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**AN INVESTIGATION INTO EMPLOYEE PERCEPTIONS OF
ORGANISATIONAL CULTURE CHANGE: A CASE STUDY OF A CHANGE
INITIATIVE AT THE UNIVERSITY OF CAPE TOWN FACULTY OF
HEALTH SCIENCES**

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A minor dissertation submitted in partial fulfilment for the award of
Masters Degree in Organisational Psychology

Faculty of Commerce
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This work has not previously been submitted in whole or in part, for the award of any degree. It is my own work. Each significant contribution to, and quotation in this dissertation from the work, or works, of other people has been attributed, and has been cited and referenced.

Signature

Signed by candidate

AYESHA FAKIE

August 2004

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TABLE OF CONTENTS

CHAPTER ONE – LITERATURE REVIEW Pg 2

1.1 INTRODUCTION	2
1.2 CONCEPTUAL FRAMEWORK OF THE LITERATURE REVIEW	4
1.3 UNDERSTANDING THE NATURE OF ORGANISATIONAL CHANGE – WHY DO ORGANISATIONS EMBARK ON CHANGE?	4
1.4 UNDERSTANDING THE NATURE OF ORGANISATIONAL CULTURE	7
1.4.1 Directly observable behaviour or a set of underlying assumptions?	7
1.4.2 Culture as a variable or a root metaphor	9
1.4.3 Culture’s effect on the organisation	10
1.4.4 Creation and transmittal of culture	11
1.5 UNDERSTANDING THE NATURE OF ORGANISATIONAL CULTURE CHANGE	12
1.5.1 The process of culture change	13
1.5.2 The nature of culture change models	14
1.5.2.1 Which implementation process?	16
1.5.2.2 Which facets of OB should be targeted?	17
1.5.2.3 Which methods should be used to overcome resistance?	18
1.5.2.4 Which problems are likely to be encountered?	19
1.5.2.5 The potential use of resistance?	19
1.6 THE ASSOCIATION OF CULTURE, TOTAL QUALITY MANAGEMENT AND CHANGE MANAGEMENT	21
1.7 CULTURE CHANGE AS A NEW FORM OF MANAGEMENT CONTROL	22
1.8 SUMMARY	24

CHAPTER TWO: THE CONTEXT 26

2.1. HISTORICAL SKETCH – SETTING THE CONTEXT	26
2.2 THE FOCUS OF PRIMARY HEALTH CARE	27
2.3 FACULTY OF HEALTH SCIENCES RESTRUCTURING AND CHANGE	28
2.4. SUMMARY	29

CHAPTER 3: THE METHODOLOGY 30

3.1	MOTIVATING FOR THE USE OF CASE STUDY METHODOLOGY WITHIN A QUALITATIVE FRAMEWORK	30
3.1.1	The phenomenological paradigm	30
3.1.2	The qualitative research ideology	31
3.1.3	Case study ideology	34
3.1.4	Case study methodology	34
3.2	METHOD	36
3.2.1	Participants	36
3.2.2	Data collection techniques	37
3.2.3	Recording instruments	38
3.3	Procedure	38
3.3	ANALYSIS	39
3.4	QUALITATIVE VALIDITY	40
3.5	SUMMARY	42

CHAPTER FOUR – THE RESULTS 43

4.1	LEVEL OF EMOTIONAL ENGAGEMENT IN THE CULTURE CHANGE	43
4.1.1	Affective engagement in the cultural changes implemented	44
4.1.2	Affective disengagement in the cultural changes implemented	46
4.2	CULTURE CHANGE AND PERCEIVED ORGANISATIONAL RESPONSE	47
4.2.1	Resistance to the culture change	47
4.2.2	The role of leadership and culture change	49
4.2.3	Organisation support and culture change	50
4.3	SOCIAL DEVELOPMENT ISSUES AND CULTURE CHANGE	50
4.3.1	Race and Gender	51
4.3.2	Equity	52
4.4	CULTURE SHOCK AND ADAPTATION	53
4.4.1	The pace of culture change	53
4.4.2	Understanding and culture change	54
4.4.3	Marginalisation from the culture change	55
4.5	SUMMARY	56

CHAPTER FIVE – DISCUSSION 57

5.1 LEVEL OF EMOTIONAL INVESTMENT IN THE CULTURE CHANGE 58

5.1.1 Affective engagement in the cultural changes implemented 58

5.1.2 Affective disengagement in the cultural change 62

5.2 CULTURE CHANGE AND PERCEIVED ORGANISATIONAL RESPONSE 63

5.2.1 Resistance to the culture change 63

5.2.2 The role of leadership and culture change 66

5.2.3 Organisation support and culture change 69

5.3. SOCIAL DEVELOPMENT ISSUES AND CULTURE CHANGE 69

5.3.1 Race and gender 70

5.3.2 Equity issues and culture change 72

5.4 CULTURE SHOCK AND ADAPTATION 73

5.4.1 The pace of culture change 73

5.4.2 Understanding and cultural change 75

5.4.3 Marginalisation and culture change 75

5.5 SUMMARY 76

CHAPTER SIX – CONCLUSIONS 77

6.1 CONCLUSIONS 77

6.2 LIMITATIONS OF THE CURRENT STUDY 78

6.3 RECOMMENDATIONS FOR FUTURE STUDY 79

6.4 RECOMMENDATIONS FOR THE FACULTY 80

REFERENCES 82

APPENDICES 100

APPENDIX A: Ethical permission to conduct research at the Faculty of Health Sciences 100

APPENDIX B: Interview Guide used 101

APPENDIX C: Consent form signed by participants 103

LIST OF ILLUSTRATIONS

Fig 1. Diagrammatic representation of thematic results 43

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ABSTRACT

The study of organisational culture change is an important field of inquiry within the study of organisational behaviour and organisational culture. This study examined the effects of organisational culture change initiatives on employees, and how it impacted on their experiences as professionals in an academic healthcare environment. A qualitative case study methodology grounded in the phenomenological paradigm was operationalised. Twelve, open-ended, in depth interviews were conducted with health professionals of a university medical faculty. Interviews were recorded, transcribed and analysed. Open-coding word based techniques were used to identify themes from the qualitative text. Qualitative analytical methods were employed to ensure internal consistency and validity. The thematic results are reported, discussed and integrated with previous literature.

1. INTRODUCTION

The study of organisational culture change is an important field of inquiry within the study of organisational behaviour and organisational culture (Caldwell, 2002; Crane, Dillard and Hamilton, 2003; Lewis, 1996a; Lewis, 1996b; Robbins, 1996; Sathe, 1983). This study will examine the effects of organisational culture change on employees, and how it impacts on their experiences as professionals in an academic healthcare environment. Culture change initiatives at a university health sciences faculty will form the context of the study, which will examine employee perceptions of organisational culture change and their experiences of this change.

“Change has become the rule rather than the exception for those seeking corporate survival and success” (Nadler, Shaw and Walton, in Kets de Vries and Balasz, 1999, p. 9). Organisational change, in a variety of forms, has and continues to be a major factor that organisations across the globe have to deal with (Bridges, 1986; Crane et al, 2003, French and Bell, 1995; Harvey and Brown, 1992; Hofstede, 1986; Kets de Vries and Balasz, 1999; Kilman, 1984; Kilman, 1989; Marshall and Bonner, 2003; Meyerson and Martin, 1987; Moran and Brightman, 2001; Lagrosen, 2002; Langan-Fox and Tan, 1997; Ouchi, 1981; Peters and Waterman, 1982; Schraeder and Self, 2003; Thornbury, 2000). Also, the range of potential effects organisational change can have on organisations and the people working in these contexts are significant (Alvesson, 1993; Caldwell, 2002; Hofstede, 1986; Lewis, 1996a, Lewis, 1996b; Lagrosen, 2002; Lundberg, 1985; 1989; Schein, 1983; 1985; 1987; Schraeder and Self, 2003; Woodall, 1996).

As the focus of the current study is on organisational culture change, the following literature review will focus, in depth and detail, on the concepts of organisational culture and organisational culture change. Organisational culture change is informed by organisational culture theories and change initiatives, through change management and change management philosophy. In light of this, the literature review that follows will start off with a very brief discussion on organisational change and will then move onto more in-depth discussion around organisational culture and organisational culture change. This is because, as a field of enquiry, organisational change has a large volume of literature that speaks to a variety of

issues related to organisational, group and individual performance (Amsa, 1986; Argyris & Schon, 1976; Beer, 1980; Bridges, 1986; Dunphy & Stace, 1990; French and Bell, 1995; Hall, 1991; Harvey and Brown, 1992; Feldman, 1986; Kilman, 1984; Peters and Waterman, 1982).

The body of literature on organisational change also ranges from popular literature to serious academic investigations into the effects of organisational change on people and organisations (Deal and Kennedy, 1982; Peters and Waterman, 1982; Schein, 1990; 1992, Willmott, 1993). In attempting to change organisations, the literature has also shown that organisational change initiatives often face great resistance from stakeholders within the organisation (Bonner, 1997; Davis and Landa, 1999; Gilgeous and Chambers, 1999; Hope and Hendry, 1995; Keenoy and Anthony, 1992; Legge, 1995; Meyerson and Martin, 1987; Schraeder and Self, 2003). The literature thus shows that many planned interventions and change initiatives fail, because they do not do enough to effectively and significantly change an organisation (Brown, 1995; Caldwell, 2002; Dennison, 1990; Harris and Crane, 2002; Hope and Hendry, 1995; Hoecklin, 1995; Kotter and Heskett, 1992; Marshall and Bonner, 2003; Schein, 1990; 1992; Trompenaars and Hampden-Turner, 1997).

The literature on organisational change demonstrates to a great extent that organisational culture is seen as the answer to the challenge of significantly changing an organisation (Buchanan, Clayton and Doyle, 1999; Deal and Kennedy, 1982; Ezzamel and Willmott, 1992; Harris and Crane, 2002; Harrison and Peitri, 1991; Kilman, 1984; Kilman, 1989; Peters and Waterman, 1982, Schein, 1992; Senge, 1990; Thornbury, 2000). Organisational culture is seen in the literature as the crucial aspect within, or of, an organisation, that if effectively harnessed and managed, can produce noteworthy results for a planned intervention (Alvesson, 1993; Ezzamel and Willmott, 1992; Harris and Crane, 2002; Harrison and Peitri, 1991; Kilman, 1984; Kilman, 1989; Peters and Waterman, 1982, Schein, 1992; Senge, 1990).

Instead of a broad focus on organisational change that does not specifically target deeply held beliefs and assumptions in an organisation, there is instead a focus on organisational culture, and how to change it (Beckhard and Harris, 1987; Caldwell, 2002; Crane et al, 2003; Harris and Crane, 2002; Kilman, 1984; Lewis, 1996a; Lewis, 1996b; Marshall and Bonner, 2003; Peters and Waterman, 1982). The literature on organisational culture tends to agree that culture is the crucial aspect within or of an organisation during organisational change, and

that effectively understanding and harnessing this crucial factor, allows one to effectively plan and understand organisational change (Alvesson, 1993; Argyris and Schon, 1976; Crane et al, 2003; Deal and Kennedy, 1982; Harrison and Pietri, 1991; Johnson, 1992; Lewis, 1996a; Lewis, 1996b; Meyerson and Martin, 1987; Mohanty and Yadav, 1996; Peters and Waterman, 1982; Schein, 1990; Thornbury, 2000).

1.2 CONCEPTUAL FRAMEWORK OF THE LITERATURE REVIEW

Due to the significant breadth and scope of the organisational change literature a comprehensively detailed investigation of the body of work on organisational change is not within the domain of this review. The review will instead focus on reasons identified in the literature as to why organisations embark on change; understanding the motivations behind the change itself provides a useful context for understanding organisational culture and organisational culture change. Therefore, in establishing a framework for this literature review, the delineation that it is a review of culture and culture change informed by organisational change is made, and expanded on below.

This review will begin examining the current understanding in the literature of why organisations embark on change. A review of the understanding of organisational culture will then be presented so as to provide a basis of comprehension of the nature of organisational culture in the literature; as varying models of understanding culture influences one's view on how to change culture. The process of culture change in the literature will then be looked at; from a change meeting perspective as well as moves away from this philosophy. This section will form the major focus of the literature review, and will look at issues around difficulty and resistance to change, methods to overcome resistance, culture change's association with TQM (new Taylorism) and how culture change can be used as a power-coercive control mechanism tool within the organisation (Legge, 1995; Ray, 1986; Willmott, 1993). Before addressing these important conceptual considerations in this review, the understanding of the rationale for embarking on organisational change in the literature will be examined.

1.3 UNDERSTANDING THE NATURE OF ORGANISATIONAL CHANGE – WHY DO ORGANISATIONS EMBARK ON CHANGE?

The literature shows that the nature of organisational change differs across organisations,

change programmes and initiatives (Argyris and Schon; 1976; Beer, 1980; Beckhard and Harris, 1987; Bridges, 1986; Duck, 1993; French and Bell, 1995; Harvey and Brown, 1992). The nature of organisational change can be understood in the literature by seeing it as the type of change that takes place when organisations attempt to become more effective within the organisations' already established operating procedures and frameworks (Bartunek and Ringuest, 1989; Bennet, 2000; French and Bell, 1995).

It is shown in the literature that environmental changes are often the catalyst for organisational transformation and change (Marks, 2000; Plowman, 2000). These environmental challenges spur powerful organisational members to perceive already established work patterns and frameworks as inadequate. Schein (1992) agrees that this perception prompts a crisis of sorts and the adoption of major change and transformation initiatives in the organisation begins. These change initiatives develop to include the advancement of new and differing interpretive schemes (visions) for the organisation by some organisational members. The implication in the literature therefore is that perceptions and experiences of organisational change become an important factor during periods of flux, as some groups may not easily adopt the new vision (Bartunek and Ringuest, 1989; Meyerson and Martin, 1987; Schein, 1990; 1992).

There is also indication in the body of literature that organisations embark on change and development initiatives to gain a degree of competitive advantage over rivals (Bartunek and Ringuest, 1989; Crane et al, 2003; Gordon and DiTomaso, 1992; Peters and Waterman, 1982; Schein, 1992). Current trends in organisational change literature show how organisations are developing more customer and growth orientations and becoming more international in their approach to business (Hamlin, Keep and Ash, 2001). The literature on organisational change thus shows that the impetus for organisational change comes from a variety of sources. Champy and Noria (1996, in Hamlin et al, 2001) classify three major factors pushing organisational change at a pace greater than ever before, namely, technology, government and globalisation. Similarly, Hussey (1996, in Hamlin et al, 2001) identifies competition, greater customer demands, accelerating growth of technological advancement and pressure to deliver shareholder value as consistent forces of change.

Another major reason identified in the literature as to why organisations are embarking more than ever before on planned change initiatives is the evolution of management ideology and

strategy (Alvesson, 1993; Crane et al, 2003; Dunphy and Stace, 1990; Marshall and Bonner, 2003; Peters and Waterman, 1982; Ray, 1986; Silversweig and Allen, 1976; Sutton and Nelson, 1990; Thornbury, 2000; Uttal, 1983; Willmott, 1993). This evolution in management ideology has shifted from authoritarian and punitive systems of management to the more 'softer' approach of human resource and people management (Ray, 1986; Willmott, 1993). The reason this shift in management philosophy is identified as an important factor in the literature is the argument made that organisational change is needed before these changed management strategies can be implemented. Also, the literature acknowledges that new management (which stresses the importance of people and the value of managing staff for optimal performance - as opposed to managing outputs (French and Bell, 1995; Hall, 1991; Robbins, 1996; Peters and Waterman, 1982), is built on the same principles and foundations upon which organisational change philosophy is built, and the two schools of management marry well together (French and Bell, 1995; Langan-Fox and Tan, 1997).

Many authors identify these forces as important factors contributing to organisational change and agree to a great extent that change in management strategy, globalisation, technology and government pressures are major reasons why organisations undergo planned as well as unplanned change (Bonner, 1997; Buchanan, Clayton and Doyle, 1999; Crane et al, 2003; Davis and Landa, 1999; French and Bell, 1995; Gilgeous and Chambers, 1999; Hamlin et al, 2001; Harrison and Pietri, 1991; Harvey and Brown, 1992; Kunda and van Maanen, 1999; Lagrosen, 2002; Marshall and Bonner, 2003; Mills, 1995; Schraeder and Self, 2003; Smither Houston and McIntyre, 1997; Stanwick, 2000; Trompenaars and Hampden-Turner, 1997; Yeung, Brockbank and Ulrich, 1991).

Of crucial importance in the literature on culture and culture change is that many authors tend to agree that organisational culture underpins all these important motivations for embarking on culture change (Bartunek and Ringuest, 1989; Bonner, 1997; Caldwell, 2002; Crocitto and Youssef, 2003; Harris and Crane, 2002; Lewis, 1996a; Lewis, 1996b; Marshall and Bonner, 2003; Meyerson and Martin, 1987; Moran and Brightman, 2001; Peters and Waterman, 1982; Ray, 1986; Saffold, 1988; Sathe, 1983; Schein, 1983; 1987; 1992; Siegal, 1996; Smircich, 1983; Tichy 1982). That is, the literature on change and culture change is increasingly demonstrating a link between understanding the cultural aspects of the organisation in order to facilitate and aid development of change in other areas, such as strategy, technology, performance and globalisation (French and Bell, 1995; Robbins, 1996; Schein, 1983; 1992).

The literature, though nowhere near reaching a consensus as to how and why culture affects these crucial aspects and factors, does however tend to agree that organisational culture, because it is or represents an important, deeply-embedded aspect of an organisation, is crucial to any change initiative.

Thus it becomes crucial in the literature, and for this review, to effectively understand the concept of organisational culture; its roots, heritage, developments in conceptualisation and the current understanding of the concept.

1.4 UNDERSTANDING THE NATURE OF ORGANISATIONAL CULTURE

The literature on organisational culture is itself a voluminous body. It shows a progression in conception and understanding of organisational culture as a concept. This in turn impacts on researchers' understanding of how to go about changing culture (Allaire and Firsirotu, 1984; Lewis, 1996a; Marshall and Bonner, 2003; Schraeder and Self, 2003; Willmott, 1993; Woodall, 1996).

The literature on the culture concept has largely followed four main themes. These four themes are: whether culture is directly observable behaviour or a set of underlying assumptions; culture as a variable or a root metaphor; the effect of culture on the organisation; and how culture is created and transmitted (Davis and Landa, 1999; Ezzamel and Willmott, 1992; Harrison and Pietri, 1997; Lewis, 1996a; Schein, 1992, 1990; Schraeder and Self, 2003; Willmott, 1993). Each theme will be dealt with in the sections below.

1.4.1 Directly observable behaviour or a set of underlying assumptions?

Whether culture in organisations is seen as directly observable behaviour or a set of underlying assumptions is an important area of focus in the organisational culture literature (Lewis, 1996a). This distinction in perception around organisational culture is relevant to how organisational culture is studied and how one will go about changing it (Allaire and Firsirotu, 1984; Gagliardi, 1986; Sathe, 1983; Schein, 1983).

The dominant conception of organisational culture in this school of thought is that of Schein's artefacts, espoused values and basic assumptions model (Schein, 1985, Lewis, 1996a; Lewis, 1996b). This model sees culture as layered, from most observable (artefacts) to

those that lie at a deeper level (assumptions). The Schein (1992) model sees organisational culture as a set of intangibles located around basic assumptions, and is seen as 'ideationalists' in the literature (Kotter and Heskett, 1992; Lagrosen, 2002; Lewis, 1996a; Schraeder and Self, 2003; Stanwick, 2000).

Still others see organisational culture as a set of tangible forms in an organisation, where one is able to directly assess and ascertain an organisation's culture (Sathe, 1983). They are referred to in the literature on organisational culture as cultural adaptationists (Lewis, 1996a; Sathe, 1983). The implication for organisational culture change within both conceptions of culture thus becomes clear: If one views organisational culture as a set of basic assumptions that reside at a deep level, the associated expectation around changing these underlying assumptions would be that it is difficult to do. On the other hand, if culture is seen as a set of tangible, observable behaviours, the perceptions associated with changing it will be relatively easier (Brown, 1995, Dennison, 1990; Ezzamel and Willmott, 1992; Martin, 1992; Willmott, 1993).

