The Cultural Diversity within WSP

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Acknowledgements

I came up with the idée of writing this dissertation after a seminar were the tutor was discussing the importance of culture in our day to day interaction with others. As I always have had it easy to tie new connections with new people a thought I had a pretty good understanding what culture meant and why we, as humans, act, interpret things and behave differently from one to another. However, now I realise that the depth of culture is much deeper than I ever would have thought of. For surviving this dissertation I have to show my gratitude to my supervisor Dr Max Rapp Ricciardi. In times of almost complete despair he supported me and pushed me to continue. Also I would like to give tanks to Stefan Wennerö, a department manager, who gave me the possibility to investigate the conditions at WSP. Last but not least I would like to tank my team handball coach Dr Tore Brännberg who shows interest in my work from start to finish, recommending interesting literature on the subject and helping me with ideas. I hope *The Cultural Diversity within WSP* will become an interesting read for those who chooses to take the time to read it.

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The Cultural Diversity at WSP

Robert Goude

Abstract. This dissertation is for the joint degree in MSc International Project Management at Chalmers Lindholmen (Gothenburg, Sweden) and the University of Northumbria in Newcastle (UK). Both theory and empirical data have been used for the creation of this dissertation. The theory has been gathered from a vast amount of literature and articles revolving around different aspects of culture. The empirical data was gathered with a questionnaire where respondents gave their opinion on statements and, both opened and closed questions. The purpose of the study was to investigate if culture could act as a barrier for internal cooperation at the company WSP. The focus has been put on national-, leadership-, and sub- culture. The author also found it interesting to look at how culture is changed in organisations. The results of the empirical study were somewhat contradictive. Firstly, it became clear that there were large statistical differences between WSP's leadership profile compared against obtained reference data. What was intriguing were the fact that there was no dominant leadership preference within WSP, which would imply the existence of a similar culture within the company and consequently no large barriers between different parts of the company. However, the result show that the barriers, in fact, are large and that internal cooperation is perceived as difficult. It is shown that departments within WSP have created strong subcultures that impair cooperation. Moreover, due to the lack of a dominant leadership preference it is argued that there are an indistinct leadership present at WSP. Thus, suggestion on how to improve certain cultural aspects at WSP has been made mainly on the areas on leadership and subculture.

Key words: Leadership, National culture, Subculture, Changing Culture.

A constantly changing environment characterizes the construction sector. One factor that is decreasing as development proceeds is time. What previously took a year to accomplish can now be done in a couple of months. It is therefore imperative to have a cooperative setting in projects, where architects, consultants, engineers and workers are meant to work together. All of these actors will be faced with the challenge of cooperating with "outside" partners. However, they are also faced with the challenge of cooperating with "inside" partners. One current actor is WSP which is an organisation dealing with services regarding management and consultancy to all aspects of the construction and natural environment sector. The company handles operations world wide, including 43 countries, with a workforce of over 5300, situated in 100 offices all over the world. In order to be as effective as possible, referring to cooperation with outside partners, WSP and presumably other companies has an abundance of routines, checklists and other protocols to ensure that all parties in a project interpret the information in the same way. These routines, checklists and protocols exists due to the fact that we have come to realise that the information an employee at WSP interprets in one way may be interpreted in a completely different way by an employee from another company. One reason to why people can interpret one and the same thing differently is culture and the author will explain how this is possible in this study. Even though it is generally accepted that differences in culture may impair cooperation and that protocols could be created to diminish the differences there is still one area that may hinder a company to be real effective. This area is the organizational culture within one and the same company. Striving to be as effective as possible the focus is put on how *we* can make *them* understand when the first issue should be how *we* can make *us* understand. Hence, this study will investigate the culture within the WSP organisation with the intention of finding if culture is hindering the internal cooperation.

Theoretical framework

The purpose of this chapter is to provide a theoretical framework concerning different aspects of culture. By using the knowledge provided by researchers the author will try to explain the origin to certain phenomenon within an organisation. The theoretical framework consists of three different sections: What is culture, National culture and Subculture. Within these three sections, the discussions of leadership culture will be brought up. The leadership culture preferences consist of the Patriarch, Autocrat, Quarter, Humanist, Democrat, Individualist, and the Integrator, all gathered from the JAZZ-model by Rapp Ricciardi & Siitonen (2005). The JAZZ-model will be further described in the model-chapter.

What is culture?

The word culture is not a strange or seldom used word and in some aspects it is regarded as fascinating and appealing to us as we consider it referring to something rich and interesting. In today's society we often use the word in context of referring to the location and lifestyle of other people (Peterson, 2004). Peterson (2004) continues by stating that this geographical comparison of placing people can vary from small distances like, New York culture versus Miami culture, to lager distances like, African culture versus European culture. In other occasions we use the word culture when describing art or music, which can often cause confusion. The reason to why culture can be associated with both, people located at various places, and with, music and art, is that culture is divided into two main sections (Kultur, 2005), the anthropological view and the aesthetic view (more on this later). Regardless of the day-to-day use of the word culture, it is still hard to answer what it really means. The reason to way it is difficult to define culture is that culture is something abstract, one could not point at a single factor and state that this is culture (Bang, 1999; Alvesson & Berg, 1988; Hofstede & Hofstede, 2005). As a result of this, the definitions of culture differ from one author to another, and the numbers of authors are quite a few. A small proof of this may be taken from Bang (1999) where he refers to Kroeber & Kluckhohn who identified 164 different definitions to culture, in 1952. However, what can be agreed upon is that the word culture originates from the Latin word *colere*, which directly translated means farm or cultivate (Alvesson & Berg, 1988). The fundamental meaning from this origin is that culture is something that is created or developed by a number of factors. In resemblance to farming, to grow a field of corn one would need a number of factors, like sun, water, and carbon dioxide, to obtain a good crop. The same resemblance is found in culture; different factors interact to form it (Alvesson & Berg, 1988). These factors differ regarding to the type of culture one wish to discuss. As previously explained, there are two main sections, which divide the meaning of culture, the anthropological view and the aesthetic view. The aesthetic view of culture revolves around literary, artistic, and symbolic artefacts (Kultur, 2005). These artefacts can be found, to name a few, within music, art, dance, movie or architecture. The cornerstone in this view of culture is peoples shared taste of a specific artefact. For example, Michelangelo's paintings are appreciated by millions of people around the word and as a result people are labelling his work as culture. The aesthetic view is considered to be the "fine culture"; it is a label that determines what holds greater value then other things. On the other hand, the anthropological view, which this paper is to focus on, is not only what people think, it also involves what they do. In the Encyclopaedia Britannica (Culture, 2005) culture is defined according to the 19th-century English anthropologist Edward Burnett Tylor as: "*Culture . . . is*

that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society". Hofstede & Hofstede (2005) chooses to describe culture as mental programming. They support their statement by explaining that an individual's thoughts, feelings and behaviour are something that is mentally programmed as the individual grows up. This mental program is, according to the authors, synonyms with culture. Hence, they define culture as: "*The collective mental programming that separates people, belonging to a certain group or category, from others*." Schein (2003) also supports the idée of the process of learning to adapt to the environment in which we live to find identity and a feel of belonging to a specific group. Even though these two definitions are different, some similarities can be found, and will also be found within other definitions. Alvesson (2002) and Trice & Beyer (1993) argue that most of the definitions of culture contain some similar characteristics, which can be viewed in table 1.

Table 1: Characteristics of culture.
Source: Alvesson, (2002).

Similarities in culture definitions
✧They are related to history and tradition;   ✧Have some depth, are difficult to grasp and account for, and must be interpreted;   ✧They are collective and shared by members of groups;   ✧They are primarily ideational in character, having to do with meanings, understandings, beliefs, knowledge and other intangibles;   ✧They are holistic, intersubjective and emotional rather than strictly rational and analytic.

The author personally believes that culture can be summarized with these descriptions. Culture is not formed overnight (Trice & Beyer, 1993) instead it needs time to grow within its environment. As culture is dependent of time results in continuous development and change, which therefore means that culture is not static. As the intangible factors of culture (understandings, beliefs, knowledge, and meanings) develop with time, so does the culture. Perhaps, it could be more appropriate to say that with time, people change, and with it, the culture. It is important to understand that individuals can "have" a certain culture, but it is not the individual that creates the culture. The collective within a society is the driving force behind the creation of culture. It is the collective's meanings, understandings, beliefs and knowledge that determine the culture.

Organisational Culture

In resemblance to culture there are a number of different definitions to organisational culture. Bang (1999) defined organisational culture as: "*Organisational culture is the production of common norms, values and realities that is evolved in an organisation when its members collaborate with each other and others*." Schein (1992) defines it as: "*A pattern of shared basic assumptions that the group learned as it solved its problems of external adaptation and internal integration that has worked well enough to be considered valid and, therefore, to be taught to new members as the correct way to perceive, think, and feel in relation to those problems*." Even though these two definitions are considered valid in the academic world they may be hard to grasp and understand. It could therefore be of use to mention Deal & Kennedy's (1985) definition on organisational culture: "*Culture is the way we do things around here*." All though many authors (Bang, 1999; Schein, 1992; Sanchez, 2004; Trice & Beyer, 1993) claim that this type of definition is not appropriate as it is unspecified regarding what should be included in the term culture, they still refer to this definition as a popular definition for the complexity of culture. One of the reasons for this is that people often think they know the meaning of the word and can relate to it in there own organisation (Bang, 1999). However, it is important to understand that "*the way we do things around here*" may

involve operation within an organisation that is not, in any way, related to culture. Trice & Beyer (1993), amongst others, stresses the importance of seeing that organisational climate, groupthink, or social structures are not factors synonyms with culture.

So, now when the meaning and definition of culture have been established the next obvious question comes to mind; why is culture important to organisations? The author feels that the answer to this question is best exemplified in an article named "Doomed Like Dinosaurs" by MacDonald (2005). In his article he described the rulers of the world, at two separate time periods. He started with dinosaurs, naming them the unquestionable rulers of the word during a long period of time. However, when a meteor crashed into the earth they suddenly perished. The second rulers of the world are mentioned as today's large and powerful organisations. MacDonald (2005) claims that modern organisations of today may face the same destiny as did the dinosaurs. In this statement he did not insinuate that a meteor is soon to strike the earth. When the meteor struck the earth during the dinosaur era it changed the environment in which the dinosaurs lived and since they were not able to adapt to the new environment they vanished. In resemblance to the dinosaurs there have been organisations that were real giants, without any real problems posing as a threat, which now have ceased to exist since they were as incapable as the dinosaurs to adapt to a changing environment. Now you might wonder if environment is related to culture. To this question the author must say both yes and no. If you analyze our society just a hundred years back and compare it with our modern society a lot of changes has taken place in this relatively short time-period. Technology that we take for granted (cars, aeroplanes, television and internet) did not exist or was only available to privileged people. The meanings, understandings, beliefs and knowledge of people were different to the ones we hold today. Consequently, in this regard, a changing environment affects the culture. On the other hand, a culture that may stay static regardless of external environmental changes is the culture of an organisation (Schein, 1999; MacDonald, 2005). The authors exemplify their statement referring to an organisation which had a successful history and created a strong organisational culture. The fundamental idea within the organisation was that history has proved that the organisation operates effectively and that change would be unnecessary. The culture, the values and beliefs that made the organisation function successfully, in this case, act as a restriction for continuous improvement and change. Hence, an organisation may face the threshold of ruin with the same values and beliefs which once made it successful. For this reason it is imperative to change culture in today's changing environment, but it is more difficult than it may seem. Schein (1999) claims that transformation of ways to operate, to leave the routines and values that have been strictly followed for years, may be very complicated, sometimes even impossible. This could happen due to employees' unwillingness to leave the traditional way to work, which could result in employees leaving voluntary, or management forcing them to leave because they are resistant to the change. Thus, how should organisations act if they do not consider their culture appropriate for their environment?

Changing Culture

Considering what have been discussed regarding culture; it is obvious that it is an abstract phenomenon, which is difficult to grasp since it is based on the collectives meanings, understandings, beliefs, knowledge, history and traditions. Based on these conditions it is fairly obvious to see that changing a culture is not an easy task. Murray & Richardson (2002) argue that changing culture is probably the hardest challenge an organisation could be faced with. This can easily be exemplified; as history and tradition is one of the many cornerstones of culture will automatically mean that culture is resistant to change (Zwell, 2000). The reason to why all types of change occurs depends according to Johnson & Phillips (2003) of

three different types of "pain", P1, P2, P3, as he likes to put it. Firstly, P1, stands for the *pain* of continuing with status quo. Even though your organisation does not produce top results you may still be satisfied with your organisation, profits may be reasonable and employees and management are happy. In this case the P1 is low. However, if profits go down and employees start to be unhappy your P1 starts to grow. Eventually, if the trend continues the P1 will reach a level where it cannot be ignored. It is at this stage where P2 may kick in. P2 is the *pain* of not having what you need or want. When your own organisation starts to become ineffective you will start to look at other "efficient" organisations and wish that your organisation could be like that. However, to obtain this type of organisation would require a substantial investment, and the current organisation is still, though only a little, bringing in profits. Nevertheless, if the level of P2 continues to grow you are forced to endure the pain of P3, which is the pain of actually going through the change. Consequently, when the pain of P1 and P2 becomes greater than P3 a change will occur, according to the formula P1+P2>P3 (Johnson & Phillips, 2003).

If P1 and P2 becomes to great you only need to face the P3. However, as mentioned before, the P3 is very complex. Murray and Richardson (2002) for example, states that cultural change takes a lot of time. The timeframe is an important factor that explains why cultural change often fails. As the change more often is introduced when the organisation is in a vulnerable situation (P1 + P2), the smallest setback could therefore be considered as a failure and old values, beliefs and behaviours are once again implemented into operations (Allen, 1995; McManus, 2003). It is important to realise that during change results may stagnate as focus is taken from external to internal operations. However, change seldom occurs totally painless or without any setbacks. Moreover, another area that may endanger a successful cultural change is the number of dimensions the change is directed to influence. Bellingham (2001) lists the dimensions, in figure 2, which are possible to influence in a cultural change. He stresses the weight of not seeing "the seven Ss" individually as a tool to change an organisations culture. If, for example, the organisation changes *strategy* in an attempt to change culture but neglects the other dimensions then these dimensions will contradict the message for real change. However, if the other dimensions are also changed the impact will be much greater and will therefore have a higher chance to be effective (Exley, 1992). Hence, the dimensions are all a part of the culture and if change is to be made, consideration has to be taken to them all. Exley (1992) continues by stating that an

Figure 2: Dimension of cultural change**.**
Source: Bellingham (2001)
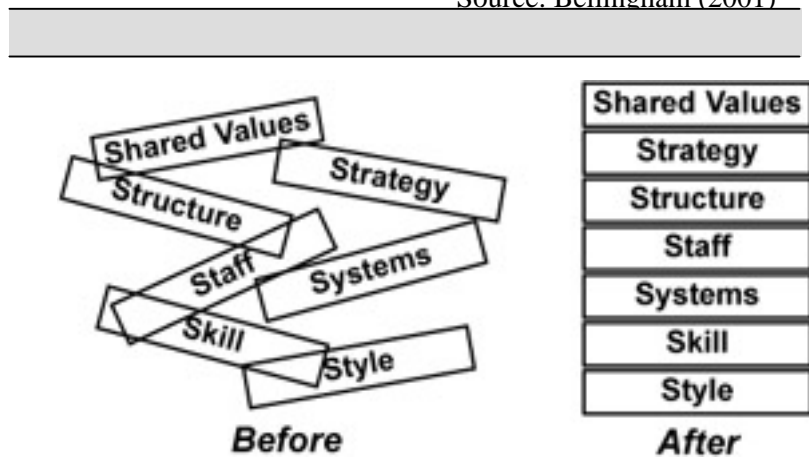
additional "pitfall" in the process of change is to see a part of, or a department of the organisation, responsible for the change. In resemblance to the dimensions one would need to affect all to make a real change. If only one department or one section of the organisation is responsible for the change would mean that the other sections/departments could operate traditionally. Hence, the organisation as a hole needs to strive at the same direction to make a cultural change. This leads us to the next question concerning cultural change; who or whom makes it happen and what does it involve?

