

CULTURE, POWER AND STRUCTURE OF ORGANIZATION: AN INTEGRATIVE RESEARCH FRAMEWORK

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Abstract

The aim of the paper is to develop an integrative research framework for analyzing the relationships between organizational culture, power, and structure. Organization is observed as a configuration of mutually consistent components, so the main research question emerges: How organizational components impact each other? In this paper, the answer to this question is given through the analysis of the interrelationships between organizational culture, power and structure by applying the metaphor of the hologram. We started from the position that an organization must be understood as a state arising from the processes at both individual and organizational levels. The organization members' needs for affiliation, power and achievement generate psychosocial, political and functional actions at the individual level, as well as the same processes at the organizational level. These processes generate organizational culture, power and structure as elements of the organization. However, the key idea is that culture, power and structure are derived from the wholeness of organizational processes and therefore contain each other as a kind of hologram. As a result, culture legitimizes power and structure, power instrumentalizes culture and structure, while structure institutionalizes culture and power. The paper shows practical implications of an integrative research framework both through defining further directions for research into relationships between culture, power and structure, as well as through showing to the management of organizations why it is necessary to understand and take into account the mutual consistency between culture, power, and structure.

Key words: organization, organization theory, organizational culture, power, organizational structure

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КУЛТУРА, МОЋ И СТРУКТУРА ОРГАНИЗАЦИЈЕ: ИНТЕГРАТИВНИ ИСТРАЖИВАЧКИ ОКВИР

Апстракт

Рад има за циљ да развије интегративни истраживачки оквир за анализу међусобних релација организационе културе, моћи и структуре. Организација се посматра као конфигурација међусобно конзистентних компоненти те се поставља основно истраживачко питање: како организационе компоненте условљавају и утичу једна на другу. У овом раду се одговор на ово питање даје кроз анализу међусобних односа организационе културе, моћи и структуре применом метафоре холограма. Пошли смо од става да се организација мора схватити као стање које произлази из процеса и на индивидуалном и на организационом нивоу. Потребне чланова организације за припадношћу, моћи и постигнућима генеришу психосоцијалне, политичке и функционалне акције на индивидуалном, као и исте те процесе на организационом нивоу. Ти процеси генеришу организациону културу, моћ и структуру као елементе организације. Међутим, кључна идеја је да култура, моћ и структура произлазе из целокупних организационих процеса и стога садрже једни друге као нека врсту холограма. Као резултат, култура легитимише моћ и структуру, моћ инструментализује културу и структуру, док структура институционализује културу и моћ. У раду је указано на практичне импликације интегративног истраживачког оквира како кроз дефинисање даљих праваца истраживања односа између културе, моћи и структуре тако и кроз указивање менаџменту зашто је неопходно да разуме и узме у обзир међусобну конзистентност организационе културе, моћи и структуре.

Кључне речи: организација, организациона теорија, организациона култура, моћ, организациона структура.

INTRODUCTION

Configuration perspective has been present for a while now in the research of organization and management (Miler, 1990, Dow, 1988, Mintzberg, 1979, Ranson, Higgins, Greenwood, 1980). It is founded on the assumption that internal harmony, consistency and balance between the elements of organization and management are the source of competitive advantage and superior performance of organizations. For this reason, the organizational components, such as strategy, structure, systems and processes, must be mutually consistent and harmonized. They also must be harmonized with the external contingencies. The consequence of internal and external consistency and organizational elements' harmony is the creation of their typical configurations (Janićijević, 2017). The research into typical configurations mostly aims to show the management how to harmonize different types of individual organizational components; for example, what type of structure is consistent with a particular culture (Janićijević, 2013), which leadership style is in harmony with a particular type of organizational structure (Eva, et al., 2018), what types of structure and culture are compatible with knowledge management (Stojanović-Aleksić, et al., 2019), what cultural values incite organizational learning and facilitate knowledge

management (Zheng, Yang, McLean, 2010), what change management strategy is compatible with a particular type of culture (Janićijević, 2012), etc. A relatively small amount of research is focused on finding the answer to a much deeper question: How do organizational components define each other, that is, what is the mechanism of mutual impact of organizational components? How does, for example, an organizational culture condition a certain leadership style, or vice versa? This paper aims to investigate precisely the mechanism of mutual impact of three organizational components: culture, power and structure.

