

DISSERTATION

WOMEN MID-MANAGERS IN NEVADA COMMUNITY COLLEGES:
PERCEPTIONS OF ORGANIZATIONAL CULTURE AND ITS RELATIONSHIP TO
ADVANCEMENT

Submitted by

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In partial fulfillment of the requirements

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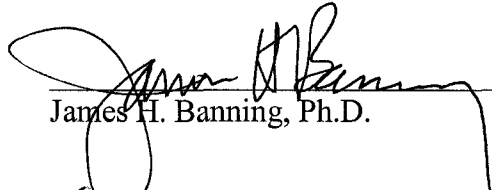
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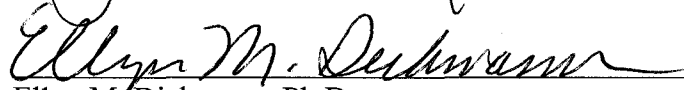
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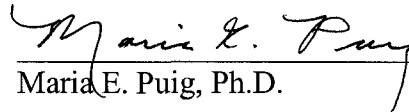
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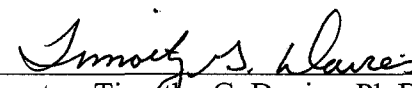
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ABSTRACT OF DISSERTATION

WOMEN MID-MANAGERS IN NEVADA COMMUNITY COLLEGES: PERCEPTIONS OF ORGANIZATIONAL CULTURE AND ITS RELATIONSHIP TO ADVANCEMENT

The purpose of this study was to determine how perceptions about current and preferred dimensions of organizational culture among women mid-managers in Nevada community colleges could be measured, compared, and evaluated to determine how definitions of organizational culture related to women's advancement within those institutions. Participant perceptions of organizational culture type were measured by Cameron and Quinn's (2006) Organizational Culture Assessment Instrument (OCAI), and participant advancement history was measured by a researcher-created questionnaire. Descriptive and inferential statistics were used to analyze the data to determine if there was a relationship between women's perceptions of organizational culture type and their advancement within the community college. The quantitative approach to measuring perceptions of organizational culture and advancement was conducted within a feminist empiricism perspective with a focus on women.

Data were analyzed based on number of years at the institutions, promotion history, age range, ethnicity, and mean scores from the OCAI. Results showed there was no significant relationship between perceived culture type and advancement for women overall or for women of color. However, results indicated a significant age difference among women within each perceived dominant culture type.

The results of the study also revealed incongruence between how the respondents perceived the current dominant culture of their institution and how they preferred that dominant culture to be. This conclusion resulted from data indicating women at the majority of Nevada's community colleges perceived their daily work environment as a controlling one emphasizing policies and procedures, efficiency, and uniformity. Additionally, the women at all colleges indicated they prefer their workplace culture to be one emphasizing empowerment, commitment, care, collaboration, and trust. This perceived incongruence may be stifling some women's performance and promotion possibilities.

This study supports the need for future research on organizational culture, women's leadership, and community colleges. Better understanding the daily workplace environments of women mid-managers may shed light on why they are not advancing into executive leadership positions at the same rate as their male counterparts within higher education.

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CHAPTER 1: SETTING THE STAGE

The number of women in community college administration increased in the last decade with the greatest increases occurring in mid-level management positions: deans, directors, division chairs (Tedrow, 1999). Given the increases, it is not surprising that more than half of the students in graduate educational leadership programs are women (Brunner, 2000). Additionally, it is estimated that 63% of the total worldwide workforce in 2003 were women (ILO, 2004). Within the United States, women comprised 46% of the total civilian workforce in 2005 (U.S. Dept of Labor, 2006). Despite this evidence confirming the presence of women in higher education and the workforce, they are not advancing into the senior-level corporate and educational administration positions at a similar rate.

Researchers suggested gender bias in the treatment of women in educational and business settings is responsible for this disparity (Davies-Netzley, 1998; Hackney, 1998). Although the differences are not based on research confirming a difference in experience, education, or training, our nation's educational system "continues to minimize the contributions of women and advances disproportionately small numbers of women into administrative positions" (Hackney, 1998, para. 2). Although some progress was made toward promoting women in school administrations during the 1980s, that progress has stalled since the mid 1990s (King, 2007). The literature reviewed for this study suggests one reason for the lack of progress is policy makers and administrators have not adequately altered the organizational structures and cultures to incorporate feminine

leadership. The traditional hierarchy is continually reinforced, and the policies and processes which keep women in lower level administrative and staff positions are preserved, a phenomenon widely known as the glass ceiling (Bajdo & Dickson, 2001; Chliwniak, 1997; Davies-Netzley, 1998; Hackney, 1998).

The glass ceiling is an invisible barrier to women's advancement based on individual or organizational bias (Ragins, Townsend, & Mattis, 1998). Several authors suggested the glass ceiling is pervasive in corporate American and in America's education systems, even though it is costly in terms of productivity (Ragins, et al., 1998; Davies-Netzley, 1998; Hackney, 1998). Efforts to dismantle the glass ceiling were largely ineffectual over the last ten years (Hackney, 1998). However, there is growing agreement that in order for change to occur, administrators and corporate leaders must understand (a) the barriers women face in their advancement, (b) women's leadership styles, and (c) how perceived gender differences contribute to organizational cultures that create barriers to advancement (Brunner, 2000; Chliwniak, 1997; Tedrow, 1999).

