*, 2012:15). This research, presenting CoPs participation (especially voluntary engagement in bootlegged CoPs) as driven by underlying/tacit values, is suggestive of a linkage between CoPs and organisational culture with ‘values’ central to understanding of both concepts (cf. Hofstede *et al.*, 1990) although a shared meaning attributed to the term ‘values’ within the different bodies of research cannot be assumed. While this recent study presents CoPs in a largely favourable light, other research by Pemberton, Mavin and Stalker (2007) helpfully utilises examples from another research-based CoP within UK higher education to examine ‘a range of less positive issues associated with CoPs’ (*ibid.*, 2007:62) aiming ‘not to denigrate the value of CoPs, but to balance the debate by highlighting the associated potential pitfalls and problems often neglected in research and organisational practice’ (*ibid.*, 2007:63). Research identified issues such as the impact of timing on CoP development, impact of leaders especially within ‘managed’ CoPs, impact of ‘dominant actors’ with position power, emotional containment within CoPs, power-political interrelationships between emergent CoPs and formal organisation and implications when CoP practices diverge from organisational practices. This research usefully raises additional issues relating to the possible interface between CoPs and organisational culture, suggesting dysfunctional CoPs ie ‘communities of malpractice’ may be created (at least in part) by cultural barriers to knowledge transfer. Therefore a prior understanding of organisational cultural characteristics may be required to avoid potential pitfalls of CoPs as, for example, within a ‘hierarchy culture’ (Cameron and Quinn, 2006) characterised by stability and formal policy making, members of CoPs could perhaps anticipate ‘negative’ issues relating to

institutional control with established cultural barriers in place to block possible remedial measures.

Kohlbacher and Mukai (2007) add a private sector perspective on such issues having conducted qualitative interviews with top executives, middle managers and employees at Hewlett Packard Japan aiming to ‘explain and analyse community-based corporate knowledge sharing...and their role in leveraging and exploiting existing knowledge and creating new knowledge’ (*ibid.*, 2007:8). Research revealed ‘there is not one single approach to CoPs in corporations and even within the same firm one size does not fit all’ (*ibid.*, 2007:17) and therefore ‘within one company like HP that tries to standardize and define its business processes across its sub-units around the world, different national and corporate cultures have an impact on the way business is done and this has to be considered when building CoPs’ (*ibid.*, 2007:16). This research highlights potential benefits from tailoring CoPs in recognition of characteristics of national and organisational cultures and therefore suggests another link between the concept of organisational culture and the concept of CoPs. The paper (involving separate interviews among ‘groups’ identified within the case study subject) and concluding ‘one size does not fit all’ can be considered from a ‘differentiation perspective’ of culture (Martin, 1992), acknowledging existence of sub-cultures and suggesting consensus may only be found within these groupings.

Pastors (2007) utilises similar research methods in another useful study aiming to ‘explore consultants experiences of CoPs in one of the world’s largest information technology companies against organisational strategies’ (*ibid.*, 2007:21). Semi-structured interviews were undertaken with ten consultants from a formerly independent consultancy unit that recently ‘merged’ with the larger organisation alongside documentary analysis to ‘provide an insight into organisational strategy with regard to CoPs’ (*ibid.*, 2007:22). Research identified ‘the consultants...mistrust...top-down CoPs and remain committed to underground CoPs’ (*ibid.*, 2007:21) due to ‘the complexity of the organisational context, with consultants ‘joining’ the wider organisation and joining with existing experience of successful bottom-up CoPs’ (*ibid.*, 2007:31). This research was undertaken within a single case study organisation with the researcher a member of the organisation under exploration (and therefore subject to possible perceptual biases) and also within the specific circumstance of a consultancy unit recently ‘merging’ with a larger organisation - therefore generalisability of results cannot be assumed. However, this study does provide a noteworthy example of organisational culture impacting both formation of CoPs and

preferences for bootlegged/institutional CoPs – as evidenced by consultants’ views summarised by Pastoors (2007:27) as follows: ‘culture within [the] new organisation dramatically differed from [the] previous organisation before the acquisition. [The] consultancy organisation had to subordinate its culture and way of doing business. The opportunity to learn from the acquired organisation had not been utilised. Consultants felt unappreciated and like strangers in their new organisational environment’.

In summary, reviewed papers at first glance exhibit limited direct references to the concept of organisational culture possibly suggesting limited recognition of a direct interface between CoPs and culture among commentators, with organisational culture not recognised as a key factor in development of CoPs. However, detailed review of selected articles highlighted a series of complex interlinkages between the two concepts including; possible links between voluntary participation in CoPs and underlying individual/group values, possible links between ‘communities of malpractice’ and cultural barriers to knowledge transfer and possible links between ‘one size does not fit all’ CoPs and sub-cultures. Once again, identified studies did not include voluntary sector research subjects (either faith-based or secular) highlighting an apparent lack of secondary research into organisational culture (in relation to CoPs) among faith-based UK voluntary organisations.

3.5.3 Organisational Culture and Sectoral Differences

The voluntary sector has already been evidenced (see Chapter 2) as a contextually distinct research field with the combined weight and impact of identified rich contextual features suggesting voluntary organisations operate within a markedly different environment to both private and public sector organisations resulting in functional differentiations (see Appendix 2) and potentially sector-specific organisational cultures. Highlighted issues can now be explored more fully through critical assessment of specific research studies selected within the completed meta-interpretation exercise, with five journal articles (see Appendix 4) forming the basis for the extended commentary below.

Cullen (2004) provides a helpful introduction to issues surrounding organisational culture and sectoral differences in a study analysing messages conveyed by advertisements for senior management positions in the Irish national press, producing a qualitative comparison of messages about management cultures in the private, public and voluntary sectors. Results revealed ‘the recruitment data for public sector organisations sought a greater level

of understanding of the environment in which their organisation operated, and higher levels of emotional involvement in relevant fields. Senior management positions in the private sector sought leadership competences and the ability to drive organisational change; executive positions in the NGO sector sought senior managers with an entrepreneurial, “start-up” mindset’ (*ibid.*, 2004:289). However, it should be noted that identification of culture solely through extrinsic, tangible indicators (recruitment adverts) is unlikely to differentiate ‘espoused culture’ from ‘culture in practice’ (Brown, 1998) and may well neglect intrinsic, tacit thinking and shared mental models vital to formulation of any organisational culture. Woodbury (2006) adds a voluntary sector perspective undertaking a case study of ‘culture change’ in the Arizona Girl Scouts, underpinned by an understanding that organisational culture ‘plays an especially critical role in most nonprofits, particularly those with a large and ever-changing pool of volunteers’ (*ibid.*, 2006:48). Woodbury states the AGS organisation ‘unknowingly used command and control language’ as ‘we had assumed that the behaviour of our volunteers and staff could be controlled through the use of rulemaking, mandatory training, rigid boundary setting and organisational authority distributed through a positional hierarchy’ (*ibid.*, 2006:49). The organisation therefore targeted transformational measures to ‘re-examine and update organisational language to ‘value, recognise and reward the personal commitment of volunteers’ (*ibid.*, 2006:50) and ‘build an organisation and culture based on shared vision and core values’ (*ibid.*, 2006:53). This article appears strongly influenced by personal researcher participation within the case study organisation (evidenced by use of the first person and multiple references to ‘our culture’) and so could be viewed as founded on subjective personal observations, without underpinning empirical investigations to explore if cultural perceptions of the author are ‘valid’, ‘reliable’ or ‘representative’.

Schraeder, Tears and Jordan (2005) offer a fresh perspective in a study seeking to identify approaches for enhancing organisational culture awareness and promote cultural change in public sector organisations. Following a literature review and qualitative research interview with a supervisor in a US public sector organisation results reveal ‘specific, fundamental differences at the operational and cultural level’ (*ibid.*, 2005:495) of private/public organisations, including differences in decision-making, general policies and communication, personnel management, materials procurement, financial management and marketing. This research, it should be noted, was undertaken within a single case study organisation and involved engagement with a single research participant (manager) without seeking other viewpoints e.g. the impact/effectiveness of supposed management actions

from employee perspectives. However, this article usefully explores functional attributes of public/private sector organisations which can be cross-referenced with those of voluntary organisations (see Appendix 2) providing further evidence of sector-specific cultural distinctiveness in all three sectors.

Sectoral differences are also evident in research conducted by Chapman, Forbes and Brown (2007) to explore ‘the impact of public sector attitudes on the development of social enterprise’ (*ibid.*, 2007:78) involving qualitative interviews with 18 public sector stakeholders engaged in social enterprise development in Tees Valley, UK. Results revealed a core set of key skills and support (managing finance, people management, managing operations, marketing) required by ‘voluntary, social enterprise and SME organisations’ however ‘the value position of the leaders of social enterprises...lead them to look in different directions to gain the support they need to develop these skills’ (*ibid.*, 2007:86). Chapman *et al.* conclude the public sector ‘is yet mistrustful of the [social enterprise] sector’s ability to deliver services in a professional and businesslike way’ and ‘this mindset, which may be held by many public sector officers, especially at local authority level, puts barriers in the way of the successful development of the sector’ (*ibid.*, 2007:79). This article, of particular relevance to the primary research project, examines sectoral differences within the specific context of the UK voluntary sector highlighting inter-sectoral conflicts surrounding culture-related issues of ‘trust’ and ‘values’ with opportunity to further explore cultural differences impacting partnerships between faith-based voluntary organisations and secular public sector funders. Inter-sectoral conflict also features prominently in qualitative research undertaken by Moody (2008) examining venture philanthropy organisations and their leaders in Southern California. Moody (2008:345) emphasises ‘the differences between the business and nonprofit sectors – specifically the differences in their ‘cultures’ – was a topic that came up repeatedly in interviews and other data...many people talked about a ‘culture clash’ or ‘culture shock’ that occurred when the culture of venture capitalism was brought into the nonprofit world with an existing culture of its own’. The study concludes ‘although venture philanthropy proponents continue to assert there are similarities between the nonprofit and for-profit worlds (i.e. similar principles of good practice), this bold innovation in grantmaking has revealed just how difficult it is to adapt business principles and practices to the nonprofit sector’ (*ibid.*, 2008:346). This article, also of particular relevance to the primary research project, starkly highlights existence of sectoral gaps and differences in organisational cultures and hence, together with identified voluntary sector characteristics and

idiosyncrasies, underpins the requirement for sector-specific research into organisational culture in voluntary organisations.

In summary, while recognising a limited number of sectoral similarities, assessed journal articles highlight existence of deeply embedded inter-sectoral differences resulting in 'distinct' voluntary sector organisational cultures and reinforcing the culture-shaping potential of environmental factors. Evidence of the 'business-nonprofit culture clash' presented by Moody (2008:346) is of particular note with engagement between private/voluntary sector managers seemingly resulting in 'culture shock' suggesting 'just how difficult it is to adapt business principles and practices to the nonprofit sector' (*ibid.*, 2008:346). However, selected articles appear limited by narrow empirical indicators (e.g. recruitment advertising) and personal researcher participation in case study organisations with possible subsequent over-reliance upon subjective personal observations. Once again, identified studies (with one exception) were undertaken outside the UK and did not include faith-based voluntary organisations as research subjects highlighting an apparent lack of academic texts and articles specifically focused upon organisational culture (in relation to sectoral differences) among faith-based UK voluntary organisations.

3.5.4 Organisational Culture and Leadership

Centuries of academic interest in leadership issues has resulted in amassment of an enormous leadership literature that until relatively recently exhibited few if any direct references to 'organisational culture' (Yukl, 1989). Schriesheim, Tolliver and Behling (1978:35) succinctly define leadership as 'a social influence process in which the leader seeks the voluntary participation of subordinates in an effort to reach organisational goals' however leadership definitions as well as possible distinctions between manager and leader remain the subject of voluminous, largely unresolved academic debate.

Furthermore, Alvesson (2003:115) emphasises 'it is important to be somewhat careful in imposing a particular definition on leadership and instead be open to meanings ascribed to 'leadership' by the natives'. Therefore leadership can be defined differently within different organisational contexts within which subordinates perceive, interpret and react differently to a leader's acts and 'interpreting the local meaning of leadership offers a route to an understanding of organisational culture' (*ibid.*, 2003:115). This possible interface between leadership and organisational culture has attracted increasing research in the last 30 years –

with multiple points of interrelationship proposed between the two elements. For example, Schein (2010) suggests leaders can transmit and embed organisational culture through deliberate teaching, coaching, role modelling, reward allocation, recruitment, selection, promotion and other mechanisms. Brown (1998:295) emphasises more tacit control levers stating ‘how leaders use their time, their use of language, their performance in meetings and skill at manipulating agendas and interpreting minutes and their sensitivity to different settings can send vital messages to their subordinates’ while Allen and Kraft (1987:87) even claim ‘the very definition of successful leadership is the ability to bring about sustained culture change’. However, the interrelationship is inevitably more complex than a simple asymmetrical model with culture mere putty in the hands of leadership as evidenced by the following specific issues:

Founders vs. Leaders – Commentators (Denison, 1990; Schein, 2010; Brown, 1998) suggest leaders have a major effect in formation of emerging cultures when organisations are created (often determining operational contexts, instigating rules, systems and procedures and exercising discretion on what represents ‘acceptable behaviour’ in the workplace), with this impact lessening markedly as an organisation grows and gains employees who draw on their own experiences to adapt cultural norms. Therefore the ability of leaders to influence culture may vary within differing organisational lifecycle stages as individual organisations grow/decline over time with organisational founders perhaps holding an increased ability to shape culture than subsequent leaders.

Status Quo Leadership – The influence of culture on leadership should not be underestimated, with culture representing a potentially potent force in maintenance of the status quo. Alvesson (2003:116) states ‘leadership is not carried out from a sociocultural point zero, but always takes place in a context of developed meaning patterns...promotion is often dependent on being perceived as well as adapted to dominant orientations of senior managers, which means managers typically fit into corporate culture and tend to carry rather than deviate from dominant patterns’.

Transformational Leadership – Leaders and especially founders (as proponents of the status quo) can therefore represent significant barriers to cultural change maintaining previously successful formulas and norms even in the face of operational/contextual demands for transformational change (Dyer, 1986). However, researchers (Kouzes and Posner, 1993; Yukl, 1994) have also highlighted potential for ‘transformational leadership’

whereby individual leaders can implement even starkly counter-cultural strategies if driven by contextual circumstances as ‘they use charisma, individualised consideration, inspiration and intellectual stimulation to stimulate creativity and enhance employees’ capacity to innovate’ (Jaskyte, 2004:155).

Culture and leadership therefore appear tightly interwoven within a complex interrelationship - where each element shapes the form and nature of the other – with the extent of culture shaping leadership and leadership shaping culture dependent upon operational circumstances and contextual settings within individual organisations. Highlighted issues can now be explored more fully through critical assessment of specific research studies selected within the completed meta-interpretation exercise, with four journal articles (see Appendix 4) forming the basis for the extended commentary below.

Myers (2004) offers a useful UK-based perspective in a study involving interviews with 20 chief executives of local development agencies within the UK voluntary sector to explore ‘how personal theories emerge and the rules of thumb chief executives use to develop their practice...in relation to learning and development needs’ (*ibid.*, 2004:639).

Results revealed the voluntary sector context provides ‘a particular challenge for chief executives in managing tensions between internal values or aims and the external policy environment and multiple stakeholder perspectives’ (*ibid.*, 2004:642). Myers (2004:649) concludes ‘what’s missing in exploring...issues in terms of non-profit experience in the UK, has been an almost total absence of a ready-made or generally accepted management discourse for voluntary organisations compared to say, North America’. This paper, while an exploratory study lacking wide-ranging empirical research, provides a significant high-level overview of the limited nature of UK voluntary sector research and resulting unmet development needs of voluntary sector leaders – suggesting possible entry points for primary research. Voluntary sector leadership challenges also feature prominently in a study by Taliento and Silverman (2005) involving qualitative interviews with 12 US ‘members of that relatively small club: non-profit leaders who have also held senior positions in for-profits’ (*ibid.*, 2005:5). Results revealed five ‘problem areas’ for non-profit leaders: the lesser authority and control possessed by the typical non-profit CEO; the wide range of stakeholders most non-profits have and the premium this places on consensus building; the challenge of monitoring performance using innovative metrics; the requirement for successful non-profit leaders to pay more attention to communication and scarcity of resources for training. Taliento and Silverman conclude ‘it is harder to succeed

in the non-profit world than in for-profit organisations. The goals are harder to achieve and harder to measure since they tend to be behavioural' (*ibid.*, 2005:5). However, it should be noted, such results are based on a small sample which wholly comprises voluntary sector leaders with previous private sector management experience and therefore may not be 'representative' of 'mainstream' voluntary sector leaders who have not chosen such a career path. In addition, research subjects may hold additional perceptual biases due to changing sectors (e.g. need to self-justify release from the private sector to face 'harder' management challenges within voluntary organisations). Thach and Thompson (2007) offer another US-based perspective in a study aiming to 'identify differences, if any, that exist in leadership style, behaviours and competencies to drive performance between public/non-profit and for-profit organisational leaders' (*ibid.*, 2007:356) involving 300 interviews (including numerical ranking of leadership competencies and open-ended questions) in California. Research subjects were equally divided between non-profit/public sector leaders and for-profit leaders (drawn from SME organisations). Results revealed selection of the same top three leadership competencies by participants from all sectors (honesty and integrity, being collaborative, developing others) while a higher percentage of for-profit leaders favoured time management, self-knowledge and marketing skills and more public/non-profit leaders selected conflict management and being inspirational compared to private sector counterparts. This research, it should be noted, considers public sector and non-profit leaders as a combined participant grouping (potentially a fundamental flaw) presenting results from a 'unified' public/non-profit 'sector' in opposition to previously presented evidence highlighting the voluntary sector as a separate and distinct research area.

Jaskyte (2004) offers a specifically voluntary sector perspective, undertaking 'an exploratory study of leadership, organisational culture and organisational innovativeness' (*ibid.*, 2004:153) involving mixed-method research of questionnaires and telephone interviews among 247 employees of the Association of Retarded Citizens, Alabama (an organisation assisting people with developmental disabilities). Results revealed 'positive relationships among transformational leadership, organisational values and cultural consensus (degree of agreement among employees on those values) indicating that leadership practices...created strong cultural consensus among values that may inhibit innovation' (*ibid.*, 2004:153). Jaskyte (2004:164) concludes 'it is critical that non-profit managers understand the cultures of their organisation...to develop values...supportive of innovation...leaders can communicate their assumptions: what they pay attention to and

reward, their reactions to crises, allocation of scarce funds and the criteria they use for recruitment'. This paper, though limited to a single case study subject organisation operating within a specific field (disability services), provides important evidence from a voluntary sector context of leadership reinforcing cultural consensus (in this case to inhibit innovation) and apparent opportunities for leadership to effect cultural change (to encourage innovation).

In summary, selected journal articles suggest voluntary sector leaders require different attributes and hold different development needs when compared to public and private sector counterparts due to differing operational contexts while leadership in the voluntary sector both defines and is defined by culture, in common with other sectors. However, selected articles present leaders both as establishing cultural consensus through unthinking reinforcement of the status quo and as sweeping away cultural consensus through transformational leadership (dependent upon operational circumstances, contextual setting and leader attributes) leaving an uncertain impression of leaders as everything and nothing in relation to shaping organisational cultures. Once again, identified studies were mostly undertaken outside the UK and did not include faith-based voluntary organisations as research subjects highlighting an apparent lack of academic texts and articles specifically focused upon organisational culture (in relation to leadership) among faith-based UK voluntary organisations.

3.5.5 Organisational Culture and Partnership Working

The voluntary sector has already been evidenced (see Chapter 2) as significantly reliant upon intra-sectoral and inter-sectoral partnership working with 'voluntary organisations...increasingly subject to influencing agents...that can drive strategic change' (Hay *et al.*, 2001:242) and 'the changing political and economic/fiscal landscape in the UK with a political agenda of budget cuts and value for money...mean[ing] that producer/service provider...interests may hold...less credence in the debates about...future...service provision' (Cunningham and Nickson, 2011:670-671). Highlighted issues can now be explored more fully through critical assessment of specific research studies selected within the completed meta-interpretation exercise, with five journal articles (see Appendix 4) forming the basis for the extended commentary below.

Losekoot, Leishman and Alexander (2008) provide a helpful introduction to issues surrounding organisational culture and partnership working in a study utilising the cultural web model to explore 'why there seems to be so much resistance to change' (*ibid.*, 2008:256) among naval personnel at Her Majesty's Naval Base Clyde and civilian personnel of Babcock Naval Services who provide facilities management services at the base. Research, involving 15 focus groups with military and civilian personnel and 10 interviews with senior personnel, identified 'blockages to change' which 'may become more common as more public organisations develop partnerships with private organisations, leading to the potential for clashes of corporate and personal cultures' (*ibid.*, 2008:255). However, generalisability of results cannot be assumed as Losekoot *et al.* (2008:264) state 'it became evident to researchers in the course of this research that the environment of a high-security naval base is not a 'normal' environment'. This paper does nevertheless provide useful evidence of cultural impacts related to partnership working in a private/public sector partnership setting and highlights the potential for cultural barriers in this context to significantly inhibit top-down, imposed organisational change. Cultural tensions also feature prominently in a study by Lewis (1998) exploring 'partnerships between businesses and nongovernmental organisations that seek to promote fair trade between small scale producers in poor countries and Western consumers' (*ibid.*, 1998:135). Utilising a qualitative research design, this research explores ongoing trade links between The Body Shop, a UK for-profit company, and its supplier NGO partners in Nepal and Bangladesh. Results revealed multiple challenges for fair trade partnerships including an 'organisational culture clash' between profit-making and social development priorities and difficulties in transferring 'business skills' between for-profit and non-profit organisations. Lewis concludes 'many of the problems that emerge can be explained by the concept of sectoral ambiguity because they are generated by tensions created by...the unclear boundary between the commercial, for-profit sector and the nongovernmental or third sector' (*ibid.*, 1998:148). It should be noted this paper is founded on a single case study example of partnership working that spans not only sectoral boundaries but also national boundaries (requiring acknowledgment of possible underlying differences in national cultures and therefore organisational contexts) and therefore, perhaps not surprisingly, reaches a conclusion founded on sectoral ambiguity. This research may be considered as from a 'fragmentation perspective' of culture (Martin, 1992) whereby researchers can detect little if any consensus in the cultures they study identifying ambiguity as central to understanding cultures which lack clear consistencies and inconsistencies.

Trim and Lee (2007) offer another perspective from a markedly different operational context, drawing on extant international research to 'highlight the influence that marketers have in the development of sustainable partnership arrangements' (*ibid.*, 2007:222). Research revealed partnership arrangements involving marketers create a 'hybrid organisational culture' which 'results when organisational value systems merge' and has the effect of 'promoting a change in organisational identity', requiring senior managers to 'reinforce the organisation's value system through both formal and informal means of communication' (*ibid.*, 2007:227). This paper again provides evidence of cultural impacts related to partnership working, focusing upon inter-organisational partnerships within the private sector with exploration of possible hybridisation of organisational cultures (cf. formation of sub-cultures) at the partnership interface. However, it should be noted organisational culture within this article is founded on the explicit assumption that 'culture is both driven by and shaped by strategic vision and guiding beliefs' (*ibid.*, 2007:227) presenting culture as putty in the hands of marketers and managers and so failing to acknowledge the potential context-setting influence of culture and the ability of culture to drive strategy.

Davies (2011) offers a UK-based perspective of particular relevance to the primary research project, reviewing government documents and academic literature seeking to 'trace the origin and development of the increased use of the voluntary sector in the delivery of public services in the UK and to identify both the threats and opportunities that this policy poses' (*ibid.*, 2011:641). Research revealed 'the position of the voluntary sector in Britain today is unrecognisable from that of 1997. Over a decade of growth in government funding, employment levels and public service contract delivery has fundamentally changed the sector' (*ibid.*, 2011:647). Davies (2011:647) concludes 'in a period that combines an intensification of competition for government funding with a general economic downturn, there is a serious danger that some voluntary organisations will collapse, or be pushed aside by private sector companies, that large providers will edge out smaller providers and national will replace local provision'. This article, though unsupported by primary research, powerfully highlights the increasing importance of the voluntary/public sector partnership working interface in the UK together with the seemingly extreme pressures placed upon this interface under deleterious economic conditions - suggesting opportunity to more fully explore organisational, group and individual perspectives on such issues through culture research. In a similar vein, Jackson (2010) aiming to 'examine the mismatch between the language and rhetoric used by UK Central Government departments to promote particular

policy options...and the experiences of third sector organisations involved in such programmes' (*ibid.*, 2010:17) utilised observation, interviews and document analysis among eight case study voluntary organisations in England. Research identified 'the role of the third sector as a neighbourhood driven, community focused, grants recipient has changed over the course of the last five years to a sector with growing involvement and influence in local governance' (*ibid.*, 2010:30). Jackson (2010:17) concludes 'for both parties in the process the relationships/experience was uncomfortable [as] the diversity, size, ethos and shape of the third sector was not fully understood by public sector agencies and the implications of the governance and decision making processes were not grasped by either party'. This paper appears especially relevant to the primary research project in beginning to unpack the voluntary/public sector partnership interface, highlighting sophisticated tiers of engagement between voluntary organisations/local authorities (potentially supported by EU funding networks – Zerbinati and Massey, 2008) and exploring fractures in partnership arrangements from a voluntary sector perspective - with opportunity to further explore differences relating to faith-based/secular value systems.

In summary, reviewed papers highlight a growing recognition among commentators of the complex interrelationship between organisational culture and partnership working, highlighting related issues within a range of inter-sectoral and intra-sectoral contexts including the voluntary/public sector partnership interface. The UK voluntary sector operating environment appears particularly shaped by partnership working engagements most notably between voluntary organisations and local authorities holding a high degree of power, influence and control within established working arrangements. The contextualised operating environment for any organisation is recognised as having 'a profound effect on its culture' (Brown, 1988:48) suggesting, within the voluntary sector, public sector partnership working exercises a key, shaping influence upon organisational culture. Once again, identified studies did not include faith-based voluntary organisations as research subjects highlighting an apparent lack of academic texts and articles specifically focused upon organisational culture (in relation to partnership working) among faith-based UK voluntary organisations.

3.5.6 Final Summary

Exploration of the identified five key thematic and conceptual issues within Chapter 3.5 reveals the potential impact of culture upon multiple and diverse areas of organisational life

within the voluntary sector: from leadership actions to employee perceptions; from learning strategies to training inhibitors; from external partnership working to internal stakeholder conflict. However, secondary research appears to have barely begun to explore these vital issues within the contextually distinct operating environment of faith-based UK voluntary organisations suggesting entry points for additional primary research.

3.6. The Way Forward: Entry Points for Primary Research

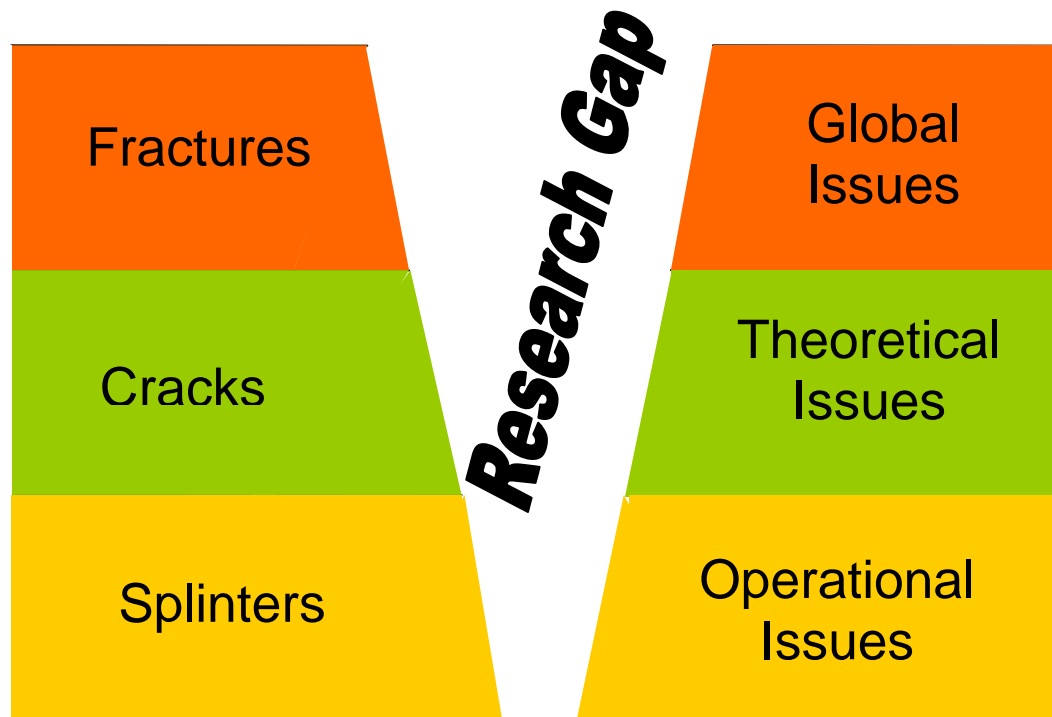
Published literature, as reviewed in this chapter, in defining and applying the concept of organisational culture undoubtedly presents opportunities to positively impact faith-based (and secular) UK voluntary organisations; enhancing strategic planning, enabling competitive advantage, informing governance, developing leaders and resolving conflicts. However, reviewed studies do not provide any direct evidence of such impacts (containing not even one example of UK research into organisational culture in faith-based voluntary organisations) suggesting limited engagement from the academic community to date within this research field. Indeed, the majority of reviewed culture literature appears to ignore voluntary organisations or implicitly assume that generic theories, models and frameworks would apply within a voluntary sector context. However, as evidenced, the voluntary sector represents a contextually distinct research field, requiring sector-specific research in recognition of the complex and diverse sectoral operating environment. Hudson (2004:13) emphasises ‘all too often people from both the private and public sector believe, or make the implicit assumption, that their management theories should be applied to third-sector organisations to make them more effective. However...they are often of limited value because they fail to recognize that the critical issues are different in third-sector organisations’.

The potential contribution of reviewed secondary literature to operational practice in faith-based (and secular) UK voluntary organisations therefore appears limited by a number of factors. Voluntary sector practitioners may fail to engage with reviewed secondary literature due to language (e.g. use of for-profit terminology), perceptual bias (e.g. seeming irrelevance of ‘business’ literature) and omission of key sector-specific cultural indicators/attributes (e.g. faith-based/secular values). Voluntary sector researchers have already questioned applicability of generic models to the sector in a wide variety of research fields such as strategic planning (Bryson, 2004) and change management (Hay *et al.*, 2001), with a growing body of sector-specific frameworks emerging suggesting an

opportunity for further primary research to explore sector-specific cultural characteristics and enhance understanding of the concept of organisational culture among voluntary sector practitioners.

In summary, critical assessment of secondary literature throughout this chapter has highlighted multiple research ‘gaps’ representing opportunities for additional primary research, which can be illustrated diagrammatically as a fissure in the earth descending through layers of substratum, see Fig.3.8 below:

Fig. 3.8 Framework: Exploring the Research ‘Gap’



Highlighted ‘research gaps’ are therefore recognised as moving from all-encompassing global issues (fractures) to theoretical issues (cracks) to operational business problems (splinters) allowing a discernable narrowing of focus, see Fig.3.9 below:

Fig. 3.9 Possible Research ‘Gaps’: Organisational Culture in Faith-Based UK Voluntary Organisations

Fractures	Limited research into organisational culture in UK voluntary organisations (no studies identified within meta-interpretation).	Global
Fractures	Limited research into organisational culture in faith-based voluntary organisations (no studies identified within meta-interpretation).	Global
Fractures	Limited awareness of voluntary sector contextual distinctiveness and exploration of the voluntary sector as a separate research area.	Global
Fractures	Limited creation of sector-specific models/frameworks to classify and assess organisational culture in voluntary organisations.	Global
Cracks	Lack of research into the interface between organisational culture and the learning organisation in faith-based UK voluntary organisations.	Theoretical
Cracks	Lack of research into the interface between organisational culture and communities of practice in faith-based UK voluntary organisations.	Theoretical
Cracks	Lack of research into impact of sectoral differences upon organisational cultures in faith-based UK voluntary organisations.	Theoretical
Cracks	Lack of research into the interface between organisational culture and leadership in faith-based UK voluntary organisations.	Theoretical
Cracks	Lack of research into impact of partnership working upon organisational cultures in faith-based UK voluntary organisations.	Theoretical
Splinters	Lack of strategies for voluntary sector practitioners to ‘manage’ internal stakeholder conflict.	Operational
Splinters	Lack of strategies for voluntary sector practitioners to ‘manage’ partnership working with public sector agencies.	Operational
Splinters	Lack of strategies for voluntary sector practitioners to ‘manage’ responses to fast-paced environmental change.	Operational

Working within this emerging framework, it is therefore feasible to undertake primary research exploring organisational culture in faith-based UK voluntary organisations; recognised as falling within an evidenced ‘gap’ in secondary literature and therefore holding the potential to make an original contribution to knowledge. Formulation of a specific primary research design can now be considered in detail, in the next chapter.