The aim of this paper is to, theoretically, research into the causes of mutual harmonizing of culture, power and structure within an organization and to, thus, set an integrative framework for their investigation. We will first set up a theoretical organizational model with culture, power and structure as three constitutive components, in order to set hypotheses on their mutual relationships by using the metaphor of the hologram. In the second part of the text, organizational culture, power and structure, as well as their mutual conditioning mechanisms and their interrelationships will be individually explained in detail. Thereby, we will show that it is impossible to understand either one of the three stated organizational components without understanding the other two.

DIFFERENTIATION OF CULTURE, POWER, AND STRUCTURE AS ORGANIZATIONAL COMPONENTS AND THE DETERMINATION OF THE NATURE OF THEIR RELATIONSHIPS

Identifying culture, power and structure as the constitutive elements of organization emerges from the idea that organization develops as the consequence of the striving of its members to satisfy their needs. Based on three basic groups of needs that the organization members satisfy, the three basic types of individual actions have been identified that translate into three types of organizational processes that generate three basic organizational components.

Organizational reality may be observed at two levels, individual and organizational, as well as through state and process. The state at the individual level includes motivational factors of individual behavior relevant to the organization. Motivational factors include the needs and motives which drive individual action at the basic level. The main theories of the motivation content allow us to conclude that we can distinguish three main groups of the organizational members' needs according to the nature of the action that meet them: the social need or the need for belonging, the need for power, and basic physiological and safety needs along with the need for achievement (Maslow, 1943; McClelland, 1961, Alderfer, 1972).

Processes at the individual level consist of individual actions aimed at satisfying three kinds of individual needs. There are three types of individual

actions: psychosocial, political and functional. Psychosocial actions stem from the need for belonging and are aimed at creating a collective identity of some sort to satisfy the need for affiliation. Political actions stem from the need for power and influence and are directed toward exercising influence over other organizational members. Functional actions stem from the physiological and safety needs, as well as from the need for achievement. Functional actions are aimed at performing the economic mission of the organization since such performance is the only way to satisfy these physiological and safety needs and the need for achievement.

Given the social character of organizations, individual needs may be satisfied only through interaction with other people. This interaction provides the content of organizational processes. Social interactions in organizations also have a systemic character: they are always something more than the sum of individual actions. These interactions, then, do not express the intentions of any individual actor in the organization. The existence of three types of individual actions also leads to a conclusion about the existence of three types of organizational processes. Because of the nature of individual psychosocial actions, interactions at the group and organizational levels are actually processes of the social construction of reality. Political actions cause the differentiation of power among organizational members. Functional processes may be seen as performing individual and group tasks to achieve an overall organizational mission. It should be emphasized that, given the systematic character of organizational processes, the social construction of reality, differentiation of power and the functioning of the organization are more than the sum of individual psychosocial, political and functional actions.

What we usually mean by the term “organization” is a state at the organizational level. So, the organization is to be seen as a pattern of organizational processes, which is interpreted by the organizational participants and, consequently, represents the symbolic context for their further actions. We may now hypothesize that culture, power and structure of the organization result from the explication of organizational reality at both levels and in both states. So, the organization, consisting of culture, power and structure, may be seen as a stable pattern of the psychosocial, political and functional processes within the organization. Social construction of reality generates culture as a set of shared meanings; differentiation of power generates power as an ability of some organizational participants to change the behavior of others; performing the organizational economic goals generates structure as a pattern of differentiation and integration of individual and group tasks in this process.