Schein (2004) suggested organizational culture plays a role in organizational processes because, by definition, culture is a pattern of shared basic assumptions that an organization learns as it responds to problems. Kuh and Whit (1988) asserted the idea that organizational culture is a product and a process, the shaper of human interaction and the outcome of it. However it is defined, culture is the texture of human society; it is woven into our lives, in our homes, our workplaces, our places of education, our places of recreation and worship, and within our nation and our world. Culture is visible and culture evokes a feeling, yet we are still sometimes unaware or uncertain of it, especially when first introduced to it or immersed in it. Women, it seems, face particular challenges

when attempting to integrate into male-dominated cultures like many of those located within business and education.

Although much is written about organizational culture and about how women are not advancing within business and education at the same rate as their male counterparts, little empirical evidence exists about how organizational culture may affect women's advancement. In light of our understanding of organizational culture and our knowledge that women are not advancing within business and education at the same rate as their male counterparts, an examination of how women define the organizational cultures of their institutions and how these definitions relate to their advancement may reveal how organizational culture affects women's advancement. Because I am a woman and have an interest in women's leadership, the focus of this study is on the women mid-managers (coordinators, directors, deans, division chairs, department chairs) who are employed by Nevada community colleges, institutions with which I am personally and professionally familiar.

Conceptual Framework

I began searching for answers to these issues using a narrative inquiry framework. I believed a narrative approach would offer the greatest potential for insight regarding organizational cultures. I believed I could maintain a critical feminist perspective as I examined a topic specifically focused on women. I conducted four sample interviews and analyzed the data. Although I learned valuable information during the interviews, I discovered I could not find clear explanations of organizational culture using narrative methods. A more complete account of this experience is provided in chapter 3. My experience prompted me to consider a quantitative approach. A quantitative approach

was better suited for my research questions because I collected data from many more participants than I could interview and a clear correlation between culture type and advancement was measured. I also maintained a critical feminist perspective within a quantitative framework.

My quantitative approach for measuring how female mid-managers in Nevada community colleges define their organizational cultures and how they advance within those institutions is firmly situated within feminist empiricism. Feminist empiricists "...aim to include women in the questions that the social sciences and natural sciences have traditionally asked" (Leckenby, 2007, p. 29). Historically, men were the primary focus of positivistic research. This focus created an andocentric bias in research findings. Feminist empiricists believe the inclusion of women in research efforts results in less andocentric knowledge and more truthfulness because it includes the perspective of women or other oppressed groups. Leckenby (2007) suggests andocentric biases in research create environments that do not objectively measure reality and contribute little to overall knowledge. Feminist empiricists strive to include women in empirical research questions and as sample populations within the research to create a more accurate measure of reality. Unlike some feminist researchers, feminist empiricists believe, "Feminist empiricist research is connected to its feminist perspectives as strongly as it is engaged with positivistic approaches" (p. 28). In other words, feminist empiricists believe quantitative research can be successfully conducted while maintaining a critical feminist perspective.

Given my experiences with gender and leadership which are discussed in more detail in the researcher's perspective on page 12, a reader may ask why I didn't choose a

more radical form of feminist research methodology to inform my study. I avoided feminist postmodernism because according to Leckenby (2007), “Postmodern feminists are quick to warn that a reliance on categories such as ‘women’s experience’ seeks to reinforce hegemony and normalize the dominant conceptions of gender...” (p. 101). My study of women mid-managers in Nevada community colleges centers on women’s experiences in mid-management, and I do not believe I can understand their experiences and perceptions without focusing the study on them. Rather than seeing women as a “...falsely totalizing category” (Herbold, 1995, p. 85), I choose to identify women as unique participants worthy of exploration. Additionally, to simply ask women mid-managers in Nevada to define their organizational culture while working in a traditionally conservative bureaucracy is radical in one regard. Finally, leaders in Nevada who may have the best opportunity to examine the situation of women and affect positive change are people who speak the language of numbers. It is my hope this study speaks to them.

While I maintained a feminist perspective by focusing on women mid-managers as the population for this study, I used Schein’s (2004) Levels of Culture as the guiding framework for research and analysis. Schein illustrated that individual and collective behavior is enacted at three levels, “with the term level meaning the degree to which the cultural phenomenon is visible to the observer” (Schein, 2004, p. 25). These levels range from the immediately observable to the obscure; they are briefly introduced here and discussed in more detail in chapter 2.

Schein’s (2004) Levels of Culture can be illustrated successfully by considering the layers of a quilt. The colorful quilt front is the ‘visible culture’. It corresponds to the level of artifacts which includes the visible organizational processes and structures

(Schein, 2004). The artifacts are easy to view, yet difficult to interpret. They represent only a small part of organizational culture.

The middle of the quilt is the batting. It is not visible, but can be felt and provides texture and depth to a quilt. This middle layer of the quilt corresponds to the middle layer of culture and espoused beliefs and values, which include organizational strategies, goals, and philosophies which provide daily operating principles that guide employee behavior (Schein, 2004). Although the middle level provides a better understanding of overall culture than artifacts alone, a researcher must be cautious when interpreting the middle layer of culture because ultimately the real understanding of an organization's culture exists at a deeper level, or using the quilt analogy, at the back of the quilt.

The back of a quilt is rarely seen unless it is intentionally revealed. The quilt back equates to Schein's (2004) third level of cultural analysis which examines the basic underlying assumptions of the organization including its unconscious, taken-for-granted beliefs, perceptions, thoughts, and feelings (Schein, 2004). Schein (2004) stated that through an investigation of this deepest level of culture, a researcher gains the greatest appreciation of true culture. This study sought to find similar truths about women leaders in Nevada community colleges.