CHAPTER FOUR

RESEARCH METHODOLOGY AND METHODS

4.1 Introduction

The original research aims (see Chapter 1.2) can usefully be revisited at this point as a reminder that research methodology (relating to the complex concepts and assumptions underpinning an academic discipline) and methods (relating to instruments and procedures) are focused towards fulfilment of specific research objectives designed to:

1. Critically examine the organisational culture literature within the context of the voluntary sector.
2. Identify the issues and developments influencing organisational culture in voluntary organisations within an increasingly challenging UK sectoral operating environment.
3. Critically explore the characteristics of culture within a range of faith-based voluntary organisations.
4. Develop an indicative strategy for managerial response to ongoing cultural shifts within voluntary organisations.

This chapter seeks to describe and critically evaluate the research methodology and methods chosen by the researcher to accomplish these objectives, commencing in the first section (4.2) with an overview of the chosen philosophical approach with suitability of the selected ontological/epistemological framework to the chosen research field evaluated in the following section (4.3). Subsequent chapter sections explore in detail the specific primary research design including; an outline of the sampling procedure and data collection techniques (4.4), pilot study key learning points (4.5), ethical considerations (4.6), critical justification of chosen research methods (4.7) and methods of analysis/interpretation (4.8). This is all preceded by a reflexive assessment of researcher axiology.

4.2 Researcher Axiology & Philosophical Approach

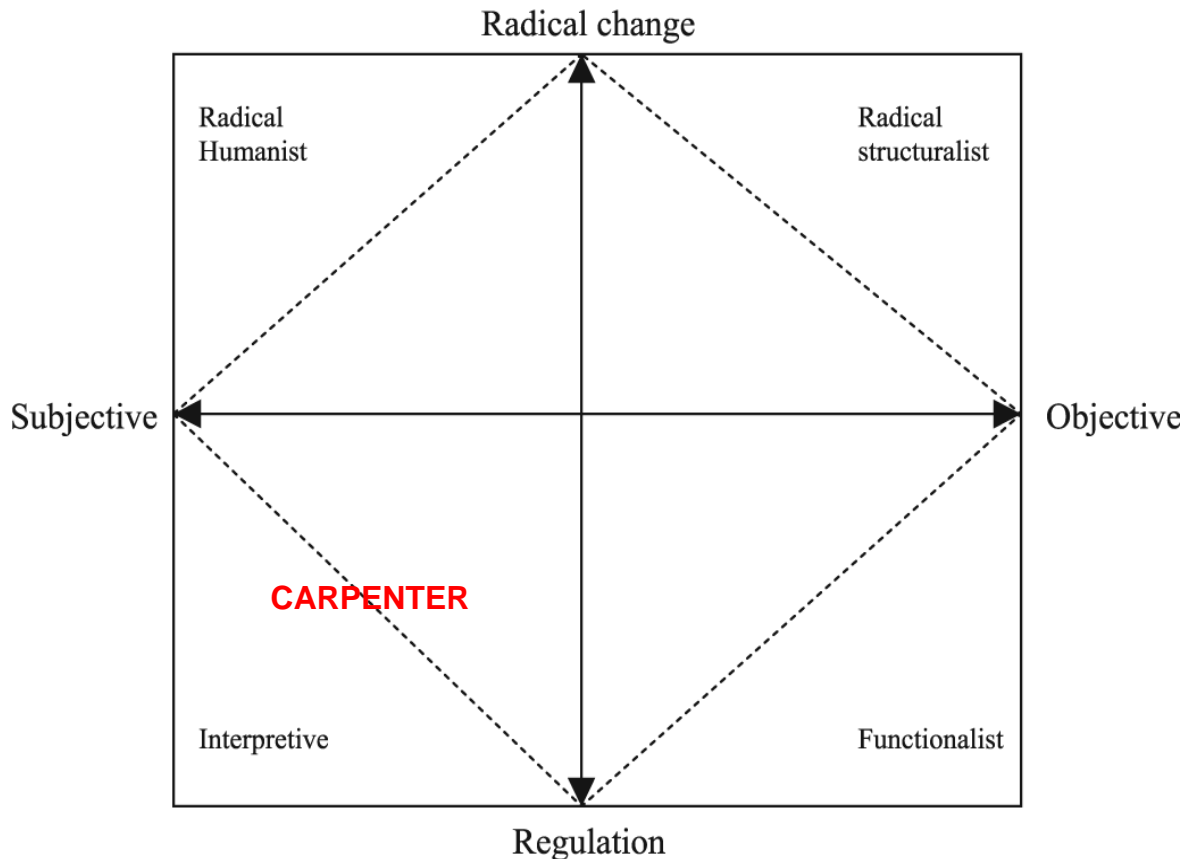
Selection of methodology and methods to undertake the primary research is recognised as a process significantly shaped by the philosophical approach of the researcher (informed by amassed personal experiences and influences and resultant perceptual biases and preferences) and specific thematic and contextual issues within the chosen research field. Crotty (1998:9) states '[each] epistemological stance...implies a profound difference in how we do our researching and how we present research outcomes'. The preferred starting point in identification of methodology and methods for this study is therefore a brief exploration of the underlying philosophical approach held by the researcher, shaped by the researcher's own judgements about value (axiology). Saunders, Lewis and Thornhill (2012:137) emphasise 'the role that your own values play in all stages of the research process is of great importance if you wish your results to be credible'.

The researcher's axiological 'identity' and personal/professional 'value system' is recognised as shaped by a wide range of amassed life experiences including extended involvement in the voluntary sector workplace (see Chapter 1.1), prior academic learning and a personal faith-based belief system. Implicit philosophical preferences held by the researcher (built upon such axiological foundations) can helpfully be explored through utilisation of extant academic frameworks such as the four paradigms model proposed by Burrell and Morgan (1979). This model categorises differing researcher assumptions on the nature of organisations and the purpose of business research, with each paradigm defined by preferences within two sets of competing assumptions:

- Regulatory – the purpose of management and business research is to describe what goes on in organisations, possibly to suggest minor changes to improve it but not to make any judgement of it.
- Radical – the purpose of management and business research is to make judgements about the way that organisations ought to be and to make suggestions about how this could be achieved.
- Objectivist – there is an external viewpoint from which it is possible to view the organisation, which is comprised of real processes and structures.

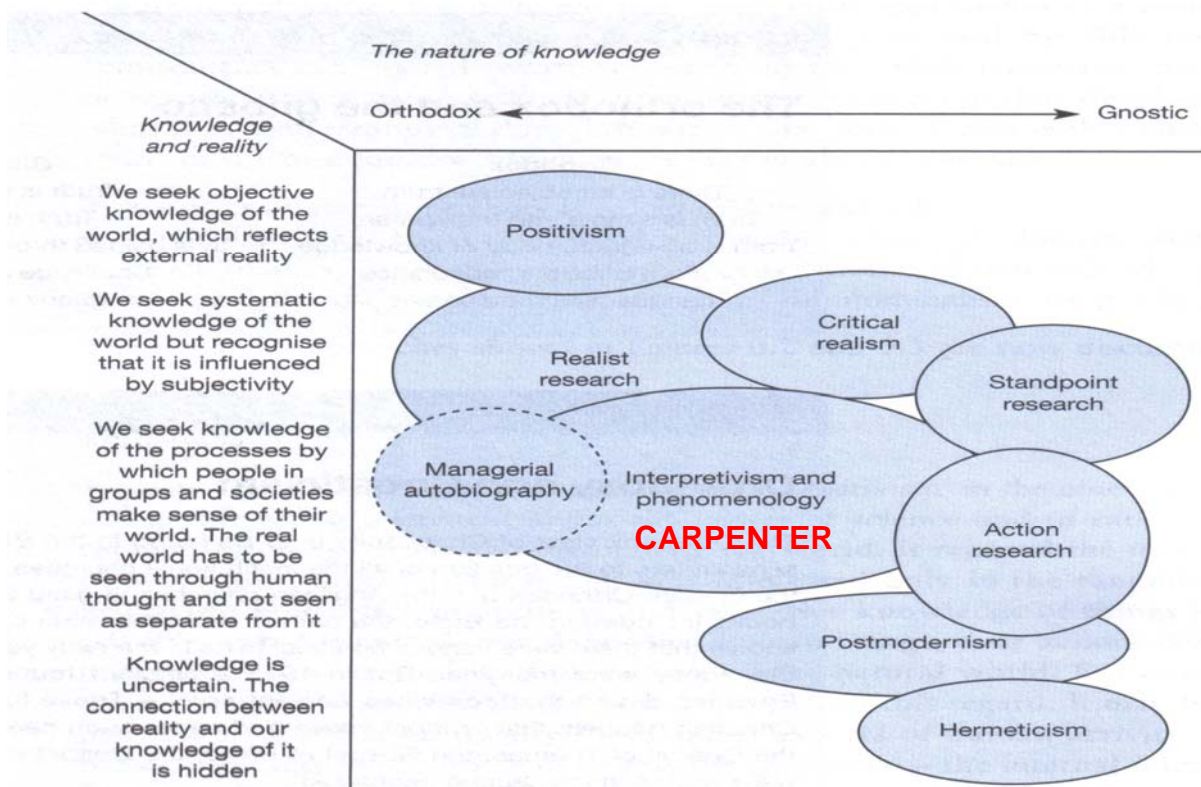
- Subjectivist – an organisation is a socially constructed product, a label used by individuals to make sense of their social experience, so it can only be understood from the point of view of individuals who are directly involved in its activities.

Fig. 4.1 Sociological Paradigms and Organisational Analysis (Burrell and Morgan, 1979:22)



The researcher (see Fig.4.1 above for positioning) holds a regulatory/subjectivist perspective and therefore falls within the ‘interpretive’ paradigm which ‘questions whether organisations exist in any real sense beyond the conceptions of social actors, so understanding must be based on the experiences of those who work within them’ (Bryman and Bell, 2011:24). Further philosophical assumptions held by the researcher are evidenced within the classification of the ‘main forms’ of management research devised by Fisher (2010) who plots a range of philosophical approaches using coordinates from two dimensions. The first dimension concerns ‘the relationship between the knowledge it is possible for us to have about the world external to us and that world itself’ (Fisher, 2010:16) and the second dimension distinguishes between the nature of knowledge as ‘orthodox’ (truth is objective, transparent and gained through conformance) and ‘gnostic’ (truth is subjective, hidden and gained through personal struggle):

Fig. 4.2 The Main Forms of Management Research (Fisher, 2010:15)



The researcher (see Fig.4.2 above for positioning) in focusing upon organisational culture seeks knowledge of the real world through human thought and the processes by which people in groups and societies make sense of their world and regards the nature of knowledge as neither wholly 'orthodox' nor 'gnostic' (allowing for variable individual/group interpretations of 'truth') and therefore falls within the 'interpretivism' approach which 'emphasises plurality, relativism and complexity...[focusing upon] people's accounts of the process by which they make sense of the world' (Fisher, 2010:23).

4.3 Ontology & Epistemology

Blaikie (2000:8) defines ontology (theory of being) as 'claims and assumptions that are made about the nature of social reality, claims about what exists, what it looks like, what units make it up and how these units interact with each other' with the central point of orientation for ontological positioning 'whether social entities can and should be considered objective entities that have a reality external to social actors, or whether they can and should be considered social constructions built up from the perceptions and actions of social actors' (Bryman and Bell, 2011:20), positions frequently referred to respectively as

‘objectivism’ and ‘constructionism’. This research study, falling broadly within the ‘differentiation’ perspective (Martin, 1992) on organisational culture (see Fig.3.3), relies on a constructionist ontology viewing:

- The concept of ‘organisational culture’ itself as a social construct.
- Culture researchers (subject to assumptions and biases) as part of a subjective research process.
- Culture research as an opportunity to explore processes by which research subjects (social actors) as individuals/groups construct their own world.

The objectivist position of a single extant ‘truth’ or ‘reality’ waiting to be discovered is therefore discounted in favour of viewing ‘reality’ and ‘truth’ as only knowable through engagement with social actors to understand (rather than explain or predict) how individuals and groups make sense of their world. The primary research therefore appears in alignment with the six classic features of social constructionist research outlined by Easterby-Smith, Thorpe and Jackson (2008), see Fig.4.3 below:

Fig. 4.3 Possible Alignments between Social Constructionist Ontology and Primary Research, Adapted from: (Easterby-Smith, Thorpe and Jackson 2008)

	<i>Social Constructionism</i>	<i>Primary Research</i>
The observer	Is part of what is being observed	Recognises the researcher as part of the research process
Human interests	Are the main drivers of science	Uses organisational culture to explore how individuals and groups find meaning
Explanations	Aim to increase general understanding of the situation	Explores culture within the relatively unexplored context of the UK voluntary sector
Concepts	Should incorporate stakeholder perspectives	Recognises contextual distinctiveness of the voluntary sector as a research area
Units of analysis	May include the complexity of ‘whole’ situations	Seeks to provide a voluntary sector perspective gathering rich data to induce ideas
Generalisation through	Theoretical abstraction	Utilises abstract concept of ‘organisational culture’ to gain understanding

Bryman and Bell (2011:15-16) define epistemology (theory of knowledge) as ‘the question of what is (or should be) regarded as acceptable knowledge in a discipline’ with the central point of orientation for epistemological positioning ‘whether...the social world can and should be studied according to the same principles, procedures and ethos as the natural sciences’ or if ‘study of the social world...requires a different logic of research procedure, one that reflects the distinctiveness of humans as against the natural order’, positions frequently referred to respectively as ‘positivism’ and ‘interpretivism’. This research study relies on an interpretivist epistemology:

- Questioning whether organisations exist in any real sense beyond the conceptions of social actors.
- Viewing organisational culture as a means to understand how social actors make sense of their world.
- Engaging with underlying perceptions, tacit thinking and mental models within organisational culture to interpret the meaning people give to their own actions.
- Recognising researcher subjectivity within a research process shaped by personal and subjective opinions, attitudes and values.

The primary research therefore appears in alignment with the six classic features of interpretivism outlined by Grix (2004), see Fig.4.4 below:

Fig. 4.4 Possible Alignments between Interpretivist Epistemology and Primary Research,
Adapted from: (Grix, 2004)

<i>Interpretivism</i>	<i>Primary Research</i>
Subscribes to the view that the world does not exist independently of our knowledge of it	Assumes a social constructionist ontological position to address questions of 'reality' and theory of being
Postulates social phenomena do not exist independently of our interpretation of them	Utilises abstract concept of 'organisational culture' to explore interpretations of social actors
Places emphasis on understanding not explaining	Recognises plurality, relativism and complexity within sub-cultures reflecting differing individual/sub-group understandings and sense-making frameworks
Believes 'fact' and 'value' are not clearly separated	Focuses on differing accounts of social actors without seeking an objective external 'truth'
Allows for study of the meanings people give to their actions	Engages with underlying perceptions and tacit thinking to unlock personal meaning systems
Views researchers as not detached from the subjects they are studying	Explores implicit/explicit perceptual bias emanating from personal approach of the researcher

Furthermore, this research falls broadly within the 'symbolic interactionist' stream of interpretivism which stresses 'the need for always considering situations from the point of view of the actor' (Coser, 1971:340) allowing investigation of social actors (the 'interaction' element) utilising shared human thought processes such as language and culture (the 'symbolic' element) and reliant upon the basic interactionist assumptions that 'human beings act toward things on the basis of the meanings that these things have for them; that the meaning of such things is derived from social interaction; and that these meanings are modified through an interpretive process used by the person in dealing with the things he encounters' (Blumer, 1969:2). An overall philosophical framework for the primary research therefore emerges, founded on constructionist ontology and interpretivist epistemology, allowing investigation of perceived contextual limitations of alternative philosophical approaches.

4.3.1 Contextual Limitations of Alternative Philosophical Approaches

Positivism is worthy of detailed initial consideration as it has already been defined in contradistinction to the adopted interpretivist epistemological position and appears

particularly limiting in the context of organisational culture research. Firstly, positivism advocates application of natural sciences techniques within the social world which appears unsuitable within the plurality, relativism and complexity of organisational culture research into differing individual/sub-group understandings and sense-making frameworks. Secondly, positivism considers knowledge as phenomena you can touch, smell, see or hear while culture research focuses upon intangible factors such as behavioural norms, values and shared assumptions. Thirdly, positivism involves application of the scientific method including hypothesis formulation, experiment and measurement while culture researchers have questioned if culture can ever be measured in any meaningful sense (Feldman, 1991; Martin and Meyerson, 1988). Fourthly, the detached, value-free observation required of the positivist researcher does not recognise identified subjective researcher influences on the research process nor sit easily within a concept necessitating exploration of individual/shared values. Fifthly, positivism seeks to create 'laws' of regularity that can be used to predict natural and human behaviour while culture research (focused upon individual/group meanings) does not seek universally applicable conclusions. In summary, positivism appears to address the 'what' questions but not the 'why' questions of particular interest within organisational culture research.

However, a limited number of culture researchers (most notably Hofstede, 1980, in the classic study into the effect of national cultures on social work and behaviour) have adopted a seemingly positivist framework using wholly quantitative research to test and measure assumed cultural indicators. It can be questioned however whether even this culture research fits fully within the positivist paradigm, Easterby-Smith *et al.* (2008:66) states 'Hofstede, as the researcher...accepts he is dealing with mental constructs rather than hard objective facts [and] the labels he attached to the dimensions were his own words [and] he is fully aware of the importance of avoiding making assumptions - suggesting some reliance upon an interpretivist paradigm'. It may appear tempting therefore to find a mid-point between positivist and interpretivist epistemologies. Critical realism straddles both paradigms retaining a commitment to the existence of a real world which exists and acts independently of our knowledge about it and possessing a recognition that the world is knowable and open to being changed. Danermark, Ekstrom, Jakobsen and Karlsson (2002:199) state:

“In critical realism three different domains of reality can be distinguished. The basic one is the so-called domain of real. Here we find mechanisms. They exist irrespective of whether they produce an event or not. When mechanisms produce a factual event, it comes under the domain of actual, whether we observe it or not. When such an event is experienced, it becomes an empirical fact and comes under the domain of empirical. That means the critical realist perspective of the world is that the reality scientists study is larger than the domain of the empirical”.

This structured ontological position (3-levels), while offering an undoubted degree of sophistication, is nevertheless unhelpful for proposed organisational culture research in blurring the single focus on the experiences and perceptions of social actors (the ‘empirical’ domain) to include mechanisms and events (the ‘real’ and ‘actual’ domains).

In addition, the ‘necessary connection between critical realist philosophy and emancipatory politics’ (Benton and Craib, 2001:136) does not appear especially relevant to proposed culture research focused on understanding cultural meanings formulated by social actors rather than effecting political change. Having considered contextual limitations of such alternative philosophical approaches, it is now possible to commence detailed assessment of research methods within the primary research design – ever mindful of the overall influence of the selected constructionist ontology and interpretivist epistemology.

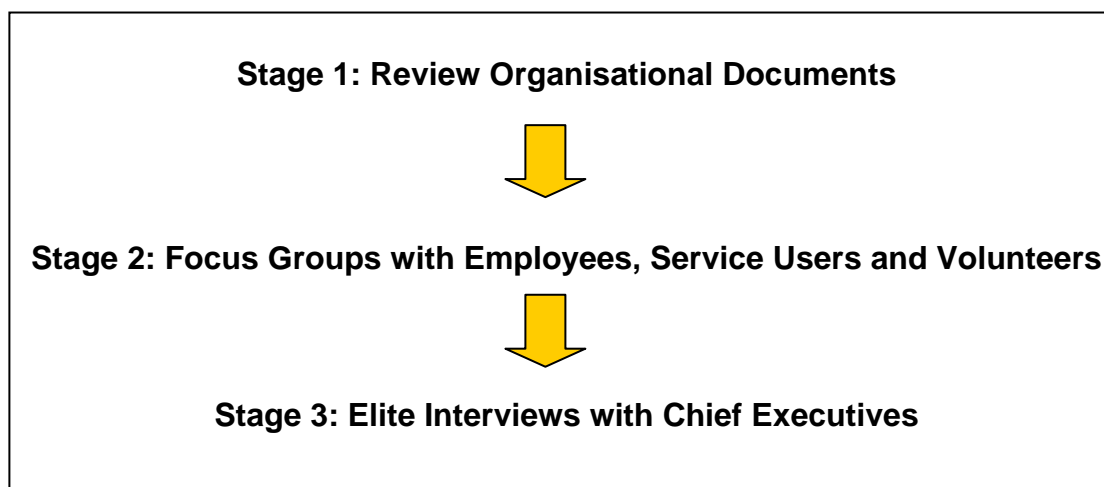
4.4 Research Design - Data Gathering

The design for the primary research involved application of a case study approach (Yin, 2009) to three UK voluntary organisations – seeking context specific ‘rich’ and ‘deep’ qualitative data (how people make sense of their own world) with opportunity to draw cross-case conclusions among multiple case study subjects. The researcher is employed by The Salvation Army and could therefore gain access to this major UK voluntary organisation as a case study subject, with use of two additional case study organisations (Bethany Christian Trust and New Beginnings Clydesdale) to provide additional perspectives from voluntary organisations with differing scope/scale/focus of operations (see Chapter 5 for detailed profiles of case study subjects). Qualitative research techniques (as opposed to quantitative methods such as ‘cold’ mailing of questionnaires) were preferred within the adopted interpretivist epistemology (cf. Easterby-Smith *et al.*, 2008) focused upon understanding the multi-faceted social phenomenon of ‘organisational culture’ involving unspoken motivators, taken-for-granted values, underlying assumptions,

expectations, collective memories, social systems and definitions present in an organisation. Time and resource constraints suggested a snapshot data collection (cross-sectional) as preferable.

Selection of cases within this research design therefore represents a ‘purposive sample guided by time and resources’ (Silverman, 2010:140) with deliberate choice of a large, medium and small-sized voluntary organisation as case study subjects; seeking differing cultural indicators based on *a priori* researcher understanding of the research field and implicit researcher preferences to explore ‘rich’ and ‘deep’ perspectives of social actors informed by a constructionist ontology and interpretivist epistemology. Selected case study subjects therefore ‘illustrate some feature or process in which we are interested’ (Silverman, 2010:141) – the *purposive* element – and are conveniently accessible to the researcher who is ‘guided by time and resources’ (*ibid.*, 2010:141). The primary research thereafter followed a three-stage sequential process (see Fig.4.5 below), commencing with a review of organisational documentation (including annual reports, published accounts and promotional literature) to produce a juxtaposed demographic grid of key organisational features (e.g. vision/mission statements, employee numbers, financial activities, operational focus) for case study subjects:

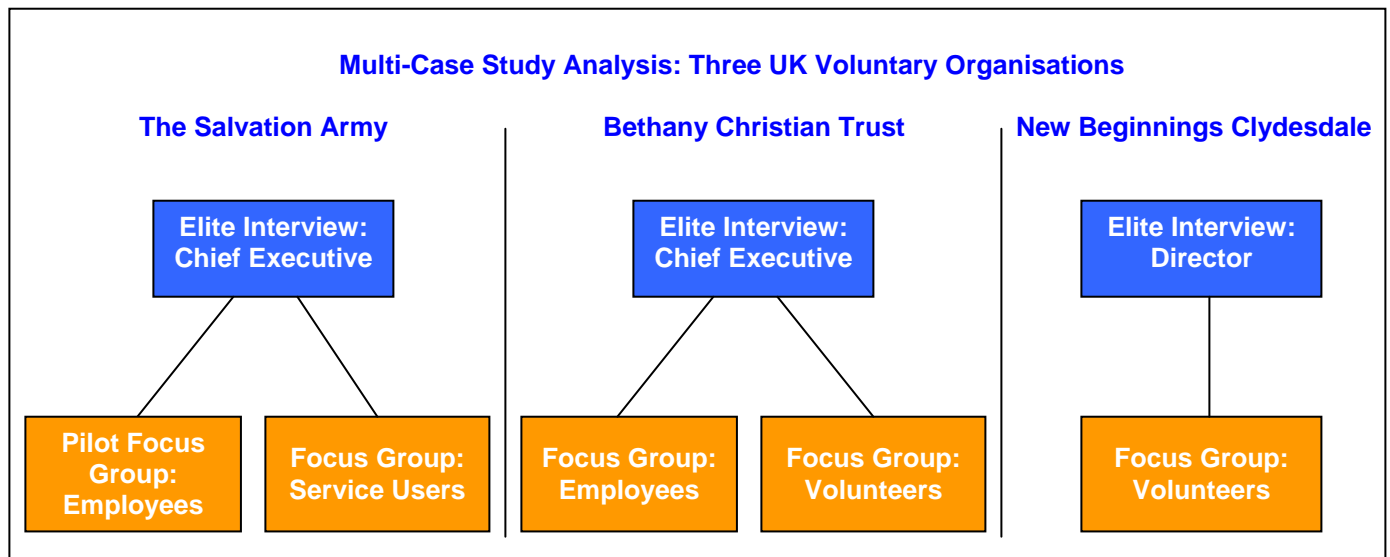
Fig. 4.5 Primary Research Design: Key Stages in Multi-Case Study Analysis of Three UK Voluntary Organisations



The second stage involved conducting five focus groups among case study organisations targeted towards employees, volunteers and service users (in recognition of possible stakeholder conflict within the contextually distinct voluntary sector research field) to obtain tacit knowledge of cultural indicators and explore possible sub-cultural group norms,

understandings and sense-making frameworks. The third stage involved conducting one-on-one elite interviews with Chief Executives of case study organisations utilising semi-structured questioning to obtain tacit knowledge of cultural indicators and allowing exploration of possible differences between ‘espoused culture’ and ‘culture in practice’, see Fig.4.6 below:

Fig. 4.6 Primary Research Design: Use of Interviews and Focus Groups in Multi-Case Study Analysis of Three UK Voluntary Organisations



Utilisation of interviews and focus groups within the research design involved application of the following specific techniques:

a) Sampling: The number of interviews/focus groups was determined by the researcher utilising a purposive sample (Silverman, 2010) targeting participants on the basis of perceived knowledge/experience of the organisation/research topic that could add meaningful insight. The number of interviews was limited to three as interview participants were restricted to individuals holding a CEO-level post within the three case organisations. The preferred number of focus groups was five to allow differentiated engagement with each target interest group (employees, volunteers and service users) including discussions with both employees and volunteers in different case organisations to enable subsequent cross-case observations. Limiting factors in selection of the number of focus groups, alongside time/resource constraints, included inability to hold an employees focus group at New Beginnings Clydesdale (which lacks employees) and practical difficulties in holding service user groups out with the researcher’s own organisation due to the high level support

needs of this client group - see Chapter 4.6 for details of extraordinary arrangements made for the service user focus group at The Salvation Army.

b) Participant Selection & Recruitment: Focus group participants were selected by the researcher on the basis of perceived interest to the study from a list provided by a nominated facilitator within each case organisation, targeting groups of between six and ten participants to maximise focus group synergies (Johns and Lee-Ross, 1998; Krueger, 1998; Morgan, 1997). Interview participants were restricted to individuals holding a CEO-level post within each case organisation. Proactive communication strategies and information sharing techniques were employed by the researcher, including provision of advance notice/reminders to research subjects when scheduling interviews/focus groups - see Chapter 4.6 for details of informed consent safeguards and extraordinary arrangements for the service user focus group. All interview/focus group participants were also provided with a 'topic guide' (see Appendix 7) at commencement of discussions, detailing the questioning sequence and highlighting main themes under consideration.

c) Interactive Activities: Interview and focus group discussions commenced and concluded with participants undertaking an interactive activity involving ranking key research issues/themes displayed on large cards in priority order, see Appendix 8 for details of each activity mapped to assessed cultural indicators, research objectives and relevant secondary literature. Such activities were employed to build synergies (within the focus groups), encourage participant engagement and provide mental cues to unlock participant perceptions (Kreuger and Casey, 2000).

d) Questioning Techniques: Interviews and focus groups utilised semi-structured questioning specifically targeted towards obtaining explicit/tacit knowledge of cultural indicators from social actors, with discussion topics derived from key themes highlighted within the previously completed literature review (see Chapters 2 & 3). Individual questions mapped to assessed cultural indicators, research objectives and relevant secondary literature are detailed in Appendix 8.

e) Recording Non-Verbal Elements: Techniques to record non-verbal elements (Johnson and Christensen, 2000) were also employed within interviews and focus groups including participant completion of a short 'ticksheet' (see Appendix 9) before commencement of discussions to obtain demographic information such as length of organisational service

which may indicate possible enculturation. In addition, the researcher compiled field notes detailing personal impressions of non-verbal elements (e.g. atmosphere, body language) upon conclusion of discussions.

f) Logistical Arrangements: The researcher employed several strategies in recognition of possible implicit/explicit influences upon focus group participants due to employment of the researcher as a senior manager within one of the case study organisations (cf. ‘power differentials’ - Cousin, 2010) including conducting focus groups in casual clothes rather than business dress and holding the groups, where possible, at alternative venues to management offices (e.g. church hall).

In addition, application of chosen research instruments was heavily influenced by an initial pilot study conducted to road test research methods with key learning points used to modify/enhance data collection and analysis within subsequent research. Bryman and Bell (2011:262) emphasise ‘it is always desirable, if at all possible, to conduct a pilot study before administering a...interview schedule to your sample. In fact, the desirability of piloting...is not solely to do with trying to ensure that...questions operate well; piloting also has a role in ensuring that the research instrument as a whole functions well’.

4.5 Pilot Study – Key Learning Points

Focus groups represented the most widely applied research method within this study and therefore a stand-alone focus group with Salvation Army employees (contained within the research design in Chapter 4.4) was undertaken as a pilot study almost 12 months before collection of remaining primary data. Focus groups, as opposed to elite interviews, were preferred for pilot study research in recognition of Chief Executive/Director status of identified interviewees with limited contact time with this group of research subjects utilised within the main data-gathering period. Pilot study key learning points were as follows:

a) Moderator Involvement: The pilot study allowed the researcher to assume the role of focus group moderator before conducting the other focus groups included in the research design - allowing initial exploration of issues surrounding physical arrangement of the group, beginning discussions, establishing group intimacy, ensuring participation, judging

the level of moderator involvement, time management and recognition/management of moderator biases (Stewart, Shamdasani and Rook, 2007).

b) Focus Group Activities: The pilot study focus group utilised group work activities at the commencement and conclusion of the focus group (involving participants ranking key research issues/themes displayed on large cards in priority order by group consensus) and focus groups in subsequent research also used these activities in recognition of assessed benefits of multiple participation/engagement strategies.

c) Focus Group Questioning: The pilot study focus group provided opportunity for the researcher to develop an effective questioning routine including use of clear, well thought out directions that sound conversational as a means of creating an informal environment, use of the same words as participants when talking about an issue and use of short and focussed questions to avoid confusion (Kreuger, 1998). Subsequent primary research built directly upon experience gained from the pilot study to re-draft the questioning template, seeking to formulate questions that explore ‘academic’ concepts while avoiding direct use of ‘academic’ phraseology/language to enhance participant understanding (see Appendix 8).

d) Group Logistics: The pilot study provided opportunity for the researcher to hone and develop logistical skills (Kreuger and Casey, 2000) for the organisation and management of a focus group before conducting the interviews and other focus groups included in the research design – providing practical experience of issues surrounding venue selection, recruiting participants, recording discussions and secure data storage.

e) Presentation of Results – The pilot study provided opportunity to present ‘authentic’ results and findings which minimised distortion of the research subject voice within the ‘symbolic interactionist’ interpretivist paradigm (Coser, 1971) adopted for this study. Verbatim quotations, case narratives and distilled data/thematic summaries (Miles and Huberman, 1994) were thereafter utilised in the main study as a result of pilot study learning, aiming to avoid mechanical presentation of results and to make sense of material obtained without being overly reductionist.

f) Researcher Continuing Professional Development: Pilot study research represented a significant milestone on the personal learning journey of the researcher, enabling

continuing professional development through enhancement of both personal research skills (as detailed above) and personal effectiveness skills – with focus group discussions enabling development of researcher listening skills (ability to take in accurately what others say and to check for understanding), empathetic skills (ability to listen and react to the needs of others) and tolerance skills (ability to see other people’s points of view) to the benefit of subsequent data gathering.