While there appears to be researchers who refer to culture as a mixture of 'ideationalists' and 'cultural adaptationists', the dominant view is that of culture as set of underlying assumptions, forms and meanings (Kilman, 1989; Lewis, 1996a; Schein, 1992; 1990; Willmott, 1993). Explanations for this dominance could be because change management takes such a broad view of culture in organisations (Lewis, 1996a). On the other hand, the influence of Peters and Waterman's (1982) and Deal and Kennedy's (1982) work on management, popular literature and research has also been significant and could thus have added to the dominance of the ideationalists' school of thought.

Confusion in the ideationalists' school of thought with respect to forms and meanings has led to confusion and inconsistency in the literature with respect to culture and culture change (Hope and Hendry, 1995; Lagrosen, 2002; Lewis, 1996a; Woodall, 1996). This is because different authors writing about culture change do not necessarily discuss and mean the same thing (Dennison, 1990; Ezzamel and Willmott, 1992; Hope and Hendry, 1995; Lewis, 1996a; Schraeder and Self, 2003). This hints at conceptions of culture as variable or root metaphor, discussed next.

1.4.2 Culture as a variable or a root metaphor

Is the culture of an organisation something the organisation has (possesses) or whether it is something an organisation is? There has been a concentration in the literature around organisational culture as to whether culture is a distinct 'something' that the organisation has, in the same way it has a strategy for example (Alvesson, 1993; Lagrosen, 2002; Smircich, 1983). On the other hand, the focus has also fallen on the root metaphor conception (Alvesson, 1993). That is, the culture of the organisation is so enmeshed in what the organisation is that the culture is the organisation and the organisation is the culture (Alvesson, 1993; Hickok, 1997; Lewis, 1996a; Pascale, 1985; Schraeder and Self, 2003; Trompenaars and Hampden-Turner, 1997; Yeung, et al, 1991). The dominant conception around culture with respect to variable or root metaphor is that most authors see culture as a variable, affected by internal and external stimuli (Lewis, 1996a). Furthermore, in seeing culture as a variable, most authors see the organisational culture as something the organisation can consciously manage (Bonner, 1997; Crocitto and Yousseff, 2003; Ezzamel and Willmott, 1992; Harrison and Pietri, 1991; Hickock, 1997; Lewis, 1996a; Ngowi, 2000; Trompenaars and Hampden-Turner, 1997; Woodall, 1996).

The preference for perceiving organisational culture as a variable might again stem from the influence of Peters and Waterman (1982) and Deal and Kennedy (1982), as well as the influence of change management (French and Bell, 1995, Harvey and Brown, 1992; Kilman, 1989). One would have to conceive of something as being *able* to change if one sets about changing it. Another reason, which also has implications for culture change, is the influence of organisational culture change consultants. Again, seeing organisational culture as a variable rather than a metaphor makes change efforts around organisational culture more manageable and profitable (though still difficult). However, it would be much more easier to manage attempts at change than if the stance that organisational culture is something so inherent that it IS the organisation is adopted (Alvesson and Karreman, 2000; Beer, Eisenstat and Spector, 1990; Ezzamel and Willmott, 1992; Francis, 2002; Hall, 1991; Hickok, 1997; Lagrosen, 2002; Lewis, 1996a; Lewis, 1996b; Mabey and Mallory, 1992; Morgan and Sturdy, 2000; Willmott, 1993).

Understanding the nature of organisational culture in the form of the above in the literature was the dominant trend up until the 1980s, when the concept was still new and consensus was

trying to be reached (Alvesson, 1993; Alvesson and Karreman, 2000; Hamilton, 2001; Lewis, 1996a; Lewis, 1996b; Mabey and Mallory, 1992). However, toward the end of the 1980s and beyond, a shift took place in organisational culture literature. Attempts were being made to link organisational culture with performance (Alvesson, 1993; Bettinger, 1989; Caldwell, 2002; Ezzamel and Willmott, 1992; Feldman, 1986; Francis, 2002; Hofstede, 1986; Lagrosen, 2002; Lewis, 1996a; Mabey and Mallory, 1992). This is the third identified theme in understanding the nature of organisational culture in the literature. Still the conception of culture as a variable or a metaphor has bearing on the following section.

1.4.3 Culture's effect on the organisation

Authors on organisational culture argue that culture has an effect on an organisation's performance (Deal and Kennedy, 1982; Davis and Landa, 1999; Dennison, 1990; Hope and Hendry, 1985; Kilman, Saxton and Serpa, 1985; Kirkman and Rosen, 2000; Kotter and Heskett, 1992; Marshall and Bonner, 2003; Ngowi, 2000; Peters and Waterman, 1982; Stanwick, 2000). Typically those who argue this line of thought tend to see culture as a variable that is disposed to manipulation and change (Lewis, 1996a; Lewis, 1996b).

Associated with the view that culture is relevant to performance of the organisation, is the concept of strong organisational cultures (Alvesson, 1993; Alvesson and Karreman, 2000; Collins and Porras, 1994; Deal and Kennedy, 1982; Johnson, 1992; Langan-Fox and Tan, 1997; Lewis, 1996a; Peters and Waterman, 1982; Schein, 1992; Thornbury, 2000). Strong organisational cultures are said lead to desirable organisational outcomes such as organisational commitment, loyalty, co-operation (which has ethical and moral implications, discussed later) and better performance (Peters and Waterman, 1982). Researchers have expressed doubt as to whether strong organisational cultures has a direct effect on performance, at the same time raising concerns around the misuse of strong organisational cultures, management control and usurping of employee rights (Critcheley, 1993; Guest, 1990; Guest, 1987; Geust and King, 2001; Hope and Hendry, 1990; Keenoy and Anthony, 1992; Keenoy, 1999; Legge, 1995; Ray, 1993; Saffold, 1988; Willmott, 1993).

Besides this link to managerial control, the concept of managerial control within organisational culture literature has not been prominent. Indeed, most researchers fail to mention the possibility or even the potential of the use or exploitation of organisational culture for managerial control and management interest in it (Ezzamel and Willmott, 1992;

Kenney, 1999; Legge, 1995; Lewis, 1996a; Willmott, 1993). Culture is also treated as a single entity with respect to performance, the underlying assumption in the strong organisational culture literature is that only behaviour can affect performance (Caldwell, 2002; Hickok, 1997; Lewis, 1996a; Willmott, 1993). Thus the connection of organisational culture with performance has been an unconvincing one. However, the linkage still continues to be made (Knights and McCabe, 1999; Knights and McCabe, 2002; Knights and Willmott, 1993; Lewis, 1996a; Ray, 1996).

Also linked to managerial control is the concept of creation and transmittal of culture (Lewis, 1996a, discussed in the following section and the fourth theme in the organisational culture literature.

1.4.4 Creation and transmittal of culture

Creation and transmission of organisational culture centres around whether behaviour leads to shared feelings, or whether shared feelings lead to behaviour. The distinction is important as it has implications for organisational change and use of behaviours and shared feelings for managerial control (Lewis, 1996a; Willmott, 1993). There is a consensus in the literature that most behaviour norms initially create the shared feelings in the organisation. For these feelings to remain and develop into an organisational culture there would need to be reinforcement of the norms by attempts to change attitudes, so that organisational members would behave in the expected manner even when the outside stimulus has been removed (Amsa, 1986; Lewis, 1996a; Sathe, 1993; Sutton and Nelson, 1990).

The understanding of the nature of organisational culture in the literature is therefore varied, with different authors presenting different perspectives on organisational culture. As there seems to be very little consensus with respect to what culture is (a variable or a root metaphor), and whether organisational culture has a significant relationship, if at all, with organisational performance. Furthermore, there also appears to be a lack of consensus and understanding in the culture literature with respect to creation and transmission of organisational culture. These varying themes and understandings of organisational culture impacts on conceptualisation and understanding of how to go about culture change (Amsa, 1986; Lewis, 1996a; Sathe, 1993; Sutton and Nelson, 1990).

Understanding the process of organisational culture change is thus important. However, as there still appears to be significant room for debate in organisational theory around the concept of organisational culture, the literature on culture change is thus a reflection of the status that organisational culture finds itself in. That is, the culture change literature, which develops from the literature's understanding of organisational culture, is less clear and cohesive than the organisational culture literature (Butcher and Atkinson, 2001; Burnes, 1996; Ford, 1999; Francis, 2002; Grievies and Redman, 1999; Guest, 1990; Hickok, 1997; Lewis, 1996a; Lewis, 1996b; Mabey and Mallory, 1992; Patterson, West, Lawthom and Nickell, 1997).

1.5 UNDERSTANDING THE NATURE OF ORGANISATIONAL CULTURE CHANGE

Though a cohesive understanding of culture change does not present itself in the literature, organisational culture change is those sets of change initiatives directly aimed at transforming the patterns of beliefs and attitudes, or culture, which are in operation in the organisation (Bohannon, 1995; Hickock, 1997; Ezzamel and Willmott, 1992; Mabey and Mallory, 1992). The greater objective of culture change programmes is greater corporate success and aligning the organisation with new values and ideals (Francis, 2002; Grievies and Redman, 1999; Hofstede, 1986; Mabey and Mallory, 1992; Meyerson and Martin, 1987; Petrock, 1990). Organisational culture change is often viewed as being part of change management. An important issue in organisational change and culture change is that of leadership. Change management literature takes the perspective that for organisations to effectively change their culture, a strong leader needs to change the organisation and its culture (Peters and Waterman, 1982; Schein, 1992).

As mentioned previously, culture change initiatives in organisations have and continue to proliferate in a range of organisations. This is because culture is perceived as the crucial leverage point in any change initiative (Ezzamel and Willmott, 1992; Knights and McCabe, 1999; Knights and Willmott, 1990; Mabey and Mallory, 1992; Meyerson and Martin, 1987; Sadri and Lees, 2001; Schein, 1990; Willmott, 1993).

The organisational culture literature has very often focussed on understanding organisational change. This is represented in the number of studies and research into organisational culture (Meyerson and Martin, 1987). Organisational culture has thus received relatively high levels of attention, in part due to the need by US companies to understand their lag behind Japanese

competition in the 1980s (Alvesson, 1993; Alvesson and Karreman, 2000; Feldman, 1986; Lagrosen, 2002; Ngowi, 2000).

However, the issue of organisational culture change still remains a relatively neglected aspect within the scope of research into organisational culture (Langan-Fox and Tan, 1997). Thus notwithstanding the various change programmes that organisations have embarked on, attempts to identify and thus quantify measurable and observable aspects of organisational culture during change have not been very successful (Langan-Fox and Tan, 1997). Thus, research into culture change in the literature has been a neglected aspect.

Organisational culture change as a specific issue of focus in the organisational culture literature has gained more attention in recent years. A great focus in the literature has been whether or not culture change is possible, the resistance to culture change initiatives in the literature, and methods of overcoming the resistance (Brown, 1995; Fitzgerald, 1998; Gilgeous and Chambers, 1999; Harrison and Pietri, 1991; Kets de Vries and Balasz, 1999; Kirkman and Rosen, 2000; Lewis, 1996a; Lewis, 1996b; Ray, 1986; Willmott, 1993). The process of culture change will thus be discussed next, showing the literature's focus on how resistance accompanies culture change and the methods to overcome this resistance. The discussion that follows will also highlight the literature on culture change's close association with total quality management (TQM).

1.5.1 The process of culture change

As change management has influenced the literature on organisational culture and culture change from the outset, as shown earlier, there has been two central concerns – whether culture change is possible and how one would go about changing it (Grieves and Redman, 1999; Guest, 1990; Lewis, 1996b).

The views of the possibility of culture change are largely determined by views around culture as metaphor or variable. Interestingly, academics tend to view organisational culture change as a near impossibility (Alvesson, 1993; Alvesson and Karreman, 2000; Guest, 1990; Willmott, 1993). On the other hand, consultants are often prepared to provide recipe solutions to changing an organisation's culture (Butcher and Atkinson, 2001; Ezzamel and Willmott, 1992; Kilman, 1989; Lewis, 1996a; 1996b; Peters and Waterman, 1992; Willmott, 1993).

Some authors see culture change as nearly impossible (Uttal, 1983), while other academics view culture change as achievable, even if difficult and in some instances not necessary at all (Hamilton, 2001; Kilman, 1989; Knights and McCabe, 1999; Keenoy, 1997; Legge, 1995; Mabey and Mallory, 1992; Ray, 1986; Sathe, 1983; Schein, 1992; Senge, 1990; Uttal, 1983; Woodall, 1996). Sathe (1983) argues that culture is separate from behaviour, and that occasionally the latter is that which is required to attain the results. Lewis (1996b) agrees with this distinction, arguing that when managers refer to culture change, very often they are interested in generating different behaviours in employees. Thus, the implication in the literature is that of understanding the nature of culture change and culture change models. How culture change is understood in the literature is discussed next.

1.5.2 The nature of culture change models

The literature on culture change abounds, having largely been determined by the change model. Hence, advice on culture change has targeted almost every aspect of the organisation, as change management targets every layer (French and Bell, 1995; Lewis, 1996b). Lewis (1996b) in her review of the quality of culture change articles and models in the literature argues that while some of the models are based on in-depth research, with detailed formulas and approaches, others are unclear and pedestrian. Thus, only a few truly quality articles exist with respect to culture change, the mass of which tends to be confusing, vast and incongruous (Lewis, 1996b).

Culture change literature follows largely a 'steps' approach, with various authors suggesting a series of steps to achieve culture change (Deal and Kennedy, 1982; Kilman, 1989; Lewis, 1996b; Peters and Waterman, 1982; Schein, 1992). Silversweig and Allen (1976) list four interconnected steps that overlap to achieve culture change, and their theory was further developed by Allen and Kraft (1984, in Lewis, 1996b) and Scholz (1987, in Lewis, 1996b). Similarly, Tichy (1982) perceives culture as an important step in an organisation's problem areas, and then lists seven ways of achieving culture change. Kanter (1983, 1989, in Lewis, 1996b) delineates five building blocks and seven methods to promote co-operation toward culture change. Others such as Thomson and Strickland (1983, in Lewis, 1996b) advocate four steps to create a culture that is in congruence with the strategic plan of the organisation, while Albert and Silverman (1984, in Lewis, 1996b) adapt Lewin's model of unfreezing, changing and refreezing to achieve culture change. Kilman (1989), a leading author on culture change, also advocates a steps approach that he argues goes beyond the quick fix.

Other authors, such as Peters and Waterman (1982) and Deal and Kennedy (1982) break with the steps model of culture change, offering advice and describing a number of attributes of effective, high-performing cultures (Lewis, 1996b). These authors move away from the mechanistic and pedestrian, arguing the culture change involves emotional, deeply symbolic aspects of people's lives in the organisation. The accompanying implication is that culture change models within this framework should target such deeply emotional, value-laden and symbolic aspects of the culture change.

Other authors, such as Gagliardi (1986) suggest that culture change is an incremental process, where new beliefs and assumptions are slightly different, but in no way radically different from the 'old' culture. The literature on culture change has also shown that culture change can be conceived as incrementally adaptive, resistant to change, as well as in continuous flux (Meyerson and Martin, 1987). Meyerson and Martin's (1987) conceptualisation deals with culture change and how different understandings of culture relate to how the culture is changed. Culture change is examined in an integration, differentiation and ambiguity context, where integration and differentiation paradigms of culture minimise the ambiguity, while the last paradigm accepts it. Despite these contradictory and disparate views, one can gain an understanding of organisational culture by looking at organisational culture as socially constructed reality (Alvesson, 1993; Alvesson and Karreman, 2000; Beer et al, 1990; Fairclough, 1992; 1995; Ford, 1999; Francis, 2002; Grievess and Redman, 1999; Meyerson and Martin, 1987; Winegardner, 2001).

Where the understanding of culture as socially constructed reality is operationalised, the understanding of how cultures change depends on how the organisational culture is perceived experienced and understood (Alvesson and Karreman, 2000; Ford, 1999). This has implications for culture change research and study in general. Thus, in order to gain a rich, in-depth understanding of organisational culture change it becomes important to examine the perceptions, experiences and understanding that organisational members have of organisational culture change initiatives in organisations.

However, research into culture change in the literature has largely been of a quantitative nature, and in the form of questionnaire completion. This has in some respects contributed to the lack of depth in the literature on culture change, as asking people to fill in questionnaires,

having operationalised an understanding of culture as unconscious basic assumptions (the dominant orientation), does not seem very logical (Alvesson and Karreman, 2000; Ford, 1999; Lewis, 1996a; Willmott, 1993).

Similarly, as a whole the literature on organisational culture change fails to effectively answer crucial aspects and challenges to managers, consultants and employees when organisations embark on culture change (Alvesson, 1993; Alvesson and Karreman, 2000; Francis, 2002; Grievies and Redman, 1999; Guest, 1990; Legge, 1995; Willmott, 1993). The argument is put forward by Lewis (1996a) that five crucial areas of culture change fails to be answered by the plethora of literature on culture and culture change. She argues that culture change models and theories have failed to address the implementation process to be used in culture change; the facets of organisational behaviour that should be targeted; the methods that should be used to overcome resistance; the likely problems that will be encountered; and the potential use of resistance to culture change initiatives. The literature's failure in each area will be discussed next.

1.5.2.1 Which implementation process?

While the literature on culture change has traditionally followed a 'steps' approach as discussed above, and seems to unanimously have agreed that culture change faces great difficulty, resistance, and is time consuming, no clear implementation process to organisational culture change has been presented. That is, strategies to implementation seem to be neglected or omitted in the literature, or vary from author to author (Lewis, 1996a).

Another issue relevant to implementation of a culture change model or strategy is that most of the literature omits the need for an evaluation of the current culture. Examples of these include Kilman (1984, in Lewis, 1996b) and Luce (1984, in Lewis, 1996b). Very few authors suggest the use of a cultural risk analysis (to ascertain whether intended strategies and plans will be compatible with the organisation) (Lewis, 1996b). However, a critique of this can be that when dealing with culture change, the organisation would not want strategies and plans that are compatible with the current organisational strategies. Lewis (1996a) fails to address this salient issue in her review.

Where the culture change literature has reached some level of consensus is on the issue of resistance. Almost all authors agree that culture change initiatives in organisations face great

stumbling blocks and resistance from employees (Alvesson, 1993; Davis and Landa, 1999; Ezzamel and Willmott, 1992; Gilgeous and Chambers, 1999; Harrison and Pietri, 1997; Ray, 1986; Willmott, 1993). There is also consensus among authors that culture change is difficult, lengthy and time consuming (Alvesson, 1993; Alvesson and Karreman, 2000; Kirkman and Rosen, 2000; Kunda and Maanen, 1999; Lewis, 1996b).

Recently however, there has been a focus on revolutionary, transformational and significant change that is a shock to the organisation system being needed, and that these changes need to be made quickly for culture change to be significantly effected (Beer et al, 1990, Burnes, 1996; Francis, 2002; Hatch, 1993; Kets de Vries and Balasz, 1999; Lewis, 1996b; Moran and Brightman, 2001). This focus on discontinuous change is a move away from the change management focus and philosophy in the literature (Lewis, 1996b; Moran and Brightman, 2001; Stuart, 1995). The empirical evidence to confirm these theories are still lacking in the culture change literature (Lewis, 1996a; Lewis, 1996b), however, and thus incrementalism versus discontinuous shifts will perhaps remain a debate in the organisational culture literature, for the foreseeable future.

1.5.2.2 Which facets of OB should be targeted?

The organisational culture literature generally assumes that culture of an organisation involves the symbols, processes and forms as embodiments of corporate culture (Deal and Kennedy, 1982; Kilman, 1984; Kilman, 1989; Kotter and Heskett, 1992; Peters and Waterman, 1982; Schein, 1992; Smircich, 1983). The logical implication from this conceptual understanding would thus involve an understanding of changing the culture through an attack on all three areas (Lewis, 1996b). The literature on culture change however fails to address the issue of which facet of organisational behaviour mentioned here should be targeted to effectively change the organisation's culture.

Also, if the understanding of the culture is operationalised in the shape of the above (through viewing culture as comprised of symbols, forms and processes), then the literature on culture change should routinely address all these aspects. However, according to Lewis (1996b), very few authors address all embedded aspects of organisational culture and culture change in discussing and proposing models of culture change.

