JOURNAL of PRACTICAL CONSULTING

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Editorial Board

The *Journal of Practical Consulting (JPC)* is a technical-refereed publication designed to provide an online forum for dialogue, dissemination, exploration, and examination of innovative consulting. The multidisciplinary nature of JPC empowers consulting practitioners, leaders, educations, and other professionals to network across disciplines and gain well-rounded perspective that promotes success in the consulting environments of today and of the future.

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From the Editor

Diane M. Wiater, Ph.D.
Regent University

The JPC is always accepting articles for consultants and coaches which bring theory to the practical for practitioners. For this issue, a specific call for articles highlighting the use of assessments in consulting and coaching was presented.

The first article by Kathy Brady and William Lowell, introduces an author developed instrument presenting how consultants use and value organizational culture in their work. Roy Joy and Nicole Condiff address the application of viable consultation resources which could assist in the development and effectiveness of student programs. They suggest that such assessment could foster collaboration between external professionals and university program developers and administrations. David Stehlik challenges consultants to familiarize themselves with models, tools and assessments which will drive leaders in self-awareness. The final article by Merium Leverett is presented as a special selection from the Leadership Roundtables in May of 2013, focusing on leadership coaching. Leverett challenges leaders to not be so quick in disposing of existing organizational values and ethics in making changes.

As coaches and consultants, our approaches and the use of select tools and instruments strengthens credibility and trust for our clients.

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Article Abstracts

Theory vs. Practice: A Study of Business Consultants and Their Utilization of Corporate Culture in Daily Practice
Kathy Brady & William Lowell

Although corporate culture serves as a significant concept within the field of organizational communication, it doesn't even have a unified, accepted definition. Despite this lack of consensus, the concept of corporate culture is the nexus of many organizational communication studies. This study used an author-designed Corporate Culture Survey instrument to collect demographic data about participants as well as their views on definitions of corporate culture. An analysis of collected data showed that despite a heavy usage of the concept of corporate culture in their consulting work, respondents not only don't have a unified definition of corporate culture, but the definitions they do use are very diverse. Furthermore, despite heavy usage of the concept in their daily work, less than one-third of respondents had had clients willingly offer information regarding their cultures.

Student Programming in Social Justice: Evaluation through the Counselor's Lens
Roy H. Joy & Nicole L. Cundiff

A social justice leadership program targeted at undergraduate and graduate students was evaluated through a university-based counselor's lens. Differences between social justice program participants and a comparison group of nonparticipating students were examined pre- and post-program intervention on measures of Ethnocultural Empathy, Agency, Understanding and Knowledge of social justice issues, and Personal and Professional Beliefs about diversity. No significant differences on any measures were found between the two groups at Time 1 assessment. Significant positive change was found on all measures for the social justice participant group at Time 2. Significant differences between the two groups at Time 2 were found on measures of Ethnocultural Empathy, Agency, Personal Beliefs, and Understanding and Knowledge. This type of "in-house" evaluation is demonstrated to show the application of viable consultation resources located within counseling centers in the academic setting, which could assist in the development and effectiveness of student programs. Providing such consultation services can help foster collaboration among professionals and units within the university and

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facilitate assessment and accountability for continued program development and administrative support.

Failure: The Impartial Executioner of Leaders, Followers, and Their Organizations
David Stehlik

The following analysis illustrates that organizational failures occur as a combination of leadership, followership, and cultural problems by contrasting the positive and negative examples of each. None alone is usually the sole culprit. The organization's front person is not always running the ruse. Having examined relevant literature, pride and sloth emerged as the prevalent root causes of most leadership and followership failures. Because organizational failures have vast global and cultural ramifications, this topic is of immediate importance for globalization, which, in this period of economic recession, will likely result in further market consolidation, and so the question will become: Will the acquisitions succeed or fail to merge? Thus, in the following sketches of what makes leaders, followers, and organizational cultures great or prone to fail, consultants, becoming better equipped to assess organizational risks and leadership needs, should recognize that failure is more complex than the usual caricatures reveal. Well-known management models are shown for their usefulness in helping bridge the gaps.

Going Green with Values and Ethics in the 21st Century
Merium Leverett

Leading in a disposable world is a difficult task in the 21st century. However, it is not impossible. Just as environmentalist are teaching the general public to "go green" and recycle products rather than utilizing simple disposables, the leaders of organizations today need to practice and teach "going green" principles in the area of values and ethics. Unfortunately many organizations have taken a disposable stance to values and ethics. However with careful analysis of the organization's culture, understanding its values and infusing Biblical values by Christian leaders, today's organizations can become successful in all areas of business. Employees, customers and stakeholders would build trust and understand the principles of the business through this analysis. Christian leaders have opportunity through change initiatives to infuse values and build this trust that will carry the organization into the future. Going green instead of disposing of values is the only way to build a successful 21st century organization.

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Theory vs. Practice: A Study of Business Consultants and Their Utilization of Corporate Culture in Daily Practice

Kathy Brady
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Although corporate culture serves as a significant concept within the field of organizational communication, it doesn't even have a unified, accepted definition. Despite this lack of consensus, the concept of corporate culture is the nexus of many organizational communication studies. This study used an author-designed Corporate Culture Survey instrument to collect demographic data about participants as well as their views on definitions of corporate culture. An analysis of collected data showed that despite a heavy usage of the concept of corporate culture in their consulting work, respondents not only don't have a unified definition of corporate culture, but the definitions they do use are very diverse. Furthermore, despite heavy usage of the concept in their daily work, less than one-third of respondents had had clients willingly offer information regarding their cultures.

The place corporate culture holds in the study of organizational communication is substantive and has been since the early 1980s when this area of study "burst onto the organizational studies scene" (Dennison, 1996, p. 619). Since then, corporate culture has been defined and redefined, and has served as the basis of many studies measuring the impact of corporate culture on aspects of daily business life. According to Jung, Scott and Davies et al. (2009), academic literature offers "well over 100 dimensions associated with organizational culture [that] can be identified" (p. 1087). In short, the importance of corporate culture as an academic construct is undeniable.

Beyond the walls of academe, "corporate culture"[1] is the subject of best-selling books and over 27 million websites, as searched by Google in March 2012. Its corresponding term

[1] The terms "corporate culture" and "organizational culture" will be used interchangeably in this paper.

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"organizational communication" offers 7.5 million, which shows a five-fold increase from 1.5 million hits produced by an identical search in 2004 (Keyton, 2011, p. 2).

Definitions of Corporate Culture

Despite corporate culture's significant presence in organizational communication literature and scholars' general consensus that there is, indeed, "a 'culture' in every organization" (Schrodt, 2002, p. 191), there is little agreement on how to define it. Perhaps some of the difficulties in defining corporate culture are rooted in the word "culture" itself, which "connotes a certain degree of imprecision, and it is difficult to find a measure of agreement about its meaning even in anthropology" from where the term originated (Gamble & Gibson, 1999, p. 219). This confusion about the definition of culture is reiterated by Jung, Scott et al (2009) "despite its intuitive appeal and widespread use by researchers, practitioners, and policy makers" (p. 1087).

Long before the concept of corporate culture experienced its boom in the early 1980s, theorists were building its foundations. Jacques (1951) conducted a case study of a British factory between April 1948 and November 1950 to observe attempts "to deal with the day-to-day problems experienced by the factory in its efforts to find a more satisfying working life consistent with the demands of a competitive industrial situation" (p. 3). Bower (1966) outlined the critical basis of a strong company philosophy as "the way we do things around here" (p. 22).

It is easy to understand why these early theorists focused on the functions of organizations.

> Each company faces a different reality in the marketplace depending on its products, competitors, customers, technologies, government influences, and so on. To succeed in its marketplace, each company must carry out certain kinds of activities very well. In some markets that means selling; in others, invention; in still others, management of costs. In short, the environment in which a company operates determines what it must do to be a success. (Deal & Kennedy, 1982, p. 13).

This focus on what companies do can still be found in current discussions of corporate culture.

> Some leadership teams attempt to create culture by acting as wordsmiths, spending untold hours carefully crafting vision, mission and values statements. That's unfortunate, because in the end culture is not created by words plastered on the wall or carried around on laminated cards, but rather culture is defined by actions on the ground. It's what leaders do: what they inspect, what they reject and what they reward that ultimately shapes company culture (Bradt, 2008, p. 13).

Sherriton and Stern (1996) have expanded upon Bower's 1966 definition, "the way we do things around here," to include what makes corporations – and by extension, their cultures – very different from each other: "Corporate culture generally refers to the environment or personality of an organization, with all its multifaceted dimensions. It is 'the way we do things around here' with an aura of its own, much like an individual personality" (p. 26).

Other definitions of corporate culture have moved beyond the procedural to focus on how individual members should not only approach a given problem or issue, but how to view it and feel about it as well.

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> A pattern of shared basic assumptions that was learned by a group as it solved its problems of external adaptation and internal integration, that has worked well enough to be considered valid and, therefore, to be taught to new members as the correct way to perceive, think, and feel in relation to those problems (Schein, 2004, p. 17).

Corporate culture can also be defined by what the culture itself does and its effects on any given organization. "Corporate culture defines the rules of the game. It says, 'This is how we do things. This was what we believe. This is how we interact with each other. These are the attitudes toward work.' The rules of corporate culture set the limits of organizational capabilities" (Zwell, 2000, p. 10).

Gallagher (2003) defines corporate culture in terms of what it both is and is not.

A business culture is…	A business culture is not…
Your values and beliefs	Your products and services
Generally unspoken	Promoted externally
Your style	Your policies and procedures
The type of people you hire	Your recruiting process
What behaviors you reward	What behaviors you say you want (p. 4)

Rather than simply defining corporate culture based on what the culture does, Dawson (2010) has also incorporated what corporate leaders will be unable to do without a "consistent, strong" culture: "Culture is the engine of value creation…organizational culture is the prime mover and accelerator, or barrier, for all other value-producing (or destroying) activities…. Impediments arising from the organizational culture pose a serious risk to successful execution of any and all leadership initiatives" (p. 1). In a corporate setting, culture brings with it a sense of tradition. Far beyond the "way we do things around here," which emphasizes the procedural, corporate culture brings with it a sense of heritage and of passing things on to the "next generation." It also becomes a filter through which workers judge not only what is acceptable or not, but even how their reality is defined. Smith (2011) explains:

> Culture is the residue of past group success (in that the group has proven durable) stored in the form of collective assumptions or mental models that are unquestionably accepted as representing reality. Groups tend to hold onto those things that have worked for them in the past and, over time, we come to pass those on to new generations as part of their heritage, a gift of our representation of how things work. This representation gains status with repetition, until it is so tightly held it is not something we question. The early learning provided as part of our cultural inheritance establishes a framework against what all new information is compared. Quite simply, it is exceedingly difficult to accept something that seems to conflict with our culturally imposed filters. Our beliefs about what is right, how things have to be done, what people are like, etc. are founded upon our group's past, and we generally are not even aware of conflicting information (p. 25).

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But beyond tradition, culture can have an overt effect on what employees find acceptable, even when what is being presented isn't acceptable. Over two decades after Jacques completed his foundational British factory study, Buraway (1979) observed that factory workers would consent to highly unpleasant tasks because these tasks had become woven into the organization's culture.

Similarly, Gibson and Papa (2000) have identified past socialization experiences as an important factor in determining how people will respond to cultural and other organizational factors. They define this concept of "organizational osmosis" as the "seemingly effortless adoption of the ideas, values, and culture of an organization on the basis of pre-existing socialization experiences" (p. 79). Lou Gerster, former IBM CEO, succinctly states the critical nature of culture as an organizational communication issue: "I came to see, in my time at IBM, that culture isn't one aspect of the game; it is the game" (Seidman, 2011, p. 15).

Measurements of Culture in Organizational Literature

Despite the search for a single definition of corporate culture, the concept is central to many investigations within the field of organizational communication. In 1987, Glaser, Zamanou, and Hacker reviewed research in both the management and communication fields to determine that organizational culture has six critical components that are at the heart of any organizational culture construction: teamwork, climate-morale, information flow, involvement, supervision, and meetings (p. 175). This study was the genesis of Schrodt's 2002 study of 31 different store locations of a large sales corporation. Through surveys, this study determined that of Glaser et al.'s six critical components of corporate culture, it is organizational morale that is most important to organizational identity (p. 199).

Sheridan (1992) demonstrated a relationship between positive employee retention with corporate cultures that emphasize interpersonal values of team orientation and respect for people. Similarly, O'Reilly et al. (1991) demonstrated that "person-organization fit" based on corporate culture predicts both job satisfaction and organizational commitment a year after fit was measured and actual turnover after two years.

Ames, Grube and Moreland (2000) studied two large manufacturing plants in the Midwest and Western regions of the United States in the same industry and with the same union to ascertain how alcohol use varied between the two plants, one which had an organizational culture that is traditional to U.S. management and the other, which was based on a non-traditional Japanese transplant model. The results indicated a significant relationship between culture and the tendency to drink before or on the job. The authors also determined "changes in work culture may be the most important link to prevention programs that have staying power in regulating work-related drinking over long periods of time" (p. 218).

Other researchers have focused on the benefits that positivistic cultures can provide the corporations that foster them. High-trust cultures have been found to not only build commitment amongst employees but also to stimulate their creativity (Cameron, 2003). Paine (2003) identifies trust as key to maximizing employee commitment in high performance cultures, while Becker and Huselid (2006) correlate high trust with increased profitability, productivity, and customer satisfaction.

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Organizational literature is rich with debates about the definitions of corporate culture, its effects and quantifiable measurements of its existence. But, does this significant presence in academic literature translate to the practices of business consultants?

Consultants and Their Relationship with Culture in Their Practices

The corporate culture craze of the mid 80s brought with it a rash of "entrepreneurially minded individuals" who established consulting firms with the purpose of "helping companies to identify and manage their culture" (Eisenberg & Goodall, 1993, p. 150).

> If these consultants couldn't find a culture, or couldn't find a culture they could manage, they often tried inventing them through company-sponsored programs designed to bring culture into existence. One example is a financial firm in Boston that bought a culture from a vendor – complete with slogan buttons and award plaques and a new policy about casual day at work – and then made the employees comply with it. The results were dismal. Culture became something other than a commodity; it became a corporate joke. In the end it was abandoned, but not until after it had seriously damaged the organization through turnover and ill-will among employees toward managers. (p. 150)

In hindsight, it is easy to look back on this effort to commoditize culture as foolish. "In the end, culture is not created by words plastered on the wall or carried around on laminated cards, but rather, culture is defined by actions on the ground. It's what leaders do: what they inspect, what they reject, and what they reward that ultimately shapes company culture" (Bradt, 2008, p. 13). And yet, corporate culture still remains challenging, even among those in the consulting field with academic training in the subject. Want (2006) states, "Even among my colleagues in the consulting world, culture is something we can infer, talk about, and criticize, but few are able to define it in a way that directly relates to business performance" (p. 39).

Methodology

As previously stated, corporate culture has a significant presence in both academia and popular culture. The purpose of this study is to determine whether or not the concept of corporate culture is used as consultants work with their clients.

The Corporate Culture Survey instrument was designed in November 2011 by the authors to collect demographic information about participants, as well as their views on definitions of corporate culture. The instrument was designed to give consultants an opportunity to respond to three existing definitions of corporate culture, as well as to ask them to provide their own definition. The instrument also provides examples from Orter's three symbolic elements, which can influence employee perceptions of their organizations. Finally, respondents are asked to identify how involved they believe their clients are with the concept of their own corporate cultures.

This survey was sent to three groups of consultants between December 2011 and March 2012. A total of 191 surveys were sent to non-certified consultants, members of a LinkedIn group of Certified Management Consultants (CMCs), and members of the Institute of Management Consultants, representing all geographic areas of the United States. The survey instrument was administered via email with a cover letter describing the purpose of the research and the URL

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link to the survey. Invitees were told the survey would take 5 to 7 minutes to complete and were offered a summary of the results in exchange for their participation. By the close of the data collection period in March 2012, a total of 91 surveys were completed, resulting in a 48% response rate. Table 1 displays the participants sorted by gender and type of firm in which the consultants work. Based on these numbers, when comparing results across firm size, "large firm" results will not be reported, as working with only one participant would produce misleading conclusions. In addition, it is important to note that there were no specific parameters set for "size of firm"; definitions of firm size were left for respondents to decide. Thus, what one individual feels is a small firm, another may identify as a midsized firm. "Sole Practitioners" represented the largest group of respondents.

