

УДК 159.922:[005.73:378]-057.875

Олександр Шумський

Харківський національний економічний університет

імені Семена Кузнеця

ORCID ID 0000-0002-9498-7509

DOI 10.24139/2312-5993/04.2024/272-283

TO THE ISSUE OF ESSENCE AND CONTENT OF ORGANISATIONAL CULTURE OF HIGHER EDUCATION INSTITUTIONS

In the research paper the essence of the organisational culture of the modern higher education institution is considered and the author's definition of this phenomenon is presented. It is substantiated that the specifics of higher school activity creates a particular organisational culture, which is one of the most important components of the entire internal life of the educational institution. Main functions and organisational culture of the higher education institution are characterised. On the example of universities in China, a pedagogically valuable experience of understanding the essence and conditions of the development of organisational culture in the context of eastern realities is analysed.

Key words: *organisational culture, higher education institutions, students, teachers, values, functions of organisational culture, Chinese universities, national culture.*

Introduction. At the current stage of mankind's development, the higher education institution (hereinafter – HEI) is considered as one of the links of the social system, which has its own specifics. The HEI's activity is usually aimed at forming a harmonious and comprehensively developed personality of its graduate, possessing the entire complex of knowledge and skills necessary for his/her full-fledged professional activity in the future and adaptation to the complex, constantly changing modern world.

One of the most important components of any HEI's internal life is its organisational culture (hereinafter – OC), the formation of which can provide absolutely new conditions for the HEI's functioning as an independent competitive organisation that ensures a modern level and high quality of training. Therefore, issues related to a comprehensive study of various aspects of HEIs' OC are currently one of the leading research areas concerning the problem of higher education's innovative development.

Analysis of Relevant Research. Numerous studies, in particular in the field of economics, psychology, sociology, etc., show that issues related to OC are of constant scientific and research interest not only among theorists, but also among practitioners. This is due to the fact that there has increased understanding of the influence that the phenomenon of OC has on the success and effectiveness of any organization.

A number of scientists focus on the theoretical foundations of OC. Thus, the concept, essence, principles of OC were disclosed in the works by both Ukrainian and foreign authors, in particular V. Burkel, A. Herasymchuk, H. Zakharchyn, I. Ihnatiieva, M. Kopytko, O. Krasovska, O. Marchenko, O. Martsinkovska, Kh. Moltke, H. Osovskaya, Yu. Palekha, L. Skibitska, W. Duncan, T. Deal, A. Kennedy, E. Schein.

B. Groisberg, J. Lee, Ch. Yo-Jud and J. Price conceptualized and characterised eight styles of OC. K. Cameron and R. Quinn described methods and tools for analysing OC and proposed specific strategies for its development. The model developed by G. Hofstede still remains one of the most famous and widely used methods for assessing cultures and their values. The researcher suggested a specific method of numerical measuring the cultures of various countries based on six parameters, which, in his opinion, have an impact on OC in a particular country or among distinct peoples. The main differences between Eastern and Western culture have been studied and analysed in the works by D. Li.

In the studies of contemporary Ukrainian scholars (G. Dmytrenko, O. Snytytska, O. Grishnova, O. Kharchyshina, etc.), the main directions of the formation and development of OC are revealed and the ways of its improvement are determined.

As for our research scientific and pedagogical studies of OC in relation to the HEI and relationship of OC with the educational process are of particular interest. It should be noted that in Ukraine the investigation of this problem is only in its infancy, and, therefore, it does not appear to be of a systemic nature. Thus, in a number of works the peculiarities of HEIs' OC (O. Marmaza) and the possibilities of ensuring their competitiveness in the market of educational services are investigated (O. Semenenko); OC in the system of HEIs' strategic management (K. Kravchenko, I. Nemtsova), psychological conditions (N. Nakonechna) and the role of the head's leadership qualities (H. Tymoshko) in the process of forming and developing HEIs' OC are considered; the experience of Chinese universities in constructing OC as a guarantee of their success in a global competition (G. Kravchenko) is studied.

Aim of the Study – to determine and characterise the essence and content of the organisational culture of the modern higher education institution on the basis of the study of scientific and pedagogical sources.