The following figure shows the described organizational model:

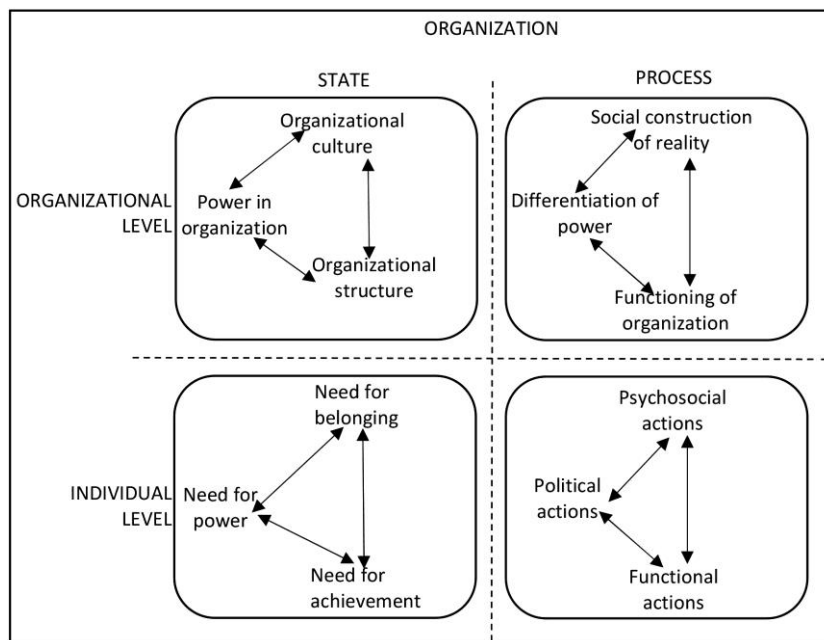


Figure 1. Integrative framework for organizational analysis

In order to fully understand the relationships between organizational culture, structure and power, we will use the metaphor of the hologram. Metaphors have lately been often used as a useful tool for understanding organizations, their nature and the nature of relationships within them (Tohidian, Rahimian, 2019). Garrett Morgan started this trend in his book *Images of Organization* (1986), and he also largely influenced the understanding of the nature of organizations. Among organization metaphors, the metaphor of the hologram is a particularly useful tool for the multidimensional understanding of the phenomenon of organization (Morgan, 2006). The hologram is the laser technology which produces three dimensional images of objects. The fundamental feature of holograms is the absence of the “one-to-one” correspondence characteristic of photography, between elements of the real object and elements of the resulting image. Instead, a hologram consists of an all-to-one correspondence between the real object and image created. All-to-one correspondence means that every part of the hologram expresses the full image of the subject, reflecting the entire object from a unique, particular perspective. Just like in nature, where “the DNA of the whole is built into each cell” (Itkin, Nagy, 2014: 44), in organizations as holograms, the whole of the organization is built into each of its parts. The metaphor of the hologram has often been used to describe any phenomenon whose parts consist of each other. For example, it is hypothesized that the human brain has a holographic feature, as each part of

it is more or less able to perform all functions of the brain as a whole. Applied to the world of organizations, the metaphor of the hologram shows that every component of organization involves the wholeness of organization in itself. In other words, every organizational variable includes and expresses all other variables in itself.

The metaphor of the hologram may be the conceptual basis appropriate for building an integrative framework of organizational culture, structure and power. Building on that metaphor, it is possible to construct the framework for an organizational analysis which would be able to show how organizational components included in it are differentiated from the organization as a whole, as well as how each variable includes all other variables in itself, and how each variable resembles the wholeness of organization. According to our framework built on the hologram metaphor, organizational culture, power and structure should be viewed as different conceptualizations of the same organizational reality which comprise each other. Mutual determining of the organizational culture, structure and power emerges precisely from the fact that each of these three organizational components emerges from and maintains the wholeness of organization. Relations among them are as follows:

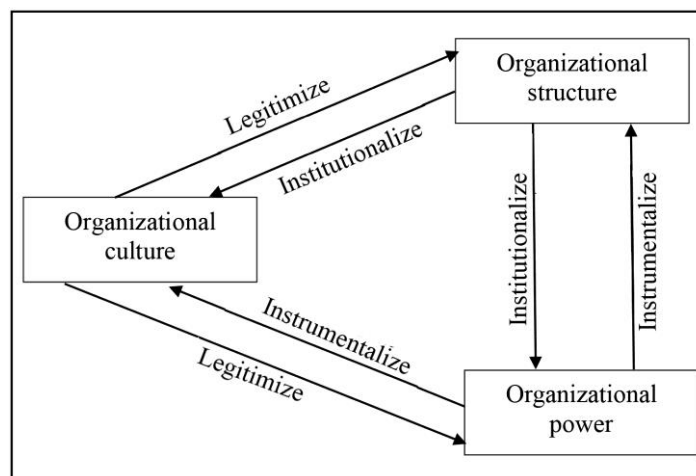


Figure 2. Relations among organizational culture, structure, and power

It is now possible, building on the described framework, to develop the concepts of organizational culture, structure and power which would provide an integrative framework for their analysis.

ORGANIZATIONAL CULTURE

Organizational culture is understood as a system of assumptions, values, norms and attitudes (Schein, 2004), manifested through symbols (Rafaeli, & Worline, 2000; Alvesson, & Borg, 1992) that members of an organization have developed and adopted through mutual experience (Schein, 2004), and which help them determine the meaning of the world around them and how to behave in it (Smircich, 1983). Organizational culture emerges in the process of social construction of reality within organizations (Geertz, 1973). All organizations face the same problems, specifically, external adaptation and internal integration (Schein, 2004). Solutions to these problems are found through the process of social interaction between the organizations' members, in which members construct the reality inside and outside the organization by assigning specific meanings to things, occurrences and events, as described by Berger and Luckmann (1966). Organizational culture emerges when specific meanings shared by the majority of an organization's members are created and established, and then used to reach a consensus on how to resolve the problems of external adaptation and internal integration.

As the above definition implies, organizational culture has a cognitive and a symbolic component in its content. The cognitive component consists of mutual assumptions, beliefs, norms and attitudes that the organization's members share, which also shape their mental (interpretative) schemes (Alvesson, 2002; Martin, 2002; Smircich, 1983). Organizational culture, therefore, determines the way the organization members perceive and interpret the surrounding world, as well as the way they behave in it. Symbolic components represent the visible part of organizational culture that can be heard, seen or felt, and that manifests, represents and communicates the meanings produced by the cognitive components (Dandridge, Mitroff, & Joyce, 1980). Semantic, behavioural and material symbols strengthen, transmit and also modify the organizational culture (Alvesson, & Borg, 1992).

Since culture stems from the wholeness of organizational processes, it emerges not only from psychosocial, but also from political processes. Political processes comprise dependency relations among organizational members. The result of creating the culture through the political process is the forming of an interpretive form of power. Interpretative power, explained in the next section, is created when superior individuals, usually leaders, impose certain assumptions, beliefs and values to the inferior individuals and groups, thus determining the meaning of reality for them and also determining their opinions and behaviors in that reality. Therefore, in the process of gaining interpretative power, organizational culture is the instrument of power. It is created and used by the superior actor or leader in order to gain power. In this way, culture is instrumentalized: it is an instrument in the hands of some organizational

members for acquiring or perpetuating power. This is why we say that power instrumentalizes the organizational culture. In order to use practical implications that emerge from this conclusion, it is necessary to further investigate how carriers of power in an organization use the power to change organizational culture, and also whether there is a disagreement between certain power structure forms and particular organizational culture types. For example, answers are required to the questions of which values emerge in organizations with an authoritarian power structure, and which ones emerge in organizations with an egalitarian power structure. Or, what kind of power structure is develops in each of the organizational culture types: power culture, role culture, task culture and people culture (Handy, 1979).