Table 1: Breakdown of Respondent Groups (N=86)

Group	Number of Respondents	Percentage of Respondents
Male[2]	58	68%
Female	27	32%
Sole Practitioner	43	49%
Small Firm	31	35%
Midsized Firm	7	8%
Large Practice	1	1%
Other	6	7%

*Other responses include: member of the media; consulting partnerships; dual employment – small firm as well as sole practitioner; adjunct consultant to different firms; and executive coaches.

Respondents for this study had significant professional experience (See Table 2). More than 80% of respondents have worked in the business consulting field for 10 years or more. Nearly 1 in 5 (19%) have anywhere from 1 to 10 years of experience. No participants in this study had less than one year of experience.

Table 2: Length of Experience as Business Consultant (N=86)

Group	Under 1 year	1-3 years	4-6 years	7-10 years	Over 10 years
Male (N=58)	0 (0%)	0 (0%)	3 (5%)	8 (14%)	47 (81%)
Female (N=27)	0 (0%)	1 (4%)	4 (15%)	1 (4%)	21 (78%)

[2] One respondent did not identify gender.

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Sole Practitioner (N=43)	0 (0%)	1 (2%)	6 (14%)	3 (7%)	33 (77%)
Member, Midsize Firm (N=7)	0 (0%)	0 (0%)	0 (0%)	1 (14%)	6 (86%)
Large Practice (N=1)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	1 (100%)
Small Firm (N=31)	0 (0%)	0 (0%)	1 (3%)	4 (13%)	26 (84%)

Not only do the participants have a significant length of professional experience on average, but they also have a wide range of experience in the consulting field. Respondents were asked the open-ended question "What is your area of consulting expertise?"; 83 responses were given (See Table 3). These covered disparate areas: from market research and brand development to executive coaching and individual/team productivity. The average number of consulting expertise areas as listed by respondents was 2.13. Single specialty consultants numbered 33; 23 respondents listed 5 or more specialty areas.

Table 3: Consulting Expertise (N=83)

Type of Specialization[3]	Number of Respondents
Management, business development, leadership development/organizational strategy	44 (53%)
Marketing, public relations, communications or branding	24 (29%)
Information systems or technology	9 (11%)
Talent management and executive recruitment	6 (8%)
Other specializations, including graphic design, board positioning, human performance, cross-cultural corporate communication, transportation and finance/accounting	9 (11%)

Results

To gauge respondents' thoughts about what culture means within an organizational setting, survey respondents participants were asked to rate three academic definitions of organizational culture on a 5-point scale with 1 being *strongly disagree* and 5 being *strongly agree.* The first

[3] Note: Respondents could list more than one area of specialization.

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definition is: "Corporate Culture generally refers to the environment or personality of an organization, with all its multifaceted dimensions. It is the 'way we do things around here' with an aura of its own, much like an individual personality" (Sherriton & Stern, 1996, p. 26). This definition was the most popular of the three, receiving an "agree" or "strongly agree" from 94% of the respondents. Small firms were especially supportive of this definition, with 97% in agreement or strong agreement with this definition of corporate culture.

The next most popular definition among respondents with 90% in agreement or strong agreement is: "Organizational culture includes the emotional and psychological climate and atmosphere. This may involve employee morale, attitudes and levels of productivity**"** (West, 2007, p. 299). Sole practitioners were the largest proponents of this definition, with 96% in agreement or strong agreement.

The definition with the lowest level of approval still received a ranking of agreement or strong agreement from all respondents. The definition, "Culture is a way of living in an organization" (West & Turner, 2000, p. 228), is the shortest of the three and may have been perceived as too simplistic by the respondents. Sole practitioners liked this definition more than the other respondent groups, with 81% agreeing or strongly agreeing.

Having provided three sample definitions, the researchers then asked respondents the open ended question, "When you think of corporate culture, what is the first thing that comes to mind?" Table 4 shows five categories into which these responses fall.

Table 4: Initial Perception of Corporate Culture

Category[4]	Percent of Respondents	Example Comments
Company's personality, beliefs, behaviors, values, and norms.	40%	• *The personality and collegiality of an organization.* • *The norms for how people are expected to behave.* • *The set of values, behaviors, and rules of engagement that come into play within large corporate organizations.* • *How a company behaves…its values, ethics, diversity and communications. Is it conservative, open, fun, etc. Does it support growth or is it backstabbing and fearful?*
Ways in which individuals (employees and leaders) treat each other, work together, and interact with one another	26%	• *Attitudes of people in the organization that affect the way they interact with each other and with the organization, and how that affects the environment relative to accomplishing goals.* • *Those that cannot adopt the company's corporate culture will most likely be at odds with their workplace and their co-workers, strive constantly to "fit in," will ultimately be asked to leave, or will leave on their own volition.*

[4] Note: Respondent quotes could fall into more than one category.

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Company's physical atmosphere and environment	12%	• *The environment people work in both physically and psychologically.* • *The overall "feel" of an organization, from furnishings to employee attitudes and behaviors.* • *How people interact with equipment and each other.*
Leadership values	11%	• *How a company is run from the top down.* • *How the president or owner conducts him or herself. That is the true culture of the company.* • *The values that are cast over the company and its employees by the palpable energy of the CEO and key leaders. It is more about values and how things are done than tactics.*
Company policies and procedures	8%	• *A business-like bureaucracy.* • *The way people do things in a particular organization.* • *Policy documents and regulations.*

Respondents were then asked, in another open ended question, how they would define corporate culture to a client or colleague. Table 5 displays a summary of these responses. Specific comments are listed below. Of interest is the similarity of results between how consultants define corporate culture for themselves and their clients.

Table 5: Defining Corporate Culture for Clients

Category	Percent of Respondents	Example Comments
Company personality, behaviors, values, norms	52%	• *Norms that dictate behavior.* • *The system of values, processes and teamwork embodied in the company.*
Employee/individual actions and relationships/interactions	20%	• *The belief systems of the company as exhibited by the employees and influenced by the corporate officers.* • *The informal and formal management styles, communication styles, and "rules of conduct" between members of an entire organization or across one portion of that organization.*
Leadership	11%	• *Corporate culture is the atmosphere created in an organization by management leadership. The culture sets the tone for success or failure, and management expectations modulate that tone to ensure success.* • *The motivation and beliefs of the owners of the business…Corporate culture is often the embodiment of the leadership of the organization.*
Atmosphere/Environment	9%	• *The "feel" or "vibe" you get when you enter a building and visit a business.* • *It's the feeling an employee gets in the pit of her stomach when she thinks of coming to work, assuming that she does her job adequately. The feeling is a response to those she works with.*
Policies and regulations, unwritten rules	5%	• *The formal and informal "rules" that govern appropriate and inappropriate behavior in the process of delivering products and services*

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		• *How people behave and their stated and unstated policies and actions.*

The previous questions established that consultants have their own definitions of corporate culture and that those definitions are very similar to what a consultant would hypothetically share with clients. The next questions, which focus on the importance of corporate culture to the consultants' practices, are central to this study.

The first of these questions asked respondents to rate the importance of corporate culture to them in their consulting practice. Table 6 below shows the results. An overwhelming majority (94%) states that corporate culture is *important* or *very important* to their practice. Perhaps of equal importance is that there were no respondents in the study who ranked corporate culture as *not important at all.* Support for the importance of corporate culture is consistent across all groups, with 97% of sole practitioners, 90% of small firms, and 86% of mid-sized firms confirming these results. Results were also consistent across gender as well, with 93% of males and 96% of females believing in the importance of corporate culture to their roles as business consultants.

Table 6: Importance of Corporate Culture to Consultants in Their Practice (N=89)

Group	No Response	Not Important at All	Somewhat Unimportant	Neutral	Important	Very Important
Male (N=58)	0 (0%)	0 (0%)	3 (5%)	1 (2%)	17 (29%)	37 (64%)
Female (N=26)	1 (4%)	0 (0%)	0 (0%)	1 (4%)	8 (31%)	17 (65%)
Sole Practitioner (N=42)	1 (2%)	0 (0%)	1 (2%)	0 (0%)	14(33%)	27 (64%)
Member, Midsize Firm (N=7)	0 (0%)	0 (0%)	0 (0%)	1(14%)	0 (0%)	6 (86%)
Large Practice (N=1)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	1 (100%)	0 (0%)
Small Firm (N=31)	0 (0%)	0 (0%)	2 (6%)	1 (3%)	9 (29%)	19 (61%)

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Other (N=6)[5]	0 (0%)	0 (0%)	0 (0%)	0 (0%)	2 (33%)	4 (67%)

Based on these findings, it is clear that management consultants in this sample, which is representative of management consultants across the country in gender classifications and firm size, agree with the important role corporate culture plays in management consulting.

In a related question, survey participants were asked how important they felt corporate culture was to the majority of the clients with whom they work (See Table 7). This question yielded slightly lower percentages, identifying a gap between consultant and client beliefs about the importance of corporate culture. Overall, three-quarters (75%) of respondents state that corporate culture is *important* or *very important* to the majority of clients with whom they work. Results are consistent among all size firms, with 76% of those in midsize firms, 74% of sole practitioners, and 67% of those in small firms believing corporate culture is *important* or *very important* to their clients. These results show that there may be more connection between tangible practice and the literature regarding corporate culture among consultants. However, in reality, these consultants still have more convincing to do in encouraging the organizations and companies with which they work about the value of improving their culture – and explaining the effect doing so may have on overall success.

Table 7: Importance of Corporate Culture to Majority of Clients (N=90)

Group	No Response	Not Important at All	Somewhat Unimportant	Neutral	Important	Very Important
Male (N=58)	0 (0%)	0 (0%)	3 (5%)	13 (22%)	28 (48%)	14 (24%)
Female (N=27)	0 (0%)	0 (0%)	1 (4%)	5 (19%)	13 (48%)	8 (30%)
Sole Practitioner (N=43)	0 (0%)	0 (0%)	1 (2%)	10 (23%)	25(58%)	7 (16%)
Member, Midsize Firm (N=7)	0 (0%)	0 (0%)	0 (0%)	1(14%)	2 (29%)	4 (57%)
Large Practice (N=1)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	1 (100%)	0 (0%)
Small Firm	0 (0%)	0 (0%)	3 (10%)	7 (23%)	11 (35%)	10 (32%)

[5] Other responses include: member of the media, consulting partnerships, dual employment – small firm as well as sole practitioner, adjunct consultant to different firms and executive coaches.

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(N=31)						
Other (N=6)[6]	0 (0%)	0 (0%)	0 (0%)	0 (0%)	4 (67%)	2 (33%)

Not only do business consultants believe in corporate culture, overwhelmingly they believe in sharing it with their clients. However, corporate culture may be of far greater importance to the consultants than it is to the clients with whom they work. When asked how often a client takes time to explain their corporate culture to the consultant, only one-third (32%) of respondents stated that clients *often* or *always* discuss the culture of their organization. With the exception of mid-sized firms (86% say clients *often* or *always* discuss culture), results are consistently low across size of firm and gender group (See Table 8).

Table 8: Whether the Majority of Clients Share Their Corporate Culture (N=88)

Group	No Response	Never	Rarely	Sometimes	Often	Always
Male (N=57)	1 (2%)	0 (0%)	17 (30%)	22 (39%)	13 (23%)	3 (5%)
Female (N=27)	0 (0%)	0 (0%)	9 (33%)	9 (33%)	7 (26%)	2 (7%)
Sole Practitioner (N=42)	1 (2%)	1 (2%)	16 (38%)	15 (36%)	8(19%)	2 (5%)
Member, Midsize Firm (N=7)	0 (0%)	0 (0%)	0 (0%)	1(14%)	4 (57%)	2 (29%)
Large Practice (N=1)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	1 (100%)	0 (0%)
Small Firm (N=31)	0 (0%)	1 (3%)	9 (29%)	13 (42%)	7 (23%)	1 (3%)
Other (N=6)[7]	0 (0%)	0 (0%)	1 (17%)	2 (33%)	2 (33%)	1 (17%)

[6] Other responses include: member of the media, consulting partnerships, dual employment – small firm as well as sole practitioner, adjunct consultant to different firms and executive coaches.
[7] Other responses include: member of the media, consulting partnerships, dual employment – small firm as well as sole practitioner, adjunct consultant to different firms and executive coaches.

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To review, three-quarters (75%) of overall respondents believe corporate culture is *important* or *very important* to the clients they serve. However, a much smaller percentage – roughly one-third or 32% – reports that these clients regularly discuss organizational culture in the context of a consulting engagement. These findings suggest that clients are open to discussing the role of culture in their organization and consultants have an opportunity to encourage discussion and analysis of each organization's culture in an effort to help them better achieve their goals and fulfill their missions.

Perhaps most important was finding out from respondents to what extent corporate culture plays a role during their consulting engagements with clients. It is one thing to believe in the academic concept of corporate culture – and still another to believe that that concept matters to your clients. But of greatest importance is whether this concept is used as a guiding principle or teaching role when working with clients one-to-one in a consulting role.

Table 9: To What Extent Corporate Culture Plays a Role in Client Consulting (N=88)

Group	No Response	Not Important at All	Somewhat Unimportant	Neutral	Important	Very Important
Male (N=57)	1 (2%)	0 (0%)	2 (4%)	3 (5%)	22 (39%)	30 (53%)
Female (N=27)	0 (0%)	0 (0%)	0 (0%)	1 (4%)	12 (44%)	14 (52%)
Sole Practitioner (N=42)	1 (2%)	0 (0%)	1 (2%)	3 (7%)	16 (38%)	22 (52%)
Member, Midsize Firm (N=7)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	1 (14%)	6 (86%)
Large Practice (N=1)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	0 (0%)	1 (100%)
Small Firm (N=31)	0 (0%)	0 (0%)	1 (3%)	1 (3%)	14 (45%)	15 (48%)
Other (N=6)[8]	0 (0%)	0 (0%)	0 (0%)	0 (0%)	3 (50%)	3 (50%)

[8] Other responses include: member of the media, consulting partnerships, dual employment – small firm as well as sole practitioner, adjunct consultant to different firms and executive coaches.

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Of greatest importance is the very high overall result. Ninety-four percent of all respondents believe that the role corporate culture plays during their consulting engagements is *important or very important.* Not only do consultants believe that corporate culture is important – but they put that belief into action when they meet with clients. The sharp divide comes in that although 94% of all respondents report that corporate culture plays a significant role in their consulting, only 32% of these same consultants report that their clients offer information about their corporate culture to their consultants.

Respondent Perceptions of Culture

The three definitions of corporate culture used in this survey suggest that there are a variety of factors that contribute to a company's "way of life." Physical, behavioral and verbal symbols all work together to create a foundation, which, in turn, influences the way employees feel about their company and the way it operates. These three symbolic elements were first codified by Ortner (1973). The following section attempts to evaluate specific characteristics in each of these areas in order to identify the factors with the greatest influence on organizational culture.

Physical Symbols

The physical symbols displayed within an organization often illustrate the foundational values of its management, and by extension, can impact the employees of that organization. Rafaeli and Worline (2000, p. 72) stress that "physical objects are concrete manifestations of the psychological dynamics of organizational life." In light of this significance, respondents were provided with six categories of physical symbols of corporate culture and were asked which they believed were the most important.

Table 9: Importance of Physical Symbols

Type of Symbol	% of Respondents Rating as Important or Very Important	Male Respondents	Female Respondents
Dress/Appearance of employees and management	78%	80%	70%
Buildings/Decor	60%	61%	59%
Artwork, Design, Brand	56%	32%	15%
Windows/Views	39%	39%	33%
Material objects	32%	35%	22%
Pictures of organization's leaders on walls	29%	31%	19%

Half of the symbols listed were perceived as *important* or *very important* by a majority of the respondents. Male respondents put more emphasis on physical symbols of corporate culture than

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do their female counterparts, with the categories of *artwork* and *materials objects* having the greatest discrepancy between these two groups.