Most authors agree that in cultural change the emphasis is put on leadership (Allen, 1995; Lakos & Phipps, 2004; Youker, 2004). Due to this it is important to have a leader who is positive to the change and not willing to maintain the status quo (Exley, 1992). Decisions to make a major change are always made by the CEO or the board. The responsibility of the change is thereafter transferred to managers/leaders. In turn, it is the managers/leaders task to make the change successful. Lakos & Phipps (2004) claims that success and failure of a change depends on the leadership style of the leaders in the organization. They claim that managers who focuses their leadership on control, behaviours displayed by the Autocrat or Patriarch (Rapp Ricciardi & Siitonen, 2005), has a lesser chance to be successful compared to managers who values an open and honest environment, and supports the employees in their decisions. The Patriarch and the Autocrat are two of the preferences of the leadership culture in the JAZZ model. For further insight on these preferences the author hereby refers to page 20-21. Cameron & Green (2004) partly agrees on this statement. According to them a controlled leadership is needed and wanted during a period of change due to the level of uncertainty that may be experienced by the employees as they take the step out into the "unknown". However, they also claim that there is a need for a more flexible oriented leadership where the managers takes consideration to what is actually going on and how the employees responds to the change. The reason to why there is a need for different leadership styles is the different phases during a change. The first step in a change is to understand and identify the need for change. Once this is done it is the leader's task to create a team who will be responsible for the change. At this stage it is crucial for the leader to take the initiative and to be able to endure some setbacks, which is common at this stage. These qualities are found within the characteristics of either the Autocrat or Patriarch. However, it is vital for the Autocrat to believe in this particular change, as he/she otherwise usually does not appreciate long-term investments in change (Rapp Ricciardi & Siitonen, 2005). This team, together with the leader, now has to create vision and values synonyms with the change. The objective is to be as creative as possible and to paint a "picture of success" (Cameron & Green, 2004). Both the Individualist and the Quarter (leadership preference at page 20-21) are leader types that are good to have at this stage of the change. They are both an inspiration to others as they have the capability to find solutions to complex problems in times of despair (Rapp Ricciardi & Siitonen, 2005). Next in line is the objective of communicating the message and, engaging others. The leader is faced with the challenge of making the employees understand what will happen. This will involve explaining the organizations short- and the long-term goals and how they will affect the individual's responsibility. It is important that the leader tries to create a vision of success in order to provide a meaningful and positive mental picture of the change, considering that change often is considered a burden which we try to avoid (Bellingham, 2001). In this stage the Democrat (page 20-21), can step in and use the good ides created in the previous step and communicate these throughout a wide audience. The presence of a Humanist (page 20-21) may also be effective as he/she supports the employees in a time where uncertainty is great and feelings and relations is sometimes more important than a quick result. However, result is the main objective in change. The following phase is what some have come to call empowering (Bellingham, 2001; Cameron & Green, 2004). The leader can only do a small fraction of the change him/her-self. At a certain stage it is the organisation that has to turn around a change, hence all the employees. It is within this the word empowering comes into effect. The leader must now ensure/delegate employees to work freely with the new tasks, support and reward them for their contribution. As the word reveals, the employees are handed the power to operate as they see fit. This does not mean that the employees can do whatever they want, but they are given the possibility to improve the quality of work without checking each decision with their leader. The preferred leader for

this section of the change can be discussed. The Patriarch has a positive attitude towards his fellow workers and could easily delegate responsibility to them and reward them properly. However, if a subordinate use the new given power and operate in a manner that deviates from the leader's opinion he/she will consider the subordinate a traitor. With other words, the subordinates are free to do what they consider the best way, as long as it is in line with the Patriarch oppinions (Rapp Ricciardi & Siitonen, 2005). The Autocrat, on the other hand, is not a leader for this task as he/she is very keen on obtaining power and is unwilling to share it with others. The Quarter's basic assumption is that people get stimulated with challenges and is positive to those who achieve a good result. As long as the short-term results are good, the Quarter is happy. The Humanist may also be an appropriate choice as this style may further strengthen the individual's feeling of independence. This is based on the fact that the Humanist is more a friend than a boss, which could lead to the individual's adaptation of working independent more quickly. The last section of the change process can be summarised with improvements and compliments. As time goes by it may require that some changes be made and additional systems put in place. Additionally, both Bellingham (2001) and Cameron & Green (2004) also stresses the importance to celebrate once the change is made. Changing ones culture is not an easy thing to do, and if it is done successful it should be celebrated.

As previously explained, culture is the meaning, understanding, belief and knowledge a given society contains, which have grown, and relates, from history and tradition. Due to the fact that these factors are intangibles, culture can sometimes be considered difficult to grasp. The same goes for organisational culture, which is built on the same principle. However, there is a significant difference between the two. Regarding culture as a concept, it is affected by a changing environment. Hence, culture has changed all over the world during the last century. However, organisational culture can be static regardless of a changing environment. This could happen when an organisation has been successful in the past and beliefs that their "way of doing things" will work in the future, regardless of a changing environment. History has however proved that this is not true. One must adapt to stay competitive, which sometimes requires a change of culture. This task is both difficult and time consuming. The emphasis of cultural change in an organisation is on leadership. Regardless of what type of leader it is imperative that he or she is positive towards the change, as it is the leader's objective to communicate the change to others. Moreover, it is important that the change focuses on the entire organisation and not only a section of it. Otherwise the remaining sections will contradict the message that is being sent out regarding the change.

National culture

As mentioned in the first chapter we often use the word culture in context of referring to the location and lifestyle of other people. This culture is referred to as national culture. However, to provide a further explanation to why there is a difference between countries, this chapter will focus on the global dimensions of Individualism versus Collectivism and Masculinity versus Femininity.

Individualism and Collectivism

Individualism and collectivism is, according to Hofstede (1991), a global dimension that separates one national culture from another. Hofstede supports this statement with his well-known study of national and organisational cultures, including research in 70 countries, during more than 30 years. What separate individualism from collectivism, on an individual level, are an individual's view on self and its relation to a society. Individualism refers to a view of self as independent. Individualistic people are driven by their personal desires (Strunk & Chang, 1999), to pursuit individual goals (Morris et al., 1994), and feel proud regarding their own performance and achievement (Earley, 1989). In contrast, collectivism refers to a view of self as interdependent. Collectivistic people are therefore more focused on the collective's goals, they tend to treasure group harmony and display the willingness to share and co-operate (Morris et al., 1994; Strunk & Chang, 1999). Attributes that are most likely to be found in the Democrat (Rapp Ricciardi & Siitonen, 2005). How strong the degree of, either, individualism or collectivism is based on the national culture. However, within one and the same culture, according to Triandis & Singelis (1998), one would find individuals possessing attributes compatible with individualism, **and**, individuals possessing attributes compatible with collectivism. What is important to realise is that one could measure individualism and collectivism on both individuals and societies (i.e. a country or organisation). Hence, within individualistic cultures there are countercultures displaying collectivistic behaviour, and in collectivistic cultures there are countercultures displaying individualistic behaviour (Hofstede & Hofstede, 2005; Triandis & Singelis, 1998). In this study, as Hofstede did in his, the author will focus on a societies degree of individualism or collectivism. However, some distinctions between the two will also be made on an individual level, as it is individuals who form societies.

The definition of individualism and collectivism will, in some regard, change, as a result of shifting the focus from the individual to the larger society. Hofstede (1991) defines individualism as "*a society in which the ties between individuals are loose: everyone is expected to look after himself or herself and his or her immediate family*", and collectivism as "*a society in which people from birth onwards are integrated into strong, cohesive ingroups, which throughout people's lifetime continue to protect them in exchange for unquestioning loyalty*". The exact reason why countries are individualistic or collectivistic is hard to define. However, Hofstede & Hofstede (2005) claim that the country's *wealth* and *power distance* are two factors that influence the choice. First, in his study, Hofstede did not only found that rich countries tended to be more individualistic than countries less wealthy, he also found that as countries become more wealthy they also become more individualistic in nature. In contrast, countries that became poorer tended to become even more collectivistic. Second, power distance refers to how people handle the distance between those who possess power and those who do not (Hofstede & Hofstede, 2005). In collectivistic countries it would be considered incorrectly to confront or disagrees on a superior's decision whilst this behaviour would be considered acceptable in individualistic countries (Earley, 1989; Triandis & Singelis, 1998).

A typical leader with a high degree of power distance could therefore be the Patriarch, or even more likely, the Autocrat, as they both tend to be willing to decide the course of action. Larger power distance prohibits or limits a subordinate's possibility to question a superior's decision, even though the correlation between wealth and power distance and individualism is not applicable to all nations it functions as a general rule. This general rule is that individualistic countries tend to be wealthy and have low power distance whilst collectivistic countries are poor and have high power distance (Hofstede & Hofstede, 2005).

Facing each other at work

What happens when an individualist is put in a collectivistic environment or when a collectivist is put in an individualistic environment? Before explaining the consequences of when individuals from individualistic cultures face individuals from collectivistic cultures the author would like to clarify once again that even if the distinction between the two variables are drawn to be large, the fact remains that even in an collectivistic culture (i.e. national or organisational) one would detect individualistic presence. Wagner & Moch (1986) state that there are few nations or organisations where the entire population are entirely individualistic or collectivistic. There are always some factors that may create countercultures within any specific culture. Moreover, in specific situations it has been detected that even highly individualistic people can act in a collectivistic manner (Strunk & Chang, 1999).

To start off, one could look at the reasoning an employer have when employing an individual. In a collectivistic culture an employee is not only considered as an individual, he or she is viewed as a piece of a group. As the rest of the group, the employees are expected to share the expectations and strive to achieve the group's goals, regardless if it is the employee's personal goals. The relationship between employer and employee is not just regarded as a business arrangement; it is more regarded as a family connection, like father and son (Hofstede & Hofstede, 2005). This view can be connected to two different leadership styles in Rapp Ricciardi's & Siitonen's (2005) model. Both the Patriarch and the Humanist may view the relationship with its employees as a family connection, however with a great difference. The Humanist view the relationship as the father that loves supports and protects his son whilst the Patriarch sees the relationship as a father who loves his son but have to tell him what to do, sometimes harshly. In comparison, the individualistic employer expects his or her employee to act according to his or her own interest. However, for this to work, the employer's, and employee's interest should at some level coincide. The relationship between employer and employee, in an individualistic culture, is considered to be a strict business relationship. One could even say that personal connection is considered inappropriate (Hofstede & Hofstede, 2005). However, as mentioned before, this is what generally happens within individualistic and collectivistic cultures, but countercultures may exist. Some employers in individualistic cultures may form strong connections between the employees, creating a strong group, which is custom in a collectivistic culture. Ricciardi & Siitonen (2005) claims that the Individualist leader will form relationships to those employees who may deliver some benefits to him or her. Likewise, there are employers in collectivistic cultures that undertake individualistic practice (Hofstede & Hofstede, 2005). Another possible way resulting in managing a collectivistic workforce in an individualistic manner, or vice versa, is when a foreign employer manages local employees or when local employees work together with foreign employees. It is often here where problems come to exist.

Individualistic individuals like to be noticed by their achievement, they feel proud over what they accomplish individually and expect a degree of reward or notification of their work.

Collectivistic individuals are the opposite, the feel proud over the group's accomplishment and if any reward is to be given; it should be based on the group's performance and not on an individual's. An individualist in a collectivistic culture would, according to Earley (1989), not contribute or perform equally good than in an individualistic culture, regardless if the job description would be the same. Wagner & Moch (1986) explain this by stating that individualists can only be expected to behave in a way that enables him or her to achieve his or her personal goals and interest. Hence, the Individualist leader sees no reason for achievement in a task were he or she cannot receive personal gain, and this may even result in a destructive behaviour towards the task (Ricciardi & Siitonen, 2005). In a collectivistic culture, where members strive to obtain group goals, an individualist can perceive dispensability (Earley, 1989) and seek other ways to maximise his or her chances to gain personal goals. In other words, instead of concentrating on collective outcomes the individualist focuses more on personal outcomes (Wagner & Moch, 1986). This behaviour is possible as the individualist assumes that the collective goal will be meet by the other group members' commitment to the task, resulting in the possibility of, as Wagner & Moch (1986) formulate it, "free ride" on the others work. This enables the individualist to gain both advantages trough personal achievement and "free riding" the collectives outcomes. However, Earley (1989) argues that even individualists can perform well within group settings, even though they tend to perform better on they own. He states that as the individual's accountability of the group task increases, so does the level of his or her commitment to it. In his study, Earley found that group size was positively related to individualists acting individualistic. In larger group settings, an individualist consider the possibility of his or her contribution being unnoticed and will therefore rely on other group member to achieve group goals whilst he or she pursue personal goals. In smaller groups, the accountability of each member may be more important and each member's contribution more visible. The individualist will in this scenario undertake the work related tasks as it, in this smaller setting, may reflect his or her personal achievement and from fear (Earley, 1989) of being detected as the "sucker" that is "free riding" on others. Thus, an individualist will avoid work effort in larger group settings, as his or her personal achievement in the group fails to get, according to the individualist, proper recognition, but participate in smaller group settings because the chances of achievement may reflect directly on the individualist. A collectivistic individual working in a collectivistic culture does not rely on other group members (free ride) to manage the task alone, neither does he or she worry that any other group member is "free riding" on the work he or she performs (Earley, 1989). In contrast to individualists, Hofstede & Hofstede (2005) and Earley (1989) both argue that collectivists are performing better in group settings where responsibility is shared than working alone with high and visible accountability. The emphasis within a collectivistic culture is on the group; there should be harmony, trust and no one should be personal accountable for any specific task. This emphasis enhances the bounds within the group which makes each group member more committed towards the group. The collectivists learn to operate within the group, forming a group atmosphere that later on (i.e. when evolved) can grow to a separate group culture or subculture (more on subcultures in following chapter). It could therefore be a problem if a collectivist, in an individualistic culture, is given tasks which he or she is personal responsible for. If failing to complete the tasks, individualists and collectivists acts differently towards the individual how has failed. A manager in an individualistic culture would go directly to the individual and demand answers to why the task have not been completed whilst a collectivistic manager would direct his or her critic towards the group. Regardless if it is obvious that one group member is responsible for the failure, the collectivistic manager will hesitate to confront that person face to face (Hofstede & Hofstede, 2005). As the emphasis within collectivism is preserving group harmony it would be wrongful by a manager to openly discuss an employee's failure directly
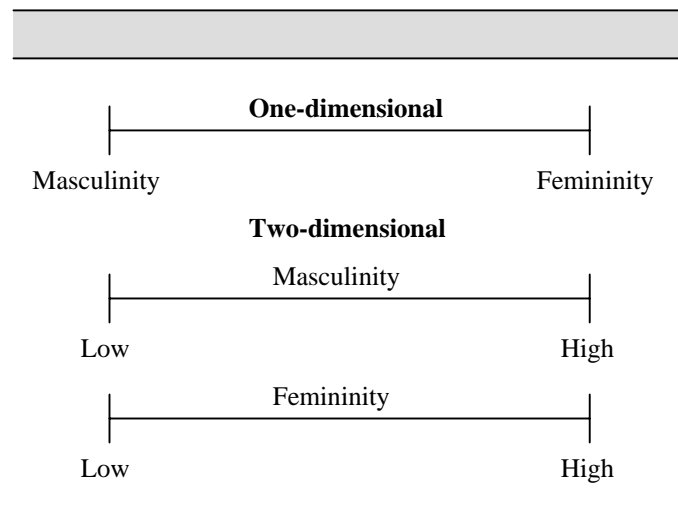
towards him or her, as this may cause the employee to "loose face" (Hofstede & Hofstede, 2005). Leaving an employee "to burn" is something the Humanist seldom does. Instead, he or she believes in giving a second chance and will therefore not blame an employee too harshly for a failure, as would the Autocrat (Ricciardi & Siitonen, 2005). Hofstede & Hofstede, 2005 give an example where an uncle to an employee who performed poorly had to act as a messenger. The uncle received the news from a manager of his nephew's performance and later told this to his nephew. By doing this, the nephew was able to save his face which he should not have been able to do in a formal face to face discussion with his manager. The opposite behaviour can be seen in an individualistic culture where people are accustomed to "tell it as it is" (Triandis & Singelis, 1998). Both managers and employees expect to tell or being told when something is being done wrongly. So, criticising openly is not affective in a collectivistic culture whilst it is regarded as an effective mean in an individualistic culture.