The pilot study therefore proved a valuable preparatory prelude to subsequent research; allowing refinement of both research questions and questioning techniques, ensuring functionality of the proposed research instrument, evaluating the adequacy of instructions issued to research subjects and providing the researcher with valuable practical experience of the research process – including the importance of research ethics.

4.6 Ethical Considerations

Interview and focus group discussions were conducted in clear recognition of applicable ethical issues, constraints and requirements (Bryman and Bell, 2011; Silverman, 2010) in accordance with relevant policies of Edinburgh Napier University. Organisational consent was obtained from senior managers prior to conducting research within identified case study subjects. Informed individual consent was obtained from research subjects by providing prior written and oral explanations of the project, asking research subjects to complete consent forms (see Appendix 10), explaining to research subjects that they may not benefit directly from the study, offering confidentiality (focus group/elite interview participants) and anonymity (focus group participants) and providing research subjects opportunity to decline to take part and the option to withdraw at any stage. Every effort was made, in application of the primary research, to avoid procedures causing discomfort, anxiety, stress or embarrassment to research subjects.

Proactive information sharing techniques were also employed by the researcher; allowing research subjects to check transcript drafts, offering to disseminate results to research subjects and clearly highlighting to elite interview participants that they may be personally identifiable in the findings (as the identity of CEOs of the case organisations is already in the public domain).

Extraordinary approval was also obtained from the Edinburgh Napier University Business School Research and Knowledge Transfer Ethics and Governance Committee prior to conducting the service users focus group involving adult residents of a Salvation Army hostel – recognised as a vulnerable client group with support needs surrounding alcohol/drug misuse, mental health issues and family/relationships breakdown. Selection of service users to participate in this focus group was therefore undertaken by the researcher in direct consultation with the Hostel Manager and client Case Worker on the basis of perceived service user interest and engagement with the study. Informed individual consent was then sought utilising the process detailed above with the client Case Worker also attending the focus group to facilitate service user participation and act as a service user advocate, as required. The focus group was limited to three participants (in recognition of service user high level support needs) and was held in a resettlement house within walking distance of the main hostel to provide a more informal context for discussions.

Having outlined the main elements of the research design including data collection techniques, pilot study learning and ethical considerations, it is now possible to critically assess chosen primary research methods, remaining mindful of specific thematic and contextual issues within the chosen research field (explored in Chapters 2 & 3).

4.7 Critical Justification of Chosen Research Methods

Secondary literature highlights a wide range of research methods available (relating to instruments and procedures by which data is collected) with a frequent distinction made between qualitative research methods that ‘usually emphasise words rather than quantification in the collection...of data’ (Bryman and Bell, 2011:27) and quantitative research methods that ‘emphasise quantification in the collection and analysis of data’ (*ibid.*, 2011:27) while recognising ‘there are many examples of research that transcend [this] distinction’ (*ibid.*, 2011:614). Qualitative research techniques were preferred within the primary research (as already evidenced in this chapter) due to the underlying interpretivist epistemology (cf. Easterby-Smith *et al.*, 2008) and the nature of the chosen research field exploring the complex social phenomenon of ‘organisational culture’ through the ‘deep’ and ‘rich’ explicit/implicit knowledge of individual/group social actors. Commonly used qualitative research methods include interviews, focus groups, participant observation, diaries, videoing and document analysis with opportunity now to evaluate the

main research instruments selected for the primary research, commencing with qualitative research interviews.

Kvale (1983:3) defines qualitative interviews as a discussion ‘whose purpose is to gather descriptions of the life-world of the interviewee with respect to interpretation of the meaning of the described phenomena’. Commentators (Silverman, 2010; Fisher, 2010) have proposed a number of key advantages to qualitative research interviews including; opportunity to address both broad and focused questioning areas, opportunity to explore complex topics with multi-level meanings, opportunity to reconstruct a series of events and opportunity to easily recruit participants to this well-known and widely accepted research method. However, secondary literature (King, 2006; Bryman and Bell, 2011) also highlights significant challenges in conducting research interviews including; difficulties in gleaning responses from uncommunicative interviewees, difficulties in managing digression from over-communicative interviewees, difficulties in facilitating appropriate discussions on emotionally-charged subjects, and difficulties in dealing with perceived ‘data overload’ with time-consuming transcription/analysis. Qualitative research interviews appear especially appropriate to the specific primary research area of organisational culture in faith-based UK voluntary organisations, with this chosen research method:

- Allowing use of semi-structured questioning to explore tacit knowledge of cultural indicators (unspoken motivators, collective memories, shared assumptions).
- Allowing one-on-one engagement with case study CEOs in recognition of the potential culture-shaping role of organisational leaders/founders.
- Allowing differentiation of organisational leaders’ cultural understandings from subordinates in recognition of possible differences between ‘espoused culture’ and ‘culture-in-practice’.
- Recognising the ability of language especially within one-on-one discourse to construct meaning through interaction (King, 2006) in accordance with the social constructionist ontology assumed within this research.

Focus groups were the other main instrument significantly utilised within the primary research, representing a collective ‘conversation with a purpose’ (Barbour, 2007:13) that

‘generates and analyses interaction between participants’ (Frey and Fontana, 1993:12) where ‘strengths and weaknesses flow directly from...two defining features: the reliance on the researcher’s focus and the group’s interaction’ Morgan (1997:13). Advantages of focus groups proposed within secondary literature (Johnson and Christensen, 2000; Bryman and Bell, 2011; Kreuger and Casey, 2000) include; opportunity for the researcher to observe participants’ non-verbal responses, opportunity to obtain large and rich amounts of data in the respondent’s own words, opportunity for group synergies as respondents react to and build upon responses of other group members, and opportunity for comparisons among respondents to provide valuable insights into complex behaviours and motivators. Disadvantages of focus groups proposed by commentators (Morgan, 1997; Barbour, 2007; Cousin, 2010) include; opportunity for responses to be biased by a dominant or opinionated group member, opportunity for group tendency towards conformity/polarisation, opportunity for the group moderator to bias results by unknowingly providing clues to ‘desirable’ responses and opportunity for logistical constraints such as time availability and travel requirements to hinder participation. Focus groups appear especially appropriate to the specific primary research area of organisational culture in faith-based UK voluntary organisations, with this chosen research method:

- Allowing exploration of culture as a shared phenomenon reliant upon group norms which cannot exclusively be explored by one-on-one interviews.
- Allowing separate engagement with distinct interest groups (volunteers/employees /service users) to explore multiple perspectives in recognition of possible stakeholder conflict within the contextually distinct voluntary sector research field.
- Allowing identification of differences and similarities among group participants to permit assessment of cultural strength and congruence.
- Minimising the distance between the researcher and research subjects in line with the assumed ‘symbolic interactionist’ interpretivist paradigm (Cosser, 1971) within research focused upon obtaining the perspective of the social actor.

In addition, focus groups and interviews within the primary research were preceded by analysis of organisational documentation allowing exploration of possible differences between ‘espoused’ cultural characteristics (the values and cultural viewpoint articulated by

case organisations in published documentation) and ‘culture-in-practice’ experiences of research participants. Focus groups and interviews, however, were not without limitations in application to the specific primary research design with the following disbenefits recognised:

a) Power Differentials – The relationship between the researcher as focus group moderator and focus group participants was potentially complicated as the moderator held added ‘power’ associated with seniority within one of the case study organisations (where the researcher holds a management post). Conversely, the researcher was ‘subordinate’ to research subjects when conducting elite interviews with high-status CEOs with ‘position power’ (Fiedler, 1993). Power differentials were partially offset by; creating a natural, informal context for focus groups, emphasising role of the researcher as a research student and not as an employee to CEO interview participants, ensuring participation and demonstrating knowledge and understanding of issues of relevance to participants (Cousin, 2010).

b) Researcher Subjectivity – Pre-existing researcher knowledge of case study subjects and voluntary sector operations (gained from work-based experiences out with academic research) may have negatively impacted the researcher’s ability to gain tacit knowledge from the interviews and focus groups and produce results revealing the perspective of social actors. Researcher subjectivity was partially offset by structuring reflexive ‘quality checks’ throughout the research process to ensure analysis was not systematically distorted by researcher preconceptions, by conducting multiple case studies and by triangulating qualitative research methods.

c) Reactive Effects – Research subjects’ knowledge that they were being observed and their words recorded for subsequent analysis may have resulted in them behaving less ‘naturally’ with the ‘unnatural’ character of interview/focus group encounters engendering reactive effects making identification of underlying cultural indicators (unspoken motivators, collective memories, shared assumptions) all the more difficult. Reactive effects were partially offset by offering participants confidentiality/anonymity, establishing intimacy, and carefully judging the level of researcher involvement (Stewart, Shamdasani and Rook, 2007).

In summary, interviews and focus groups (as with every possible research method) encompass both enabling and limiting factors with the balance of evidence suggesting these methods facilitated exploration of organisational culture in faith-based UK voluntary organisations within the primary research. Taking a step back from the detail of the specific research methods, it is now possible to further evaluate the overall research design utilising the concepts of ‘validity’, ‘reliability’ and ‘representativeness’.

4.7.1 Validity, Reliability and Representativeness

Bryman and Bell (2011:43) highlight ongoing debates among qualitative researchers where ‘some writers have sought to apply the concepts of reliability and validity to the practice of qualitative research, but others argue that the grounding of these ideas in quantitative research renders them...inappropriate for qualitative research’. Informed by an interpretivist epistemology which does not regard a clear separation between ‘fact’ and value’, this research adopted a ‘nominalist’ outlook to results and findings which were understood ‘as accounts and interpretations rather than undisputed facts’ (Fisher, 2010:257) with exploration of ‘validity’, ‘reliability’ and ‘representativeness’ therefore possible *in context* as follows:

Validity - The researcher understood ‘validity’ as ‘truth; interpreted as the extent to which an account accurately represents the social phenomena to which it refers’ (Hammersley, 1990:57) and attempted to improve the ‘validity’ of findings through structuring reflexive ‘quality checks’ throughout the research process, triangulating qualitative research methods with interviews utilised alongside focus groups and analysis of organisational documentation and by using templates to ‘codify’ data derived from both *a priori* understandings and emergent themes (see Chapter 4.8).

Reliability – The researcher acknowledged the plurality, complexity and relativism inherent within the multi-faceted concept of organisational culture and also the shaping influence of the researcher upon the subjective research process and therefore understood ‘reliability’ as ‘the degree of consistency with which instances are assigned to the same category by different observers or by the same observer on different occasions’ (Hammersley, 1992:67). Attempts to improve ‘reliability’ of findings therefore included; conducting multiple case studies, asking different groups of research subjects identical

questions (internal consistency) and undertaking a pilot study to road test chosen research methods before application within the main study.

Representativeness – Selection of the three case study voluntary organisations within the primary research relied on a ‘purposive sample guided by time and resources’ (Silverman, 2010:140) without *assuming* wide ranging ‘generalisability’ of results while recognising other voluntary organisations *may* also reflect some cultural characteristics of subject case organisations (cf. ‘transferability’ – Guba and Lincoln, 1985). Research therefore attempted to obtain context specific ‘deep’ and ‘rich’ data (how people make sense of their own world) rather than seeking out more wide ranging ‘generalisable’ laws within a positivist paradigm (external world view).

Appraisal of applied research methods now concludes with exploration of the process employed to manage and analyse the data obtained from primary research subjects against the backdrop of the research objectives (see Chapter 4.1).

4.8 Method of Analysis/Interpretation

Focus group and interview discussions were all captured on a digital recorder and subsequently transcribed to allow data analysis/interpretation with data retained on encrypted remote storage devices in accordance with university policy. Secondary literature highlights a range of available techniques for analysis of qualitative data including ‘grounded analysis’ (Glaser and Strauss, 1967), ‘conversational analysis’ (Silverman, 2010) and ‘discourse analysis’ (Blommaert, 2005) with the ‘template analysis’ technique (King, 2006) selected for application to the primary research data.

Template analysis represents a step-by-step procedure for ‘thematically organising and analysing textual data’ (King, 2006:256) commencing with researcher definition of *a priori* themes followed by an initial reading of the research transcript and subsequent initial ‘coding’ of a data set by *a priori* themes with ongoing modification/creation of themes to reflect emergent issues from the data. In this context, ‘coding’ is understood as ‘a label attached to a section of text to index it as relating to a theme or issue in the data which the researcher has identified as important to his or her interpretation’ (King, 2006:257). The next stage involves production of an initial template grouping themes into a smaller number of higher-order ‘codes’ which describe broad themes in the data with subsequent

development of the template through application to the full data set, making changes where needed to reflect further emergent themes to allow production of a 'final' template for interpretation and writing up of research findings. At one or more of the 'coding' stages a 'quality check' is carried out to achieve reflexivity and ensure analysis is not systematically distorted by researcher preconceptions and assumptions.

The 'template analysis' technique was extensively utilised in the primary research, commencing with compilation of an 'initial template' (see Appendix 11) of six higher-order 'codes' arising from pilot study focus group data, which was subsequently applied to the full data set and updated to reflect further emergent themes resulting in a 'finalised template' of seven higher-order 'codes' (see Fig.6.1). Data analysis involved application of the manual 'highlighter pen method' to 'codify' data with selected key quotes from individual participants labelled with tags in presentation of results to preserve participant anonymity (e.g. the seven participants in the Salvation Army employees focus group were labelled E1-E7). Manual 'codification' was utilised due to lack of researcher access to computer assisted qualitative data analysis software (CAQDAS) such as NVivo while recognising 'software can only aid in organising and examining the data, and cannot by itself make any kind of judgement' (King, 2006:263).

In summary, template analysis, in fostering development of emergent themes from research subject discussions, appears well suited to the primary research which attempts to describe culture from the point of view of a cultural insider (an 'emic' view) rather than from the perspective of a cultural outsider (an 'etic' view). Template analysis also provided a common 'coding' structure to analyse data from each case organisation enabling an element of 'cross-case synthesis' (Yin, 2009) within results and findings, without attempting direct comparisons among cases in recognition of the integrity/distinctiveness of each individual case organisation in the adopted constructionist/interpretivist philosophical stance. Outcomes arising from application of the entire research design can now be assessed in subsequent chapters, commencing with a detailed profile of the case study subject organisations.

CHAPTER FIVE

CASE STUDY – ORGANISATIONAL CONTEXTS

5.1 Introduction

Primary data gathering commenced with exploration of cultural characteristics for the three case study subjects involving a review of organisational documentation (including annual reports, published accounts and promotional literature). Such documentary evidence depicts the public face of each organisation and therefore, to an extent, how those with power, influence and control *desire* the organisation to be presented and perceived by a wider audience including, within a voluntary sector context, diverse interest groups such as competitors, service funders and service users. Documentary analysis was therefore deployed as a tool to explore the *desired* cultural state or ‘espoused culture’ (Brown, 1998) among case study subjects, which may or may not correspond with the *actual* ‘culture-in-practice’ experiences of organisational stakeholders such as employees, service users or volunteers (explored in Chapter 6).

5.2 Case Study Organisations - Profile

Reflecting the significant operational diversity already evidenced within the UK voluntary sector, the three case organisations differ significantly in scale, scope and focus of operations ranging from a major UK-wide multiple service provider (The Salvation Army) to a Scotland-wide homelessness charity (Bethany Christian Trust) to a single community, volunteer-led start up (New Beginnings Clydesdale). The origins and profile of each individual organisation are discernibly distinct but also evidence a common thread of faith-based inspiration and motivation. Organisational documentation can now be considered consecutively for each case study subject focusing upon descriptive statistics and service specifications (addressing ‘what’ questions) and also vision/mission statements and organisational objectives (addressing ‘why’ questions).

5.2.1 The Salvation Army

The Salvation Army was founded in 1865 by Methodist preachers William and Catherine Booth in the East End of London and following sometimes dramatic worldwide growth today forms an ‘international movement’ operating in 126 countries, is an evangelical part of the universal Christian Church, and one of the largest, most diverse providers of social services in the UK after the Government. The Salvation Army (2009:1) seeks to engage in ‘a programme of practical concern for the needs of humanity, actively serving the community and fighting for social justice’ – founded on a passionate belief that ‘faith demands expression in actions as well as words’. UK-wide operations involve approximately 50,000 members, 6,840 employees including 1,500 full-time ministers, 700 local church and community centres, 51 residential centres for homeless men, women and families, 17 residential centres for elderly people, four centres for families, one community home for children, six substance misuse centres and five special needs centres (The Salvation Army, 2010). Organisational income streams include public grants/donations, members’ donations, legacies, trading income, investment income and statutory funding (The Salvation Army, 2009).

Published organisational objectives (see Fig.5.1 below) present The Salvation Army as a ‘vibrant and vital’ social ‘movement’, more than the sum of its parts (church, voluntary organisation, charity), representing a wide-ranging societal response to the pressing need to ‘save souls, grow saints and serve suffering humanity’ (The Salvation Army, 2011):

Fig. 5.1 Organisational Objectives: The Salvation Army, Adapted from: (The Salvation Army, 2011)

The Salvation Army (UK)	
Mission Statement	Called to be disciples of Jesus Christ, The Salvation Army United Kingdom Territory with the Republic of Ireland exists to save souls, grow saints and serve suffering humanity.
Vision Statement	As disciples of Jesus Christ, we will be a Spirit-filled, radical growing movement with a burning desire to lead people into a saving knowledge of Jesus Christ, actively serve the community, and fight for social justice.
Charitable Objects	The advancement of the Christian religion and the advancement of education, the relief of poverty and other charitable objects beneficial to society or the community of mankind as a whole.

Organisational documentation for The Salvation Army presents the ‘movement’ as a unified whole - an organised and consistent corporate being that embraces operational diversity and upholds the Christian faith as the prime motivator for all activities, founded on a passionate desire to ‘put belief into action’ (The Salvation Army, 2008:1). The military metaphor is strongly emphasised alongside procedural innovation with the organisation depicting itself as ‘actively fighting for social justice’ and ‘constantly coming up with new and creative ways to...help homeless and vulnerable people’ (The Salvation Army, 2009:16-17). In summary, Salvation Army culture appears all-encompassing, faith-driven, and innovative in fulfilling a ‘mission’ to meet latent needs within the core of society.

5.2.2 Bethany Christian Trust

The second case organisation, Bethany Christian Trust was founded in 1983 by the minister of South Leith Baptist Church in Edinburgh and is now a registered Scottish Charity working with homeless and vulnerable people in Aberdeen, Dumfries & Galloway, Edinburgh, Fife, Inverness and West Lothian. The Trust (2009:3) ‘helps 4,000 people [annually] find, equip and maintain a home, overcome addictions and tackle other social and education barriers...[aiming to] give homeless and vulnerable people hope and a future’. Service provision includes; street work, emergency accommodation, specialist units (residential addictions unit for men, supported hostel for young men, supported hostel for young women), social furniture provision and community education projects. Bethany Christian Trust (see Fig.5.2 below) presents itself as primarily motivated by service user needs and constantly striving to ‘empower vulnerable people’ and ‘relieve suffering’ (Bethany Christian Trust, 2010:3):

Fig. 5.2 Organisational Objectives: Bethany Christian Trust, Adapted from: (Bethany Christian Trust, 2010)

Bethany Christian Trust	
Mission Statement	To relieve the suffering and meet the long term needs of homeless and vulnerable people.
Vision Statement	Through Christian love in action, homelessness will be reduced and vulnerable people empowered to live independently within society.
Charitable Objects	To provide, as an expression of Christian faith in practice, for the relief of the needs of the homeless and persons in necessitous circumstances in furtherance whereof the Company may pursue as a holistic response all manner of charitable activity, normally, but not necessarily exclusively associated with such object.

Significant content within Bethany annual reports is given over to service user stories presenting personal testimonies encompassing emotive statements such as ‘If I hadn’t come back to Bethany I think I’d still be gambling, back out drinking or dead’ (Bethany Christian Trust 2009:26). The Trust also presents itself as a fast-growing, expansionist organisation with reports of winning contracts, moving head office functions to larger premises and a clearly stated vision from the Chief Executive (Bethany Christian Trust, 2009:9) of ‘the opportunity to increase the scope and impact of what we do’. In summary, Bethany Christian Trust culture appears service-user focused, faith-driven, action-oriented, proactive, growth-inspired, outward-looking and expansionist.

5.2.3 New Beginnings Clydesdale

The final case organisation, New Beginnings Clydesdale was founded in 2009 by members of Cairngryffe Parish Church Session (Church of Scotland) and is now a registered Scottish Charity offering starter packs of household items to homeless and vulnerable people in Lanark, working in partnership with South Lanarkshire Council. Informally associated with the Church of Scotland, New Beginnings Clydesdale operates from a single leased premises, is managed and staffed entirely by volunteers and was awarded charitable status in January 2011. Organisational documentation for the small scale charity start up New Beginnings Clydesdale, is understandably more limited than material for other case study subjects with, for example, no online presence yet developed however a range of promotional leaflets, constitutional documents and the charitable status application paint a picture of emerging cultural characteristics (see Fig.5.3 below):

Fig. 5.3 Organisational Objectives: New Beginnings Clydesdale, Adapted from: (New Beginnings Clydesdale, 2010a)

New Beginnings Clydesdale	
Mission Statement	To provide starter packs, activity packs and wellbeing packs for members of the community who have been made homeless.
Vision Statement	To raise the profile of the problem of homelessness within the Clydesdale community and to promote good working relationships within the interdenominational Christian bodies in the area.
Charitable Objects	To relieve the poverty, suffering and distress of people who are in a condition of need, hardship or distress by providing, or assisting in the provision of, household goods with the object of improving the conditions of life for the inhabitants of the Clydesdale area generally but in particular those who have need of such facilities by virtue of their youth, age, infirmity, disability, handicap, poverty, homelessness, unemployment or social and economic circumstances.

New Beginnings Clydesdale presents itself as proudly volunteer-led and is impacted by localism; representing local people (Church of Scotland congregations) implementing local solutions (offering starter packs to homeless people) to meet local needs (homelessness within the Clydesdale community). Documentation emphasises the hand to mouth challenge of maintaining charitable operations with significant content devoted to fundraising and emphasis also placed on faith-inspired organisational origins, such as the Director’s statement within a fundraising leaflet that ‘although we are reaching beyond the church for support, it is important we are able to let those people we do help know that we are a Christian based organisation and that the support they are receiving comes from local congregations’ (New Beginnings Clydesdale, 2010b:1). In summary, New Beginnings Clydesdale culture appears volunteer-led, faith-driven, short-term focused and local in terms of outlook, values and expectations.

5.3 Key Features of Case Study Organisations

Organisational features of the three case organisations, evidencing a wealth of operational diversity, can now be summarised in the demographic grid below (Fig.5.4), with results

gleaned from annual reports and accounts (The Salvation Army & Bethany Christian Trust) and charitable status application (New Beginnings Clydesdale):

Fig. 5.4 Demographic Grid: Key Features of Case Study Organisations, Adapted from:
(The Salvation Army, 2010; Bethany Christian Trust, 2010; New Beginnings Clydesdale, 2010a)

Charity Details	The Salvation Army (UK)	Bethany Christian Trust	New Beginnings Clydesdale
Constitutional Form	Unincorporated Association with Charitable Objects Operating in the UK as Two Main Trusts with Subsidiary and Associated Companies	Company & Registered Scottish Charity	Registered Scottish Charity
Geographical Spread	Scotland, England, Wales, Northern Ireland, Channel Islands, Isle of Man, UK Military Overseas Bases	Scotland	South Lanarkshire, Scotland
Income (2009/10)	£240,271,000	£6,174,489	£9,402
Expenditure (2009/10)	£238,877,000	£6,173,297	£7,738
Employees	6,840	185	0
Volunteers	50,000	2,300	40
Services	Older Peoples Services: Residential Centres Day Centres Social Clubs Hospital Visitation Children's/Family Services: Residential Centres Parent & Toddler Groups Children's/Youth Clubs	Homelessness Services: Street Work Emergency Accommodation Specialist Units Support at Home Social Furniture Projects Community Education Community Integration	Homelessness Services: Starter Packs

Homelessness Services: Street Work Day Centres Residential Centres Substance Misuse Units Other Services: Emergency Response Prison Chaplaincy Special Needs Services Community Care Services		
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Differences in the scale, scope and operational focus among the case organisations are therefore evident alongside commonalities including a shared faith-based motivation and focus upon homelessness services. Key espoused cultural features within the three case organisations can now also be summarised (see Fig.5.5 below), pointing towards the normative (Kilmann, 1985) or ‘desired state’ vision (what the organisation should be) for each case organisation underpinned by highlighted values and characteristics evidenced within organisational documentation:

Fig. 5.5 Key Espoused Cultural Characteristics: Case Study Organisations

Characteristics	The Salvation Army (UK)	Bethany Christian Trust	New Beginnings Clydesdale
Outlook	More than an organisation - a 'movement' reflecting and meeting societal needs	Up and coming Scottish Charity seeking ever greater operational impacts	Local people implementing local solutions to meet local needs within local communities.
Values	A passionate desire to put faith into action	Inspired by Christian faith to empower vulnerable people and relieve suffering	Harnessing the goodwill of Christian congregations to improve society
Focus	Creativity and innovation	Service user perspectives	Local community needs
Disposition	A unified corporate being that embraces operational diversity	Engaged in an expansionist project for scope/impact	Hand to mouth existence to keep the doors open
Metaphor	Military unit engaged in 'war' for social justice	Emerging player gaining expertise to impact Scottish society	Kindly neighbour helping out with food and shopping

An early indicative picture of ‘espoused culture’ in the three case organisations therefore emerges underlining the opportunity for the primary research (as outlined in the next chapter) directly engaging with managers, employees, volunteers and service users within case study subjects to explore consistencies and inconsistencies between highlighted ‘espoused culture’ and emergent ‘culture-in-practice’.

CHAPTER SIX

RESULTS AND FINDINGS – CULTURE IN PRACTICE

6.1 Introduction

Data gathering within the three case organisations, comprising four focus groups and three elite interviews, was undertaken during March-June 2011 (building upon the initial pilot study focus group held in May 2010) with each focus group and interview typically lasting 80 minutes and discussions captured on a digital recorder and subsequently transcribed (67,493 words collected in total) to allow ‘template analysis’ (King, 2006). Template analysis of the focus group and interview transcripts, undertaken using the manual ‘highlighter pen method’, commenced with use of the ‘initial template’ (see Appendix 11) developed within pilot study research (see Chapter 4) and comprising emergent themes alongside *a priori* themes highlighted within the literature review (see Chapter 3). This ‘initial template’ was applied to the main study focus group and interview transcripts through four iterations of re-reading resulting in further modification/creation of themes to reflect emergent issues, creating a ‘finalised template’ comprising seven higher-order ‘codes’, see Fig.6.1 below:

Fig. 6.1 Template Analysis – Finalised Coding of Primary Data

Higher Order Code Origin	Higher Order Codes (Broad Themes)	Lower Order Codes (Sub-Themes)
<i>A Priori</i>	Leadership	Increasing ‘Professionalism’ Risk Management Change Management Creativity & Innovation
<i>A Priori</i>	Knowledge Transfer	Organisational Jargon Organisational Learning Informal ‘Communities of Practice’ Organisational Structure
<i>A Priori</i>	Partnerships	Environmental Influences Outcomes Measurement & Assessment Local Authority Partnership Experiences Private Sector Partnership Experiences
Emergent	Faith-Based Values	Shared Sense of ‘Mission’ Founderism – Christian Origins & Heritage Threats to Values From ‘Secular’ Funders
Emergent	Sub-Cultural Differentiation	Church/Social Activity Distinctions Geographical Differences Localism Organisational Silos
Emergent	Stakeholder Conflict	Service Funder/Service User Conflicts Employee/Volunteer Conflicts Pressure for Consultation Volunteering
Emergent	Service User Focus	Not for Profit Ethos Employee/Volunteer Self Sacrifice Drive for ‘Quality’

Focus group and interview findings can now be presented in detail sequentially for each case organisation utilising the seven higher-order ‘codes’ from this ‘finalised template’ as a

framework for results allowing subsequent consideration in Chapter 7 of cross-case observations.

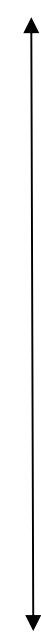
6.2 The Salvation Army

Primary research within The Salvation Army involved separate focus groups with employees and service users and an elite interview with Territorial Commander Commissioner John Matear who held CEO-level responsibility for organisational operations within the UK and Republic of Ireland.

The employee focus group comprised four males and three females (with data gained from participant demographic information forms - see Appendix 9) with one participant holding between one year and less than two years organisational service, three participants holding between six years and less than ten years organisational service and three participants holding more than ten years organisational service. The service user focus group (conducted within additional ethical safeguards – see Chapter 4.6) comprised three males – with two participants using organisational services for less than one year and one participant using organisational services for between one year and less than two years. Service user focus group participants therefore have a lower level of cultural exposure than employee focus group participants with higher-levels of cultural exposure possibly indicative of greater individual/group enculturation and development of key rigidities through extended familiarity with organisational cultural artefacts.

Focus group and interview discussions commenced with an interactive activity involving participants ranking large cards containing ten suggested 'influencing factors' on voluntary organisations derived from secondary sources (detailed in Chapter 2.3) in terms of group/individual perceived priority to the case organisation, generating the following results (see Fig.6.2 below):

Fig. 6.2 Comparative Ranking of Key Influencing Factors on Voluntary Organisations by Perceived Priority to The Salvation Army

The Salvation Army			
Priority	Chief Executive	Employees	Service Users
High  Low	Not-for-Profit Ethos	Drive for 'Quality'	Drive for 'Quality'
	Volunteering	Increasing 'Professionalism'	Increasing 'Professionalism'
	Private Sector Partnerships	Scarce Resources	Volunteering
	Scarce Resources	Volunteering	Not-for-Profit Ethos
	Increasing 'Professionalism'	Political Pressures	Private Sector Partnerships
	Drive for 'Quality'	Loss of Independence	Pressure for Consultation
	Pressure for Consultation	Private Sector Partnerships	Loss of Independence
	Loss of Independence	Pressure for Consultation	Political Pressures
	Political Pressures	Slow 'Democratic' Structures	Slow 'Democratic' Structures
	Slow 'Democratic' Structures	Not-for-Profit Ethos	Scarce Resources

While recognising scope for differentiated individual/group interpretations of highlighted influencing factor categories, this finding provides an early indicative glimpse of perceived high/low priority issues for The Salvation Army from multiple perspectives highlighting, most notably, seeming agreement among employees and service users on the high importance of increasing ‘quality’ and ‘professionalism’ within the organisation with only mid-ranking of these factors at CEO level and also recognition among all three groups of the seemingly low importance of slow ‘democratic’ structures to The Salvation Army.

Core cultural themes, arising from the full range of focus group and interview discussions, can now be considered in detail utilising the seven higher-order ‘codes’ (see Fig.6.1) from completed template analysis as a basis for the following commentary:

6.2.1 Leadership (How Leaders Impact The Organisation)

Organisational leaders within The Salvation Army are perceived as holding a key, culture-shaping role within bureaucratic, mechanistic, procedure-bound power structures and autocratic, hierarchical, segmented and functional organisational structures, as illustrated by the CEO comment, *“I think as we are structured it is top leadership that set the policy...and whilst the leader is always conscious that policy can impact at a local level in a negative way the fact is...leadership holds the balance of power”*.

Employees and service users therefore regard organisational leaders as highly empowered figures with the ability to alter strategic direction but ultimately remote from the ideas, hopes and dreams of those at the ‘front-line’. This is succinctly expressed by one employee, *“if you are one of the leaders then your voice is heard clearly. I would doubt whether those far up the organisational ladder can hear the voice of the old woman going through the rags in the Charity Shop”* (E6) and also powerfully by a hostel service user: *“those outside, all they are interested in are the finances, because I don’t know them, I have never met them – they are the boss, what are they there for – checking up on rent or checking up on money. They should introduce themselves so that people can get a better understanding of who actually runs The Salvation Army”* (S3). Such voices have not gone unheeded and the CEO recognises stakeholder engagement as a key leadership challenge, *“there is no point in a leader waxing eloquent on the value of people if in their own personal dealings and relationships there is no credibility. That can be very, very damaging. I think that anything that can be done to demonstrate that you are in touch, that you are not isolated, that you are not removed is very important and I seek to be active, involved and engaged standing with those in communities”*.