Interestingly, one respondent commented in the open-ended comments section at the end of the survey, "I was surprised at how many of the options that I was given are absolutely irrelevant to corporate culture (windows, pictures on the wall, etc.)." Yet several of the open-ended definitions of corporate culture (See Table 4) explicitly include physical manifestations of culture:

- "I first think of what it feels like when I visit a company – the dress, the degree of quiet, the arrangement, look and feel of the workspace…"
- "The environment people work in both physically and psychologically"
- "The overall 'feel' of an organization, from furnishings to employee (all-levels, maintenance to CEO) attitudes and behaviors."

The next area examined was behavioral symbols – those ways in which a company's values are demonstrated in daily "behavioral" procedures and processes. It is fitting to explore how consultants view these behaviors in relation to corporate culture. Want (2006) explains "Corporate culture is revealed through the attitudes, belief systems, dreams, behaviors, values, rites, and ritual of the company, and most especially through the conduct and performance of its employees and management" (p. 42). Table 10 lists results by gender.

Table 10: Importance of Behavioral Symbols

Type of Symbol	% of Respondents Rating as Important or Very Important	Male Respondents	Female Respondents
Rewards/Punishments	94%	91%	100%
Traditions/Customs	89%	85%	96%
Ceremonies/Rituals	75%	66%	93%

A great majority of respondents consider behavioral symbols an important aspect of corporate culture, with similar results across all sizes of firms. However, there are a few significant gender differences. In contrast to the results from the physical symbols question, it is the female respondents who are more likely to find significance in behavioral symbols, with female respondents providing 100% ranking as *important* or *very important* for *rewards/punishments.* The largest gap exists in the *ceremonies/rituals* category, with 93% of female respondents and only 66% of male respondents identifying this as *important* or *very important.* The next largest data gap is for *traditions/customs* with an 11-point gender differential. The one area where males and females have less than a 10-point gap is *rewards/punishments*, which could be viewed

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as policy driven. The other two categories fall more into the area of celebration – certainly not something required to run an organization.

The last of Ortner's symbolic areas to be explored was verbal symbols. This category includes everything from *speeches/talks to employees* and *stories/myths/organizational history* to *approval process, explanations,* and *metaphors* (See Table 11.)

Table 11: Importance of Verbal Symbols

Type of Symbol	% of Respondents Rating as Important or Very Important	Male Respondents	Female Respondents
Speeches/Talks to employees	86%	89%	81%
Stories/Myths/Organizational history	85%	81%	93%
Approval process	83%	81%	50%
Explanations	76%	74%	78%
Metaphors	58%	55%	59%
Anecdotes/Jokes	53%	47%	67%
Jargon/Names/Nicknames	44%	11%	38%

In terms of gender differences, males report slightly higher percentages in the *jargon/names/nicknames* and the *speeches/talks to employees'* categories. However, the data suggest that females feel verbal symbols are more important in defining corporate culture than do men. These findings also suggest that females connect more deeply with personal stories, metaphors, anecdotes and value clarity in the areas of process and expectations.

When asked which symbolic area (physical, behavioral, verbal) is most important, respondents overwhelmingly chose behavioral symbols. In fact, 91% of all respondents claim *behavioral symbols* are most important in defining a company or organization's culture, followed distantly by *verbal symbols* (five percent of all respondents) and *physical symbols* (three percent of all respondents) (See Table 12). With their nearly unanimous emphasis on behavioral symbols, the respondents seem to be echoing Bradt's passionate belief in what corporate culture is and is not:

> …in the end, culture is not created by words plastered on the wall or carried around on laminated cards, but rather culture is defined by actions on the ground. It's what leaders do: what they inspect, what they reject, and what they reward that ultimately shapes company culture (2008, p. 130).

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Table 12: Ranking of Symbolic Areas

Symbolic Area	% of Respondents Rating as Most Important	% of Male Respondents Rating as Most Important	% of Female Respondents Rating as Most Important
Behavior Symbols	91%	90%	93%
Verbal Symbols	5%	3%	7%
Physical Symbols	3%	5%	0%

Discussion

The findings from this study strongly suggest that corporate culture is a vital component of the business consulting field. The respondents in this study not only value corporate culture, but they also, in very high numbers, incorporate the concept into their consultations with clients.

This study has also highlighted a couple of challenges facing the business consulting firm in regard to corporate culture. The first is that the business consulting field has no unified definition of corporate culture. This should not be surprising, given the literature review in this paper that demonstrates that the academic field of organizational communication does not have a unified definition, either. However, the very diverse definitions of corporate culture that respondents provided during this study highlight what a chasm this alone can create within the field.

Some respondents saw corporate culture as all about the organization's leadership:

- "Executive leadership's role in creating and upholding an attitude, image, and feeling about their organization."
- "How the president or owner conducts him or herself. That is the true culture of the company."
- "How a company is run from the top down."
- "How leadership directs an organization and upholds organizational values."
- "The motivations and beliefs of the owners of the business."
- "The values that are cast over the company and its employees by the palpable energy of the CEO and key leaders. It is more about values and how things are done than tactics."

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- "Norms, values, beliefs that characterize how people work and how they succeed in the organization. These can be stated explicitly or understood implicitly. Either way, it's what people do, especially senior leadership that defines the culture."

For other respondents, the culture resides with the employees:

- "How members of the organization treat each other and treat members of other organizations."
- "A corporate culture is a set of beliefs that allows employees to work in harmony for the benefit of the company."
- "Corporate culture is the overall feel and behavior of the organization's physical and people presence."
- "Values and norms are represented in the way people in an organization behave, and the way the organization expects them to behave, and the way the organization behaves."
- "The way the employees think, act and feel. This applies to ALL employees and, as such, it is important for the executive's vision or expectation of the company to be clearly communicated and adopted by the employees."
- "The business staff's shared views, values, behaviors, attitudes and actions regarding the business."

And for still others, corporate culture is an entity all its own – perhaps related to policies, procedures, or mission statements.

- "Corporate mission, vision and values"
- "The working environment that has evolved in a corporation either by accident or by design."
- "How the organization values its actions internally and externally within their business community and the social community wherever they are located."
- "The underlying fabric that is the backbone of any organization shaping how it operates, acts, its behaviors, its personality….it defines the organization's familial identity"
- "A company establishes a company-wide set of beliefs and ethics that bind a diverse group of employees into a 'corporate family.'"
- "The value system of the organization and code of conduct for its employees"

These diverse views make it clear that although consultants are, indeed, incorporating discussions of corporate culture into their practices, there is no unified vision for what this does – or should – mean.

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Another challenge highlighted by this study is client unfamiliarity with corporate culture. Although a majority of consultants felt corporate culture was important or very important to their clients (75%), less than one-third had had clients willingly offer information regarding their culture. This could signify a lack of understanding on the part of the clients or a reluctance to verbalize their own image of their corporate culture. Add in the lack of a unified definition of corporate culture in either the academic or consulting fields, and it becomes clear the challenges that consultants face in helping their clients understand and maximize their own cultures.

All the data used for this study is from the standpoint of the business consultants. Follow-up research should be done from the point of view of the consulting clients to see what their perceptions of corporate culture are – and how those perceptions have been incorporated into their engagements with business consultants. Other possible studies would include surveying end consumers who do business with the consulting clients. A survey of an organization's clients prior to corporate culture work with a business consultant – and then a post survey after changes that affect corporate culture are put into place – could be very illuminating on the effects of this type of work.

This study also outlined differences between male and female consultants. While both genders considered behavioral symbols to be highly important, there were distinctive differences between male and female consultants in their attitude toward the subcategory of ceremonies and rituals. While only 66% of male respondents recognized this as an important behavioral symbol, over 90% of all female respondents indicated its significance. This is another area that should receive continued study to determine if this gender difference carries over to clients as well.

Conclusion

The significance of this study is that its findings strongly indicate that corporate culture plays an important role in the relationship between business consultants and their clients. Despite the fact there is no singular definition of the construct, corporate culture remains a powerful force in the realm of business consulting. The respondents of this study clearly ranked behavioral symbols over verbal and physical symbols as most important. Yet, all three play a part in our definition of corporate culture, based on the results of this study.

Like a modern Rosetta stone, corporate culture resides in the behavioral symbols of an organization. What leadership does, how employees respond, and how everyone works together synthesizes an organization's culture. Yet, verbal and physical symbols play a role as well, providing clues to guide employees and guests alike as to the behaviors expected of everyone who interacts with the organization.

Whether we acknowledge it or not, corporate culture is a palpable force in the life of an organization and this study points to that force being an important issue that consultants share with their clients. Additional study of this connection can enhance not only the body of academic literature on organizational communication, but the field of consulting – and the growth potential of their clients.

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Student Programming in Social Justice: Evaluation through the Counselor's Lens

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A social justice leadership program targeted at undergraduate and graduate students was evaluated through a university-based counselor's lens. Differences between social justice program participants and a comparison group of nonparticipating students were examined pre-and post-program intervention on measures of Ethnocultural Empathy, Agency, Understanding and Knowledge of social justice issues, and Personal and Professional Beliefs about diversity. No significant differences on any measures were found between the two groups at Time 1 assessment. Significant positive change was found on all measures for the social justice participant group at Time 2. Significant differences between the two groups at Time 2 were found on measures of Ethnocultural Empathy, Agency, Personal Beliefs, and Understanding and Knowledge. This type of "in-house" evaluation is demonstrated to show the application of viable consultation resources located within counseling centers in the academic setting, which could assist in the development and effectiveness of student programs. Providing such consultation services can help foster collaboration among professionals and units within the university and facilitate assessment and accountability for continued program development and administrative support.

University based counseling psychologists, in addition to providing mental health treatment services for psychological problems, can function as organizational consultants to the campus community (Cooper, 2003). Beyond offering more traditional forms of mental health consultation services, there is a growing interest in the role counseling centers can play in providing a broader variety of organizational consultation services to their community (Archer & Cooper, 1998; Cooper, 2003; Pace, Stamler & Yarris, 1996; Westbrook, Kandell, Kirkland, Phillips, Regan, Medvene, & Oslin, 1993). Cooper (2003) proposed a model that counseling center psychologists could serve as internal organizational consultants, through the following typology: education/training, program, doctor-patient, and process (see also Dougherty, 2000). Out of these four approaches, Cooper (2003) describes

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program consultation as when "the consultant assists the organization with a program, particularly through helping them to develop evaluation methods" (p. 233). This component aligns the internal organizational consultant's role with that of a program evaluator.

In this article, we first describe the knowledge and skills of the typical university-based psychologist that relates to organizational consulting. Counselors with these skills can often provide program evaluation services. Then, we will discuss specific activities that organizational consultants participate in when serving as program evaluators. Finally, the process and results of a program evaluation will be reported, describing the development of a Social Justice Leadership Institute (SJLI) at a major Midwestern university. The findings from this evaluation can be used as a resource for counselors interested in organizational consulting.

Internal Consultation

Although our knowledge and training as psychologists often make us well-suited to function as program evaluators (Hadley & Mitchell, 1995), it is uncommon for university counseling center psychologists who provide consultation services to function as evaluators of programs outside of their own agency. However, when functioning as an organizational consultant within the university community, the ability to provide program evaluation services can be a valuable tool in the consultant's tool kit. Through the provision of program consultation services, a university-based psychologist can utilize skills in organizational consulting and evaluation research methodologies to assess and provide feedback for enhancing the effectiveness and efficiency of university-based programs.

Counseling psychologists trained in providing organizational consultation services have the process skills needed to help people communicate their aims and goals for their program, discuss their feelings and fears about its evaluation, and engage in the kind of collaborative relationship that is beneficial to the consulting process. Furthermore, having knowledge in the use of scientific methodology and research design, instrument development and measurement, data analysis, and data interpretation skills gives the consultant the technical foundation necessary for conducting program evaluations.

There are important skills needed by the consultant to be effective in carrying out program evaluation activities. First, the consultant must understand the purpose of the evaluation and be knowledgeable of the sequencing of activities involved in conducting a program evaluation. Second, strong evaluation design and data analysis skills—knowing how to identify and evaluate assessment instruments that are relevant to the evaluation, the ability to develop new measures that are both reliable and valid, and being able to recognize and minimize various sources of invalidity—are necessary skills for providing dependable information about a program and its effects. Third, the consultant needs to have good listening, communication, and interpersonal skills, strong writing and presentation skills, and the ability to work effectively with both individuals and small groups. This means that the consultant serving as a program evaluator must, at times, be task oriented—designing evaluation procedures, finding and/or designing instruments, identifying adequate controls, planning statistical analyses, as well as being people oriented—listening to and communicating with staff, facilitating discussion about the focus, aims, and goals of the program, and identifying resources and other information needed to carry

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out the evaluation. Finally, the consultant needs to become familiar with the workings of the program being evaluated (Matuzsek, 1981).

Program evaluation is usually undertaken to determine the impact of a program in order to provide information for improving decision making about the program's development, to enhance the effectiveness and impact of the program, and to document accountability for administrative support (Matuszek, 1981; Schuh & Upcraft, 2000; Shadish, Cook, & Leviton, 1991). The methodology used in evaluation, with emphasis on sound research design and evaluation techniques, allows a consultant to provide feedback about a program that is needed for making such important decisions.

Program Evaluation

The basic purpose of consulting in program evaluation is to provide information that helps improve the performance and functioning of the service program being evaluated (Hadley & Mitchell, 1995; Matuszek, 1981). When counseling center psychologists serve as evaluators of programs within the larger university community, they are considered internal organizational consultants (Cooper, 2003). When serving in the role of internal consultant, one must be sensitive to how involvement within the larger university organization and with members of the program may affect the consulting process. Although being a member of the organization need not limit the consultant's effectiveness in carrying out the consultation process, Dougherty (2000) warns that internal consultants should not let their roles and involvement within the organization limit objectivity when assessing a program's need for change.

A university's use of internal consultants to provide program evaluation services can have several advantages (Matuszek, 1981). For one, given the internal consultant's knowledge of the larger organization in which the program exists, there is increased likelihood that the recommendations that follow from the evaluation process may be a good fit with and actually benefit the program. Another advantage is that important decisions about changes to new or pre-existing programs can be guided by results from ongoing program evaluation inputs which typically would not be the case if an outside source were utilized. Furthermore, program evaluation results can provide a good starting point from which to discuss larger issues that program staff and/or university administrators need to address. By having evaluation data from which to provide input on decision making for improving program functioning, the internal consultant can be a strong advocate for positive changes within a program.

The steps that generally comprise a program evaluation sequence include making initial contact, designing a project plan, implementing the plan, analyzing data, interpreting the findings, and disseminating the results (Hadley & Mitchell, 1995; Matuszek, 1981). These activities typically take place within a larger program evaluation model. A simple yet useful model provided by Oetting (1977) is particularly appropriate for the consultant when program development is in its initial stages. Within this model, initial needs assessment leads into evaluation during the process of program development planning. The program evaluation plan is then carried out at the same time that the program is being implemented. The program evaluation results provide the feedback necessary to inform the needs assessment, changes in development and modification of the program, and improvements in plans for further evaluation.

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Social Justice Leadership Institute

Several models for conceptualizing the development of social justice allies using a developmental focus have been proposed (Bishop, 2002; Hardiman & Jackson, 1992, 1997; Broido, 2000; Broido & Reason, 2005). Broido (2000) studied the development of social justice attitudes and actions among college students. Her findings suggested that self-understanding, acquiring information and knowledge about social justice issues, actively engaging and making meaning of this information, developing confidence in one's views and base of knowledge, learning skills necessary for working as allies, and having opportunities to engage in social justice ally roles were all necessary preconditions to social justice ally behavior. In discussing how college experiences influence the development of social justice attitudes, Broido and Reason (2005) point out that formal and informal interaction with diverse peers, courses and workshops that impart knowledge and allow for healthy dialogue and discussion, and strong, visible institutional support of diversity were all necessary precursors to developing social justice allies within academic settings.