By measuring the perceptions and experiences of female mid-managers in Nevada community colleges regarding organizational culture and advancement, I hoped to discover knowledge that benefits women and sheds light on the reality of their situations. Although my research focused on women, it is not only for women. Instead, my research methods revealed some truths about the social and political contexts of gender and power within Nevada community colleges. Men and women alike may use these truths to create

meaningful change for women in the workplace. Feminist empiricists insist that “...statistics speak volumes to those in power” (Leckenby, 2007, p. 34). I hope by using a critical feminist lens to examine women’s perceptions of organizational culture in Nevada community colleges within a positivistic framework, I ultimately revealed meaningful truths that may be utilized by those who can create positive social and institutional change. Cameron and Quinn’s (2006) Organizational Culture Assessment Instrument (OCAI) was a reasonable and valid device to collect data to assess how women mid-managers in Nevada community colleges perceive and interpret the organizational cultures of their institutions.

Organizational Culture Assessment Instrument and Researcher-Created Questionnaire

I used Cameron and Quinn’s (2006) OCAI to diagnose the culture of Nevada community colleges as understood by the women mid-managers employed there. The OCAI was designed to measure the respondents’ perception of the current culture of the organization, as well as how they believe the organization must change in order to successfully navigate organizational challenges (Cameron & Quinn, 2006). Analysis of the data collected with the instrument provides a diagnosis for (a) current culture by inviting respondents to focus on the “now” column and (b) future change in the “preferred” column on the answer sheet.

I selected the OCAI for this study because it has a high degree of legitimacy (Cameron & Quinn, 2006). The OCAI consists of six questions that address six dimensions of organizational culture: dominant characteristics, organizational leadership, management of employees, organizational glue, strategic emphases, and criteria of success (Cameron & Quinn, 2006). Each of the six questions has four sub-questions; the

answers to these sub-questions invite respondents to consider four types of organizational culture: clan, adhocracy, market, and hierarchy (Cameron & Quinn, 2006). Full definitions of each culture type are provided in the discussion of the OCAI in chapter 2.

I developed a second instrument to determine whether or not the participant advanced within her institution. This questionnaire asked participants to provide information about her age, ethnicity, institution, starting date of employment, job title, and promotion history. The researcher-created questionnaire is explained in greater detail in chapter 3. Both instruments helped collect data suitable to answer the research questions presented in this study.

Research Questions

Two overarching research questions guide this study:

1. How do female mid-managers at Nevada community colleges classify their organization's culture type in both the now and preferred situations?
2. Is there a relationship between respondents characterization of their organizational culture type and their advancement at Nevada community colleges?

Other questions that were addressed in this study include:

3. Is there an age difference among women respondents and their perception of the four culture types (clan, adhocracy, market, hierarchy)?
4. Is there an age difference among women who were promoted within each culture type?
5. Is there a difference in years of employment for the women among the four perceived culture types?

6. Is there a difference in the number of years it takes for the women to be promoted or not among the four perceived culture types?
7. What is the percentage of females and males in each mid-management position among the four culture types?
8. How do women of color classify their institutions culture type in the now and preferred situations?
9. Is there a relationship between women of color's characterization of their organizational culture type and their advancement at Nevada community colleges?

Statement of the Problem and Purpose of the Study

Many claim women are not advancing into senior leadership positions in education and business at the same rate as their male counterparts despite their high numbers in mid-management within those organizations (Bajdo & Dickson, 2001; Brunner, 2000; Davies-Netzley, 1998; Hackney, 1998; Knorr, 2005; Tedrow, 1999). These same authors suggest traditional or male-dominated workplace cultures may partially explain why women lag behind their male counterparts. However, a rich body of empirical research examining possible connections between organizational culture and women's advancement in business or education is absent from the literature. Therefore, the purpose of this study was to determine how perceptions about current and preferred dimensions of organizational culture among women mid-managers in Nevada community colleges could be measured, compared, and evaluated to determine how organizational culture related to women's advancement within those institutions. A secondary finding for this study was how women of color perceived the organizational culture of their

institutions and how that culture designation related to their advancement. Information gleaned from this study may help explain women's rate of advancement into executive positions at community colleges. In order to understand the specific terminology used for this study, a definition of terms is provided.

Definition of Terms

For the purposes of this study, the following definitions were used:

The term "mid-manager" refers to all women in the Nevada community college system currently holding a position with the title of coordinator, director, dean, division chair, department chair, or lead faculty. These mid-managers were employed at any department or office within a Nevada community college during 2007-2008.

The term "organizational culture" is defined by Schein (2004) as:

a pattern of basic assumptions – invented, discovered, or developed by a given group as it learns to cope with problems...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. (p.17)

The term "administration" refers to those in executive leadership positions (president and vice-president) within higher education.

The term "higher education" refers to education beyond the secondary level that is provided by a college or university.

The phrase "women of color" refers to all women participants who identify an ethnicity other than white, not Hispanic or Latino.

Limitations

Four key limitations were identified for this study. First, the focus on Nevada community colleges limited the study. It cannot be assumed that the experiences of female mid-managers in Nevada mirror those of women mid-managers in community colleges in other states. Additionally, while the experiences of women of color are addressed in a limited way, this study did not seek to address the many possible variables affecting women in higher education which include the role of motherhood. As discussed in detail in chapter 2, the OCAI has been used to study organizational culture in higher education (Berrio, 2003; Marushak, 2006), the relationship between institutional type, culture, and innovation (Obenchain, Johnson, & Dion, 2004), the relationship between culture type and mission statement (Fjortoft & Smart, 1994), and the relationship between culture type and organizational commitment (Miller, 2006). This study extended the use of the OCAI to examine women's perceptions of culture type and the relationship between culture type and advancement only. An examination of how the roles of mother and caregiver affect women's leadership is an area for future research.