Furthermore, organisational leaders within The Salvation Army are perceived as risk averse with a preference for steady incremental development over radical innovation, illustrated by an employee respondent, *“I think Salvation Army leaders are poor at driving change but they do have to ensure their stamp, their mark can be seen. They have to be seen to be doing something to change the organisation to their way of thinking”* (E2). The CEO comments, *“The main focus of leadership is to enable change. But not change for the sake of change. I am aware that not all change leads to progress. Change for the sake of change is superficial. It has to be change that has the strong sense of a better outcome than we have at present”*. Thus, perhaps, Salvation Army leaders are viewed contrastingly in the

mould of organisational founder William Booth who embodies ‘transformational leadership’ (Kouzes and Posner, 1993) and within more contemporary conservative/cautious leadership traditions, resulting in an apparent tension between risk aversion amongst leaders and a desire for innovation amongst employees/volunteers seeking to develop local strategies to fit local contexts.

6.2.2 Knowledge Transfer (How Information Is Shared Within The Organisation)

Information sharing within The Salvation Army appears highly formalised and often impeded by functional silos with extensive use of in-house terminology, structured top-down employee/volunteer consultation and limited bottom-up involvement in decision-making, expressed most forcefully by comments within the employees focus group such as, *“it took me months coming into the Army from the outside to get to know what all the terminology was - you had to have a crib sheet to understand the code”* (E2) and *“you often think if only people from this department would talk to people from that department – they work only a couple of feet from each other but just don’t talk”* (E6).

The CEO identified a series of reasons why the voice of the individual may not be heard within the organisation, *“some of that will have to do with managers, leaders perhaps being defensive and not listening, and knee jerking – some of it will be due to complacency in not seeking out views – some of it will be because some people may have given up and stopped offering a view and some of it will be because people have had their own agendas and have been vitriolic and have not served themselves or their colleagues well in the way they have expressed and what they have expressed – so there is a whole mixed bag there”*. Enhancement of internal information sharing mechanisms therefore represents a key priority for organisational leadership, illustrated by the CEO comment, *“I am acutely aware that effective communication within most organisations is a major issue and it is no less the case within The Salvation Army so just now there is an exercise taking place as to how we can more effectively share internal communication”*.

Whilst the above observations may not necessarily be unique to the case organisation, the key ‘learning organisation’ characteristics identified by Senge (1992) are not readily apparent within The Salvation Army, as development of new ideas, knowledge and behaviours appear impeded by structural and interpersonal barriers to information sharing,

limited feedback loops, restricted bottom-up initiatives and a general lack of creative space to create informal/formal ‘communities of practice’ (Lave and Wenger, 1991).

6.2.3 Partnerships (How External Partnerships Impact The Organisation)

Increased partnership working, most especially reliance upon public sector funding for social services programmes, was recognised as opening new fields of opportunity for The Salvation Army possibly at the expense of increasing external influence and control over internal strategic and operational issues. This was well-illustrated by the following employee respondents, *“there are some things we couldn’t do now without partnerships because of the requirements placed on our work by the government. We’re getting to the stage where we are too small on our own”* (E4) and *“I think there’s much more control now by the partners and the givers of money than ever in the past. There’s less money about and much more competition within the voluntary sector”* (E7).

Of all the themes discussed by the employees focus group, this topic above all others generated prolonged debates with ‘closed’ body language observable among participants and ‘heated’ discussions, best exemplified by the following respondent, *“local councils are probably our biggest partners and they have a vested interest in things working and things work best when the relationship is good and long-standing on either side. Although an increasing problem is some councils being anti-Christian organisations particularly in Scotland and the rise of nationalism is probably partly responsible for that. I think generally from within those partnerships the Councils want to make them work”* (E2). However, partnership working appeared of lower importance to the service users group founded on an implied assumption of ongoing access to public sector resources, *“you get a share every year from the Council and that money has to be available for us...the money is coming in anyway one way or another”* (S4).

The CEO, in marked contrast to concerns expressed by the employees group, viewed partnerships as an overwhelmingly positive opportunity to *“position The Salvation Army in a broader way in society”* without compromising to external influence and control illustrated in the following comments, *“I recognise that if you take the [public] pound there is a piece of it where you might be perceived as to lose independence I can honestly say to date that no aspect of our mission has been curtailed because we are receiving central funding or funding from any other source”* and *“we are always very careful when entering*

[partnerships] that we can exit and I think that is important. We are capable of ensuring that we look after our own interests and those of our service users and I would never want to enter into a partnership that jeopardises our responsibility to those in our care so these are all subject to due diligence, including legal scrutiny”.

Tensions therefore emerged among respondent groups relating to this cultural theme, perhaps arising from the requirement to accept at least a degree of external control within partnership working set against the desire for organisational independence, most vividly played out in dilemmas where acceptance of project funding necessitates ‘compromise’ on outworking of core Christian organisational values. This finding also appears suggestive of ‘coercive isomorphism’ (Hay *et al.*, 2001) directly impacting The Salvation Army perhaps reflecting wider sectoral trends (see Chapter 2.3)

6.2.4 Faith-Based Values (How Core Values Shape The Organisation)

The CEO and employee focus group participants both articulated a commonly held, deeply-seated and powerful personal commitment to the faith-based organisational ‘mission’ of The Salvation Army expressed by an employee as *“to save souls and change lives”* (E7), illustrated by the CEO comment *“whilst the word ‘organisation’ may be applied to The Salvation Army I can’t get away from the basic point that we are a church. What is different about us is the fact that we do what we do from the perspective of putting belief into action so we are coming out of a faith based perspective and that is all about the truth that people matter to God and that is why we engage in what we do”*. Faith-based values therefore underpin employee ownership and engagement, illustrated by the following employee respondent *“for almost everybody it isn’t just a job, it’s a life-time commitment and people tend to stay with the organisation”* (E5), while another employee commented *“I think on the whole The Salvation Army stays very closely to its original mission – although it has to remind itself from time to time what that is. It has a much clearer reason for being than perhaps other churches and other charities”* (E1”).

However, it was recognised that the Christian origins and heritage of The Salvation Army can appear outmoded and outdated within contemporary UK society embracing secularism, multiculturalism, equal rights and ‘political correctness’, illustrated by a service user respondent *“when people think of The Salvation Army they think of brass bands and trumpet playing. A few people, people who do not know, call it the ‘Starvation Army’, but*

they have not been in the situation [where they needed help]” (S2). The CEO comments, “some people view the uniform and the brass bands and are still stuck with dated caricatures and that can be negative hence we need to ensure we invest in our public relations so that perceptions that are dated and frozen move along with the times”.

The Salvation Army therefore appears deeply impacted by secularisation trends within wider national culture, aiming to provide ‘practical Christianity’ within an increasingly secular world, with core organisational values seemingly threatened by external cultural trends impacting especially partnerships with private/public sector agencies with a vastly different value base. The CEO summarises, *“we are different from most because we are faith driven. We have a strong sense of why we exist, of what we are about and it is not about simply a good idea or a founding figure, humanly speaking, we believe strongly that God raised up The Salvation Army and so we have a sense of stewardship, a sense of destiny and a strong sense of responsibility and accountability to God before any other human agency”.*

6.2.5 Sub-Cultural Differentiation (How Internal Diversity Impacts The Organisation)

Wide-ranging operational diversity within The Salvation Army appears to have resulted in internal cultural demarcations relating to differentiations between church/social services operations, front-line/headquarters operations and national/local operations. This is neatly captured by the views of two employee respondents, *“The Salvation Army is very different in community work, in local settings and in social services – they are completely different elements of the organisation. In all our local settings volunteering is a huge issue but in social services loss of independence to service funders and the drive for quality are the major issues” (E5) and “people get very drawn into their own particular area and that becomes their focus so the Salvation Army is very different depending on where you are working within it and your view of it” (E4).*

Cultural manifestations within The Salvation Army therefore do not appear consistent and mutually reinforcing, suggesting the existence of sub-cultures with cultural consensus and shared understanding perhaps only possible within sub-cultural groupings. This finding can be considered within the ‘differentiation’ perspective of culture (Martin, 1992) identifying sub-cultural consensus amid organisation-wide cultural ambiguity resulting from differing individual/sub-group understandings and sense-making frameworks.

However the CEO, in contrast to views expressed within the employees group, recognises an over-arching cultural unity amid operational diversity, illustrated by the comment “*The Salvation Army is a many splendid thing, because we are a church, we have the worship piece with the membership involved in that. We have the community expression and we also have the business side of things. However, I would not want it to be seen as a schizophrenic perspective at all. Hopefully there is seamlessness and a healthy wholeness that goes with that*”. This possible difference between espoused culture (CEO perspective) and culture-in-practice (employees perspective) perhaps reflects implicit preferences among Salvation Army leaders to consider culture from an ‘integration’ perspective (Martin, 1992) identifying cultural manifestations as consistent with one another and thus mutually reinforcing.

6.2.6 Stakeholder Conflict (How Competing Interest Groups Impact The Organisation)

Intra-organisational conflict appears evident within The Salvation Army, emanating from the divergent perspectives of distinct stakeholder groups especially employees/volunteers, service funders/service users and front-line/headquarters staff. A range of views were expressed, with the following indicative of these perspectives, “*there’s a difference in how you manage volunteers and employees. I can be told what to do as an employee whereas a volunteer chooses to participate and so you need to spend more time really getting into it and enthusing volunteers*” (E1), while another employee commented, “*service users should drive the work we do because we should be responding to needs in communities; however we also have to provide evidence to those who are funding us*” (E4) and a service user highlighted “*if there was no service funder, there would be no service user. There would be no finance for us to be looked after – we wouldn’t exist*” (S4).

Tensions also emerged between front-line/headquarters staff separated by autocratic, hierarchical, segmented and functional organisational structures as illustrated by one employee respondent, “*We have headquarters boards that make decisions and perhaps we’ve become over-cautious. There are small and medium sized voluntary organisations that can get things done much more quickly*” (E1) while the CEO emphasised, “*although one works in a headquarters...one is not there in a self serving sense, the only justification for any headquarters is to serve the front line*”.

On the evidence here, local networks, internal ‘politics’ and limited feedback loops appear to restrict stakeholder engagement, perhaps reflecting wider sectoral trends (see Chapter 2.3). The CEO summarises, *“we are highly structured but within that today my plea and my constant theme is that no one is more important than anyone else and that everyone’s voice should be heard. Some people may by function be more focal however it does not mean to say that they are better than anyone else. Everyone is gifted and everyone should have the opportunity to express their giftedness”*.

6.2.7 Service User Focus (How Focusing On Client Needs Impacts The Organisation)

The Salvation Army maintains a strong organisational focus on the needs of current/potential service users, motivated by faith-based values and a not-for-profit ethos, with at least an aspiration for potential organisational/employee/volunteer benefit to be subordinated to service user needs within strategy setting/operational planning, as illustrated by the following employee respondents, *“as an organisation we want the best for our client group because we want to change their lives - physically, spiritually, emotionally”* (E7) and *“in lots of ways the service users should drive the work that we do because we should be responding to the needs in the communities”* (E1).

Stories and myths of realised service user benefit represent powerful cultural artefacts with motivational impacts derived most especially from employees/volunteers focused on the needs of others beyond ‘self-actualisation’ objectives. The CEO comments, *“I think of stories that relate to people being entrusted into our care when they are desperate and are down and we have had the privilege of meeting them at their point of need...and with the help of The Salvation Army [they] have managed to get their lives turned around again. The stories of transformation and often reconciliation are very powerful”*.

Ultimately, the extent of organisational focus on service user needs can only be credibly attested by service user voices with the following experiences highlighted by service user focus group participants, *“other places say sorry we cannot help you and there is no communication between staff – here you are looked after. Other places you have to look after number one. I stayed in [another Salvation Army hostel] in London as well and the service is still the same – you get looked after”* (S4) and *“I have been at this hostel three times since 2000. Each time I am stuck I come to The Salvation Army. I feel at home, I*

always get a start here and I always end up getting a job - getting a house – getting back, it is just a matter of time” (S3).


6.3 Bethany Christian Trust

Primary research within Bethany Christian Trust involved separate focus groups with employees and volunteers and an elite interview with Chief Executive Iain Gordon.

The employees focus group comprised four males and four females (with data gained from participant demographic information forms - see Appendix 9) with one participant holding between one year and less than two years organisational service, four participants holding between two years and less than six years organisational service and three participants holding between six years and less than ten years organisational service. The volunteers focus group comprised five males and four females – with three participants holding less than one year organisational service, two participants holding between two years and less than six years organisational service and four participants holding more than ten years organisational service. Volunteer focus group participants therefore have a greater range of cultural exposure than employee focus group participants with variations in levels of cultural exposure (reflecting contrasting familiarity/newness of cultural artefacts among focus group participants) perhaps evidencing more diverse perspectives and impacting group synergies.

Focus group and interview discussions commenced with the interactive activity involving participants ranking large cards containing ten suggested ‘influencing factors’ on voluntary organisations derived from secondary sources (detailed in Chapter 2.3) in terms of group/individual perceived priority to the case organisation, generating the following results (see Fig.6.3 below):

Fig. 6.3 Comparative Ranking of Key Influencing Factors on Voluntary Organisations by Perceived Priority to Bethany Christian Trust

Bethany Christian Trust			
Priority	Chief Executive	Employees	Volunteers
High  Low	Volunteering	Not-for-Profit Ethos	Not-for-Profit Ethos
	Drive for 'Quality'	Volunteering	Increasing 'Professionalism'
	Not-for-Profit Ethos	Increasing 'Professionalism'	Scarce Resources
	Increasing 'Professionalism'	Drive for 'Quality'	Drive for 'Quality'
	Scarce Resources	Scarce Resources	Volunteering
	Private Sector Partnerships	Private Sector Partnerships	Loss of Independence
	Loss of Independence	Pressure for Consultation	Political Pressures
	Slow 'Democratic' Structures	Loss of Independence	Slow 'Democratic' Structures
	Pressure for Consultation	Slow 'Democratic' Structures	Pressure for Consultation
	Political Pressures	Political Pressures	Private Sector Partnerships

This early indicative glimpse of perceived priority issues for Bethany Christian Trust suggests a high level of overall congruence between CEO, employee and volunteer perspectives with, most notably, volunteering seen as a key priority by CEO and employees while only mid-ranked by volunteers themselves and also recognition among all three groups of the seemingly low impact of political pressures upon the organisation. Core cultural themes, arising from the full range of focus group and interview discussions, can now be considered in detail utilising the seven higher-order ‘codes’ (see Fig.6.1) from completed template analysis as a basis for the following commentary:

6.3.1 Leadership (How Leaders Impact The Organisation)

Organisational leaders within Bethany Christian Trust are viewed as hands-on, collaborative, accessible and change-focused seeking to impact the organisation through

exercise of influence rather than power and control, as illustrated by the following volunteer respondent, *“it’s not something I have ever considered where the power balance is in the organisation. It is not a dynamic that’s been apparent that we should be aware of it or be conscious of it. Things just happen because people work together”* (V2) while an employee respondent highlights, *“the only power we would recognise would be God as the centre of what we do and that is absolutely fundamental to what we are and what Bethany is. Other than that, power does not have a lot of meaning here”* (E4). The CEO comments, *“servant leadership is the way to go. So if anyone is leading out of selfish ambition or vain conceit then they are not going to do very well – they will come unstuck. If somebody is leading because the best way they can serve the organisation and service users at that particular time is to take a leadership role then they will get on better”*.

Focus group participants particularly emphasised the practice of employing/promoting former service users within Bethany as resulting in a strong service user focus among leaders, captured by the following volunteer respondent *“there are people in Bethany who have come from being Bethany service users [and] gone right through to management up to director level. It is unique in many respects because they have an insight into the needs of the service users. There are few organisations who have that and it serves Bethany well”* (V9) while an employee respondent commented *“the fact that one of our directors was a service user and one of my deputy managers was an ex service user and the fact that [Bethany] employs other staff who are ex service users, is a kind of equality that it does not matter where you have come from but people’s lives can be changed”* (E5).

Growth and innovation (involving sometimes fast-paced change) appear key leadership priorities (cf. Jaskyte, 2004) underpinned by the CEO belief that *“if your focus as a leader is to maintain the status quo then basically you are saying that you are happy to sit back and watch your organisation die because nothing stays the same”* as evidenced by the following volunteer respondent, *“the current regime was brought in specifically to change [the organisation] from where it was and [to] expand to the next phase, so change is in the ethos at the moment”* (V8). However, the employees group offered a different perspective highlighting internal barriers to transformational change as expressed by the following respondent, *“within Bethany we are quite good at re-examining the status quo to make it more efficient but I am not so sure we are good at radical inside out change. There is quite a lot of naval gazing – talking about doing systems better but very little radical shifts of change – looking at other organisations and trying this”* (E1). The CEO appears mindful of

such issues, *“we grew very quickly about five years ago, we probably stretched a bit too quickly, we grew numerically and financially but did not grow culturally and socially within the organisation and that hurt us. There was a bit of pain around - people felt unsupported and uncared for because we grew too quickly so [you] have to watch that”*.

6.3.2 Knowledge Transfer (How Information Is Shared Within The Organisation)

Information sharing within Bethany Christian Trust involves informal and formal knowledge transfer with regular two way verbalised communication between leaders/subordinates (consultations, team meetings) alongside creation of a staff forum by the leadership (representing an ‘institutionalised community of practice’ - Wenger *et al.*, 2002) and also structured consultation/feedback mechanisms to involve service users and evidence outcomes to service funders. The CEO comments, *“if somebody wants to be heard then I believe they can be and will be because there are routes for them to make themselves heard, even if they don’t want to go up through the hierarchy”*.

However, functional/geographical silos can impede internal information sharing as illustrated by the following volunteer respondent, *“in the Learning Centre we will sit down and discuss if there are issues during the session or over a couple of week period just to say how things are going, we will chat informally but as to information sharing over the whole of Bethany there is not a lot of information coming into the Learning Centre [from] other departments”* (V7). The CEO emphasises, *“we are looking to improve our internal communication structure so that people are more aware of what is going on and if we are planning a change we do it sufficiently far in advance that people are aware of it so that they have a chance to influence it”*.

Formalised knowledge transfer mechanisms appear increasingly important as the organisation grows and expands involving transition from familial informality to establishment of a common language/message across multiple functions/departments as illustrated by the following employee respondents, *“the difference with Bethany is that it...almost evolved into a family in its structure where you know people and there is a sense of camaraderie”* (E5) and *“I think almost everyone in this room would know what the aspiration is, in terms of away days and it is something that is repeated quite a lot – what our goals are, what our aims are, our mission, our vision and our ethos”* (E1).

6.3.3 Partnerships (How External Partnerships Impact The Organisation)

Partnership working within Bethany Christian Trust falls into two distinct categories; firstly partnerships with multiple local churches who provide 2,300+ volunteers to the organisation across Scotland and secondly partnerships with other external funders and commissioning bodies such as local authorities with the former seemingly valued over the latter as illustrated by the CEO comment *“if you look to what are the most important partnerships to enable us to have a national impact in the next 10 years it will be the emerging partnerships with the local churches that are the most important. We can change communities from the inside out with churches at the centre of their communities”* while a volunteer respondent emphasises *“I have lived in Edinburgh for 25 years and have been involved in churches in Edinburgh for all that time and Bethany is the only organisation I know of where people like me from a church can get involved with something that is to do with homeless and vulnerable people”* (V9).

Local authority partnerships appear more complex; representing a vital source of external income to Bethany while generating Christian/secular values conflicts and threats relating to external influence, monitoring and control as expressed by the following employee respondents, *“the council that I am working with would probably describe us as a necessary evil, they would not use those words but that is what they think of us. We run the night shelter because no one else will. What they can’t deny is that we are able to harness a huge swathe of the community in terms of volunteering. No other organisation in Aberdeen could manage to get 250 volunteers to give up an evening and sustain it for 4 months in a night shelter other than a church”* (E1) and *“the project that I am involved in our supervisor spends a lot of time correlating numbers and furnishing it to his director to go back to the council to justify what we are doing because you are constantly being monitored by them to make sure that the service you have tendered for, you are doing up to scratch”* (E3). One volunteer respondent, when questioned on this issue, would only express a viewpoint after seeking additional confidentiality guarantees (despite the verbal/written guarantees provided prior to the focus group) and thereafter made the following comment, *“I think in any organisation...any big funder has an influence over the way an organisation functions with the money they have given and I know it is true. I don’t think that Bethany would take any money that was tied per se, so I think they do have integrity within their ethos and their direction. But there are definitely big donors who are*

taken care of very well and their opinion is taken into account and I don't think that is true just for Bethany that is true for all" (V8).

Seemingly mindful of the impact of external 'influencing agents' (Hay *et al.*, 2001), the CEO presents a management framework for voluntary/public sector partnership working at Bethany Christian Trust; firstly seeking to limit public sector influence by limiting public sector income, *"the proportion of our income which comes from the public sector... is always down below half. The spread of support we have got - more now across public, private, voluntary sector, individuals, and churches - is becoming more unique"*. Secondly, the CEO moves beyond the language of 'partnership' in this context, *"public sector partnerships are not really a partnership. Because they have got the money and the contract and we are delivering services to get the money. So partnership is a misnomer there – it is a contractual relationship and we need to name it as such and treat it as such"*.

6.3.4 Faith-Based Values (How Core Values Shape The Organisation)

The CEO and employee/volunteer focus group participants all recognised the core, shaping influence of faith-based values upon Bethany Christian Trust, as expressed by an employee respondent, *"most of the people from Bethany are Christians and have a belief that God changes lives and that is why we do what we do, it is not just about us helping people it is about God working through us"* (E5) while a volunteer respondent commented, *"Christianity is a strong driving force for the people who work with Bethany, the volunteers, but it is not something that they ram down the throats of the people that they deal with"* (V2) and the CEO reflected, *"some people see Bethany as very much a Christian calling and it is helping them to work out their calling. We have those who maybe have a utopian view of what working for a Christian organisation is like. It could be a little foretaste of heaven. Perfect peace and harmony day to day. But of course it is not like that"*.

Commonly-held, faith-based values (especially among the 2,300+ Bethany volunteers primarily drawn from churches) represent a powerful tool in mobilising, inspiring and motivating a cohesive volunteer base, as expressed by the following volunteer respondent, *"if you are a Christian you are not volunteering because you expect a reward at the end of it you are volunteering because you have already been given the gift of forgiveness... and this is your chance to say thank you. That is why Bethany is so different from other*

charitable organisations and why they don't have any problem getting volunteers because Christian people are saying thank you to God" (V3).

The CEO, while recognising Christianity as sometimes generating 'negative' perceptions of Bethany Christian Trust as *"God-botherers messing around where they have no business"* appears unwilling to compromise on core faith-based values, *"if we got to the point where it really was becoming very, very difficult to be an overtly Christian organisation and still work as a charity rather than [remove the 'Christian' label from] our name we would just probably find a greater affinity with the persecuted church in other parts of the world and just continue doing what we are doing and accept becoming smaller rather than sacrifice the identity to become larger"*.

6.3.5 Sub-Cultural Differentiation (How Internal Diversity Impacts The Organisation)

The CEO places strong emphasis upon cultural unity, perhaps reflecting implicit preferences among Bethany leaders to consider culture from an 'integration' perspective (Martin, 1992) identifying cultural manifestations as consistent with one another and thus mutually reinforcing. This is illustrated by the following comment, *"whatever activity we are involved in – as diverse as driving a van, to selling a sofa, to an in-depth counselling session on addictions, to someone working in a night shelter at four o'clock in the morning talking to someone about the blisters on their feet - in all of these things we have got a common mission, a common vision, a common value"*. However, employee focus group respondents questioned the outworking of such cultural unity in practice as expressed by the following comment, *"I think almost everyone...would know what the aspiration is...and it is something that is repeated quite a lot...what our goals are, what our aims are, our mission, our vision and our ethos...but how much that translates into every day work all the time for most people is a different matter in terms of what their relationships are like with their manager or their director"* (E1).

Differentiated sub-cultural perspectives emerged with geographical differences and functional barriers/silos resulting in cultural demarcations perhaps suggestive of 'differential interaction' (Brown, 1998) whereby the extent to which individuals associate with each other influences the likelihood of forming a sub-culture. The CEO comments, *"as we get bigger it's more difficult to make sure that someone in Aberdeen knows the same as someone in Dumfries knows the same as someone in Inverness or Dundee and that*

is something we are learning” while a volunteer respondent emphasises, “the Learning Centre I volunteer in is kind of closed. I certainly have no information about other aspects of Bethany so there is no active sharing in that respect” (V7) and an employee respondent highlights, “I think there are certain things that are difficult to change because at least on a unit by unit basis, things have been done in a certain way for so long it is a culture of working. Some practices are so ingrained in the majority of workers minds it is very difficult to make changes” (E5). Tensions therefore appear evident between espoused cultural unity (leadership perspective) and highlighted culture-in-practice experiences reflecting sub-cultural differentiation (employee/volunteer perspectives).

6.3.6 Stakeholder Conflict (How Competing Interest Groups Impact The Organisation)

Intra-organisational conflict within Bethany Christian Trust appears limited from the CEO perspective, due to apparent cultural strength and congruence, as emphasised in the following CEO comments, *“if you are taken round Bethany everybody gives you the same story. It gets boring after a while. People go round asking the same searching questions and they get the same answers in each port of call” and “where we are different to others is that we have a common vision and a common commitment to see that vision become a reality. We have blips along the way, issues the same as everybody else. We have performance problems...but we never have to spend a lot of time getting everybody lined up to face the same direction, usually they are there already”.*

However, employee/volunteer focus group participants highlighted employee/volunteer conflict as a potential stakeholder flashpoint (providing further evidence of differentiated sub-cultural perspectives) as illustrated by the following employee respondent, *“the harsh reality is that employees do get preferential treatment, we are trying to change that culture – it might look different in a few years but there is no doubt in my mind we are offering more to paid staff – that’s not the way things should be, that’s the way things are at the moment” (E1) while a volunteer respondent commented, “I think there is a general recognition that there needs to be more done for volunteers...and that is one of the [reasons why] a Volunteering Coordinator was brought in” (V2).*

Balancing employee/volunteer needs therefore represents a key leadership challenge especially given the stated CEO objective to *“increase our volunteer base...to about 10,000 in five years”* with investment in volunteers evident in recent employment of a full-

time Volunteering Co-ordinator (an employed post with a remit to enhance organisational engagement with volunteers) and the recent organisation-wide application for Investors In Volunteers (IIV) accreditation. The CEO comments, *“at the moment employees are most important to Bethany and you can see that in the way we relate to employees and the way we relate to volunteers. Policies are set up which are geared to employees with volunteers almost being an add-on to what has been done. I am not sure if that will swing the other way very quickly but the balance will shift in the next few years as we put in more effort consciously into recruiting, inducting, training, supervising and appraising volunteers with the same intensity as we do staff”*.

6.3.7 Service User Focus (How Focusing On Client Needs Impacts The Organisation)

Bethany Christian Trust maintains a strong organisational focus on the needs of current/potential service users, motivated by faith-based values and a not-for-profit ethos, with a highly structured and deliberate emphasis on bottom-up service user engagement strategies, illustrated by the CEO comment, *“in the October board meeting every year we have a report on how service user involvement has increased...through service user events that are organised by us or by them, questionnaires, suggestion boxes, suggestions from support sessions with project workers - that [are] recorded and used to change the service”*.

Moreover, employee/volunteer focus group participants displayed an apparent willingness to subordinate their own benefit/welfare objectives to service user needs, evidenced by an employee respondent, *“I think the not-for-profit ethos is very important because we are not about making money we are about people - we need money – we need a wage but I think that most of us would say that the reason we work for a voluntary organisation is because we care more about people than money”* (E2) while a volunteer respondent commented, *“everybody knows that in this organisation we are here to serve service users, the people who are vulnerable and homeless - and people who volunteer and our directors are here all with the ethos that they are not the most important people and they are replaceable”* (V8).

Organisational survival and success criteria can also apparently be evaluated through the lens of service user needs, as expressed by the following volunteer respondents, *“at the end of the day this came out of nothing - if we had to go back to working out of a caravan we would, so a service user is more important to this organisation than service funders”* (V8)

and “*if there are no service users left then we have done a good job...it is service users that Bethany is here to serve and if we are seen to be serving them in a positive way and we are achieving something – that is all that matters*” (V2).

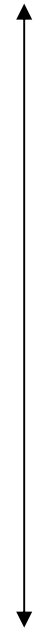
6.4 New Beginnings Clydesdale

Primary research within New Beginnings Clydesdale involved a focus group with volunteers and an elite interview with Project Director Mary McClellan who holds CEO-level responsibility for organisational operations.

The volunteers focus group comprised four females and one male (with data gained from participant demographic information forms - see Appendix 9) with one participant holding between one year and less than two years organisational service and four participants holding two years organisational service dating from establishment of the organisation in 2009. The majority of focus group participants have therefore engaged with the organisation during its intensive set-up phase involving formation of its organisational culture through establishment of rituals and routines, ‘acceptable’ explicit/implicit behaviours and ‘preferred’ ways of working.

Focus group and interview discussions commenced with the interactive activity involving participants ranking large cards containing ten suggested ‘influencing factors’ on voluntary organisations derived from secondary sources (detailed in Chapter 2.3) in terms of group/individual perceived priority to the case organisation, generating the following results (see Fig.6.4 below):

Fig. 6.4 Comparative Ranking of Key Influencing Factors on Voluntary Organisations by Perceived Priority to New Beginnings Clydesdale

New Beginnings Clydesdale		
Priority	Chief Executive	Volunteers
High  Low	Scarce Resources	Political Pressures
	Volunteering	Volunteering
	Not-for-Profit Ethos	Scarce Resources
	Drive for 'Quality'	Drive for 'Quality'
	Increasing 'Professionalism'	Increasing 'Professionalism'
	Private Sector Partnerships	Not-for-Profit Ethos
	Pressure for Consultation	Slow 'Democratic' Structures
	Loss of Independence	Pressure for Consultation
	Slow 'Democratic' Structures	Loss of Independence
	Political Pressures	Private Sector Partnerships

This early indicative glimpse of perceived priority issues for New Beginnings Clydesdale shows multiple linkages between CEO/volunteers perspectives with, most notably, shared recognition of volunteering as a high priority issue and contrasting ranking of the high/low impact of political pressures upon the organisation. Core cultural themes, arising from the full range of focus group and interview discussions, can now be considered in detail utilising the seven higher-order 'codes' (see Fig.6.1) from completed template analysis as a basis for the following commentary:

6.4.1 Leadership (How Leaders Impact The Organisation)

Leadership within New Beginnings Clydesdale, as a small-scale voluntary organisation without employees, rests firmly in the hands of a single individual with the CEO as organisational founder and first volunteer offering hands-on, informal, accessible

leadership as illustrated by the following volunteer respondents, *“from the first day I walked in here I have always felt at ease, it is informal, there is no pecking order – everyone just mucks in”* (V4) and *“our leader is not working for a salary at the end of the month – she is as much a volunteer as any of us – her commitment, her drive is all purely driven from a want to help. A leader in the voluntary sector is as much a volunteer as any of us and is working for a different ethos but in addition to business acumen they also have an inner drive and core belief that what they are doing is for the good of people rather than for the good of self in their promotion or salary”* (V5) while the CEO comments, *“we don’t have a paymaster...we are self-motivating we are driven by our own enthusiasm and we want to do the job of work that we see is required out there”*.

The CEO, as organisational founder, may hold an increased ability to shape organisational culture than subsequent leaders (Denison, 1990; Schein, 2010; Brown, 1998) through determination of operational contexts, instigating rules, systems and procedures and exercising discretion on what represents ‘acceptable behaviour’ in the workplace - however the New Beginnings CEO, perhaps mindful of this personal influence, appears to be seeking out more collaborative working as illustrated by the following comment, *“I want to get things done [but] I don’t necessarily want to make all the decisions myself. I will have ideas, I won’t ever go into a meeting with an agenda and not have my own feeling on where that should go but I also like to listen to the other people and have a consensus”*.

6.4.2 Knowledge Transfer (How Information Is Shared Within The Organisation)

Information sharing within New Beginnings Clydesdale, summarised by one volunteer respondent by the comment *“Mary phones you up and asks you to do it, and you do it”* (V5), is highly informal with regular verbal communication between the CEO and volunteers in social as well as organisational settings and limited reliance on formalised knowledge transfer, illustrated by a volunteer respondent, *“there are meetings scheduled and opportunities for people to get together – whether everyone can always manage is another matter – but the opportunity is certainly offered and arranged. Groups of us regularly see each other at church or whatever, at least informally, you can have opportunities to share information”* (V4) while the CEO comments, *“because we don’t have a pay master as such we can pretty well do whatever we need to do and not be constricted by company policy, company guidelines. We are feeling our way through this maze, where other organisations tend to have quite a structured business life”*.