Drawing from Broido's work (2000; Broido & Reason, 2005; Reason & Broido, 2005), the Social Justice Leadership Institute (SJLI) conceptualized the process of developing social justice allies to include fostering self-understanding to promote confidence and an ally identity, opportunities for interactions among a diverse group of peers, participating in educational and experiential learning workshops, and offering opportunities for involvement in social justice related activities. Additionally, the program drew from the intersectionality (Bowleg, 2008; Settles, 2006; Warner, 2008) and social privilege literatures (Black, Stone, Hutchinson, & Suarez, 2007; McIntosh, 2012; Wise, 2008), which are also considered to be important components for developing social justice allies.

SJLI Program Evaluation

The program evaluation model discussed above provided the framework used by a team of university-based, counseling center psychologists and interns to provide program evaluation services to the newly developing SJLI program run through the university's Office of Student Development. The SJLI program was a four-month, multifaceted experience that served to heighten participants' awareness, knowledge, and experiential understanding of how social institutions and systems that perpetuate power, privilege, and oppression create and maintain the various forms of social injustice. Prior to the consultants beginning to work with the SJLI program, staff from that office performed their own needs assessment in determining the absence of and need for training students to become informed advocates for social justice issues.

During initial contact, the consultants helped the program planning committee describe the questions to be addressed by the evaluation, define the information that was desired, and identify what information would be relevant to stakeholders of the program. The goal at initial contact was to help the committee identify the type of program evaluation desired, its focus, and for whom the results would be needed. As work among planning committee members progressed and more in-depth meetings were held, the goals and aims of the program became clearer and the general approach of the evaluation began to take shape. At this stage, the consultants were free to offer input, make suggestions and share ideas about the evaluation. However, the consultants did not take part in planning and designing the content of the program. Instead, the consultants'

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goals were to help the committee take responsibility for formulating the program and give input into the evaluation.

During review meetings, the consultants also discussed how the data gathered from instruments and other forms of assessment could be used to answer questions about the program that were of interest to the planning committee and other stakeholders. Given that committee members came from different disciplines across campus with varying degrees of familiarity and experience with evaluation research, these discussions were essential to providing committee members with the information needed to be informed users of the evaluation's results.

Methods

Description of the Program

The SJLI co-curricular pilot program ran for nearly four months, from January through April 2010, covering an entire semester. To solicit student participation, the program was advertised two months prior to its start. Participants were students nominated by faculty, staff, or through self-nomination. After completing an application, a brief interview process was used to determine students' ability to participate in such an intensive co-curricular program. The goal was to select students that would stay highly involved, as attendance and commitment to each session was perceived as important to the program's success. A committee selected participants based on expressed commitment to the program, GPA, and past experiences engaging in leadership positions. A description of the program to applicants can be found in Appendix A.

Program Content

Through a series of interactive, educational workshops participants were challenged to examine how their personal experiences and social identities have been influenced by systems of oppression and privilege. The program was developed using theoretical background from the intersectionality (Bowleg, 2008; Settles, 2006; Warner, 2008), Broido's work (2000; Broido & Reason, 2005; Reason & Broido, 2005) on development of social justice attitudes, and social privilege literature (Black, et al., 2007; McIntosh, 2012; Wise, 2008). All workshops were developed and conducted by faculty recruited from the university because of their knowledge or expertise in these respective areas. The committee reviewed the workshops developed, and changes were made to ensure the content aligned with the goals of the program. A listing of the program components in consecutive order can be found in Appendix B. All program sessions took place on the campus in order to ensure easy access for the students.

Participant and Procedures

From the 85 students who applied, 50 were selected to participate in the program based on the previously mentioned qualifications. Program participants came from numerous academic majors and disciplines. They were divided into two cohort groups of 25 each, and each cohort was taken through the same series of sessions held on different days to accommodate schedules as attendance was strongly recommended.

An online survey was constructed in order to collect the evaluation data. The survey consisted of several pre-established scales and measures, as well as measures that were developed specifically

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for this study. All elements of the study were submitted and approved by an IRB to ensure protections for human subjects. The measures included demographics, program expectations held by SJLI participants, knowledge and understanding of social justice related issues and concepts, perceived agency in matters of social justice, attitudes and beliefs about social justice and diversity issues, ethnocultural empathy, and social desirability.

For purposes of comparison, student-life resident advisors (SRAs) were emailed an invitation to participate in a research study to assess the attitudes non-participating students had towards various social groups. This group was selected as the comparison group due to similarity of attributes with the SJLI cohort. For instance, SRAs are leaders on campus (a requirement of the SJLI participants), as they are hired to supervise students on residence floors. Additionally, the SRAs participated in mandatory diversity training at this institution prior to the study, which aligned with most of the SJLI participants' experiences, as many have had direct diversity awareness training to some capacity. Having these experiences was necessary, as understanding and knowledge of diversity issues was an area of interest.

Thirty SRAs participated in the study by completing the online survey used for data collection. Demographics for each group can be found in Table 1. The two groups were highly similar in GPA, age, gender, non-traditional student status, and region in which they grew up. Both groups consisted of students from a variety of majors with no major concentration in any particular major. Out of both groups, the highest rated religion was Christianity (SJLI 58.1%; Comparison 68.6%) followed by not religious (SJLI 20.9%; Comparison 11.4%), and the majority of participants were heterosexual (SJLI 97.5%; Comparison 88.6%) and European American (SJLI 79.1%; Comparison 76.5%) followed by African American (SJLI 9.3%; Comparison 14.7%); the remaining percentage is categorized as other (SJLI 11.6%; Comparison 8.8%). As can be found in Table 1, there were only slight differences between the groups in ability, socio-economic status, academic level, and first-generation student status. In sum, the groups were similar and seemed to have had comparable experiences, allowing for additional investigation between the groups.

Table 1

Demographics of SJLI and Comparison Groups

Variable	SJLI	Comparison
N		
Pre	47	30
Post	40	23
Disability		
Yes	4.7%	16.6%
No	95.3%	83.3%
Academic		
Freshman	20.5%	0.0%
Sophomore	20.5%	28.6%
Junior	29.5%	40.0%
Senior	18.2%	31.4%
Graduate	11.4%	0.0%
First-generation		
Yes	62.8%	80.6%

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No	37.2%	19.4%
Non-traditional Student		
Yes	11.9%	11.1%
No	88.1%	88.9%
GPA	3.5 (0.5)	3.4 (0.7)
Region		
Small town (<10,000)	37.2%	33.3%
Large town (>10,000)	62.8%	66.7%
SES		
Lower class	25.6%	17.1%
Middle class	34.9%	62.9%
Upper class	39.5%	20.0%
Average age	21.3 (3.7)	21.0 (2.0)
Variable	SJLI	Comparison
Gender		
Female	64.1%	42.9%
Male	35.9%	57.1%

All participants first read over the parameters of the study and gave consent to participate. The participants in the SJLI program were asked to complete the online survey before orientation to the program with 47 completing the survey. The SRA comparison group were emailed a request for voluntary participation and given a two-week window for completion of the survey during the same time frame as the SJLI participants. Thirty SRAs participated in the pre-test with 23 completing the post-test, giving a 76.7% retention rate for this group. The survey took about 30 minutes for each group to complete and post-test data were obtained through re-administration of the survey at the end of the semester. This process allowed for the examination of differences between the groups over time (from pre-program to post-program) with the program itself serving as the intervention. At the end of the program, 40 SJLI participants completed the exit online survey giving a retention rate of 85.1%.

Measures

Social Desirability

The Marlowe Crowne Social Desirability Short Scale (Reynolds, 1982; Strahan & Gerbasi, 1972) was used to measure if respondents to a study are influenced by social desirability. The short scale consists of two 10-item, true-false subscales that have been equated by the number of positive and negative socially desirable instances. Only one 10-item subscale was used in this study to reduce the total number of items in the study. This process was feasible as both subscales assess similar aspects of social desirability, are essentially identical, and tend to present similar results (for more information, see Strahan & Gerbasi, 1972). The measure is scored additively with the highest possible score of 10, indicating a greater likelihood of social desirability influencing survey responses ($\alpha = .80$; test-retest $r = .47$, $p = .01$).

Knowledge

The Knowledge Measure (D'Andrea, Daniels, & Heck, 1991) assessed the degree to which respondents agreed or disagreed with statements describing various forms of social (in)justice. The measure included 14 items that were rated on a 5-point Likert scale with higher scores

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reflecting greater knowledge of social justice issues (α = .75; test-retest r = .76, p < .01). Example items included, "One out of every six people in the U.S. lives in poverty"; and "a group can be oppressed only if another group exists with the power to oppress them."

Understanding

The Understanding Measure (D'Andrea et al., 1991) assessed the degree to which respondents self-identified as understanding social justice related terms and concepts. The measure included 21 items that were rated on a 4-point scale with higher scores reflecting greater understanding (α = .91; test-retest r = .78, p < .01). Understanding scores were calculated by taking the sum of the individual items. Example items included: privilege, oppression, social justice, pluralism, multiculturalism.

Agency

The Agency Measure was created by the authors to assess the extent participants believed they would be able to recognize and address acts of oppression or social injustice in their environment. The measure included 4 items that used a 5-point Likert scale with higher scores reflecting a greater sense of awareness and personal agency (α = .73; test-retest r = .20, p = .28). Example items included, "I can *identify* acts of oppression when they occur in my environment"; and "I can *respond* to acts of oppression when they occur in my environment."

Personal and Professional Beliefs about Diversity

The Personal Beliefs about Diversity and Professional Beliefs about Diversity measures (Pohan & Aguilar, 2001) assess one's beliefs about diversity with respect to (a) race/ethnicity, (b) gender, (c) social class, (d) sexual orientation, (e) disabilities, (f) language, and (g) immigration (in Personal Beliefs about Diversity measure only), with questions posed within the context of one's personal worldview (i.e. about relationships, raising children, treatment of others, living conditions, and stereotypes) and within the professional, educational context (e.g., instruction, staffing, segregation/integration, curriculum materials, and multicultural versus monocultural education). The Personal Beliefs about Diversity measure consists of 15 items (α = .86; test-retest r = .77, p < .01) and the Professional Beliefs about Diversity measure consists of 25 items (α = .89; test-retest r = .83, p < .01). Both use a 5-point Likert scale with higher scores reflecting greater openness or acceptance of diversity issues in general. Subscales could be broken down for each of these measures to look at openness towards specific areas of diversity, however this study only examined the overall effects of the program to diversity acceptance in general. Example items from the Personal Beliefs measure include, "Making public facilities accessible to the disabled is simply too costly"; and "There is nothing wrong with people from different racial backgrounds having/raising children." Example items from the Professional Beliefs measure include, "People of color are adequately represented in most textbooks"; and "All students should be encouraged to become fluent in a second language."

Ethnocultural Empathy

The Scale of Ethnocultural Empathy (SEE; Wang, Davidson, Yakushko, Savoy, Tan, & Bleier, 2003) assesses empathic feelings toward different racial and ethnic groups. The SEE is made up of 31 items that use a 6-point scale with higher scores reflecting more empathy for other

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ethnicities and cultures (α = .94; test-retest r = .65, p < .01). The scale can be broken down into four subscales (empathic feeling and expression, empathic perspective taking, acceptance of cultural differences, and empathic awareness). Example items include, "I feel annoyed when people do not speak Standard English"; and "I am touched by movies or books about discrimination issues faced by racial or ethnic groups other than my own." This study only examined the impact of the SJLI program on overall ethnocultural empathy and did not break down the analysis into more detail on this measure; more information about sub-scale information and outcomes can be found by contacting the authors.

Expectations

Program Expectations (SJLI participants only) were also assessed to determine participants' expectations about what affect the SJLI program would have on their experience as a student. This measure consisted of 5 items created by the authors and used a 5-point Likert scale with higher scores reflecting greater agreement between expectations and program goals (α = .82; test-retest r = .87, p < .01). Example items included, "Having such a program as SJLI will be significant to my experience at [institution]"; and "Having such a program as SJLI will be valuable in helping create the experience I desire at [institution]."

Results

Social Desirability

Overall correlations for the measures used in this study (i.e., across time and groups) can be found in Table 2; a more specific breakdown on the correlations across measures for each group can be requested from the authors. The Marlowe Crowne Social Desirability Scale (Reynolds, 1982; Strahan & Gerbasi, 1972) was not significantly related to any of the other measures in the study. Additionally, the SJLI group had a mean score of 4.10 (SD = 2.00) while the comparison group scored similarly with a mean score of 4.60 (SD = 2.50). Again, the range of scores for this measure is from 1-10, 10 indicating social desirability in reporting. Therefore, responses to other measures in this study are not influenced greatly by social desirability.

Table 2

Interclass Correlations of Measures

Scale	1.	2.	3.	4.	5.	6.	7.	8.
1. Social Desirability	-							
2. Effectiveness	-.08	-						
3. Personal Beliefs	-.06	.85**	-					
4. Professional Beliefs	-.44	.84**	.91**	-				
5. SEE	-.01	.68**	.79**	.60*	-			
6. Agency	.12	.56*	.47*	.57*	.65**	-		
7. Program	.01	.82**	.72**	.62*	.68**	.45	-	
8. Knowledge	-.16	.87**	.89**	.88**	.88**	.41	.90**	-

Note: *p < .05, **p < .001

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Individual Comparisons

T-tests were used to examine the differences between the SJLI and comparison groups for all measures before and after intervention, as well as examining change over time. Program expectations were only assessed for the experimental group. The t-test, looking at the differences in program expectations by the SJLI group from Time 1 (M = 4.17; SD = *.73*) to Time 2 (M = 4.11; SD = *.91*), was not significant; t (17) = 0.60, p = .56. From beginning to end, participants expected that the program would positively impact their student experience.

Quick examination of Table 3 shows that there were no significant differences (i.e., $p < .05$) between the two groups at Time 1. Agency was "near" significance with a p = .06. The SJLI group (M = 3.64; SD = .60) rated lower than the comparison group (M = 3.90; SD = .61) on this measure.

Table 3

Program Differences on Ethnocultural Empathy, Agency, Personal and Professional Beliefs, Knowledge, and Understanding of Social Justice Issues

Measure	Pretest			Posttest			Δ	
	M(SD)	*t*	*p*	*M(SD)*	*T*	*p*	*t*	*p*
SEE								
SJLI	4.41(.64)	1.40	.17	4.66(.52)	2.50	.02**	2.15	.05**
COMP	4.37(.43)	-	-	4.19(.57)	-	-	-2.03	.07*
Agency								
SJLI	3.64(.60)	1.88	.06*	4.17(.44)	2.76	.01**	4.36	.00**
COMP	3.90(.61)	-	-	3.80(.50)	-	-	-1.11	.22
Personal Beliefs								
SJLI	2.69(.32)	-1.44	.15	4.32(.59)	2.62	.01**	9.08	.00**
COMP	2.79(.34)	-	-	3.90(.56)	-	-	7.71	.00**
Professional Beliefs								
SJLI	3.73(.48)	1.79	.08*	4.02(.59)	1.04	.31	2.60	.02**
COMP	3.62(.53)	-	-	3.81(.61)	-	-	4.20	.00**
Knowledge								
SJLI	3.56 (.43)	0.77	.45	3.84 (.56)	1.14	.26	2.89	.02**
COMP	3.57 (.33)	-	-	3.56 (.31)	-	-	-0.13	.91
Understanding								
SJLI	70 (10)	0.34	.74	76 (7)	2.51	.02**	4.81	.00**
COMP	69 (15)	-	-	67 (12)	-	-	-1.32	.24

Note: *$p < .10$, **$p < .05$

Statistically significant differences between the groups at Time 2 were found on several variables. Ethnocultural Empathy (t (15) = 2.50, p = .02), Agency (t (21) = 2.76, p = .01), Personal Beliefs (t (25) = 2.62, p = .01), and Understanding (t (15) = 2.51, p = .02) were rated higher for the SJLI group than the comparison group. Positive statistically significant change ($p < .05$) from Time 1 to Time 2 was demonstrated on all measures for the SJLI group, while change was only evident on Professional and Personal Beliefs for the comparison group; see Table 2 for more information.