A second limitation was that male mid-managers at Nevada community colleges were not surveyed. This limitation opens the door to future research as it may be important to know how the men define their organizational cultures in order to determine if the women's experiences and perceptions are unique to their gender or if they are applicable to the entire population of mid-managers at Nevada community colleges.

Third, the construct of organizational culture is ambiguous and occupies a fairly undefined area of research – specifically within higher education, and especially with regard to women's advancement within community colleges. The complexity and

expansiveness of organizational culture make it difficult to investigate. This study proposes additional research into the area of organizational culture with the hope of contributing to the knowledge base and, in turn, assisting future study into community college organizational culture and women's advancement.

Finally, although thorough efforts were made to retain objectivity, it must be recognized that I am a former female mid-manager at a Nevada community college with experiences that create an interest in the topic.

Researcher Perspective

I am a female from a conservative immigrant family. As the only female among four children, I was encouraged by my father to marry, work as a secretary, and have children. Instead, I chose a less traditional life pathway.

In May 1993, I graduated with a B.S. from Lewis-Clark State College. In 1997, I graduated with a M.A. from Northern Arizona University. I am the only person in my immediate family to attain a college degree. I financed my bachelor's and master's programs by working as a river guide in the Grand Canyon and on the Salmon River in Idaho. When I began river guiding in the Grand Canyon, I was initially hired as cook because that was the position open to an inexperienced woman. It was only through the unfortunate emergency illness of a male river guide that I was able to prove my ability as a competent and skilled oarsperson. My ability to take over a boat in this emergency situation opened the door to professional river guiding for me over the next ten years. I eventually became a trip leader for my employer in the Grand Canyon, and I lead 16-day float trips of 20-30 people. However, I never forgot how the door to this opportunity was initially closed to me while it was open for male applicants. Unlike the men I worked

with, I had to prove my ability and earn a position through years of effort at the cook stove and behind the oars. Now, as an mid-manager in higher education, I've encountered many of the same gender biases that I initially experienced in river guiding.

I am currently an associate dean in a college in Arizona, but I was formerly a female mid-manager in a Nevada community college. My journey began as English faculty in 1999 and progressed in 2003 when I was promoted to a director position. The promotion was granted, however, because I was offered a job elsewhere, and I negotiated the promotion as a condition for staying at the college. Throughout my eight years in the Nevada community college system I struggled for fair evaluation, equal and fair compensation, and professional recognition from male-dominated administrations. I watched while institutional leaders overlooked highly educated and qualified female candidates for executive positions and instead hired less qualified male applicants. Despite excellent evaluations, I personally experienced the 'glass ceiling' at my institution, and I learned that strong females who display confidence, motivation, and persistence are often labeled as difficult or troublesome by those who directly affect their futures. Ultimately, the organizational culture of my institution influenced my career opportunities.

Based on the research I reviewed for this dissertation, I do not believe my experiences are unique. This study is my attempt to discover if other females in similar positions in Nevada experience similar struggles. I hope my research for this study may help others in Nevada institutions and in similar organizations facilitate women's development and advancement within higher education.

Organization of Dissertation

The background in chapter 1 was intended to provide a context for women's struggles within business and education settings. Then, the conceptual framework was provided followed by an introduction to the study's survey instruments. The nine research questions, the statement of the problem and purpose of the study were also discussed in this chapter. A definition of terms was provided to clarify meanings. The chapter ended with a discussion of the limitations of the study and the perspective of the researcher.

Chapter 2 provides a review of literature relevant to this study. The chapter begins with an explanation of the glass ceiling phenomenon, a key issue relating to women's advancement, and ends with an overview of organizational culture. Part I of chapter 2 examines organization culture in depth. It also provides comprehensive explanations of the Competing Values Framework (CVF) and the OCAI used in this study. Part I ends with a review of recent key studies using the CVF and OCAI. Part II of chapter 2 examines key studies that shed light on women leaders' experiences with the public school superintendency, business, and education. Finally, Part III of Chapter 2 provides an overview of the community college history and mission, issues concerning diversity and the emerging roles for women with community colleges. Part III ends with an overview of the history of community colleges in Nevada.

This study's methodology is described in chapter 3. Chapter 3 begins with the purpose of the study, followed by a description of my pilot study. The research rationale and a description of the participants are described next. Measurement validity and instrument reliability are also discussed. A thorough explanation of the researcher-

created instrument is provided in chapter 3. The chapter ends with an explanation of the research design and data collection methods.

Chapter 4 describes the study's findings and results. It begins with a description of the purpose of the study followed by a description of the sample. It provides an analysis of each of the nine research questions and concludes with a synthesis.

Chapter 5 offers the study's conclusions and recommendations. It begins with a summary of the research questions and moves to a discussion of the study's findings. Chapter 5 also presents implications for Nevada leadership and describes a method for diagnosing and changing organizational culture within an organization. The limitations of the study are discussed, followed by suggestions for future research. Chapter 5 ends with a conclusion.

CHAPTER 2: REVIEW OF THE LITERATURE

The term ‘glass ceiling’ was first used in a 1986 *Wall Street Journal* article to describe a perceived barrier to the advancement of women in corporate management positions. The Glass Ceiling Act, as part of Title II of the Civil Rights Act of 1991, was introduced by Senator Robert Dole. President Bush signed the Civil Rights Act of 1991 and established a bipartisan, 21 member Glass Ceiling Commission charged with preparing recommendations to the President and corporate leaders. The Commission produced a series of reports. One report documented identifiable barriers to women’s advancement in corporations as (a) counterproductive behavior of male co-workers, (b) stereotyping and preconceptions, (c) managers’ reluctance to place women at the front line of production, (d) exclusion from informal channels of communication, and (e) lack of careful career planning (*Good for Business*, 1995). It also reported the extent to which organizations are aware of the need to address the glass ceiling. The report suggested that successful initiatives for addressing the glass ceiling include the removal of cultural and environmental barriers, early identification of high-potential minorities and women, leadership development programs that emphasize lateral moves, and provision of meaningful assignments and flexibility in arranging work schedules.

