

THE ROLE OF ORGANIZATIONAL CULTURE IN HUMAN RESOURCES DEVELOPMENT

Abstract

Modern psychology has gone way beyond the classical problem – cure paradigm, and the new field of Positive Psychology is emerging as a tool managers are not only encouraged, but literally forced to use to keep their competitive advantages. Leadership experts are learning the specific strengths and weaknesses of particular psychological types. Depending on the intelligence used, leadership can vary widely, from Authoritarian, Opportunistic, Transformational or bottom-line focused Pragmatism. Personal Development has become a necessity, as each individual needs to hone and develop his latent talents to play his part in a team properly. The Organizational Culture then becomes apparent as the DNA of a company, and it can be the cause for great successes or monumental failures of the enterprise. A humane and engaging culture not only produces better bottom lines and more long-term profits, but also something money cannot and will not ever be able to buy: loyal, happy and enthusiastic employees and customers.

Success in the workplace requires a continual development of the Human Resources potential by engaging spiritual growth and personal development as cornerstones of the Organizational Culture. People operate with symbols and he who is the master of symbols and archetypes has the most power to shape reality and produce better results.

But in all, we must remember that it begins with one thing: the Mission, the Vision and the Values

Keywords: Personal Development, Organizational Culture, Leadership Styles, Human Resources.

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ROLUL CULTURII ORGANIZAȚIONALE ÎN DEZVOLTAREA RESURSELOR UMANE

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Rezumat

Psihologia modernă a progresat cu mult dincolo de paradigma clasică problemă – vindecare și noul câmp al psihologiei pozitive evoluează drept o unealtă pe care managerii nu sunt doar încurajați, ci de-a dreptul obligați să o folosească pentru a-și păstra avantajele competitive. Experții în leadership învață punctele tari și punctele slabe specifice ale tipologiilor particulare de personalitate. În funcție de tipul de inteligență folosit, stilurile de leadership pot varia de la autoritar, la oportunistic, transformațional sau un stil oportunistic, centrat pe rezultate. Dezvoltarea personală a devenit o necesitate, întrucât fiecare individ este obligat să-și sporească și să-și șlefuiască talentele, pentru a-și putea juca rolul în echipă așa cum se cuvine. Cultura Organizațională devine aparentă drept ADN –ul companiei, putând fi cauza pentru mari succese, dar și pentru dezastre monumentale. O cultură omenoasă și antrenantă nu doar că produce rezultate și profituri pe termen lung mai mari, dar asigură de asemenea ceva care banii nu vor putea cumpăra niciodată: angajați și cumpărători loiali, fericiți și entuziaști. Succesul la locul de muncă necesită o continuă dezvoltare a potențialului resurselor umane prin abordarea dezvoltării personale și spirituale ca pietrele de temelie ale culturii organizaționale. Oamenii operează cu simboluri și cel care mănuiește cu cea mai mare măiestrie arhetipurile și simbolurile are cea mai mare putere de a restructura realitatea și de a produce cele mai bune rezultate.

Totuși, în toate acestea, este nevoie să ne amintim că totul începe de la un singur lucru: Misiunea, Viziunea și Valorile.

Cuvinte cheie: dezvoltare personală, cultură organizațională, stiluri de leadership, resurse umane.



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1. POSITIVE PSYCHOLOGY – THE NEW PARADIGM

When we focus on Human Resources development, we can tackle the issue from two very distinct sides. Either we look to what the problems are and we seek to find solutions and cures to them, or we look to what could work even better than it already does and try to implement the change we envision.

Up until now, the dominant paradigm in psychology, be it individual or organizational, like in many other sciences was the classical problem – cure paradigm. You find the problem, you deconstruct the mechanism to see what's causing the problem, then you find a cure and implement it. Then the problem goes away and everything is fine again.

But with the coming age, a new school of positive thinking has given rise to a new way of thinking about the world in general, and human resources development in particular. This new way turns the old approach on its head and instead of asking "What's wrong with this situation or system and how can we fix it?" , it asks instead "What could go even better about this, on top of what is already going well"?

The basic presupposition of the old paradigm is that something is broken and it needs to be fixed. On the other hand, positive psychology is not primarily interested in what is going wrong, but on what could be.

If the first approach is deductive and normative, positive psychology is inductive and probabilistic. Far from being mere wishful thinking, it makes use of the gift of imagination and far-sight humans possess and instead of resulting in a to-do list of tasks meant to bring the system to a 0 point, it sets a universe of possibilities and a vision of what to become, and rather than being a clearly cut road, the journey to that vision is flexible.