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MANOVA

A restricted model, MANOVA, was investigated in order to control for *familywise* error (i.e. alpha inflation due to multiple comparisons examined using one dataset), while examining the differences between the experimental (SJLI) and the comparison (SRA) groups across Time 1 and Time 2 on Ethnocultural Empathy, Agency, Personal and Professional Beliefs, and Knowledge. Understanding was not entered into this analysis due to the vast differences in measurement types (i.e. averages versus additive measures) this scale used compared to all other scales.

A 2 (condition) X 2 (time) mixed model factorial MANOVA, using Type III Sums of Squares, was performed in order to examine the effects of the program. Box's *M* was found to be statistically significant (M = 84.23, F (30, 5215) = 2.44, $p < .001$) for this analysis, which is likely due to differences in number of participants (N) per condition. Therefore, Pillai's Trace is reported in the remaining analyses based on Tabachnick and Fidell's (2001) recommendations. Omnibus F tests for main effects of time (F (5, 67) = 25.86, $p < .001$; $\eta^2 = .66$) and condition (F (5, 67) = 3.41, $p = .008$; $\eta^2 = .20$) were found to be statistically significant as well as the interaction between the two variables (F (5, 67) = 4.29, $p = .002$; $\eta^2 = .24$). Due to significant interactions found, the remaining analysis will focus on interactions for the univariate tests.

Interactions

The interaction for condition X time was found to be insignificant for ethnocultural empathy (F (1, 75) = 0.09, $p = .770$; η^2p = .001). The SJLI group, however, had higher ratings of ethnocultural empathy at Time 2 (M = 4.66, SD = .52) than at Time 1 (M = 4.41, SD = 0.64), whereas the comparison group's scores on the SEE decreased from Time 1 (M = 4.37, SD = 0.43) of the study to Time 2 (M = 4.19, SD = 0.57).

The interaction for condition X time was found to be statistically significant on Agency (F (1, 75) = 6.59, $p = .012$; η^2p = .085). The experimental group had higher ratings of Agency at Time 2 (M = 4.17, SD = .44) than at Time 1 (M = 3.64, SD = 0.60). The comparison group's scores on Agency slightly decreased from Time 1 (M = 3.90, SD = 0.61) of the study to Time 2 (M = 3.80, SD = 0.50).

The interaction for condition X time was significant on Personal Beliefs (F (1, 75) = 13.11, p = .001; η^2p = .156). Both the experimental group and the comparison group had an increase in ratings of Personal Beliefs from Time 1 (M = 2.69, SD = .32; M = 2.79, SD = .34) to Time 2 (M = 4.32, SD = 0.59; M = 3.90, SD = .56). The SJLI group, however, demonstrated greater change over time on Personal Beliefs.

The interaction for condition X time was found insignificant on Professional Beliefs (F (1, 75) = 2.77, $p = .100$; η^2p = .038). Both the experimental group and the comparison group had an increase in ratings of Professional Beliefs from Time 1 (M = 3.73, SD = .48; M = 3.62, SD = .53) to Time 2 (M = 4.02, SD = 0.59; M = 3.81, SD = .61).

The interaction for condition X time was also insignificant on Knowledge of social justice questions (F (1, 75) = 0.02, $p = .903$; η^2p = .000). The SJLI group had an insignificant increase in

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ratings of Knowledge from Time 1 (M = 3.56, SD = .43) to Time 2 (M = 3.84, SD = 0.56). The comparison scores on Knowledge showed no change from Time 1 (M = 3.57, SD = 0.33) to Time 2 (M = 3.56, SD = 0.31).

Results from the individual comparisons and the more restricted model come to similar conclusions that the Social Justice Leadership Institute had a positive effect on the experimental group on most of the measures as the main effects across group and time were significant and large. Additionally, there were significant interactions found with regards to Agency and Personal Beliefs, and these effects support the positive impact of the SJLI program as well.

Discussion

The purpose of this paper is to detail how counseling psychologists can utilize their training to assist programs with assessment and evaluation. In this section, we detail the overall evaluation results from the Social Justice Leadership Institute (SJLI) and how counselors can enhance the reach and impact of their own careers through evaluation and consulting.

Evaluation

The purpose of the SJLI was to develop multicultural competence in college students that would address social justice issues based on enhancement of self-awareness, knowledge, and skills. A measure of social desirability was included in the study in order to assess whether social desirability had an impact on the validity of participants' responses. Social desirability was not found to have a relationship with any of the measures used in this evaluation, indicating that it was not likely to impact responses from the groups assessed.

In order to determine the effects of the SJLI program, differences between the SJLI group and a comparison group were examined on ethnocultural empathy, agency, understanding and knowledge of social justice issues, and professional and personal beliefs about diversity before the intervention, after the intervention, and looking at change over time for each group. There were no large differences found between the SJLI and comparison groups on all areas assessed before the intervention. Differences, however, were found between the groups after the intervention on ethnocultural empathy, agency, personal beliefs, and understanding. The SJLI group displayed more of these qualities than the comparison group. No differences were found between the two groups on knowledge and professional beliefs after the program intervention.

Change, from pre-intervention to post-intervention, was also assessed for both groups. The SJLI group demonstrated positive change on all areas assessed, whereas change was only evident on professional and personal beliefs for the comparison group. These findings indicate the effectiveness of the SJLI program on participants' ethnocultural empathy, agency, and knowledge and understanding of social justice issues. Based on these findings, the evaluation team considered the initial implementation of the program to be successful.

Internal Consultation

This study demonstrates the importance in the role counseling center psychologists can play as internal organizational consultants. Counseling center psychologists can provide effective and inexpensive program assessment and evaluation services to other units within their university.

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Increasingly in higher education, administrators, governing boards, accrediting bodies, as well as state and federal governments are demanding data that demonstrate program effectiveness. Additionally, with scarce resources becoming a reality, there is a growing need to work collaboratively in documenting outcomes, demonstrating accountability, and assessing changes in students' attitudes and behavior due to program interventions. What we have tried to show here is the importance of incorporating evaluation planning into the beginning stages of program development, using internal consultants that have the background and training to facilitate such a process.

Getting support for establishing a new program requires that the program be conceptually grounded and its effectiveness in producing change demonstrated. By incorporating into a systematic program the important elements for developing social justice allies and evaluating the program's effects on students' knowledge, attitudes, feelings and perceived agency, we have been able to provide input on this program's ability to develop social justice allies among college students.

When evaluation is included as part of the planning process, it informs program development and serves as a component in the iterative process of program implementation, change, and refinement. Assessment and evaluation are becoming indispensable tools for justifying and improving our programs, informing policy and practice decisions, and advocating for program survival (Schuh & Upcraft, 1998, 2000). Counseling psychologists can use their background in measurement, experimental and quasi-experimental design, and analysis to assist programs throughout their university campuses, while at the same time enhancing their own experiences and demonstrating their value as consultants who work collaboratively to assist other professionals and units across campus. Giving back to the community by serving in this vein can be beneficial to everyone involved.

Future Research

Test-retest reliability examines correlations across groups and the lack of correspondence for the comparison group and agency could have weakened the observed relationship. The agency measure could have been confusing for all subjects, except for the SJLI group post intervention. The advanced and specific nature of the measure looking at oppression could have been interpreted differently by novice subjects and responded to with more nuanced points of view by the experimental group after being immersed in the subject area during the institute. Additional, research is needed to understand this complex interaction of agency and to determine what personality characteristics and academic content enhance versus hinder identification with agency. Further exploration is also needed in the development of the measure to ensure that we were not sampling from two different constructs. There could be a difference between identification of oppression and the act of responding to oppression for instance, which would be better assessed by examining the measure with a factor analysis. This could not be done in the present study, as a larger sample size is needed to run this type of analysis.

Limitations

Threats to validity are always potential limitations to any study. The particular threats of concern in this study are due to design (e.g. the potential for history to impact the groups being

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examined), content (e.g. social desirability on such a politically sensitive topic), and bias from internal evaluations. History is addressed using a highly similar comparison group concurrently as the program group. This does not rule out the potential effects that history can have for both groups, but does help to demonstrate the effects of the program. Next, measuring for social desirability allowed us to assess this threat statistically, and there were no relationships found between social desirability responding and any of the other measures used in this study.

Finally, potential issues tend to arise while using internal evaluators on program assessment. To prevent allegiance bias or bias toward finding positive outcomes in evaluation, the evaluators in this study did not help develop the program. The evaluation did serve to later inform the committee on improvements to the program, but the initial program was not related to the evaluators in any way. Finding more systematic ways to assess such limitations in future evaluations of the program would increase the generalizability of the findings and further demonstrate the program's impact on behavior that is intended to address social justice issues.

Conclusion

Program evaluations should always be conducted with important decision makers and other significant stakeholders in mind; such local assessments occur within the political climate of the institution (Schuh & Upcraft, 2000). Carrying out plans for evaluating new or existing programs and disseminating results of their impact on important student outcomes among different shareholders enables us to play a significant role in these political realities. It allows us to be recognized as having valuable input to offer in the decision-making process about programs and resources and helps us to build networks of trust and goodwill as our abilities and contributions are recognized. Furthermore, program assessment and evaluation can aid in future program planning by suggesting modifications to enhance program effectiveness and identifying conceptually and empirically significant components that are needed to sustain program fidelity over time.

Counseling center psychologists should consider becoming involved in program assessment and evaluation efforts on their campuses to assist in making available the kinds of information needed to help evaluate local program interventions on student development and aid in decision-making about programming and the use of limited resources. By conducting local assessments and evaluations, counseling center psychologists have an opportunity to impact programs that affect students at their institutions. In the current evaluation, we were interested in examining how participation in a newly developed social justice leadership program would influence college students' beliefs and feelings about social justice issues. Severing as internal consultants offering program evaluation services was an essential part of the SJLI program development. We were able to provide input about the program's influence on student outcomes and aid its administrators in making informed choices about its content, the resources being committed toward its implementation, and important components to be maintained within the program. The benefits to counseling center psychologists who act as program consultants are that it helps to expand the reach of their evaluation services beyond their own agency and allows for collaboration with other professionals to benefit the students we all seek to serve.

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Appendix A

Program Description

The Social Justice Leadership Institute (SJLI) was designed to advance the development of ethical and moral student learners, leaders and citizen scholars. There is a recognized need to do more to prepare our students for life beyond college. To address this need, the Office of Student Development partnered with other departments and individuals from across campus to develop a program that would further enhance the educational experience and social consciousness of our students. By bringing together faculty and staff expertise, a cadre of committed students and a proven series of meaningful activities, a program has been designed to provide a transformational experience for that solidifies for participants a clear and practical understanding and application of Mahatma Gandhi's advice to individuals interested in changing the world: "Be the change that you want to see."

Through workshops, reflection, interactive exercises, small group dialogue and the development and expansion of critical thinking skills, participants will acquire the skills to relate to, communicate with, and understand individuals who are different from themselves. They will learn how to harness and direct their energies to bring about personal and societal insights and change. Participants will gain a clearer understanding of what it means to be more fully aware of the world and how it can be altered, improved, and made better. The SJLI offers an awakening of potential. Targeted students are those that tend to lead by action more than title or popularity. They are often incredibly passionate in their humanitarian beliefs and willing to speak out to address injustice. The opportunity is intense, requires commitment and will teach individuals how to be even better agents for change.

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Appendix B

Program Components

- Orientation workshop
- Day-long interactive program on power, privilege, and oppression (P2O)
- Performance workshop called thinking and feeling diversity differently
- Workshop examining how institutions and systems serve to create and/or maintain social injustice
- Workshop on power, privilege, and ending gender violence
- Panel discussion on the different forms of social activism
- Campus-wide lecture by Tim Wise

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Failure: The Impartial Executioner of Leaders, Followers, and Their Organizations

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The following analysis illustrates that organizational failures occur as a combination of leadership, followership, and cultural problems by contrasting the positive and negative examples of each. None alone is usually the sole culprit. The organization's front person is not always running the ruse. Having examined relevant literature, pride and sloth emerged as the prevalent root causes of most leadership and followership failures. Because organizational failures have vast global and cultural ramifications, this topic is of immediate importance for globalization, which, in this period of economic recession, will likely result in further market consolidation, and so the question will become: Will the acquisitions succeed or fail to merge? Thus, in the following sketches of what makes leaders, followers, and organizational cultures great or prone to fail, consultants, becoming better equipped to assess organizational risks and leadership needs, should recognize that failure is more complex than the usual caricatures reveal. Well-known management models are shown for their usefulness in helping bridge the gaps.

The Blame Game

A constant often unmentioned in discussions of death and taxes is the failure of the organization. What causes such failure is a question strategy consultants ought to be familiar with and have an answer to, because failure seems to knock on the doors of all organizations at some point, and knowing how to bid him adieu is wisdom of great value. As executioner of the perpetual cycle of creation and destruction in the global marketplace, organizational failure is an equal opportunist. What follows, therefore, is an examination of reasons why leaders, followers, and their organizations succeed or fail. Comprehensive examinations of successful leadership, followership, and organizational culture are beyond the scope of this article; but, the following couplets will get consultants started by describing positive characteristics which should suffice in providing a backdrop against which the stark attitudes and actions aligned with failure will be readily visible.

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Great Leaders

The word "leader" has powerful undertones. Leaders are often identified with strength, and even when leaders fail, they are bemoaned for the magnitude of their failures. In examining what causes leadership failure, therefore, it helps to understand what leaders ought to be like. Throughout history, memorable leaders have been singled out and honored for their boldness and sense of conviction (Sonnenfeld, 1997, p. 34). Great leaders assess and avoid risk when possible without incurring negative repercussions. Additionally, they understand the communication required to tie multiple parties' motivations to their efforts and link strategy and functions across their organizations, ensuring engagement in accord with the leadership plan and schedule (Caffrey & Medina, 2011, p. 45). They balance the paradoxes of exercising power with being the primary organizational servant and of casting unique visions with feedback solicitation to build unity and drive change (Sonnenfeld, 1997, p. 38). Simply put, great leaders tend to be more: 1) perceptive to the present organizational realities, 2) capable of forecasting the approximate future, 3) persuasive in communicating for change, and 4) adept in executing change strategy (Thornton, 2011, p. 17). They are inquisitive, asking questions and listening to gain knowledge. To them, the maxim "knowledge is power" is almost sacred, because new information helps them mitigate present or potential risks, closing gaps that could halt organizational progress (p. 18). For such leaders, the future is promising, and the present is only disciplined dedication and improvement away from that preferable future (p. 20). Carefully describing their vision with a clear message, tactful and illustrative, so as to convey it in a manner that unites and inspires broadly, through a valuable combination of urgency-inducing examples, these leaders deftly exercise the power of communication (p. 19). They can function with managerial prowess, "planning, organizing, measuring, controlling, and motivating" employee activity (p. 20). And, they usually exhibit incredible patience and fortitude as their vision unfolds – though this can also be a pitfall as explained in the next section. These leaders do not leave followers confused. They, "train, educate, and keep people informed," just as they would desire their leaders to do unto them, and they promote an air of celebration for achievement from the start (p. 20).

Failing Leaders

Obviously, some leaders fail because they are "toxic" (Chaleff, 2009, p. 182). Like the scandalous bankers of recent years, they care little for the consequences of their actions when the resulting injury only affects others with little recourse (A guide, 2002; Chaleff, 2009, p. 183; Patsuris, 2002; Slater, 2012). Thus, the following reasons for failure will most always be witnessed in situations with toxic leaders. With that noted, numerous reasons for failure exist, and they primarily stem from individual pride. For instance, egos that blind leaders to helpful, competitive ideas, filtering information so only that which coalesces with the leaders' positions is retained, arise from pride, which receives no challenge out of audacity as well as fear (Thornton, 2011, p. 18). The leader who will not question himself is dangerous and unfair to his organization and its future. And, the leader who is too fearful to address necessary problems is like a man who denies proper treatment to a wound. Such failing leaders, "jump to inaccurate conclusions," as they are unwilling to explore new avenues of thought, tuning out important but disagreeable information; and therefore, they cling to an illusion rather than reality (p. 18).