1.5.2.3 Which methods should be used to overcome resistance?

The culture change literature has reached consensus around the issue of resistance. That is, it is acknowledged that resistance is an important factor that any cultural change intervention faces (Alvesson, 1993; Alvesson and Karreman, 2000; Gilgeous and Chambers, 1999; Harrison and Pietri, 1991; Kirkman and Rosen, 2000). However, this acknowledgement of the importance of resistance has still not clarified in the literature the methods that should be used to overcome resistance (Lewis, 1996a).

The culture change literature, in suggesting techniques and methods to overcome resistance has focussed on information giving, symbolic and power-coercive strategies to approaches (Alvesson and Karreman, 2000; Ezzamel and Willmott, 1992; Lewis, 1996a; Willmott, 1993). Within information-giving approaches, the implicit understanding is that appeals to the empirical and rational aspects of employees in organisations will play a role in overcoming their resistance to the planned culture change. However, if culture change is addressed in semantics of symbol, emotion and value-laden approaches (as they often are, as culture is seen as deep, non-rational and embedded in the emotional consciousness of the organisation), how successful will appeals to the rational logical aspects of employees be? (Burnes, 1996; Butcher and Atkinson, 2001; Caldwell, 2002; Crane et al, 2003; Dennison, 1990; Fairclough, 1992; 1995; Ford, 1999; Grievies and Redman, 1999; Hope and Hendry, 1995; Keenoy and Anthony, 1992; Woodall, 1996).

The above critique is perhaps why the literature on culture change focuses on methods to overcome resistance that are of a symbolic nature. Peters and Waterman (1982) favour this approach, arguing that other methods that attempt to explain the rationale behind culture change will fail, as human beings are essentially non-rational. Various authors according to Lewis (1996b) focus and suggest the use of symbolic means to overcome organisational resistance to culture change (Berg, 1985; Krefting and Frost, 1985; Sutton and Nelson, in Lewis, 1996b).

The role of power-coercive tactics and methods to overcome resistance to culture change has not received great attention in the literature. Until recently, most authors would agree that the best methods for overcoming resistance would take the shape of symbolic gestures (Deal and Kennedy, 1982; Peters and Waterman, 1982; Schein, 1992). This perspective formed the

dominant opinion, and was a logical extension from culture change emerging from the philosophical underpinnings of change management (French and Bell, 1995; Harvey and Brown, 1992; Lewis, 1996b). However the recent literature, with its acknowledgement of the importance of transformational change and discontinuous shifts (as opposed to incrementalism), and the move away from change management in the culture change literature (Lewis, 1996a; Lewis, 1996b), credence is being given to the role that coercion can play in getting employees to go along with the planned change. Indeed, arguments have been made that it might be necessary in mature organisations (Schein, 1992) and/or where organisations are facing death (Beer and Walton, 1986, in Lewis, 1996b), and where the time available to undergo such change is little (Ford, 1999; Gagliardi, 1996; Gilgeous and Chambers, 1999; Grievies and Redman, 1999; Lewis, 1996b; Mabey and Mallory, 1992; Morgan and Sturdy; 2000).

1.5.2.4 Which problems are likely to be encountered?

Accompanying the literature on resistance to culture change, most authors deal with the likely inhibitors that consultants and managers would face in implementing culture change initiatives (Kilman, 1984; Peters and Waterman, 1982; Schein, 1992,). Thus, on the flip side, there is a gap in the literature on culture change that sheds light on the facilitators –the aspects in implementation that managers and theorists could use to further the understanding of culture change (Caldwell, 2001; Hardy, Lawrence and Phillips, 1998; Lewis, 1996b).

In addressing likely problems in implementing culture change, much of the earlier literature missed the importance of leadership in organisational culture change (Ezzamel and Willmott, 1992; Ford, 1999; Grievies and Redman, 1999; Lewis, 1996b; Woodall, 1996). This gap has been filled by the work into transformational leadership, and the focus of culture change literature in dealing with likely problems has been around management style, communication, resistance to change and the incompatibility between symbolic and power-coercive strategies in overcoming resistance to culture change (Lewis, 1996b).

1.5.2.5 The potential use of resistance?

The issue of resistance to organisational culture change initiatives does however reflect the literature's focus on pushing culture change as a way of management in organisations (Ray, 1986; Willmott, 1993). The overarching emphasis in the literature deals with overcoming resistance to culture change (Kilman, 1984; Peters and Waterman, 1982; Schein, 1992). The

implicit assumption is that all change plans are worthwhile and needed, and that resistance is an obstacle to a greater vision. In failing to acknowledge the value of resistance, the culture change could be said to be lacking in this respect. That is, resistance could be used as a mechanism to evaluate the culture change plan, as resistance also means feedback on the changes, which could in turn be used to better develop the culture change plan (Alvesson, 1993; Gilgeous and Chambers, 1999; Lewis, 1996b; Woodall, 1996).

The issue of resistance to culture change plans and initiatives also points out the assumptions in the literature on culture change with respect to ethics and morality (Butcher and Atkinson, 2001; Ford, 1999; Gilgeous and Chambers, 1999; Guest, 1990; Hamilton, 2001; Keenoy, 1997; Knights and McCabe, 1999; Morgan and Sturdy, 2000; Ray, 1986; Willmott, 1993). That is, the literature on culture change has failed to address or even begin to ask whether culture change plans and programmes can ethically assert as its right the questioning and subsequent 'asking' of employees to change something as inherently personal and central to the self as feelings, behaviours and beliefs (Lewis, 1996b). This is an introduction into aspects of organisational culture literature that takes a critical stance, and will be covered in more detail later in this review.

Thus, Lewis (1996b) argues that the culture change literature has failed to significantly address these five topical and salient issues in the organisational culture literature, instead focussing on an advice giving and 'steps' approach, and identifying for managers the possible stumbling blocks that they potentially face in culture change plans. This criticism also sheds light on the lack of depth and quality of organisational culture research. Culture change has thus always followed a pedestrian approach, with academics, managers, consultants and theorists focussing their efforts on trying to draw clear relationships between corporate culture and performance (Buchanan, Clayton and Doyle, 1999; Ezzamel and Willmott, 1992; Gilgeous and Chambers, 1999; Harrison and Pietri, 1991; Keenoy, 1997; Kirkman and Rosen, 2000; Mabey and Mallory, 1992; Patterson et al, 1997).

Aligned to this drive to link organisational culture with performance has been the turn that culture change and organisational culture literature has taken recently, at the beginning of the 1990s. During this period, culture change theorists had begun to delineate the always implicit assumption of quality and culture change. Thus, there is also a significant relationship in the

literature between culture, culture change and total quality management (Lewis, 1996b), which is discussed next.

1.6 THE ASSOCIATION OF CULTURE, TOTAL QUALITY MANAGEMENT AND CHANGE MANAGEMENT

Most authors, though there is no clear consensus on the nature of the relationship, agree that total quality is related to the culture of the organisation in some way (Lewis, 1996b). Indeed, much of the TQM literature has now at the stage where reference is made of a “quality culture” or a “total quality culture.” The relevance of culture change to TQM is thus that many authors argue that the only means of achieving total quality involves changing the corporate culture of the organisation (Amsa, 1986; Bettinger, 1989; Lewis, 1996a). However, the reality is that there is once again no clear understanding or strategies in the culture change literature on how to effectively do this (Critchely, 1993; Lewis, 1996b). There is also no clear conceptual understanding of the issues linking culture change and TQM. That is, there is not yet an understanding in the culture change literature on whether TQM entails changing the culture to achieve the ‘total quality,’ or whether it means using the existing culture to shape and change, with the eventual attainment of total quality (Andersson and Narus, 1999; Atkinson, 1990; Dawson, 1994; Drummond, 1992; Gummesson, 1993; Hofstede, 1986; Kroslid, 1999; Lagrosen, 2002; Ngowi, 2000; Trompenaars and Hampden-Turber, 1997).

What the literature on culture change does show up in the discussion of achieving total quality is the possibility of TQM being used by management as ‘new Taylorism’ (Critchely, 1993; Ezzamel and Willmott, 1992; Woodall, 1996). That is, in arguing for a blurring between the traditional antagonists in the organisation, some writers argue that culture change is being used by management as a new form of control. This argument further questions that traditional underpinnings of culture change as rising from change management literature; contending that the humanistic foundations of change management are completely usurped by those using culture change as a new form of management control (Ray, 1986).

This review will now consider this important trend in the organisational culture and culture change literature: considering culture (change) as a new, subtle form of management control.

1.7 CULTURE CHANGE AS A NEW FORM OF MANAGEMENT CONTROL

After the literature on culture and culture change moved from its initial conceptual and understanding foci, and then to the interest in what the effects of organisational culture was, a new and different interest has been developed in the culture change literature. This more recent interest is on understanding how organisational and corporate culture could be viewed as the latest management tool to control employees (Guest, 1990; Keenoy and Anthony, 1997; Keenoy, 1999; Knights and McCabe, 1999; Willmott, 1993; Woodall, 1996).

Authors such as Bate (1994), Critchely (1993), Guest (1990), Keenoy (1997); Lebas and Weigenstein (1986), Legge (1995), Ray (1986), Weick (1987), Willmott (1993), and Woodall (1996) began to question the use of corporate culture in organisations, arguing that culture in organisations were being used as a new mechanism to manage and 'control' employees, as recognition that overt, heavy-handed, Tayloristic approaches no longer work.

Ray (1986) argued that the method of corporate culture use in organisations can be viewed as the "last frontier of control" (p. 128). In her examination of corporate culture and comparing to Durkheimian frameworks, Ray (1986) argued that corporate culture, in creating a set of values, norms, beliefs and attitudes for employees to adhere to, in effect create a set of normative compliances. The implication of this is that these sets of normative rules and frameworks form the guidelines for how employees should behave, what is acceptable and what are acceptable performance standards. Furthermore, when corporate culture promotes a disinterest in the self and an interest in the greater good (the organisation), as most corporate culture strategies are set up to do (Deal and Kennedy, 1982; Peters and Waterman, 1982; Schein, 1985, 1992) a set of moral frameworks, as argued by Ray (1986) and others, the propensity for managerial control over employees is that much greater.

The above view of corporate culture sees organisations as replacing the sense of community in people's lives (the role churches, social clubs etc used to perform), and aims to create an organisational patriotism in employees. This stream of thought in the organisational change literature also takes into consideration the wider socio-economic context which employees in modern day organisations find themselves; the lessening of the effect of community (Haralambos and Holburn, 1990; Ray, 1986; Willmott, 1993), the sense of detachment most people in modern society feel (Haralambos and Holburn, 1990; Ray, 1986), coupled with the

yearning that human beings, by nature, feel in needing to belong to a group, or have a purpose greater than the self.

By creating the ideology that the corporation is special and unique (Peters and Waterman, 1982; Schein, 1983), and introducing into the literature the coupling of the view that the organisation is like family, authors who see corporate culture as a new form of managerial control have argued that the ability for management to exert their influence over employees and in effect exert greater control over them has become easier (Critchley, 1993; Lebas and Weigenstein, 1986; Ray, 1986; Weick, 1987; Willmott, 1993). The ease of control is extended by the sense of family and community which is engendered in employees, which fosters the accompanying view that the organisation is benevolent in nature. Control is then extended by more subtle means than the traditional methods (such as Taylorism), as employees would be more likely to perform and produce and 'behave' according to the normative assumptions set up in the corporate culture (Ogbonna and Wilkinson, 2003; Willmott, 1993).

Knights and Willmott (1993), Weick (1987) and Willmott (1993), are among the authors that view with scepticism the concept of corporate culture and the ultimate use it will be put to in organisation. The ultimate thrust of their theorems is that corporate culture, in acting as a new moral framework and normative superstructure, by reducing the real range of options (Willmott, 1993), by creating and using corporate 'doublethink' to promote one set of norms when actually meaning another, has been latched onto by culture change agents, consultants and management, so that it can be used to not only control the way that employees do their work, but to also control their affect, their sentiment and their attitude to the organisation. According to these authors, this use of corporate culture to control the totality of employees' existence, has significant moral and ethical implications, and is perhaps a sphere of interest that organisations should not be involved in (Lewis, 1996b, Willmott, 1993).

Culture management and culture control as a form of managerial control has also received attention with respect to the ethics debate, though the literature in this area is sparse (Woodall, 1996). That is, questions of how ethical culture change and attempts to manage it have been raised by academics (Woodall, 1996). Woodall (1996) argues that the frequency of culture management spurred on by changes in business management raises the concern

over ethics, as promoters of culture change, in her view, de-emphasise the role played by human values and self-actualisation.

Furthermore, one of the underlying assumptions of culture change management, that organisational members' values can be changed to align with organisational values, is questioned by Woodall (1996) and others (Guest, 1990; Ezzamel and Willmott, 1992; Ray, 1986). This is because the question is raised as to how ethical it is for an organisational structure that is superimposed on individuals, to request or require of those individuals to 'change their attitudes and behaviours' in order to fit in with the new culture and environment.

The ethics involved also become more of an issue when one considers a corollary of any culture change process; that some employees might lose their jobs. That is, how ethical is it for organisations to demand of employees to change their attitude and behaviours, a very subjective and personal aspect, when the possibility of job loss is introduced? (Ezzamel and Willmott, 1992; Willmott, 1993; Woodall, 1996). In addition, the use of corporate culture to control the 'choice' of employees in a limited choice environment further demonstrates the ethical debate of using corporate culture to control employee behaviour (Hickok, 1997). This awareness has echoed the concerns about the coercive and totalitarian potential inherent in aspects of 'devotional' corporate culture and ideology (Barley and Kunda, 1992).

Change agents and consultants often portray culture change as simple and linear. However, the literature has shown that organisational culture change can be messy, complex and even traumatic. Also, the more established the organisation, the greater these factors become. Thus, the ethicality of how culture change management is portrayed is also highlighted in the literature, with questions being raised as to how ethical it is to propagate often misleading perceptions (Hickock, 1997; Kotter and Heskett, 1992).

1.8 SUMMARY

The above thus provides an understanding of the concepts of organisational culture and organisational culture change. The review has demonstrated the growth around the concepts of culture and culture change in organisations, and how variations in understanding and operationalising the concept has added value to the literature. The culture concept, and thus

also the culture change concept, has evolved from a somewhat novel, intangible construct with relatively few authors and academics working in the specific field to the current trend of a wide spread in the defining, understanding and operationalising of the concept and a surge in the number of people associated with work related to culture change.

For the current study, the usefulness in understanding the concept of culture with respect to culture change was delineated earlier; the concepts provide a backdrop to understanding health professionals' experiences of working in a changing environment. Also, as it provides a frame for grounding the current study in sound theoretical concepts, the conclusion of the above literature review leads to the next chapter in the current study: The context in which the current study took place is expanded upon in the next chapter.

University of Cape Town

CHAPTER TWO – THE CONTEXT

This research utilised a qualitative case study approach at the research site, the University Of Cape Town Faculty Of Health Sciences. A full understanding of the usefulness of the qualitative case study methodology will be provided later in this report.

The research conducted at the Faculty took place over a period of five months. First, the historical context of the Faculty of Health Sciences will be presented. This will facilitate an understanding of the reasons the organisation embarked on the change and to understand, in effect, the historical background of the organisation. The current context in which the Faculty finds itself as a tertiary institution in post-apartheid South Africa, with a focus on health and medical issues is also an important factor in understanding the change and its impetus in the Faculty.

2.1. HISTORICAL SKETCH – SETTING THE CONTEXT

The Faculty of Health Sciences is an institution with a long legacy of success. In June 2004 it celebrated its 92nd anniversary, meaning it came into existence before the appointed day, when UCT was recognised as a university in 1918. Through various histories written on the Faculty (Louw, 1950, Phillips, 1990; Saunders, 1998), it can be gleaned that the Faculty has a 'proud' history, built on successful leaders and pioneers in various fields (Phillips, 1990) who have become legends, and loyal alumni.

The faculty thus operated from values, principles and basic assumptions that have brought success over the years. With the advent of a democratic South Africa in 1994, various change processes are being implemented in organisations in South Africa, as a reflection of the need to realign organisations with the new ideals and values of the new South Africa (Finnemore, 1996). The University of Cape Town was not isolated from this transformation process.

UCT appointed a new vice-chancellor in 1995, heralding in an ethos of making UCT more relevant to its context (a university situated in Africa), while at the same time maintaining its teaching and research excellence (Faculty Restructuring Committee Final Proposal, 2000; UCT Mission Statement, 1995). University-wide restructuring took place, reducing the number of faculties from twelve to six. At this point the Medical Faculty was renamed,

becoming the Faculty of Health Sciences and recognition was given to the need for internal faculty restructuring. At the same time, the primary health care approach in South African medical practice was becoming more relevant. This issue will be elaborated on in the next section. The focus on Primary Health Care at the Faculty of Health Sciences at UCT is thus a shift, perhaps an ideological one, away from the traditional perception of medicine. Traditionally the faculty did not put a significant emphasis on family medicine, community healthcare and general primary healthcare. The focus had generally been on specialising in medicine and surgery. Indeed, the four 'firms' that characterised each major discipline within the Faculty of Medicine, was headed up by an esteemed professor in his field who had the respect of his colleagues and the Faculty as a whole.

The Faculty at that time did not consider the Primary Health Care approach to be of significant value. Documented evidence to this effect may be sketchy, but the overall cultural emphasis of the Faculty was on the disciplines mentioned above.

2.2 THE FOCUS OF PRIMARY HEALTH CARE

As the health profession moved out from under apartheid governance, a greater emphasis was placed on health and human rights (according to the Patients Rights Charter) and primary health care, giving recognition to the societal needs which medical professionals in a developing country like South Africa are faced with (Policy Paper on Primary Health Care, 2000). Patients' rights are increasingly becoming an important issue. Aligned with the primary health care approach is the objective of inculcating into health professionals the goal of practicing their profession with recognition of health and human rights and a focus on primary health care. Primary health care focused on providing medical services to the vulnerable and disadvantaged in society, ensuring that the underserved in society gets access to the health care they need (FHS Policy Paper on Primary Health Care, 2000). Thus, there is a need to train doctors in South Africa to better meet the demands of the population, which today is characterised by the legacy of gross inequity between white and black, advantaged and disadvantaged.

The Faculty believes there clearly to be a need for support and promotion of the primary health care ideology and approach through the faculty as well as to develop the ability of the

faculty to teach at the level of primary health care (FRC Final Proposal, 2000). Also linked to realigning the Faculty to meet new objectives, is the internal faculty restructuring.

2.3 FACULTY OF HEALTH SCIENCES RESTRUCTURING AND CHANGE

In light of the need for faculty restructuring brought on by wider university changes and societal pressures, a new leader was appointed. The new Dean took up his office in January 1999. His mandate involved bringing the new UCT vision to the Faculty. His foci were on curriculum reform and the need to reorganise the structure of the Faculty. Curriculum reform is seen as a vitally important aspect of the transformation of the faculty. The Faculty sees curriculum transformation as affecting the level of sub-unit, structure and faculty. With the new curriculum, the sub-units will no longer own the aspects of curriculum that pertained to them before (FRC Final Proposal, 2000). Curriculum transformation involves content, methods and location of teaching.

Another focus of the new Dean was to change the internal structure of the Faculty (FRC Final Proposal, 2000). The focus here was on the collapsing of forty-two independent departments into eleven divisions with more centralised administration, shared budgeting and rationalisation of support staff (FRC Summary of Proposals, 2000).

Another important objective of the new leadership is to create employment equity, as recognised by legislation (LRA, 1995, Employment Equity Act, 1998) as well as being one of the objectives of the Faculty. There is recognition by the university and the Faculty to create equity in employment to better reflect the demographics of society and develop those who before were not given the advantages during the previous government. The Faculty is therefore trying to create equity in employment through the recruitment of registrars. There is also an objective in the Faculty to recruit postgraduate students to better reflect society demographics.

The restructuring and change has as its objectives the support of the strategic vision of the Faculty of Health Sciences. It aims to do so by supporting curriculum transformation and improving academic productivity and output. The faculty changes also involve a need for enhanced management and administration efficiency and potential staffing economies (FRC Final Proposal, 2000; FRC Summary of Proposals, 2000).