However, even at such a developmental stage in the organisational lifecycle, tensions emerge between the ‘freedom’ granted to New Beginnings Clydesdale by lack of operational procedures/structures and the requirement to evidence ‘professionalism’ to external funders through provision of such procedures/structures, emphasised by the CEO comment, “*we are in the middle at the moment of going through what I would call our policy documents, our method of management of our organisation and I have sourced different pieces of information from South Lanarkshire Council so we [are drafting] professional directives to set our benchmark for quality*”.

6.4.3 Partnerships (How External Partnerships Impact The Organisation)

Partnership working at New Beginnings Clydesdale, mindful of the perception expressed by a volunteer respondent that “*funders look at us as new and small...an unknown, untested group*” (V5), centres on organisational engagement with the local authority who have allocated Council premises to house New Beginnings operations and represent a key strategic partner, illustrated by the CEO comment, “*our property base came through speaking to South Lanarkshire Council and push, push, pushing, through calling Enterprise Resources in Montrose House in Hamilton and push, push, pushing. We all got together and finally they agreed to let us have our base for a peppercorn rent and if they ask for that penny a year I will be very disappointed*” while a volunteer respondent emphasised, “*it is a symbiotic relationship. We want to do something and they have got a need - Social Work Department have got a need to help clients. If we don’t get referrals from the Social Work Department then we don’t have clients*” (V2).

The local authority, as landlord and referral handler, therefore holds significant potential power and control over organisational operations as an external ‘influencing agent’ (Hay *et al.*, 2001) with New Beginnings Clydesdale required to seek other external partners in order to assert operational independence. The CEO comments, “*our focus as a group is to provide what our end-user needs. We have to resource that and we will, we are amateurs though, we are not professional fundraisers, we are not in that networking environment where we can tap into potential funding from wherever so we are rookies at it*”.

6.4.4 Faith-Based Values (How Core Values Shape The Organisation)

New Beginnings Clydesdale was founded through a Church of Scotland initiative, actively seeks partnerships with local churches (involving financial/volunteering support), and draws most of its volunteers from local church congregations - therefore Christianity holds a key shaping influence as illustrated by the CEO comment *“I would refer to New Beginnings as a Christian support group...we came about through the Church of Scotland from an event that was held in Lanark...we are Christians, we are driven to serve the Lord as we do every day but to support his people and through that support we would like to think that there might be people coming back to church. Not that our help is conditional, our help is totally unconditional”*.

Commonly-held, faith-based values represent a powerful tool in recruiting, retaining and motivating a cohesive volunteer base, reflected in the CEO comment, *“I like to pull from a Christian background because I think Christian principles are life-serving. I live my life as well as I can working on Christian principles, that’s what attracts me to other people but then I also look at what they do in their business life, what talents can they bring in”* while a volunteer respondent emphasised, *“we are Christian – we are church based – that is important I think. That is the way I came in. I found out about New Beginnings through a pamphlet in a box in the church porch”* (V5) and another volunteer commented, *“volunteers can have that reservation...going in...that it may be a bit cliquy or whatever. Because this [organisation] came from a local church some connections were already there and also I knew the other people in it were going to have the same value base. That makes it less formidable”* (V4).

6.4.5 Sub-Cultural Differentiation (How Internal Diversity Impacts The Organisation)

New Beginnings Clydesdale shows little evidence of sub-cultural differentiation as may be expected from a relatively small voluntary organisation operating in a single geographic locality with a limited operational focus and a small group of dedicated volunteers. The CEO comments, *“we are not terribly sophisticated...we are simple...it is easy - here’s the need, here’s what we can do, get them together”*.

However, localism (which can drive formation of sub-cultures) appears a key factor in motivating the current volunteer base, with New Beginnings Clydesdale perceived as a

local response to a local need by local people, illustrated by the following volunteer respondents, *“there are lots of better known groups who may be national or international, and that is all very important as well – we can’t take away from that - but I think it is quite important that this is serving a need within the local community”* (V4) and *“this group is different because it is local, very, very, local, serving a need within the local community. I think other bigger organisations are possibly doing the same thing but you don’t really know what these other organisations do”* (V3). Cultural unity and cohesiveness among the current small-sized volunteer group, upheld by localism, may therefore be challenged by future organisational development as operational growth beyond the established locality increases internal diversity with opportunity for creation of sub-cultures, especially when viewing culture from a ‘differentiation’ perspective (Martin, 1992).

6.4.6 Stakeholder Conflict (How Competing Interest Groups Impact The Organisation)

Intra-organisational conflict at New Beginnings Clydesdale appears limited, primarily due to the small scale of operations as summarised by a volunteer respondent, *“this is a small group, and I mean hands on, literally - lifting things, delivering things, doing things. This is what I wanted - to do, not talk, do”* (V5). The strongest source of potential conflict therefore relates to seeming organisational reliance upon its local authority partnership with possible conflicts between service funder/service user interests as illustrated by the CEO comment, *“service funders are going to enable us to grow and move forward and help more people - without them we are stymied. We could probably continue to operate but not to as great an effect as I think we can. The funders are most important because if we don’t get the money we can’t help people”*.

Distribution of power, control and influence between the CEO as founder/leader and other volunteers presents another source of potential conflict with one volunteer respondent describing the organisation as *“very much driven by the passion of one person who disseminates that”* (V4). Mindful, of such issues the CEO has taken steps to share leadership responsibility with other office holders, seeking to widen ownership and involvement as illustrated by the following comment, *“I think it is necessary to have the people that we have in terms of our convener, our treasurer, our secretary, but my hands are as dirty as everybody else’s. I think it is important to have those people in positions to do the business of the group [and] that we have a flat structure where everyone contributes to everything”*.

6.4.7 Service User Focus (How Focusing On Client Needs Impacts The Organisation)

New Beginnings Clydesdale, founded on faith-based values/localism and operating without the employee-led infrastructure of a larger voluntary organisation, appears determinedly focused upon service user needs among its unpaid, part-time volunteer base, illustrated by the CEO comment, *“if the clients are not there, there is no need for us. If everyone is in a nice home where they have everything they need we don’t need to be there and we would be off looking for some other area to focus on”*.

Stories and myths of realised service user benefit represent powerful cultural artefacts with marked motivational impacts upon volunteers focused on the needs of others beyond ‘self-actualisation’ objectives. The CEO comments, *“I am working just now with a family who applied for asylum. A mother and five children and they initially were removed from the family home by the police and the council through a very serious domestic violence incident. The children had no shoes...so we took them shopping and got shoes for the children and they were all crying with joy because they had got these new shoes”* while a volunteer respondent comments, *“I often think to myself that I possibly don’t give as much time as the organisation needs, as a volunteer. Because of work commitments, home life commitments and things like that. I wish I could do more”* (V3) and another volunteer respondent concludes, *“there is a need for an organisation such as this. You look out at society and see the demand...there are people who can’t access other resources and that inspires others to set up things like New Beginnings”* (V4).

6.5 Final Summary

Primary research findings in this chapter, rooted in practitioner experiences from within the case organisations, highlight multiple thematic and conceptual issues surrounding the key areas of: leadership, knowledge transfer and partnerships (*a priori* themes) and faith-based values, sub-cultural differentiation, stakeholder conflict and service user focus (emergent themes). Focus group and interview findings for the three case organisations therefore present a wide range of contextually distinct organisational cultural characteristics for The Salvation Army, Bethany Christian Trust and New Beginnings Clydesdale prompting further discussion and analysis (Chapter 7) to enable formulation of evidence-based conclusions and recommendations (Chapter 8).

CHAPTER SEVEN

DISCUSSION AND ANALYSIS

7.1 Introduction

Emergent organisational cultural characteristics within the case organisations, as evidenced from results and findings in the last chapter, can now be considered in more detail as the next stage in an involved sense-making journey. Alvesson (2003:14) states ‘culture is best understood as referring to deep-level, partly non-conscious sets of meanings, ideas and symbolism that may be contradictory and run across different social groupings. Culture thus calls for interpretation and deciphering. Productive here is a balancing between rigour and flexibility, reductionism and consideration of a wide set of aspects, analytical sharpness and space for...imagination’. This chapter therefore drills down deeper into the primary data; summarising the cultural characteristics of each case organisation and exploring cross-case synthesis without attempting direct comparisons among cases in recognition of the integrity/distinctiveness of each individual case organisation.

7.2 Cultural Characteristics of Case Organisations

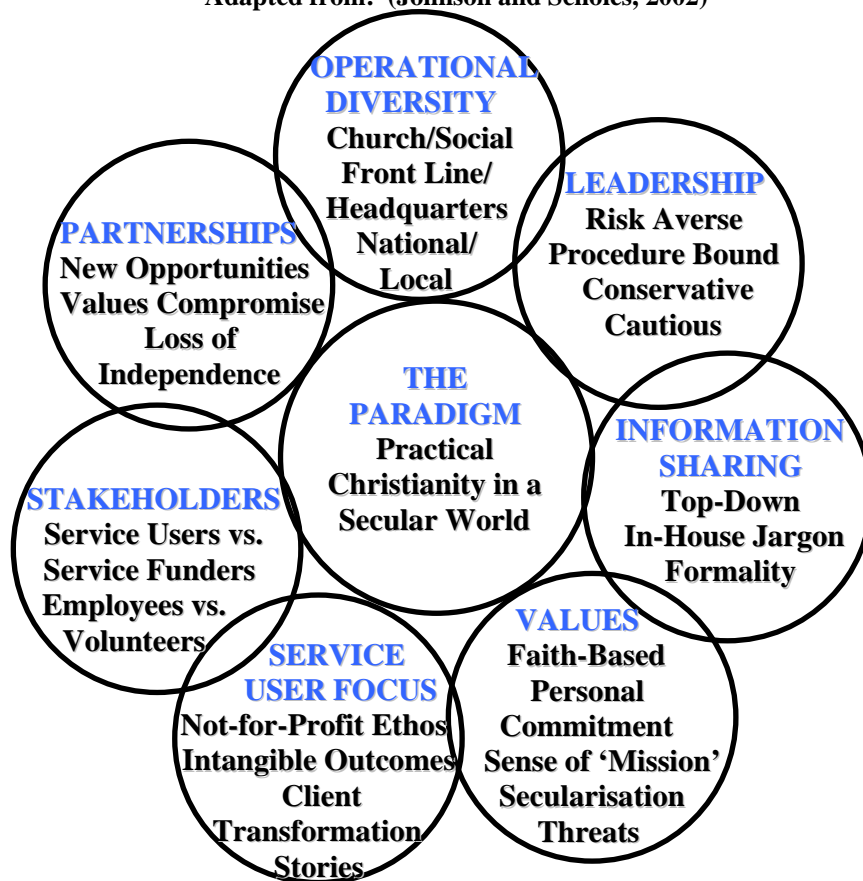
Key findings from assessed cultural themes within the primary research can now be drawn together utilising a context specific adaptation of the cultural web model (Johnson and Scholes, 2002). This model, first introduced in Chapter 3.2 and adapted for use within the primary research context, can be employed to provide an overall representation of organisational culture within each case organisation, commencing with The Salvation Army.

7.2.1 The Salvation Army

Organisational culture in The Salvation Army (within the indicative glimpse afforded by the primary research) appears complex and multifaceted shaped by varied cultural characteristics including conservative/cautious leadership, information sharing silos/barriers, faith-based values, service user focus, stakeholder conflict, partnership opportunities/threats and multilayered operational diversity. While an organisation

embracing a military metaphor in fighting a ‘war’ for social justice could be expected to and indeed does exhibit ‘hierarchy’ culture characteristics (Cameron and Quinn, 2006) such as formality, stability and structure, research also revealed seemingly unrealised aspirations among employees/service users for ‘clan’ culture characteristics (*ibid.*, 2006) such as flexibility, creativity and involvement suggesting an underlying perception gap between the existing/desired cultural state. Furthermore, CEO recognition of The Salvation Army as a single, unified corporate being (with cultural unity also evident within analysis of organisational documentation in Chapter 5) can be contrasted with real-life experiences of employees/service users viewing The Salvation Army as a conglomeration of differentiated operational silos – suggesting a perception gap between espoused culture/culture-in-practice (cf. Chapter 3.3). Salvation Army culture can therefore be viewed contrastingly as exhibiting mono-cultural unity (*espoused culture*) or sub-cultural diversity (*culture-in-practice*) with competing visions of culture reflecting a number of emergent tensions; risk aversion among leaders vs. desire for innovation among employees, top-down decision-making vs. desired bottom-up involvement, cooperative partnership working vs. external control, faith-based values vs. environmental secularisation, centralised leadership vs. operational/geographic differentiation. Secondary literature suggests a number of strategies to begin to address such issues (recognised as key cultural tensions) including development of ‘transformational’ leaders (Jaskyte, 2004), ‘learning organisation’ characteristics (Senge, 1992) and bootlegged/institutional ‘communities of practice’ (Wenger *et al.*, 2002) with further culturally-responsive leadership actions to be explored in the next chapter. The full range of organisational cultural characteristics for The Salvation Army can now be summarised utilising the adapted cultural web model (see Fig.7.1 below):

Fig. 7.1 Cultural Web: The Salvation Army,
Adapted from: (Johnson and Scholes, 2002)



7.2.2 Bethany Christian Trust

Leaders within the second case organisation, Bethany Christian Trust, face a number of different challenges with organisational culture (as assessed within the primary research) appearing significantly shaped by collaborative leadership, familial informality, shared Christian identity, service user focus, employee/volunteer stakeholder conflict, expansionist partnership working and functional differentiation. While ‘clan’ culture characteristics (Cameron and Quinn, 2006) appear evident within this family-like organisation with shared values and goals, an element of culture change is discernable through ongoing/intended organisational expansion linked to ‘adhocracy’ culture characteristics (*ibid.*, 2006) focused upon creation of a dynamic, entrepreneurial and creative workplace through adaptability and innovation. Apparent cultural strength and congruence within Bethany Christian Trust is evidenced by multiple linkages between CEO/employee/volunteer perspectives within the primary research as well as similarities between the espoused culture presented in organisational documentation (see Chapter 5.2.2) and culture-in-practice experiences of research participants with apparent cultural unity seemingly founded on collaborative CEO ‘servant’ leadership, devolved decision-making and bottom-up knowledge transfer

mechanisms. However, sub-cultural differentiation also appears evident with increasing operational diversity resulting in functional silos and Scotland-wide expansionism resulting in geographical cultural differences. Managing culture change therefore appears the most significant future leadership challenge for Bethany Christian Trust as the organisation seeks a way through ‘growing pains’ inherent within intended expansion of its volunteer base from 2,300 to 10,000 within five years in the face of already-evidenced employee/volunteer stakeholder conflict. Secondary literature highlights a number of possible strategies to address such culture change challenges including utilisation of normative systems for large-scale cultural change (Brown, 1998), culture change through ‘organic social movement’ (Scott, 1995) and culture change through ‘everyday re-framing’ (Alvesson, 2003). The full range of assessed organisational cultural characteristics for Bethany Christian Trust can now be presented utilising the adapted cultural web model (Fig.7.2) below:

Fig. 7.2 Cultural Web: Bethany Christian Trust,
Adapted from: (Johnson and Scholes, 2002)



7.2.3 New Beginnings Clydesdale

The final case organisation, New Beginnings Clydesdale, presents another perspective with organisational cultural characteristics (as evident within the primary research) appearing significantly shaped by embryonic organisational development, founderism, procedure-free working, Christian philanthropic values, volunteer selflessness, leader/follower stakeholder conflict, localism and external ‘influencing agents’. Identified cultural characteristics do not sit easily within the non-voluntary sector specific classifications of cultural types within secondary literature (see Appendix 5) with the closest match probably offered by Handy’s (1993) ‘power culture’ involving rays of power and influence spreading out from a lone centralised figure operating with few formalised rules and faith placed in individuals who are judged by results – however leadership in New Beginnings Clydesdale appears to operate through exercise of influence and ‘soft’ attributes rather than the power and ‘hard’ attributes envisaged within Handy’s typology (perhaps suggestive of voluntary sector contextual distinctiveness limiting potential application of this model). The relatively small scale of New Beginnings Clydesdale operations while fostering cultural unity and cohesiveness (evidenced by similarities between the espoused culture presented in organisational documentation - see Chapter 5.2.3 - and culture-in-practice experiences of research participants) is also recognised as a potential source of conflict. The primary research therefore highlights a number of size-related cultural tensions; procedure-free working vs. drive for ‘quality’, informal communication preferences vs. need to evidence ‘professionalism’, localism vs. growth opportunities, impact of organisational founder vs. desire for greater volunteer involvement, operational independence vs. external influence from local authority partner. Assessed secondary literature (see Chapter 3) offers little in the way of tailored strategies to address such issues which may be specific to small-scale voluntary organisations, beyond recognition of the potential culture-shaping role of the organisational founder (Denison, 1990; Schein, 2010; Brown, 1998) and acknowledgement of the increasing impact of external ‘influencing agents’ able to externally impose change on a voluntary sector open to ‘coercive isomorphism’ (Hay *et al.*, 2001) with greater potential ‘isomorphism’ impacts among small-scale voluntary organisations lacking multiple/non-statutory revenue streams and therefore more reliant upon external funders. The full range of organisational cultural characteristics for New Beginnings Clydesdale can now be considered utilising the adapted cultural web model (Fig.7.3) below:

Fig. 7.3 Cultural Web: New Beginnings Clydesdale,
Adapted from: (Johnson and Scholes, 2002)

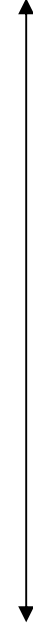


7.3 Cross Case Synthesis

Presentation and discussion of the primary research results to this point has deliberately considered each case organisation separately without attempting direct comparisons among cases in recognition of the integrity/distinctiveness of each individual case organisation within the adopted constructionist/interpretivist philosophical stance. Having now completed this initial analysis, a further opportunity presents itself to explore not like-for-like comparisons among cases but rather ‘cross-case synthesis’ (see Chapter 4.8) which Yin (2009:133-4) states ‘can be performed...as a predesigned part of the same study...[and] treats each individual case study as a separate study’. For example, inter-organisational comparisons can usefully be drawn from results relating to the interactive activity contained within focus group and interview discussions (see Chapter 6.2, 6.3, 6.4) involving participants ranking large cards containing ten suggested ‘influencing factors’ on voluntary organisations derived from secondary sources (see Chapter 2.3) in terms of

group/individual perceived priority to the case organisation, with contrasting CEO perspectives (see Fig.7.4 below) of particular interest:

Fig. 7.4 CEO Ranking of Key Influencing Factors on Voluntary Organisations by Perceived Priority to Own Organisation: All Case Organisations

Chief Executive			
Priority	The Salvation Army	Bethany Christian Trust	New Beginnings Clydesdale
High  Low	Not-for-Profit Ethos	Volunteering	Scarce Resources
	Volunteering	Drive for 'Quality'	Volunteering
	Private Sector Partnerships	Not-for-Profit Ethos	Not-for-Profit Ethos
	Scarce Resources	Increasing 'Professionalism'	Drive for 'Quality'
	Increasing 'Professionalism'	Scarce Resources	Increasing 'Professionalism'
	Drive for 'Quality'	Private Sector Partnerships	Private Sector Partnerships
	Pressure for Consultation	Loss of Independence	Pressure for Consultation
	Loss of Independence	Slow 'Democratic' Structures	Loss of Independence
	Political Pressures	Pressure for Consultation	Slow 'Democratic' Structures
	Slow 'Democratic' Structures	Political Pressures	Political Pressures

Multiple linkages appear in perceived high/low priority issues among the CEO perspectives, despite the vastly different operational scale/scope of case organisations, with shared recognition of volunteering as a high priority issue and shared low ranking of political pressures and slow 'democratic' structures with notable differences including comparatively high ranking of scarce resources by the New Beginnings Clydesdale CEO (probably reflecting the hand-to-mouth existence of organisational operations) and comparatively high ranking of drive for 'quality' by the Bethany Christian Trust CEO (probably reflecting leadership focus on measurable outcomes within ongoing/intended organisational expansion).

Cross-case observations, relating to core cultural themes derived from the full range of focus group and interview discussions, can now be considered in detail utilising the seven higher-order 'codes' (see Fig.6.1) from completed template analysis as a basis for the following commentary:

7.3.1 Leadership (How Leaders Impact The Organisation)

Organisational leaders within the case organisations exhibit a wide range of styles, techniques and attributes with the greatest discernable contrast between conservative/cautious preferences among Salvation Army leaders focused upon steady incremental development (establishing cultural consensus through unthinking reinforcement of the status quo) and radical/transformational preferences among Bethany Christian Trust leaders focused upon fast-paced change and innovation (sweeping away cultural consensus through transformational leadership). Key debates within secondary literature in relation to 'status quo leadership' (Alvesson, 2003) and 'transformational leadership' (Kouzes and Posner, 1993; Yukl, 1994; Jaskyte, 2004) are therefore reflected within the primary research with New Beginnings Clydesdale providing further evidence of the potential culture-shaping role of the organisational founder (Denison, 1990; Schein, 2010; Brown, 1998). Several research findings appear of particular interest. Firstly, case examples suggest the ability of leaders to shape (rather than be shaped by) organisational culture may decrease as organisational size and cultural tradition increases with the CEO of New Beginnings Clydesdale holding significantly greater potential to shape culture (with operational freedom and no organisational tradition) compared to the CEO of The Salvation Army (with policy restrictions and an established organisational tradition). Secondly, the diverse leadership styles/attributes contained within case examples including 'hard' leadership skills among Salvation Army leaders appear to question the view put forward among commentators that voluntary sector leaders share a common leadership style/attributes (Bolton and Abdy, 2003; Myers, 2004) founded on 'soft' skills such as 'communication, emotional attachment...influencing and networking skills' (Bolton and Abdy, 2003:5).

7.3.2 Knowledge Transfer (How Information Is Shared Within The Organisation)

Information sharing within the case organisations varies significantly; ranging from highly formalised knowledge transfer within The Salvation Army (with extensive use of in-house terminology, structured top-down employee/volunteer consultation and limited bottom-up involvement in decision-making) to markedly informal knowledge transfer within New Beginnings Clydesdale (with unstructured volunteer consultations, ‘procedure-free’ working and regular verbal communication between CEO/volunteers). Bethany Christian Trust appears at a mid-point between the relative formality/informality of the other two case organisations with ongoing/intended organisational expansion prompting a gradual movement away from familial informality towards more formalised knowledge transfer mechanisms with leadership seeking to establish a common language/message across functions/departments. Research findings therefore uphold the role of organisational culture as a key potential facilitator/barrier to both knowledge transfer and organisational learning (Lucus and Kline, 2008; Graham and Nafukho, 2007; Lucas and Ogilvie, 2006) most powerfully evidenced within The Salvation Army where cultural barriers seemingly impede development of new ideas, knowledge and behaviours resulting in a general lack of creative space to form informal/formal ‘communities of practice’ (Lave and Wenger, 1991) and foster ‘learning organisation’ (Senge, 1992) characteristics.

7.3.3 Partnerships (How External Partnerships Impact The Organisation)

Partnership working within all the case organisations represents a potentially emotive cultural battleground with faith-based organisational values often conflicting with secular-based funders values, reflecting extant debates in secondary literature where cultural integration is proposed as a key success determinant for inter-sectoral partnerships (Lewis, 1998; Parker and Selsey, 2004) and the voluntary sector operating environment is viewed as significantly shaped by local authorities with a high degree of power, influence and control (Hay *et al.*, 2001; Hussey and Perrin, 2003; Jackson, 2010). Several shared/contrasting case organisation perspectives within the primary research appear of particular interest. Firstly, the case organisations face apparently similar dilemmas in outworking of faith-based values within partnerships with secular agencies evidenced by The Salvation Army’s refusal of lottery funding due to its anti-gambling stance and preference of Bethany Christian Trust leaders (according to evidenced CEO comments) to downsize the organisation rather than sacrifice its Christian identity. Secondly, the case

organisations evidenced varying levels of local authority ‘coercive isomorphism’ (Hay *et al.*, 2001) with the degree of external control seemingly lessening as organisational scale/scope increases with The Salvation Army’s relative operational independence (as a large-scale voluntary organisation with multiple funding streams) contrasting sharply with New Beginnings Clydesdale’s relative operational dependence (as a small-scale voluntary organisation wholly reliant on the local Council as landlord and referring agent). Thirdly, partnership working appears to be perceived differently among differentiated research participant groupings with The Salvation Army and Bethany Christian Trust evidencing CEO-level emphasis on the ‘positive’ benefits/potential of partnerships and contrasting employee/volunteer-level emphasis on ‘negative’ compromise/threats from partnerships – perhaps reflecting differing opportunities for personal involvement in partnership working at strategic/operational levels.

7.3.4 Faith-Based Values (How Core Values Shape The Organisation)

Commonly-held and deeply-seated faith-based values are evident within all the case organisations with this cultural characteristic directly framing and shaping multiple aspects of organisational life; fostering personal employee/volunteer commitment to the faith-based organisational ‘mission’ of The Salvation Army, aiding recruitment of 2,300+ Bethany Christian Trust volunteers primarily from local churches and inspiring creation of New Beginnings Clydesdale as a charity to allow local Christians to meet perceived local needs. Research findings therefore uphold the ability of faith to shape actions of individuals related to volunteering and civic participation and the potential for faith to act as a marker of identity for specific communities (Jochum *et al.*, 2007). Faith-based values appear a significant force for intra-organisational (and potentially inter-organisational) integration and cultural unitarism within the case organisations, with CEO/employees/volunteers sharing common Christian values which potentially span cultural barriers arising from position power, structural differences, geographical locations, operational contexts and functional silos with limited secondary research identifiable to date exploring the cultural impact of faith-based organisational values. However, case organisations also all exhibited cultural tensions arising from out working of Christian values within contemporary UK society embracing secularism/multiculturalism with, for example, Salvation Army leaders seeking to overcome ‘dated caricatures’ of brass bands and trumpet playing and Bethany Christian Trust leaders willing to refuse requests to remove the ‘Christian’ label from the organisational name to broaden organisational appeal.

7.3.5 Sub-Cultural Differentiation (How Internal Diversity Impacts The Organisation)

Sub-cultural differentiation varies significantly in extent/impact among the case organisations; ranging from multiple internal cultural demarcations within The Salvation Army surrounding church/social services operations, front-line/headquarters operations and national/local operations alongside relative mono-cultural cohesiveness at New Beginnings Clydesdale as a small-scale voluntary organisation operating in a single geographic locality with a limited operational focus and a small group of dedicated volunteers. Tensions appear evident between espoused cultural unity (CEO perspectives) and culture-in-practice experiences reflecting sub-cultural differentiation (employee/volunteer perspectives) at The Salvation Army and Bethany Christian Trust suggesting implicit preferences among leaders to view cultural manifestations as consistent and mutually reinforcing (cf. cultural 'integration' perspective – Schein, 2010) amid employee/volunteer perceptions of cultural inconsistencies and sub-cultural groupings (cf. cultural 'differentiation' perspective - Van Maanen and Barley, 1985).

7.3.6 Stakeholder Conflict (How Competing Interest Groups Impact The Organisation)

Intra-organisational conflict is evident in varied forms among the case organisations emanating from divergent perspectives of distinct stakeholder groups especially employees/volunteers (The Salvation Army & Bethany Christian Trust), service users/service funders (The Salvation Army & Bethany Christian Trust), front-line/headquarters staff (The Salvation Army) and founder/other volunteers (New Beginnings Clydesdale). Employee/volunteer conflict appears especially significant, deeply impacting The Salvation Army and Bethany Christian Trust, with a powerful dichotomy between operational reliance upon volunteers and employee-focused organisational structures, policies and procedures. Innovative volunteering management programmes at Bethany Christian Trust (seemingly lacking at The Salvation Army) suggest a possible route towards mitigating such conflicts with the organisation employing a full-time volunteering coordinator, using qualified volunteers within head office functions and seeking Investors In Volunteers (IIV) accreditation. The overall extent/impact of stakeholder conflict appears greater at The Salvation Army, compared to the other case organisations, suggesting (subject to substantiation by further research) that intra-organisational conflict may increase with organisational scale/scope perhaps due to

functional silos, geographical differences and sub-cultural differentiation. Furthermore, evidenced 'hierarchy' culture (Cameron and Quinn, 2006) characteristics at The Salvation Army such as formality, stability and structure may also potentially foster conflict in comparison to 'clan' culture (*ibid.*, 2006) characteristics such as flexibility, creativity and involvement as identified at Bethany Christian Trust.

7.3.7 Service User Focus (How Focusing On Client Needs Impacts The Organisation)

The case organisations all maintain a strong organisational focus on the needs of current/potential service users, motivated by faith-based values and a not-for-profit ethos, with stories of realised service user benefit recognised as powerful cultural artefacts at The Salvation Army, service user engagement strategies embedded in operational procedures at Bethany Christian Trust and a seemingly selfless focus on client needs evident among the unpaid, part-time volunteer base at New Beginnings Clydesdale. Service-user focus therefore appears a significant force for intra-organisational integration and cultural unitarism, with CEO/employees/volunteers sharing a common focus on client needs which potentially spans cultural barriers/silos. Furthermore, apparent willingness among employee/volunteer focus group participants in all the case organisations to subordinate their own benefit/welfare objectives to service user needs provides a new perspective on long-established motivational theories founded on 'self-actualisation' objectives (Maslow, 1943) and 'give and take social exchanges' (Adams, 1967) with counter-examples provided by Bethany Christian Trust employees seemingly prepared to accept lower salaries/responsibilities to engage with service users and unpaid New Beginnings Clydesdale volunteers seemingly prepared to make personal sacrifices to find time to meet the needs of others – while recognising such factors may reflect desired rather than actual cultural characteristics.

7.4 Final Summary

Discussion/analysis of focus group and interview findings for the three case organisations now draws to an end, highlighting contextually distinct organisational cultural characteristics for The Salvation Army, Bethany Christian Trust and New Beginnings Clydesdale with a multiplicity of similarities/contrasts identifiable among the individual case organisations. The overall impact/value of the data gathering exercise can now be

assessed, in the final chapter, exploring the contribution of the primary research to both knowledge and practice.

CHAPTER EIGHT

CONCLUSIONS AND RECOMMENDATIONS

8.1 Introduction

This chapter further develops interpretation/analysis of the primary research to formulate conclusions and recommendations, commencing with a final assessment of thematic and conceptual issues within the data set (8.2). The following sections then explore evidence-based recommendations for professional practice (8.3) and opportunities for future academic research (8.4) before concluding with a closing summary (8.5) evidencing fulfilment of pre-defined research objectives and a final reflection (8.6) on the entire learning journey.

8.2 Identified Key Thematic and Conceptual Issues

Exploration of organisational culture is recognised as a valuable and necessary journey to the beating heart of organisational life; the assumptions, values, norms and beliefs that determine/reflect why and how an organisation functions. Completed discussion/analysis of cultural characteristics of the case organisations, in preceding chapters, can now be finally assessed through identification of over-arching thematic and conceptual issues within the primary research data:

1. Voluntary Sector Contextual Distinctiveness - Research findings reinforce an understanding of voluntary sector contextual distinctiveness (see Chapter 2.3) with the combined weight and impact of rich contextual features identified among case organisations suggesting voluntary organisations operate within a markedly different environment to both private and public sector organisations (see Appendix 2) resulting in functional differentiations (e.g. decision-making, personnel management, materials procurement, financial management) between sectors as proposed within secondary literature (Hay, Beattie, Livingstone and Munro, 2001; Hussey and Perrin, 2003; Tassie, Zohar and Murray, 1996; Lewis, 2005). Case organisations especially evidenced specific contextual issues relating to; pressure for consultation and employee/volunteer stakeholder conflict (The Salvation Army), increasing ‘professionalism’ and drive for ‘quality’

(Bethany Christian Trust) and resource scarcity and role of ‘influencing agents’ (New Beginnings Clydesdale). The voluntary sector is therefore recognised as a contextually distinct research field, requiring sector-specific research in recognition of the complex, diverse and distinct voluntary sector operating environment and resulting idiosyncratic characteristics of voluntary organisations.