Here, there is no end point. In the problem – cure approach, the end result is the problem – free state, the 0 point. That is the maximum best. But where do we go once we are problem – free remains a mystery. This is the answer the positive psychology trend tries to answer "Where do we go from here? What else could we achieve and perfect?" So the growth possibilities for this type of paradigm are limitless.

2. 4 ARCHETYPES – 4 LEADERSHIP STYLES

Each leader will lead based on his native intelligence, and following the Myers – Briggs model (1962), which is widely used in modern management, we find 4 main character types, each with its own brand of intelligence, and with a unique leadership style.

There are logistical personalities, tactical personalities, strategic personalities and diplomatic personalities, and they have something in common with members of the same group. However different they may be, the Guardians of the logistical personalities are always Sensory Judgers which gives them Introverted Sensing. This makes them the most probable of all the types to be concerned with the past and remember things that others may overlook. All tactical Artisans on the other hand are Sensory Perceivers, which gives them Extroverted Sensing. This leads them to be daring, adventurous and fully immersed in the present moment, noticing all sorts of opportunities other types miss. They don't really care about the past or the future as long as they have the present. All strategic Rationalists are Intuitive Thinkers, which gives them the long term strategic and analytical mind of a scientist. They speak the language of reason and are seldomly interested or swayed in their decisions by emotions. While on the outside they may seem robotic, none can contest the efficiency with which they work. All diplomatic Idealists are Intuitive Feelers, a stark contrast with the rationalists who are not at all interested in feeling. This gives them a soft heart, a high emotional intelligence and makes them wonderful people-people (Myers, 1962).

Myers theory was based on the earlier works of Carl Jung, the German psychologist.

Sensing was seen as perception by means of the senses, of the conscious. Intuition was another perceiving function, but it was linked to perceiving by means of the unconscious or perceiving the unconscious itself. Thinking and Feeling were pretty straightforward as decision functions. Feeling decides based on emotional impact and consequences, while Thinking has nowadays scientific and analytical approach, concerned with concrete utility which necessitates brushing feelings aside because they provide too much variability. All of these four functions can either be directed toward the inside, toward the subject, becoming introverted, or toward the outside, toward the object, becoming extroverted (Jung, 1971).

Commenting on the work of Isabel Myers, a future contributor to the Myers-Briggs Type Indicator, David Keirsey notes "Wow! Here I was, only five years out of graduate school, working as a corrective interventionist for schools and trying very hard to figure out how to apply what I had learned about people in making myself useful to school children and their parents and teachers and administrators, these people having all sorts of difficulties getting along with each other. And along comes a little old lady from Princeton New Jersey, Isabel Myers, to tell me about myself, about who I was and what I was good for. Oh, I already knew some of that stuff about myself, but I didn't know that I was a kind or type of person, and that therefore there had to be others just like me" (Keirsey, 1998, p.15).

Guardians are the authoritarian leaders, preferring strict rules, regulations, codes of conduct, and a highly regimented environment. They will do their best to ensure the standard procedures are well defined but most of all well respected and may be very harsh in the penalties for not respecting what they see as common-sense rules meant to protect the interests of all the members against the interests of single individuals. Their intelligence is logistical, focusing on rules, deadlines, routines and standard operating procedures. The more standardized the environment, the happier guardian leaders are, for in such an environment predictability and accountability thrive. Guardian leaders are the backbone of every organization, the ones who take all the pressure from all the body. Without them, everything would crumble.

Artisans are free spirits, and seldom will you see them in leadership roles, which entail a great deal of organizing others and staying in one place. They are not really made for organizations, being much better suited for liberal professions. But, if it happens that there is an artisan leader, he will focus on opportunities, design and what could be improved to get a tactical advantage. Rules under artisan leaders will be loose, and to a more judging, organized mind, Artisan leadership will at times seem chaotic. Yet it is exactly this type of freedom that encourages creativity. Artisans have a natural zest for life and challenge, and they will be the first to spot and jump at a new opportunity when it arises. Artisan leaders are the arms and legs, the muscles of every organization. Without them, everything would come to a standstill, and progress would become little more than a nice dream. They are drive and movement.