Thus, the new leadership, faculty restructuring and employment equity initiatives comprise the new management strategies of the Faculty and represent the broad change initiatives taking place in the Faculty of Health Sciences at UCT. These new goals and objectives of the Faculty largely brought on by the changes that have taken place in post-apartheid South Africa as well as the university-wide changes in structure, goals and vision, are being used to change the way in which the organisation operates. The role of the health professional in this organisation thus becomes very important, as the changes identified above would most likely have a significant impact on their work lives. The proposed research would thus be focussed on investigating the impact of the changes on the perceptions of teaching, research and management roles of health professionals in the organisation. An important focus would be to examine the understanding that health professionals in this organisation attach to culture change. That is, to gain an understanding of what has changed in relation to culture for health professionals in South Africa by focussing on health professionals in the Faculty.

2.4 SUMMARY

This chapter has demonstrated the context of the research site. It has shown the legacy of the Faculty of Health Sciences and the potential meaning this has for the current research. In addition, the contextual focus of Primary Health Care and the bearing of this on the research into culture change at the Faculty of Health Sciences at UCT. The methodology of the current research is explored in the following chapter.

CHAPTER THREE – THE METHODOLOGY

The following section will discuss the methodology used in the study. This research made use of a qualitative case study design using the phenomenological approach (Chenail, 1995; Maykut and Morehouse, 1994; Winegardner, 2001). The nature of case study design carries the implication that the object of the study is encapsulated within a boundary that is unique and specified. Furthermore, it carries the congruent understanding that the results and data of the case study will be understood within the context of the case being analysed (Crane et al, 2003; Stake, 1994; Strauss and Corbin, 1990; Winegardner, 2001; Yin, 1997).

The phenomenological approach has its main aim to understand the meaning attached to experiences of people, in any research that is conducted. Social construction of reality is thus core to those directly involved in the research being conducted, and data is generated not from clear, established guidelines, but by less structured, organic ‘conversations’ with the research participants (Crane, Dillard and Hamilton, 2003; Stake, 1994; Winegardner, 2001).

3.1 MOTIVATING FOR THE USE OF CASE STUDY METHODOLOGY WITHIN A QUALITATIVE FRAMEWORK

A qualitative research design, which makes use of exploratory case study methodology, was used in the research. A brief discussion of phenomenology, the paradigm in which qualitative research falls, will follow (Chenail; 1992; 1995; Maykut and Morehouse, 1994; Shelef, 1994). The key characteristics and advantages of working in the qualitative research ideology will also be discussed, as well as integrating these aspects into this research. The next section will then discuss case study methodology. The role of the researcher will also be addressed, and will conclude with elaboration on the actual method employed in the proposed research.

3.1.1 The phenomenological paradigm

Phenomenology underpins the qualitative research paradigm (Chenail, 1992; Maso, 2001; Maykut and Morehouse, 1994; Shelef, 1994). Within this approach is the purpose of conducting research to understand the meaning that events and actions have for the people who are directly involved. Thus, phenomenology has the perspective of multiple realities that are socially constructed. These many realities are inter-related and can be understood by

viewing them as part of an interconnected whole (Henwood and Pidgeon, 1995a; Maykut and Morehouse, 1994). The goal of qualitative research is to investigate words in a rich and descriptive manner that describes the state of affairs as experienced by the participants in the study (Maxwell, 1998).

That qualitative research described above does not focus on numbers and techniques associated with the quantitative method is common understanding in the paradigm. However, this does not mean that the methods associated with the former are any less scientific and rigorous, even though much of the method associated with qualitative research does not typically embrace the scientific method and the scientific way of knowing and doing. There is some argument that there may be artistic licence at work in the way a researcher conducts the study, using experience and an open-ended approach as a way of practice and knowledge production (Chenail, 1992). This open-ended approach was employed in the current research, allowing the researcher to shift strategy and design with the boundaries of the case and phenomenon under study.

3.1.2 The qualitative research ideology

A qualitative research framework has an overarching interest in gaining an understanding of the meaning that people have attached and constructed to their realities (Maxwell, 1998; Neumann, 1997; Strauss and Corbin, 1990). As such, its philosophical underpinnings are different to traditional research, which has an objective or positivist orientation (Maykut and Morehouse, 1994; Winegardner, 2001). Qualitative researchers also range in their approach from attempting to replicate established forms, methods and approaches in a study to trying to create new or innovative approaches and method forms for their studies. That is, research traditions that have proven successful and effective will usually be adopted, but the allowance for each research study to grow and 'flow' in its own style will be made, so that in the end a project-specific method with its own unique characteristics may well emerge (Chenail, 1992).

The usefulness of a fluid approach for this research is that the goal is to understand the experiences of health professionals with respect to a culture change initiative; not to establish generalised norms of averaged behaviours of people when organisations experience culture change. This research also bore another quality of qualitative research identified above: that the method allowed for the research study to develop and evolve its own style and unique characteristics.

It is not an objective within the qualitative framework to have findings generalisable to the wider population, nor is its main focus to try to predict what will take place in the future. Rather, it is directly concerned with experiences as it is lived or undergone by the people in their natural setting (Henwood and Pidgeon, 1995a, 1995b; Maykut and Morehouse, 1994). This ethos was adopted in the current study. The underlying theme of the research is that the significance of experiences of participants and their understanding of it were vital to the success of a successful qualitative case study.

There are a number of advantages to using a qualitative framework in research. Qualitative design attempts to illustrate how various parts to an entity work together to form a whole. In doing so, qualitative research tries to build on existing theory or build new theory rather than test existing theory (Winegardner, 2001). Also, an emic perspective- the perspective of the insider- is sought in qualitative research. At the same time however, the qualitative design using this insider perspective does not exclude the etic perspective (Fetterman, 1998; Steier, 1991). This is because the meaning in the research is mediated through the researcher's perspective and understanding, that is "the researcher's perspective helps make conceptual and theoretical sense of the phenomenon" (Winegardner, 2001, p.4). The emic perspective was useful as a technique in this research; allowing the researcher's perspective to play a role via the acknowledgement that it plays a role in the research, thus mediating the understanding that results.

This confluence of the etic and the emic was valuable in the current study. Besides gaining the perspective of those 'living' the culture change in the organisation, the perspective brought by the researcher also added to the understanding in the research.

The qualitative researcher usually makes use of fieldwork (Chenail, 1994, 1995; Neumann, 1997). This was also used in the present study. The objective is to observe people, groups and organisations in their natural setting. The end result within this research is findings that are richly descriptive (Maykut and Morehouse, 1994; Strauss and Corbin, 1990). For this reason an exploratory case study design was utilised in the current investigation. Also, to obtain results that are very descriptive, the research design within qualitative fieldwork was emergent, responsive to the ever-changing environment in which the researcher finds him or herself and flexible (Winegardner, 2001). Again, this is a useful characteristic in qualitative

research using case studies; one may get findings that require a re-examination of the research design.

The purpose of emergent qualitative case study research design is that there is an attempt to understand the meaning of events, situations and actions for those in the study and also to understand the meaning they give to their lives and experiences (Steier, 1994; Strauss and Corbin, 1990; Neumann, 1997; Meloy, 1994). Furthermore, there is also the objective of understanding the meaning of the specific context that the researcher has chosen to investigate, the influence that the context has on participants and vice versa. One research method that aligns itself very well with the qualitative research framework is case study methods (Winegardner, 2001).

The drawback associated with qualitative design is data that is neither generalisable nor valid for larger groups. Also, researcher bias in qualitative studies may be a significant factor as well as the time-intensiveness of data collection and analysis (Miles and Huberman, 1994; Stake, 1994; Strauss and Corbin, 1990; Winegardner, 2001). However, as indicated previously, it is not an objective of this research to have generalisable findings that would be valid for other groups. That is, as the goal is to understand the depth and texture of the research site under study, extrapolation of research findings is not central. Rather, creating an in-depth indigenous South African study, grounded in a phenomenological approach, is the goal. The time and labour intensiveness is a trade-off the researcher acknowledged and made going into the study with the full knowledge that the goals of the research would not be achieved using positivist, quantitative approaches (Maykut and Morehouse, 1994; Stake, 1994; Winegardner, 2001; Yin, 1997).

Researcher bias has the potential to be a critical issue, especially in a qualitative study. It has the potential to influence research design and question formulation, and thus also any research findings. This is acknowledged by the research. Also, any bias is tempered by acknowledging the researcher's role from the outset, both in this report as well as with participants. Also, the researcher was fully aware of this significant role at all times, and reflexivity in research played a key role here (Maykut and Morehouse, 1994; Steier, 1991).

3.1.3 Case study ideology

The ideology of the case study that was utilised is also an area that needs clarification. The case study methodology proposed here will involve critical research. This means using the case study method as a critique of the status quo with the aim of effecting action (Humphries, 1998; Winegardner, 2001; Yin, 1994, 1998). The premise which critical research ideology works from is that of social reality being historically constructed, where it is perpetuated because it continues to be reproduced by the actors within the context. Thus critical case study research is aware of the fact that the ability of social actors to change their context, the organisational setting, is limited by the variety of social, cultural and political domination (Tellis, 1997a, 1997b; Winegardner, 2001, Yin, 1998). Thus, critical research as advocated by the Frankfurt School will be applied in the study, where the view that the current status of the Faculty of Health Sciences as a factor of the legacy of previous years is held in the research. This is especially valid in light of the current study's focus of transformational and cultural change initiatives in the Faculty (Humphries, 1998).

3.1.4 Case study methodology

Case study methodology is a research method in which one can use qualitative methods to investigate a contemporary event in its real life setting (Tellis, 1997b; Yin, 1998). Case study methodology also allows for situations where the borders between the event and environment are not clarified clearly. These two assets of case study design make it a very valuable approach for the current study: The change initiatives under investigation in the study and their impact on culture perception carry the implication that a contemporary event is under study. The line between the changes implemented from inside or outside also means that it is sometimes difficult to ascertain which (internal or external) are driving the change. That case study design caters for a blurring of lines between event and environment thus makes it appropriate for this study (Miles and Huberman, 1994). Many sources of evidence can be used in case study methodology, including in-depth interviews and document analysis (Tellis, 1997a). These two methods were used in the proposed study and will be further elaborated on later.

Case study is done by giving special attention to completeness in observation and reconstruction and analysis of the case under study. It does so by incorporating the views of the actors in the case study; the organisational members' views are given weight (Tellis, 1997a; 1997b; Winegardner, 2001; Yin, 1994). The goal of this investigation has from the

outset been to investigate the experiences of those 'living' the culture change initiative and using those perceptions and experiences to build a South African case study. This qualitative case study design thus again meshes well with this study and the stated goals. The goal of the case study should be to establish parameters- thus even a single case could be considered acceptable provided it meets the established objective (Zonabend, 1992, in Tellis, 1997b; Yin, 1994, 1998). Thus, even though there is acknowledgement that lines are blurred between event and environment, the research in the current study is confined to the boundaries that encapsulate the Faculty of Health Sciences, again making this design appropriate for the investigation carries out.

The research design of the case study is important as it forms the design plan of the subsequent research (Bennet and George, 1997; Tellis, 1997a, 1997b; Yin, 1994, 1998). The research design of the current study involves looking at a special and unique case, that of a tertiary institution faculty as it attempts organisational culture change. The intensity of the uniqueness of the research site is amplified when one considers that the initiatives undertaken at the Faculty of Health Sciences has not been attempted at another University in South Africa. Thus the boundary of the case study is clearly defined and confined to the issues and events that are presented with the faculty as the area of investigation.

The case will not rigidly limit itself by setting impermeable boundaries (Strauss and Corbin, 1990; Tellis, 1997a; Winegardner, 2000; Yin, 1998). The context of the proposed investigation was also incorporated in this study; that of South African organisations and the fact that they are not immune to global effects (Unesco report, 1998). Parallel to this is the context of tertiary institutions in South Africa as they are also undergoing major changes in functioning and structure.

Case study methodology satisfies three tenets of qualitative research (Neumann, 1997; Strauss and Corbin, 1990; Winegardner, 2000). That is, describing, understanding and explaining. In light of the research question in this study, which aims to explore the perceptions and experiences of organisational members within a qualitative framework, case study design was a very appropriate and useful methodology. Also, it incorporates the views of the 'actors' in the case study- thus they were given a voice (Bennet and George, 1997; Yin, 1994, 1998).

There are a number of characteristics by which one can identify a case study. These are when the research of a particular study chooses to concentrate on a single entity and when a holistic description or explanation is sought (Tellis, 1997a; Winegardner, 2000; Yin, 1994, 1998). This is a typical classification in Yin's (1998) typology of case study methods.

The methodology employed in this research, the case study approach, also affords the researcher access to reality through social constructions (Humphries, 1998; Steier, 1991). This particular aspect is pertinent to this study as an attempt is being made to uncover the understanding and perceptions that people have of their environment (work setting) through understanding their social construction, in effect. Through its strong tradition in psychology, case study methods also afford the researcher an opportunity to understand people, in their natural setting and their relationship with others. These aspects form the essence of what makes a case study (Steier, 1991; Tellis, 1997a, 1997b; Winegardner, 2000; Yin, 1994, 1998). The value of social construction as reality is also amplified in light of the researcher's previous role at the faculty. That is, besides uncovering the understanding and perceptions of the 'actors' in the setting, it also is valuable for the researcher to understand her own socially constructed reality, a factor of prior knowledge, role in the Faculty, and other factors like personal philosophy which may or may not colour perceptions (Bennet and George, 1997; Maykut and Morehouse, 1993; Miles and Huberman, 1994; Winegardner, 2001).

3.2 METHOD

3.2.1 Participants

Health professional staff members of the Faculty of Health Sciences at the University of Cape Town formed the participants in the research study. Participants were selected through inviting key organisational members to participate (Neumann, 1997). A spread of health professionals participated in this study; ranging from those involved in speech therapy, family medicine, child health and paediatrics, virology, medicine etc). The health professionals also ranged in age and gender; only once was a department repeated in terms of where participants were drawn from. Most of the health professionals interviewed had also been organisational members for a reasonable period (the participant who had been at the Faculty for the shortest period had been there for 2 years).

The rationale behind the interview approach was to interview people who have been in the organisation long enough to have seen and experienced some of the changes as well as organisational members in key positions in the faculty.

The number of people interviewed in this study totalled twelve health professionals. People were selected based on their roles played in the Faculty, formal and informal, those who have tenure and status in the Faculty, senior women, those working in non-traditional disciplines, etc. The faculty comprises 300 full-time staff members (Faculty Staff Report, 2002). However, the number of health professionals (academics) is fewer, numbering less than 90 employees who are considered permanent members of the academic staff. Furthermore, when one considers that the purpose of the research was to interview academics who were organisational members at the faculty over the period of change of interest in the study, the number from which participants could be sourced is even lower.

The figure for the total sample might be perceived as small. This is acknowledged but addressed by the fact that the participants were interviewed in an in-depth manner; on average, each interview lasted approximately one and a half hours. This from the outset was the goal of this study, compared with a study that may interview a greater sample size but trade off on depth, detail and quality in an interview. Again, the objective is not to generalise but to create understanding of a unique case. Furthermore, small sample sizes in qualitative research add their own value. In a practical sense, the cost of smaller samples is lower, and the value of depth rather than range is more applicable to qualitative research (DeNicola, 2002). Small sample sizes also allow for a more intensive case study type of inquiry. "These interviews, though fewer in number, foster the kind of open-ended, discursive interaction that is likely to uncover important findings and relationships...and in-depth content analysis reveals internal consistency" (DeNicola, 2002, p. 25).

3.2.2 Data collection techniques

Data was collected through use of an interview guide for the interviews (Bickman, Rog and Hedrick, 1998; Bok van Kammen and Stouthamer-Loeber, 1998; Neumann, 1997). Data was also collected by accessing archival records and organisational documents (Tellis, 1997a). The interview guide was designed once a thorough and exhaustive evaluation of the literature took place. The objective of the interview guide was to gain an understanding of the participants' (staff members of the faculty in question) experiences, perceptions and

understandings of organisational culture change. The interview guide was therefore designed with the objective of gaining a systematic and comprehensive understanding of organisational members' experiences through a period of change in their organisational lives.

3.2.3 Recording instruments

Each of the individual interviews was recorded once participants in the proposed study consented to this (Bok van Kammen and Stouthamer-Loeber, 1998). Only one participant did not wish to be recorded in the interview. The participant cited discomfort and awareness of the recorder as something that would affect their response. Where organisational members did not wish to be recorded, the researcher requested that notes be taken during the interview (Neumann, 1997). Every interview (except one) took place at the Faculty of Health Sciences, in the offices of the participants. There were generally no disturbances and interruptions to the flow of the interview, which aided reflection on the part of participants and added value to the interviews in terms of depth.

3.2.4 Procedure

In-depth individual interviews were conducted with participants (Bok van Kammen and Stouthamer-Loeber, 1998; Neumann, 1997). Interviews were semi-structured and allowed for as much exploration within the confines of the interview as possible (Bok van Kammen and Stouthamer-Loeber, 1998). A standard introduction to all participants at the start of the session was used to explain the purpose of the study and ensure anonymity and confidentiality. Participants were informed that they had the power to end the session at any time they wished, should they have become uncomfortable and unwilling in further participation in the interview (Maykut and Morehouse, 1994). Before the start of an interview, participants were handed a consent form, which gave the interviewer, in effect, guidelines as to what the participant was comfortable with. Participants were also asked to sign the consent form.

Most of the interviews conducted followed the same pattern. The researcher started off with the basic questions. As the intention was always to explore outside of the bounds of the interview guide, the interviews explored different facets of experiences with respect to the unique experiences of each interview participant. However, an overarching theme across all interviews was to explore the research participants' experience of the change from an organisational culture perspective.

3.3 ANALYSIS

The analysis of the data collected was facilitated by the transcription from audio cassettes of the recorded interviews. Where the interviews were not recorded, the notes taken by the researcher during the interview were recorded in a format that would enable easier analysis of the interview data.

After all the transcriptions were completed, thematic analysis was conducted. According to Ryan (2001) and Aronson (1994), thematic analysis forms the hallmark to any analysis of qualitative data. This approach is adopted in the current study, as the researcher set out to identify themes from the text (produced from the audio transcriptions).

Identifying themes from texts is called open-coding in grounded theory literature (Ryan, 2001; Shapiro and Markoff, 1997; Strauss and Corbin, 1990). Many variations of identifying themes from qualitative text abound in the literature, with the most common being analysis of key-words-in-context and careful reading of larger blocks of text, so as to identify themes relevant to the study.

Word-based techniques (word repetitions, key-indigenous terms and key-words-in-context (KWIC) are relatively simple techniques that draw on observation. Simply, the researcher would conduct analysis based on the number of times these key words and phrases appear in the qualitative text. (Chenail, 1994; Miles and Huberman, 1994; Ryan and Bernard, 2001; Strauss and Corbin, 1990). Very simply and intuitively, the words that appear more often, and the context they appear in, are seen as being salient to the study. The current study adopted the approach of analysis of not only KWIC, but also key-phrases-in-context, which may be peculiar to the organisation under study (Miles and Huberman, 1994; Ryan and Bernard, 2001; Strauss and Corbin, 1990). This is known in the literature, according to Ryan and Bernard (2001), as experience and expertise facilitating the use of certain words, turns of phrases and specialised vocabulary, and using these to thematically analyse the data. As the current study investigated the work experiences of health professionals in an academic environment, using the specialised vocabulary approach married well with the target participants of the study. (Ryan and Bernard, 2001).

The compare and contrast technique adopted by grounded theorists in line-by-line analysis was also used, to understand responses across an interview and across all interviews (Strauss and Corbin, 1990). This approach, akin to interviewing the text, compared answers to questions across participants (Aronson, 1994; Ryan and Bernard, 2001).

The next step employed in the analysis phase was to classify and combine the emergent patterns gained from the above method of analysis and categorise them into related patterns and sub-themes (Aronson, 1994; Ryan and Bernard, 2001; Wright and Vigil, 1995). Collecting together the sub-themes across the interviews assisted in identifying the emergent patterns from the qualitative data. These emergent themes were then further analysed and understood by relating them back to the literature reviewed, so that inferences could be made. After these sub-themes were related back to the literature, theme statements were drawn together, which would inform the discussion as well as the implications of the current study.