Masculinity versus Femininity

Hofstede (1991) found that individualism and collectivism was one global cultural dimension, which separates nations from each other. He continues arguing that another national culture dimension is the one concerning masculinity and femininity. Usunier (-) goes to the length and claimed that masculinity and femininity is the most significant difference between cultures. Many often misinterpret the meaning of masculinity and femininity, in this context, as it gives associations to a person's sex (Brannon, 2005). However, it is not the biological factors (i.e. being a man or women)

Figure 3: Two approaches to the measurement of femininity and masculinity.   Source: Brannon, 2005.

that decide the level of masculinity or femininity rather than the social (Stets & Burke, 2000). The distinction between the two is successfully described by Brannon (2005) as: "*One can be more or less feminine. One cannot be more or less female.*" Hence, masculinity and femininity in cultural context does not directly relate to type of sex or sexuality. Nevertheless, masculinity and femininity derives from characteristics drawn from men and women. Masculinity originates from the history of mans' behaviour. Throughout time, men have strived to uphold himself as competitive and tough (Hofstede & Hofstede, 2005). At the same time, women, had to take care of the home and the children, creating a safe and warm environment within the home. Consequently, masculinity derives from characteristics as being strong, confident, and tough whilst femininity derives from characteristics as modest, tender and responsible (Brannon, 2005; Hofstede & Hofstede, 2005; Murphy, 1999). Comparing these characteristics against the different leadership styles in Rapp Ricciardi & Siitonen (2005) model one would find that the Patriarch, Autocrat and Individualist are operating with a masculine nature whilst the Humanist's and Democrat's nature is more feminine. The Quarter and the Integrator are neither masculine nor feminine in theory; instead they adapt their behaviour to the situation. However, in theory, the Quarter acts, without much consideration, according to how he or she *thinks* is the best way whilst the Integrator acts

according to the best possible solution. These characteristics have come to influence societies (i.e. nations) to a degree where one could grade a nation of being more masculine than feminine, or vice versa. A society is categorised as masculine when there are clearly distinct differences in gender roles: men are acting masculine and women are acting feminine. In contrast, a society is labelled feminine when the gender roles are "overlapping" each other, reducing the existence of masculine behaviour. In the feminine society both men and women are modest and tender and value life quality (Hofstede & Hofstede, 2005; Murphy, 1999). One important issue that must be mentioned is that, in resemblance to individualism/collectivism, one could measure individuals in a masculine society and detect feminine characteristics. This would imply that within a feminine society one could find the presence of a Patriarch, Autocrat or Individualist leader, and vice versus, a Humanist or Democrat in a masculine society. As a result, masculinity and femininity can be viewed as either one-dimensional (unidimensional) or two-dimensional (see figure 3). Brannon (2005), when measuring masculinity and femininity on individuals, sees it as two-dimensional. Individuals can be masculine or feminine or show characteristics of both (Quarter and Integrator). However, a society's culture is either masculine or feminine, resulting in a one-dimensional view (Hofstede & Hofstede, 2005). In the present study the author will focus on masculinity/femininity as one-dimensional, concentrating on differences between nations. In contrast to the relation of individualism/collectivism and a country's wealth, masculinity and femininity is not related at all to a country's wealth. According to the survey by Hofstede there are both wealthy and poor countries labelled masculine as well as wealthy and poor countries labelled feminine (Hofstede & Hofstede, 2005). Moreover, it can sometimes be difficult to distinguish masculinity/femininity from individualism/collectivism. Usunier (-) describes that masculine behaviour tends to hinder co-operation, which were previously described as a characteristic of individualism. However, the fundamental difference between the two cultural dimensions is that individualism/collectivism refers to an individual's view of self versus the group whilst masculinity/femininity refers to an individual's emphasis of self (masculinity) or, regardless of group settings, the relation to others (femininity) (Hofstede & Hofstede, 2005). In masculine Japan, graded the second most masculine country amongst the countries in Hofstede's survey, men emphasis self by saying the word "I" as "boku" or "ore" whilst women uses "watashi" or "atashi" for "I" (Kanayama & Cooper-Chen, 2005). The meaning of this is to show that there is a difference between the two. In feminine Scandinavia, with Sweden ranked as the most feminine country, it is almost taboo to emphasis self; superiority is something that should be kept privately. An informal law called "jantelagen" is a blueprint to the Scandinavic feminine behaviour. The law is constructed with ten phrases, all of them starting with the word "*You shall not*" and continues with statements explaining that the individual is not better then the rest. So, as societies with masculinity views try to enhance the concept of self, feminine societies tries to reduce the focus on self.

What can be agreed upon at this stage is that the national culture influence how people behave. In individualistic countries people, in general, are individualistic. The same concept goes for collectivistic, masculine and feminine countries. Displayed behaviour, which does not suit the national culture, is seen as inappropriate behaviour. A collectivist will not be efficient in an individualistic environment. However, within a given society, an organisation or a country, there will always be countercultures present.

Subculture

In the previous chapters, the author concentrated on describing factors that could influence the culture in an organisation. This is referred to as an "integration perspective", meaning that we see the organisation operating under one culture (Bang, 1999; Lok, 1997). However, researchers (Bang, 1999; Kazi, 2005; Trice & Beyer, 1993) argue that to consider an organisation's culture as a single homogenous unit is misleading, especially in larger organisations. The authors claim that, as an organisation grows and develops, (i.e. when it matures), it will be difficult to coordinate everything under one and the same culture. This view of culture is referred to as a "differentiation perspective", meaning that we see the organisation as a cluster of groups operating under separate cultures (Bang, 1999; Lok, 1997). According to this perspective, any large organisation must be viewed as a consistency of several smaller groups units. Sinclair (1993) even argues that it is more likely to detect subcultures within organisations then to detect a single organisational culture. The members of these groups within the organisation will, with time, face success and failure that will influence the group. As a consequence of this, the group undergoes the same process of learning as described in the first chapter that results in the creation of new histories, only applicable for the group (Schein, 1992). Subsequently, as these "subgroups" create its own history and working habits they generate their own culture, a culture that differs in some aspects from the organisation's culture. The subgroups transforms to subcultures. Therefore, an organisation can in real life consist of a number of different cultures. However, this does not mean that the phrase "organisational culture" is an imaginary thing researchers made up to explain a phenomenon. Trice & Beyer (1993) explain that the organisation, with its variety of subcultures, is held together by an overall culture. They argue that this overall culture consists of some cultural elements that are accepted and appreciated by all the subcultures. Nevertheless, the strength of this overall culture will differ from one organisation to the next, some may tie the subcultures together strongly to form a mutual organisational culture, some may not (Trice & Beyer 1993). It is within this the problem of subcultures lies. One relationship between subcultures is, according to Bang (1999), that they may act negatively towards each other and therefore prevents each other to successfully co-operate to achieve the stated goals. One could ask why organisations form these subgroups instead of having a unified group with the same cultural structure. The answer to that question is the complexity of today's business world, which forces growing organisation to diversify its business. This diversification, also according to Schein (1992) known as department of labour, functionalisation or departmentalisation, occurs according to the actions outlined in table 2. These are the main reasons why subgroups, which later form subcultures, are created.

Table 2: Differentiation process. Source: Schein, 1992

Reasons for subgroup creation
1. Functional/occupational differentiation
2. Geographical decentralization
3. Differentiation by product, market, or technology
4. "Departmentalisation"
5. Differentiation by hierarchical level
6. Mergers and acquisitions
7. Joint ventures, strategic alliances, multiorganisational units
8. Structural opposition groups

Functional/occupational differentiation

Functional/occupational differentiation (hereafter referred to as only occupational) is the single largest reason to why subcultures form within an organisation, and due to this they are the most frequently studied area of subcultures in organisations (Schein, 1992; Trice & Beyer, 1993). Occupational subculture is similar to culture, as it was described in the first chapter, containing a society's belief, value and way to interpreting different forms of communication (Trice & Beyer, 1993; Schein, 2003). What separates the two types of cultures is the fact that occupational subculture can be introduced to an individual long before he or she is introduced to the culture of an organisation. As familiar at this point, when an individual enters into an organisation he or she will be affected by the behaviour of other individuals within the organisation, their ideologies, beliefs, and values, (i.e. their culture). However, that same individual have, prior to entering the organisation, interacted with several other individuals, (e.g. during his or hers educational career). Could this mean that the different leadership styles also derive from different occupation, or clearly phrased, do different occupations have a specific leadership style? Schein, (1992) states that the influence individuals bring from prior experience will determine the degree of adaptation to the organisation's culture. Hence, if an individual is strongly rooted in a type of occupational culture, gained from previous experiences, it will be hard for the organisation to change that individual's believes, values and norms to suit the organisation's culture. Therefore, occupational culture can be mentioned (Trice & Beyer, 1993) as a culture, which has its origin outside the organisation. Hence, members of an occupation bring "their" culture in to the organisation.

Consequently, as occupational members enter different organisations they bring with them their expertise, knowledge, but more importantly, their culture (Trice & Beyer, 1993). As explained previously, the occupational member will be influenced by the organisation's culture. However, the occupational member's culture will also influence the organisation, even though the extent of this influence can be very little. When that occupational member eventually decides to change employer, and start working for another organisation, he or she leaves behind a part of his or hers occupational culture in the organisation. Consequently, different organisation may be working under similar cultural structure due to occupational culture influence. Trice & Beyer (1993) formulate the phenomenon occupational members have on organisations as: "*Their mobility thus becomes a force operating to homogenize aspects of different employing organisations.*" This would therefore imply that occupational culture can, in some extent, more be viewed as a homogeneous culture than organisational culture. Based on this, one could ask himself; to whom is the occupational member loyal to? Since the occupational member operates under the culture created from his or hers occupation, why should he or she show any loyalty towards the organisation?

The Individual and the Group

So, too who is the occupational member loyal? Before answering that question the author would like to clarify the dynamics of the relationship between the individual and the group. It is assumed, for the following section of this chapter, that the **group** is not only to be viewed as a social group rather than a group that is operating under a different culture than the rest of the organisation.

Individuals, regardless if considered in a private or public situation, are seeking to obtain the **basic** needs for control. In this strive for control, the individual discover his or hers traits and abilities which comes to shapes that person's *self-knowledge* (Banaji & Prentice, 1994). This self-knowledge provides the individual with an identity to which he or she can relate to, both

privately and publicly. Ellemers et al. (2002) refers to this as personal self and define it as a unitary and continuous awareness of who one is. Moreover, to sustain validity to ones self-knowledge, both in a personal- and public context, an individual uses means of *self-enhancement* and *self-improvement* (Banaji & Prentice, 1994). Self-enhancement refers to the individuals desire to obtain positive feedback concerning ones self. This is often done by comparing one's self to others, evaluating them in a negative way which confirms the individuals self as better (more on comparison later). This action can take its form differently depending on who wants to improve himself. To name a few; the Individualist chooses working with tasks in which he is superior to others whilst the Autocrat gain self-enhancement by taking the responsibility over tasks and order others in what to do (Rapp Ricciardi & Siitonen, 2005). Self-improvement, as the name reveals, refers to the individuals desire do improve its "self". An individual's pursuit of self-improvement, self- knowledge and self-enhancement affects how that specific individual behaves socially i.e. how he or she behaves within a group or society. Consequently, these self-motives (self-identity) affects whom an individual interacts with, whom they compare themselves with and which group they identify themselves with (Ellemers et al., 2002; Banaji & Prentice, 1994). Interaction with others generates individuals with a social identity, they start identifying themselves with social groups. These groups can exist within different environments, such as, sports teams, family, and friends or, more interesting to this paper, the work place. Moreover, Ellemers et al. (2002) argue that processes associated with social group identity and self-identity are similar with the exception that they occur at two different levels, at individual level and at a group level. Self-improvement, self- knowledge and self-enhancement are therefore terms which can be associated with social groups. Interaction between individual group members within a social group provides excellent opportunities for strengthening, both, the individual's and the group's self-knowledge. This is possible due to the fact that people tend to interact with people who see them as they see themselves (Banaji & Prentice, 1994), with the same norms, values and ideologies (Trice & Beyer, 1993). Together, the group members validate each other by confirming their self-view as correct, which is easy considering that within the group environment exists only individuals with the same self-view. Hence, individuals use each other as reference point to their own self-identity. It becomes fairly obvious to realise that a group of Humanists could interact with each other and strengthen their self-knowledge. The same goes for Democrats, Quarters and even Individualists. However, the Autocrat's and the Patriarch's nature is that they like to be in the centre of things. Is it therefore likely for Patriarchs and Autocrats to interact and benefit from the interaction in the same manner as others do?

Based on these similarities, the group members' commitment towards the group is strong. However, researchers (Banaji & Prentice, 1994; Ellemers et al., 2002; Trice & Beyer, 1993) stat that this commitment is equally high regardless if the group presents a negative identity upon them. One clear example of such a group is football hooligans. Society regards them as criminals and destroyers of a great game, but the members strongly value the group they belong too. Banaji & Prentice (1994) argue that this depends on the individuals' perception of belonging and being in control of the situation. Group members feel confident within the group and are reluctant to make changes which may disturbs their usual routine. Further, as did the individual, the group compares itself against other groups. This comparison can take two different shapes, downward comparison and upward comparison. The group uses downward comparison as a mean to self-enhancement. Banaji & Prentice (1994) mentions that this often takes place when the group feels threatened. Therefore the group boosts their own self-image by comparing itself with another group which is less fortunate. As mentioned, what influence the group also influences the individual. Hence, the enhancement of self the group receives through comparison with another groups transcend to the individual. (Earley &

Ang, 2003). Upward comparison refers to the means the group uses to self-improve. Here, the group looks at other groups that is superior and possess qualities, which the group is seeking to obtain. Upward comparison can take place both in situations when the group is threatened and when is not. Under threatening situation it is imperative for the group to find a solution that will make their environment secure. Under non-threatening situation it is the general strive of always improving one's self which drives the group to compare itself to other groups in order to improve (Banaji & Prentice, 1994).

In this chapter the author has described the relationship between the individual and the group in an unspecific context. However, the structure of the relationship also applies to the development of an individual, and the interaction between individuals, in occupational groups. Members of an occupational group also share certain values and beliefs which connects them together. One interesting facts to take into consideration is that these values and beliefs does not have to revolve around the skills of the occupation. Trice & Beyer (1993) exemplifies this with a situation where the group membership of mining worker who specialised in digging tunnels were not based on the work related skills each individual possessed rather than the level of drinking. Those workers who did not drink equally much was therefore not fully accepted and, consequently, only became marginal group members. The culture in that occupational group was based on situations that took place outside the working environment. Sherren, (2005) does not consider this unusual, supporting her statement with the fact that people spend more time at work than doing any other activity, including sleeping. This implies that individuals mostly interact with other persons within their work environment. It is therefore not unusual for an individual to extend his or hers occupational culture into non-work life. One could witness this phenomenon by looking at children who pursue the same occupation as their parents. Trough the influence children receives by their parents, as they bring their occupational culture into the home environment, the children comes to adapt the same believes and ideologies as their parents.