Research Methods. To carry out the research, we used a set of interrelated methods, including a complex analysis of scientific works on

the research problem, generalisation and systematization in order to formulate conclusions and prospects for further investigation.

Results. Interest in studying the phenomenon of organisational culture is due to the fact that in the modern world there has been an increased understanding of the influence that OC has on the success and effectiveness of any institution. The importance of OC in relation to a HEI can hardly be overestimated: it gives both employees and students the opportunity to identify themselves with a HEI, successfully adapt to the system of norms and values of the HEI for new students, and forms standards of human behavior and responsibility for their compliance. The need to study the OC of a HEI is also stipulated by the fact that this phenomenon has a great influence on the individual, on the HEI as an organisation and on society as a whole.

It is known that HEIs are the main providers of educational services. Therefore, the study of OC from the point of view of students' professional training is necessary both to optimise the parameters of educational processes in HEIs and to increase the efficiency of the activities of young specialists in enterprises and organisations after graduation.

The concept of "organisational culture" is quite multifaceted and complex. According to the philosophical encyclopedic dictionary, the term "culture" (from the Latin *cultura* – cultivation, development, upbringing, education) is a number of methods and techniques of organisation, implementation and progress of human life, ways of human existence; a set of material and spiritual assets at a certain historical level of social development of society and people, which are embodied in the results of productive activity (Shinkaruk, 2002, p. 313). By its essence and content, it is a universal term that can be applied to any subject of economic and other relations, including HEIs.

In the literary works dedicated to OC studies, the most popular definition is the one introduced by E. Schein: organisational culture is a set of basic beliefs, formed independently, learned or developed by a certain group as it learns to solve the problems of adaptation to the external environment and internal integration—which turned out to be effective enough to be considered valuable, and then passed on to new members as the correct image of perception, thinking and attitude to specific issues (Schein, 1985).

From the standpoint of philosophy, OC as a social subsystem of a certain institution's culture and the social-spiritual field of an enterprise is "a multidimensional creation of people that reflects the degree of

development of spiritual worldview elements and the psychological state of personnel” (Voronkova et al., 2006, p. 60).

In management theory, OC is defined as a set of spiritual traditions, values, historical moments, a set of organisational symbols, norms of behaviour and rules that are included in the work and valued by every employee of the enterprise (Yuskevych et al., 2020), as one of the most important factors responsible for the organisation’s existence, (Skibitska, 2010), an integral element of the OC’s, which reflects the spiritual worldview, skills and art of personnel management (Semenenko, 2020).

OC is not a static phenomenon, it undergoes regular changes through the introduction of innovations. Therefore, it is OC, as a unique managerial and social-psychological phenomenon, that can become an effective tool capable of ensuring the competitiveness of any organisation or enterprise.

OC of the HEI has a number of differences from the enterprise’s OC such as a unique form of life of the organisation that allows us to talk about the HEI as a self-organised system built on the principles of the intrinsic value of knowledge, freedom of training which is a specific way to implement the HEI’s goals.

In the scientific literature, there are three typologies that allow universities to group HEIs according to their OC. 1) McNay’s typology includes four “pure” types of OC (enterprise, corporation, collegium and bureaucracy), which in their interaction can form combined and unique types. 2) The typology based on the organisational culture assessment instrument (OCAI) suggests the existence of the following four types of OC, distinguished by the dominant values shared by members of the organisation: market culture, clan culture, adhocratic culture, and bureaucratic (hierarchical) culture. This model is popular among Ukrainian and foreign researchers studying the phenomenon of OC. 3) The third typology is the division of HEIs according to the nature of their activities and educational direction. According to this typology, there are the Humboldt’s type (a combination of education and research activities), the Napoleonic type (a clear distinction between research activities and the educational process) and the Anglo-American type (the HEI offers a wide range of activity types oriented to the market and its needs).

The HEI’s OC is multi-sectoral, so it includes several subcultures: 1) subculture of the administrative and managerial apparatus of the HEI, which plays a role of the management of the educational and economic process; 2) a subculture of faculty members who perform not only the role of

a translator of scientific and professional knowledge for all categories of students, but also the role of a mentor and educator. 3) a subculture of a changing student body.