However, before moving onto the results and discussion of the thematic analyses, the researcher would like to address the issue of validity and reliability of qualitative research, as the traditional standards of data volume and generalisability do not apply here.

3.4. QUALITATIVE VALIDITY

In some cases of qualitative research, qualitative researchers reject the notion of validity as conceptualised in positivistic, quantitative research (Trochim, 1986). This is because validity is concerned with, to some extent, proving reality, and as qualitative researchers reject one objective reality that applies to all, they also reject the assumption that there is a reality external to human perception thereof. Instead, they argue for different notions of reality. (Trochim, 2000).

Guba and Lincoln (1999, in Trochim, 1986) argue for four alternative criteria for judging the value of qualitative research: credibility, transferability, dependability and confirmability. The current research applied these criteria throughout the phases of the study to ensure that a level of validity and reliability is maintained.

Credibility, or 'member check' is concerned with whether the research is believable to those who participated in the study (Ratcliff, 1995; Trochim, 1986). Upon completion of this study,

the researcher asked those who participated to reflect on the study and make contributions where necessary.

Transferability is the ability of the researcher in a qualitative investigation to effectively describe the research context and the assumptions that were central to the research (Trochim, 1986). Those wishing to use the results in another setting are then left with the burden of judging the sensibility of the findings to other settings.

Dependability is comparable to the quantitative notion of reliability. However, instead of concerning itself with repeatability or replicability, it is concerned with the changing context of the research setting and how these changes may or may not have affected the manner in which the research was approached (Trochim, 1986). In light of the fact that this research examined a changing context as a focus of the study, the notion of dependability in qualitative research is especially salient for the investigation in this study.

Confirmability is how likely the results in a qualitative study would be confirmed by others. This does not negate the qualitative characteristic that says a researcher's perspective is unique and valuable to the study, but rather emphasises how likely it would be to confirm the findings using strict procedures (Trochim, 1986). This researcher documented procedures for data checks and re-checks throughout the study.

Furthermore, convergence with other sources of data as a confirmation method was also used (Ratcliff, 1995). This involves using variations on the concept of triangulation (other research data) and comparisons with the literature via the literature review (Ratcliff, 1995). Also, multiple listenings of the audio tapes (by different persons) and repeated readings of the transcripts was another method used to ensure reliability in the qualitative research in this study (Ratcliff, 1995). Multiple transcriptions of the audio tape, by different people was also utilised.

Thus at the outset of the thematic analyses, words and phrases as the level of analyses was decided. An interactive set of concepts was decided upon, consisting of firstly a pre-defined set of concepts (informed by the interview guide which had been developed). Concepts which evolved from the interviews comprised the interactive aspect. These involved issues which participants felt strongly about that were not covered by the pre-defined concepts. Flexibility

was allowed for, as relevant categories to the participants (and thus the research) were allowed to come into play). Frequency of the concepts played a significant role in deciding the importance of the concepts and a degree of generalisation was decided (i.e. different forms of saying the same thing was coded in one concept). Information that was decided as irrelevant to the study was discarded (this information included issues around whether the Faculty should become involved in the national HIV/AIDS debate).

3.5 SUMMARY

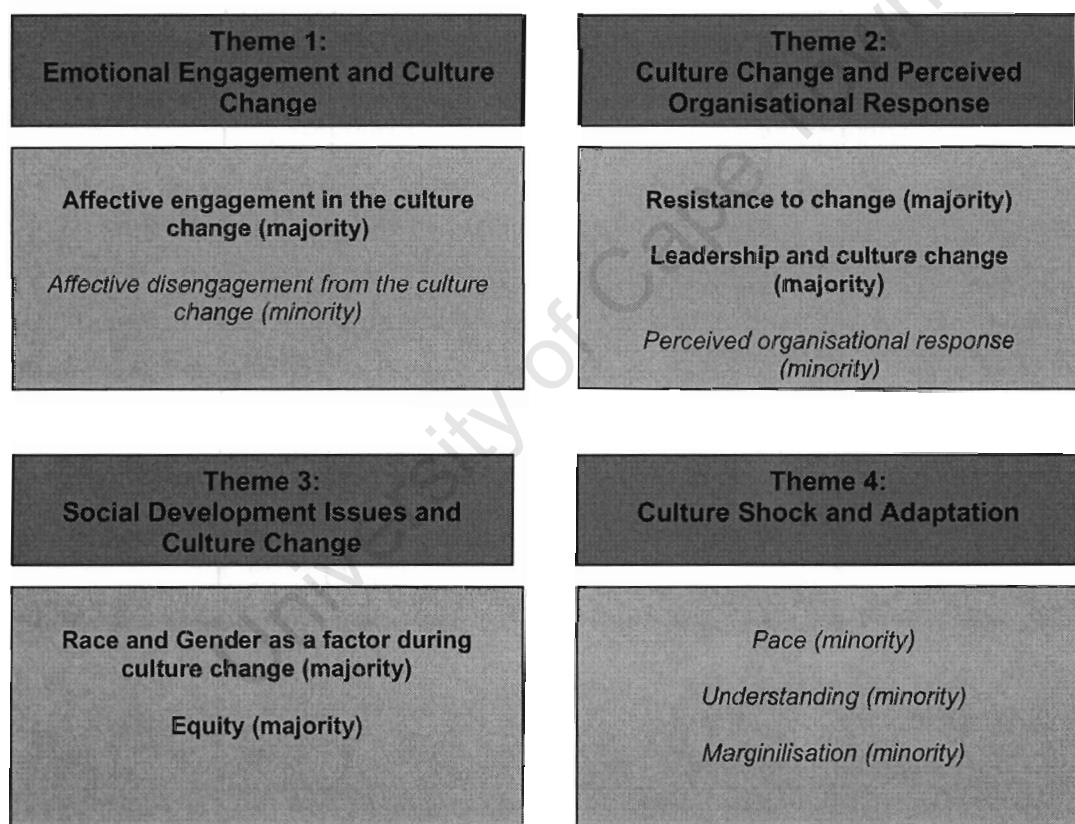
The methodology chapter has shown the ideological and phenomenological underpinning of the methods employed in the current research. The focus on qualitative studies, phenomenology and the ideological underpinnings of case study methodology has been explored and discussed. Specific advantages and disadvantages of the case study technique has been shown and integrated into the current research. The detail of the method; participants, style of interviews, recording instruments and analysis has also been discussed. The results are discussed in the following chapter.

University of Cape Town

CHAPTER FOUR – THE RESULTS

The results obtained from the thematic analysis process described in the previous chapter are detailed here. The analysis of participant responses during the twelve in-depth interviews produced themes and sub-themes. Each theme and sub-theme is identified and briefly explained. This is followed by illustrations of participant responses relevant to a particular theme. Where appropriate, quotations are provided which are indicative of the overall theme being discussed; these quotes act as reflections of more than one participant's views. The themes are identified and explained below. First, a diagrammatic representation is presented in Fig 1.

Fig 1: Diagrammatic representation of thematic results



4.1 LEVEL OF EMOTIONAL ENGAGEMENT IN THE CULTURE CHANGE

The first primary theme to emerge from the study is the level of emotional engagement in the culture change. This theme reflects comments from the participants around the degree to which

they identified, became emotionally involved in and ascribed to the culture change that took place at the Faculty. This theme is a reflection of statements of similar meanings that testified to the degree to which health professionals experiencing the culture change felt emotionally attached or disinvested from the culture change processes. , This emotional engagement or detachment was not only specific to the range of cultural levers manipulated at the Faculty, but around the entire global process around culture change, and what it meant in their daily experience.

Furthermore, this theme of emotional engagement included issues around (4.1.1) affective engagement and (4.1.2) affective or emotional disengagement with regard to the cultural changes implemented at the Faculty.

4.1.1 Affective engagement in the cultural changes implemented.

All but two of the twelve health professionals interviewed indicated that they felt emotionally involved with regard to the cultural changes implemented at the Faculty.

Participants across the interviews indicated that some, if not all, aspects of the cultural change initiatives they experienced were emotionally rewarding. Two statements from different participant's sums up accurately the feeling of participants comprising this theme: *"It was an emotional experience to be part of the transformation process. Being able to look back, knowing my grandfather was here at UCT – I am fairly positive about that"* and *"There is now a greater degree of acceptance and respect and listening for your viewpoint."* The findings in this theme thus demonstrate how emotionally invested health professionals in this organisation became as a result. Furthermore, the findings also reflect the emotional stake felt by participants with regard to the cultural changes implemented.

All the participants interviewed in this study felt that while it might have taken the Faculty too long to take these steps, it was nevertheless perceived as positive that something was being done when the changes were implemented. Health professionals reported viewing this step, as well as the subsequent measures (the reconciliation process, symbolic ceremonies) as allowing them to feel extremely positive about the Faculty in and of itself. This was reported as a necessary and important step for the Faculty to take and thus allowed them to feel positive about their role in the Faculty. This positive affect was reported by statements of enthusiasm and satisfaction with

regard to these measures, and comprised one aspect of the emotional engagement theme in light of the cultural change.

Within the theme of positive affective engagement was the positive feelings generated by curriculum transformation. Again, a majority of the health professionals interviewed reported positive attitudes around the issue of curriculum transformation. They saw the role played by curriculum transformation as being vital to the future success of the Faculty, and the statement *“curriculum transformation is probably the most important facet of all the changes...”* is demonstrative of the importance attached by a range of participants with regard to this cultural lever. Statements of this type were collected within this theme as it was consistently reported within the context of positive emotional engagement, as health professionals felt that these kinds of steps were the right path for the Faculty to take.

Positive emotional engagement around curriculum transformation had a positive impact on working relationships (*“there has been a new respect for listening to what we have to say”* and *“you are exposed to a wider range of people”*) and greater opportunity in the new environment (*“I had more opportunity to become involved, than before”* and *“more people are involved in the functioning of the faculty”*).

The results reflected that a majority of participants were overwhelmingly positive around departmental restructuring. Indicative of this positive association reported by participants was that no negative statements were made around the issue itself. This finding is thus a further reflection of the positive emotional attachment theme reported here, as it demonstrates encouraging and affirming feelings toward the Faculty and the cultural change process.

Furthermore, the experience of restructuring was reported by participants to be very positive for the specific reason of contributions that they felt they now made and could make, which were denied them in the old structure. Statements reported by participants demonstrative of the positive emotion generated by the restructuring and reflective of how they now felt they contributed include *“You contribute to structures, you contribute to ideas”*, *“it has been about giving access when before there was none”*, and *“(Restructuring) has given us more of a voice...and allowed us greater representation and greater sensitivity, which we’ve welcomed gladly.”*

4.1.2 Affective disengagement in the cultural changes implemented

A minority of the participants indicated that they questioned the extent to which some of the cultural changes would be taken on by all those involved in the Faculty. These sentiments were important factors within this theme as it reflected how negative or questioning views of the cultural changes implemented contributed to participants not buying-in to any significant extent any of the cultural changes implemented. This, in turn, created a barrier between these health professionals and the culture change, ultimately resulting in an affective disengagement to the processes happening around them.

Those that felt detached from the reconciliation process questioned the level to which other staff and leadership in the Faculty became fully immersed and enmeshed in the ethos of transformation, as they understood it. This finding demonstrates the feelings of a minority of participants who questioned whether the cultural change around reconciliation had gone far and deep enough, and whether there had been an internal transformation in those who experienced the planned cultural shift. Participants who felt this way viewed the lack of self-reflection engendered by the culture change as inadequate. The context in which these types of statements were mentioned was consistently that of how despondent and frustrated this area of lack made them feel. These frustrations, which were perceived not to be addressed by the cultural changes, resulted in lack of an emotional engagement in the cultural change implementations at the faculty.

Statements in the results reflective of a lack of emotional engagement in the cultural change were as follows: *“there has been a bit of superficial restructuring, which hasn't really meant much to the way we work”*, and *“It seems to me a fairly remote institution.”* Furthermore, there was an evaluation on the part of participants of the extent to which the cultural changes implemented were in any way enough to have changed the nature of the Faculty. Thus, participants who negatively evaluated the culture of the Faculty, tended to experience emotional disengagement from the cultural change as they viewed that they *“had fallen short of what we could have achieved”* because, *“the Faculty of Health Sciences has not really changed in essence.”*

The findings around a lack of meaningful change were reflected in emotional distancing from other aspects of the cultural change, such as that of curriculum transformation. One participant stated, *“I believe that the new curriculum has its moments. But the way it was implemented...it wasn't done with any buy-in, people were forced.”* Another statement which reflects

disappointment with the cultural change and thus lack of an emotional stake was *“Rather than learning from Ivy League institutions, we went back from ten years ago, rather than starting from where we are now.”*

While the above theme demonstrated the feelings of health professionals and their meanings attributed to experiences of culture changes at the Faculty, the next results presented differ somewhat. The theme (4.2) culture change and organisational behaviour factors deals with how organisational behaviour variables were understood, viewed, made sense of and felt during the change.

4.2 CULTURE CHANGE AND PERCEIVED ORGANISATIONAL RESPONSE

The second primary theme to emerge in this study is culture change and perceived organisational response. This theme reflects the perceptions and understanding which participants had attributed to the way the organisation responded to culture changes implemented. Participants reflected on the way groups, departments and thus the organisation as a whole responded to the changes.

The theme of culture change and perceived organisational response is thus a reflection of participant perceptions around how they perceived the process around the implementation of the culture changes. Themes were generated from the analysis around three aspects that were closely linked to organisational behaviour; namely 4.2.1 resistance to the culture change, 4.2.2 the role of leadership and culture change and 4.2.3 organisational support and culture change. Each sub theme is discussed.

4.2.1 Resistance to the culture change

Interview transcript analysis showed that the majority of participants in this study spoke about the level of resistance to the cultural changes implemented at the Faculty. On the whole, the resistance to the culture change was seen as a negative by those in the organisation. That is, those to whom resistance was attributed were seen as obstacles in the path of positive benefits that would result from the culture change, and not wishing to adapt to changing rules and conditions. The following statement is indicative of this sentiment: *“The old guard, I feel, haven’t really been interested or behind the change”* and *“there has been resistance in clinical areas (of the Faculty).”* Only a minority felt that resistance that did occur was beneficial to the organisation,

and indeed more resistance should have been built up to act as a check against the culture changes: *“There were lots of resistance, but it didn't get to a level where it should have been.”*

Most participants (nine) viewed those who stood in the way of changes, especially those against curriculum transformation and restructuring, as an elite sector in the organisation who had the power to hold onto things the way they would like: *“Clinicians do have the strength and I think there is a problem in that.”*

Another aspect of the above resistance encountered in the Faculty by those experiencing the culture change was the attribution made by most (eight) of the participants regarding the reason for this opposition to the culture change. This aspect of the resistance involved participants reporting the values of the medical profession as reason for the slowness in adapting to change and thus resisting changes to culture. That is the medical profession is viewed by many of the health professionals interviewed as one of the reasons why resistance was encountered: *“There is an inherent conservativeness in the medical profession that tends to fight against any changes, significant or insignificant. The Faculty of Health Sciences is no different”* and *“the idea of excellence helps inertia. People cite changes being promoted as being against western standards.”*

However, across all interviews and sentiments on the issue of resistance, participants reported that when resistance did occur, it was not significant enough to affect, or derail the culture change planning and implementation in any way. Instead, participants felt significantly that there was immense enthusiasm for and interest in what the new culture planned for the Faculty would bring to the organisation, and their experience of work. The statement from one participant indicative of this, who was heavily involved in some of the aspects around planning and implementing the culture change, was: *“There is much more willingness to adopt the ethos and the philosophy at the Faculty,”* indicating the extent to which low intensity of significant resistance was experienced in the Faculty, while others were of the view that *“there are only a few who are possibly unhappy”* who does not constitute *“major resistance; it's a minority and its not significant.”* A further aspect within this theme is the view that many participants felt with regard to voicing their opposition to the culture change plans. That is, many felt that while staff were allowed to voice their opinions, little in the way of real impact was felt: *“...Academic staff voice their disagreement, but it doesn't make a difference at all...”*

4.2.2 The role of leadership and culture change

The role played by leadership and management with respect to the culture changes implemented at the Faculty was reported as a significant factor by ten of the twelve participants, across a range of responses in the interviews.

Strong sentiments around the autocracy of the change process were reported. Many participants indicated that they viewed leadership and management as a tight, closely-knit collective in the organisation, who wielded a very significant amount of power in the decision-making and strategic processes of the Faculty. This sentiment was felt even more so with respect to the decisions made around the cultural change planning and implementation. The following statements are indicative of this feeling: *“Power is vested in a few people who play power games,” “Decisions are made at the top level,” “voicing opinions doesn’t change what has already been decided upon” and “the process in the Faculty is a top-down approach which is autocratic.”*

Another aspect within the leadership and culture change sub-theme is the sentiments expressed by a majority of participants around the composition of the leadership in the organisation. That is participants reported that besides viewing leadership and management as autocratic, directive decision-makers, they also saw them as inert, ‘old-boys’ who seek to maintain power for their own sake. Statements evidencing this feeling were: *“there is a powerful group of people who makes and shakes the faculty...an old boys’ network,”* and that it *“is difficult to break the power-holders in the Faculty down.”* Furthermore, the power-holders in the Faculty was seen as constant and unchanging (thus also not good for the Faculty) because the *“movers and shakers in the Faculty are the same, so nothing has really changed”* and *“the Faculty is still dominated by a network, not on a racial basis, but friends are of a certain persuasion.”*

A further significant aspect within the theme of leadership and culture change is the views and meanings reported by participants of the types of leaders involved in the cultural change process, at various stages in the life cycle of the changes implemented. At the onset of the developmental stage, where talks were mooted of possible changes, the Faculty was introduced to a powerful leader, in the view of participants, who focussed the need for much of the changes and personally drove the process. The previous Vice Chancellor was seen to be the leader *“who got the changes going”* and *“who was a whirl wind”* that *“marked a really big change in the way things happened at the Faculty.”* When the culture change moved passed infancy into planning and

implementation, much of the focus fell onto the succeeding Vice Chancellor and the new Dean of the Faculty. Both were seen as stable, calming influences that came in at the right time and who were the appropriate leaders to implement, plan and manage. Statements reflective of this sentiment were: “...now we have a steady quiet stream...” in reference to the Vice Chancellor and “the Dean has been very good and supportive towards the change.”

4.2.3 Organisation support and culture change

Reflected in this theme is the finding around the degree to which participants experienced organisation support, in the shape of communication and management support during the culture change. A minority of participants indicated that they felt that communication about the culture change happened too infrequently to keep everyone informed. It was further felt that those not as involved in the culture change were not as privy to what was happening in terms of changes to culture. There was a feeling that the Faculty did not do enough in the way of communication during the culture change: “The Faculty of Health Sciences has done nothing to try and communicate, because of inertia...” and “people were not kept up to date” nor were they “kept abreast in terms of how cultural change initiatives were implemented.” Thus, the overall feeling was that with respect to culture changes implemented, the perception of health professionals interviewed was that they did not experience the levels of communication as adequate.

An issue of relevance in this sub-theme is that a small sub-set of participants reported a different perception of how culture change was communicated and the level of support they experienced. That is, they felt that, while communication and support offered by the Faculty was not optimal, it was nevertheless professional and sufficient.

4.3 SOCIAL DEVELOPMENT ISSUES AND CULTURE CHANGE

The third primary theme to emerge from the textual analysis in this study is social development issues and culture change. This theme reflects comments from participants around how they viewed social development issues relevant to South Africa today as being of issue in the cultural changes at the Faculty. These social developmental issues are still of relevance in post-apartheid South African society, and was somewhat expected in this research as some aspects of the cultural changes targeted specifically these transformational issues. Yet the degree to which race, gender and equity issues played a role in the experience of health professionals understanding

and experiencing the cultural change was somewhat unexpected. The theme of transformation issues will thus identify and explore the sub themes of (4.3.1) race and gender, and (4.3.2) equity.

4.3.1 Race and Gender

The issue of race was consistently reported in participant responses in this. All of the participants interviewed reported the need of the Faculty to address inter-racial relations and understanding at an interpersonal level. This was the overall sentiment even in light of symbolic efforts at the Faculty to redress previous wrongs and imbalances with respect to race.