Rationalists, as the name suggests, are all about reason, logic and efficiency. If Guardians are very practical and logistical in their approach, and artisans are tactical and opportunistic, Rationalists will lead by strategy, focusing on the bigger picture and getting a bird's eye view to get a competitive edge in efficiency. For them if it's efficient, if it maximizes profit and minimizes cost, do it, if not discard it. No room for emotional attachment here, just cold hard logic and facts. In a world bogged down by emotional subjectivity, Rationalist leaders prize objectivity over anything else, paying no heed to arguments that do not appeal to their logic. They are inventors, but they are also perfectors, taking nearly any project or enterprise and making it run at full capacity, like a well oiled machine. Rationalist leaders are the eyes of every organization. They see far and wide, they scan from above, but also go into the details like a microscope. They bring vision to a blind world and understanding of the environment. Without them, organizations would operate in the dark, and like a ship with no compass, they would surely crash on a nearby reef.

All well and good up until now, but when it comes to matters of the heart, idealists are the watery eyed, friendly understanding leaders who people come to love. As the name suggests, idealists are all about

ideals. The rationalists may have strategic visions, but idealist leaders understand it takes people's hearts to attain them. For them it is not about the mission, vision and values, for them it's about the organizational culture. Do the people feel at home and fulfilled at their workplace? How is morale among the troupes? Cause if morale falters, the rest, no matter how well organized, well designed or well balanced will surely crumble soon after. They hear the pulse of the organization, the drumbeat. And as such, they will be the prime advocates of Human Resources Development. It's humans that make up the organizations, not plans, not strategies, not opportunities and dangers, but humans. And Idealists are the first to point that out. The warm hearted Idealist leaders are the heart and soul of every organization. They are the beating heart that pumps lifeblood through the organization. They are at the core, at the center of any human endeavour. For all production is ultimately an attempt to share the heart and the genius of all who work in that organization with the world.

3. PERSONAL DEVELOPMENT – A MUST HAVE FOR ANY ORGANIZATION?

If you are skilful but your character is lacking, your skills will take you to heights where your character will not be able to maintain you. Many people got the idea of Personal Development completely upside down. They think it is about learning skills to become better at what you do, or to get to the next level of efficiency by changing the methods of work. They think it is about tools and techniques that when applied will reduce the amount of work and stress it takes to complete a certain task.

To be sure, those are some effects of undergoing real personal development. But that is not the goal, that is the byproduct of a natural development process that transforms the person from the inside out. The changes that begin to manifest in the outside world appear first in the inner world, and they grow and mature there just as a child does inside the womb of his mother.

Rather than being akin to skill and methodology development, Personal Development is more akin to Character Development. Yes, there are some techniques and methods used to transform a person's character, but they arise naturally out of the process rather than being the main focus of it. Yes, it takes great deals of effort to undergo personal development, just as it does to grow muscles, but the process itself is effortless. The effort comes from the growth itself, not from the process.

And unless you anchor that growth deep within your body, within your cells, sooner rather than later it will show. Low levels of motivation and engagement, lack of grit and involvement, slacking and procrastinating will begin to set in once more as a clear sign of a dire lack of personal development.

Skills are external development. They allow the possessor of the skill to directly impact the external world and circumstances. But internal development has nothing to do with skills. Even the best

carpenter, in the absence of strong inner development will slack on work, not finish his orders on time, and lead a life that, even if nobody would dare question his skill at carpentry, would not be a life they admire for what it brings to the world.

A skilled person is a great asset to any organization. But a developed person is pure gold. Skills can be developed in a few years, but character takes decades, both to learn, and to unlearn.

"There comes a time in the lives of those destined for greatness when we must stand before the mirror of meaning and ask: *Why, having been endowed with the courageous heart of a lion, do we live as mice?*

We must look squarely into our own tired eyes and examine why we waste so much time sniffing at every distraction, why we cower at the thought of revealing our true selves to the world, why we scurry so quickly from conflict and why we consent to play so small" (Burchard, 2014 p.ix)

4. ORGANIZATIONAL CULTURE – A MAKE OR BREAK FACTOR

What are the members of an organization? Are they workers, mere mercenaries working for their pay, or are they collaborators, the ones on which the quality of service provided, the good renown or lack thereof for the organization hinges? Depending on how the leader treats his subordinates, they will get a feel for how they are being treated. Are they being cherished, honored, respected and kept in a position of high regard? Or are they being bossed around, looked down upon and even brutalized mentally and emotionally because they are under contract and they depend on the employer's money for sustenance?

The culture that the leaders promote generates an energetical field around the organization that either attracts good fortune for all involved, or draws in difficulties, problems and ill-fortune? Few leaders really take into account the crucial role of the culture that is being organically generated. They seldom have the epiphany that the organization itself is a collective phenomenon, and even though every person may have a clearly-cut assignments for his working-station, as a collective, they are all generating a quantum field that impacts each and every person involved there at a very deep level. On average, not counting hours of sleep, people spend more time at work or involved with people at work than with themselves or their loved ones. So the climate and culture created around the workplace has more air-time than any other form of influence. The lives and destinies of all involved in an organization are made or broken on the relative state of health of the organizational culture.