In another report, Catalyst (1993) reported corporate initiatives like the aforementioned ones were most likely to succeed when the CEO and senior managers recognized and articulated the business case for advancing women and minorities; where the strategies for advancing women and minorities were embedded in the organization’s

strategic plan; where research is conducted to identify barriers in the culture that impede women's progress; where managers are held accountable for the development and advancement of women and minorities; and where training is implemented to address stereotypes and misconceptions about women's abilities.

Despite the Commission's conclusions in 1991-1996, the glass ceiling is still in place for women in business, women in the public school superintendency, and women in community college leadership positions (Brunner, 2000; Chliwniak, 1997; Davies-Netzley, 1998; Tedrow, 1999). Some authors attribute inequitable organizational cultures as a major contributing factor towards women's failure to advance their careers (Davies-Netzley, 1998; Bajdo & Dickson; 2001; Brunner, 2000; Hackney, 1998; Knorr, 2005; Tedrow, 1999). Inequalities in the work place, demands for work-life balance, changing personal choices, and career shifts alter the nature of women's career development.

Several studies revealed that a number of subtle and overt factors influence women's careers (Brunner, 2000; Davies-Netzley, 1998; Ragins, et al., 1998; Tedrow, 1999). Hackney (1998) and Knorr (2005) addressed the development needs of women in organizations and argued that women's development needs are different than men's needs. Women see themselves building relationships in the workplace and interacting with power through shared perspectives, while men experience a more linear interaction with power and authority (Brunner, 2000; Davies-Netzley, 1998; Ragins, et al., 1998; Tedrow, 1999). Women experience more career interruptions due to family responsibilities. At the same time, women's development is affected by societal and organizational contexts that imitate men's career development models in which women

struggle to find a place. Therefore, “successful career development of women depends highly on the context in which it takes place” (Knorr, 2005, p. 39).

The context of a workplace may also be known as the organizational culture of the workplace(s). The organizational culture is determined in part by how employees feel about their jobs and their supervisors (Schein, 2004). It is also determined by the history of the organization and how that history is revealed throughout daily events and processes. The culture is expressed in how employees dress and how they act. Elements of organizational culture are hidden and hard to decipher while other elements, like physical structures and processes, are overt (Schein, 2004). Every workplace has a culture, including America’s community colleges.

Community colleges welcome a rich diversity of students and women constitute a high percentage of the students and faculty. In some respects, community colleges seem the ideal context to advance women’s leadership. Tedrow (1999), however, recognized an existing “counterbalance” (p. 1) as community colleges tend to be traditional or bureaucratic organizations that utilize instrumental leadership practices. Tedrow also suggested some community colleges were dominated by traditional or male-oriented leadership practices. Several authors suggested women lead differently than men and that women tend to be more relational and inclusive as leaders than men (Brunner, 2000; Davies-Netley, 1998; Tedrow, 1999).

Women’s leadership styles are often not recognized or embraced within traditional administrations. The difference in leadership styles is recognized in the literature about women in business and women superintendents in public school districts as well. However, with the numbers of women in leadership and management positions

increasing, several authors suggested organizations cannot afford to disregard the issue of women's development (Bajdo & Dickson, 2001; Brunner, 2000, Chliwniak, 1997; Giannini, 2001; Knorr, 2005). The way organizations respond to an increasingly diverse workforce will determine how successful they are in all aspects of the organization.

In this chapter, I present a review of the academic literature concerning organizational culture, women, and community colleges in three parts. Part I provides an overview of organizational culture – what it is, how it is defined, and how it has been analyzed. Then, an explanation of the theoretical research models for this study, the CVF and OCAI, is provided. Part I ends with a discussion of recent research using the CVF and OCAI. Part II highlights research regarding the areas of women in the superintendency, women in business, and women in community college leadership. Although the focus of my dissertation is women community college administrators, an examination of the literature on women in business and women superintendents adds depth and legitimacy to the experiences of women in community colleges because women leaders' experiences share common elements and themes that transcend the workplace environment. Part III examines the contextual background of the community college, including its mission and the diversity of the student body and corresponding lack of diversity in community college administrations. I also discuss women's role within the community college. Part III ends with a brief history of the community college evolution in Nevada because Nevada community colleges form the setting for this study.

Part I: Organizational Culture

Organizational Life

Organizational life governs most human activities. We grow up in families. We work in organizations and we rely on them for goods and services. We attend schools and universities. We join clubs, groups, and associations. We play on sports teams. We rely on the postal service, the telephone, and the Internet for communication. We utilize medical clinics, hospitals, and nursing homes for various health needs. Humans build organizations for what they can do for them. Bolman and Deal (2003) stated, “The proliferation of complex organizations has made most human activities collective endeavors” (p. 5). These collective endeavors require multiple human interactions. Although the creation of complex organizations was intended to benefit humans, some authors acknowledge a darker side of organizational life (Bolman & Deal, 2003; Schein, 2004; Tierney, 1991).