The findings show that participants at the Faculty felt that the issue of race and gender (central to the cultural change) was not effectively handled, in their view a majority of participants indicated that an opportunity was missed, as the injustice of apartheid was located in the 'other'. A statement reflects this: *"I don't think the majority of white academics have really engaged in that (reconciliation) process, on a deep, personal level."* This type of statement was consistently cited as motivation for how the issue of race had not effectively been handled, where the organisation had gone to significant lengths to right past wrongs officially. Another effective statement is the following: *"In many cases there is quiet, subtle racism. Issues which constantly seem to happen. I know there are fellow colleagues who are in a similar position."*

Further to the sub-theme of race and gender, it was expressed among participants that students from previously disadvantaged backgrounds were not given understanding, and unfair expectations were being placed on them. The statements *"I don't know if we've become transformed enough to the needs of students"* and *"what are we doing to compensate for that disadvantage of black students? Just more meetings"* is indicative of this theme.

The issue of gender was felt by participants to have been more neglected than the issue of race. A majority of health professionals interviewed and all of the women in the sample, reported that very little to nothing had been done in the way of gender issues and transformation during the prime opportunity period of culture change at the Faculty.

The findings of this theme showed a perception among participants that the Faculty remained male-dominated and patriarchal, and very little understanding of women health professionals existed at the Faculty. Issues of gender were something that came across as very important within the theme of social developmental issues. The statement *"I think there is obviously a need for the*

Faculty of Health Sciences to have a break with the past and develop and change for the new South Africa, in terms of gender” demonstrated the desire felt by health professionals to have the issue addressed in a holistic and effective manner.

Furthermore, an overwhelming emotion expressed by participants who reported these issues as needing to be addressed during the culture changes was similar to the following: *“Every staff member needs to workshop on gender and race issues, and sensitivity to gender and race, and sensitivity to what constitutes harassment”* because it was *“hard to change because the issues of race are still there, issues of gender are still there, unresolved.”*

4.3.2 Equity

A majority of participants reported that the issue of equity and the need to change Faculty demographics was important. Participants reported that they felt one of the reasons for embarking on cultural changes was to align the Faculty with the goals, and reflect the society of a new South Africa. Thus, participants reported that the issue of equity policies and advancement of black professionals was of importance to those experiencing the culture change.

A significant factor reported in relation to equity was the desire felt by those interviewed that the Faculty needed urgently to get more black professionals, especially into senior, high profile roles. This was seen as important so that they could in turn act as role models for younger black professionals and so mentor them. In relation to this perception was the consistent contextualisation that the reason for this failure was that black candidates who were hired were not appropriately developed: *“Black candidates who don’t know the UCT environment are not given the support.”* Participants felt that a cycle was created and repeated, since when black professionals do leave they are seen by those who are against equity targets as not having been good enough in the first instance.

Furthermore, they felt that there must be *“something drastically wrong with UCT, when people leave us here to go to Stellenbosch”* implying that something inherent must be ‘broken’ at UCT when black professionals prefer an institution with an Afrikaner heritage to that of UCT. However it was acknowledged by participants that tremendous strides had been made in terms of how appointments to job posts are made at the Faculty, compared to what took place in the past: *“there has been a huge difference in the way jobs are filled, not so much an old boys’ club sort of thing anymore. But sometimes the decisions are still made beforehand....”*

In relation to this view that something systemic is not working at UCT, is the view held by some participants that several people in the Faculty hold standards up as reasons not to hire black professionals. Indeed, there is somewhat of a backlash in the reports of participants, as some felt that *“employment equity should not block exceptional people from coming to UCT.”* This last statement was not reflective of a majority of those interviewed in this study, but similar expressions were nevertheless cited more than once across the interviews conducted.

4.4 CULTURE SHOCK AND ADAPTATION

The final primary theme to emerge from the study was that of culture shock and adaptation. Findings show that within the issue of culture change and the experience a number of issues arose. These issues, included here, reflect the extent to which participants reported feeling lost and overwhelmed in relation to the culture change implemented. This theme was somewhat less significant, as a minority of participants expressed experienced of these types of emotions and sentiments. The issues were (4.4.1) the pace of the culture change, (4.4.2) understanding of the culture change and (4.4.3) marginalisation from the culture change.

While some of the participants reported that certain aspects of the cultural changes implemented did not do enough, and more should have been promoted in other areas (touched on in earlier themes presented), many nevertheless felt the process of cultural change implementation, as well as the very nature of the initiatives, were shocking to the systems of those interviewed.

There is thus a differentiation between this theme and the first primary theme; the level of emotional engagement in the cultural change. The latter centres on positive or negative affect experienced or attributed by participants around their specific experience of the cultural change with regard to how this affect informed they way the engaged (or not) in the culture change. On the other hand, the theme of culture shock and adaptation revolves around broader emotional affect in relation to the cultural change and how it impacted on the way participants worked and experienced their work, and thus how they adapted. These include feelings around how the pace, understanding and feelings of marginalisation of and from the cultural change affected their experience of adaptation (or lack thereof) to the cultural change

4.4.1 The pace of culture change

The results of this research indicate that the pace of the cultural changes implemented at the

organisation can engender in those experiencing and living the cultural shift feelings of uncertainty. Participants reported that there was an understanding in the organisation that the culture change implemented had created an environment where there was a constant feeling that things; rules, processes, and methods would shift, and that the only constant would be change, and the need to evolve consistently. These statements testify to this sentiment: *“the faculty is very much one where its ‘out with the old, in with the new’”* and *“my perceptions of the culture is that it is definitely a culture where things need to happen quickly, and consistently.”*

Some participants reported the pace of the cultural change being too much to bear, at times. This was more pronounced for participants when they had to maintain existing levels of efficacy and work performance even while experiencing dramatic shifts in the way they experience their work. For those who were more directly involved in the cultural change planning and implementation, this was even more pronounced: *“I had to attend so many meetings and planning sessions around the processes of cultural change and transformation, that I was left with no time to fulfil my regular work duties. I had to ‘start’ my work day after five in the afternoon, when everyone had gone home, or on weekends.”*

A further aspect regarding the pace of the cultural changes implemented is the feelings around the scope of the change. Participants reported in some instances that they were left feeling scared by the reach of the changes, especially in relation to the pace at which it felt to be implemented. This statement is indicative of that emotion: *“The pace of (cultural) change...sometimes I am scared that it is too radical and that we have gone too far to be able to properly cope.”*

4.4.2 Understanding and culture change

Within the findings of this sub-theme was the emotion expressed by participants around whether the philosophical underpinnings of the cultural changes had been effectively understood by relevant faculty role-players. Participants expressed real fear that the true underpinnings and motivations for embarking on the cultural changes had not been grasped. They felt that some in the faculty, especially those who were perceived to be more powerful, did not grasp the underpinnings of the reasons for primary health care, redressing racial equity and curriculum transformation.

This in turn contributed to an experience of struggling to adapt as they felt the constant need to defend some of the changes implemented. The statement indicative of this sentiment is as

follows: *"I don't think they grasp what it is about, what primary health care is about. It is a shift in content and style of teaching to accommodate the environment in which UCT finds itself. But they think that if they change content by just adding a primary health care word or term here and there, they've done enough..."* This in turn created feelings of having to take on old perceptions, thus making the adaptation to the new culture harder.

4.4.3 Marginalisation from the culture change

An aspect within the theme of culture shock and adaptation is the view reported by participants of feeling marginalised throughout the cultural change process. The sentiments expressed for inclusion in this theme was that of being left out to some extent of the processes. Also, a few expressed feelings of being somewhat removed from the cultural change. A number of factors presented earlier in this chapter has bearing on this sub theme, and thus illuminates a nuance in the complexity of emotions which will be taken up in the discussion chapter, there were nevertheless participants who expressed that, to some extent, the cultural change process left some in the organisation on the outside, with not enough being done in reality to include relevant persons: *"At policy level there is a lot of scope for UCT academics to get involved."*

The feelings around marginalisation were also a factor in how participants viewed their future stake in the organisation. There was sentiment around this expressed by participants in the interviews; one interviewee stating that *"it will take a long time for people to really believe they have a stake in terms of the new structure and culture."*

Participants also expressed that they felt marginalised by certain groups in the organisation. It was consistently reported by those interviewed that clinicians (who were perceived to hold the real power in the Faculty), were felt to be marginalising other groups in the organisation. Those especially involved directly with some of the cultural changes, such as primary health care and equity and affirmative action, perceived the marginalisation more acutely. The following statement is indicative of this: *"There is still tremendous marginalisation from clinicians. They don't view primary health care and the like as valuable and important, and you get the feeling that if they had their way they would be rid of it. They see it as not being part of the medical curriculum. It's not something you go to medical school for, in their eyes."*

4.5 SUMMARY

This chapter records the results obtained in this research. These results were obtained from thematic analysis of twelve in-depth interviews conducted with health professionals of a medical university faculty. This qualitative approach allowed for a detailed and in-depth analysis and thus understanding of the experienced of health professionals as they are living and working within the cultural changes planned and implemented.

This chapter thus thematically presented results, which were grouped into four primary themes. The following chapter will discuss in detail the relation of the results presented in this chapter and previous research and literature conducted in the field of organisational culture change.

University of Cape Town

CHAPTER FIVE - DISCUSSION

This chapter provides a discussion of the results obtained in this study as interpreted in the context of previous research and theory in this field. This is important, as the theoretical context of this research is vital to understanding the meaning of the results obtained in this study. Specific to this study is the theory around organisational culture and culture change, and understanding the meaning and experiences that persons undergoing such change make for themselves.

The research in this study was focused on identifying and understanding the emotional or affective experience of living through an organisational culture change specific to a tertiary institution in South Africa. That is, the research focused on understanding the affect engendered by the cultural change, as experienced by health professionals at the Faculty of Health Sciences. Organisational culture and culture change theory, and the manner of individual experience are complex processes.

This chapter is structured around four core themes that emerged from the results in this study. The first theme 5.1 *Level of Emotional Investment in the Culture Change* addresses the degree to which individuals in the organisation became emotionally involved in the culture change, and how this perception affected their experience of the culture change. The second theme 5.2 *Culture change and Organisational Behaviour Factors* focuses on the impact culture change had on the perception of organisational behaviour variables such as leadership, resistance and communication and support, which thus also impacted their perception and experience of the culture change.

The third theme 5.3 *Social Development Issues and Culture Change* discusses how pertinent South African contextual issues such as race, gender and equity and their perceived role in the culture change initiative impacted the experience of individuals living the culture change. The final theme 5.4 *Culture Shock and Adaptation* focuses on the pace, understanding and marginalisation from the culture change experienced by individuals.

The literature and theory in the field has not yet presented a coherent and cohesive theory or understanding of how individuals react in the face of culture change (Alvesson, 1993; Argyris and Schon, 1976; Crane et al, 2003; Deal and Kennedy, 1982; Harrison and Pietri, 1991;

Johnson, 1992; Lewis, 1996a, 1996b; Meyerson and Martin, 1987; Peters and Waterman, 1982; Schein, 1990; 1992; Thornbury, 2000). Indeed, many have argued that the nature of organisational culture change, being a fluid and dynamic area, does not lend itself to predicting clear outcomes, as the emotional nature of the field affects each individual and each organisation differently. Thus, this discussion will draw on the range of culture change literature as presented in the literature review chapter, comparing, contrasting and analysing theory and research with the specific findings in this study as reflected in the themes.

Each section of this chapter offers an integration of the research findings of the current study in the context of previous research findings and the theoretical framework in which the research is grounded. Discussion is now presented.

5.1 LEVEL OF EMOTIONAL INVESTMENT IN THE CULTURE CHANGE

The first core theme, level of emotional investment in the culture change emerged as a primary indicator of how perception of the culture change was affected. That is, in the view of participants, the level of emotional investment played an important role in positive or negative perception of culture change. As will be explored, the experience, understanding and perception of culture change are an often-explored area in the literature (Crane et al, 2003; Mabey and Mallory, 1992; Meyerson & Martin, 1987; Thonbury, 2000; Woodall, 1996).

5.1.1 Affective engagement in the cultural changes implemented

The current results indicate that greater emotional engagement engendered positive experiences and associations of and with the culture change (better working relationships, better communication). This is clearly supported by previous research. That is, previous research has suggested that cultural change focused on deeply held beliefs and assumptions which speak to the core of the organisation are more likely to be successful in terms of actual change and thus positive desired outcomes (Alvesson, 1993; Beckhard and Harris, 1987; Caldwell, 2002; Crane et al, 2003; Harris and Crane, 2001; Kilman, 1985; Lewis, 1996a, 1996b; Marshall and Bonner, 2003; Peters and Waterman, 1982). This is borne out in this study as the cultural changes in the Faculty were broad, deep and sweeping, targeting deeply-held beliefs and assumptions. This was especially so with regard to Faculty Reconciliation attempts.

A further integration of this finding with previous research can be made with the work of Willmott (1993) and Ray (1986). Cultural change in one area such as the emotionally involving and symbolic efforts around Faculty Reconciliation may also have impacted on individuals' positive emotional engagement in other areas, such as curriculum transformation and restructuring. The emotional and symbolic efforts and ceremonies around the Faculty's past, may have created a set of normative values, assumptions and compliances, outlining what is and what is not acceptable behaviour and performance standards.

The consideration of normative rules and compliances emanates from the work of Willmott (1993) and Ezzamel and Willmott (1992), and demonstrates how this particular finding meshes well previous culture change literature. This is because it shows how a set of normative compliances work to create new systems of control for behaviour (Willmott, 1993). This may have had a spill over effect onto other areas in the cultural change, making it easier for individuals to adopt new methods and standards, which in turn created positive outcomes and thus a positive emotional experience with the culture change. This is discussed in the literature; culture change agents consistently advocate using emotionally charged and value-laden symbols of an organisation, so that change becomes meaningful to employees. At the same time, this creates an enabling environment for culture change. This is shown in culture change literature, which supports this particular finding of the current study (Feldman, 1996; Lakomski, 2001; Legge, 1995; Lorenzo, 1998; Robinson, 2001).

This link to normative compliance raises an often neglected and less explored aspect within culture change literature; the issue of managerial control. Managerial control is argued, of late, to extend to the area of culture and culture change, as these are seen to be the last domains where any influence can be exerted (since older disciplinarian measures are rendered ineffective (Bate, 1984, Critchely, 1993; Guest, 1990; Keenoy, 1995; Legge, 1995; Lebas and Weigenstein 1986; Ray, 1986; Weick, 1987; Willmott, 1993; Woodall, 1996). The above integration of the finding around culture and control raises the possibility that a set of normative compliances were indeed created. This in turn may have created an emotional and affective bond in employees, further illuminating the understanding of the specific experiences of health professionals during the cultural change. This finding is supported by the work of Ezzamel and Willmott (1992), Ogbonna and Wilkinson (2003), Ray (1986), Robertson and Swan (2003), and Willmott (1993).

Further evidence indicating that a set of emotional values and frameworks were established, and thus perhaps ensuring significant buy-in to the cultural change in this study, was the views around the content of the Faculty Reconciliation. Participants who reported being emotionally involved indicated that they were moved, not only by the reconciliation, but also by the understanding of the shift in culture that had taken place. That participants also felt that this set of frameworks, in targeting deeply-held beliefs and assumptions of the Faculty culture could be seen as a success in that it did what it set out to do. This experience of participants is an integration of Schein's (1992) classic schema of organisational culture. That is, Schein's (1992) view that for culture change to be meaningful, significant and felt, it should target deeply held core beliefs, assumptions and values of an organisation.

Participant perception that deeply-held beliefs were targeted in this study were supported by a number of authors who argue that culture change needs to be targeted at core beliefs and assumptions for it to be meaningful, effective and real (Caldwell, 2002; French & Bell, 1995; Kilman, 1984; Knights & McCabe, 1999; Lagrosen, 2002; Lewis, 1996a; Ogbonna & Wilkinson, 2003; Schraeder & Self, 2003; Senge, 1990; Siegal, Church, Javitch, Waclawski, Burd, Bazigos, Yang, Anderson-Rudolph & Burke, 1996; Peters & Waterman, 1982; Robertson & Swan, 2003). However, though it may be more appropriate to target core beliefs and assumptions, participants viewed them as inherently difficult to change. This finding is common place in culture change literature (Caldwell, 2002; Lagrosen, 2002; Ogbonna & Wilkinson, 2003; Knights & McCabe, 1999; Peters & Waterman, 1982; Robertson & Swan, 2003; Schraeder & Self, 2003).

The participants in this study clearly perceived that in this instance a significant shift had taken place with respect to underlying beliefs and assumptions around the areas that the Faculty Reconciliation process targeted. The findings of this study, in this instance, bears out previous research in the field, affirming the view that culture change needs to be specific and directed and significant and value-laden aspects of an organisation's culture. Thus one can see that not only is culture a meaningful aspect in the organisation with regards to change, but specific areas with respect to the culture, that is core beliefs and assumptions, may be more viable than others to target, if significant change and cultural shifts is the desired result.

The symbolic and moving aspects of the cultural change, as viewed by participants can also be integrated with previous studies in this field. In targeting deeply held basic assumptions

and symbols of the Faculty (their prestige and heritage), it is akin to the views taken by cultural 'gurus' such as Peters and Waterman (1982), Deal and Kennedy (1982) and Kilman (1984), who advocate that to truly change culture, emotional and value-laden aspects of an organisation should be targeted (Lewis, 1996a; 1996b). This was the experience of participants in this study, as they spoke consistently of symbolic and moving attempts around culture change and less so around information-sharing and communication of details around and of the culture change. This emotional intangible that participants reported is once again alike to previous research: this view of culture could be understood as cultural ideationalists, in the language used in Lewis' (1996a, 1996b) review of culture and culture change theory. That is, they perceive culture to be 'intangible shared meanings and basic assumptions' (Lewis, 1996a: p13). This is similar to the Schein (1990) view of organisational culture.

A further aspect of integration with previous literature in the field is that participants could be said to have perceived organisational culture in the frame of cultural adaptationists; viewing transformation of their culture as something challenging and difficult, yet nevertheless as something possible and probable to do. That is, in the language of literature in the field, participants in the Faculty could be said to view culture as one among many other variables in the organisation (Alvesson, 1993; Lagrosen, 2002; Lewis, 1996a; Smircich, 1983). This in turn could be argued to have informed their experience of the cultural change process at the Faculty. That is, if the converse were true and participants held a culture-as-metaphor view (culture as immutably something the organisation is), their experience could likely have been expected to be somewhat less positive and enthusiastic as the findings in this study indicate (Alvesson, 1993). Indeed, affective engagement in an organisation could be expected to have been not as prevalent here. The above reasoning shows that participants' view of the nature of organisational culture could be assumed to inform how they view potential success or failure of attempts at cultural change. This finding, understood against previous research thus indicates that an employee's experience of organisational culture change is likely dependent on their perceptions around what organisational culture is; variable or metaphor. This is congruent with theory that argues that how one views culture will impact on how it is studied and changed (Allaire & Firsirotu, 1984; Applebaum, St-Pierre and Glavas, 2002; Francis, 2002; Lewis, 1996a, 1996b; Robertson & Swan, 2003).

Another aspect of the findings of high emotional engagement in this study centred around outcomes of this positive affect. That greater emotional buy-in was concomitant with positive

Organisational Behaviour outcomes (such as better working relationships, feeling able to contribute and represent ideas) is evidence where the findings of this study concur with previous research. Organisational culture change literature consistently suggests that these positive outcomes are the rewards for organisations that embark on cultural change (Ezzamel and Willmott, 1992; French and Bell, 1995; Lagrosen, 2002; Marshall and Bonner, 2003; Schraeder and Self, 2003; Willmott, 1993).