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Moreover, this position keeps them from receiving vital feedback and limits their involvement with followers and peers, whom they alienate with their arrogant denials of criticism. Without these opportunities to serve alongside others of similar life position, leaders block themselves from exposure to the insights of those whose own leadership positions offer what would seem to be a more palatable context (read: less humiliating) for receiving counsel. Other problematic symptoms of arrogance include: declining social and political involvement, an unwillingness to acknowledge the implications of a changing environment and break with the past, and an increasing fear of failure as the former symptom compounds any penalties for not changing (Sonnenfeld, 1997, p. 37; Thornton, 2011, p. 19).

Regarding communication, such leaders give a convoluted message and are visibly devoid of passion. It may be that they do not have a clear vision about which they can get excited. They do not understand the importance of simplification and make difficult any follower's task of understanding and engaging the vision – as well as not building an argument as to why it would benefit the follower (Thornton, 2011, p. 20). Illogically, these leaders seem to believe that their organizations can forever rest on past achievements as well as employ conventional methods to attain unconventional goals (Jennings, 2012, p. 14). Also, as Komai and Stegeman (2010) point out, leadership failure can also result from too many unsuccessfully initiated projects or leading change efforts with too much enthusiasm, not demonstrating empathy toward those followers most drastically affected (pp. 57-58). Additionally, an organization's reliance on any leader is proportional to the damage that leader can cause through failure (p. 57). Sometimes said leaders are incompetent, or they act too slowly and superficially, which is exacerbated and quickened by this reliance (Ready, 2005, p. 22).

For Consulting Considerations

Given the failures described, in contrast with the characteristics of great leaders, consultants should consider most seriously the kinds of models, tools, and assessments which will drive leaders in self-awareness. The two models below will be familiar for their general use in organization and negotiation strategy, and so leaders will likely readily accept their validity. Furthermore, they are easily repurposed for the object under review: the leader.

SWOT Analysis

The strengths, weaknesses, opportunities, and threats analysis can be used to draw the leader into accepting that s/he does have weaknesses that can be listed (ask mentors, subordinates, and family members), which, by themselves actually pose a threat to him or herself as well as their followers and organization.

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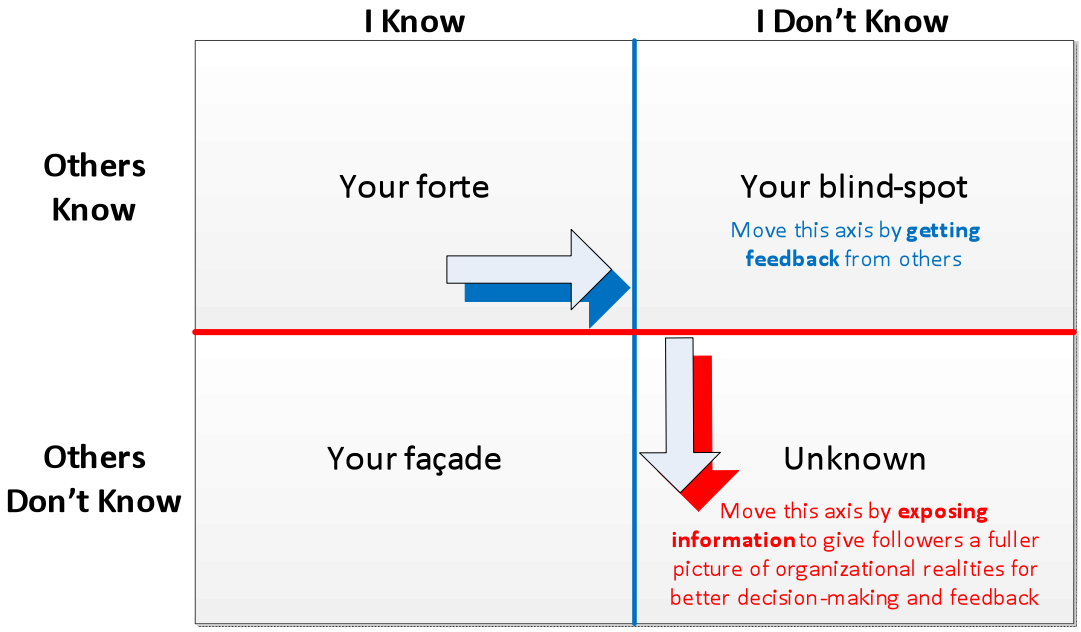
Johari Window

The Johari Window is a great tool for showing a leader that s/he evaluates him or herself using a different data set than his or her followers. Aligning their perceptions comes at the cost of greater openness. Revealing information can be positive or negative, depending on the motivations and tenor of the audience to forgive, appreciate, and believe.



Great Followers

The makeup of a good follower is an important contrast to those followers found in organizational failure scenarios. Followers who require minimum supervision and are competent in their work equate to reduced demands on leadership and an increased ability among leaders to move forward in trust that such followers will accomplish the tasks they have been assigned (Allen, 1965, p. 83). These followers view themselves and their work as valuable to the organization and take responsibility to "[put] the objectives and requirements of the group as a whole ahead of [their] own personal interests" (p. 83). Nevertheless, these men and women

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recognize that such responsibility implies they will speak out against bad policy formation while not participating in sabotaging policies once decided upon (Chaleff, 2009, p. 98). Valuable followers are strategic sources of information who keep communication open with their leadership, aligning with what helps the organization and against what harms it, whether that be the leader or the organization itself (p. 99). With regard to leaders, they oppose arrogance, explosive anger and intimidation tactics, and destructive personal behaviors (pp. 102-106). Organizationally, "if the process for input into decision making is…credible and open," they are willing to help leaders, "challenge individuals who are disregarding it or challenge the organizational culture itself to value it more" (p. 99). Their actions are inherently moral, conscious decisions, guiding the organization by the behaviors it is supposed to value and which "govern decent organizational behavior while preserving the capacity of the organization to fulfill its purpose" (pp. 149-150). Followers have to set the example for others in unstructured leadership positions when questionable leadership arises in their organizations by deciding between leaving, publically opposing, or becoming internal change agents (p. 150).

Leaders' relationships with followers ought not be rife with contention. They ought not be adversarial in nature. Followers are not Social Darwinism's failures who were dominated by victorious leaders now in control (Kelley, 1992, p. 35). In fact, followers sometimes hold equal or more power in directing organizations than their positional leaders. All the more important then, because of their sheer number in comparison to positional leaders, is that followers exercise what Robert Kelley (1992) labeled the "courageous conscience" (p. 168). As Kelley's research revealed, followers think about and talk about, "the moral component of their role more often than their leaders do" (p. 167). Thus, the follower needs to be able to, "judge right from wrong and [have] the fortitude to take affirmative steps toward what one believes is right," as well as abstain from disagreeable actions with, "conviction…in the face of strong societal pressures" (p. 168). Kelley identified two key components to great followership: "independent critical thinking and active engagement," which prove crucial to effective moral decision making (p. 173). Finally, as with great leaders, great followers are discerning when making decisions that could result in failure and question themselves thoroughly regarding potential approaches' costs and benefits in dubious situations (pp. 176-182).

Failing Followers

Kelley (1992) categorizes poor followers with labels such as "conformist," "passive," and "pragmatic," all emphasizing problems stemming from varying degrees of intellectual laziness as opposed to the critical thinking characteristic of great followers (p. 173). The first allow their leaders to decide for them (abdication of personal responsibility); the second will only make the moral decision when pressured; the third will try sidestepping suspicious situations with rationalizations instead of, "disturb[ing] the status quo to do something worthwhile that needs being done" (p. 173). Furthermore, lazy followers are more prone to egotism, tend to be impatient and leave organizations when they are frustrated with leadership rather than working through conflict and resistance issues (Allen, 1965, p. 83; Kelley, 1992, pp. 173-174). Criticism becomes intolerable, and their self-adulation hinders their ability to supply insight and foresight to their organization. Pertaining especially to the "pragmatic follower," such self-centeredness appears much like the poor leader addressed above, "believ[ing] it is okay for the larger group to

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be inconvenienced or suffer in order for them to get what they want" (Kelley, 1992, p. 174). Additionally, poor followers are often hindered by psychological fears such as, "personal impotence vis-à-vis a toxic leader" and "ostracism, isolation, and social death," as well as psychological needs including, "security and certainty," feeling "chosen" and being included in "human community," being at the center of attention for increased self-esteem, and feeling significant by, "commit[ting] to a noble vision" (p. 184).

For Consulting Considerations

As noted above, the followers who drive the organizational cart rather than weigh it down are the ones who are actively involved and who think critically on their own. They might frustrate leaders from time to time, because they think with the organization's best interest in mind. For example, if they think the leader is not checking the facts well enough or remembering organizational history clearly, then such followers will point those inconvenient facts out or remember the sullied history for everyone. In the end, however, they are the best allies for their quality of work and their care. Consultants can use the following models to encourage teams of key organizational members to decide promptly, with and without information, and also to think with a variety of priorities in mind so as to strengthen their analytical skills to complement decision-makers.

The Consequences Model

The Consequences Model looks at the extent of consequences given the length of time spent gathering information pertaining to any matter for decision. It illustrates that as time increases, the knowledge gathered for the decision increases, presumably and inversely making the decision less risky and removing doubts (consequences decrease). Teams can use this tool once they know what information they need to make decisions. It will keep those decisions in front of them, disallowing them the silence of indecision without visible consequences by asking: How long have we been at work on this, and what do we know now that was previously unknown? If that necessary information is known, riskiness is at an acceptable level and a decision needs to be made. Further delay is unwarranted.

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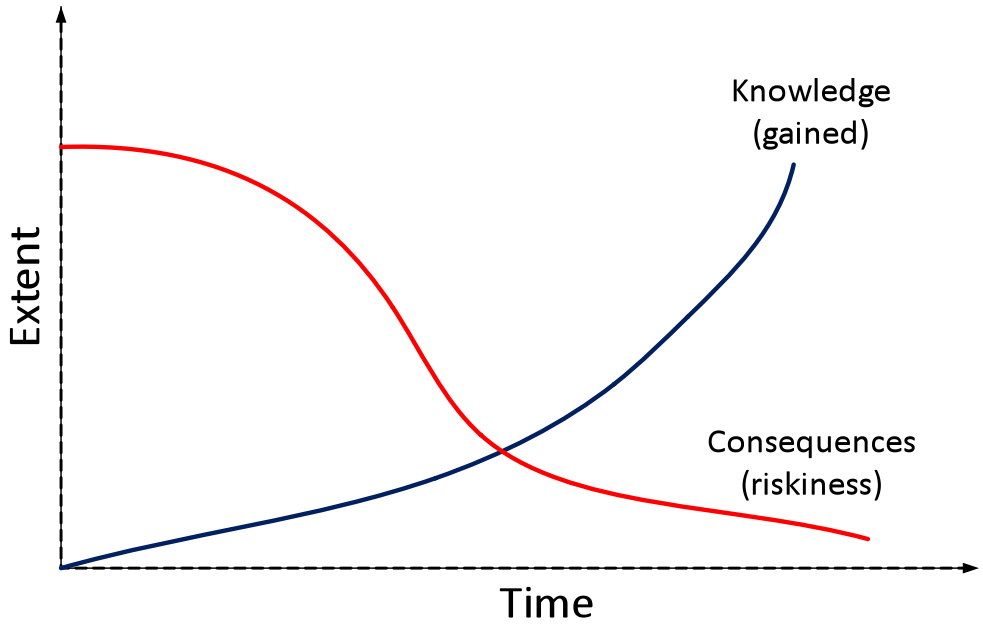

The Role Playing Model (Edward de Bono's "six thinking hats")

With the Role Playing Model, people are led in facilitated thinking exercises, where they are asked to dialogue from a shared frame of mind – emphasized by wearing hats of the same color. De Bono offered six mindsets represented by six colors (see below). Hats, wristbands or anything highly visible may be used, but they must be the same color at the same time to emphasize the point that we are each stronger in some ways of thinking than others, and that divergent thinking is good for highlighting how we generally prioritize decisions according to different values based on our experience with a particular "color." Additionally, by seeing each other's strengths, we can leverage them for leading in particular tasks. We can also be made aware of weaknesses which accompany those strengths in order to understand

1. : Facts-only objective thinking
2. **Red**: Opinions and emotional thinking
3. **Black**: Critique and assessment, problem-finding thinking
4. **Yellow**: Pie-in-the-sky, optimist thinking
5. **Green**: Creative, connector-of-ideas thinking
6. **Blue**: Outline-the-process, cartography-thinking

A Word about Culture

Culture is easy to notice, but difficult to capture. Culture can be used to mean the shared experiences of a people, and it relates to all of the group's varying needs. It permeates society and directs its discourse. According to the classic definition given by Sir Edward Taylor, culture is, "that complex whole which includes knowledge, belief, art, morals, law, custom, and any

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other capabilities and habits acquired by (individuals as members) of society" (Cellich & Jain, 2004, p. 24). Organizational culture includes, "the set of values, norms, guiding beliefs, and understandings…shared by members of an organization…taught to new members as the correct way to think, feel, and behave" (Daft, 2013, p. 390). Of the three aspects of culture readily recognized, that cultures are learned, interrelated in public and private life, and that they must be shared, the first is most pertinent to this discussion, for it assumes that culture can be taught (Cellich & Jain, 2004, pp. 24-25).

Hypothesizing that leaders can affect organizations through awareness and management of organizational culture, Ray and Goppelt (2011) conducted research on communication networks, "propos[ing] methods that both enhance practitioners' ability to influence organizational culture change through individual transformation in a leadership development [program] and aid researchers in understanding if and how a leadership development program creates organizational culture change" (p. 61). That the workforce is changing through both the influx of millennials and recession-driven acquire-to-merge environment, is obvious. Coupled with the radical pace of technological and social change occurring since the late 1990s, Balda and Mora (2011) conclude in their recent article that "future organizational paradigms will have to develop a multigenerational collaborative culture," and that servant leadership is the best approach, "contribut[ing] to these new networked and collaborative organizations to help Millennials flourish and prepare them for leadership positions as well" (p. 13). Their position also assumes leaders' capability of constructing culture. Thus, all roads to culture affecting leadership – and vice versa – point to heavy investment needed in modeling/training and communication efforts. Such needs should be an area of proficiency for consultants. Conducting workshops and crafting implementation plans to develop younger leaders and change culture is bullet-wound, Band-Aid thinking. Organizations need to think like you think, otherwise, how can they legitimately value what you offer? This means consultants should place greater emphases on facilitation of in-house leadership development programs and culture change initiatives. The added value the organization gains from acquiring these skills far exceeds the cost of time it takes for this thinking to mature, because the organization change is not stopping. The environment is not standing still for their programs. Knowing how to build and develop the organizational architecture, therefore, is crucial to sustainable competitive advantage through leadership development and culture-crafting.

Great Organizations

Strong organizations are marked by a combination of both good leadership and followership where there is interdependency among leaders and followers, and cooperation supersedes self-interest (Allen, 1965, p. 84). Such organizations value the up-and-coming generation of workers in their midst and have senior leaders who "own the talent and leadership development agenda" by taking an inventory of the workforce and building opportunities and bridges for future success into the current organizational structure (Ready, 2005, p. 21). For instance, these organizations have cultures which support cross-department experience and training rather than favoring only those who excel in a particular business unit, handle a certain business function, or work out of a specific office to the effect of penalizing workers who would train broadly and have a diverse career with vast organizational exposure (p. 25). These organizations are forward-acting, a trait

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bolstered by inquisitive leadership and creative followership. Furthermore, followers in these organizations are aware of expected and valued behaviors and ethics. Such clear expectations establish an atmosphere where questionable activities are unlikely to persist, morally and statutorily prohibited or allowed by policies and procedures already instituted. This means leaders and followers should encounter fewer situations where they must rely solely on personal courage in order for the organization to exit the matter properly (though good leaders and followers have that courage when necessary) (p. 25).

Failing Organizations

Failing organizations experience countless problems. Vague communication to workers about the mission and vision makes measuring work against strategic objectives difficult (Caffrey & Medina, 2011, p. 43). Perhaps most egregious is the "climate of distrust" which plagues these organizations, further obstructing singleness of motivation (Sonnenfeld, 1997, p. 35). Organizational learning and training programs to develop various levels of talent are viewed as unimportant or as all cost and of doubtful benefit; and, if any exist, they are usually hostages of organizational politics, rarely advancing true managerial growth (Ready, 2005, p. 25; Sonnenfeld, 1997, p. 37).