Beside the political, the functional dimension of organizational processes also takes part in the creation of organizational culture. The functional dimension of organizational processes contains ways of differentiation and integration of individual or group activities in the functioning of organization. The way the organization is structured, however, implies certain meanings. Every organizational structure induces specific behavior of the members regarding the tasks they conduct daily and the manner in which they perform them. On the other hand, such behavior of the organization members has certain symbolic and cognitive implications. The organization members inevitably accept the assumptions, values and norms that justify their behavior and incorporate them in their interpretative schemes. At the same time, they create symbols of these values in order to publicly manifest this acceptance. Thus, when the new organizational structure implies a certain behavior, then the cultural assumptions, values and norms implied by this behavior will be implanted and/or strengthened. With this process, the culture becomes institutionalized through organizational structure. Institutionalization of culture represents a process through which the cultural assumptions, values and norms in an organization are built in its structure. Institutionalization of culture is the consequence of its creation from the functional dimension of organizational processes. The practical implications of this conclusion imply answering the following question: What cultural values and what culture types emerge in particular models of organizational structure? For example, what is a typical culture in a bureaucratic, and what is a typical culture in an adhocratic organizational model? One of the possible answers to this question already exists in the literature (Janićijević, 2013).

POWER IN ORGANIZATION

Power is usually defined as an individual's or a group's ability to impose their will on others, regardless of resistance. Salancik and Pfeffer

(Salancik, Pfeffer, 1977: 3) define power as “the ability of those who possess power to bring about the outcomes they desire.” Other definitions also emphasize the change in behavior of an inferior participant in the relationship (Robins, & Judge 2016: 134). In defining power and identifying its sources, two approaches have emerged thus far: resource and interpretative. Each of these approaches is directed towards different form, or type, of power in organization.

The major source of the resource form of power is resource dependency. According to the resource dependency model (Pfeffer, 1981; Salancik, & Pfeffer, 1977), power stems from the ability of one to control the resources which are important for others. The power of an individual in an organization or an organizational unit emerges from their ability to control the resources that are critical for the given organization. Resources may be understood relatively widely, so they do not only include material and financial resources, but also knowledge and information, which have in the past decades become increasingly important for company’s operations. The crucial nature of the resources stems from their three main dimensions: 1. importance for organization’s functioning; 2. scarcity; 3. low possibility of substitution.

The second form of power is interpretative power. Interpretative power is, in effect, the influence which one social actor imposes on the interpretative schema of another actor. In most social groups, there are prominent individuals who have the ability to structure the ways in which those around them think (Smircich, 1983). They give meaning and explanations to the things and occurrences they are surrounded with, which the others accept. In every social group, there are individuals who are ready to let others interpret reality. The superior members of the group then assume control over the process of interpretation of reality and shape the consciousness, the way of thinking, and even the way in which the inferior members behave (Smircich, & Morgan 1982; Lukes, 1974). The source of interpretative power is obviously the ability of the independent actor to control meanings and to shape the cognitive schema of the dependent actor.

Like culture, power is also created from the wholeness of organizational processes. It means that the generation of dependency among organizational members depends not only on political processes, but also on cultural and functional processes. The role of psychosocial processes in shaping the structure of power in the organization is operationalized through the influence of culture on the generation of resource power. Namely, the resource dependence model starts with the assumption that the source of power lies in the control over critical resources. But, which resources will be labeled as critical to the organization, depends on the image of the organization and its environment created by the collective assumptions and values. By its influence on the identification of the critical resources

the controlling of which proves power, the culture indeed legitimizes the structure, sources and also owners of the power within the organization. In order for some source of power, and thereby also the carrier of power, to become legitimate, it must be justified from the perspective of the organization and its members. In other words, in order for a source of power to be acceptable for the organization members, they must believe that it is useful for achieving of the organizational, but also their own personal goals. When people designate some resource as critical and important, they thereby legitimize the power emerging from the control over that resource. This is why we say that organizational culture, by influencing the choice of critical resources in organization, also influences the sources and the structure of power and thereby legitimizes the power and its owners. The practical conclusion of this analysis would be complete if the impact of specific cultural values or organizational culture types on the models of power structure in an organization would be researched. For example, what power structure is implied by each type of organizational culture such as: power culture, role culture, task culture and people culture (Handy, 1979)?