Despite the good intentions of many complex organizations to provide education, medical services, or social services, they sometimes exploit and frustrate people. Some schools fail to educate, many families remain dysfunctional, and many patients fail to recover. Bolman and Deal (2003) claim organizational failure or dysfunction happens in part because “Many organizations infuse work with so little meaning that jobs have hardly any value beyond a paycheck” (p. 5). In other words, employees sometimes do not feel valued, appreciated, or recognized as worthy within the organization. Schein (2004) expressed a similar concern when he said, “Culture is an abstraction, yet the forces that are created in social and organizational situations that derive from culture are powerful. If we don’t understand the operation of these forces, we become victim to

them” (p. 3). Feelings of victimization may result in a lack-luster performance by an employee, bitterness toward those in authority, or may cause a person to leave the organization. These possible outcomes and other factors contribute to the overall organizational culture of an institution.

Organizational Culture Defined

Organizational culture is not easily defined (Bolman & Deal, 2003; Kuh & Whitt, 1988; Schein, 2004; Tierney, 1991). Brower (1966) stated organizational culture is “the way we do things around here” (p. 22). Geertz (1973) referred to it as the web of significance in which we are all suspended. Kuh and Whitt (1988) called it “an interpretive framework for understanding and appreciating events and actions” (p. 3). Cameron and Quinn (2006) suggested:

Organizational culture refers to the taken-for-granted values, the underlying assumptions, expectations, collective memories, and definitions present in the organization. It represents how things are done around here. It reflects the prevailing ideology that people carry inside their heads. It conveys a sense of identity, provides unspoken guidelines for how to get along and enhances the stability of the social system to which they belong. (p. 134)

Ultimately, Schein (2004) encompassed most definitions with his explanation of culture as a form of “cultural DNA” (p. 21). This is a set of core governing assumptions that are critical to an organization’s culture. Schein (2004) referred to an organization’s DNA as an organization’s shared basic assumptions and claimed an examination of certain

“genes” (p. 21) in relationship to their potency for forcing or inhibiting certain types of behavior will reveal the cultural evolution of an organization.

Despite the wide variety of definitions of organizational culture, many authors seem to share the common opinion that organizational culture is a social construct that serves to hold an organization together (Bolman & Deal, 2003; Brower, 1966; Geertz, 1973; Kuh & Whitt, 1988; Schein, 2004; Tierney, 1991). Additionally, the same authors indicated organizational culture emphasizes a group’s distinctive character and gives meaning to its members. It is not easily changed and it is deeply entrenched and enduring. Organizational culture includes not only the formal rules or policies of an organization, but also the informal functions and rituals of the workplace environment. The attitude and actions of the staff along with what they wear to work is part of organizational culture. Expectations of behavior also help define organizational culture. It includes the decision-making processes, facility planning, and project development. It includes how people feel about their work, and it validates authority and influences policy management and change efforts. In summary, organizational culture reflects what is valued by employees and by various groups within the workplace. Within the literature, authors developed various metaphors to illustrate organizational culture.

Bolman and Deal (2003) described culture through a series of four lenses, or frames, which help individuals understand and find their way around an organization. The structural frame emphasizes goals, specialized jobs, and formal relationships. It includes the rules, policies, procedures, and hierarchies of an organization. The second frame is the human resources frame. Within this frame, the organization is viewed as an extended family, made up of people with needs, feelings, prejudices, skills, and

limitations. The human resources frame strives to examine organizations in light of finding ways for people to work while feeling good about what they are doing. The political frame sees organizations as arenas, contests, or jungles. Conflict and competition are prevalent; solutions result from political skill and even coercion. The fourth frame is the symbolic frame. It views organizations as tribes, theaters, or carnivals. The symbolic frame examines institutions through their stories, rituals, ceremonies, and myths. It seeks to foster the expressive or spiritual side of organizations. Bolman and Deal claimed that an organization can be viewed through one frame or all frames. However, if a person can learn to examine situations and events through all four frames, a deeper appreciation and understanding of organizational culture will result.

Similar to Bolman and Deal's (2003) four frames are Schein's (2004) characteristics. Schein (2004) described organizational culture as being made up of four primary characteristics:

1. Structural stability: Since culture defines a group, it must be stable, provide meaning and be predictable. As individuals enter into and depart from culture, it will change little without great effort.
2. Depth: Culture is mostly an unconscious conglomerate of its manifestations. Its depth makes it difficult to see and substantiate.
3. Breadth: Culture affects all aspects of how an organization functions internally and externally.
4. Patterning or integration: At its deepest, most unconscious level, culture is patterning or integration. This is the force that pulls the elements of ritual, climate, values, and behaviors together into a sense-making paradigm. (p. 15)

While Schein (2004) presented these characteristics as a way to think about organizational culture, he cautioned that each organizational situation is different and to make sense of them requires “cultural perspective” (p. 7). Ultimately, Schein (2004) used similar terminology to Bolman and Deal (2003) when he said practitioners must “...learn to see the world through cultural lenses” (Schein, 2004, p. 7) that allow one to become competent in cultural analysis – perceiving and deciphering the cultural forces that operate in groups, organizations, and occupations.

Schein’s (2004) cultural analysis is similar to Bolman and Deal’s (2003) concept of organizational learning which refers to how individuals develop a deeper appreciation and understanding of culture. Bolman and Deal (2003) suggested that organizational learning is an urgent issue with organizations which are increasingly turbulent and rapidly changing. Senge (1990) sees a core learning dilemma in organizations: “We learn best from our experience, but we never directly experience the consequences of many of our decisions” (p. 23). In other words, it is easy for people to learn when the consequences are felt first hand. However, in complex organizations, people are often far removed from the consequences of decisions. Schein’s (2004) notion of cooperative learning is similar to organizational learning. Schein (2004) described organizational culture as “a pattern of basic assumptions – invented, discovered, or developed by a given group as it learns to cope with problems” (p.17). He stated that groups develop over time, and as groups find solutions to problems, they engage in a type of cooperative learning that generates a set of shared assumptions called culture.