5.1.2 Affective disengagement in the cultural change

Research findings reported by participants suggest that those who did not feel an attachment to the culture change also felt that there was a lack of real change. This experience of lack of attachment on the part of participants was thus also marked in how they differed in their understanding of what the culture is, how it is conceived and how it is operationalised, and thus experienced. Again, this is congruent with Lewis (1996a, 1996b; Allaire & Firsirotu, 1984; Applebaum et al, 1998; Francis, 2002; Lewis, 1996a, 1996b; Robertson & Swan, 2003). Interestingly, participants that felt a lack of real change also expressed that the Faculty is unlikely to ever change its culture. These participants may thus have held a 'metaphor' view of culture (culture is the organisation and cannot be significantly altered (Alvesson, 2001, 1991, 1989; Schall, 1983, in Lewis, 1996a). This links with previous research which indeed argues that where culture is viewed as metaphor, the likely concomitant view is that culture cannot be change in any real way (Alvesson, 1993).

Where participants saw culture as a metaphor, it may have likely informed their views around the possibility of cultural change. That those who view culture as unchangeable would view cultural change attempts in an organisation as likely to fail is a reasonable assumption. Again, this points to the perspective taken on culture itself as perhaps the pivotal factor in an employee's experience of culture change: That is, the view of culture as immutable could have been the distancing factor between disengagement on an emotional level and the cultural change process, as shown in previous studies (Alvesson, 1993; Meyerson & Martin, 1987).

This view of organisational culture and the preceding view of the ideationalists are seemingly in conflict. However culture change in the Faculty could be said to have been informed by a process similar to viewing culture as socially constructed reality (Alvesson and Karreman, 2000; Ford, 1999; Meyerson and Martin, 1987). That is, despite contradictory and disparate

views, one can gain an understanding of organisational culture by looking at culture as socially contracted reality, which may be homogenous, differentiated or ambiguous for those experiencing the change (Meyerson & Martin, 1987)

The above findings around the level of emotional engagement with respect to cultural change raise an interesting question: Are those who view culture as immutable fact of an organisation more likely to be predisposed to being distance and thus disaffected with respect to attempts at culture change? That is, it raises the question that employees in an organisation may view becoming emotionally invested in something that is likely to fail (as one cannot change culture) as a waste. This finding again bears out the importance that how culture is understood by employees is perhaps as, if not more, important than the content and nature of the cultural changes itself.

5.2 CULTURE CHANGE AND PERCEIVED ORGANISATIONAL RESPONSE

Resistance, leadership and communication and support experienced were important outcomes within this theme. Culture change literature has consistently followed an approach where the facets of organisational behaviour were seen as the targets of organisational culture change. A large motivator behind this has been the consistent attempt to link culture, culture change and employee and organisational performance. However, literature on culture change has consistently failed to address the issue of which specific facet of organisational behaviour should be targeted. This is important for this study as the findings around 5.2.1 resistance, 5.2.2 leadership, and 5.2.3 communication and support show facets of organisational behaviour, which naturally came through for participants in this study.

5.2.1 Resistance to the culture change

Culture change literature around resistance tends to speak of the issue of resistance in terms of the methods cultural change agents should use to overcome possible resistance in the organisation, even dealing with possible attempts at sabotage as passive-aggression with respect to cultural change (Alvesson, 1993; Alvesson and Karreman, 2000; Caldwell, 2002; Crane et al, 2003; Ezzamel and Willmott, 1992; Gilgeous and Chambers, 1999; Guest and King, 2001; Harrison and Pietri, 1991; Kirkman and Rosen, 2000; Lewis, 1996a, 1996b; Willmott, 1993). The findings of this study with respect to resistance to cultural change were centred on the nature of the resistance. That is, the content, tone and location of the resistance

in the organisation for participants were more important than whether or not resistance played a significant or not role in the success or failure of the culture change.

The finding of resistance consistently located in the 'other' among participants, that is, not something they personally felt, and residing in a group who were seen to be significant power-holders in the Faculty who stood against change, is a departure from previous literature that speaks of overcoming resistance through various methods (Cf. Lewis, 1996a, 1996b). That resistance was not viewed as positive and thus always residing in the 'other' could be argued to be an outcome of a successful operationalisation of culture and culture change in the Faculty. That is, successful frameworks and understandings of the aims and scope of the culture change in the view of leadership and management could be argued to have rendered the issue of resistance to be perceived as a negative in the Faculty. This is supported by theory which argues that creating morality influenced frameworks, standard and norms can be used to overcome resistance.

By creating a unique, 'sacred' environment of morally right and wrong, resistance is co-opted or pre-empted (Alvesson, 1993; Ray, 1986; Willmott, 1993). This is of further relevance in South Africa and at the research site; some of the motivation underpinning the change was perceived by participants to have been to redress issues from apartheid. This lack of real resistance is thus salient, for the aforementioned possibility that co-option was engendered (Willmott, 1993). Furthermore, the perception that those who stood in the way of change symbolised resistance, could also have created an atmosphere where opposing any or part of the cultural changes identified one as being a 'dinosaur' and not aligned with the new progressive ideals of the Faculty.

Furthermore, it could be argued that the engineering of the culture change played a significant role in creating a new normative set of compliances, rules and values, which in turn were implicit in the cultural change. This in turn played an information regulating role in how culture change could and should be viewed in the Faculty, playing a role in creating a Durkheim-inspired framework (Dahler-Larsen, 1994; Ezzamel and Willmott, 1993; Knights and Willmott, 2001; Ray, 1986; Siegal et al, 1996; Willmott, 1993). Resultantly, as the findings of this research indicate, resistance was largely viewed as a negative factor in and of itself, with little to no value and little more than a nuisance, for the Faculty in the experience of participants in this study. This finding and integration with literature around this aspect of

culture change opens the door to the possibility of co-option of employees in the Faculty, whether intentional or not.

A further aspect of resistance to the cultural change, which was marked in the way it differed from previous research, is the way participants perceived the manner in which management dealt with those who were perceived as powerful and stood against the change. Previous literature on this aspect argues that culture change agents should attempt to include powerful organisational members in the culture change, so that they can ensure buy-in, thus demonstrating to other organisational members the importance and value of the culture change to the organisation (Butcher and Atkinson, 2001; Fairclough, 1992; Grieses and Redman, 1999; Keenoy and Anthony, 1992; Woodall, 1996).

The difference in this study was that powerful organisational role-players were not co-opted in the manner described above. Organisational culture change was seen as morally right for the organisation, whether or not it had the support of powerful organisational members. This was discussed above in the framework of creating a set of moral 'oughts' (Guest, 1990; Knights and Willmott, 2001; Legge, 1995; Ogbonna and Harrison, 2001; Willmott, 1993). This again bears out the finding from the previous section that a set of normative compliances and frameworks were set up, perhaps engendering in participants and employees a willingness to adapt and thus view resistance as having little or no value. This could also account for the high levels of enthusiasm for the cultural change (Dahler-Larsen, 1994; Ezzamel and Willmott, 1992; Ray, 1986; Siegal et al, 1996; Willmott, 1993).

In addition, this in itself, the use of morally 'right' processes could be viewed as a power-coercive tactic in and of itself – an often ignored aspect in the literature on organisational culture change (Lewis, 1996a; 1996b; Schein, 1992). Thus, coercion may have played a role in getting employees to go along with the planned change, even powerful organisational members who may not have agreed with every aspect of the change process. The fact that the literature argues that coercion as a tactic in planned cultural change may be necessary in mature organisations also bears relevance in this study; the Faculty being an organisation that has enjoyed a long history of success. This accompanied by the view that the Faculty had little time in which to achieve the changes, in the context of macro social and political pressures, makes this finding even more relevant in the context of previous research (Beer

and Walton, in Lewis 1996b; Gagliardi, 1996; Gilgeous and Chambers, 1999; Grievés and Redman, 1999; Morgan and Sturdy, 2000).

Another factor of organisational culture change and organisational behaviour factors is the role played by Faculty leadership in the perception of participants in the organisation. This aspect is discussed next.

5.2.2 The role of leadership and culture change

Theory around leadership and culture occupies a large section of culture change literature. The discussion in this section of the current study, while focussed on culture change and the specific findings around leadership, will thus itself occupy a large section of this report.

The issue borne out in the previous section around the lack of real resistance in the organisation can be strongly linked to the perceptions and experiences of health professionals in this study to the role played by leadership and management. That is, the lack of real resistance in the view of those who experienced the attempts at cultural change could be linked to the health professionals' perception of management as a 'powerful, tightly-knit collective in the organisation.'

Participants saw those promoting the change as strong leaders who wielded a significant amount of power. Participants' resultant view and experience of culture change – that little could be done by participants to affect the change process in any way – could be argued to have left participants with an attitude of resignation and perhaps even apathy concerning the cultural change. The statement conveyed in the results section is repeated here as confirmation of evidence: "*voicing opinions doesn't change what has already been decided upon.*" This linkage, and the experience that of not knowing what to do in the face of change (i.e. a sense of resignation) is again a finding that has been suggested by previous research and theory. That is, organisational culture change literature has consistently focussed in information-giving, symbolic and power-coercive strategies approaches as methods of overcoming resistance (Alvesson and Karreman, 2000; Ezzamel and Willmott, 1993; Lewis, 1996a; Ray, 1986; Willmott, 1993). The fact that leadership was perceived as strong and autocratic lends credence to the view that a method and tactic used to overcome resistance in the Faculty was that of power-coercion on the part of leadership, whether it was so intended or not.

Another factor in the role played by leadership and the experience of it by health professionals was the dichotomy expressed by participants with respect to aspects of the culture change. That is, all of participants reported enthusiasm, excitement and being moved by the symbolic and valued-laden aspects of the Faculty Reconciliation process. On the other hand, there were not always such positive sentiments expressed around other aspects of the culture change, nor such enthusiasm, as shown in the results chapter. However, overall resistance was experienced to be low, and the associated view of leadership was that of an unbreakable power-group who made all the decisions and did not allow for contributions to be made. This is supported by previous research arguing that strong culture and strong leadership is required for successful change and enhancement of culture, so bettering performance as well (Deal and Kennedy, 1982; Guest, 1990; Kilman et al, 1985; Peters and Waterman, 1982; Schein, 1992; Siegal et al, 2001; Weick, 1999; Woodall, 1996).

The powerful and symbolic Faculty Reconciliation process in the current study may have acted as the symbolic gesture referred to in culture change literature used to overcome resistance to the culture change (Deal and Kennedy, 1982; Lewis, 1996a; Peters and Waterman, 1982; Schein, 1992). Whether or not this was intentional on the part of leadership is perhaps, for this study, not as important as understanding the ethical and moral framework of such tactics in overcoming resistance. This latter aspect is questioned in the literature by Willmott (1993) around the issue of whether organisations, and thus by logical extension leadership in the organisation, have the right as employers to ask of individuals to change something as inherently personal to self as feelings, behaviours and beliefs, whether or not the changed beliefs are 'correct' or 'morally right.'

That participants perceived leadership as powerful and autocratic relates to theory in culture change literature around the use of corporate culture as a new and less obvious form of management control (Bate, 1984; Guest, 1990; Keenoy, 1997; Keenoy and Anthony, 1992; Knights and McCabe, 1999; Legge, 1995; Ray, 1986; Willmott, 1993; Woodall, 1996). Leadership's autocracy and the manner in which symbolic gestures were used in the organisation could be said to have exerted a form of management control in the framework established by those authors who view culture as a new form of control.

In creating a new set of values and beliefs for employees to subscribe to on a macro-philosophical level, the culture change may have conveyed to participants that which would

now be acceptable or not. This need not necessarily have been done through obvious means; the message could easily have been conveyed by the philosophy and nature of the cultural change.

New values and belief systems, coupled with the context of the Faculty in a post-apartheid South Africa dealing with the associated challenges may have informed health professionals of the 'correct' new set of beliefs required for success in the Faculty. Again, whether or not the new beliefs and assumptions intended for employees are morally correct and progressive does and perhaps should not preclude the question around whether organisations have the ethical and moral right to ask this of employees, much less create a set of normative frameworks that compel them to do so. This ethical questioning is raised in the literature by Alvesson (1993), Hickok (1997), Ezzamel and Willmott (1993) and Willmott (1993), who argues that it is indeed unethical and yet another form of management control albeit in a new friendly guise eroding individual worker freedoms (alike to Taylorism).

The perception around the different types of leaders that played a role during the evolution of the culture change at the Faculty is also relevant to previous research. Participants perceived the leader they had at the start of the culture change as powerful and revolutionary. The current leaders in charge of the Faculty and the wider university are perceived as stable and calming influences. This perception in the current study is a replication and confirmation of previous research and theory, which suggest that such leaders are needed in the evolution of cultural change (French and Bell, 1995). That is, the transformational leadership the literature cites as necessary to kick-start and promote embryonic development of culture was evidenced in this study. This contrasted with the transactional leader who enters at a later date to manage details and processes was also evidenced in this study (Alvesson and Karreman, 2001; Applebaum et al, 1998; Ferguson and Cheyne, 1992; French and Bell, 1995; Hatch, 1993; Klein, 2000; Moran and Brightman, 2001; Pepper, 1995; Plowman, 2000; Schein, 1992; Woodall, 1996; Worrall, Cooper and Campbell-Jamison, 2000). The transformational leadership values were perceived to rest with the former vice-chancellor, who drove the university-wide change processes. On the other hand the present leadership in the shape of the Dean and the current vice-chancellor were seen as transactional in the way they dealt with the cultural change in a stable and calming manner.

5.2.3 Organisation support and culture change

The finding that communication and support experienced by participants during the culture change was not adequate and informative and also not consistent enough points to efforts not being aligned with theory. Culture change theory promotes information giving and communication sharing as ways of overcoming or pre-empting resistance (Butcher and Atkinson, 2001; Crane et al, 2003; Schein, 1992; Woodall, 1996). Communication as inadequate in the experience of health professionals during the culture change shows again an aspect of lack in the role played by leadership and management.

Furthermore, this lack in information-sharing coupled with the role played by leadership in the organisation and the lack of resistance shows to some extent the success of co-option and power-coercion of leadership by health professionals with respect to culture change. This is because lack of communication may ordinarily have been expected to be associated with great levels of resistance; as employees would likely have perceived management as not valuing them enough, or perhaps feeling disrespected. This certainly is the logical assumption based on previous research in the area (Lewis, 1996a; 1996b). However, in this study the role played by a lack of communication, in addition to the role played by an authoritarian-perceived leadership, did not result in high or significant levels of resistance, as would reasonably be expected. Instead, resistance, as shown earlier was not a real factor in the cultural change. Again, this points to co-option and management control, intentionally or not, in the way culture change was used and implemented at the Faculty.

In all of the sub-themes associated with the role played by organisational behaviour factors with respect to culture change the consistent finding in the analysis via linking with previous literature shows up the role played by co-option and coercion in the use of culture change processes at the Faculty.

5.3. SOCIAL DEVELOPMENT ISSUES AND CULTURE CHANGE

The findings of race and gender, and equity are issues that are not explicitly dealt with in the literature on culture change. Research and theory on culture change deal with a variety of variables, but not with these which may be a peculiarly relevant finding to a South African study. Thus, integrating the findings of race, gender and equity with theory on culture change becomes very challenging, if not impossible. It can be applied indirectly to research on

culture change by looking at what impact they have on interpersonal relationships and culture change. This is because race, gender and equity, being sensitive issues in the view of participants, and in the framework of post-apartheid South Africa, has the potential to be a 'powder keg' issue with respect to interpersonal relationships. The following discussion will be framed around what bearing race, gender and equity has on relationships in the workplace, in the context of the cultural change implemented by leadership and experienced by participants.

5.3.1 Race and gender

That race and gender were issues which all participants felt were not adequately dealt with is an important point around which to locate discussion. It demonstrates an area where health professionals' experience of the cultural change was deficient in the sense that their feelings and expectations around race were not handled by the cultural change. This participant perception of 'unfinished business' in relation to race and gender could cause long-term damage to interpersonal relationships. This is in contrast with theory that advocates culture change to enhance workplace relationships, better communication and to better understanding (Kersten, 2000; Betters-Reed, Bonita and Moore, 1995; Kark, 2004; Lee, 2002; Wilson, 2000). This is also the perspective promoted by culture change agents (French and Bell, 1995; Guest, 1990; Kilman, 1984; Schein, 1990; 1992; Woodall, 1996). The perceptions of participants around race and gender thus show a gap between the findings of this study and theory in previous research.

The consistent reporting by participants of race and gender as unresolved was also explicitly framed in the context of the impact it had on interpersonal relationships at work. Specifically, it was framed in how relationships suffered because of unresolved race and gender issues. This points to a further dichotomy in this study's findings and previous research: Culture is promoted to benefit and enhance relationships (Kersten, 2000; Betters-Reed, Bonita and Moore, 1995; Kark, 2004; Lee, 2002; Lewis, 1996a, 199b; Schein, 1990, 1992; Wilson, 2000). Here however, in failing to deal with race and gender, participants were left feeling that the lack may harm relationships, instead of heal them.

The finding reported in the results chapter, that race was not dealt with in an introspective manner and still located in the 'other' outside the self, shows an area of lack in the cultural change. It is also a critique of culture change theory that fails to address this issue of

introspection and inner reflection in general (Alvesson, 1993; Alvesson and Kärreman, 2001; Lewis, 1996b; Meyerson and Martin, 1987; Ray, 1986). Significantly, had bi-directional communication existed or even been promoted at the Faculty this issue may have arisen for management and steps could have been taken to address these concerns of participants. However, it must be noted and acknowledged that this deep and introspective self-analysis may not have fallen in the domain of the broad, organisational corporate culture change.

Indeed, self-reflection and analysis are not areas that regularly come up in the corporate culture literature and theory (Meyerson and Martin, 1997; Ray, 1986; Willmott, 1993). However, the criticism still remains valid in light of the experience of health professionals in the sense that the organisational culture change at the Faculty ostensibly set out to create an atmosphere of self-analysis and reflection. This has left participants feeling that a significant opportunity was missed in the cultural change initiative; with the result that racism still persisted in the Faculty in various guises. Feedback loops and communication advocated in the literature, was thus absent here. This shows how the findings differ from previous theory, in that perhaps basic assumptions were not fully dealt with (Lewis, 1996a, 1996b; Schein, 1990, 1992).

Furthermore, the perceived lack in the area of race and gender may create future difficulties: A future endeavour to address this issue may not be successful - employees may feel a lack of motivation to embark on this path again, having felt that they had previously opened themselves up to deal with this issue. Further resistance might therefore be significant. This is a reasonable assumption given culture change theory and literature (Agocs and Burr, 1996; Kersten, 2000; Betters-Reed, Bonita and Moore, 1995; Kark, 2004; Lee, 2002; Wilson, 2000).

Specifically, the issue of gender and culture change at the Faculty can be closely linked to the perceptions of participants around the issue of leadership and the associated failures of that aspect discussed earlier. Participants' perception of leadership which holds at the Faculty; a powerful, male dominated clique who are patriarchal in nature and attitude, may have contributed to the experience of participants around gender being an area more ignored than the issue of race. That all the women in the study expressed that gender and associated issues were not addressed to any significant extent in the culture change is evidence of this possible link. This is supported by previous research on gender and culture change. Women report

being ignored, that organisational 'male' culture does not accommodate or understand the role of women, and that male 'clubs and cliques' prevent women from participating and advancing (Kersten, 2000; Better-Reed, Bonita and Moore, 1995; Kark, 2004; Lee, 2002; Romanienko, 2000; Wilson, 2000; Wilson and Iles, 2000).