The specificity of the HEI's activity creates a special OC, and the latter is assimilated not only by its employees, but also by students, for whom it is a particular experience in establishing new relationships in the team.

However, according to O. Semenenko (Semenenko, 2018) the OC of a higher school is considerably different from other cultures, because a significant part of its carriers are students, who are replenished with new members of the organisation every year. That is why, it is rather difficult to maintain the required level of OC at a HEI because newly admitted students, differing from one other in their level of educational background, psychology, character, mentality, interests, etc., bring with them not only new ideas, but also their own values, views, beliefs, as well as the attitudes of other OCs existing in the schools they attended before entering the HEI.

The formed ideas of newly admitted students and possible gaps in such ideas create the basis for internal problems of a so called hidden nature, which, obviously, can only be recognised through an in-depth analysis of the existing OC. In this case, it is important for the HEI administration to understand how closely students identify themselves with the HEI and demonstrate their commitment to it.

We consider it relevant to focus on the fact that the OC of the HEI is characterised by a high level of adjusting approved educational programs and declared values of the team, which is achieved in the process of scientific and pedagogical activity. And therefore, the OC of HEIs is also characterised by a variety of value orientations of the carriers of OC, namely as for the teaching staff, these are professionalism, responsibility and competence; in terms of students, according to various assessments, these are personal freedom, independence in actions, material well-being, full-time rest, and interesting entertainment.

Managerial activity carried out within a HEI also have its own specifics, which is primarily determined by its nature and the level of professionalism of the HEI's head.

It should also be noted that the identification of both faculty members and students with the organisation means that they not only understand the ideals of the HEI, clearly comply with the rules and norms of behaviour at the HEI, but also internally fully accept HEI's values. In this case, the cultural values of the organisation become the individual values

of the individual, occupying a strong place in the motivational structure of his/her personality.

In addition to the prevailing values and the peculiarities of activity, the OC of the HEI is also characterised by the degree of acceptance of the established order by its members, that is, in relation to HEIs, students certainly play a very important role, since in many ways they make it possible to maintain and reproduce the existing way of life. Therefore, the fact of acceptance or non-acceptance of the dominant culture can be explained through the concept of organisational identification proposed by B. Kreiner and G. Ashforth (Kreiner et al., 2004) it is the way an individual defines him/herself through his affiliation with the organisation. According to V. Vijayakumar and R. Padma, there are four types of identification, namely: neutral, ambivalent, positive identification and disidentification (Vijayakumar et al., 2014). Each type can vary from pole to pole, that is from the positive nature of the interaction to the negative, where positive identification is a positive option, and disidentification is a negative option for relationships at the level of organisation-individual. This classification gives an understanding of the nature of the relationship that is built between, for example, a student and a HEI.

OC in an educational institution is associated with an understanding of it as a complex social system. In this regard, G. Hofstede, et al. emphasise that the culture of the HEI should be considered exclusively comprehensively, since otherwise it is very difficult to study (Hofstede et al., 1990). They also argue that in the case of HEIs, traditions are strongly personified in the components of OC and determine not only its stability, but also its development.

Based on this, the OC of the HEI should cover the following: 1) the individual autonomy of every teacher and student, namely the degree of responsibility, independence and opportunities to express initiative at the HEI; 2) structure – interaction of bodies and persons, current rules, direct management and control; 3) direction – the state of determining the goals and prospects of the organisation's activities; 4) integration – the level to which parts (subjects) of the organisation within its framework receive support in the interests of implementing coordinated activity of the HEI; 5) managerial support – the level to which the HEI's administration provide clear communication links, assistance and support to each member of the HEI's community; 6) support – the level of assistance provided by managers to their subordinates; 7) incentives – the degree of

dependence of remuneration on labour results; 8) identification – the degree of students' and teachers' identification with the HEI as a whole; 9) conflict management – the degree of conflict resolution; 10) risk management – the extent to which teachers are encouraged to implement innovations and make independent decisions.