The Group and the Organisation

At this stage, we can come to agree on that people within organisations forms occupational groups which, in some extent, separate them from others. In this formation of smaller groups, group members will, trough interaction, get attached to one another which, moreover, will strengthen the attachment to the occupational group identity than to the lager group i.e. the organisation (Yoon et al., 1994). The reason for seeking an occupational group identity is, according to Trice & Beyer (1993), the desire to sustain autonomy and control over their work. Two variables treasured by the Patriarch and the Autocrat (Rapp Ricciardi & Siitonen, 2005). In this strive for control, occupational commitment emerges and develops as people (i.e. a group) perform similar tasks. As they perform these tasks, they develop similar understanding on how to cope and manage problems in a way which allows them to solve their tasks. Based on the experience the group possesses from work-related tasks, confidence builds up in the mind of the group concerning the ability to efficiently perform certain work-related tasks (Trice & Beyer, 1993). These believes can grow to a level where the group members consider non-group members never being able to perform the same task-related work better than the group, or an individual belonging to the group. This implies that higher level of attachment, obtained by experience and interactions with group members, will strengthen the commitment amongst group members towards the occupational group (Yoon et al., 1994). Does this imply that the occupational member/group is not committed to the organisation?

There has been disagreement amongst researchers concerning the relationship between organisational commitment and occupational commitment. Organisational commitment is defined as the loyalty, the belief in, and acceptance of, the organisations goals, and the willingness to perform work on behalf of the organisation in order to maintain organisational membership (Lachman & Aranya, 1986; Randall, 1987; Vandenberg & Scarpello, 1994). In contrast, occupational commitment is defined with basically the same variables as organisational commitment with the exception where focus is now on the occupation rather than the organisation. Hence, occupational commitment is defined as the loyalty, the belief in, and acceptance of, the occupations goals, and the willingness to maintain occupational membership (Lachman & Aranya, 1986; Lopopolo, 2002;

Table 3: Relationship between organisational and occupational commitment.

View	Combination
Dependent negative	High org. commitment and low occup. commitment, or vice versus.
Independent	High-high-, low-low-, high-low-, low-high org./occup. commitment.
Dependent positive	High-high or low-low org./occup. commitment.

Vandenberg & Scarpello, 1994). Even though researchers can come to agree on the definition on both organisational and occupational commitment, there has been disagreement on how they affect each other. In the present study the author has identified three main views, in chronological order as they have developed according to researchers, which are visible in table 3, on the relationship between occupational commitment and organisational commitment, which are: **I)** In the dependent negative view the relationship between an individual's commitment to organisation and occupation are the direct opposite of each other. Lachman & Aranya (1986) are claiming, referring to studies by Gouldner and Sorensen & Sorensen that if one is highly committed to the occupational group will result in low commitment towards the organisation. Further support for this view can be taken from Homans's work, referred by Yoon et al. (1994), where he mention that attachment and commitment to the occupational group can create barriers for the members commitment towards the organisation. The general theory behind this view is that the commitments are conflicting; resulting in, if commitment towards the organisation is high would imply that the commitment towards the occupation would, consequently, be low. The same principle applies if the circumstances would be reverse; high commitment towards the occupation equals low organisational commitment. **II)** According to Lachman & Aranya (1986) the dependent negative view developed to a view where the relationship between the commitments could be observed as independent, supported by studies by Glaser and Hall. The supporters of this view argued that the commitments were not conflicting. Instead, individuals were able to possess any combination of commitments towards the organisation and the occupation. Hence, the commitments are independent and do not affect each other. **III)** However, the most resent research has once again claimed that the organisational and occupational commitments are related and therefore dependent (Lachman & Aranya, 1986; Lopopolo 2002; Vandenberg & Scarpello, 1994; Yoon et al., 1994). These authors state that, in correlation to dependent negative view, the commitments are dependent positively. This implies that if organisational commitment is high, so is occupational commitment, and vice versus. In a study, Yoon et al., (1994) found that commitment to a group, generated through interactions that created attachment amongst its members, showed a positive effect on the commitment towards the organisation. To specify the relationship a little bit more accurate, Lopopolo (2002) and Lachman & Aranya (1986) claims that it is the level of occupational commitment that determines the level of organisational commitment. They argue that occupational commitment is a predecessor to organisational commitment. They base these conclusions,

with the support of Vandenberg & Scarpello (1994), stating that organisations seek individuals with expertise in certain areas to undertake task related work on behalf of the organisation. As previously explained these individuals have from prior work come to get influenced by that specific occupational culture and are therefore, to some extent, committed to it. Organisations are aware of this commitment, and are actually seeking this commitment because it is required for the work related tasks the organisation wishes to undertake. Hence, organisations are encouraging occupational commitment, and individuals with occupational commitment seek employment in settings where they, encouraged and rewarded, can behave as they are use to.

These findings would suggest that organisations should welcome strong occupational commitment amongst its employees as it accordingly generates a strong commitment towards the organisation. However, even though the group and the organisation may display a positive relationship due to high commitment, the relationship between different groups within the organisation may face problems. As the commitment grows stronger within the group so does the culture (i.e. how the group considers work related tasks to be performed). Conflict may, as a result of this, arise between two or more groups if their beliefs differ in some extent concerning one and the same task. Hall's claimed that, mentioned by Yoon et al., (1994), strong group commitment nurture the gap between different subgroups within an organisation. If these gaps between different subgroups are to be smaller, the different groups need to cooperate at some level. According to the psychiatric Bengt Berggren, mentioned by Brännberg (1995), there are four different forms of cooperation (see figure 4). **I)** *Coordination*, which is the first form, is possible if one department have a task, which another department may perform better. In a cooperative environment the task would be coordinated to the department that could handle it most effective. **II)** The second form, *collaboration*, is possible if two different departments join up on a mutual task. **III)** *Integration* is in theory the best way of cooperating as it totally breaks down the barriers between departments. By integrating departments into one there can be no differences between them. **IV)** The last cooperation form is *consultation*. In resemblance to the first form coordination, one department may have a task, which another department perform better in. However, instead of coordinating the task the department could consult the other department in order to solve the problem.
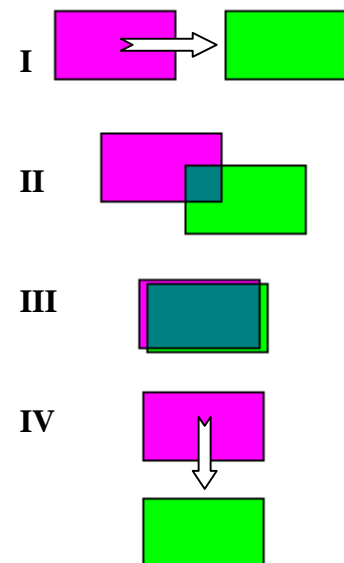
So, what is the situation in the WSP organisation? Have culture created a strong commitment towards the group and the organisation, resulting in gaps between different groups, or, can one view another type of behaviour amongst the employees?

Other areas of subcultures

As mentioned in page 13, there are other areas where subgroups, which later become subcultures, are created. The interaction between members of these subcultures are very much alike those of occupational subcultures, it is the origin from where they are created which are different. For the duration of this chapter the author will present those areas of subculture that is considered valid for the present study. As a result, some areas of subcultures will not be presented, as they are not considered equally important.

One of the factors mentioned were ***geographical differentiation***. The impact on culture due to national differences has already been discussed in the previous chapter. However, Schein (1992) states that geographical subcultures may even arise within national borders. When a "group" gets isolated from others within the organisation, (e.g. an opening of a new office in a new city) they tend to start interact with others from that environment, creating their own set of rules and behaviours (Bang, 1999; Trice & Beyer, 1993). It is the culture in the local environment that influences the "new office" to adapt in a certain way. Secondly, another factor for subculture is ***departmentalisation*** (Trice & Beyer, 1993) or departmentalisation (Bang, 1999; Schein, 1992). As people in departments or departments start to interact regularly they tend to become committed to the department or department they belong to. Moreover, as departments or departments often contain people with the same occupation, their cultural ties may be even stronger as they have the same occupational culture (Trice & Beyer, 1993). Finally, ***merges and acquisitions*** is also a factor that can cause the creation of subcultures. As two companies merge or when one acquires another, the two company's cultures will clash together. According to Trice & Beyer (1993) there are three degrees of integration after a merger or an acquisition: **I)** *Absorption* refers to a merger or acquisition where one company adopts the other company's culture completely. In these cases it is often the weaker company in the merger, or the acquired company, who has to forfeit its culture Bang, 1999; Schein, 1992). **II)** *Symbiosis* refers to a situation where the merger or acquisition creates a new form of culture, applicable for both companies. **III)** *Preservation* is another outcome due to mergers or acquisitions. This basically implies that both companies continue to operate under its own culture. This often occurs when a company acquires another as a leap into a new market in which it does not possess any experience.

One interesting issues to take into consideration is the fact that within one organisation there are a great variety of subcultures present. A company situated in only one city may, to name a few, have a diversity of cultures due to occupational- or departmental subcultures. A company with offices all around a country may also include geographical subcultures to the ones already mentioned. A world spread company can also include the national differences to the growing list.

Model

The model used in this study is named the JAZZ-model and it is created by Rapp Ricciardi & Siitonen (2005). The model has been constructed trough interviews and work sessions with leaders and co-workers in Scandinavian organisations during two decades. Based on the knowledge the authors have gathered during this period of time, they have identified specific behavioural patterns in which all members of an organisation possess. These patterns have been compiled to create seven different cultural identities. The model divides each identity based on three different considerations; consideration to the organisation's result, consideration to the people in the organisation, and, consideration to change and development. These three cornerstones form how organisations operate. However, they also influence how individuals operate and behave, which is summarised below. The information about the different identities and the figures are all taken from Rapp Ricciardi & Siitonen (2005).

Patriarch

The Patriarch focuses his or her attention towards the organisation's result, both short-term and long-term. The Patriarch perceives him- or her to be successful trough hard work and what to be remembered for it. He or she gives clear directives as a leader and nurture co-workers as family members. However, if co-workers do not show loyalty, the patriarch will consider them as traitors. He or she is semi-positive to change. Fast changes that will give a quick return is nothing that interest the Patriarch, instead, changes that will guarantee a stable future and enable the Patriarch to build his or her "empire" is more welcomed.
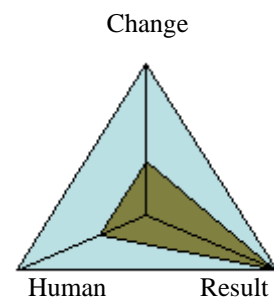
Figure 5: The Patriarch

Autocrat

In comparison to the Patriarch, the Autocrat is even more result orientated. Productivity and profit is the foundation on which the Autocrat stands. In his or her strive for good results the Autocrat have little patience for both co-workers and change. As the Autocrat whish to be in control, other peoples' initiatives may go to waste. However, co-worker do not need to wonder what to do as the Autocrat always gives crystal clear directives on what to do.
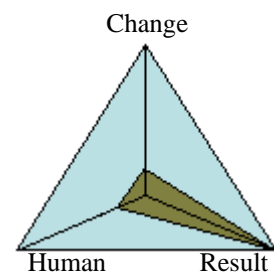
Figure 6: The Autocrat

Quarter

As the name revels, the Quarter's main attention is focused towards the organisation's quarterly reports. Due to the Quarter's objective to produce good results each quarter, he or she is very flexible, creative and good at generating money. However, the Quarter's leadership style may be seen blurry and indecisive as he or she jumps from one project to the next in order to produce a good result. The Quarter's view on co-workers and change is positive, as long as it provides good short-term results.
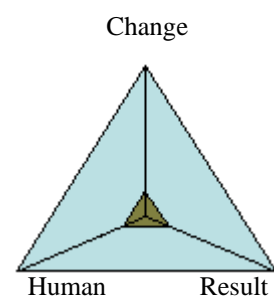
Figure 7: The Quarter

Humanist

As figure 8 clearly shows, the Humanist's first priority is the co-workers in the organisation, which is why he or she often forms friendship relations with the co-workers. As the Humanist does not want to "step on somebody's toes" he or she can be perceived as poor in conflict situations. Even good results are not favourable if achieving it causes stress or conflict amongst the workers. The same goes for change; if it provides better opportunities for the co-workers it is appreciated, if not, the Humanist does not want to invest in it.
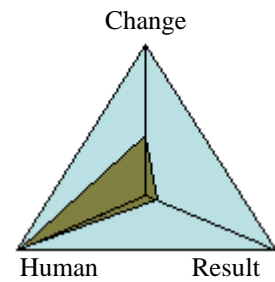
Figure 8: The Humanist

Democrat

The Democrat acts as a collector, a collector of votes. He or she makes the decisions concerning results, co-workers and change based on what the majority thinks. The Democrat is not the perfect member in an organisation due to the fact that the democratic process is often slow and ineffective. However, the majority of the staff is positive to, and appreciates a Democratic leader. This has to do with the Democrat's ability to create fair systems that suits (the majority) members and gives the members a feeling of being important.
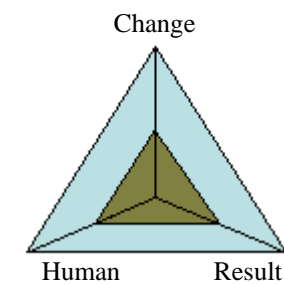
Figure 9: The Democrat

Individualist

In resemblance to the Democrat who made decisions if it benefited the majority, the Individualist bases his or her decision if it benefits him- or her-self. The attitude towards result, co-workers and change is also based on the Individualist's own personal gain. However, those few co-workers who really help the Individualist will be given great support and the possibility to make an own carrier.
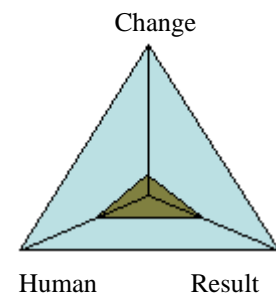
Figure 10: The Individualist

Integrator

The Integrator can be summarised as obtaining the best qualities of all the stated identities. However, due to his or her engagement, the Integrator is demanding towards him- or her-self and the co-workers, which may result in losing energy due to overachieving.
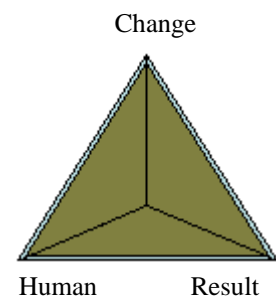
Figure 11: The Integrator

Purpose

To be successful in today's competitive environment it is imperative for companies to collaborate efficiently with all members in a project. WSP is daily faced with the challenge of working with consultants, suppliers and entrepreneurs that work under different culture. However, it is not only the culture difference between different companies that needs to be managed. The culture difference within the WSP organisation is also an issue which is important to consider, taking into account the fact that WSP is a world wide organisation with offices in many countries and many offices within each country. Consequently, it could be useful for the WSP organisation to realise their cultural difference in order to be as effective as possible in their internal collaboration.

The initial intentions for the study were to investigate what impact culture have on operations within the WSP organisation. As this was a fairly broad subject the proposed questions were limited to investigate the impact on the organisation of certain aspects of culture, namely national culture, leader culture and subcultures.

These limitations have come to create the finalised questions for the present study, which are:

✧ In what aspects may the national culture affect collaboration between different offices within the WSP organisation?
✧ Are there different forms of leader culture in the WSP organisation and, if so, in what regard do they differ?
✧ Could one witness a range of culture (i.e. subcultures) within the same country or office?
✧ Is it possible to change an organisation's culture?

Method

The approach adopted during the research project will be post-positivistic. The use of a post-positivistic approach is the most appropriate for this study as it enables the use of both qualitative and quantitative methods. Qualitative data will facilitate to generate theory through a broad explanation of behaviours and attitudes in the WSP organisation which, moreover, will guide the direction of the study. This will allow focus to be put on important issues. For this research project the intention is to be as objective as possible. However, as qualitative research is subjective in its nature this may produce a problem.

The quantitative data acquired will test the theory and measure, amongst employees inside the WSP organisation, if it is true in a population. This will be done with a factorial research design to view how the differences display themselves depending on the culture.
Obtaining the quantitative data, concerning the difference of culture within the WSP organisation, is manifested in the form of a survey. The survey, which investigated certain phenomenon in the WSP organisation, systematically measured relevant factors, which after analysis displayed the common patterns that were obtainable.