When organizational policies are indefinite, followers and leaders operate according to their own habits and moral codes, some being stricter and more culturally-bound than others. Depending on the organization's worker diversity, such a setting is ripe for producing conflict (Allen, 1965, p. 81). Much organizational failure can be accounted for if one considers leaders' lack of knowledge for leading change processes, the failure of applying such knowledge in follower relationships, the blindness such leaders exhibit toward hidden organizational conflicts, and the indifference such leaders demonstrate toward poisonous organizational cultures (Mauer, 2010, p. 37; Mauer, 2011, p. 34). This will remain unchallenged without proper training and modeling.

Company responses to Ready's (2005) study showed that organizational cultures, systems and processes, and cognitive misfires were responsible for most failures (p. 24). Regarding the first, respondents saw the silo effect, useful in establishing stronger individual performances among divisions and sometimes reducing bureaucratic processes, resulted in disunity and harmed the cohesion and progress of organizational vision. Such divisions discouraged leaders' and followers' exploration and partnership beyond their silo's walls, resulting in reduced resource sharing, collaborative ventures and developments, and, "opportunities to develop talent across the enterprise" (p. 24). Per the second, respondents pointed out that "systems and processes for identifying and developing leadership" were in place, but they did not work. Thus, said companies lacked the leaders-in-training to, "achieve their companies' [present and forthcoming] strategic priorities" (p. 24). This deficiency was partially blamed upon entrenched ethnocentrism, which limits broader identification and assessment processes (p. 24). And, the third reason was a criticism of organizational development being "a cost item rather than a critical strategic investment" (p. 25).

For Consulting Considerations

An Appreciative Inquire (AI) Model

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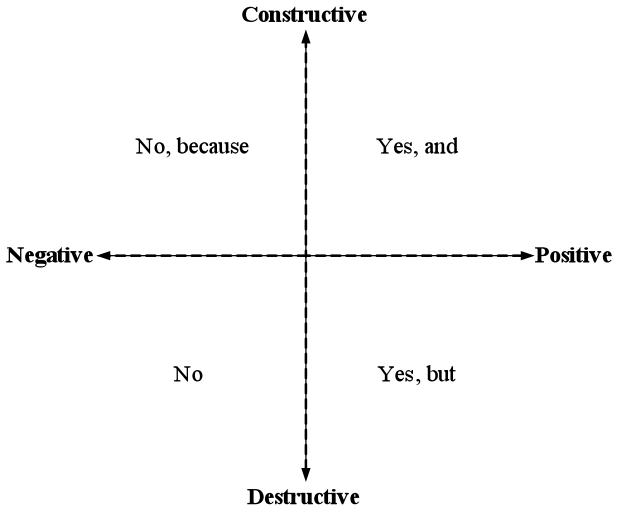
AI, according to Moore (2008), "is based on valuing and recognizing the best in people or the world around us. And it means asking questions and being open to seeing new potentials and possibilities in people and organizations" (p. 216). For organizational culture to develop positively, members have to dialogue positively. This can be difficult in decision-making meetings when everyone has something to gain or lose by being heard and influential. The following model illustrates the kind of language helpful for positively dialoguing while also generating ideas (top right quadrant). Some may claim this is just verbal foolery, but think of it like this: if conflicting ideas are presented, the better idea can influence the other ideas through this technique. Without AI, the focus will remain on the lesser ideas, and the dialogue may become adversarial. Energy for growth accompanies creativity and positive elements. Frame your responses in this manner and you will force yourself to appreciate the positive aspects of others' ideas and think creatively before critiquing another's idea.



A Conflict Resolution Model

Only one ideal outcome emerges from conflict, the one which brings the parties together, a solution developing of their "one mind." That is also known as a win-win resolution. It is only win-win if neither avoids the matter, harms the other party, quits prematurely, has a third-party decide for them, or compromises. Some might think negotiation is winning the most away from the other party, or that compromising is the way to build relationships that last, but both are not resolutions. They leave the relational tension unresolved. Compromise and its subset, arbitration, are both rational tactics, unlike the others, but neither brings the parties together. When working with organizational culture, there are subcultures which may need to be addressed. They will especially surface amid budget discussions and anytime silo-thinking puts different organization functions, product/service lines, and geographies at odds. It is then when a meeting of the minds is needed to mend rifts. Use your knowledge of the ideal and several non-ideal tactics to frame a workshop regarding current approaches to inter-departmental decisions and external partnerships which are handled in an irresolvable manner. And, as a consultant, realize the implications for your conflict negotiation work: You cannot facilitate resolution without having the right stakeholders present.

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Conclusion

So, why do organizations fail? They can fail because of any number of combinations of problems with the leaders, followers, and organizational cultures, for it goes without saying: "It takes two to tango" (Block, 2000, p. 202). Sometimes unconvincing, arrogant leaders may be guilty, and sometimes wishy-washy, irresponsible followers are to blame. Sometimes the organization's unwritten rules seem to be at fault, opposing change-agent followers and dynamic leaders who would guide positive organizational change. Regardless, it is the consultant's responsibility to recognize that accusations rarely offer the full picture, and multiple parties are often partially responsible. Consultants, therefore, need to help organizations face and own their fault honestly by conveying realistic expectations of stakeholder responsibility. Using tools such as the models presented should help organizations lift the fog and bid foreseeable and preventable failure "Begone!"

About the Author

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Information about models such as those described and displayed in this article can be found at:

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Going Green with Values and Ethics in the 21st Century

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Leading in a disposable world is a difficult task in the 21st century. However, it is not impossible. Just as environmentalists are teaching the general public to "go green" and recycle products rather than utilizing simple disposables, the leaders of organizations today need to practice and teach "going green" principles in the area of values and ethics. Unfortunately many organizations have taken a disposable stance to values and ethics. However, with careful analysis of the organization's culture, understanding its values and infusing Biblical values by Christian leaders, today's organizations can become successful in all areas of business. Employees, customers and stakeholders would build trust and understand the principles of the business through this analysis. Christian leaders have opportunity through change initiatives to infuse values and build this trust that will carry the organization into the future. Going green instead of disposing of values is the only way to build a successful 21st century organization.

The world in which we live has become a disposable world over the past thirty years. As we look around science and technology strides have created cheaper products to the point that it is simpler to dispose and repurchase a better item than to fix one that has broken down. For instance, we have disposable diapers, disposable wipes, disposable razors, disposable dishes, computers, televisions and printers are all outdated as soon as we purchase them and prices are low enough that it is more economical to throw them away and buy new than to have them fixed, clothes are becoming disposable, jewelry, just about every facet of our lives has become instant and disposable. The new mentality is: "Don't like it, just replace it." Marriage, family and relationships are all becoming disposable. And our values and ethics are not exempt from this disposable world. Yes, values and ethics have become disposable as well. You don't like the value you were raised with concerning the family unit, that's fine, throw it out and develop a new one, don't care for the marriage covenant, it's okay, get a divorce and search for a new spouse, or just live with someone so there are no ties when you are tired of them.

The business world is not exempt from this behavior of easily disposing ethical and moral values. This paper will focus on exploring the world of disposable values and ethics in the business world throughout the globe. Through understanding the origin of values and the measurement of organizational values we can see why disposing of values has become such a major issue in the 21st century and how leaders need to handle instilling values that will last in their organizations, in other words "Going Green" in the area of values and ethics. Before one

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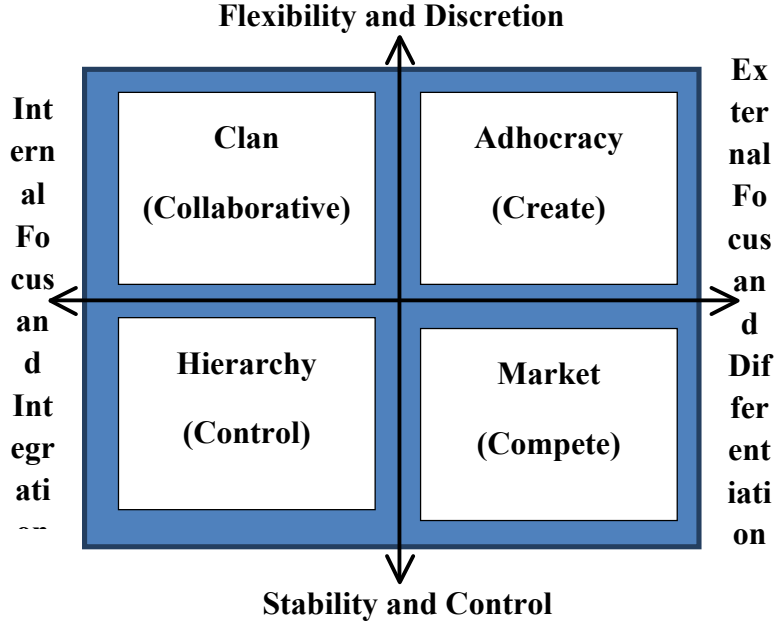
can discover how to "go green" with values and ethics, they must first understand what values and ethics are and how they relate to organizational culture and leadership.

Organizational Culture

Understanding organizational culture is necessary before a complete understanding of why values and ethics are important in the business world. What exactly is organizational culture? Culture is a complex issue that essentially includes all of a group's shared values, attitudes, beliefs, assumptions, artifacts and behaviors. When thinking of culture, one typically thinks of other nationalities or groups of people. However, in this sense, we are looking at organizational culture, which encompasses all aspects of the organizations internal as well as external relationships. It is deep in that it guides individual actions even to the extent that members are not even aware they are being influenced by it. Scholars tend to agree that the root of any organization's culture is ground in a rich set of assumptions about the nature of the world and human relationships. For example, should an organization buy into the belief that people are selfish and only out for themselves? Their attitudes and behaviors toward outside salespeople, vendors and consultants might be influenced.

According to Cameron and Quinn, "most organizations develop a dominant cultural style."[1]This style can be determined through the Organizational Cultural Assessment Instrument (OCAI) which is based on the Competing Values Framework (CVF), a theoretical model developed by Cameron and Quinn, which is currently the dominant framework in the world for assessing organizational culture.[2] The CVF is the result of many studies reviewed by Robert Quinn and John Rohrbaugh,[3] in which they determined there were two major dimensions of organizational culture of which they then combined the two dimensions, creating a 2x2 matrix with four culture types (see figure 1).

Figure 1 – The Competing Values Framework[4]



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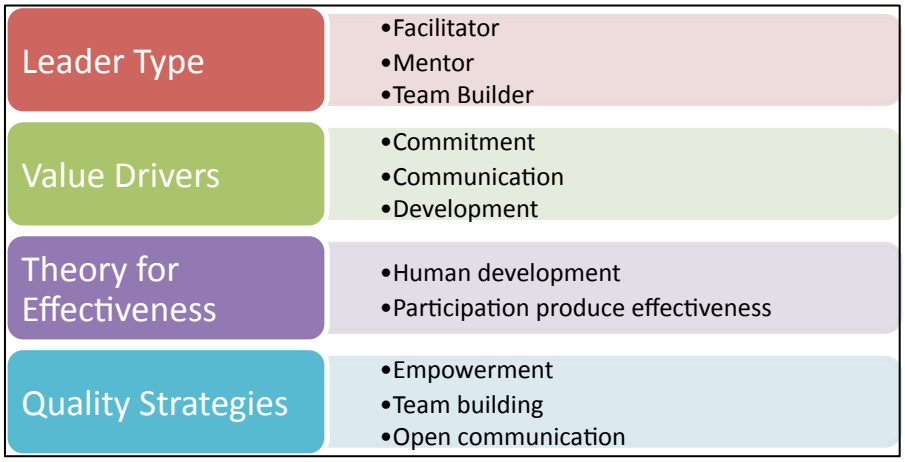
The Four Culture Types

The four culture types seen in figure 1 are: clan; adhocracy; hierarchy; and market.

Clan Culture

The clan culture is a one which is a pleasant place to work, where people share a lot of personal information and are similar to an extended family. The leaders or heads of the organization are seen as mentors and perhaps even parent figures. The organization is held together by loyalty or tradition. Commitment is high. The organization emphasizes the long-term benefit of human resources development and attaches great importance to cohesion and morale. Success is defined in terms of sensitivity to customers and concern for people. The organization places a premium on teamwork, participation, and consensus. Figure 2 breaks down the attributes of the clan culture according to leader type, value drivers, theory effectiveness, and quality strategies.[5]

Figure 2 – Clan Culture Attributes



Adhocracy Culture

An organization that is a dominant adhocracy culture is one that is a dynamic, entrepreneurial, and creative place to work. People stick out their necks and take risks. The leaders are considered innovators and risk takers. The glue that holds the organization together is commitment to experimentation and innovation. The emphasis is on being on the leading edge. The organization's long term emphasis is on growth and acquiring new resources. Success means gaining unique and new products or services. Being a product or service leader is important. The organization encourages individual initiative and freedom. Figure 3 shows the attributes of the adhocracy culture according to leader type, value drivers, theory effectiveness, and quality strategies.[6]

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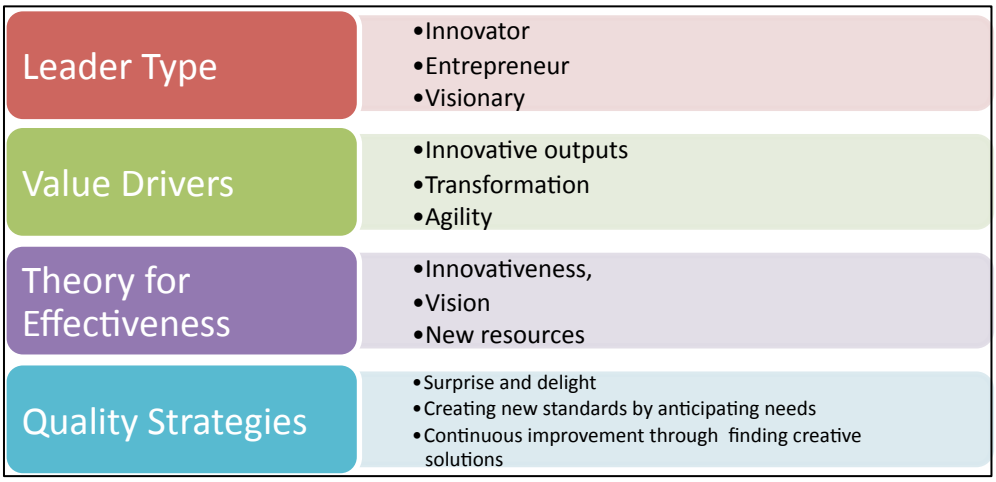
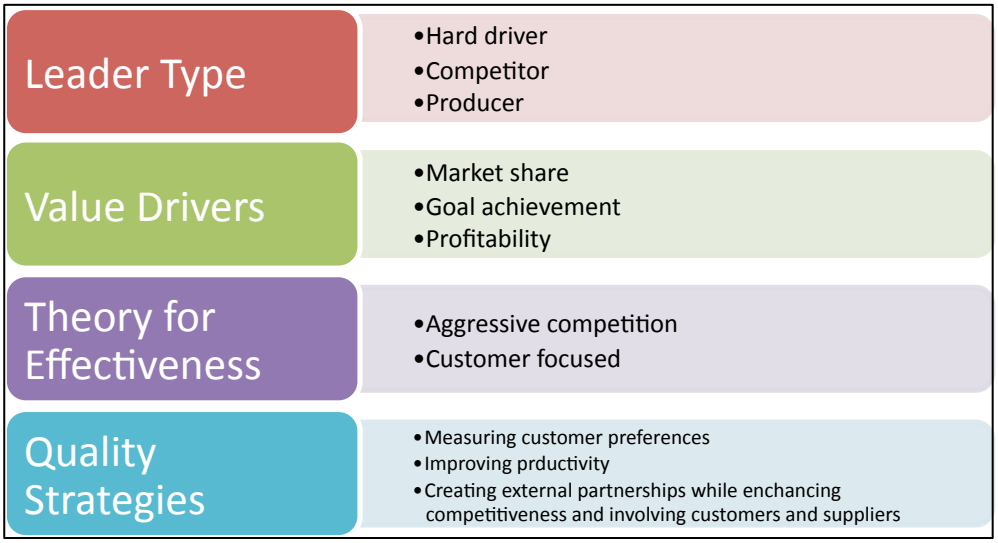
Figure 3 – Adhocracy Culture Attributes