Functional processes imply a certain way of structuring activities (differentiation and integration) in organizations. Organizational structure creates positions within the organization enabling those participants who occupy such positions to control critical resources and gain power regardless of their abilities. Some positions in the organization allow, by themselves, control over money, relations, information or some other resources and thus guarantee power to those who occupy them. In addition, the central position of some individuals and groups in the structure can give them the characteristics of a "hub" of information and contacts and thus power (Pfeffer, 1981). Finally, the structure gives certain positions in it a certain amount of formal authority or legitimate power that is manifested in the right given to those who are in that position to issue orders to others (French, Raven, 1959). Although formal authority may be significantly less than real power, it almost always exists. Therefore, power also stems from the structural position in organizational functioning. This argument has been extensively used in resource dependency view of power (Pfeffer, 1982; Salancik, & Pfeffer, 1977). Power is institutionalized as described above: dependency among organizational members is created out of organizational functioning. Institutionalization of power implies that power structure in an organization consists of and expresses structural relations. For the understanding of practical implications of this conclusion, it is necessary to further investigate how particular models of organizational structure determine particular forms of power structure in an organization. For example, what is a typical power structure in a mechanical, and what is a typical power structure in an organic model of organizational design?

ORGANIZATIONAL STRUCTURE

Organizational structure is defined as a relatively stable, either planned or spontaneous, pattern of actions and interactions that organization members undertake for the purpose of achieving the organization's goals (Mintzberg, 1979). This understanding of organizational structure is based on the fundamental assumption of it being purposeful, i.e. on the idea that organizational structure has its purpose (Dow, 1988). Purposefulness of structure implies that it is a rational instrument in the hands of those governing the organization, used for directing the course of activities in the organization towards realizing its objectives. Rationality of the organizational structure is ensured by its differentiation and integration of the organization members' individual and collective activities (Mintzberg, 1979). The differentiation process involves the differentiation of operational and managerial activities, i.e. division of labor (job design) and delegation of authority. Integration is realized in unit grouping or departmentalization and coordination. Differentiation and integration in organizational structuring therefore imply four essential dimensions of organizational structure: job design, delegation of authority, unit grouping and coordination. These dimensions of organizational structure are congruent, which means that there is harmony or concordance between them. Presumption of congruency is fundamental for the concept of organizational structuring (Mintzberg, & Miller, 1984). It assumes that congruency or harmony as dimensions of the organizational structure leads to better performance of the organization. In order for an organization to be successful it has to provide mutual congruency of the dimensions of its own organizational structures. This, then, leads to the formation of configurations of congruent structural dimensions, which is just a different name for models of organizational structure. An organizational model is actually a unique configuration of congruent structural dimensions. The most prominent classification of models of organizational structure as configurations of structural dimensions has been provided by Mintzberg (Mintzberg, 1979).