2. Sub-Cultural Differentiation – Completed primary research allows understanding of organisational culture from a ‘differentiation’ perspective (Martin, 1992) whereby cultural manifestations can sometimes be inconsistent, acknowledging existence of sub-cultures and suggesting consensus may only be found within these groupings. Case organisations evidenced multiple internal cultural demarcations surrounding church/social services operations, front-line/headquarters operations, national/local operations, geographical differences and functional silos/barriers with sub-cultural diversity at The Salvation Army and Bethany Christian Trust contrasting with relative mono-cultural cohesiveness at New Beginnings Clydesdale as a small-scale voluntary organisation operating in a single geographic locality with a limited operational focus and a small group of dedicated volunteers. The primary research therefore presents the fabric of cultural cohesiveness as determined by interactions between competing forces; with commonly-held faith-based values, service-user focus and smaller-scale operations acting in support of mono-cultural unitarism and contrastingly stakeholder conflict, partnership working and larger-scale operations acting in support of sub-cultural diversity. Research also identified implicit preferences among leaders to view cultural manifestations as consistent and mutually reinforcing (cf. cultural ‘integration’ perspective – Brown, 1998; Alvesson, 2003) in the face of employee/volunteer perceptions of cultural inconsistencies, opening a field of opportunity to increase leadership recognition of sub-cultural differentiation and allow adaptation of organisational policies, structures and routines to overcome sub-cultural barriers/silos.

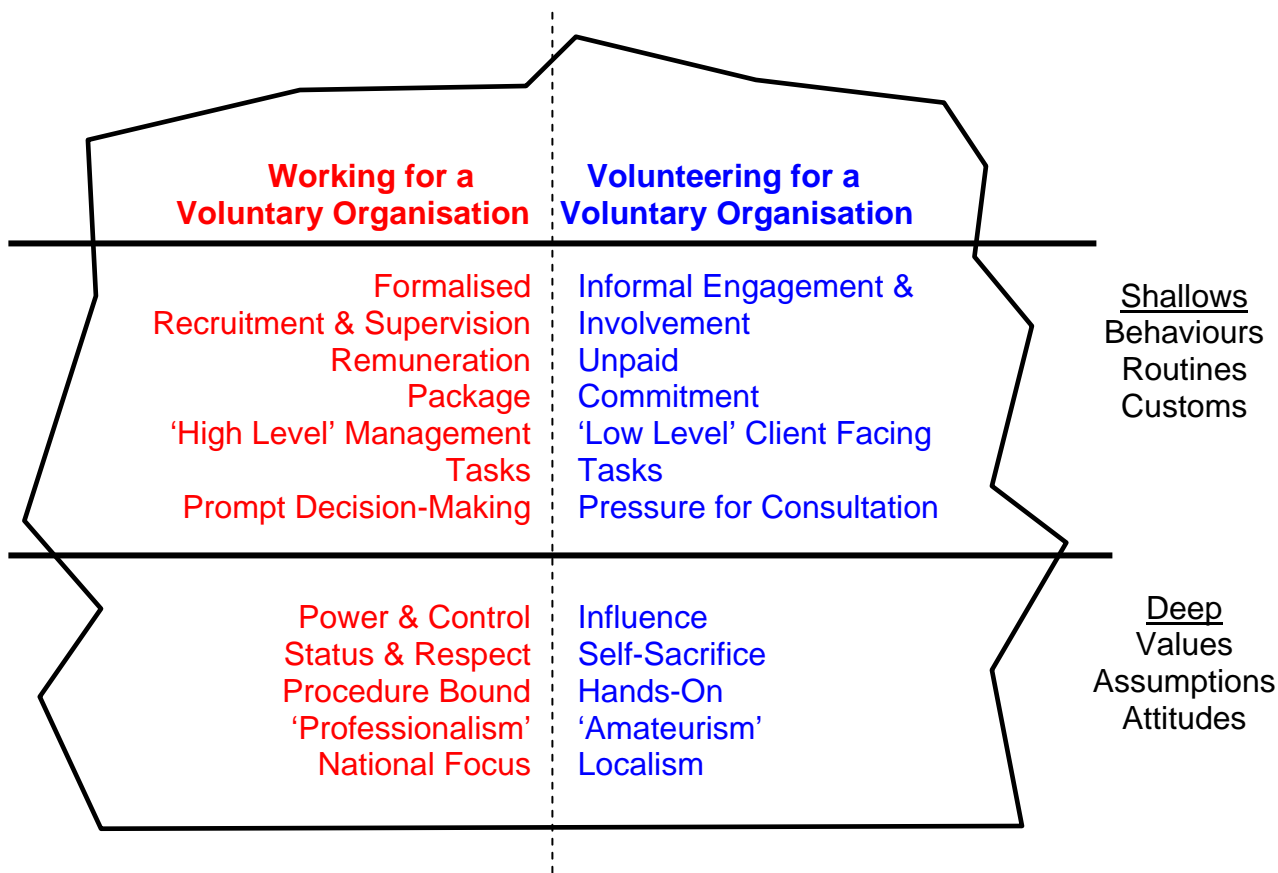
3. Organisational Size/Scope – The primary research suggests a potential linkage between the size/scope of organisational operations and determining/determinant cultural characteristics (cf. ‘differential interaction’ – Brown, 1998) with large-scale operations at The Salvation Army (involving extensive use of in-house terminology, structured top-down employee/volunteer consultation and limited bottom-up involvement), distinct from medium-scale operations at Bethany Christian Trust (involving ongoing/intended organisational expansion with a gradual movement away from familial informality),

distinct from small-scale operations at New Beginnings Clydesdale (involving unstructured volunteer consultations, 'procedure-free' working and regular verbal communication between CEO/volunteers). Culture change is therefore recognised as an essential element of operational change with evidenced 'growing pains' at Bethany Christian Trust (see Chapter 6.3) providing an example of cultural disunity emanating from overly fast-paced growth with opportunity for proactive leadership actions to align the pace of operational change with implicit cultural preferences. Research also identified a number of specific size-related cultural tensions seemingly peculiar to small-scale voluntary organisations with organisational culture at New Beginnings Clydesdale shaped by; procedure-free working vs. drive for 'quality', informal communication preferences vs. need to evidence 'professionalism', localism vs. growth opportunities and impact of organisational founder vs. desire for greater volunteer involvement, suggesting small-scale voluntary organisations may hold differentiated, size-related cultural characteristics (subject to substantiation by further research).

4. Employee/Volunteer Stakeholder Conflict - Particular emphasis within the primary research falls upon employee/volunteer stakeholder conflict as a potential source of cultural tension (fostered by functional silos, geographical differences and sub-cultural differentiation) with focus group and interview participants at The Salvation Army and Bethany Christian Trust evidencing starkly different day-to-day experiences of working/volunteering for a voluntary organisation. Balancing employee/volunteer needs is therefore presented as a key leadership challenge, with innovative volunteering management programmes at Bethany Christian Trust providing a menu of possible options for blurring employee/volunteer boundaries with the organisation employing a full-time volunteering coordinator (enabling formalisation of volunteer recruitment/supervision), using qualified volunteers within head office functions (enabling volunteers to engage with 'high level' management tasks) and seeking Investors In Volunteers accreditation (evidencing organisation-wide commitment to volunteering). Emergent extrinsic/intrinsic sources of employee/volunteer stakeholder conflict highlighted within completed primary research are summarised below (see Fig.8.1) utilising a context specific adaptation of the cultural 'iceberg' model (Hall, 1976):

Fig. 8.1 Cultural 'Iceberg': Possible Sources of Employee/Volunteer Stakeholder Conflict,

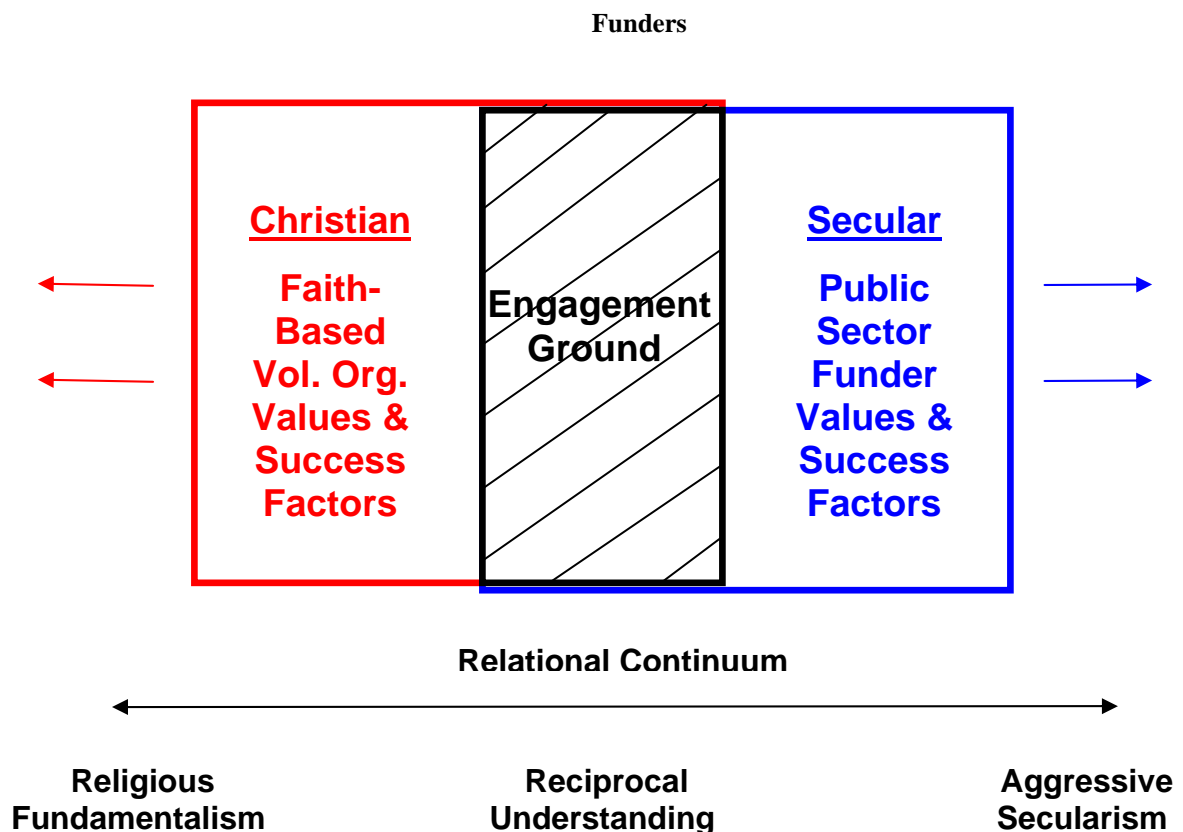
Adapted from: (Hall, 1976)



5. Faith-Based Values – Completed primary research places very significant emphasis on faith-based values as a key cultural characteristic with commonly-held and deeply-seated belief-inspired values evident within all the case organisations. These values directly frame and shape multiple aspects of organisational life while also challenging 'generic' assumptions within secondary literature on a range of issues including organisational/individual behaviour, motivation and reward systems. The primary research also presents faith-based values as a powerful force for intra-organisational integration and cultural unitarism, with CEO/employees/volunteers in the case organisations sharing common Christian values which span powerful cultural barriers (position power, structural differences, geographical locations, operational contexts and functional silos). However, case organisations all exhibited cultural tensions arising from out working of Christian values within contemporary UK society (embracing secularism/multiculturalism) with partnership working recognised as a key cultural battleground where acceptance of public sector funding may necessitate 'compromise' on outworking of core Christian organisational values. This finding echoes the 'ongoing tensions regarding the role of faith-based organisations in the delivery of public services' identified by Jochum *et al.* (2007:4). Faith-based voluntary organisation values and success factors are therefore recognised as

distinct from secular public sector funders values and success factors (with each represented in a newly proposed model below by a separate rectangle) with partnership working only possible within the engagement ground founded on common values and success factors (represented by the overlapping rectangles). However, the recent direction of travel (driven by secularisation trends in UK national culture) is recognised as driving apart the two value sets and decreasing the engagement ground for partnership working (represented by the divergent direction arrows on the underpinning relational continuum bounded by the extremes of religious fundamentalism and aggressive secularism). Contemporary faith-based voluntary organisations therefore face a critical choice between, on the one hand, ‘compromise’ of faith-based values to maintain/grow engagement with secular public sector funders (moving the voluntary organisation rectangle towards the secular funders rectangle to increase the engagement ground) or, on the other hand, rigidly adhering to faith-based values even at the expense of engagement with secular public sector funders (moving the voluntary organisation rectangle away from the secular funders rectangle to decrease the engagement ground), see Fig.8.2 below:

Fig. 8.2 Engagement Ground: Faith-Based Voluntary Organisations vs. Secular Public Sector Service



Potential management responses to such key cultural tensions can now be considered with outline of specific recommendations to professional practice, mindful of the full range of visible and hidden cultural indicators identified within the case organisations.

8.3 Recommendations to Professional Practice

Firmly rooted in assessed practitioner experiences from case organisations, completed research highlights wide-ranging opportunities for application of the concept of organisational culture to business problems in a voluntary sector setting, founded on three key recommendations to professional practice:

1. Utilise Sector-Specific Business Models to Enhance Understanding of Culture

Exploration of organisational culture opens up a window of understanding; casting light upon the assumptions, values, norms and beliefs that determine/reflect why and how an organisation functions with sector-specific models and frameworks required to effectively consider cultural characteristics in a voluntary sector setting. Voluntary sector practitioners could therefore utilise sector-specific business models (including the context-specific cultural web model, adapted cultural iceberg model and faith-based engagement ground model provided in this research) to enhance understanding of culture and cultural characteristics. Cultural awareness could become an ever-present part of organisational life with use of culture models to develop *culturally sensitive* strategy setting, governance/structures, knowledge transfer mechanisms, partnership working, procedures/routines and employee/volunteer relations.

2. Develop Cultural Awareness to Improve Internal Stakeholder Relationships

Voluntary sector practitioners could develop a broader cultural awareness to ameliorate cultural tensions among internal stakeholder relationships especially surrounding front-line/headquarters operations, national/local operations, geographical differences and functional silos/barriers. Managers could therefore move beyond implicit preferences for cultural unity/consistency to embrace employee/volunteer perceptions of sub-cultural diversity, allowing adaptation of organisational policies, structures and routines in recognition of sub-cultural barriers/silos. Development of strategies to address potentially

corrosive employee/volunteer conflict could be prioritised with a range of possible remedial measures identified within this research (see Fig.8.3).

3. Develop Cultural Awareness to Enhance External Partnership Working

Organisational culture represents a sophisticated mechanism for voluntary sector practitioners to assess and manage the full range of 'positive' or 'negative' organisational impacts arising from external partnership working especially with statutory funders. Voluntary sector practitioners could therefore develop a broader cultural awareness to mitigate risks from external 'influencing' agents, seek funding streams within a common 'engagement ground' of shared values/success factors and foster organisational responsiveness to emergent environmental changes such as societal secularisation. Such effective partnership working appears all the more important in the current economic climate with reductions in statutory revenues streams for voluntary sector operations while demand for services increases (see Chapter 2).

The following table (Fig.8.3) further unpacks all three highlighted recommendations to professional practice, suggesting a range of potential management responses to the key cultural tensions identified in the primary research. The fourteen recommendations listed below are all directly mapped to the primary research findings in Appendix 12. The far left hand column of the table highlights linkages to specific case organisations while the far right hand column highlights linkages to the three key recommendations to professional practice detailed above:

Fig. 8.3 Potential Management Response(s) to Identified Key Cultural Tensions: All Case Organisations

Case Org.	Key Cultural Tensions	Potential Management Response(s)	Key Rec.
TSA BCT NBC	External 'Influencing Agents'	Target Non-Statutory Revenue Streams Cap Statutory Funding Proportion of Total Income Seek Contractual Arrangements Not Partnerships	3
TSA BCT NBC	Environmental Secularisation	Define Non-Negotiable Faith-Based Values/Success Factors Refuse Funding Outside Faith-Based Values/Success Factors Seek Partnerships with Other Faith-Based Organisations	2,3
TSA BCT	Geographic & Sub-Cultural Differentiation	Develop Tailored Strategies for Local Operational Contexts Devolve Centralised Functions to Localised Mgt Hubs Allow Bottom-Up Feedback Direct to Senior Managers	1,2
TSA BCT	Operational/Functional Silos	Establish Cross-Functional Task Forces for Specific Projects Allow Cross-Departmental Secondments and Job Rotation Develop Tailored Strategies for Local Operational Contexts	1,2
TSA BCT	Formalised Knowledge Transfer Mechanisms	Foster Employee/Volunteer Interactions to Develop Practice Encourage Direct Contacts Between Managers/Subordinates Allow Bottom-Up Feedback Direct to Senior Managers	1,2
TSA BCT	Employee/Volunteer Stakeholder Conflict	Formalise Volunteer Recruitment/Supervision Use Qualified Volunteers Within Head Office Functions Assess Employee/Volunteer Impacts When Strategy Setting	2
TSA	Risk Aversion Among Leaders	Benchmark Practice to Sectoral Trend-Setting Organisations Gather Detailed Intelligence on Long-Term Sectoral Trends Enhance Organisational Research and Development Activity	2
TSA	Top-Down Decision Making and Lack of Bottom-Up Involvement	Formulate Employee Participation and Engagement Strategy Devolve Centralised Functions to Localised Mgt Hubs Allow Bottom-Up Feedback Direct to Senior Managers	2
TSA	Unrealised Desire for Innovation Among Employees	Establish Practice Groups for Low Cost Experimentation Hold Internal Idea Sharing Events and Celebrate Successes Monitor Service User Feedback and Apply Feasible Ideas	2
BCT	Fast-paced Organisational Expansion Resulting in 'Growing Pains'	Tailor Change Strategies for Operational/Functional Silos Pilot Proposed Changes With Employee/Volunteer Groups Check Infrastructure Impacts Before Change Implementation	2,3

NBC	Embryonic Organisational Development	Formulate Growth Strategy With Timeframed Objectives Develop Multiple/Non-Statutory Revenue Streams Carefully Consider Transition Towards Employed Staff	2,3
NBC	Leader/Follower Stakeholder Conflict	Involve and Engage Volunteer Base in Decision Making Implement Systems and Procedures by Informed Consent Appoint Chair of Trustees to Arbitrate Internal Disputes	2
NBC	Procedure-Free Working	Define Required Org Procedures to Ensure 'Professionalism' Utilise Template Procedures from All Sector Bodies Involve and Engage Volunteer Base in Procedure Setting	2,3
NBC	Localism	Seek Partnerships With Similar Orgs in Nearby Locales Formulate Growth Strategy With Timeframed Objectives Foster Links With Larger Organisations for Wider Outlook	2,3

Cultural tensions relating to external 'influencing agents' and environmental secularisation (shown at the top of Fig.8.3) are recognised as impacting upon all three case organisations with opportunities highlighted within primary research to address the former (by setting a cap upon statutory funding as a proportion of total income and targeting non-statutory revenue streams) and the latter (by defining non-negotiable faith-based values/success factors and refusing funding out with this defined criteria). Myriad other cultural tensions are evident within The Salvation Army with potential management responses highlighted to address risk aversion among leaders (by benchmarking practice to sectoral trend-setting organisations), lack of bottom up involvement (by devolving centralised functions to local management hubs) and unrealised desire for innovation among employees (by establishing practice groups for low cost experimentation). Bethany Christian Trust shares several cultural tensions with The Salvation Army with potential management responses suggested for both organisations to address operational/functional silos (by establishing cross-functional task forces for specific projects), sub-cultural differentiation (by developing tailored strategies for local operational contexts) and employee/volunteer stakeholder conflict (by formalising volunteer recruitment/supervision). Cultural tensions within New Beginnings Clydesdale relate primarily to the small scale of organisational operations, with potential management responses suggested to address leader/follower stakeholder conflict (by appointing a chair of trustees to arbitrate internal disputes), embryonic organisational development (by formulating a growth strategy including transition towards employed staff) and procedure-free working (by utilising template procedures from all sector bodies).

The primary research therefore highlights a wide range of indicative strategies for managerial response to ongoing cultural shifts within all three case study voluntary organisations. Organisational culture is therefore recognised as both a potential catalyst and barrier to ‘progress’ with voluntary sector leaders/managers challenged to develop a broader awareness of organisational culture to provide a framework to assess their own actions and behaviours as well as to address real business problems. Furthermore, culture is recognised as offering opportunity for voluntary sector leaders/managers to consider organisational operations from the viewpoint of employees/volunteers/service users, differentiated operations/functions and multiple geographic locations, embracing cultural complexity to gain valuable new perspectives.

8.4 Future Research Opportunities

The primary research also highlights opportunities for further data collections within this research area mindful of the boundaries and limitations of the completed study due to the deliberately focused remit (see Chapter 1.2) and time/resource constraints (see Chapter 4.4). Subsequent academic studies could therefore utilise/modify the specific design applied within this research to conduct investigations within other voluntary organisations with differing scope/scale/focus of operations and/or geographic locations including those without a faith-based element or organisations from different faith traditions, with opportunity for insightful ‘cross-case synthesis’ (Yin, 2009). Moreover, the primary research emphasises opportunity to explore and develop several key research areas focused on the following emergent issues:

1. Faith-Based Organisations - Future research could explore in detail the overall impact, influence and relevance of faith-based belief systems on contemporary organisational life seeking multi-sector perspectives especially within ‘Western’ national cultures embracing ‘political correctness’, multiculturalism and secularism. Potential future research areas could include: specific challenges posed to faith-based organisations by societal secularism (cf. ‘a secular age’ – Taylor, 2007), impact of faith-based values on organisational/individual behaviours and motivation/reward systems and the role of faith in formulation of organisational values, success factors and operational objectives. Further studies could also explore: the extent of faith-based values as a force for intra-organisational integration and cultural unitarism and possible tensions surrounding faith-

based organisations partnership working with secular agencies especially where acceptance of funding may necessitate ‘compromise’ on outworking of core values.

Emergence of these suggestions for future research can be traced to several areas of the primary research (see Chapter 3.6, Chapter 7.3.4 & Chapter 8.2).

2. Small-Scale Voluntary Organisations – New research projects could explore specific size-related cultural tensions identified within the primary research (see Chapter 6.4 & Chapter 8.2) that suggest small-scale voluntary organisations such as New Beginnings Clydesdale may hold differentiated, size-related cultural characteristics. Mirroring significant levels of research activity surrounding SMEs in the private sector, voluntary sector researchers could therefore conduct culture studies into small-scale voluntary organisations recognising that 68% of the voluntary sector in Scotland comprises organisations each receiving less than £25,000 per year (see Chapter 2.2). Potential research projects could explore: procedure-free working, drive for ‘quality’, informal communication preferences, need to evidence ‘professionalism’, localism, growth opportunities, impact of organisational founders and desire for greater volunteer involvement.

3. Sectoral Differences – New studies could explore cultural differences between the voluntary sector and other sectors (founded on an understanding of voluntary sector contextual distinctiveness) reflecting the complex, diverse and distinct voluntary sector operating environment and resulting functional differentiations (e.g. decision-making, personnel management, materials procurement, financial management) between sectors. Potential research questions could include: how/why do sectoral differences impact organisational cultures? what represents private/public/voluntary sector-specific cultural attributes? how/why are cultural attributes shared within individual sectors? how strong/weak are private/public/voluntary sector-specific cultures and how do they interrelate? Such ideas for new avenues of research emerged from several areas within this study (see Chapter 3.5.3 and Chapter 8.2).

Organisational culture in voluntary organisations therefore holds significant potential as a future research area with wide-ranging opportunities to further explore idiosyncratic cultural characteristics of voluntary organisations within this contextually distinct research field.

8.5 Research Aims and Objectives - Revisited

The original primary research objectives can usefully be revisited at this closing point in the thesis to benchmark presentation/analysis of results and findings and evidence fulfilment of pre-defined research objectives, see Fig.8.4 below:

Fig. 8.4 Fulfilment of Pre-Defined Research Objectives by Assessed Primary Research Outcomes

Objective	Outcome	Chapter Ref.
1. Critically examine the organisational culture literature within the context of the voluntary sector	Formulating a research design from <i>a priori</i> understanding derived from organisational culture and voluntary sector literature	3 & 4
2. Identify the issues and developments influencing organisational culture in voluntary organisations within an increasingly challenging UK sectoral operating environment	Highlighting ten key ‘influencing factors’ on voluntary organisations and exploring prioritisation of issues within differentiated voluntary sector practitioner groups of CEOs, employees, volunteers and service users	2 & 6
3. Critically explore the characteristics of culture within a range of faith-based voluntary organisations	Examining cultural indicators in three faith-based case organisations with identification of five key thematic and conceptual issues	7 & 8.2
4. Develop an indicative strategy for managerial response to ongoing cultural shifts within voluntary organisations	Highlighting potential management responses to key cultural tensions to enable three key recommendations to professional practice	8.3

The first research objective was addressed in the early chapters of the thesis by a critical examination of the organisational culture literature and voluntary sector literature utilising meta-interpretation techniques to explore the identified key interfaces between organisational culture and the ‘learning organisation’, ‘communities of practice’, sectoral differences, ‘leadership’ and partnership working. The literature review also revealed ten key ‘influencing factors’ on organisational culture in voluntary organisations (fulfilling the

second research objective) comprising: not-for profit ethos, scarce resources, loss of independence, increasing 'professionalism', drive for 'quality', volunteering, pressure for consultation, slow 'democratic' structures, private sector partnerships and political pressures.

The third research objective was attained by formulating a research design from *a priori* understanding gained from the literature review utilising three case organisations to identify seven core cultural themes among faith-based voluntary organisations centring on: leadership, knowledge transfer, partnerships, faith-based values, sub-cultural differentiation, stakeholder conflict and service user focus. Drawing together these findings permitted identification of five over-arching thematic and conceptual issues within the data set relating to: voluntary sector contextual distinctiveness, sub-cultural differentiation, organisational size/scope, employee/volunteer stakeholder conflict and faith-based values. Finally, the fourth research objective was met by outline of three evidence-based recommendations to professional practice surrounding: use of sector-specific business models to enhance understanding of culture and developing cultural awareness to improve internal stakeholder relationships and enhance external partnership working. These recommendations were supported by voluntary sector-specific business models (newly proposed within this research) including an adaptation of the cultural web model and the cultural iceberg model and outline of a new 'engagement ground' model relating to partnership working.

The primary research therefore makes an original contribution to knowledge and practice; enhancing and extending the limited research into organisational culture in UK voluntary organisations completed to date, developing new sector-specific models/frameworks to characterise organisational culture in voluntary organisations and assisting voluntary organisations in management of stakeholder relationships and public sector partnership working.

8.6 Closing Reflection

Undertaking primary research involved the researcher in a long and varied learning journey comprising; selection of a philosophical stance, choice of research area, critical review of secondary literature, formulation of research design, data gathering and analysis, discussion of results and findings and outline of evidence-based recommendations for professional

practice/future research. The entire research process is viewed by the researcher as reliant upon the twin pillars of *a priori understanding* (emanating from researcher engagement with relevant secondary sources) and *emergent learning* (emanating from researcher engagement with research subjects) evidenced by, for example, application of *a priori understanding* from secondary literature to formulate focus group and interview questions and *emergent learning* in codification of data by themes in-part defined by research subjects. The researcher is also especially aware of the importance of the *interpretive element* with potentially different *meanings* derived from this thesis by research subjects, the researcher and the reader of this thesis whether, for example, an academic researcher or a voluntary sector practitioner.

Compiling this thesis has profoundly impacted the personal/professional development of the researcher; fostering a growing self awareness of cultural issues, providing alternate perspectives to work-based experiences, impacting work processes through case study learning and enhancing personal research skills through extended engagement with multiple research participants. Ultimately, the voice of research subjects resonates above the experience of the researcher or even the research project itself focusing attention on the older person given care and dignity by The Salvation Army or the homeless person given sobriety and hope by Bethany Christian Trust or the young child given clothing and affection by New Beginnings Clydesdale - suggesting that voluntary organisations in general and faith-based voluntary organisations in particular still have a major role to play in society, especially against a backdrop of economic and social adversity.

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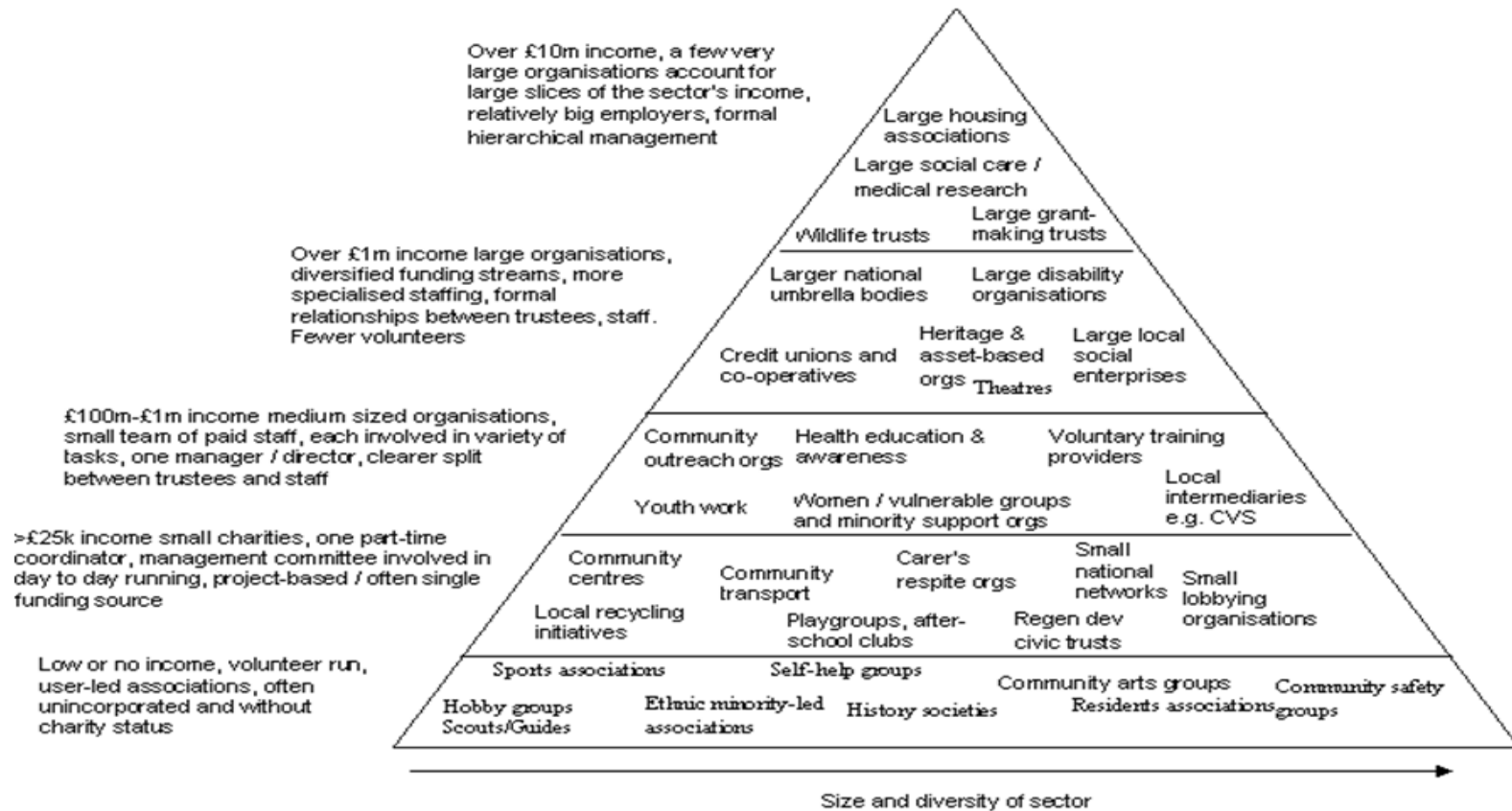
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APPENDIX 1: SCOTTISH VOLUNTARY SECTOR PROFILE – OUTLINE SECTORAL STRUCTURE



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APPENDIX 2: FUNCTIONAL DIFFERENCES: PUBLIC, PRIVATE & VOLUNTARY SECTORS

Function	Private Sector	Public Sector	Voluntary Sector
Decision Making	Depends on organisation structure, but is becoming more participatory/team orientated	Within department: often autocratic Legislative/policy level: democratic	Slow decision-making processes driven by pressure for consultation and cumbersome governance structures
General Policies & Communication	Becoming less policy driven and more results driven	Very structured and rules oriented	Larger, public sector funded organisations becoming rules oriented. Preference for informal, verbal communication within 'democratic' structures
Personnel Management	Depends on organisation structure with larger organisations having certain functions centralised and others decentralised	Hybrid of elected officials, appointed officials and employees who are hired by traditional methods	Local networks, internal 'politics' and 'democratic' governance structures dominate with increasing 'professionalisation' of management
Materials Procurement	Most successful organisations develop strong relationships with suppliers to promote lower costs and more efficient delivery. Just in time supply agreements are not uncommon.	Bids and contracts which often take longer and do not always result in the most efficient outcome	Differentiation between service funders and service users. Resource scarcity and increasing reliance upon fixed term public sector funding contracts creates procurement challenges.
Financial Management	Major functions are managed at corporate level with appropriate authority to make financial decisions often delegated to division or functional level	Method may vary based on department and jurisdiction. Lack of consistency can create havoc in obtaining cross-department/cross-agency information	Defined by increasing regulation and pressure from service funders to produce demonstrable results for measurement against specific targets.