An alternative research approach, to the selected one, could be the implementation of a case study. In relation to a survey, a case study also investigates the phenomenon in a given situation. Moreover, a case study is closely related to ethnography (Rudestam & Newton, 2001), which is the study of cultures, which may seem very appropriate as the research project is set out to investigate cultural differences in the organisation. However, a case study trade off breath for obtaining some depth. As the research aims to capture a broad view of the WSP organisation regarding the issues presented in the previous chapter it is therefore more appropriate to use a survey approach.

The reason to why the chosen method is appropriate for the research question is because it provides an opportunity to gather primary data regarding culture within the WSP organisation. The following part of this chapter will describe the tactics for the gathering of primary data. The procedure for gathering the quantitative data will hereafter be described under three different headlines. The headlines will describe which participants that were being used, what type of instruments that were used to obtain the data, and how this was conducted.

Participants

The main part of participants is from the Swedish WSP offices in Gothenburg. 150 employees were considered validated to answer the questionnaire. The total work force at the WSP office in Gothenburg is well over 200. However after revising all employees whom were on parental leave, vacation or in some other way, not available, 150 were considered a suitable number. Additionally, a large factor in this consideration is the high number of newly employed, 53 this year, which is considered to be unable to answer the questionnaire. However, the survey does also include participation from other offices, mainly from Great Britain. Contact was established with three managers in the UK. They were given the task to distribute the survey to 10 employees each. The resulting number of participants in this study is 104 WSP employees. 76 of these come from the office in Gothenburg, which gives a response rate of 50,61 % (76/150). 28 employees outside Sweden gave their response which gave a high response rate of 93.33 % (28/30). Combined, the total response rate was 57,78 % (104/180).

Instrumentation

A questionnaire will be the research instrument for gathering the quantitative data in this survey. The questionnaire (see appendix I) is divided into three main parts and was provided to the author by Dr Max Rapp Ricciardi. However, some alterations were made to fit the questionnaire to this specific survey. The first part contains a number of questions concerning the respondent's sex, age, education, and title. The first section also contains a couple of questions revolving around the organisation he or she works for. These questions are open which enables the respondents to address different issues, even thought it is one and the same question. The second part consists of 112 statements where the respondents can choose from a scale from one too five on how they perceive the statements, one disagreeing with it and five strongly agreeing with it. The last part of the second section is a question about which attribute is best compatible with WSP, where the respondents are given four different alternatives. All of the questions in the second part are closed questions, which forces the respondents to answer the stated question and nothing else. The last part of the questionnaire is an open question where the respondents have the possibility to address whatever the feel important which were not included in the first and second part of the questionnaire. This provided the opportunity to get access to information that the authors had not considered.

Procedure

It was the author's own initiative to investigate the cultural diversity within an organisation. In the end of May 2005 contact was made, via phone, with the manager of the management department in Gothenburg, Stefan Wennerö, who later became the author's supervisor at the company. Thereafter, a meeting was held with the author's academic supervisor Dr Max Rapp Ricciardi, Stefan Wennerö and the author to discuss the magnitude of the work. It was also decided at that meeting that the questionnaire would be distributed throughout the office in Gothenburg. This distribution took place in the end of October 2005 to both the Gothenburg office and to the three managers previously described. Prior to this, a cover letter (see appendix II) was sent out to inform the participants about the study and its intentions. Dr Max Rapp Ricciardi approved both the questionnaire and the cover letter before it was sent out. All material, to both the Swedish participants and the others, received the information via e-mail. All of the participants were given two weeks to respond. They also received a written reminder after a week. The Swedish participants received the questionnaire and the cover letter in Swedish whilst the other participants received the two in English. The only thing that separated the course of action between the two groups of participants was that the Swedish participants were given the alternative to answer both via e-mail and manually whilst the others only had the opportunity to answer via e-mail. After the timeframe for answering was completed the replied questionnaires was cross-referenced with an employee list to verify that the responders actually worked at WSP. Later the data from the questionnaires was coded in SPSS (Statistical Package for Social Scientists).

Deviations

In the most cases of statistical surveys one will face problems with the response rate. In the present study the response rate have been satisfying. However, when you break down the

responses into the different business areas it has been shown that one of all the departments gave a very low response rate (2). It was later shown that this department displayed a result with deviated remarkably from the other business areas. The result from that business was a much "better" result than the others. Consequently, because there were only two persons who gave there responses in this matter the author found it plausible that those respondents were more positive towards the organisation than the majority. However, this is just an assumption. In the following result and discussion chapter, where the author compares the different business areas, it has been decided not to include this business area in the comparison. This due to what previously have been described regarding the low frequency at that particular business area. A question for the company to consider is why this very particular business area gave such a low response rate?

Another flaw in this study can be observed when looking at the results from an IT-company and a desirable value used to compare WSP's results with. All three results are based on the same study. However, as both the result from the IT-company study and that of the desirable value were coded on another scale, a transformation of the results was needed to be made. Despite of this transformation, both the IT-company and the desirable value show results on some of the leadership preferences below one, a value that is not possible to obtain in the WSP study. Regardless of this fact, comparison has been made between the different results. Even though this may seem to be a grave error, the author does not want to present the difference between the different results on a numerical level rather than to show that some differences are greater than others referring to different leadership preferences.

Result

The result of this study is presented in this chapter. The purpose of this chapter is to bring out, as objectively as possible, the result from this study. Firstly, based on the questionnaire, the combined mean for each of the seven leadership preferences are presented in figure 12. Secondly, in table 4-23, each leadership preference is broken down into the location of the respondents and compared against a desirable mean and a mean of another company. Moreover, in table 24 the mean of the different business areas are presented and compared against each other. Finally, the employees own positive and negative thoughts about the culture and leadership at WSP have been summarized and gathered in table 26 and 27.

The seven leadership cultures

In the present study, evaluation was made on the basis of seven different leadership cultures. Respondents had the opportunity to choose what they thought of a statement on a grading scale from one to five. Each statement was constructed to reflect one of the seven leadership cultures, with a total of 109 statements. Five represents a high presence of of a certain preference whilst one represents a low presence. With the help of the compute tool in SPSS, the author calculated the mean of each preference. In figure 12 the combined mean for each leadership culture are presented (Swedish respondents n=76, Other respondents n=28).

Figure 12: WSP Mean
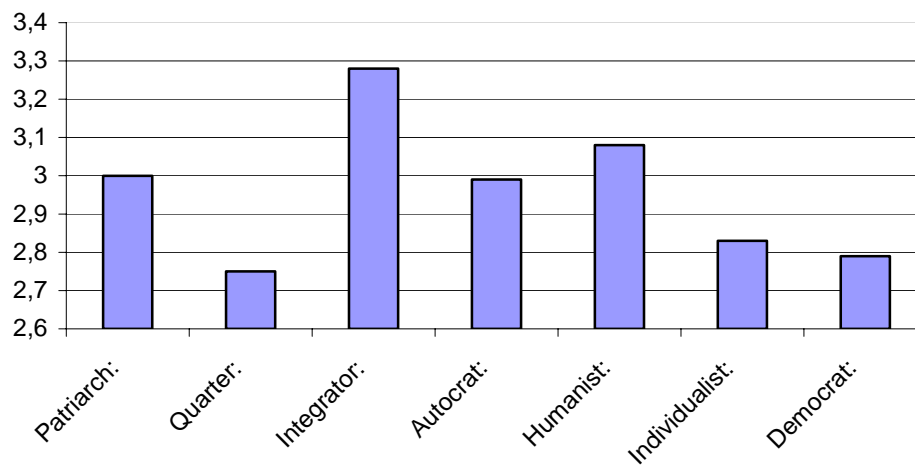
What can be distinguished in figure 12 is that the Integrator received the highest mean (3,28) amongst the leadership cultures. Following the integrator were the Humanist (3,08), Patriarch (3,00), Autocrat (2,99), Individualist (2,83), Democrat (2,79), and finally the Quarter (2,75). What figure 11 also reveals is that there are differences between the leadership preferences within WSP. The following section will present each leadership preference mean individually and demonstrate from where they have their origin.

Patriarch

After analysing the calculated mean of the Patriarch and comparing it against the two respondent groups with an Independent-Sample t-test, it became apparent that there was a difference between the two respondent groups. As previously presented, and visible in table 4, the combined mean of the Patriarch at WSP were 3,00, whilst the combined mean for the Swedish WSP respondents were 2,96 and the combined mean for the other WSP respondents were 3,11.

Table 4: Patriarch Mean (t-test)

Location	Mean	N	Std. Deviation
Sweden	2,96	76	0,340
Other	3,11	28	0,316
Total	3,00	104	0,339

To fully understand the meaning of the Patriarch mean, a correlation against a desirable mean value, according to the JAZZ-model, was made. According to the model there should be a mixture of the leadership preferences. The value for the Patriarch, given to the author by Max Rapp Ricciardi, is 1,8. Compared in a One-Sample t-test, demonstrated in table 5, the following data were attainable.

Table 5: One-Sample t-test of Patriarch (WSP vs. Desirable)

	Test Value = 1.8				95% Confidence Interval of the Difference	
	t	df	Sig. (2-tailed)	Mean Difference	Lower	Upper
Patriarch	36,204	103	,000	1,20241	1,1365	1,2683

In table 5 it can be noted that a significant difference exists between WSP's Patriarch mean and the desirable value according to the JAZZ-model. Note in particular the Mean Difference of 1,20 and the value of t=36,20. It can be interpreted that WSP mean is remarkably different from the desirable mean set out from the JAZZ-model. However, if comparison is made against another company, in this case an IT-company, one could notice that the difference between WSP and the desirable value is not that extensive. In table 6 the comparison with the IT-company with a mean value of 3,8 is made against WSP. As the test value is higher than WSP's, both the Mean Difference and the value of t become negative.

Table 6: One-Sample t-test of Patriarch (WSP vs. IT-Company)

	Test Value = 3.80				95% Confidence Interval of the Difference	
	t	df	Sig. (2-tailed)	Mean Difference	Lower	Upper
Patriarch	-24,015	103	,000	-,79759	-,8635	-,7317

Quarter

The same procedure of comparing the analysed mean of the Patriarch with the two different respondent groups was also performed with the mean of the Quarter. The Independent-Sample t-test showed, even though, a very little difference between the two groups, visible in table 7. With a combined mean of 2,75 for the Quarter the Swedish respondents had a mean of 2,79 whilst the other respondents had a mean of 2,65.

Table 7: Quarter Mean (t-test)

Location	Mean	N	Std. Deviation
Sweden	2,79	76	0,405
Other	2,65	28	0,356
Total	2,75	104	0,395

The same procedure was also made for the Quarter as for the Patriarch with a correlation against a desirable mean, which for the Quarter was 2,1. The performed One-Sample t-test in table 8 gave the following data concerning the relationship between the WSP Quarter mean and the JAZZ-model desirable mean.

Table 8: One-Sample t-test of Quarter (WSP vs. Desirable)

	Test Value = 2.1				95% Confidence Interval of the Difference	
	t	df	Sig. (2-tailed)	Mean Difference	Lower	Upper
Quarter	16,766	103	,000	,64990	,5730	,7268

It becomes evident in table 8 that the statistical difference between WSP's Quarter mean and the desirable mean is lower than the one for the Patriarch. However, there is still an existing difference as the Mean Difference is 0,65 and the value of t=17,77. Further, comparing WSP's Quarter result with the IT-company's Quarter result (see table 9) shows that the IT-company's mean (2,40) is closer to the desirable mean (2,1) than WSP's mean (2,75).

Table 9: One-Sample t-test of Quarter (WSP vs. IT-Company)

	Test Value = 2.40				95% Confidence Interval of the Difference	
	t	df	Sig. (2-tailed)	Mean Difference	Lower	Upper
Quarter	9,027	103	,000	,34990	,2730	,4268

In comparison to the Patriarch where there were negative values on Mean Difference and t-value, the Quarter presents positive values due to the fact that the mean for the IT-company is closer than that of WSP. On the other hand, the statistical difference is not that extensive for the Quarter as it was for the Patriarch.

Integrator

As the two previous leadership cultures were analysed was also performed on the Integrator. The two response groups at WSP showed to have accumulated a mean of 3,28 for the Integrator. Individually, the Swedish respondents' mean stood for 3,23 whilst the other respondents reach a mean of 3,41. The figures in table 10 represent the data conceived after performing an Independent-Sample t-test.

Table 10: Integrator Mean (t-test)			
Location	Mean	N	Std. Deviation
Sweden	3,23	76	0,351
Other	3,41	28	0,440
Total	3,28	104	0,383

In table 11, the comparison between WSP's mean and the JAZZ-model desirable mean for the Integrator shows a rather large statistical difference. The One-Sample t-test was performed with the desirable mean as the test value, which was a high 4,6. The outcome led to a Mean Difference of -1,32 and a value of t= -35,1, which makes the statistical difference for the Integrator larger than for the Patriarch and the Quarter.

Table 11: One-Sample t-test of Integrator (WSP vs. Desirable)

	Test Value = 4.6				95% Confidence Interval of the Difference	
	t	df	Sig. (2-tailed)	Mean Difference	Lower	Upper
Integrator	-35,086	103	,000	-1,31799	-1,3925	-1,2435

Even though there were a great statistical difference between WSP's Integrator mean and the desirable mean, it was later shown that compared to the IT-company, WPS's mean were not that low. According to the information provided by Max Rapp Ricciardi, the IT-company reported an Integrator mean of 2,40. Processed in a One-Sample t-test with a test value of 2,40 gave a Mean Difference of 0,88 and a value of t= 23,48 (see table12). Notable in these two calculations is that even though the statistical difference between the WSP's mean (3,28) and the desirable mean (4,60) was big, the IT-company reported a even lower mean (2,40).

Table 12: One-Sample t-test of Integrator (WSP vs. IT-Company)

	Test Value = 2.40				95% Confidence Interval of the Difference	
	t	df	Sig. (2-tailed)	Mean Difference	Lower	Upper
Integrator	23,480	103	,000	,88201	,8075	,9565

Autocrat

As previously described, the combined mean for the Autocrat within WSP is 2,99. When crossed in an Independent-Sample t-test with the location of the respondents the following data was obtained (see table 13). In resemblance to the Quarter, the statistical difference between the Swedish respondents and the other respondents are not that great. Only 0,07 in mean difference separates the Swedish 2,97 from the others 3.04 mean.

Table 13: Autocrat Mean (t-test)

Location	Mean	N	Std. Deviation
Sweden	2,97	76	0,342
Other	3,04	28	0,339
Total	2,99	104	0,341

After performing the One-Sample t-test with the desirable mean it became evident that the statistical difference between the WSP's Autocrat mean (2,99) and the desirable mean (0,6) from the JAZZ-model was extensive. Table 14 presents the data received from the calculations where the Mean Difference was a high 2,39 and the value of t= 71,56.

Table 14: One-Sample t-test of Autocrat (WSP vs. Desirable)

	Test Value = 0.6				95% Confidence Interval of the Difference	
	t	df	Sig. (2-tailed)	Mean Difference	Lower	Upper
Autocrat	71,560	103	,000	2,39090	2,3246	2,4572

Even when compared with the IT-company the statistical difference became large. In comparison to the Integrator, where WSP placed it self better than the IT-company compared to the desirable mean, the situation is here reversed. According to the given data, the IT-company reported a mean of 1,20 which gave, after a One-Sample t-test, a Mean Difference of 1,79 and a value of t=53,60 (see table 15).