5.3.2 Equity issues and culture change

Participants felt that advancement of black professionals at the Faculty was not balanced by an environment where black professionals were given enough development and support. This in turn was perceived by health professionals as creating a cycle whereby those who are against equity targets citing black employees' failure as reason not to promote equity

Furthermore, the lack of addressing understanding and conceptualisation of employment equity in the context of culture change also points to similarities with previous research in the sense of deciding which facets of an organisation should be targeted. The organisational culture and culture change literature has failed to point out which aspects of an organisation should be targeted when embarking on culture change (Kilman, 1984; Kotter and Heskett, 1992; Peters and Waterman, 1982; Smircich, 1983). However, this lack in the literature could perhaps have been avoided had communication lines been clearer in the organisation and feedback was encouraged and acknowledged. That this was not done could be argued to have lessened the experience of health professionals in relation to equity and cultural change. Again, to participants' this appears to be major oversight given the goals of the cultural change. Furthermore, the potential long-term damage to interpersonal relationships appears to be heightened by this, and in contrast with previous literature equity and the workplace (Agocs and Burr, 1996; Kersten, 2000; Lee, 2002; Maxwell, 2004)

Though enthusiasm and excitement for aspects of the cultural change were significant, as discussed earlier, there were nevertheless those who voiced discontent about the institutional culture that they felt persisted, even in the face of attempts at culture change. With regard to equity the feeling of participants around why targets were not being met consistently being linked to the 'broken system' at the Faculty indicates that in their experience the long-standing institutional culture still stood in the way of progress. Again, it raises the question of whether co-option through symbolic gestures and the creation of normative frameworks and values by which to work lessened the contribution that health professionals could have made, as suggested in the literature (Ezzamel and Willmott, 1993; Ray, 1986; Willmott, 1993). It

also raises the possibility that had the contributions been acknowledged the long-standing complaints and concerns around the legacy of institutional culture could possibly have been addressed in a consultative manner. This strategy is promoted in the literature (Lewis, 1996a, 1996b; Schein, 1990, 1992). Furthermore, had potential resistance been viewed as a positive in the organisation, acting as an organisational check and marking the point by which discussion could be kicked-off, the use of it in the instance of equity development issues could also have played a more positive role.

The final theme that will be analysed and discussed is that of 5.4 Culture shock and adaptation. This follows next.

5.4 CULTURE SHOCK AND ADAPTATION

The final primary theme labelled as culture shock and adaptation emerged as a somewhat less consistently reported aspect by participants in the Faculty. The current research findings indicate that culture shock and adaptation play a role in understanding how experiences of culture change is understood by participants. Research results show that 5.4.1 pace of culture change, 5.4.2 understanding and culture change and 5.4.3 marginalisation from the culture change influences the extent to which participants experienced levels of culture shock and adaptation.

5.4.1 The pace of culture change

The findings in this study show that the process and nature of culture change affected the manner in which culture change was experienced by participants. The process and nature of the change developed a sense of constant evolution. This constant evolution according to participants affected their perception and experience of the culture change in that it resulted in a period of constant flux. Bartunek and Ringuest (1990) argue that perceptions and experiences of participants during a period of flux are very important to understanding the long-term experience of participants with respect to culture change.

That participants at the Faculty felt the pace and nature of the change was too fast and far-reaching indicates that the atmosphere of constant evolution made it significantly more difficult to adapt. This difficulty in adaptation has the further consequence of affecting the socially constructed reality of culture change for participants. That is, the fact of consistent

and ever quickening change at the Faculty, the consistency of flux, may have created a sense of difficulty for participants to latch onto something that could have potentially anchored their experience of culture change. Thus, the perception of consistent change and the radical scope could be said to have contributed to a situation where social constructions of reality vis-à-vis the cultural change were itself in flux. This is an interesting understanding of culture change as socially constructed reality and a link that is not often identified and explored in the literature (Davis and Fisher, 1994; French and Bell, 1995; Hames, 1991; Meyerson and Martin, 1987, Wells, 1997). All of the above contributed to the difficulty in adapting to the cultural change.

The atmosphere of constant flux reported by participants and the resultant difficulties in adapting to the change could be viewed in the plethora of models which have been informed by Lewin's (1958, in Siegal et al, 1995; French and Bell, 1995) model of unfreezing, (cultural) change and refreezing. The process underlying all these models provides a powerful understanding of the processes of culture change. That is, it acknowledges that once the change initiative had been introduced and assimilated in the organisation, a period of coalescing and regrouping is allowed – refreezing – so that the organisation and its members can be allowed the space and time to adapt to the new methods of work and processes. However, the experience and perception of constant evolution by a sector of participants did not give participants, in their view, this space and time. Hence, the difficulties in adapting to cultural change were made that much harder .

Pace and constant change can also be integrated with the work in the literature on organisational learning. Organisational learning models advocate that constant change and evolution of knowledge is the only guarantor of survival and success in the ever-changing society in which modern organisations find themselves (Senge, 1990). Indeed, it has been proposed that knowledge workers would want constant evolution and change so that their skills are replenished and that the organisation matches their goals (Burns, Cooper and West, 2003; Simons, Germans and Ruiters, 2003). However, the findings reported by participants in this study show that constant change and rapid pace of culture change is not always desired, even in what can be defined as a group of knowledge workers (medically qualified health professional academics at a university Faculty).

5.4.2 Understanding and cultural change

In the experience of participants in relation to this sub-theme, adaptation was viewed as harder to do because of a perception of constantly having to defend what the actual changes were about and intended for. This was especially relevant when in relation to those who were perceived to not fully have grasped the meaning of the cultural change. Again, this concurs with previous literature around the culture as socially constructed reality (Meyerson and Martin, 1987). That is, different conceptions of the culture, and thus the culture change, created different understandings for different role-players in the Faculty. This fits in with the conception provided by Meyerson and Martin (1987), where culture and attempts at changing it may create varying constructions in the minds of organisational members.

Furthermore, this in turn created a situation where those who were perceived to have been in favour of the changes (with respect to certain aspects) perceive the need to constantly defend their understanding of their socially constructed reality of cultural change to those who are against it. These findings and analysis thus point to an interesting dynamic in the Faculty where the conception of the meaning and nature of the change in itself is in constant flux, creating a differentiated culture, in the conception of Meyerson and Martin (1987).

5.4.3 Marginalisation and culture change

Marginalisation from the cultural change, though a minority viewpoint in the thematic findings of this study, nevertheless remains an interesting aspect. That some participants felt removed and marginalised from the cultural change was perhaps expected, as previous research and theory indicate the unlikelihood in bringing everyone in the organisation along with the new ideals and values created (Schein, 1992). That is, literature on the subject provides some scope for this aspect in a cultural change process; that some members of an organisation may not feel included in the process, no matter the attempts of management to create otherwise. Theory argues that culture change initiatives should however not be abandoned if this is the likely result. Faculty management in this study could reasonably be argued to have expected some members to feel marginalised by the process.

Marginalisation from the cultural change could also be argued to indicate a level of failure in the attempts at co-option and creation of a set of normative and value-laden frameworks, which was discussed in previous themes in this chapter. That some participants spoke of marginalisation and removal from the cultural change process, besides being natural in that it

was predictable, also indicates a level of independence from the frameworks engendered by the cultural change. That is, perhaps their social constructions of cultural change reality were developed in such a way that still stood independently of the overarching structure created, or at least provided for in the cultural change. This in turn created a sense of not being able to identify or feel they have a stake in the new structure and culture of the organisation.

Another aspect of feelings a round marginalisation was that participants continued to feel as though they were being so treated by more powerful groups in the organisation. The perception of disparagement experienced by participants in relation to this perceived powerful group has precedent in the literature. During culture change, theory indicates that groups and sectors within an organisation are likely to compete for supremacy and status in the organisation; before, during and after the cultural change (Guest, 1990; Lewis, 1996a; Schein, 1992; Willmott, 1992). The perceived experience of marginalisation by participants, and feeling that they were marginalised by a traditionally powerful group in the Faculty, resulting in what appears to be power-struggles in the Faculty, thus fits in with theory around group behaviour and cultural change (French and Bell, 1995). Furthermore, the perceived power group may likely also have experienced the cultural change initiatives and processes as attempts to lessen their power in the organisation. Thus, their perceived behaviour in the Faculty could also reasonably have been a case of 'digging in their heels' in the organisation so as to maintain their hold on power. Again, this fits in with prevailing research in the field of culture change, in that powerful organisational members may do all in their power to hold on to what they have. This is more so in the case where attempts at culture change are viewed in the framework of attempts at taking their power from them (Schein, 1992). In turn, this created the feelings of difficulties in adaptation.

5.5 SUMMARY

This chapter discussed the thematic results obtained in this research. The discussion followed a framework of integrating the findings with previous research and theory within the field of culture change, showing where the theory and previous research meshed with the findings of this study, and where they did not. The following chapter will present the implications, conclusions and recommendations of this research for the organisation and future studies.

CHAPTER SIX – CONCLUSIONS

This study has examined the experiences and perceptions of health professionals during culture change at a university faculty in South Africa. This chapter will pull together the main conclusions based on the findings in the previous two chapters, highlighting the implications of these findings. This chapter will also discuss possible areas of criticism and weakness in the current research, and conclude by making recommendations for future study in the field.

6.1 CONCLUSIONS

The study found that greater emotional involvement in the culture change led to positive and enthusiastic experiences of the culture change. On the other hand, no emotional attachment by participants led to experiences of disconnect from the culture change that was taking place. This suggests that, based on the findings of the current study, to achieve meaningful organisational culture change employees must become or be made to be involved in any planned cultural change. This in turn may have further implications for managerial control over employees and the role played by potential compliance and co-option.

The study also found that resistance was located in the 'other' and viewed as a negative by most in the organisation. Resistance was not seen as a checking mechanism; rather those who displayed resistance were seen as stumbling blocks. The implication of this finding could mean that health professionals successfully understood the goals of the culture change as viewed by management. On the other hand, it could mean that health professionals were successfully co-opted by management, thus coming to view resistance as a negative trait to have during the culture change.

On the issue of leadership, the current study reflected previous research into the role played by leaders during culture change. That is, transformational leaders play a more revolutionary role in the embryonic stages of planned culture change. Later during the life cycle of the culture change, transactional leaders play a different role in the management and operationalisation of the change. This study thus reflects that different types of leaders are required and appropriate at different stages before, during, and after planned cultural intervention.

Communication was found to be lacking and inconsistent. Participants felt that they were not kept informed of the changes and that when communication did occur, it was sporadic. Participants felt that more could have been done. The role of poor communication and the impact of this on the working lives of health professionals during culture change was not specifically within the domain of this research. However, the potential that poor communication had negative impacts on other areas of the health professionals' experience can not be disregarded. The implication is thus clear; effective, consistent and open dialogue during culture change is perhaps one of the cornerstones in managing a planned cultural intervention.

Race, gender and equity were not adequately dealt with, in the view of health professionals. In this study it contributed negatively to interpersonal relationships and understanding in the workplace. Cultural change programmes thus need to be careful in the programmes and interventions it implements. This is because, if not effectively dealt with in the culture change, in the perception of participants, it can lead to residue negative emotions like frustration, and even anger. Indeed some in this study expressed these feelings. Cultural change planners thus need to be mindful of the range of interventions they choose to address, giving awareness to the scope of the change and effectively dealing with potential negative emotions arising from this.

Participants also felt that some of the changes were too fast and too constant, making adapting to and understanding of the change difficult. Some also felt marginalised by the change. Too much planned intervention at the same time thus may be difficult for employees to bear, as shown in this study. The implication is that employees must be given space and time to adjust to certain change, even though management theory may call for revolutionary, shocking change to be administered once to a system.

6.2 LIMITATIONS OF THE CURRENT STUDY

The relatively small sample size (discussed in the methodology chapter) may be seen as a limitation of the current study. Small sample sizes generally create problems around generalisability and internal consistency (Neumann, 1997). However, in this study the problem of access to participants was also an issue. Though efforts were made at various

instances to increase the sample size, participation was not very high. Thus, where interviews were conducted, depth and understanding of the issues under discussion were emphasised.

The small sample size should not be viewed as a negative factor. This is because a qualitative designed study has as its goal to emphasise the depth and meaning around particular experiences under study, as demonstrated in this study. It must be kept in mind that the goal of this research from the outset was to attain a level of understanding of the meaning attached to culture change by those experiencing it, which numbers cannot necessarily do. In light of this goal, the study can be viewed as a success.

6.3 RECOMMENDATIONS FOR FUTURE STUDY

The issue of quantitative measures would likely enhance the findings of future studies, as correlations and linear relationships could enlighten qualitative findings. For example, statistical measures could potentially show a directional relationship between low or no emotional investment and negative views on the culture change. Thus future studies may benefit from incorporating statistical measures into the research design, to further elucidate research results.

Future studies could also examine archival records and internal written communication, in addition to the textual analyses of interviews. Similarly, participant observation could enhance a study.

As implied in the preceding discussion, quantitative measures may have enhanced the findings. Thus, future studies may benefit from using both quantitative and qualitative measures to understand cultural change. This is more salient in South Africa where there is a scarcity of in-depth studies into planned cultural change. In a similar vein, longitudinal indigenous studies may also shed more light on this ever-changing field of inquiry.

The role played by race and gender is also very topical and relevant in South Africa. Employment Equity legislation formalises the moves to integrate workplaces. Studies in culture change in South Africa would thus benefit from addressing these issues by incorporating it as variables or issues to be addressed in future research.

Further light could also be shed on the role played by co-option of employees by management, marginalisation from culture change and the psychological process of adopting management cultural ideologies in the workplace. This becomes more salient given the state of joblessness in the South African economy. The role played by management enforced choice and potential lack of choice outside the organisation thus also becomes an area that perhaps should be examined by researchers.

6.3 RECOMMENDATIONS FOR THE FACULTY

A number of recommendations based on the findings of this study can be made to the Faculty of Health Sciences. They are highlighted below.

Steps could be taken so that employees become more emotionally engaged in the organisation. The research showed that those who were more emotionally connected to the Faculty and the change processes tended to have more positive views and experiences of working in the Faculty. In the same vein, the Faculty could look at ways in which current processes may be affecting the level of emotional engagement of employees and identifying what processes, if any, result in alienation and lack of engagement.

Race, gender and equity are serious issues for employees, and steps need to be taken to address health professional's concerns around interpersonal relations vis-à-vis race, gender and employment equity sensitivity. Possibilities could include not only race relations, but also gender workshops to address employee concerns.

Inadequacies in levels of communication experienced by participants also points to areas where Faculty management could take action. Better and increased communication could perhaps alleviate some concerns of participants and other employees. A further benefit could be better relationships between leadership and employees, as well as better interpersonal relationships in general.

Participants also felt that more should be done to address the institutional culture prevalent at the Faculty of Health Sciences. Participants consistently pointed to other local institutions which, in theory and context, should be lagging behind UCT. Instead, in participants' view,

they are steps ahead in policies, openness and respect. This is a serious issue that needs to be addressed.

University of Cape Town

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APPENDIX A: Ethical permission to conduct research at the Faculty of Health Sciences

UNIVERSITY OF CAPE TOWN



Research Ethics Committee
Faculty of Health Sciences
E46- 26 Old Main Building, Groote Schuur
Hospital, Observatory, 7925
Queries : Xolile Fula
Tel : (021) 406-6492 Fax: 406-6411
E-mail : Xfula@curie.uct.ac.za

28 October 2002

REC REF: 310/2002

Ms. A. Fakie
Organisational Psychology

Dear Ms. Fakie

AN INVESTIGATION INTO HEALTH PROFESSIONALS' SENSE OF ORGANISATIONAL CULTURE: A CASE STUDY OF A CHANGE INITIATIVE AT THE UNIVERSITY OF CAPE TOWN'S FACULTY OF HEALTH SCIENCES

Thank you for submitting your study to the Research Ethics Committee for review.

It is a pleasure to inform you that the Committee has formally approved your study.

We enclose comments from our reviewer with suggestions concerning the methodology

Attached please find a copy of the members who attended the meeting.

Please quote the above REC. REF number in all your correspondence.

Yours sincerely

PROF. CB SWANEPOEL
CHAIRPERSON

Possible Interview Questions/Guide: Experiences of Culture Change Thesis

Brief introduction at the start of the interview telling participants why the research is being conducted (a more in-depth explanation than was communicated in getting them to participate), that they will form the sample of a master's research thesis. Further explanation on the issue being explored in the study; that of culture and culture change and that the interviews are guided by the idea that the experiences of the participants in the process of cultural and structural change at the Faculty is what is the most relevant for this study.

Communicate to the participant that, if they agree, the interview will be recorded, so that it can make analysis and examination of the data, the interview responses, simpler, as well as a historical record for (me) the researcher. Only I as the researcher will be able to identify persons to the transcripts, as biographical information will be excluded from the final report.

Assure participants that the interview is confidential and anonymous.

“Thank you for agreeing to participate. I appreciate that you are very busy and that you have taken time from your day to do this”

1. I'd like to start off by asking a few biographical questions.
How long have you worked at the Faculty?
What position do you occupy? Academic or support? A description?
Why are you here at the FHS?
Can you describe for me your experiences of working at the FHS? Specific aspects? What is it like working in the FHS?
2. What is your perspective on the transformation and changes taking place at the Faculty? Particularly, what is your view of the Curriculum Transformation?
The Primary Health Care Approach?
And the Faculty Reconciliation efforts that have recently been undertaken and celebrated at the Faculty?
3. Can you describe the culture of the Faculty prior to the changes initiated at the Faculty? Please elaborate and explore your own role at the Faculty?
4. Do you believe it is possible for the Faculty to effectively change its culture? Why?
5. Is it possible, do you think, to do so through the PHC approach, Health and Human Rights and Curriculum Transformation?
6. In 2000, the Faculty appointed a senior level Transformation Officer in the Faculty and around the same time the decision was made to get behind Curriculum Transformation to the medical curricula at the Faculty. How do you view each of these approaches?
How have you experienced these changes, and attempts to change, at the Faculty?
7. How do you feel about the current situation and your role in the Faculty at present?
8. Why do you think these changes are taking place? Motivations?
9. Do you view the change initiatives as necessary? Why? Why not?
10. Please describe how you perceive the Faculty? Would you be able to pin down some of the unwritten rules of the way things are done at the Faculty? What are some of the basic assumptions of how things are done here? How do you think the culture of the FHS manifests itself?
11. Do you experience the changes as doing enough to target the symbols and legends of the 'old' medical faculty?

12. How do you feel about the new approaches, values and ethos adopted by the Faculty?
13. In your experience of the changes taking place at the Faculty, do you believe that the changes do enough to change the CORE of the way things work at the Faculty? How far do the changes go, in your view?
14. Do you perceive leadership support for the changes taking place? In what ways (who where, when, how). Please elaborate?
15. What is your view on how the changes have been implemented at the Faculty?
16. How do you think employees in the Faculty feel about the changes? What would the general consensus be?
17. Do you think the changes in the Faculty have been met with resistance? How would you characterise the resistance in the faculty?
18. How do you feel about the way the changes in the Faculty has been communicated to employees in the Faculty? Has enough been done?

University of Cape Town

APPENDIX C: Consent Form

Consent Form - Research into experiences of health professionals at the Faculty of Health Sciences, University of Cape Town

This study involves research into health professional experiences and perceptions of organisational culture at the Faculty of Health Sciences. It aims to examine health professionals' views and perceptions as lived by you during the various change initiatives and processes at the Faculty of Health Sciences. This study aims to produce an indigenous understanding of organisational culture and how it changes, as viewed by those living through those changes.

The method of data collection is a semi-structured interview, which will take approximately one hour of your time. With your permission, the interview will be recorded for transcriptions purposes later on.

You are guaranteed absolute confidentiality and anonymity. No names and identities will be used in the final document, and only the researcher will be able to identify transcripts to research participants.

This research is being conducted in partial fulfilment of a Masters degree in Organisational Psychology. *It has not been commissioned by the Faculty of Health Sciences.*

I, _____, (print name please)

Please make a tick next to the appropriate statement

- Consent to the interview
- Consent to having the interview recorded and transcribed
- Do not consent to having the interview recorded but am comfortable having the researcher take notes during the interview
- Am aware of the purposes of the interview and the research
- Am aware that I face no risk by submitting myself as a participant in this research

Signature

Date

UNIVERSITY OF CAPE TOWN

FACULTY OF COMMERCE

MEMORANDUM

TO: Ms Carolyn Coombe
Acquisitions
6th Floor, Jagger Library

FROM: Julie Norris
Commerce Faculty Office

Date: 17 November 2004

MASTERS DISSERTATION: Deane Conway

Enclosed please find two unbound copies of the dissertation of Deane Conway (Student No. CNWDEA001) for your library.

Please acknowledge receipt by signing and returning the attached slip.

Regards

UNIVERSITY OF CAPE TOWN

FACULTY OF COMMERCE

Dissertation Title: "Antidumping Legislation: South Africa's Anti-Trade Policy"

Student Name: Deane Conway

Student Number: CNWDEA001

I hereby acknowledge receipt of the above dissertation.

.....
Signed

.....
Date

PLEASE RETURN TO JULIE NORRIS, COMMERCE FACULTY OFFICE