Market Culture

A market culture is a result-oriented organization whose major concern is getting the job done. People are competitive and goal-oriented. The leaders are hard drivers, producers, and competitors. They are tough and demanding. The glue that holds the organization together is an emphasis on winning. Reputation and success are common concerns. The long-term focus is on competitive actions and achievement of measurable goals and targets. Success is defined in terms of market share and penetration. Competitive pricing and market leadership are important. The organizational style is hard-driving competitiveness. Figure 4 shows the attributes of the market culture according to leader type, value drivers, theory effectiveness, and quality strategies.[7]

Figure 4 – Market Culture Attributes



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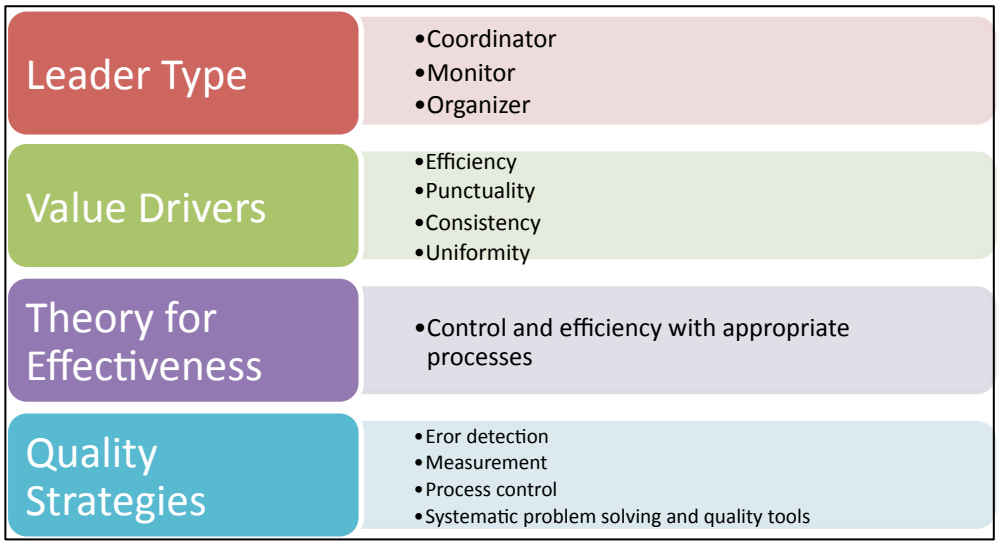
Hierarchy Culture

The hierarchy culture organization is a very formalized and structured place to work. Procedures govern what people do. The leaders pride themselves on being good coordinators and organizers who are efficiency-minded. Maintaining a smooth-running organization is most critical. Formal rules and policies hold the organization together. The long-term concern is stability and performance with efficient, smooth operations. Success is defined in terms of dependable delivery, smooth scheduling and low cost. The management of employees is concerned with secure employment and predictability. Figure 5 shows the attributes of the hierarchy culture according to leader type, value drivers, theory effectiveness, and quality strategies.[8]

Figure 5 – Hierarchy Culture Attributes



The competing values framework "is useful in identifying the major approaches to organizational design, stages of life cycle development, organizational quality, theories of effectiveness, leadership roles and roles of human resource managers, and management skills."[9]

Values Defined

So, where exactly do values come from? How do organizations develop their values? How does one develop values and infuse those values into organizations? Traditional values are thought to be the foundational ideals about what an individual feels are good or bad, right or wrong, moral or immoral, which coincides with Boudon who states: values reflect a person's beliefs about what is good or bad, fair or unfair, legitimate or illegitimate.[10] Through a person's values, one can often ascertain how a person feels about certain issues or how committed they are to their own personal beliefs. Values are an underlying foundation for ethics, as they help to determine behaviors, setting limits regarding what an individual will tolerate or overlook in others' behavior. In other words, they root leaders and remind them of their obligations. There is much

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debate, however, over where values originate and why people hold to the values and beliefs that they do.[11]

Christian leaders are aware their values derive from the Bible. The Bible gives much instruction concerning our values and ethics. However, even the Christian leader is not exempt from disposable values. In the 20th and 21st Centuries, the Christian ethic has come under attack. William Barclay proclaims the crisis of the present day is ethical and there is an element of permanency about the Ten Commandments when used to develop a value system. In other words, value systems have their day and then fade away, but those grounded in the Commandments that God gave mankind remain. Whatever people think of these values, they still remain the basis of any system of ethics for the servant leader, as the Sixth through Tenth Commandments (Exodus 20:13-17) were designed as a values system that would build a cohesive society. Each of these commandments was based on the value that God placed on people – their lives, their relationships, their property, and their reputation.

Leaders can look to Charles Taylor's position on moral feelings to grasp a better understanding of values. Taylor describes values as "moral feelings" that "are distinguished from other feelings by their internal relation to values and to one's self-understanding. Accordingly, they would simply not be moral feelings if they were not related to our conception of the good."[12] He further states, our moral feelings relate to our values and the gap between our moral feelings and reflective values can be bridged through articulation of these moral feelings and reflective values. "When we articulate our moral feelings we give them a form in which they can be discussed."[13]

Organizations do not form spontaneously or accidentally, the beliefs, values and assumptions of the founder and those of the leaders echo throughout the entire organization, shaping the learning experiences of the members during the start-up phase of the organization.[14] More often than not, the organization takes on the personality and shape of the strongest leader. As one leader leaves, and another takes place, the organization changes to mimic that of the leader in charge. There are times when change such as this could be bad, however, most often it is for the better as it grows the organization in a different direction. One can open up opportunities to pass these values on, helping others to understand the values we have and why.

The Word of God guides Christians in forming these moral feelings. For example, Colossians 3:5 states: "Put to death therefore what is earthly in you: sexual immorality, impurity, passion, evil desire, and covetousness, which is idolatry."[15] It is important that Christian leaders understand moral feelings and reflective values, and learn to articulate them in order to infuse them into the organizations they lead. Fayolle, Olivier, and Legrain, posit that, "A value system is an enduring organization of beliefs concerning preferable modes of conduct or end-states among a continuum of relative importance."[16] In other words, a value acts as an ideal principle that people or leaders refer to in order to base their judgment when deciding which course of action to adopt. The beliefs, values, and assumptions of founders or leaders infuse organizations and shape the learning experiences of the group members during the start-up stage.

Infused Values

Leaders of organizations tend to infuse or instill their values into the organization they lead. Posner contends that values form the foundation for the purpose and goals of an organization.[17]

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They drive the direction of decision-making at all organizational levels and are the heart of the culture of the organization. Grojean, Resick, Dickson, and Smith, contend that the personal values of organizational leaders "play the dominant role in creating and maintaining climates regarding ethics."[18] The values of an organization have to be influenced by someone, and the most logical is for the leadership of the organization to be that someone(s). How this leader leads will determine the values the organization will maintain.

O'Toole offers us many examples of great leadership that evoked change not only through the values of the companies, but through their philosophy of leadership.[19] By instilling their values, these leaders opened doors of change and offered hope to people to become all they can become. When the motive is properly aligned and the values are such as to empower the people and make the organization better, instilling those values in the company will make it more successful and the people, as well as the organization, will soar to great heights. It is when the values of the leader are used for personal gain in place of organizational gain that makes values infusion a detriment to the success of the organization.

Shared Values: Organizational Culture

An organization is made up of many members. The organization takes on the personality and shape of the strongest leader in many cases. Shared values are what produce trust and link members and the organization together. Shared values are the identity by which the organization is known. Therefore, the shared values must be stated as both corporate objectives and individual values. Every organization, as well as every leader, will have a different set of values that are appropriate to the organization's business practices. When we consider that "top-level managers hold, practice, and promulgate organizational values, we realize that those values are preserved formally by selecting personnel during recruitment whose values match with the organization and socializing them to the organizational ethos and informally through rituals, stories, myths, and heroic acts."[20]

Klenke maintains, "A key function of organizational leaders is to help to develop, articulate and communicate, and model organizational values based on consensus through social validation.[21] Social validation implies that value about how people should relate to one another, exercise power, define what is beautiful, and so on, can be validated by the experience that they reduce uncertainty and anxiety.[22] Enquiring of the employees about the importance of values discloses personal value priorities. The extent to which personal values or shared values match with the organizational values is considered to be one indicator of fit between individuals and organizations. An organization that is clear about and focused on the same values and sharing the same beliefs eliminates the complications, disconnects and obstacles that can hamper effective performance.[23]

Organizational Value Alignment

The alignment of individual values and organizational values utilizes a more effective change in the organization. Ralph Waldo Emerson summed up the correlation between personal and institutional values when he said: "Every great institution is the lengthened shadow of a single man. His character determines the character of the organization."[24] Hence, the organization often times takes on the character, values and goals of the leader. Cameron and Quinn affirm that leaders tend to be more successful at change when the leadership strengths of an individual are

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congruent with the dominant organizational culture.[25] Song states that "planned organizational change is expected to have a positive impact on individual development and organizational performance."[26] In other words individual values that line up with organizational values open the door of opportunity for more successful change to take effect.

Misalignment of practices versus espoused values is dangerous for the organization. When senior leadership's values do not line up with the values of the organization or other members, the culture is destroyed. Simmons tells us that "the divergence between words and deeds has profound costs as it renders managers untrustworthy and undermines their credibility and their ability to use their words to influence the actions of their subordinates."[27] Trust is of critical importance between the leadership and subordinates of the organization. By not living up to their words and their deeds not matching up to their words/values, they hurt trust, especially with those who work closely with the leadership. If leadership is speaking out of both sides of their mouth, they will lose the trust of their followers, and willingness to change their attitudes, values, assumptions and commitments will not be brought into alignment with the organization. Confusion will ensue and the organization will not be as strong since no one will know the values, opening the door for unethical behavior. Researchers are convinced that when the fit between individuals and their organization's values is in alignment, there is a more positive subjective experience for the person and better performance for the organization.[28]

How to Evaluate Organizational Culture and Alignment

Every organization has its own mix of the four types of organizational culture. And every organization has a set value system. This mix is found by the completion of an instrument designed to measure Organizational Culture such as the OCAI which is a short questionnaire. This questionnaire is a valid method to indicate handles for change within the organization. The participants for the organization are asked to divide 100 points over four alternatives that correspond to four culture types, according to the present organization. This method measures the mix of or extent to which one of the four culture types dominates the present organizational or team culture. By taking the test a second time, but now dividing the 100 points over the same alternatives according to what the test taker would like to see in the company, the desire for change can be measured.[29]

The six dimensions judged by participants are:

1. Dominant Characteristics
2. Organizational Leadership
3. Management of Employees
4. Organization Glue
5. Strategic emphases
6. Criteria of Success

So Why Evaluate?

Failure of change initiatives in organizations is consistent with neglect of the organization's culture. Cameron and Quinn tell us there is importance in diagnosing and managing organizational culture because of an "increasing need to merge and mold different organizations cultures as structured changes have occurred"[30] such as consolidated units, downsizing and outsourcing eliminate part of the organization and mergers occur. To tie this assessment to

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ethics, we must understand that ethical behavior of an organization is not possible without ethical core values, which influence the emergence of the informal ethical structures such as communication on the ethical problems between managers and employees,[31] and further the emergence and implementation of the formal ethical structures and measures of business ethics implementation such as mission statement, policy manuals and training in ethics.[32] And, considering the ethical core values and ethical climate of the organization, the culture defines the rules of ethical behavior as the sole basis and starting point for the emergence of both formal and informal measures of business ethics implementation.

This important relationship among the organization's core values, ethical climate and culture will support the emergence of the informal and formal measures of business ethics implementation and will result in consistency among mission, vision, enterprise values and culture – which is essential for the organization's long-term success.[33] Kaptien's research emphasizes the importance of the mutual influence among enterprise ethical core values, climate and culture which deals with the problems of the code of ethics as one of the important formal measures of business ethics implementation.[34] The research further reveals and stresses that to organize and implement business ethics, the organization must first identify the principles to which it wishes to adhere, then cement those principles in the core values and transmit into the organizations climate and culture. Without a culture-values audit, how else could the organization make these assessments?

According to Cameron and Quinn, "Cultural congruence means that various aspects of an organization's culture are aligned."[35] Also, "In a congruent culture, the strategy, leadership style, reward system, approach to managing employees, and dominant characteristics all tend to emphasize the same set of cultural values."[36] It's the presence of incongruence in organizations that highlight the need for change. When members of an organization see a lack of integration, ambiguity, the absence of fit, and behaviors incompatible with the espoused values of the organization, it often leads to "differences in perspectives, differences in goals, and differences in strategies within the organization."[37]

Back to the Beginning – Ethics

With a clear picture of values and organizational culture, we can now look at the disposable ethics 21st century leaders seem to have adopted. Ethical issues are in the forefront of every sector of business and part of the character of every individual. "The decline in ethics is largely cultural and appears to be as closely associated with a failing system of morality as it is with the profession's ethical rules."[38] Before one can decide if there are ethical problems in an organization, one must understand exactly what constitutes an "ethical" problem. Without a grasp on the definition of ethical, it is nearly impossible to decide if there are ethical problems.

Ciulla states that "Ethics is about the assessment and evaluation of values…"[39] He maintains that ethical judgments are values vs. values or rights vs. rights and how to handle situations is not simple. In these situations, how one measures the quality and worth of a leader comes down to the character of the leader. In other words, what he/she "intends, values, believes in or stands for."[40] Working with a consultant, the organization should seek to "adopt a morality-based approach to the development of its ethical codes and standards."[41] Part of the human make-up, when looking at ethics and values, is to infuse our own values into the organization as the "right" thing to do.

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In working on ethical issues and what is right and wrong, leaders must consider the globalization of organizations in this day and age. Due to the rise in globalization, one of the first things to determine is the culture of the organization and the nationality of the leaders leading that organization. For leaders of global organizations, it is imperative that there is an understanding of the ethical differences between the nations involved. Beekun, Westerman and Barghouti contend that ethical differences between countries has a potential impact of a country's national culture on ethics and what drives the decision-making process underlying ethical behavior in both countries.[42] An understanding of these differences is critical towards enhancing ethical behavior in both countries. Schien points out that simply telling a person in another culture that an action is unethical may alienate that person.[43] Understanding the behavioral process underlying ethics across national cultures helps the leader to make sense of an individual's ethical decision-making process and behavior, which allows further insight in the attempt to avoid offending others.

To change the culture of an organization and raise the bar on the standards of ethics, there must be an alignment process that integrates business ethics with mission, vision, values, strategies and goals. The use of consultants to help the organization to understand this alignment process and thereby align their ethical practices is an option to consider in implementing change. Because of the social nature of ethical values, this alignment process will be concerned with relationships and defining relational expectations between leadership, employees, stakeholders and customers. The goal of an ethical organizational culture is the greater good of all. Internal relationships between leaders and followers, as well as external relationships with clients, customers, vendors and the community are all prized. As a result, people are treated well consistently and an ethical culture emerges.

Conclusion

It is imperative that leaders today have a firm understanding of their organization's culture, develop a sound value system and insist on ethical behavior from all employees regardless of rank. Disposable products to make life easier are great items to have. However, when it comes to disposable values and ethics, Christian leaders all over the world need to unite and refuse to dispose of the value system God set in place. Biblical values and ethics cannot be turned into disposable products to make life easier if we are to run successful organizations. Everywhere in the world today we see advertising and reminders of becoming a "greener" world, not using as many disposable products. Leaders of organizations today should adopt a "Going Green" attitude with the organizational values and ethics adopted by the organizations they lead. Jim Henson, creator of the Muppets summed up the problems of leadership going green with their ethical behavior when he coined the phrase, "It's not easy being green," for his famous leader of the Muppets, Kermit the Frog. He is correct, it is not easy being green, but it is worth it in the end as going green with ethics and values will create more successful organizations to carry us through the 21st century and beyond.

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