Table 15: One-Sample t-test of Autocrat (WSP vs. IT-Company)

	Test Value = 1.20				95% Confidence Interval of the Difference	
	t	df	Sig. (2-tailed)	Mean Difference	Lower	Upper
Autocrat	53,602	103	,000	1,79090	1,7246	1,8572

Humanist

In correlation to the previous leadership preference, the Autocrat, the statistical difference between the two locations, referring to the Humanist, is much greater. With a combined mean of 3,08 the Independent-Sample t-test (see table 16) reports that the Swedish respondents generated a mean of 2,99 whilst the other respondents generated a whole 3,32 mean. Also note that the standard deviation for the other respondents is lower than for the Swedish respondents, which implies that most of the answers given is within the same region.

Table 16: Humanist Mean (t-test)

Location	Mean	N	Std. Deviation
Sweden	2,99	76	0,357
Other	3,32	28	0,285
Total	3,08	104	0,369

The statistical difference between the WSP's Humanist mean and the desirable mean from the JAZZ-model obtainable after the One-Sample t-test was almost as large as the one for the Autocrat. In table 17, with a low test value of 0,6 which is the desirable mean, the statistical difference becomes clear with a Mean Difference of 2,48 and a value of t= 68,65.

Table 17: One-Sample t-test of Humanist (WSP vs. Desirable)

	Test Value = 0.6				95% Confidence Interval of the Difference	
	t	df	Sig. (2-tailed)	Mean Difference	Lower	Upper
Humanist	68,646	103	,000	2,48058	2,4089	2,5522

More over, a large statistical difference was also found between WSP and the IT-company. Equal to the desirable mean, the IT-company's mean for the Humanist was also fairly low compared to WSP's Humanist mean. The performed One-Sample t-test in table 18 reports a Mean Difference of 2.21 and a value of t= 63,11, which is the highest statistical difference between WSP and the IT-company.

Table 18: One-Sample t-test of Humanist (WSP vs. IT-Company)

	Test Value = 0.80				95% Confidence Interval of the Difference	
	t	df	Sig. (2-tailed)	Mean Difference	Lower	Upper
Humanist	63,111	103	,000	2,28058	2,2089	2,3522

Individualist

In comparison to the Autocrat, the statistical difference for the Individualist between the Swedish response group and the other response group is very small. The Independent-Sample t-test in table 19 shows a 0,03 difference of mean between the Swedish 2,84 and the other's 2,81. Together, the respondents generated a mean of 2,83. The closely linked answers from the two response groups would imply that both groups perceive that the presence of the Individualistic leadership is the same, regardless if it is in Sweden or elsewhere.

Table 19: Individualist Mean (t-test)

Location	Mean	N	Std. Deviation
Sweden	2,84	76	0,404
Other	2,81	28	0,392
Total	2,83	104	0,399

In table 20, the comparison between WSP's Individualist mean and the JAZZ-model's mean, which in this case was a low 0,5, shows that there is a great statistical difference between the two. The performed One-Sample t-test reports a Mean Difference of 2,33 whilst the value of t= 59,48.

Table 20: One-Sample t-test of Individualist (WSP vs. Desirable)

	Test Value = 0.5				95% Confidence Interval of the Difference	
	T	df	Sig. (2-tailed)	Mean Difference	Lower	Upper
Individualist	59,479	103	,000	2,32847	2,2508	2,4061

In correlation to the previous leadership preference, the Humanist, where the statistical difference between WSP, and both, the JAZZ-model and the IT-company was large, one could see in table 21 that the statistical difference between WSP and the IT-company is not that large when it comes to the Individualist. Compared against WSP's Individualist mean of 2,84, the IT-company reports a mean of 2,20. Taken from the performed One-Sample t-test one could see that the Mean Difference is 0,63 and the value of t= 16,05.

Table 21: One-Sample t-test of Individualist (WSP vs. IT-Company)

	Test Value = 2.20				95% Confidence Interval of the Difference	
	T	df	Sig. (2-tailed)	Mean Difference	Lower	Upper
Individualist	16,054	103	,000	,62847	,5508	,7061

Democrat

The last of the seven leadership preferences, the Democrat, had the closest mean difference between the two respondent groups. In the performed Independent-Sample t-test (see table 22) the Swedish respondent group generated a mean of 2,79 whilst the other response group generated a mean of 2,80. Hence, only a difference of 0,01 separated the two groups apart.

Table 22: Democrat Mean (t-test)

Location	Mean	N	Std. Deviation
Sweden	2,79	76	0,297
Other	2,80	28	0,347
Total	2,79	104	0,309

As for all the other leadership preferences, a One-Sample t-test was performed for the Democrat against a desirable mean taken from the JAZZ-model. In this case the JAZZ-model reported a desirable mean of 0,6 for the Democrat. Table 23 also shows that WSP largely differs from the desirable mean with a Mean Difference of 2,19 and a value of t= 72,20

Table 22: One-Sample t-test of Democrat (WSP vs. Desirable)

	Test Value = 0.6				95% Confidence Interval of the Difference	
	t	df	Sig. (2-tailed)	Mean Difference	Lower	Upper
Democrat	72,202	103	,000	2,19078	2,1306	2,2510

The IT-company that comparison has been made against reported a mean of 0,90 for the Democrat, which is a very low number compared to WSP. The performed One-Sample t-test in table 23 shows that the statistical difference between WSP and the IT-company is, referring to the Mean Difference 1,89 whilst the value of t= 62,31.

Table 23: One-Sample t-test of Democrat (WSP vs. IT-Company)

	Test Value = 0.90				95% Confidence Interval of the Difference	
	t	df	Sig. (2-tailed)	Mean Difference	Lower	Upper
Democrat	62,314	103	,000	1,89078	1,8306	1,9510

This concludes the results of each of the seven leadership preferences. The following chapter will present the statistical difference between, the seven leadership preferences, and the different business areas within WSP to see if there were any presences of subcultures within the organisation.

Preference vs. Business area

After analysing the statistical difference between WSP, the IT-company, and the desirable mean from the JAZZ-model in the previous chapter, comparison was also made between the different business areas at the WSP office in Gothenburg. This was done due to the differences found between the to respondent groups in the previous chapter. A performed One-Way Anova (Descriptive) of the different leadership preferences against the different business areas gave the following result, which can be viewed in table 24. The numbers to the

	Patr.	Quar.	Integ.	Auto.	Huma.	Indi.	Demo.
Table 24: One-Way Anova							
1	2,90	3,00	3,21	2,97	2,85	2,97	2,86
2	3,02	2,57	3,27	2,87	3,09	2,84	2,82
3	3,02	2,83	3,10	3,04	2,92	2,78	2,74
4	2,84	2,95	3,16	3,00	2,96	2,88	2,62
5	2,94	2,61	3,54	2,93	3,20	2,68	2,99

left in the table represents a business area with **1)** representing "Environmental", **2)** "Management", **3)** "Systems", **4)** "Samhällsbyggnad" and **5)** "Affärsutveckling". In table 24 one could see that there are statistical differences amongst the different business areas. Nevertheless, these differences are relatively small, ranging from the smallest difference for the Autocrat (0,17) to the largest for the Integrator (0,44). However, within the statement part of the questionnaire, three different statements concerning subcultures appeared and respondents had the opportunity to answer the statement from one to five, one meaning that they did not think there was a high level of subcultures and five meaning that there were. In table 25 is the result after the Independent-Sample t-test performed for the subculture statements crossed with the location of the respondents. As can be seen, the combined mean for WSP is a high

Table 25: Subcultures Mean (t-test)

Location	Mean	N	Std. Deviation
Sweden	3,93	76	0,819
Other	4,21	28	0,686
Total	4,00	104	0,793

4,00 suggesting that the respondents perceive the level of subcultures present within the organisation to be very high.

Respondents' opinion of WSP

In the beginning of the questionnaire the participants were give two direct questions. Firstly, they were asked to describe what they considered positive with the organisational culture and leadership at WSP. Secondly, they were asked to describe what they experienced could be improved concerning the organisational culture and leadership. After decoding the answers manually for the first question it became evident that the respondents had similar positive thoughts concerning four different issues. These issues have come to include leadership, responsibility, organisational structure, and organisational vision. In table 26 some of these comments are presented.

Table 26: Respondents' comments of WSP

Positive comments regarding WSP	
Leadership:	*"Generally I would say that the leadership of WSP Group and International has good staff focus and makes you feel that you are contributing to the organisation. Which is quite difficult to sustain as it grows."*
	"I have great confidence in my department manager, and that is the only thing that counts."
Responsibility:	*"It seems to function freely within the boundary of the stated goals. I experience freedom in the tasks I perform and the responsibility that follows."*
	"Autonomy to make decisions relating to projects."
Organisational structure:	*"A flat organisation with short distances between worker and manager. The organisation is very non-hierarchical, which I perceive as a very positive thing."*
	"A flat organisation with great responsibility "far down", especially in detailed questions."
	"Regardless of the fact that WSP is a large organisation we have the power to take initiatives when it comes to "every day problems."
Organisational vision:	*"Encourages growth and development of staff."*
	"Aware commitment with new innovated ideas towards the expansion."

The same coding procedure was performed for the answers of the second question. In resemblance to the first question it was also possible to notice a pattern of similar answers for issues that the respondents experienced could be improved. The similarities mainly concerned three different issues, which were; collaboration, leadership, and information. Some of these answers are presented in table 27. An observation that may be important to highlight is that out of these three issues, the issue revolving around collaboration was clearly the most frequent area that could be improved according to the respondents.

Table 27: Respondents' comments of WSP

Negative comments regarding WSP

Collaboration: "Today it is difficult to work over the boundaries of the departments due to the fact that everybody are focusing on there own result. The company's total, or at least the business area's result, should be the primary objective. Nowadays it is hard to help out a colleague because one is afraid to report a low level of chargeable hours."

"Work less in individual operating company silos and less protection of ones own empires. Better attempts at working together for the greater good of WSP."

"The fragmentation often means there are disagreements about inter-company fee levels when the focus should be on what is good for WSP as a whole."

"The collaboration between the different business areas must be improved."

Leadership: "A type of regional decision maker would facilitate some situations. Current structure is not functional."

"Generally experienced consultants and technicians have become managers. Very often this implies that we lose a good consultant/technician, but it does not imply that we gain a good manager."

Communication: "Improved communication between top management and employees."

"We should be able to communicate more within the organisation and share our unique experiences."

Discussion

For the following discussion the theoretical framework together with the result of the study is going to be presented and interpreted. All the results were clearly presented in the previous chapter. The objective was to see how the national culture could affect the cooperation between different offices within WSP. Continuing, it was also a priority to see if there existed different leadership cultures in the organisation. Moreover, the presence of subcultures and how organisational culture is changed was two other issues with high priority in this dissertation. Consequently, we shall now discuss the obtained results based on National Culture, Leadership Culture, Subculture, and, which the author believes is important for the future, the possibility to change an organisation's culture.

National culture

Firstly, discussion is going to be made concerning National Culture were the focus is going to be put on the difference between the Swedish WSP respondents and the other WSP respondents. For the simplicity of matters, hereafter the other respondents will be referred to as the English respondents as most of them are from England.

One could be a little amazed by the result obtained in the study. In the theoretical framework two different subjects was presented, as characteristics of national culture, and those were the relationship between individualism/collectivism and masculinity/femininity. Looking at the leadership preferences in the JAZZ-model (Rapp-Ricciardi & Siitonen, 2005) one could see that the leader Individualist upholds, as the name reveals, the characteristics of an individualist. The Humanist in the JAZZ-model has a clear resemblance to the characteristics that would be found in a feminine person. According to Hofstede (1991) the Swedish national culture was the most feminine culture of all the countries in his study, which should imply that the Swedish respondents' outcome on the Humanist preference would therefore be high. This was, however, not the case in this study. The explanation to this could be a few. However, an important aspect, that the author would like to uphold, is the actual difference in national culture that may exist. It is likely that in a Swedish more feminine culture some lines of business will distinctly have a more masculine nature. The author can personally not think of any other line of business, except maybe a hunter, which has a clearer history of masculine nature than the build sector, the sector WSP is involved in. Based on these arguments the author believes that the reason to why the English respondents obtained a higher mean on the Humanist is due to a national cultural difference and the fact that the build sector is very masculine in nature. The English respondents have given their answers in their more masculine culture whilst the Swedish respondents have answered from a more feminine culture. Due to this, the author believes that the result Hofstede obtained was correct. It is just these national cultural differences that make the mean of the two respondent groups to become the opposite. The respondents in this study are working within a masculine nature. The same explanation is surely the cause to the result that was received concerning Individualism/Collectivism. According to Hofstede, the result of the Individualist mean should positively benefit the English respondent group. Though, as the result (Individualist) shows, the Swedish respondent group had a higher mean than the English respondents. The reason to this is, as described recently, that it may exists a national cultural difference which causes the respondents to answer differently. In comparison to England, the Swedish culture has a more collectivistic approach. Moreover, an interesting issues to consider is that in

Hofstede's model the difference between Swedish and English culture is not that extensive when it comes to Individualism/Collectivism whilst the distinction between the two countries are greater referring to Masculinity/Femininity (see figure 13). A close resemblance to Hofstede's findings could also be made within this study. Even though the relationship is reversed, English respondents getting high on femininity and low on individuality, there is still a greater difference between Sweden and England when it comes to Masculinity/Femininity than Individualism/Collectivism, much like the finding Hofstede made in figure 13. Seen from a leadership perspective the author believes that these two leadership preferences are the two that may have a connection to national culture. In the next section of this chapter we are going to discuss the result from a leadership perspective.

Figure 13: Hofstede's model
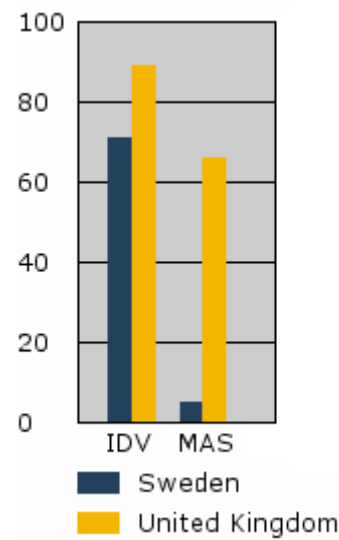
Source: www.geert-hofstede.com

Leadership Culture

The following part of this chapter will be the analysis of the result obtained in this study with the JAZZ-model as a foundation. An interesting issue to look at would be WSP's leadership culture compared against another company's leadership culture. In this study the author had the privilege to receive the result of a similar investigation performed on another company, namely an IT-company. The following discussion will therefore concern the differences between WSP's leadership preferences and those of the IT-company. The Patriarch who is the first leadership preference is, as described in the model chapter, a father figure who gives clear directives whilst at the same time supports his employees as long as they show him loyalty. Comparing the two respondent groups one could detect a small difference at a national culture level. However, the difference is remarkably bigger between WSP and the IT-company. An interesting question is therefore why this difference exists between the two companies. One reasonable explanation to this may be that within some lines of business a Patriarch leader is more preferable than in others. Within the line of consultancy the employees are required to be more creative than dependent of rules and guidance. In other lines of business it is required that the employees are methodical persons that desire rules and guidance. The author believes that this is the reason behind the difference between the obtained results in this study versus the result obtained in the study of the IT-company. In other words, it can be presumed that there is a higher possibility of personal responsibility within WSP's line of business if compared to the IT-company. This is further supported as respondents in the study claimed that they felt independency and responsibility in the work they performed. Surely, this does not apply to every section/department of the each company, but all in all it is the obtained result. Consequently, it can be stated that that the differences that exists is more likely to originate due to different lines of business than due to national culture difference. The Quarter's focus, which is the second leadership preference, is on the result of every quarterly report. Looking at the obtained result one could notice that there is not a great difference between neither the two respondent groups or between WSP and the IT-company. This result is not that surprising as in today's business world, regardless of what line of business; the economical result is often a primary focus which is why both WSP's respondents and the respondents from the IT-company have obtained a similar mean. For the

following analysis it could interesting to observe that the ideal mean for the Quarter is close to the mean both WSP and the IT-company obtained, which will not be the result referring to many of the following leadership preferences. The third preference is the Integrator. The Integrator is the ideal leader that is good at using the strengths and qualities of his/her employees at the same time as he/she grants them the possibility to work freely. There is a great variety between the results from WSP, the IT-company and the ideal mean according to the JAZZ-model. One explanation to this may be the respondents' reference point at the time of answering the study, which also applies to the other leadership preferences and not only to the Integrator. The employees at the IT-company may comprehend a leadership defined as an Integrator very differently from how the employees at WSP might do. An extension of this reasoning leads to the question if one could put the two leadership preferences, the Patriarch against the Integrator. If this is the case one would find clear directives of the difference between WSP and the IT-company as WSP scored low on the Patriarch and high on the Integrator whilst the IT-company obtained the reversed score. This would imply that the employees at the IT-company perceive that they are more restricted in their work whilst the employees at WSP perceive that they have the possibility to be more flexible in there work. Based on this reasoning it could be stated that the IT-company's employees see their leaders more as Patriarchs whilst the employees at WSP perceive freedom in the directives given by their leaders, hence, more like Integrators.