Marketing	Very competitive, prompting numerous organisations to develop competitive intelligence programmes	The presence of a few or no competitors results in sparse marketing efforts. However public organisations do have multiple stakeholders.	Often small-scale and locally organised. Larger organisations increasingly funding effective nationwide campaigns. Multiple stakeholders.
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Based upon Table I. Functional idiosyncrasies between private and public sector organizations (2005:496), Schraeder, M., Tears, R., and Jordan, M. (2005) Organizational culture in public sector organizations – promoting change through training and leading by example, *The Leadership and Organisational Development Journal*, Vol. 26 No, 6, pp. 492-502. Adapted to include Voluntary Sector Functional Differences as assessed in Literature Review.

APPENDIX 3: SUMMARY GRID OF REVIEWED JOURNAL OUTPUTS

Topic	Author	Journal	Title	Key Themes	Outcomes	Methods	Full Reference
Sectoral Differences	Cullen, J. (2004)	The Leadership & Organisation Development Journal	Identifying sectoral management cultures through recruitment advertising	Management Culture Management Development Private Sector Public Sector Voluntary Sector Ireland	Identification of sectoral management cultures in Ireland through recruitment advertising analysis	Quant/Qual	Cullen, J. (2004), Identifying sectoral management cultures through recruitment advertising, <i>The Leadership and Organisational Development Journal</i> , Vol. 25 No. 3, pp. 279-291.
Sectoral Differences	Woodbury, T. (2006)	Leader to Leader	Building organisational culture - word by word	Culture Change Non Profits Volunteer Management	Volunteer management can enable transformational culture change in nonprofits	Qual	Woodbury, T. (2006), Building Organizational Culture – Word by Word, <i>Leader to Leader</i> , No. 39, pp.48-54.
Sectoral Differences	Moody, M. (2008)	Nonprofit and Voluntary Sector Quarterly	Building a culture - the construction and evolution of venture philanthropy as a new organisational field	Venture Philanthropy Grantmaking Professional Culture Organisational Field	Implementation difficulties for venture philanthropy highlights difficulties in adapting business principles to nonprofits	Qual	Moody, M. (2008) Building a Culture – The Construction and Evolution of Venture Philanthropy as a New Organizational Field, <i>Nonprofit and Voluntary Sector Quarterly</i> No. 34, pp.324-352.
Sectoral Differences	Schraeder, M. (2004) Tears, R. Jordan, M.	The Leadership & Organisation Development Journal	Organisational culture in public sector organisations - promoting change through training and leading by example	Organisational Culture Public Sector Leadership Training	Organisational culture differences in public sector organisations create unique challenges for managers trying to evoke change	Qual	Schraeder, M., Tears, R., Jordan, M. (2005), Organisational Culture in Public Sector Organisations - Promoting Change through Training and Leading by Example, <i>The Leadership and Organisational Development Journal</i> , Vol. 26 No. 6, pp. 492-502.
Sectoral Differences	Chapman, T. (2007) Forbes, D. Brown, J.	Social Enterprise Journal	'They have God on their side': The impact of public sector attitudes on the development of social enterprise	Social Enterprise Voluntary Sector Partnership Working Value Orientation	The public sector is mistrustful of the social enterprise sector's ability to deliver services in a professional and businesslike way	Qual	Chapman, T., Forbes, D. and Brown, J. (2007) "They have God on their side": The impact of public sector attitudes on the development of social enterprise", <i>Social Enterprise Journal</i> , Vol. 3 No.1, pp. 78-89.
Learning Organisation	Lucus, C. (2008) Kline, T.	The Learning Organization	Understanding the influence of organisational culture and group dynamics on organisational change and learning	Learning Organisations Group Dynamics Organisational Change Organisational Culture	Characteristics of an organisations culture can influence how individuals and work groups experience and make sense of organisational change initiatives	Qual	Lucus, C., Kline T. (2008), Understanding the Influence of Organizational Culture and Group Dynamics on Organizational Change and Learning, <i>The Learning Organization</i> , Vol.15 No.3, pp.277-287.
Learning Organisation	Lucus, L. (2006) Ogilvie, D.	The Learning Organization	Things are not always what they seem - how reputations, culture, and incentives influence knowledge transfer	Knowledge Transfer Culture Incentives	Culture must have a strong set of values and norms (that encourage information sharing and employee participation) to contribute to the knowledge transfer process	Quant	Lucus, L., Ogilvie D. (2006), Things are not always what they seem. How reputations, culture and incentives influence knowledge transfer, <i>The Learning Organization</i> , Vol. 13 No.1, pp.7-24.
Learning Organisation	Graham, C. (2007) Nafukho, F.	The Learning Organization	Employees' perception toward the dimension of culture in enhancing organizational learning	Organizational Culture Learning Organisations Small Enterprises Employee Attitudes	Management should seek employee perceptions of culture and how it affects learning practices before implementing any organisational learning strategy	Quant	Graham, C., Nafukho F. (2007), Employees' perception toward the dimension of culture in enhancing organizational learning, <i>The Learning Organization</i> , Vol.14 No.3, pp.281-292.
Learning Organisation	Chang, S. (2007) Shing-Lee, M.	The Learning Organization	A study on relationship among leadership, organizational culture, the operation of learning organization and employees' job satisfaction	Leadership Organizational Culture Learning Organisations Job Satisfaction Taiwan	Both leadership and organisational culture can positively and significantly affect the operation of learning organisations	Quant	Chang, S., Shing-Lee M. (2007), A study on relationship among leadership, organizational culture, the operation of learning organization and employees' job satisfaction, <i>The Learning Organization</i> , Vol 14 No.2, pp.155-185.
Learning Organisation	Prugsamat, R. (2010)	The Learning Organization	Factors that influence organization learning sustainability in non-profit organizations	Organizational Behaviour Self Managed Learning Organizational Culture Business Development	Individual motivation to learn, team dynamics and organisational culture all significantly influence organisational learning in non-profit organisations	Quant/Qual	Prugsamat, R. (2010), Factors that influence organization learning sustainability in non-profit organizations, <i>The Learning Organization</i> , Vol.17 No.3, pp.243-267.

APPENDIX 3: SUMMARY GRID OF REVIEWED JOURNAL OUTPUTS

Communities of Practice	Pemberton, J. (2007) Mavin, S. Stalker, B.	The Learning Organization	Scratching beneath the surface of communities of (mal)practice	Communities Knowledge Sharing Management Power Working Practices Higher Education United Kingdom	CoP organisations should recognise less positive aspects of social interaction in a CoP settings recognising power political aspects at play	Qual	Pemberton, J., Mavin, S., Stalker B. (2007) Scratching beneath the surface of communities of (mal)practice, <i>The Learning Organization</i> , Vol.14 No.1, pp.62-73.
Communities of Practice	Ng, L. (2012) Pemberton, J.	Studies in Higher Education	Research-based communities of practice in UK higher education	Communities of Practice Higher Education Research Values Academic Collaboration	A number of identifiable issues impact the values and motivation of individuals involved in developing research-based communities of practice in UK higher education	Qual	Ng, L., Pemberton, J. (2012) Research-based communities of practice in UK higher education, <i>Studies in Higher Education</i> (online), January 2012, pp.1-18.
Communities of Practice	Kohlbacher, F. (2007) Mukai, K.	The Learning Organization	Japan's learning communities in Hewlett-Packard Consulting and integration	Communities Knowledge Sharing Knowledge Creation Multinational Companies Japan	One size does not fit all for CoPs as within multinationals attempting to standardise and define business processes across subunits different national and corporate cultures impact the way business is done	Qual	Kohlbacher, F., Mukai, K. (2007) Japan's learning communities in Hewlett-Packard Consulting and Integration, <i>The Learning Organization</i> , Vol.14 No.1, pp.8-20.
Communities of Practice	Pastors, K. (2007)	The Learning Organization	Consultants: love-hate relationships with communities of practice	Communities Knowledge Sharing Management Consultancy Individual Perception	The one size fits all approach to top-down institutionalised CoPs does not address consultants requirements for learning and knowledge	Qual	Pastors, K. (2007) Consultants: love-hate relationships with communities of practice, <i>The Learning Organization</i> , Vol.14 No.1, pp.21-33.
Leadership	Thach, E. (2007) Thompson, K	Leadership & Organization Development Journal	Trading places - examining leadership competencies between for-profit vs. public and non-profit leaders	Leadership Competences Non Profit Organizations Public Sector SMEs United States	Similarities and key differences exist in leadership style behaviours between public/nonprofit and for-profit organisational leaders	Quant/Qual	Thach, E., Thompson, K. (2007) Trading places examining leadership competencies between for-profit vs. public and non-profit leaders, <i>Leadership & Organization Development Journal</i> , Vol.28 No.4, pp. 356-375.
Leadership	Jaskyte, K. (2004)	Nonprofit Management and Leadership	Transformational leadership, organisational culture and innovativeness in nonprofit organisations	Leadership Corporate Culture Organisational Behaviour Social Services Innovations	Examining the link between leadership and organisational culture is important for understanding how leadership and innovation are related	Quant/Qual	Jaskyte, K. (2004) Transformational leadership, organizational culture, and innovativeness in non-profit organisations, <i>Nonprofit Management and Leadership</i> , Vol.15 No.2, pp.153-168.
Leadership	Taliento, L. (2005) Silverman, L.	Strategy and Leadership	A corporate executive's short guide to leading nonprofits	Nonprofit organisations Leadership Performance evaluation Communication Stakeholders Strategic Planning	It is harder to succeed in the nonprofit world than in for-profit organisations. The goals are harder to achieve and harder to measure, management is more complex and the typical CEO has less authority and control	Qual	Taliento, L. and Silverman, L (2005) A corporate executive's short guide to leading nonprofits, <i>Strategy & Leadership</i> , Vol.33 No.2, pp.5-11.
Leadership	Myers, J. (2004)	Journal of European Industrial Training	Developing managers: a view from the non-profit sector	Nonprofit organisations Management Development Leadership Welfare Organisations	Voluntary sector leaders hold different leadership attributes to public/private sector leaders and require sector specific leadership development programmes	Qual	Myers, J (2004) Developing managers: a view from the non-profit sector, <i>Journal of European Industrial Training</i> , Vol. 28 No. 8/9, pp. 639-656.
Partnership Working	Losekoot, E. (2008) Leishman, E. Alexander, M.	Tourism and Hospitality Research	How change does not happen: the impact of culture on a submarine base	Organisational Culture Cultural Web Change Management Military	Blockages to change may become more common as more public organisations develop partnerships with private organisations, leading to the potential for clashes of corporate and personal cultures	Qual	Losekoot, E., Leishman, E., Alexander, M. (2008) How change does not happen: the impact of culture on a submarine base, <i>Tourism and Hospitality Research</i> , Vol.8 No.4, pp.255-284.

APPENDIX 3: SUMMARY GRID OF REVIEWED JOURNAL OUTPUTS

Partnership Working	Trim, P. (2007) Lee, Y.	European Business Review	A strategic approach to sustainable partnership development	Organisational Innovation Marketing Learning Organisations Partnerships Sustainable Development	Partnership arrangements create a hybrid organisational culture when organisational value systems merge and can promote a change in organisational identity	Quant/Qual	Trim, P., Lee, Y. (2007) A strategic approach to sustainable partnership development, <i>European Business Review</i> , Vol.20 No. 3, pp.222-239.
Partnership Working	Jackson, M. (2010)	International Journal of Sociology and Social Policy	Matching rhetoric with reality: the challenge for third sector involvement in local governance	Local Area Agreements Local Governance Strategic Decision Making	The diversity, size, ethos and shape of the third sector is not fully understood by public sector agencies resulting in uncomfortable partnership working relationships/experiences	Qual	Jackson, M. (2010) Matching rhetoric with reality: the challenge for third sector involvement in local governance [Unpublished Research Paper].
Partnership Working	Lewis, D. (1998)	Nonprofit Management and Leadership	Nongovernmental organisations, business, and the management of ambiguity	NGOs Fair Trade Partnership Working Managing Ambiguity	Sectoral ambiguity is at the heart of many of the problems experienced in fair trade links with tensions created by the unclear boundary between the for-profit sector and third sector	Qual	Lewis, D. (1998) Nongovernmental organisations, business, and the management of ambiguity, <i>Nonprofit Management and Leadership</i> , Vol.9 No.2, pp.135-151.
Partnership Working	Davies, S. (2011)	International Journal of Public Sector Management	Outsourcing, public sector reform and the changed character of the UK state-voluntary sector relationship	Voluntary Sector Third Sector Charity Contracting Out Public Services	Over a decade of growth in government funding, employment levels and public service contract delivery has fundamentally changed the UK voluntary sector	Quant/Qual	Davies, S. (2011) "Outsourcing, public sector reform and the changed character of the UK state-voluntary sector relationship", <i>International Journal of Public Sector Management</i> , Vol. 24 No.7, pp.641-649.

APPENDIX 4: META-INTERPRETATION OF REVIEWED JOURNAL OUTPUTS - FIRST ITERATION

Topic	Author	Journal	Title	Key Themes	Outcomes	Methods	DBA Value	Meta-Interpretation Result
Sectoral Differences	Cullen, J. (2004)	The Leadership & Organisation Development Journal	Identifying sectoral management cultures through recruitment advertising	Management Culture Management Development Private Sector Public Sector Voluntary Sector Ireland	Identification of sectoral management cultures in Ireland through recruitment advertising analysis	Quant/Qual	6	EXCLUDE Non-UK Study - National Culture Differences? Narrow Empirical Indicators - Recruitment Ads Neglects Intrinsic Indicators - Tacit Thinking
Sectoral Differences	Woodbury, T. (2006)	Leader to Leader	Building organisational culture - word by word	Culture Change Non Profits Volunteer Management	Volunteer management can enable transformational culture change in nonprofits	Qual	4	EXCLUDE Non-UK Study - National Culture Differences? Single Case Study Researcher Participation in Case Study Subject
Sectoral Differences	Moody, M. (2008)	Nonprofit and Voluntary Sector Quarterly	Building a culture - the construction and evolution of venture philanthropy as a new organisational field	Venture Philanthropy Grantmaking Professional Culture Organisational Field	Implementation difficulties for venture philanthropy highlights difficulties in adapting business principles to nonprofits	Qual	9	RETAIN Non-UK Study - National Culture Differences?
Sectoral Differences	Schraeder, M. (2004) Tears, R. Jordan, M.	The Leadership & Organisation Development Journal	Organisational culture in public sector organisations - promoting change through training and leading by example	Organisational Culture Public Sector Leadership Training	Organisational culture differences in public sector organisations create unique challenges for managers trying to evoke change	Qual	7	EXCLUDE Non-UK Study - National Culture Differences? Single Case Study
Sectoral Differences	Chapman, T. (2007) Forbes, D. Brown, J.	Social Enterprise Journal	They have God on their side': The impact of public sector attitudes on the development of social enterprise	Social Enterprise Voluntary Sector Partnership Working Value Orientation	The public sector is mistrustful of the social enterprise sector's ability to deliver services in a professional and businesslike way	Qual	8	EXCLUDE Only Public Sector Research Participants

NB The column entitled 'DBA Value' represents the researchers subjective assessment of the overall contextual relevance of individually assessed journal articles in formulation of the specific DBA research project with articles ranked on a scale of 1-10 to indicate low (1) to high (10) assessed contextual value.

APPENDIX 4: META-INTERPRETATION OF REVIEWED JOURNAL OUTPUTS - SECOND ITERATION

Topic	Author	Journal	Title	Key Themes	Outcomes	Methods	DBA Value	Meta-interpretation Result
Sectoral Differences	Moody, M. (2008)	Nonprofit and Voluntary Sector Quarterly	Building a culture - the construction and evolution of venture philanthropy as a new organisational field	Venture Philanthropy Grantmaking Professional Culture Organisational Field	Implementation difficulties for venture philanthropy highlights difficulties in adapting business principles to nonprofits	Qual	9	RETAIN Non-UK Study - National Culture Differences?
Learning Organisation	Lucus, C. (2008) Kline, T.	The Learning Organization	Understanding the influence of organisational culture and group dynamics on organisational change and learning	Learning Organisations Group Dynamics Organisational Change Organisational Culture	Characteristics of an organisations culture can influence how individuals and work groups experience and make sense of organisational change initiatives	Qual	6	EXCLUDE Non-UK Study - National Culture Differences? Single Case Study Differentiation Culture Perspective - Focus on Sub-Groups
Learning Organisation	Lucus, L. (2006) Ogilvie, D.	The Learning Organization	Things are not always what they seem - how reputations, culture, and incentives influence knowledge transfer	Knowledge Transfer Culture Incentives	Culture must have a strong set of values and norms (that encourage information sharing and employee participation) to contribute to the knowledge transfer process	Quant	4	EXCLUDE Non-UK Study - National Culture Differences? Single Case Study Quant Only Research - Excludes Underlying Employee Perceptions?
Learning Organisation	Graham, C. (2007) Nafukho, F.	The Learning Organization	Employees' perception toward the dimension of culture in enhancing organizational learning	Organizational Culture Learning Organisations Small Enterprises Employee Attitudes	Management should seek employee perceptions of culture and how it affects learning practices before implementing any organisational learning strategy	Quant	4	EXCLUDE Non-UK Study - National Culture Differences? Single Case Study Quant Only Research - Excludes Underlying Employee Perceptions?
Learning Organisation	Chang, S. (2007) Shing-Lee, M.	The Learning Organization	A study on relationship among leadership, organizational culture, the operation of learning organization and employees' job satisfaction	Leadership Organizational Culture Learning Organisations Job Satisfaction Taiwan	Both leadership and organisational culture can positively and significantly affect the operation of learning organisations	Quant	3	EXCLUDE Non-UK Study - National Culture Differences? Quant Only Research - Excludes Underlying Employee Perceptions?
Learning Organisation	Prugsamat, R. (2010)	The Learning Organization	Factors that influence organization learning sustainability in non-profit organizations	Organizational Behaviour Self Managed Learning Organizational Culture Business Development	Individual motivation to learn, team dynamics and organisational culture all significantly influence organisational learning in non-profit organisations	Quant/Qual	7	RETAIN Non-UK Study - National Culture Differences?

NB The column entitled 'DBA Value' represents the researchers subjective assessment of the overall contextual relevance of individually assessed journal articles in formulation of the specific DBA research project with articles ranked on a scale indicate low (1) to high (10) assessed contextual value.

APPENDIX 4: META-INTERPRETATION OF REVIEWED JOURNAL OUTPUTS - THIRD ITERATION

Topic	Author	Journal	Title	Key Themes	Outcomes	Methods	DBA Value	Meta-Interpretation Result
Sectoral Differences	Moody, M. (2008)	Nonprofit and Voluntary Sector Quarterly	Building a culture - the construction and evolution of venture philanthropy as a new organisational field	Venture Philanthropy Grantmaking Professional Culture Organisational Field	Implementation difficulties for venture philanthropy highlights difficulties in adapting business principles to nonprofits	Qual	9	RETAIN Non-UK Study - National Culture Differences?
Learning Organisation	Prugsamatz, R. (2010)	The Learning Organization	Factors that influence organization learning sustainability in non-profit organizations	Organizational Behaviour Self Managed Learning Organizational Culture Business Development	Individual motivation to learn, team dynamics and organisational culture all significantly influence organisational learning in non-profit organisations	Quant/Qual	7	RETAIN Non-UK Study - National Culture Differences?
Communities of Practice	Pemberton, J. (2007) Mavin, S. Stalker, B.	The Learning Organization	Scratching beneath the surface of communities of (mal)practice	Communities Knowledge Sharing Management Power Working Practices Higher Education United Kingdom	CoP organisations should recognise less positive aspects of social interaction in a CoP settings recognising power political aspects at play	Qual	6	EXCLUDE Single Case Study
Communities of Practice	Ng, L. (2012) Pemberton, J.	Studies in Higher Education	Research-based communities of practice in UK higher education	Communities of Practice Higher Education Research Values Academic Collaboration	A number of identifiable issues impact the values and motivation of individuals involved in developing research-based communities of practice in UK higher education	Qual	6	EXCLUDE Differentiation Culture Perspective - Focus on Sub-Groups
Communities of Practice	Kohlbacher, F. (2007) Mukai, K.	The Learning Organization	Japan's learning communities in Hewlett-Packard Consulting and integration	Communities Knowledge Sharing Knowledge Creation Multinational Companies Japan	One size does not fit all for CoPs as within multinationals attempting to standardise and define business processes across subunits different national and corporate cultures impact the way business is done	Qual	5	EXCLUDE Non-UK Study - National Culture Differences? Single Case Study Differentiation Culture Perspective - Focus on Sub-Groups
Communities of Practice	Pastors, K. (2007)	The Learning Organization	Consultants: love-hate relationships with communities of practice	Communities Knowledge Sharing Management Consultancy Individual Perception	The one size fits all approach to top-down institutionalised CoPs does not address consultants requirements for learning and knowledge	Qual	7	RETAIN Non-UK Study - National Culture Differences? Single Case Study Researcher Employed by Case Study Subject

NB The column entitled 'DBA Value' represents the researchers subjective assessment of the overall contextual relevance of individually assessed journal articles in formulation of the specific DBA research project with articles ranked on a scale indicate low (1) to high (10) assessed contextual value.

APPENDIX 4: META-INTERPRETATION OF REVIEWED JOURNAL OUTPUTS - FOURTH ITERATION

Topic	Author	Journal	Title	Key Themes	Outcomes	Methods	DBA Value	Meta-Interpretation Result
Sectoral Differences	Moody, M. (2008)	Nonprofit and Voluntary Sector Quarterly	Building a culture - the construction and evolution of venture philanthropy as a new organisational field	Venture Philanthropy Grantmaking Professional Culture Organisational Field	Implementation difficulties for venture philanthropy highlights difficulties in adapting business principles to nonprofits	Qual	9	RETAIN Non-UK Study - National Culture Differences?
Learning Organisation	Prugsamatz, R. (2010)	The Learning Organization	Factors that influence organization learning sustainability in non-profit organizations	Organizational Behaviour Self Managed Learning Organizational Culture Business Development	Individual motivation to learn, team dynamics and organisational culture all significantly influence organisational learning in non-profit organisations	Quant/Qual	7	RETAIN Non-UK Study - National Culture Differences?
Communities of Practice	Pastors, K. (2007)	The Learning Organization	Consultants: love-hate relationships with communities of practice	Communities Knowledge Sharing Management Consultancy Individual Perception	The one size fits all approach to top-down institutionalised CoPs does not address consultants requirements for learning and knowledge	Qual	7	RETAIN Non-UK Study - National Culture Differences? Single Case Study Researcher Employed by Case Study Subject
Leadership	Thach, E. (2007) Thompson, K	Leadership & Organization Development Journal	Trading places - examining leadership competencies between for-profit vs. public and non-profit leaders	Leadership Competences Non Profit Organizations Public Sector SMEs United States	Similarities and key differences exist in leadership style behaviours between public/nonprofit and for-profit organisational leaders.	Quant/Qual	5	EXCLUDE Non-UK Study - National Culture Differences? Considers Public & Non-Profit Organisations as from One Sector
Leadership	Jaskyte, K. (2004)	Nonprofit Management and Leadership	Transformational leadership, organisational culture and innovativeness in nonprofit organisations	Leadership Corporate Culture Organisational Behaviour Social Services Innovations	Examining the link between leadership and organisational culture is important for understanding how leadership and innovation are related.	Quant/Qual	7	RETAIN Non-UK Study - National Culture Differences? Single Case Study Organisation
Leadership	Talento, L. (2005) Silverman, L.	Strategy and Leadership	A corporate executive's short guide to leading nonprofits	Nonprofit organisations Leadership Performance evaluation Communication Stakeholders Strategic Planning	It is harder to succeed in the nonprofit world than in for-profit organisations. The goals are harder to achieve and harder to measure, management is more complex and the typical CEO has less authority and control.	Qual	6	EXCLUDE Non-UK Study - National Culture Differences? Narrow Empirical Indicators - Resigned For-Profit CEOs now Nonprofit Leaders
Leadership	Myers, J. (2004)	Journal of European Industrial Training	Developing managers: a view from the non-profit sector	Nonprofit organisations Management Development Leadership Welfare Organisations	Voluntary sector leaders hold different leadership attributes to public/private sector leaders and require sector specific leadership development programmes	Qual	6	EXCLUDE Exploratory Study - Limited Research Findings

NB The column entitled 'DBA Value' represents the researchers subjective assessment of the overall contextual relevance of individually assessed journal articles in formulation of the specific DBA research project with articles ranked on a scale indicate low (1) to high (10) assessed contextual value.

APPENDIX 4: META-INTERPRETATION OF REVIEWED JOURNAL OUTPUTS - FIFTH ITERATION

Topic	Author	Journal	Title	Key Themes	Outcomes	Methods	DBA Value	Meta-Interpretation Result
Sectoral Differences	Moody, M. (2008)	Nonprofit and Voluntary Sector Quarterly	Building a culture - the construction and evolution of venture philanthropy as a new organisational field	Venture Philanthropy Grantmaking Professional Culture Organisational Field	Implementation difficulties for venture philanthropy highlights difficulties in adapting business principles to nonprofits	Qual	9	RETAIN Non-UK Study - National Culture Differences?
Learning Organisation	Prugsamatz, R. (2010)	The Learning Organization	Factors that influence organization learning sustainability in non-profit organizations	Organizational Behaviour Self Managed Learning Organizational Culture Business Development	Individual motivation to learn, team dynamics and organisational culture all significantly influence organisational learning in non-profit organisations	Quant/Qual	7	RETAIN Non-UK Study - National Culture Differences?
Communities of Practice	Pastors, K. (2007)	The Learning Organization	Consultants: love-hate relationships with communities of practice	Communities Knowledge Sharing Management Consultancy Individual Perception	The one size fits all approach to top-down institutionalised CoPs does not address consultants requirements for learning and knowledge	Qual	7	RETAIN Non-UK Study - National Culture Differences? Single Case Study Researcher Employed by Case Study Subject
Leadership	Jaskyte, K. (2004)	Nonprofit Management and Leadership	Transformational leadership, organisational culture and innovativeness in nonprofit organisations	Leadership Corporate Culture Organisational Behaviour Social Services Innovations	Examining the link between leadership and organisational culture is important for understanding how leadership and innovation are related.	Quant/Qual	7	RETAIN Non-UK Study - National Culture Differences? Single Case Study Organisation
Partnership Working	Losekoot, E. (2008) Leishman, E. Alexander, M.	Tourism and Hospitality Research	How change does not happen: the impact of culture on a submarine base	Organisational Culture Cultural Web Change Management Military	Blockages to change may become more common as more public organisations develop partnerships with private organisations, leading to the potential for clashes of corporate and personal cultures	Qual	7	EXCLUDE Single Case Study Results Specific to Military Context?
Partnership Working	Trim, P. (2007) Lee, Y.	European Business Review	A strategic approach to sustainable partnership development	Organisational Innovation Marketing Learning Organisations Partnerships Sustainable Development	Partnership arrangements create a hybrid organisational culture when organisational value systems merge and can promote a change in organisational identity	Quant/Qual	4	EXCLUDE No Primary Research - Interpretive Synthesis of Extant Studies
Partnership Working	Jackson, M. (2010)	International Journal of Sociology and Social Policy	Matching rhetoric with reality: the challenge for third sector involvement in local governance	Local Area Agreements Local Governance Strategic Decision Making	The diversity, size, ethos and shape of the third sector is not fully understood by public sector agencies resulting in uncomfortable partnership working relationships/experiences	Qual	8	RETAIN Unpublished Work - Not Peer Reviewed
Partnership Working	Lewis, D. (1998)	Nonprofit Management and Leadership	Nongovernmental organisations, business, and the management of ambiguity	NGOs Fair Trade Partnership Working Managing Ambiguity	Sectoral ambiguity is at the heart of many of the problems experienced in fair trade links with tensions created by the unclear boundary between the for-profit sector and third sector	Qual	5	EXCLUDE Single Case Study UK/Nepal/Bangladesh Operations - National Culture Differences?
Partnership Working	Davies, S. (2011)	International Journal of Public Sector Management	Outsourcing, public sector reform and the changed character of the UK state-voluntary sector relationship	Voluntary Sector Third Sector Charity Contracting Out Public Services	Over a decade of growth in government funding, employment levels and public service contract delivery has fundamentally changed the UK voluntary sector	Quant/Qual	7	EXCLUDE No Primary Research - Interpretive Synthesis of Extant Studies

NB The column entitled 'DBA Value' represents the researchers subjective assessment of the overall contextual relevance of individually assessed journal articles in formulation of the specific DBA research project with articles ranked on a scale indicate low (1) to high (10) assessed contextual value.

APPENDIX 4: META-INTERPRETATION OF REVIEWED JOURNAL OUTPUTS - SIXTH ITERATION

Topic	Author	Journal	Title	Key Themes	Outcomes	Methods	DBA Value	Meta-Interpretation Result
Sectoral Differences	Moody, M. (2008)	Nonprofit and Voluntary Sector Quarterly	Building a culture - the construction and evolution of venture philanthropy as a new organisational field	Venture Philanthropy Grantmaking Professional Culture Organisational Field	Implementation difficulties for venture philanthropy highlights difficulties in adapting business principles to nonprofits	Qual	9	RETAIN Non-UK Study - National Culture Differences?
Learning Organisation	Prugsamatz, R. (2010)	The Learning Organization	Factors that influence organization learning sustainability in non-profit organizations	Organizational Behaviour Self Managed Learning Organizational Culture Business Development	Individual motivation to learn, team dynamics and organisational culture all significantly influence organisational learning in non-profit organisations	Quant/Qual	7	RETAIN Non-UK Study - National Culture Differences?
Communities of Practice	Pastors, K. (2007)	The Learning Organization	Consultants: love-hate relationships with communities of practice	Communities Knowledge Sharing Management Consultancy Individual Perception	The one size fits all approach to top-down institutionalised CoPs does not address consultants requirements for learning and knowledge	Qual	7	RETAIN Non-UK Study - National Culture Differences? Single Case Study Researcher Employed by Case Study Subject
Leadership	Jaskyte, K. (2004)	Nonprofit Management and Leadership	Transformational leadership, organisational culture and innovativeness in nonprofit organisations	Leadership Corporate Culture Organisational Behaviour Social Services Innovations	Examining the link between leadership and organisational culture is important for understanding how leadership and innovation are related.	Quant/Qual	7	RETAIN Non-UK Study - National Culture Differences? Single Case Study Organisation
Partnership Working	Jackson, M. (2010)	International Journal of Sociology and Social Policy	Matching rhetoric with reality: the challenge for third sector involvement in local governance	Local Area Agreements Local Governance Strategic Decision Making	The diversity, size, ethos and shape of the third sector is not fully understood by public sector agencies resulting in uncomfortable partnership working relationships/experiences	Qual	8	RETAIN Unpublished Work - Not Peer Reviewed

NB The column entitled 'DBA Value' represents the researchers subjective assessment of the overall contextual relevance of individually assessed journal articles in formulation of the specific DBA research project with articles ranked on a scale indicate low (1) to high (10) assessed contextual value.

APPENDIX 5: INTRODUCING CULTURE TYPOLOGIES

Academic research has generated a large number of typologies or classifications of organisational culture, differing greatly in terms of sophistication, range of variables and applicability. Typologies represent systematic classifications of elements within a research area (organisational culture) into frameworks of distinct types, grouping elements by shared or common characteristics (cultural indicators).

Researchers have proposed a multidinous array of dimensions by which organisational cultures can be characterised, sorted and placed within generic 'types'. Miles and Snow (1978) distinguish cultures by strategic decision-making characteristics proposing cultural types of defender (desiring a secure and stable niche in market), prospector (desiring to exploit new product and market opportunities) and analyzer (desiring to match new ventures to present shape of business). Schein (1984) and Kotter and Heskett (1992) argue for cultural strength and congruence as main cultural dimensions of interest while Arnold and Capella (1985) propose a strong/weak dimension and internal/external focus dimension. Deal and Kennedy (1983) advocate a dimension based on speed of feedback (high speed to low speed) and degree of risk-dimension (high risk to low risk) while Ernst (1985) argues for people orientation (participative versus non-participative) and environmental response (reactive versus proactive) as key culture dimensions. Handy's model (1993) is worthy of particular emphasis. Adapting culture dimensions previously proposed by Harrison (1972), Handy distinguishes culture by the nature of relationships between the organisation and individuals and the importance of power and hierarchy. Four proposed culture types are identified, with each allocated a patron Greek god descriptor:

Power Culture (Zeus) – one central power source, with rays of power and influence spreading out from a lone centralised figure. Leadership is proud, strong, tough and abrasive, employees operate within few formalised rules so faith is placed in individuals who are judged by results.