As we can see, these characteristics include both structural and behavioural dimensions. OC of the HEI should also perform specific functions, in particular: 1) Security function is constructing a barrier from unwanted external effects. It is implemented through various prohibitions and restrictive norms; 2) Integrating function creates a sense of belonging to the HEI, pride in it; 3) Regulatory function supports the necessary rules and norms of behaviour at the level of student-student and student-teacher, their relationships, contacts with the external world, which is a guarantee of stability, reduces the possibility of unwanted conflicts; 4) Adaptive function facilitates the mutual adaptation of all members of the HEI's community to one other and to the HEI as a whole. It is implemented through general norms of behaviour, rituals, ceremonies, with the help of which students are also educated; 5) Orienting function – turns the activities of the HEI and its members in the intended direction; 6) Motivational function creates the necessary incentives for action. This is achieved, for example, by including high goals in the cultural context, which, in fact, both students and teachers should strive to; 7) The function of forming the HEI's image, that is, its image in the eyes of others. This image is the result of people's involuntary synthesis of individual elements of the organisation's culture into a whole, which, nevertheless, has a huge impact on both the emotional and rational attitude towards it.

In view of the fact that the term “organisational culture” has received different interpretations in Western and Eastern realities, we consider it necessary to also consider, within the framework of this research paper, pedagogically valuable achievements in understanding the essence and development of OC in the People's Republic of China.

Modern China is a state built on the basis of specific ethical and moral doctrines that have been formed over thousands of years, so it is obvious that a competent combination of traditions and innovations plays an important role in the sustainable development of the country, the basis of which is the unique mentality of its citizens. Chinese culture is one of the oldest in the world and includes many customs and traditions related

to its history, mythology, art and philosophy, which will continue to be relevant in modern times.

Chinese national culture is also the source of OC. Chinese authors present their vision of OC, its content, purpose and functions, based on a general idea of culture as a form of social existence. Thus, the official Chinese dictionary the “New Chinese Dictionary” gives the following meaning to the concept of “culture”: “this is a form of change in the environment by a person, his/her ability to adapt to these changes, a way of mankind’s survival, a cumulative expression of the moral image of the people” (Lu et al., 2012, p. 15).

This understanding of culture is also reflected in Chinese concepts of OC in HEIs – the importance of the human’s ideal, morality, values and codes of conduct in educational management is emphasised, which helps to increase the sense of responsibility of both the entire team and each student (Shi, 2010). OC includes material culture, behavioural culture, spiritual culture (Ilan, 2003).

As a rule, OC typical of China tends to be based on unconditional obedience, regardless of whether the person giving the orders is right (Xiao et al., 2020). Moreover, some researchers believe that in this culture there is no freedom to belong to any organisation, since the basic principle of any of them is the leadership of the Chinese Communist Party (Caraballo, 2016).

A key point that should be considered when we talk about the Chinese specificity of HEI’s OC is the influence of Confucianism and Taoism. According to Confucius, the main goal of education is to educate a noble person – a highly moral “junzi” – a knowledgeable person.

The main aspects of Confucianism that significantly influence the OC of Chinese universities are the following: 1) Perception of the individual as an element of the social structure, the value of which is formed only in unity with the environment. 2) Belief in collectivism, due to which in Chinese universities compliance with group norms aimed at strengthening cooperative behaviour is encouraged.

In Chinese society, the individual submits to the team so as not to destroy harmony. In European and North American companies and institutions, on the contrary, individualism of employees is encouraged, which means that they should focus more on themselves and their abilities. In this sense, Chinese culture differs quite markedly from Western culture, which, in accordance with Christian religious doctrine, is characterised by the idea of work as a divine punishment imposed on the

individual. 3) Respect for authority, due to which the Chinese are more predisposed to submission.

Citizens of the People's Republic of China are convinced that by showing respect not only to those who are older in age, but also to those who are senior in position, it is possible to guarantee the maintenance of order and the achievement of the common good. For this reason, the Chinese tend to treat their bosses like their parents – with respect and reverence (Xiao-Ping, 2014).

Such features of Chinese OC as self-demandingness, respect for education, honesty and reliability also came from Confucianism. Thus, the main features of Chinese OC include collectivism and a focus on the common good. The collectivism, inherent in Chinese culture, stems from the strong emphasis on family and group associated with Confucianism.