Looking at the comparison between WSP and the IT-company, regarding the above presented leadership preferences, it can be stated that the differences that exists are not that extensive. They do differ in some remark but the reason to this has already been discussed. However, if these presented leadership preferences showed a small difference the following four preferences will demonstrate a large difference, which will make the following discussion even more interesting. The first of these preferences is the Autocrat who is a leader that gives crystal clear directions and is in need of control to a degree were he/she can be quite demanding to those who try to diminish his/her control. The second preference, the Humanist, focuses all his/her attention at the wellbeing of his/her fellow co-worker and is ready to accept a "defeat" to give an individual a second chance. The Individualist, who is the third preference, strives to achieve personal goals. Those employees that can provide something "valuable" for this leader will be rewarded and given the possibility to make an own career. The forth and last preference, the Democrat, is a leader that acts according to the majority's opinion. This feature often makes the Democratic leader popular amongst most of the employees. As was stated previously regarding these four preferences, WSP presented high mean values in comparison to The IT-company and the desirable mean. The large difference between the mean of WSP compared with, both the IT-company and the desirable mean may not be the most interesting issue rather than why WSP reports so high mean values on all these four preferences, which per definition is each other's opposite. To elaborate this reasoning further one can see that WSP, on one hand, experience the leadership as Autocratic whilst on the other hand also experience the leadership to be even more Humanistic. To the author this reasoning does not seem logical. The same finding could be made if the Individualist and the Democrat were to be faced against each other, were as in both cases each preference received high scores. However, per definition the Individualist is the straight opposite to the Democrat.

Summarising these seven leadership preferences attention must be focused at two different issues. After obtaining the result it became clear that there are differences, both large and small, between WSP, the IT-company, and, the desirable mean. It is, however, even more striking to see that WSP present very high results on all seven preferences. Roughly

summarising the leadership preferences, one could more or less say that the Patriarch and the Autocrat are counterparts to the Humanist and Democrat as well as the Integrator is the counterpart to the Quarter. Regardless of this fact, the respondents within WSP have basically assigned the same value to all the preferences. The first most profound explanation to this could be considered to be that WSP consists of different departments with totally different leadership styles. In the following chapter a more consistent discussion on departmental culture will be made. However, at this moment the author would like state that the explanation to why similar values are found on all leadership preferences is not due to departments answering completely differently. Instead, it could here be revealed that the investigation found amazing similarities between the different departments. One rational explanation to the similarities between the answers on the different preferences could be a flaw in the measuring instrument used in this study. Respondents may have felt forced or drawn to answer certain statements. However, what contradicts this explanation is that the IT-company presented a result on the combining seven preferences that differed widely against the result presented by WSP. Consequently, the reason to why WSP present such high results on all preferences may be due to many things. The explanation, according to the author, which seems to lie closest at hand and is very interesting, is that the result may reflect an indistinct leadership within WSP. With an indistinct leadership it is possible that the employees are influenced to perceive that the leadership is, for instance, Autocratic and at the same time Humanistic, which is what the result is showing. To give a more clear interpretation of the results in this study, a future more profound study on how the leadership is perceived by the employees at WSP would be both interesting and informative.

Subculture

In this chapter an even deeper view of WSP is going to be made. Therefore, a comparison of five different departments at the WSP office in Gothenburg will be made to establish if the differences in leadership preference could depend on subcultures within the company. The circumstance could be that one department, for instance, reported a high value for the Autocrat and a low value for the Humanist whilst another department reported the opposite condition. If this circumstance showed to be true, the discussion could have continued and stated that it, in fact, existed different leadership styles within WSP and that these differences were the cause of sub cultural subcultures within the company. However, the result of the comparison shows that there are more similarities than differences between the departments, which would imply that there are no pure differences within the company. It could therefore be assumed that collaboration between the different departments would possibly be good. On the other hand, as stated by Bang (1999); Schein (1992) and Trice & Beyer (1993), cooperation between members within a group/society/company could still be hindered by subcultures created due to what they referred to as "departmentalisation" or "departmentalisation". Within this study a number of statements were made on how employees perceived it easy or hard to cooperate beyond the boundaries of the departments. The received answers were most surprising. The result points out that the general idée amongst the employees is that the barriers between the different departments are very big. This may seem rather surprising considering the similarities in all the leadership preferences. However, as Schein (1992) argued, the creation of subcultures is as common due to diversification as it is due to different values. To exemplify these thoughts the author would here like to take an example from his own experience. The author has, since childhood, played handball and at an elite level the last couple of years. There are a lot of people that plays handball and with that we have created a foundation of values that is accepted by all.

This means that when the author meats another handball player the two of us mainly share the same values. Despite these common values, the world of handball is diversified massively were result, placing and tables are the primary objectives. Trough this diversification, mental pictures and ideas on the different teams is a way to separate one team from another. Based on this reasoning one team can be considered to be extra tough whilst another is considered to be extra technical. However, these mental pictures often survive even thought the reality changes. The purpose of creating these mental pictures is, in fact, a way to further diversify and create differences between the teams. Coming back to the discussion regarding WSP the author would here like to present some parts of the respondents' answers concerning the open questions in the study. What becomes clear in the following replies is that the respondents perceive it to be difficult to cooperate between the different departments. *"Today it is difficult to work over the boundaries of the departments.", "Nowadays it is hard to help out a colleague because one is afraid to report a low level of chargeable hours.", "Better attempts at working together for the greater good of WSP."* What is exemplified in the above statements is in fact that there are high levels of subcultures within WSP. It is plausible, on the basis of the previous presented result that these differences are not due to any large differences in values. Instead, the level of subcultures can be interpreted to be caused by the same diversification process as stated above. In resemblance to the reasoning on how handball teams diversifies against each other despite of common values it is likely that the relationship is similar at WSP, consequently, the creation of mental pictures and ideas of each other. In turn, this will lead to social and cultural delusions amongst the different departments, which may hinder the possibility to cooperate towards common goals (Schein, 1992); (Trice & Beyer, 1993). An explanation to why the diversification process is relative clear at WSP can depend on the way WSP, through their own result presentation diversifies the different departments against each other. To fully understand this reasoning it must be said that even though the company's total result is made public for the employees it is the departments' result that is in focus. In resemblance to the author's own experience to sports, regardless of common values, mental pictures and ideas are created when results are presented in tables and such. Following Banaji & Prentice (1994) statements, when a department's economical result is presented, another department can use this information to self-enhance or self-improve. If departments find grounds to use each other to self-enhance of self-improve the mental pictures and ideas of the differences will be even bigger. These mental pictures and ideas of differences between the departments, real or not, will in turn lead to difficulties in obtaining a favourable environment for cooperation.

Changing Culture

That many well functional companies look at change with scepticism is not all that surprising. Changes, and especially large changes, are both time and money consuming and do not, in it self, guarantee a better future result. History demonstrates how a number of changes in companies result in chaos rather than improvements. In spite of the fact that not all changes become positive, one could not sit still and observe the world as it changes. This implies that within every organisation a certain degree of willingness to change must be a guiding principle. When this is not the case a company could easily, like the large Swedish company Facit, become a modern "dinosaur". Facit was a company who obtained a large portion of the world market in typewriters when computers were introduced as an alternative writing tool. Facit relied on what had once made them a world leader whilst the environment in this business sector changed. The bankruptcy was behind the next corner. With this example the author would like to demonstrate that within every company a natural will to change must

exist. As presented in the theoretical framework some important aspects are needed to be considered in a change. As Johnson & Phillips (2003) pointed out, a change often occurs once the pain of maintaining status quo (P1) and the pain of wanting something else (P2) becomes greater that the pain of realising the change (P3). For obtaining a real change it is also important, as Bellingham (2001) stated, that all dimensions of the company is affected by the change. If a change is "tested" on a part of the company the rest of the company will counteract this change as it breaks from old routines. If the author would relate this reasoning to WSP he could directly state that WSP is today a well functional company. However, what should be obvious at this stage is that change should not be the difference between life and death but a continuous part of a company's strategy in order to develop and prosper. For that reason the author would like to discuss a few possibilities for change within WSP. Viewing WSP it can be seen from two different perspectives. On the basis of a global perspective it seems, as the company wants to work with a holistic perspective. This statement is defended by the small deviations between the two respondent groups on the different leadership preferences. On the other hand, as the result reveals, focusing on a departmental level there are no signs of working with a holistic perspective. Even though, this opposition is interesting to establish the author is not claiming that working with a holistic view is the most effective way for WSP. As mentioned in the National Culture chapter there are factors that separate one nation from another widely, which would complicate thing at WSP if all offices around the world were to operate identically. On the other hand, a global holistic approach (i.e. the same organisational culture everywhere) would surely simplify cooperation between different countries. The pros and cons of having a global holistic approach at WSP could be made long, but what may seem more attractive is trying to have a national holistic approach. For example, if in fact each Swedish department saw themselves as a part of WSP Sweden and if WSP Sweden's result was a primary objective the barriers would probably diminish due to the fact that all the departments would have common goals. If this is done on a national basis consideration does not have to be taken considering national cultural differences. However, for this to be a possibility the level of cooperation must be strengthened. According to Brännberg (1995) there are four different forms of cooperation, with integration (III) as the most, in theory, optimal form. However, theory and reality does not always match. Even though this form of cooperation may function very well for some companies, it is not an option for WSP, as the current departments do not obtain the same competences. Instead each department has their area of expertise, which makes WSP diversified in this line of business. What may suit WSP more is consultation (IV). Consultation basically means that an actor steps in to advice, support, guide and inform another actor in his work. In WSP terms this would imply that one department are able to use the knowledge of another department in their project to reach the best result. Continuing, another cooperation form that would have a great impact on WSP is coordination (I). For example, a department may tender for 40 % of a project because they have the knowledge to handle only 40 %. However, other departments within WSP may have the knowledge to include an additional 20 % of the project, resulting in 60 %. A crucial factor in this cooperation form is that each department have a good understanding of what type of services the other departments provide so that one department can tender for a larger share of a project and "coordinate" a part of this share to another department. However, the cooperation form that the author thinks would benefit, both economical and cultural, WSP the most is collaboration (II). Instead of coordination or consulting another department in a project, all parties take mutual responsibility. This type of cooperation form would break down the barriers between the different departments, as the project group would contain people from different departments. The more employees interact with each other the more they will start to create new histories and traditions, which according to Schein (1999) is a cornerstone in culture creation. Consequently, if employees from

different departments interact with each other they will start to build a new culture, a WSP culture. For this to be a reality at WSP there has got to be a change and as Allen, 1995, Lakos & Phipps, 2004, Youker, 2004 stated, the emphasis in change is put on leadership. If a change is to be a reality the leadership must be clear so that all involved in the change understands what it includes and how to make it a possibility (Lakos & Phipps, 2004). However, as the results of this study have shown, it could be presumed that the reason to why all the different leadership preferences obtained an equal value could depend on an indistinct leadership. Hence, the primary objective striving for a good cooperative environment at WSP is to firstly change the leadership. Afterwards, when the leadership becomes clear for all the employees, the leaders may paint the path to a cooperative environment.

Conclusion

In the above discussion the gathered material from this study was structure based on four different perspectives. The meaning was to look at WSP from a national culture-, leadership culture-, subculture-, and, changing culture- perspective.

Viewing this study from a national culture perspective a few interesting results was found. According to Hofstede (1991), the Swedish culture is characterised by being far more feminine than the English culture. However, the results in this study have come to show the opposite condition. The Swedish respondents stand out to be more masculine than the English respondents. Regardless of these findings the author does not believe that Hofstede was wrong in his analysis. Instead, it is believed that these findings further strengthen his analysis. Within a feminine culture the build sector could be perceived as very masculine. This is why the Swedish respondents perceive the culture as masculine whilst the English respondents, who have a more masculine culture, perceive it as less masculine. The same arguing can be applied to the differences in the respondents' answers concerning individualist/collectivist. According to Hofstede (1991), the English culture should demonstrate a higher degree of individualism than Sweden. However, the results obtained in this study show, once again, the opposite condition. In the same way the Swedish culture is characterised with a more feminine culture than England, it is also characterised with a more collectivistic culture. When viewing the build environment with feminine Swedish eyes it will be perceived more individualistic than viewing it with individualistic English eyes. The author believes that it is therefore crucial to bear in mind the importance of national cultural differences when interpreting these results. However, if similar studies are performed on other lines of business with the same result, one might start to question the validity in Hofstede's findings about the differences between Sweden and England. The second perspective in this study was to analyse the result based on leadership culture, and somewhat contradictive results was found here. Concerning the Patriarch, Quarter and the Integrator it was found that WSP reported similar values to the ones reported by the comparing IT-company whilst the other four preferences deviated largely between the two companies. Even though it is interesting to see these similarities and differences, the most interesting issue is that WSP almost reported the same value to all the different leadership preferences. The author believes that the cause to why the respondents could perceive the leadership to be, for example, both Autocratic and Humanistic is due to indistinct leadership. An indistinct leadership makes it possible for the respondents to perceive all types of leadership preferences and is why the respondents have given similar high values to all preference. Sub cultural differences were the third perspective in this study. The result obtained in the statement part of this study implied that there were no significant differences between the different departments, which consequently would mean that subcultures were not a feature within WSP. However, what became obvious in the open question was that the respondents perceived the barriers between the different departments to be big. From the respondents' answers it becomes clear that each department works independently and with its own conditions, which, further hinders collaboration over departmental boundaries. Due to the fact that each department works individually and develop there own subculture it is plausible to assume that each department have there own type of leadership. With different types of leadership at every department it could be perceived that the leadership in WSP, as a whole, is indistinct. To make the employees face a clearer leadership the author believes that it is important to have a guiding leadership preference within WSP. For this to be a possibility, WSP must change. If the author has learned one thing during this study it would be that the world is constantly changing and that we need to

change accordingly. As stated by Allen (1995), Lakos & Phipps (2004), and Youker (2004), amongst others, the emphasis in cultural change is put on leadership. Due to this it is important to have a leader who is positive to change and not willing to maintain the status quo even though setbacks may occur during the change (Exley, 1992). The leader must also ensure that the change affects the whole organisation and not only a pat of it. For a continuous cultural change to be possible the author believes that a holistic approach is a must. A real change is difficult to achieve if each department works individually instead of contribution as a part for the greater good of WSP, as a whole. To create a leadership culture that promotes a changing environment within the organisation would be something to strive for.

To summarise the results and discussion in this study the author would like to draw attention to the following things. According to the author there are two main areas that WSP should consider and discuss namely leadership and collaboration. Concerning the leadership, it is suggested that WSP should develop a clear leadership profile, applicable to all departments. If the same leadership culture is present in the different departments the collaboration, which is the second area, is facilitated. A cultural similarity between the different departments is a basic condition for retaining collaboration. Another important condition for achieving a good result through the collaboration is to work with a holistic approach; all parts in the organisation must be affected. If a clear leadership, a holistic approach, and a collaborative environment, exists within WSP, the organisation could continue to prosper with time.