Organizational culture realizes its impact on shaping organizational structure through forming the interpretative schemes of the top management, which selects the organizational structure model (James, James, & Ashe, 1990; Smircich, 1983). Social construction of reality – the process by which the culture is created – generates shared meanings which influence individual interpretative schemes and define the way members of organization perceive and think about the organizational goal and the appropriate way of achieving it. From the managerial perspective, organizational structure is a sort of tool in the hands of management that uses it in order to accomplish the organization's goals. What that tool should be like depends on the managers' ideas regarding what the organization is, what its role is, what its meaning is and what it should be like. Culture, therefore, imposes on the leader and his associates a specific view on the organization, its meaning, its purpose, and

also a suitable mode of its structuring (Alvesson, 2002). Thus, the conscious and planned shaping of organizational structure will be strongly influenced by the meaning that the management assigns to the said relations, which has been imposed on them by the organizational culture (Ranson, Hinings, & Greenwood, 1980). Structure is legitimized through the role of psychosocial processes in its designing: the way that the differentiation and integration activities and the tasks in organization are embedded in the shared meanings. The members of the organization then accept the structuring as legitimate or justified from the aspect of their common values. Legitimization of structure implies that it comprises and expresses organizational culture. In order to use the practical potential of this conclusion to the fullest, it is necessary to investigate how particular cultural values imply certain dimensions, and even models of organizational culture. For example, what models of organizational structure emerge from particular types of organizational cultures: power, role, task and people culture (Handy, 1979)? One view of this harmonization was given by Janićijević (2013).

Political processes enfold dependency relations which the dominant organizational members or groups can use to shape organizational structure. It is widely recognized in the organizational theory that the structuring of organizations is a privilege of powerful members or groups (Robbins, & Coutler, 2012). Powerful individuals and groups in an organization always design the organizational structure according to their interests. They will structure the organization in a way that will ensure that their power is maintained or increased. In this way, structure is instrumentalized: the structure becomes an instrument of some members or groups in an organization for achieving or perpetuating power. The instrumentalization of structure implies that the structure contains and expresses dependency relations in the organization. In order to use the practical potential of this conclusion, it is necessary to investigate how power structure in an organization determines the models of organizational structure. For example, what organizational models emerge in authoritarian, and what organizational models emerge in democratic structures of power in an organization?

CONCLUSION

The aim of this paper is to develop an integrative framework for analyzing the relationships between organizational culture, power and structure in order to show how the relationships between organizational components, as well as the mechanisms of achieving balance and harmony among them should be understood. The selection of these three components emerged from the idea that the organization must be understood as a state arising from the process at both the individual and organizational levels. The organization members' needs for affiliation, power and achievement generate psychosocial, political and functional actions, and also such

processes at the organizational level. These processes generate organizational culture, power and structure as key elements of an organization. However, the key idea is that culture, power and structure are derived from the wholeness of organizational processes and therefore contain each other as a kind of a hologram. As a result, culture legitimizes power and structure, power instrumentalizes culture and structure, while structure institutionalizes culture and power.

The paper has significant theoretical and practical implications. The theoretical implication is that it shows how further research should be conducted for a deeper understanding of the interrelations between the organizational components and of the mechanisms for establishing internally consistent configurations. Further steps in this kind of research are to analyze interrelations of other organizational configurations' components, such as strategy, leadership, organizational learning, rewarding, etc.

Although the idea is basically theoretical, the analysis presented in this paper has its practical implications. Above all, it shows to the management of organizations why it is necessary to take into account the mutual consistency between culture, power and structure, and also that the changes in one component, at least those deeper ones, cannot be realized without changing the other two components. In order to fully use the practical potential of this paper, it is necessary to conduct additional research to confirm the hypotheses about mutual harmonization of particular organizational culture types, particular power structures, and particular models of organizational structures. The examples of such research already exist (Janićijević, 2013), but they are insufficient and need to be supplemented.

This study has some limitations. First, it is of a theoretical nature and lacks empirical verification. Second, the identification of culture, power, and structure as key organizational components is relatively arbitrary and it is, by all means, possible to build a model of organization composed of other components as well. This is why this analysis is just one of the ways in which we can understand the nature of organizational configurations in greater depth, and this is what gives this paper a somewhat partial character. Also, using just one metaphor of organization – the metaphor of the hologram – also implies the partial character of the study. Still, one must bear in mind that the hologram metaphor was chosen because it was rated as the best analytical tool for understanding the complex nature of interrelationships between organizational components. Other metaphors, such as the metaphors of a machine or an organism, could not help in the analysis that is the aim of this paper. Finally, the practical implications of the paper have only been mentioned, but not realized, because it would surpass the scope of this paper. It has been pointed out how the theoretical analysis of the interrelations between structure, power and culture could be supplemented with the practical findings on their relations.