China is a country with high power distance. As a consequence, a stable and multi-level hierarchical structure plays an important role in the OC of Chinese HEIs. Hierarchy in China implies respect for superiors and is based on Confucian ideals, which must be followed to maintain the social order.

OC of the HEI is one of the factors that determines its reputation and prestige. It should be noted that the bureaucratic style of management still dominates in Chinese universities and there is a sense of strong influence of the country's political system.

At the HEI's level, OC can be defined as the values and beliefs of the administration, teachers, students, based on traditions and transmitted verbally and non-verbally (Bartell, 2003). It is values and beliefs that strongly influence decision-making processes in HEIs and shape individual and organisational behaviour.

Conclusions. Taking into account all of the above, we can formulate the most general definition of OC. OC of the HEI is a system of values, socially progressive formal and informal rules and behavioural norms, traditions, individual and group interests, structure, leadership style, level of mutual cooperation and compatibility at the level of teacher-student, teacher-teacher, student-student, which provide constructive interaction in the team and further prospects for the development of the HEI. OC is the result of consolidating cooperation between administration, faculty members, support staff and students, focused on ensuring competitiveness in the educational services market.

When building the OC of a particular HEI, it is important and useful to study the pedagogically valuable experience of other countries and, in

particular, the People's Republic of China, namely the art of creating and maintaining the OC that forms the core of the human capital of both the HEI and the country as a whole.

Because it is OC, as an important link in the functioning of the HEI, that allows one to achieve the best performance results at optimal costs. And the ability to build, shape and develop the desired OC is the most important condition for the successful development of the higher education system.

We see the prospects for further research in the study of ways of forming OC in Ukrainian HEIs taking into consideration the Chinese experience.

REFERENCES

- Воронкова, В. Г., Беліченко, А. Г., Попов, О. М., Резанова, Н. О. (2006). *Управління людськими ресурсами: філософські засади*. Київ: ВД «Професіонал» (Voronkova, V. H., Belichenko, A. H., Popov, O. M., Riezanova, N. O. (2006). *Human resource management: Philosophical principles*. Kyiv: VD "Profesional").
- Семененко, О. В. (2020). Організаційна культура як соціальна підсистема культури підприємства. *Економіка та суспільство*, 22. Режим доступу: <https://economyandsociety.in.ua/index.php/journal/article/view/95/90> (Semenenko, O. V. (2020). Organisational culture as a social subsystem of enterprise culture. *Ekonomika ta suspilstvo*, 22. Retrieved from: <https://economyandsociety.in.ua/index.php/journal/article/view/95/90>).
- Семененко, О. В. (2018). Особливості організаційної культури вищих освітніх закладів і забезпечення їх конкурентостійкості на ринку послуг. *Бізнес та інтелектуальний капітал. Інтелект XXI*, 3, 178–181 (Semenenko, O. V. (2018). Peculiarities of the organisational culture of higher education institutions and ensuring their competitiveness in the service market. *Biznes ta Intelektualnyi Kapital. Intelekt KhKhl*, 3, 178–181).
- Скібіцька, Л. І. (2010). *Організація праці менеджера*. Київ: Центр учбової літератури (Skibitska, L. I. (2010). *Manager's work organisation*. Kyiv: Center for Educational Literature).
- Шинкарук, В. І. (ред.). (2002). *Філософський енциклопедичний словник*. Київ: Абрис (Shinkaruk, V. I. (Eds.). (2002). *Philosophical encyclopedic dictionary*. Kyiv: Abrys).
- Юськевич, А. І., Легкий, О. А. (2020). Теоретичні аспекти організаційної культури та її місце в системі менеджменту підприємства. *Прийзовський економічний вісник*, 2(19), 148–151 (Yuskevych, A. I., Lehkyi, O. A. (2020). Theoretical aspects of organisational culture and its place in the enterprise management system. *Pryazovskyi Economic Bulletin*, 2(19), 148–151).
- Bartell, M. (2003). Internationalization of universities: A university culture-based framework. *Business Ethics and Leadership*, 45, 43–70.
- Caraballo, F. E. (2016). *Organizational culture comparison of China and the United States using the Denison Organizational Culture Model* ((PhD thesis). San Francisco.
- Hofstede, G., Neuijen, B., Daval, O. D. et al. (1990). Measuring organizational cultures: A qualitative and quantitative study across twenty cases. *Administrative Science Quarterly*, 35, 2, 286–316.