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Appendices

Appendix Ⅰ *- Questionnaire (In Swedish)*
Enkätundersökning: Kulturskillnader inom WSP

Information om Dig själv

A: Kön: **B. Ålder:**

Man   ☐   25 år eller yngre   ☐
Kvinna   ☐   26-35 år   ☐
                     36-45 år   ☐
                     46-55   ☐
                     56 år eller äldre   ☐

C. Utbildning:
Hur många år har Du gått i skola?

6 år eller mindre   ☐
7-9 år   ☐
10-12 år   ☐
13-17 år   ☐
18 år eller mer   ☐

D. Företagsanknuten utbildning: Har Du genomgått ledarskapsutbildningar/utbildning relaterad till Projektledarskap? Vad innefattade dessa i så fall?

1..   3..

2..   4..

E. Hade Du erfarenhet av ledarskap innan Du blev projektledare? Antal år/mån……….

F. Hur länge har Du varit projektledare? Antal år/mån……..

F. Har Du personalansvar   Ja!   ☐
                                 Nej!   ☐
Om ja: Hur många personer ansvarar Du för…………….

G. Vilket typ av företag/organisation arbetar Du i ?…………………….......................................

H. Vad för slags projekt leder Du?………………………………………………………………….

I. Vilket affärsområde tillhör Du?………………………………………………………………

Kan Du nedan ange vad som Du upplever positivt med WSP:s organisationskultur och ledarskap i dag! Fungerar bra:
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Kan Du nedan ange vad som Du upplever skulle kunna förbättras med WSP:s organisationskultur och ledarskap!

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A. Nedan följer ett antal påståenden. Ringa in de påståenden Du själv anser vara de mest riktiga. Det finns inga rätta eller felaktiga svar, utan det är vad Du tycker, som är viktigast. Skalan är graderad från ett till fem. Ju mindre du håller med påståendet, desto lägre siffra ringar Du in och vice versa.

Vår organisation kännetecknas av:

	Inte alls				I mycket hög grad
1…att den högsta ledningen som garanterar trygghet och kontinuitet.	1	2	3	4	5
2…att organisationens struktur och ledarskap är klart och tydligt.	1	2	3	4	5
3…att det råder en hög grad av flexibilitet.	1	2	3	4	5
4…att människans ses som organisationens främsta resurs.	1	2	3	4	5
5…att ser till att alla får göra sin röst hörd	1	2	3	4	5
6….att medarbetare främst arbetar för att gynna sina egenintressen även om de utåt sätt kan uttrycka att de arbetar för de gemensamma bästa.	1	2	3	4	5
7…att vara en uppsättning av olika avdelningar/affärsområden mer än en enda organisation.	1	2	3	4	5
8…att ledningen ser till medarbetarna såväl som individer som ett samarbetande kollektiv.	1	2	3	4	5
9...att ledningen planerar och tänker långsiktigt.	1	2	3	4	5
10…att den högsta ledaren fattar alla beslut.	1	2	3	4	5

Vår organisation kännetecknas av:

11…att man finner enkla lösningar på komplexa   1   2   3   4   5
problem.

12…att man ger medarbetare stöd och uppmuntran.   1   2   3   4   5

13…att rättvisa råder.   1   2   3   4   5

14…att individer konkurrerar snarare än samarbetar.   1   2   3   4   5

15…att organisationen är integrerad och sammanhållen.   1   2   3   4   5

16...att den kan liknas vid ett imperium" som tack vare 1   2   3   4   5
ledningens försorg utvecklas stabilt och kontinuerligt.

17…att orderkedjan är solklar för alla i organisationen. 1   2   3   4   5

18…att man ser olika möjligheter i organisationen.   1   2   3   4   5

19…att medarbetarna uppfattas som kompetenta   1   2   3   4   5
och engagerade.

20…att det finns system för hur kommunikationen   1   2   3   4   5
sprids till samtliga.

21...att det finns lönesystem som belönar individen   1   2   3   4   5
snarare än kollektivet.

22…att organisationen eftersträvan en balans mellan   1   2   3   4   5
att producera goda finansiella resultat, hänsyn till
människor samtidigt som man investerar i förändrings-
och utvecklingsarbete.

23...att man måste vara lojal med den högsta   1   2   3   4   5
ledningens värderingar.

24…att ledarens åsikter väger tyngst i alla sammanhang. 1   2   3   4   5

25…att man fattar många snabba beslut.   1   2   3   4   5

26…att relationer uppfattas viktigare än resultat.   1   2   3   4   5

27...att det finns formella system för hur   1   2   3   4   5
beslut skall fattas.

28…att egoism är vanligare än altruism.   1   2   3   4   5

29…att man som individ känner större   1   2   3   4   5
samhörighet till sina avdelningsmedarbetare
än till andra inom WSP.

30…att organisationen ställer krav på ett stort   1   2   3   4   5
engagemang av sina medarbetare.

Vår organisation kännetecknas av:

31…att avvikande idéer motarbetas och att man blir instruerad om den "rätta vägen" om man tänker annorlunda.   1   2   3   4   5

32…att bestraffningar, i termer av löneavdrag, försenad befordran etc kan utdömas till de som avviker från ledningen policies.   1   2   3   4   5

33…att man ofta bryter upp fattade beslut.   1   2   3   4   5

34…att man på grund av överdriven hänsyn ibland har svårt att lösa konflikter.   1   2   3   4   5

35…att det förutsätts att alla är delaktiga i demokratiskt beslutsfattande.   1   2   3   4   5

36…att medarbetare går "sin egen väg".   1   2   3   4   5

37…att organisationen ibland fokuserar på för många mål samtidigt.   1   2   3   4   5

38…att förändrings och utvecklingsarbete uppfattas som en nödvändig del för att "bygga imperiet" och drivs i enlighet med ledningens policys och principer.   1   2   3   4   5

39…att förändrings- och utvecklingsarbete ses som ett "nödvändigt ont" då det tär på kortsiktiga resultat.   1   2   3   4   5

40…att man ofta handlar först och tänker sedan.   1   2   3   4   5

41…ger människor i organisationen "en andra chans" om så behövs.   1   2   3   4   5

42…att det pågår ständiga debatter om vilken inriktning arbetet skall ta.   1   2   3   4   5

43…att det finns en hög grad av individuellt nytänkande i organisationen.   1   2   3   4   5

44…att man uppfattar förändrings- och utvecklingsarbete som nödvändigt för individens och organisationens utveckling.   1   2   3   4   5

45…att medarbetare belönas och behandlas generöst om de följer ledningens intentioner   1   2   3   4   5

46…att det finns väletablerade system för kontroll för att medarbetare presterar.   1   2   3   4   5

47…att planeringsarbetet alltför ofta är slarvigt utfört.   1   2   3   4   5

Vår organisation kännetecknas av:

48…att man ställer sig positiv till förändrings-
och utvecklingsarbete som syftar till att förbättra
medarbetarnas villkor.

| 1 | 2 | 3 | 4 | 5 |

49…att man inventerar goda idéer för
organisationens bästa.

| 1 | 2 | 3 | 4 | 5 |

50…att de flesta ser positivt till förändrings-
och utvecklingsarbete om det inte strider mot
den egna agendan.

| 1 | 2 | 3 | 4 | 5 |

51…att man uppfattar medarbetarna som
ambitiösa, självförverkligande och engagerade.

| 1 | 2 | 3 | 4 | 5 |

52...att resultat skall vara av såväl lång- som
kortsiktig karaktär.

| 1 | 2 | 3 | 4 | 5 |

53…att makten finns hos den högsta ledningen.

| 1 | 2 | 3 | 4 | 5 |

54…att man helst inte pratar om komplexa problem,
utan hellre om snabba lösningar.

| 1 | 2 | 3 | 4 | 5 |

55…att medarbetarnas väl och ve är
organisationens främsta mål.

| 1 | 2 | 3 | 4 | 5 |

56…att upprättandet av traditioner, principer och
system kan uppfattas som viktigare än att enstaka
personer träder fram, även om deras idéer är goda.

| 1 | 2 | 3 | 4 | 5 |

57...att man kan vända sig till ledningen med
lösningar, men inte med problem.

| 1 | 2 | 3 | 4 | 5 |

58…att man utgår från att medarbetare
vill engagera till 100% sig i sitt arbete.

| 1 | 2 | 3 | 4 | 5 |

59…att den skall lämna avtryck i framtiden.

| 1 | 2 | 3 | 4 | 5 |

60…är extremt konkurrensorienterad.

| 1 | 2 | 3 | 4 | 5 |

61…att man sätter kvartalsrapporterna i fokus.

| 1 | 2 | 3 | 4 | 5 |

62…att man i organisationen sätter upp mål
som syftar till att förbättra för medarbetarna.

| 1 | 2 | 3 | 4 | 5 |

63…omfattande byråkrati vad gäller
förändrings- och utvecklingsarbete.

| 1 | 2 | 3 | 4 | 5 |

64…att de flesta försöker prestera för egen
vinnings skull, snarare än för att nå gemensamma resultat.

| 1 | 2 | 3 | 4 | 5 |

65…att man tar hänsyn till såväl kort- som
långsiktiga mål.

| 1 | 2 | 3 | 4 | 5 |

66…att man tar hänsyn till känslomässiga
såväl som rationella faktorer vid t.ex. beslutsfattande.

| 1 | 2 | 3 | 4 | 5 |

Vår organisation kännetecknas av:

67…att målen är visionära och sätts av
ledningsgruppen eller chefen/ledaren.   1 2 3 4 5

68...är mycket inriktad på att i första
hand nå bästa möjliga resultat.   1 2 3 4 5

69…att mål och planera uppfattas som
"färskvara" och kan ändras i all hast.   1 2 3 4 5

70…att initiativ som gynnar medarbetare välkomnas.   1 2 3 4 5

71…att det är så viktigt att majoriteten ger
sitt medgivande vid beslutsfattande att det kan
bli en trög beslutsprocess.   1 2 3 4 5

72…att det i organisationen visserligen finns tydliga
gemensamma mål, men alla vet att det är
de individuella målen som gäller.   1 2 3 4 5

73…att de flesta tar initiativ då det intresserar dem
själva, men att man inte engagerar sig om det inte
berör en själv.   1 2 3 4 5

74…att man är tillåtande vad gäller
initiativtagande och brainstorming.   1 2 3 4 5

75…att initiativen oftast tas av ledaren/chefen.
Andras initiativ accepteras endast om de går i linje
med ledningens vilja.   1 2 3 4 5

76…produktivitet och vinst är viktiga honnörsord.   1 2 3 4 5

77…att det i organisationen finns en mångfald av
initiativ båda tänkta och ogenomtänkta.   1 2 3 4 5

78...känslomässighet och relationer värderas
högst i organisationen.   1 2 3 4 5

79…att det ibland inte är högt till tak eftersom
man är rädd att sanningar kan såra medarbetare.   1 2 3 4 5

80…demokratiska ideal är viktigare än
individers goda idéer.   1 2 3 4 5

81…att det finns en lyhördhet hos ledningen och
medarbetarna om det som gynnar dem själva.   1 2 3 4 5

82…att man lyssna på varandra och gemensamt
analyserar olika alternativa lösningar.   1 2 3 4 5

83…att kommunikationen i projekt där medarbetare
från olika avdelningar är klar och lätt att förstå.   1 2 3 4 5

Vår organisation kännetecknas av:

84…att ledningen lyssnar på medarbetarna för att kunna leda in oliktänkande på den "rätta vägen".	1	2	3	4	5
85…att mål sätts av ledaren själv och information om dessa dirigeras ner till organisationen.	1	2	3	4	5
86…att man ofta missar att lyssna till varandra ordentligt.	1	2	3	4	5
87…att man finner konflikter obehagliga och därför gör sitt bästa för att undvika dem.	1	2	3	4	5
88…att resultat är viktigt, men inte så viktigt att man kan tillåtas frångå demokratiska principer.	1	2	3	4	5
89…att kompromisslösningar är vanliga.	1	2	3	4	5
90…att det är viktigt att agera på ett politiskt korrekt sätt för att kunna vinna personliga fördelar.	1	2	3	4	5
91…att det vid konflikthantering är viktigt att hålla sig kall och se till att någon annan får sitta med "Svarte Petter".	1	2	3	4	5
92…att det finns en hög grad av tydlighet såväl på "mjuka" områden (människor) som på "hårda"(resultat).	1	2	3	4	5
93…att ledningen missionerar sina åsikter som vore de "sanningar".	1	2	3	4	5
94…ledaren står för initiativen.	1	2	3	4	5
95…att det ofta saknas konsekvensanalyser för utfört eller planerat arbete.	1	2	3	4	5
96...att man ofta försöker skapa konsensusbeslut för att ingen skall känna sig överkörd.	1	2	3	4	5
97...att målen sätts upp utifrån majoritetens vilja.	1	2	3	4	5
98…att det förekommer mycket individuell lobbyverksamhet.	1	2	3	4	5
99…att ledningen fattar besluten i slutändan, men först efter att ha lyssnat igenom medarbetares argument.	1	2	3	4	5
100…att ledningen i konfliktsituationer tar ställning för dem som "tänker rätt" utifrån deras satta normer.	1	2	3	4	5
101…ledaren tillrättavisar oliktänkande.	1	2	3	4	5
102…att ledarskapet uppfattas som otydligt eftersom man ständigt skiftar strategi.	1	2	3	4	5

Vår organisation kännetecknas av:

103…att man gärna skjuter upp konflikter   1   2   3   4   5
då man de tar för mycket tid i anspråk.

104…initiativ från minoriteten kan hämmas,   1   2   3   4   5
även om dessa är bra.

105…att ledningen fattar beslut själva och ställer 1   2   3   4   5
krav på lojal uppslutning.

106…att man ofta fattar ogenomtänkta beslut som   1   2   3   4   5
dessutom ständigt rivs upp.

107…ledaren är tydlig i sitt förmedlande   1   2   3   4   5
om hur man skall tänka i organisationen.

108…att man är lyhörd för positiv och negativa   1   2   3   4   5
budskap och tar lösningar knutna till dessa i beaktande
utifrån röstning.

109...att man hanterar konflikter på ett   1   2   3   4   5
konfronterande sätt.

110…att man ofta lyssnar till alla parter   1   2   3   4   5
för att finna kompromisser.

111…ledningen helst fattar beslut på egen hand.   1   2   3   4   5

112…att det är viktigt att rösta fram beslut och 1   2   3   4   5
respektera majoritetens vilja.

113. Vilket attribut tycker du passar bäst på WSP och som kommer att hjälpa företaget att leva vidare i 1000 år?

1. Flexibilitet och nytänkande
2. Handlingskraft och resurser
3. Rutin i både personal och ledning
4. Bra kontakter med kunder och samarbetspartners (entreprenader).

Övriga tankar och funderingar som rör organisationskultur och chefskap/ledarskap på WSP

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Tack för hjälpen!

Appendix Ⅱ - *Covering Letter (In Swedish)*

Bästa Respondenter.

Det finns två olika sätt att besvara enkät undersökningen. Det ena är att Du skriver ut dokumentet, besvarar det, och lämnar sedan in det i en av lådorna som kommer att placeras i lunchrummet på fjärde våningen och i receptionen på första våningen.

Du kan även öppna dokumentet på datorn och markera Dina svar med färgöverstryknings funktionen i Microsoft Word. Därefter är det bara att spara dokumentet och skicka det till min mail. (robert.goude@wspgroup.se)

Om Du väljer att skriva ut dokumentet är jag tvungen att be Dig att skriva ner ditt namn någonstans på dokumentet. Detta är av ren akademisk betydelse. Jag måste kunna bekräfta att mina svar har kommit från anställda på WSP. Efter det att min akademiska handledare har kontrollerat att namnen från enkäterna tillhör namn på den personal lista som jag har kommer dokumenten att brännas (bokstavligen). Jag trycker än en gång på att personliga svar ej kommer att redovisas i den färdiga rapporten samt att jag är den enda som kommer ha tillgång till era svar.

Tackar att ni tar er tid och besvarar enkäten.