Role Culture (Apollo) – bureaucratic and mechanistic, with strength derived from internal pillars of functions or specialties. Operations require a stable environment and are bound by procedures. Employee and management co-operation and respect are dependent upon personal position in the hierarchy.

Task Culture (Athena) – job or project orientated, supported by adaptable team cultures where expertise reigns supreme. Speedy, creative and willing to take decisive action to ensure the job is successfully completed.

Person Culture (Dionysus) – exists only to serve and assist individuals within the organisation without any super-ordinate objectives. Expert power is absolute, influence is shared and group control is problematic due to self-orientation of individuals.

Another notable model offers a significantly different perspective. The Competing Values Framework (Cameron and Quinn, 2006), possibly the most-widely-applied typology, resulted from research revealing significant differences in how employees value organisational performance (i.e. competing assumptions on organisational effectiveness criteria). Core values are identified as competing opposites (flexibility verses stability, internal focus verses external focus) allowing construction of quadrants to classify organisations by dominant orientation towards four core cultural types:

Hierarchy - (stability & internal focus) – a formalised and structured place to work where effective leaders are good co-ordinators and organisers and the organisation is held together by formal rules and policy-making underpinned by bureaucratic principals (Weber and Parsons, 1930).

Market – (stability & external focus) – an organisation functioning as a market itself, focused on competitiveness and productivity, and oriented towards the external environment rather than internal affairs.

Clan – (flexibility & internal focus) – a family-like organisation with shared values and goals, cohesion, participativeness, and individuality often evidenced by semiautonomous work teams.

Adhocracy - (flexibility & external focus) - a dynamic, entrepreneurial and creative workplace focused upon developing resources through adaptability and innovation unencumbered by formalised structures and procedures.

However, attempts to classify organisational culture through constructed frameworks or typologies are subject to limitations. Typologies can be viewed as ‘artificial’ simplifications of complex real world issues (e.g. tendency to pigeonhole diverse organisational cultures into one of four distinct types within the Competing Values Framework when attributes of multiple culture types may apply). The very concept of ‘organisational culture’ can be viewed as a metaphorical construct (Morgan, 1998) created by management theorists to provide ‘meaning’ in the study of organisations and therefore culture as a metaphor ‘has an element of ‘truth’ but it is a truth that, in effect, denies the complexity of the realities to which theories are to be ‘applied’ (Morgan, 1998:9). A further limitation of typologies is the tendency to classify organisations by a single dominant culture type (unitarist approach) while, given existence of internal sub-cultures among functions, a pluralist outlook may be valid (Van Maanen and Barley, 1985). Furthermore, generic typologies such as the Competing Values Framework may ignore cultural indicators specific to divergent operational contexts e.g. possible ‘distinct’ cultural attributes of voluntary organisations.

Adapted from: (Carpenter, 2007)

APPENDIX 6: META-INTERPRETATION: STATEMENT OF APPLICABILITY

This statement documents boundaries of applicability for the completed meta-interpretation exercise focused upon organisational culture in faith-based UK voluntary organisations involving selection, content analysis and critical evaluation of identified contextually relevant journal outputs.

Six iterations were necessary to reach theoretical saturation (when no new insights were emerging from the analysis), with specific reasons for selection/exclusion of individual articles and researcher value assessments detailed in Appendix 4 and content analysis of emergent theoretical insights detailed in Chapter 3.5.

The meta-interpretation procedure was adapted to include interpretation of quantitative research (to provide a sufficiently wide-ranging synthesis of secondary research using a single selection procedure) although it was noted that the vast majority of reviewed journal outputs employed a qualitative research design.

It is recognised that initial selection and subsequent assessment of journal articles was both informed by and limited by the researcher's awareness of and theoretical sensitivity to the research area as well as access to/availability of relevant material and time/resource constraints. Consideration of exclusions arising from iterative assessment of individual studies allowed development of the following generic exclusion criteria, which documents and defines boundaries of applicability for the completed meta-interpretation exercise:

1. Within Chosen Research Area – Selected studies must fall within the chosen research area as detailed in Chapters 2 & 3.

2. Relevance to Primary Research – Selected studies must contain content of direct relevance to the primary research project (see Chapter 1.2 for research objectives), with relative assessment of individual journal articles permitted by subjective researcher evaluation, documented by ranking articles on a numeric scale to indicate low/high assessed contextual value.

3. Avoids/Acknowledges National Culture Differences – Selected studies should contain UK research (conducted within the same national culture as the primary research project) or allow acknowledgment that research conducted outside the UK may not be directly applicable to UK organisations - in recognition of underlying differences in national cultures and resulting potential impacts on organisational cultures.

4. Sufficient Quality of Research – Selected studies should allow further benchmarking on the basis of the primary researcher's subjective assessment of research 'quality' (in terms of contextual relevance to the primary research project) with preferences for primary research studies over secondary research synthesis, multiple case study subjects over a single case study subject and qualitative studies exploring tacit cultural indicators over quantitative studies exploring extrinsic cultural indicators.

The meta-interpretation procedure was therefore applied to the chosen research area of organisational culture in faith-based UK voluntary organisations involving content analysis of 23 journal articles and requiring six iterations to reach theoretical saturation, with iterations documented in Appendix 4.

APPENDIX 7: FOCUS GROUPS/INTERVIEWS - PARTICIPANT INFORMATION SHEET

Edinburgh Napier
UNIVERSITY 

PARTICIPANT INFORMATION SHEET

Organisational Culture is...

‘How we do things round here’

‘What is typical within an organisation including habits and prevailing attitudes’

‘The language and other social practices that communicate values and beliefs’

‘Informal consciousness of the organisation which guides behaviour of individuals and, in turn, shapes itself out of their behaviours’

Questioning Themes...

Externals (How people view this organisation from the outside)

Internals (How people view this organisation from the inside)

Leadership (How leaders impact this organisation)

Partnerships (How external partnerships impact this organisation)

Information Sharing (How knowledge is shared within this organisation)

Stakeholders (How different groups have an interest in this organisation)

APPENDIX 8: FOCUS GROUP/INTERVIEW QUESTIONS - MAP TO LITERATURE

Question	Cultural Indicator	Research Objective	Relevant Literature
<p>The following ten issues have been suggested as key influencing factors on voluntary organisations. <i>Researcher to read issues from large cards and place the cards in front of the group. As a group, place the cards in priority order with the most important issues at the top and the least important issues at the bottom.</i></p> <p>Scarce resources Social enterprise – private sector partnerships Pressure for consultation Volunteering Slow ‘democratic’ structures Drive for ‘quality’ Increasing ‘professionalism’ Loss of independence e.g. to service funders Political pressures Not-for-profit ethos</p>	<p>Voluntary Sector Specific</p>	<p>Explore characteristics of organisational culture in voluntary organisations.</p>	<p>Hay, Beattie, Livingstone and Munro, 2001; Hussey and Perrin, 2003; Tassie, Zohar and Murray, 1996</p>
<p>Why are the top-ranked issues more important?</p>	<p>Voluntary Sector Specific</p>	<p>Identify key cultural characteristics to enable successful ‘management’ of culture within the sector and highlight good practice</p>	<p>Hay, Beattie, Livingstone and Munro, 2001; Hussey and Perrin, 2003; Tassie, Zohar and Murray, 1996</p>

Why are the bottom ranked issues less important?	Voluntary Sector Specific	Identify key cultural characteristics to enable successful 'management' of culture within the sector and highlight good practice	Hay, Beattie, Livingstone and Munro, 2001; Hussey and Perrin, 2003; Tassie, Zohar and Murray, 1996
Did you find it easy or difficult to agree on a priority order as a group?	Voluntary Sector Specific	Identify key cultural characteristics to enable successful 'management' of culture within the sector and highlight good practice	Hay, Beattie, Livingstone and Munro, 2001; Hussey and Perrin, 2003; Tassie, Zohar and Murray, 1996
What other factors influence voluntary organisations?	Voluntary Sector Specific	Explore characteristics of organisational culture in voluntary organisations.	Hay, Beattie, Livingstone and Munro, 2001; Hussey and Perrin, 2003; Tassie, Zohar and Murray, 1996
How does this organisation differ from other organisations?	Generic (Exploratory)	Identify key cultural characteristics to enable successful 'management' of culture within the sector and highlight good practice	Scholz, 1987; Morgan, 1998; Drennan, 1992; Alvesson, 2003; Hofstede, Neuijen, Ohayv and Sanders, 1990; Handy, 1993; Tunstall, 1983
How is the 'culture' here different from other organisations you have previously worked for?	Generic (Exploratory)	Identify key cultural characteristics to enable successful 'management' of culture within the sector and highlight good practice	Scholz, 1987; Morgan, 1998; Drennan, 1992; Alvesson, 2003; Hofstede, Neuijen, Ohayv and Sanders, 1990; Handy, 1993; Tunstall, 1983
Why is this organisation different?	Generic (Exploratory)	Identify key cultural characteristics to enable successful 'management' of culture within the sector and highlight good practice	Scholz, 1987; Morgan, 1998; Drennan, 1992; Alvesson, 2003; Hofstede, Neuijen, Ohayv and Sanders, 1990; Handy, 1993; Tunstall, 1983
Can you think of one phrase or sentence that best describes the culture in this	Generic (Exploratory)	Identify key cultural characteristics to enable	Scholz, 1987; Morgan, 1998; Drennan, 1992; Alvesson,

organisation?		successful 'management' of culture within the sector and highlight good practice	2003; Hofstede, Neuijen, Ohayv and Sanders, 1990; Handy, 1993; Tunstall, 1983
Some definitions of 'organisational culture' are listed on your Participant Information Sheet. Can you think of any particular aspects/behaviours that describe culture in this organisation?	Generic (Exploratory)	Identify key cultural characteristics to enable successful 'management' of culture within the sector and highlight good practice	Scholz, 1987; Morgan, 1998; Drennan, 1992; Alvesson, 2003; Hofstede, Neuijen, Ohayv and Sanders, 1990; Handy, 1993; Tunstall, 1983
What image is associated with the organisation – from the perspective of service funders and service users?	Symbols	Explore characteristics of organisational culture in voluntary organisations.	Hofstede, Neuijen, Ohayv and Sanders, 1990; Johnson and Scholes, 2002
What language and jargon is used in the organisation?	Symbols	Explore characteristics of organisational culture in voluntary organisations.	Hofstede, Neuijen, Ohayv and Sanders, 1990; Johnson and Scholes, 2002
How well known and usable by all is this?	Symbols	Explore characteristics of organisational culture in voluntary organisations.	Hofstede, Neuijen, Ohayv and Sanders, 1990; Johnson and Scholes, 2002
Can you think of any examples of how others view this organisation?	Symbols	Explore characteristics of organisational culture in voluntary organisations.	Hofstede, Neuijen, Ohayv and Sanders, 1990; Johnson and Scholes, 2002
Are there particular symbols which denote the organisation?	Symbols	Explore characteristics of organisational culture in voluntary organisations.	Hofstede, Neuijen, Ohayv and Sanders, 1990; Johnson and Scholes, 2002
What do new people who join the organisation need to know?	Stories	Explore characteristics of organisational culture in voluntary organisations.	Hofstede, Neuijen, Ohayv and Sanders, 1990; Johnson and Scholes, 2002
What stories do people tell about the organisation?	Stories	Explore characteristics of organisational culture in	Hofstede, Neuijen, Ohayv and Sanders, 1990; Johnson and

		voluntary organisations.	Scholes, 2002
What core beliefs do the stories in the organisation reflect?	Stories	Explore characteristics of organisational culture in voluntary organisations.	Hofstede, Neuijen, Ohayv and Sanders, 1990; Johnson and Scholes, 2002
What stories do people talk about when they think of the history of the organisation?	Stories	Explore characteristics of organisational culture in voluntary organisations.	Hofstede, Neuijen, Ohayv and Sanders, 1990; Johnson and Scholes, 2002
What are the core beliefs of the leadership in the organisation?	Leadership	Explore characteristics of organisational culture in voluntary organisations.	Thach and Thompson, 2007; Myers, 2004; Taliento and Silverman, 2005; Jaskyte, 2004
Who holds the balance of power in the organisation – provide examples?	Leadership	Explore characteristics of organisational culture in voluntary organisations.	Thach and Thompson, 2007; Myers, 2004; Taliento and Silverman, 2005; Jaskyte, 2004
What do leaders value in subordinates?	Leadership	Explore characteristics of organisational culture in voluntary organisations.	Thach and Thompson, 2007; Myers, 2004; Taliento and Silverman, 2005; Jaskyte, 2004
What are the main blockages to change – provide examples? Do leaders maintain the status quo or enable change?	Leadership	Explore characteristics of organisational culture in voluntary organisations.	Thach and Thompson, 2007; Myers, 2004; Taliento and Silverman, 2005; Jaskyte, 2004
Do voluntary sector leaders require different attributes to private/public sector leaders – if so, provide examples?	Leadership	Explore characteristics of organisational culture in voluntary organisations.	Thach and Thompson, 2007; Myers, 2004; Taliento and Silverman, 2005; Jaskyte, 2004
What external partnerships (local authority, private sector) are most important to the organisation – and why?	Partnerships	Explore characteristics of organisational culture in voluntary organisations.	Jackson, 2010; Lewis, 1998; Losekoot, Leishman and Alexander, 2008; Parker and Selsky, 2004; Trim and Lee, 2007
Who holds the balance of power in such partnerships?	Partnerships	Explore characteristics of organisational culture in voluntary organisations.	Jackson, 2010; Lewis, 1998; Losekoot, Leishman and Alexander, 2008; Parker and Selsky, 2004; Trim and Lee,

			2007
Have these partnerships changed over the years – provide examples?	Partnerships	Explore characteristics of organisational culture in voluntary organisations.	Jackson, 2010; Lewis, 1998; Losekoot, Leishman and Alexander, 2008; Parker and Selsky, 2004; Trim and Lee, 2007
How do external partners monitor/control the organisation? Is emphasis on reward or punishment?	Partnerships	Explore characteristics of organisational culture in voluntary organisations.	Jackson, 2010; Lewis, 1998; Losekoot, Leishman and Alexander, 2008; Parker and Selsky, 2004; Trim and Lee, 2007
Are there many/few controls?	Partnerships	Explore characteristics of organisational culture in voluntary organisations.	Jackson, 2010; Lewis, 1998; Losekoot, Leishman and Alexander, 2008; Parker and Selsky, 2004; Trim and Lee, 2007
How widely is information shared within the organisation? How is information shared – provide examples?	Knowledge Transfer	Explore characteristics of organisational culture in voluntary organisations.	Cavaleri, 2004; Chang and Shing-Lee, 2007; Graham and Nafukho, 2007; Johnson, 2002; Lucus and Kline, 2008; Lucus and Ogilvie, 2006; Thomas and Allen, 2006; Pastoors, 2007; Pemberton and Mavin, 2007
Do groups of people meet within the organisation to share knowledge/develop an interest in a particular topic – provide examples?	Knowledge Transfer	Explore characteristics of organisational culture in voluntary organisations.	Cavaleri, 2004; Chang and Shing-Lee, 2007; Graham and Nafukho, 2007; Johnson, 2002; Lucus and Kline, 2008; Lucus and Ogilvie, 2006; Thomas and Allen, 2006; Pastoors, 2007; Pemberton and Mavin, 2007

Are these meetings formal or informal?	Knowledge Transfer	Explore characteristics of organisational culture in voluntary organisations.	Cavaleri, 2004; Chang and Shing-Lee, 2007; Graham and Nafukho, 2007; Johnson, 2002; Lucus and Kline, 2008; Lucus and Ogilvie, 2006; Thomas and Allen, 2006; Pastoors, 2007; Pemberton and Mavin, 2007
Is individual/group learning valued within the organisation?	Knowledge Transfer	Explore characteristics of organisational culture in voluntary organisations.	Cavaleri, 2004; Chang and Shing-Lee, 2007; Graham and Nafukho, 2007; Johnson, 2002; Lucus and Kline, 2008; Lucus and Ogilvie, 2006; Thomas and Allen, 2006; Pastoors, 2007; Pemberton and Mavin, 2007
How important are service funders to the organisation - why?	Stakeholders	Explore characteristics of organisational culture in voluntary organisations.	Hay, Beattie, Livingstone and Munro, 2001; Hussey and Perrin, 2003; Tassie, Zohar and Murray, 1996
How important are service users to the organisation - why?	Stakeholders	Explore characteristics of organisational culture in voluntary organisations.	Hay, Beattie, Livingstone and Munro, 2001; Hussey and Perrin, 2003; Tassie, Zohar and Murray, 1996
Are employees or volunteers most important to the organisation?	Stakeholders	Explore characteristics of organisational culture in voluntary organisations.	Hay, Beattie, Livingstone and Munro, 2001; Hussey and Perrin, 2003; Tassie, Zohar and Murray, 1996
Is the organisation democratic?	Stakeholders	Explore characteristics of organisational culture in voluntary organisations.	Hay, Beattie, Livingstone and Munro, 2001; Hussey and Perrin, 2003; Tassie, Zohar and Murray, 1996
How flat/hierarchical are organisational	Stakeholders	Explore characteristics of	Hay, Beattie, Livingstone and

structures?		organisational culture in voluntary organisations.	Munro, 2001; Hussey and Perrin, 2003; Tassie, Zohar and Murray, 1996
How formal/informal are they?	Stakeholders	Explore characteristics of organisational culture in voluntary organisations.	Hay, Beattie, Livingstone and Munro, 2001; Hussey and Perrin, 2003; Tassie, Zohar and Murray, 1996
Think over the different culture areas we have discussed (externals, internals, leadership, partnerships, information sharing, stakeholders). <i>Researcher to read culture areas from large cards and place the cards in front of the group. As a group, place the cards in priority order with the most important issues at the top and the least important issues at the bottom.</i>	Generic (Exploratory)	Identify key cultural characteristics to enable successful 'management' of culture within the sector and highlight good practice	Scholz, 1987; Morgan, 1998; Drennan, 1992; Alvesson, 2003; Hofstede, Neuijen, Ohayv and Sanders, 1990; Handy, 1993; Tunstall, 1983
In the light of our discussions today, can you think of one phrase or sentence that best describes the culture in this organisation?	Generic (Exploratory)	Identify key cultural characteristics to enable successful 'management' of culture within the sector and highlight good practice	Scholz, 1987; Morgan, 1998; Drennan, 1992; Alvesson, 2003; Hofstede, Neuijen, Ohayv and Sanders, 1990; Handy, 1993; Tunstall, 1983
Is there anything else you would like to add?	Generic (Exploratory)	Identify key cultural characteristics to enable successful 'management' of culture within the sector and highlight good practice	Scholz, 1987; Morgan, 1998; Drennan, 1992; Alvesson, 2003; Hofstede, Neuijen, Ohayv and Sanders, 1990; Handy, 1993; Tunstall, 1983

**APPENDIX 10: FOCUS GROUPS/INTERVIEWS - INFORMATION AND
CONSENT FORM**

**Edinburgh Napier**
UNIVERSITY

Information Sheet for Potential Participants

Towards A New Understanding Of Organisational Culture In The Voluntary Sector: A Case Study Of Faith-Based Organisations

I should like to invite you to participate in a research study into organisational culture in the UK voluntary sector conducted within the Doctor of Business Administration programme at Edinburgh Napier University.

The purpose of the research study is to explore characteristics of organisational culture in voluntary organisations.

You have been invited to participate in the study because you have personal knowledge and experience of a particular UK voluntary organisation, gained either as an employee, volunteer or service user. Please note you may not benefit directly from participation in this research study.

If you agree to participate in the study, you will be asked to attend a focus group (with a maximum of 6 other participants) facilitated by a DBA Research Student from Edinburgh Napier University. The focus group will last no more than 90 minutes and will be digitally recorded, transcribed into print and then analysed by the researcher. You will receive a copy of the transcription and will be able to provide written comments on this. You can also receive a copy of the final research report, upon request.

You have the option to decline to take part and are free to withdraw from the study at any stage, you would not have to give a reason. All data will be anonymised as much as possible, your name will be replaced with a participant number and it will not be possible for you to be identified in any reporting of the data gathered. All data collected will be kept in a secure place (stored on an encrypted remote storage device) to which only the researcher has access.

The collective results may be published in a journal or presented at a conference.

If you would like to contact a supervisor, who knows about this project you are welcome to contact Dr Jon Pemberton at Edinburgh Napier University (Tel: 0131 455 4718 Email: j.pemberton@napier.ac.uk).

If you have read and understood this Information Sheet and you would like to be a participant in the study, please complete the Consent Form overleaf.

Consent Form

Towards A New Understanding Of Organisational Culture In The Voluntary Sector: A Case Study Of Faith-Based Organisations

I have read and understood the Information Sheet and this Consent Form. I have had an opportunity to ask questions about my participation.

I understand that I am under no obligation to take part in this study.

I understand that I have the right to withdraw from this study at any stage without giving any reason.

I agree to participate in this study.

Name of Participant: _____

Signature of Participant: _____

Date: _____

Researcher Contact Details:

Name of Researcher: Matthew Carpenter BA MBA MCFI

Address: The Business School,
Edinburgh Napier University – Craiglockhart Campus
Edinburgh
EH14 1DJ

Email / Telephone: 08017945@live.napier.ac.uk /01314409114

APPENDIX 11: TEMPLATE ANALYSIS – INITIAL CODING OF DATA

Higher Order Code Origin	Higher Order Codes (Broad Themes)	Lower Order Codes (Sub-Themes)
<i>A Priori</i>	Leadership	Increasing 'Professionalism' Risk Aversion Change Management
<i>A Priori</i>	Knowledge Transfer	Organisational Jargon Organisational Learning Informal 'Communities of Practice' Organisational Structure
<i>A Priori</i>	Partnerships	Drive for 'Quality' Environmental Influences Local Authority Partnership Experiences Private Sector Partnership Experiences
Emergent	Faith-Based Values	Shared Sense of 'Mission' Organisational Identity as a 'Movement' Threats to Values From 'Secular' Funders
Emergent	Sub-Cultural Differentiation	Church/Social Activity Distinctions Geographical Differences Localism Organisational Silos
Emergent	Stakeholder Conflict	Employees/Ministers Conflicts Employees/Volunteers Conflicts Volunteering Pressure for Consultation

APPENDIX 12: RECOMMENDATIONS TO PROFESSIONAL PRACTICE – MAP TO FINDINGS

Case Org.	Key Cultural Tensions	Potential Management Response(s)	Results Chapter Ref.	Indicative Quotations – Focus Groups & Interviews
TSA BCT NBC	External 'Influencing Agents'	Target Non-Statutory Revenue Streams Cap Statutory Funding Proportion of Total Income Seek Contractual Arrangements Not Partnerships	6.2.3 6.3.3 6.4.3	TSA - <i>"I think there's much more control now by the partners and the givers of money than ever in the past. There's less money about and much more competition within the voluntary sector"</i> (E7). BCT - <i>"I think in any organisation...any big funder has an influence over the way an organisation functions with the money they have given and I know it is true. I don't think that Bethany would take any money that was tied per se, so I think they do have integrity within their ethos and their direction. But there are definitely big donors who are taken care of very well and their opinion is taken into account and I don't think that is true just for Bethany that is true for all"</i> (V8). NBC - <i>"It is a symbiotic relationship. We want to do something and they have got a need - Social Work Department have got a need to help clients. If we don't get referrals from the Social Work Department</i>

				<i>then we don't have clients" (V2).</i>
TSA BCT NBC	Environmental Secularisation	Define Non-Negotiable Faith-Based Values/Success Factors Refuse Funding Outside Faith-Based Values/Success Factors Seek Partnerships with Other Faith-Based Organisations	6.2.3	<i>TSA - "Local councils are probably our biggest partners and they have a vested interest in things working and things work best when the relationship is good and long-standing on either side. Although an increasing problem is some councils being anti-Christian organisations particularly in Scotland and the rise of nationalism is probably partly responsible for that. I think generally from within those partnerships the Councils want to make them work" (E2).</i>
			6.3.4	<i>BCT - "If we got to the point where it really was becoming very, very difficult to be an overtly Christian organisation and still work as a charity rather than [remove the 'Christian' label from] our name we would just probably find a greater affinity with the persecuted church in other parts of the world and just continue doing what we are doing and accept becoming smaller rather than sacrifice the identity to become larger" (CEO).</i>
			6.4.4	<i>NBC - "I like to pull from a Christian background because I think Christian principles are life-serving. I live my life as well as I can working on Christian principles, that's what attracts me to other</i>

				<i>people but then I also look at what they do in their business life, what talents can they bring in” (CEO).</i>
TSA BCT	Geographic Sub-Cultural Differentiation	Develop Tailored Strategies for Local Operational Contexts Devolve Centralised Functions to Localised Mgt Hubs Allow Bottom-Up Feedback Direct to Senior Managers	6.2.5 6.3.5	TSA - <i>“The Salvation Army is very different in community work, in local settings and in social services – they are completely different elements of the organisation. In all our local settings volunteering is a huge issue but in social services loss of independence to service funders and the drive for quality are the major issues” (E5).</i> BCT - <i>“As we get bigger it’s more difficult to make sure that someone in Aberdeen knows the same as someone in Dumfries knows the same as someone in Inverness or Dundee and that is something we are learning” (CEO).</i>
TSA BCT	Operational/ Functional Silos	Establish Cross-Functional Task Forces for Specific Projects Allow Cross-Departmental Secondments and Job Rotation Develop Tailored Strategies for Local Operational Contexts	6.2.6. 6.3.5	TSA - <i>“We have headquarters boards that make decisions and perhaps we’ve become over-cautious. There are small and medium sized voluntary organisations that can get things done much more quickly” (E1).</i> BCT - <i>“I think there are certain things that are difficult to change because at least on a unit by unit basis, things have been done in a certain way for so long it is a culture of working. Some practices are so ingrained in the majority of workers minds it is very</i>

				<i>difficult to make changes” (E5)</i>
TSA BCT	Formalised Knowledge Transfer Mechanisms	Foster Employee/Volunteer Interactions to Develop Practice Encourage Direct Contacts Between Managers/Subordinates Allow Bottom-Up Feedback Direct to Senior Managers	6.2.2 6.3.2	TSA - <i>“It took me months coming into the Army from the outside to get to know what all the terminology was - you had to have a crib sheet to understand the code” (E2).</i> BCT - <i>“I think almost everyone in this room would know what the aspiration is, in terms of away days and it is something that is repeated quite a lot – what our goals are, what our aims are, our mission, our vision and our ethos” (E1).</i>
TSA BCT	Employee/Volunteer Stakeholder Conflict	Formalise Volunteer Recruitment/Supervision Use Qualified Volunteers Within Head Office Functions Assess Employee/Volunteer Impacts When Strategy Setting	6.2.6 6.3.6	TSA - <i>“There’s a difference in how you manage volunteers and employees. I can be told what to do as an employee whereas a volunteer chooses to participate and so you need to spend more time really getting into it and enthusing volunteers” (E1).</i> BCT - <i>“At the moment employees are most important to Bethany and you can see that in the way we relate to employees and the way we relate to volunteers. Policies are set up which are geared to employees with volunteers almost being an add-on to what has been done. I am not sure if that will swing the other way very quickly but the balance will shift in the next few years as we put in more effort consciously into recruiting, inducting, training, supervising</i>

				<i>and appraising volunteers with the same intensity as we do staff” (CEO).</i>
TSA	Risk Aversion Among Leaders	Benchmark Practice to Sectoral Trend-Setting Organisations Gather Detailed Intelligence on Long-Term Sectoral Trends Enhance Organisational Research and Development Activity	6.2.1 6.3.1	TSA - <i>“The main focus of leadership is to enable change. But not change for the sake of change. I am aware that not all change leads to progress. Change for the sake of change is superficial. It has to be change that has the strong sense of a better outcome than we have at present” (CEO).</i> Cross Reference: BCT - <i>“if your focus as a leader is to maintain the status quo then basically you are saying that you are happy to sit back and watch your organisation die because nothing stays the same” (CEO).</i>
TSA	Top-Down Decision Making and Lack of Bottom-Up Involvement	Formulate Employee Participation and Engagement Strategy Devolve Centralised Functions to Localised Mgt Hubs Allow Bottom-Up Feedback Direct to Senior Managers	6.2.1 6.3.1	TSA - <i>“If you are one of the leaders then your voice is heard clearly. I would doubt whether those far up the organisational ladder can hear the voice of the old woman going through the rags in the Charity Shop” (E6).</i> Cross Reference: BCT - <i>“there are people in Bethany who have come from being Bethany service users [and] gone right through to management up to director level. It is unique in many respects because they have an insight into the needs of the</i>

				<i>service users. There are few organisations who have that and it serves Bethany well” (V9).</i>
TSA	Unrealised Desire for Innovation Among Employees	Establish Practice Groups for Low Cost Experimentation Hold Internal Idea Sharing Events and Celebrate Successes Monitor Service User Feedback and Apply Feasible Ideas	6.2.1	TSA - <i>“I think Salvation Army leaders are poor at driving change but they do have to ensure their stamp, their mark can be seen. They have to be seen to be doing something to change the organisation to their way of thinking” (E2).</i>
BCT	Fast-paced Organisational Expansion Resulting in ‘Growing Pains’	Tailor Change Strategies for Operational/Functional Silos Pilot Proposed Changes With Employee/Volunteer Groups Check Infrastructure Impacts Before Change Implementation	6.3.1	BCT - <i>“We grew very quickly about five years ago, we probably stretched a bit too quickly, we grew numerically and financially but did not grow culturally and socially within the organisation and that hurt us. There was a bit of pain around - people felt unsupported and uncared for because we grew too quickly so [you] have to watch that” (CEO).</i>
NBC	Embryonic Organisational Development	Formulate Growth Strategy With Timeframed Objectives Develop Multiple/Non-Statutory Revenue Streams Carefully Consider Transition Towards Employed Staff	6.4.5 6.2.5	NBC - <i>“we are not terribly sophisticated...we are simple...it is easy - here’s the need, here’s what we can do, get them together” (CEO).</i> Cross Reference: TSA - <i>“The Salvation Army is a many splendid thing, because we are a church, we have the worship piece with the membership involved in that. We have the community expression and we also have the business side of things. However, I</i>

				<i>would not want it to be seen as a schizophrenic perspective at all. Hopefully there is seamlessness and a healthy wholeness that goes with that” (CEO).</i>
NBC	Leader/Follower Stakeholder Conflict	Involve and Engage Volunteer Base in Decision Making Implement Systems and Procedures by Informed Consent Appoint Managing Trustee to Arbitrate Internal Disputes	6.4.3	NBC - <i>“I want to get things done [but] I don’t necessarily want to make all the decisions myself. I will have ideas, I won’t ever go into a meeting with an agenda and not have my own feeling on where that should go but I also like to listen to the other people and have a consensus” (CEO).</i>
			6.2.1	Cross Reference: TSA - <i>“I think as we are structured it is top leadership that set the policy...and whilst the leader is always conscious that policy can impact at a local level in a negative way the fact is...leadership holds the balance of power” (CEO).</i>
NBC	Procedure-Free Working	Define Required Org Procedures to Ensure ‘Professionalism’ Utilise Template Procedures from All Sector Bodies Involve and Engage Volunteer Base in Procedure Setting	6.4.6	NBC - <i>“This is a small group, and I mean hands on, literally - lifting things, delivering things, doing things. This is what I wanted - to do, not talk, do” (V5).</i>
			6.2.6	Cross Reference: TSA - <i>“We have headquarters boards that make decisions and perhaps we’ve become over-cautious. There are small and medium sized voluntary organisations</i>

				<i>that can get things done much more quickly” (E1).</i>
NBC	Localism	Seek Partnerships With Similar Orgs in Nearby Locales Formulate Growth Strategy With Timeframed Objectives Foster Links With Larger Organisations for Wider Outlook	6.4.5	<i>NBC - “This group is different because it is local, very, very, local, serving a need within the local community. I think other bigger organisations are possibly doing the same thing but you don’t really know what these other organisations do” (V3).</i>