- Ilan, A. (2003). *Chinese culture, organizational behavior, and international business management*. New York: Praeger.
- Kreiner, G. E., Ashforth, B. E. (2004). Evidence to toward an expanded model of organizational identification. *Journal of Organizational Behavior: The International Journal of Industrial, Occupational and Organizational Psychology and Behavior*, 25, 1, 1–27.
- Lu., L., Wang Q. (2012). *New Chinese dictionary*. Shenzhen: Guanming Daily Press Publishers.
- Schein, E. H. (1985). *Organizational culture and leadership*. London: Jossey-Bass Publishers.
- Shi, W. (2010). *Organizational culture*. Shanghai: Fudang Publishers.
- Vijayakumar, V. S. R., Padma, R. N. (2014). Impact of perceived organizational culture and learning on organizational identification. *International Journal of Commerce and Management*, 24, 1, 40–62.
- Xiao-Ping Ch. et al. (2014). Affective trust in Chinese leaders: Linking paternalistic leadership to employee performance. *Journal of Management*. Retrieved from: <https://journals.sagepub.com/doi/10.1177/0149206311410604>.
- Xiao, Z., Liu, T., Chai, Y., Zhang, M. (2020). Corporate run society: The practice of the Danwei system in Beijing during the planned economy period. *Sustainability*, 12(4). Retrieved from: <https://www.mdpi.com/2071-1050/12/4/1338>.

АНОТАЦІЯ

Шумський Олександр. До питання сутності та змісту організаційної культури закладів вищої освіти.

У статті розглянуто сутність організаційної культури сучасного ЗВО і подано авторське визначення означеного феномену. Обґрунтовано, що однією з найважливіших складових усього внутрішнього життя навчального закладу є його організаційна культура, формування якої забезпечує якісно нові умови функціонування ЗВО як конкурентоспроможної організації, що забезпечує сучасний рівень та високу якість підготовки фахівців. Вивчення організаційної культури з точки зору професійної підготовки фахівців необхідно як для оптимізації параметрів освітніх процесів у ЗВО, так і для підвищення ефективності діяльності молодих спеціалістів після завершення навчання. На підставі аналізу визначень поняття «організаційна культура» зарубіжними та вітчизняними авторами встановлено, що організаційна культура ЗВО являє собою своєрідну форму функціонування організації, що дозволяє говорити про університет як про складну самоорганізовану соціальну систему, що включає декілька субкультур. Зазначено, що в ході діяльності ЗВО створюється особлива організаційна культура, що має охоплювати структуру ЗВО, тобто взаємодію керівних органів, викладацького складу і здобувачів; формування цілей та перспектив діяльності організації; декларовані цінності колективу; чинні норми та правила; ідентифікованість – ступінь ототожнення здобувачів та викладачів із ЗВО в цілому; керування конфліктами. Схарактеризовано основні функції, які має виконувати організаційна культура ЗВО – охоронна, інтегративна, регулюювальна, адаптивна, орієнтувальна, мотиваційна, функція формування іміджу ЗВО. Зважаючи на те, що термін «організаційна культура», отримав різні інтерпретації в умовах західних (в тому числі і в Україні) та східних реалій розглянуто педагогічно цінні надбання щодо розуміння сутності і розвитку організаційної культури в університетах КНР, де діє власна логіка побудови організаційної культури, що ґрунтується на історичній та культурній спадщині.

Встановлено, що специфіка організаційної культури китайських ЗВО визначається впливом концепцій конфуціанства та даосизма. Особливу увагу приділено таким національним особливостям організаційної культури в китайських університетах, як підкреслена повага до ієрархії влади, колективізм та націленість на загальне благо. Перспективи подальших досліджень вбачаємо у вивченні шляхів формування організаційної культури у вітчизняних ЗВО.

Ключові слова: *організаційна культура, заклади вищої освіти, здобувачі, викладачі, цінності, функції організаційної культури, університети Китаю, educational experience, національна культура.*