Although groups form and define organizational culture, Kuh and Whitt (1988) made the distinction that an analysis of events and related behaviors from one group can

not be generalized to another group. In other words, organizational culture is tied to situation, place, people, and behavior. Bolman and Deal (2003) described this phenomenon with the example of Data General's Eagle Group, a small group of engineers who were organized to create a specific computer in the 1970s. The Eagle Group was unique in its ability to be highly successful while maintaining a united and cohesive culture where those involved felt truly valued. Bolman and Deal (2003) claimed the Eagle Group's practice of ritual when bringing in new members, its acceptance of diversity, its ability to lead by example, its specialized and shared language, its emphasis on stories, and its reliance on humor and play were defining characteristics for the group's success. Bolman and Deal (2003) stated the symbolic side of the group was its real secret for success: "Individual efforts went well beyond the job and were supported by a way of life that encouraged each person to commit to doing something of significance" (p. 297). The symbolic frame is similar to Schein's (2004) patterning and integration – the force that pulls various elements into a defined group paradigm. The Eagle Group's paradigm was distinctive, positive, and effective. However, once the computer was complete, the engineers were assigned to different groups on other projects where the unique dynamic of the Eagle Group was not recreated, thus illustrating Kuh and Whitt's (1988) point that organizational culture is tied to situation, place, and person.

In summary, organization culture, despite its many definitions in the literature, is a way of life within an organization. It is the glue that holds an organization together. It is the way an organization expresses its identity and the way it expresses its commitment to something. Organizational culture provides meaning for those in the workplace. It

provides a framework to make sense of the daily formal and informal happenings of an institution. The organizational culture of an institution or group can empower individuals toward creativity, innovation, and success or the culture can confuse, frustrate, and limit those within it. Authors agree organizational culture exists and affects individuals within the workplace (Bolman & Deal, 2003; Cameron & Quinn, 2006; Kuh & Whitt, 1988; Tierney, 1991). Therefore, the study and analysis of organizational culture is important for understanding its impact on those in the workplace. Qualitative and quantitative research methods have been used to study organizational culture. A review of the qualitative studies by Schein (2004) and Tierney (1988), and of the quantitative studies by Cameron & Ettington (1988) and Cameron & Quinn (2006) follows.

Organizational Culture Analyzed

To further understand how organizational culture is defined and measured, four approaches to the study of organizational culture are reviewed. These approaches provide a context by which to investigate culture for my study of women in community colleges. First, Schein's (2004) qualitative approach to research on organizational culture is reviewed. Tierney (1988) moves the research on organizational culture to higher education, and his approach is reviewed next. Then, the quantitative studies of Cameron and Ettington (1988) and Cameron and Quinn's (2006) CVF are discussed. Finally, the theoretical research model, the CVF, and the research instrument for this study, the OCAI, are discussed.

Schein (2004) is considered one of the leading experts on organizational culture, and he stated culture is made up of underlying, non-negotiable assumptions that are shared by group members. These assumptions give power to culture because they are

held in common and are mutually reinforced by group members. These assumptions drive group function and are the “ultimate source of values and action” (Schein, 2004, p. 26). Assumptions result from individual and group beliefs about what is right or wrong or true or false within an organization. Assumptions also result from the shared history within an organization. Schein (2004) claimed the strength of a culture is determined in part by the duration of its existence, membership stability, and the emotional depth of actual shared experiences. Core group assumptions are so embedded into the culture that they are often not up for discussion or change. They are very difficult to change and often are difficult to pinpoint and describe.

Schein’s (2004) career included research within organizations. He served as a cultural consultant to many influential companies including Digital Equipment Corporation (DEC), Ciba-Geigy, Apple, Citibank, General Foods, Procter & Gamble, Hewlett-Packard, Shell, and the Atomic Energy Agency. Schein’s (2004) consultations focused on organizational culture, organizational development process consultation, and career dynamics. Schein claimed culture can be analyzed at several different levels. He defined the term *level* to mean “...the degree to which the cultural phenomenon is visible to the observer” (Schein, 2004, p. 25). His research into various organizations revealed levels of culture at the very tangible, overt level that one can see and feel, to deeply embedded and unconscious assumptions that he referred to as the essence of culture. In between these layers are various espoused beliefs, values, norms, and rules of behavior that members of the culture use as a way of illustrating the culture to themselves and others.

The surface level of culture is artifacts. Artifacts include all the details one sees, hears, and feels when introduced to a new culture. They are the visible products of a group: the physical environment, the language, clothing, products, technology, ceremonies, published mission and values, organizational charts, and so on. Schein (2004) cautioned that although artifacts are easy to observe, they are difficult to interpret. Schein (2004) stated persons' interpretations of artifacts inevitably come from his or her own feelings and reactions. As a researcher of culture, Schein (2004) stressed the importance of developing the aforementioned "cultural perspective" (p.7) which allows a person to examine what is happening within an organization through objective lenses. The second level of cultural analysis is the espoused beliefs and values of a group. These include the stated goals, strategies, and objectives of a group. They are formed by people who are perceived as leaders within an organization and by the shared social experiences of a group. Schein (2004) stated that when espoused beliefs and values are promoted by leaders and appear to work over time, they gradually become transformed into basic core assumptions. However, Schein (2004) cautioned that espoused beliefs and values can often be contradictory to what is actually happening within an organization. The final level of cultural analysis is the underlying assumptions discussed earlier. Schein (2004) applied his model of cultural analysis within business organizations to identify problems and find effective solutions. Tierney (1988) conducted similar analysis within colleges and universities.