5. HOW TO LEAD? – EVANGELISTIC OR EMULATION LEADERSHIP

It is impossible to answer to the question “How best to lead?” whether the question refers to an organization, your own life, a small group, your family or anything else. There are simply too many variables to take into account. Yet, insights into what better leadership may look like are possible.

Drawing wisdom from the RPG game genere, we can begin to define two styles of leadership that yeld somewhat different results and have somewhat different approaches, even though both draw on the same source of power.

In the game Heroes of Might and Magic, but not limited to only that game, two character profiles are described. One is the Paladin, and the other is the Priest. Both have a lot to do with morality, with the Divine, with God, with respect, honor, virtue and generally the vaues associated with life or white magic. How can we take that knowledge and apply it in the sphere of leadership?

Let's contemplate the archetypes of the Priest and the Paladin and see if we can spot different styles of leading one's life that could also be applied at an organizational level.

Who is the Paladin, what is his agenda? How does he lead his life and others? Well, the Paladin is the Knight, the royal guard, the defender of the king, but also of all that is Just. Justice, duty and Honor are at the core of every paladin. His inspiration is his deity. The monarch rules by divine right, but the source of his legitimacy is a deity. The paladin wants to emulate the deity, to behave as the deity would behave if it had a body, to get involved as it would get involved.

The Paladin is a might class, as opposed to magic. He has some divine magic granted to him by his god to aid him in his holy crusade, but his forte is his natural Charisma. He has the power through sheer personal example in action to inspire the nobility in others. Upon seeing his example, the others begin to have faith that the task that seems impossible to many can actually be done, and, even though odds may be against them, they set on the same mission the paladin is following because they trust him. He becomes their champion and by trusting him, people begin to trust themselves.

This is the leader that works side by side with his co-workers, setting an example, a standard, and reassuring everyone that he is there for them if they need it. This is what I call Emulation Leadership.

The Magic counterpart of the Paladin is the Priest. So again, who is the Priest, what is his agenda and how does he lead his life and others?

The Priest, as the name says is the man of God, the clergyman, or at higher ranks, the Pope or the Bishop, the Patriarch or the Hierophat. If the Paladin is Majestic and Just, the Priest is humble and

saintly. Unlike the imposing and charismatic appearance of the Paladin, the priest's posture and look does not recommend him as particularly charismatic. Yet his power of influence is more subtle. He does not need a hammer, a sword or a shield, like a paladin does. His armor is Faith, his weapon is the Word of God and his gaze burns people's souls should they fail the test of heaven.

This is a more subtle, a more feminine way to lead, a way that is receptive, yielding, compassionate, not majestic, strong and imposing. His power comes also from his God, but in a different form. He does not seek to emulate, for the dimension of God to which he is devoted is beyond action. It is glimpsed through action, yet it is far beyond it. It is the wordless word, it is the spirit, it is the mystery, the great unknown that you can yet feel. It is pure faith.

The priest is not interested in doing what God would do, but instead he is interested in singing his praise and internalizing in his self the spirit of his God. Where the Paladin is literal and to the point, cutting no corners, the Priest curves and interprets the deeper meanings, the cryptic meanings of the word of God. He is an Evangelist of God, praising Virtue over all else and labeling as inessential all that has nothing to do with gaining virtue. He is a divine lover of his God, and by his words of wisdom, the crowd becomes also enamored with the teaching, with the God he is singing praise to. The priest has the ability to soften people's hearts rather than strengthening their resolve as a paladin would. Both followers are devoted to the path, but in very different ways.

That is why I named the leadership way of the Priest, Evangelistic Leadership, which tries to sway people's hearts by leading them gently into the eternal, the everlasting, the immortal.

And when a worker in an organization feels that by his acts or by his devotion he will indeed make a difference, matter and live forever in the hearts of people he may not ever know, that Organization will have ecstatic and euphoric workers that will love their work and the climate there.

Yet, that is only a quest, a vision to aspire to and to individually build. It is for future leaders to decide how they will lead. Will they lead like Guardian Kings, like Artisan Swashbucklers, like Rationalist Wizards, like Idealist Lovers, will they lead from the front by emulating and encouraging others too to emulate the Mission, Vision and Values, or will they lead from the back, by gentle faith and encouragement, keeping all the Organization in their gentle heart?

It remains to be seen, but the blueprint has been laid out for all to see and decide.

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