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КУЛТУРА, МОЋ И СТРУКТУРА ОРГАНИЗАЦИЈЕ: ИНТЕГРАТИВНИ ИСТРАЖИВАЧКИ ОКВИР

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Резиме

Рад има за циљ да развије интегративни истраживачки оквир за анализу међусобних релација организационе културе, моћи и структуре. Организација се посматра као конфигурација међусобно конзистентних компоненти, те се поставља основно истраживачко питање: како организационе компоненте условљавају и

утичу једна на другу. У овом раду се одговор на ово питање даје кроз анализу међусобних односа организационе културе, моћи и структуре применом метафоре холограма. Полазни став рада је да организација има статичку и динамичку компоненту и то како на индивидуалном тако и на организационом нивоу. Потребне чланова организације за припадношћу, моћи и постигнућима, као стање на индивидуалном нивоу, генеришу психосоцијалне, политичке и функционалне акције, као процесе, на индивидуалном нивоу. Те акције се на организационом нивоу претварају у психосоцијалне, политичке и функционалне процесе, као динамичку организациону компоненту. Наведени процеси генеришу организациону културу, моћ и структуру као статичке елементе на организационом нивоу. Ако организацију посматрамо као холограм, онда је јасно да организациона култура, моћ и структура, свака појединачно, произлазе из целокупних организационих процеса. Последица је да организациона култура, моћ и структура садрже једна другу, као и да свака од њих одражава целину организације у себи. Организациона култура проистиче примарно из психосоцијалних процеса и представља сет претпоставки, вредности, норми и ставова који су чланови организације креирали кроз социјалне интеракције и који им помажу да одреде значења реалности која их окружује. Међутим, организациона култура проистиче и из политичких процеса будући да појединци и групе у организацији креирањем њене културе стичу интерпретативну моћ. Културу инструментализују моћни појединци и групе и она у себи садржи и одражава моћ. Култура проистиче и из функционалних процеса у организацији и, као последица тога, она је садржана у структуралним аранжманима у организацији. Зато структура институционализује културу и култура садржи у себи и одражава структуру. Моћ, схваћена као способност појединца или групе да промени мишљење или понашање другог појединца или групе у организацији, проистиче примарно из политичких процеса. Међутим, она проистиче и из психосоцијалних процеса и то тако да култура својим вредностима легитимизује одређене ресурсе као основу за диференцирање моћи. Зато моћ у организацији легитимизује управо култура, па стога моћ у себи садржи и одражава културу организације. Моћ такође проистиче из функционалних процеса у организацији и као таква садржана је у структуралним аранжманима. Зато структура организације институционализује њену моћ, а моћ у организацији садржи и одражава њену структуру. Организациона структура, схваћена као резултат диференцирања и интеграције индивидуалних и групних задатака у остваривању циљева организације, проистиче примарно из функционалних процеса. Она је, међутим, последица и психосоцијалних процеса јер култура организације својим вредностима легитимизује одређени структурални модел употребљен у организацији. Тако организациону структуру легитимизује култура и она у себи садржи и одражава културу организације. Најзад, структура проистиче из моћи у организацији јер је моћни појединци и групе обликују према својим интересима. Зато организациону структуру инструментализују моћни појединци и групе, и она у себи садржи и одражава структуру моћи у организацији. У раду је указано на практичне импликације интегративног истраживачког оквира како кроз дефинисање даљих праваца истраживања односа између културе, моћи и структуре, тако и кроз дефинисање практичних савета менаџменту како да усклади ове три компоненте.