Tierney (1988) stated an analysis of organizational culture of a college or university occurs "...as if the institution were an interconnected web that cannot be understood unless one looks not only at the structure and natural laws of that web, but

also at the actor's interpretations of the web itself" (p. 4). Organizational culture, therefore, is the study of certain webs of significance within an organization. Tierney (1988) believed that a lack of understanding about the role of organizational culture in improving management and institutional performance inhibits administrators' abilities to address the challenges that face higher education. Tierney (1988) stated leaders in higher education can benefit from understanding institutions as "cultural entities" (p. 5).

Utilizing the research of others (Bourdieu, 1977; Chaffee, 1984; Clark, 1984; Gaff & Wilson, 1971) as a foundation and after a yearlong case study of one higher education institution, Tierney (1988) developed a framework for studying organizational culture in higher education. Tierney (1988) proposed six key dimensions of institutional culture that form a basis for research in higher education. These essential concepts are the institutional environment, mission, socialization of members, information dissemination, strategies for decision making, and leadership strategies. Tierney (1988) stressed that these concepts are not the only possible concepts for study. Instead, he suggested these concepts offer a framework that other researchers should expand upon. Tierney (1988) used the framework he created to guide his case study of one higher education institution. His findings were an early attempt to describe organizational culture within an academic setting.

While the majority of Schein's (2004) and Tierney's (1988) work was qualitative, Cameron and Ettington (1988) simplified and accelerated the research on organizational culture by developing a quantitative approach. Cameron and Ettington (1988) believed the understanding generated by narrative stories and scenarios produced by qualitative work could be enhanced with written scenarios. Cameron and Ettington (1988) wrote

scenarios describing certain types of organizational cultures and then asked individuals to rate the extent to which each scenario was similar to their own organization, thus moving the research in a quantitative direction. Cameron and Ettington (1988) stated, “The key is to stimulate individuals to make an interpretation of their organization’s culture in more than a superficial way. This is done by construction of word pictures from respondents that they can use as reflections of cultural attributes” (p. 375). With this in mind, they chose four core organizational attributes that were prominent in other studies (Mason & Mitroff, 1973; Smirich, 1983; Quinn & Cameron, 1983; Wilkins & Ouchi, 1983). The attributes were institutional characteristics, institutional leader, institutional glue, and institutional emphasis. Brief scenarios or descriptions were then developed for each of the culture types: clan, adhocracy, market, and hierarchy. The four organizational attributes must align with the culture types to achieve cultural congruency.

Cameron and Ettington (1988) utilized Jung’s (1923) archetypes in the creation of their four culture types. Although Jung’s (1923) archetypes were intended to identify personality types, Mitroff (1983) and Quinn (1988) claimed these same categories could be used to identify organizational culture types because individuals use categories to organize beliefs, values, and assumptions. Thus, the culture types of clan, adhocracy, market, and hierarchy result from Jung’s conceptual framework. Jung’s (1923) research provides the general concept for the CVF.

Theoretical Research Model – The Competing Values Framework

The CVF assesses and categorizes the dominant cultures of organizations by providing employees with a way to identify existing cultural phenomenon within their organizations. The CVF is an empirically derived framework that “...has been found to

have a high degree of congruence with well-known and well-accepted categorical schemes that organize the way people think, their values and assumptions, and the ways they process information” (Cameron & Quinn, 2006, p. 33). It was initially developed by Quinn and Rohrbaugh (1981, 1983) as a result of their attempts to provide a theoretical model for the concept of organizational culture. Organizational effectiveness studies are the framework’s foundation (Cameron, 1986; Cameron & Quinn, 2006; Quinn & Rohrbaugh, 1981, 1983). I selected the CVF for this study because it was empirically derived and because it has a high degree of face and empirical validity.

During the formulation of the CVF, Quinn and Rohrbaugh (1981, 1983) analyzed 39 indicators of organizational effectiveness. Their analysis produced two dimensions, or continuums, for the framework. The first dimension forms the vertical continuum that juxtaposes the focuses of flexibility, discretion, and dynamism from stability, order, and control. Therefore, some organizations are effective if they are “...changing, adaptable, and organic” while others are effective if they are “...stable, predictable, and mechanistic” (Cameron & Quinn, 2006, p. 36). The second dimension is the horizontal continuum that juxtaposes the focuses of internal orientation, integration, and unity from external orientation, separation, and rivalry. Some organizations, then, are viewed as effective if they function in a balanced way inside their own environments, while other organizations are viewed as effective if they interact competitively with others outside their boundaries (Cameron & Quinn, 2006).

Quinn and Rohrbaugh’s (1981, 1983) two dimensions form four quadrants; each quadrant presents clear organizational effectiveness indicators. Figure 1 illustrates the relationship between these two dimensions and the resulting four quadrants. Cameron

and Quinn (2006) stated, “These indicators of effectiveness represent what people value about an organization’s performance. They define what is seen as good and right and appropriate” (p. 35). Therefore, the four quadrants illustrate the core values on which perceptions about organizations are made, and they represent the competing or opposite assumptions (Cameron & Quinn, 2006). A core value on one end of the continuum is opposite of the value on the other end. The values are also contradictory or competing on the diagonal ends of the continuum in Figure 1. The name of the model, the Competing Values Framework, stems from this juxtaposition of values.

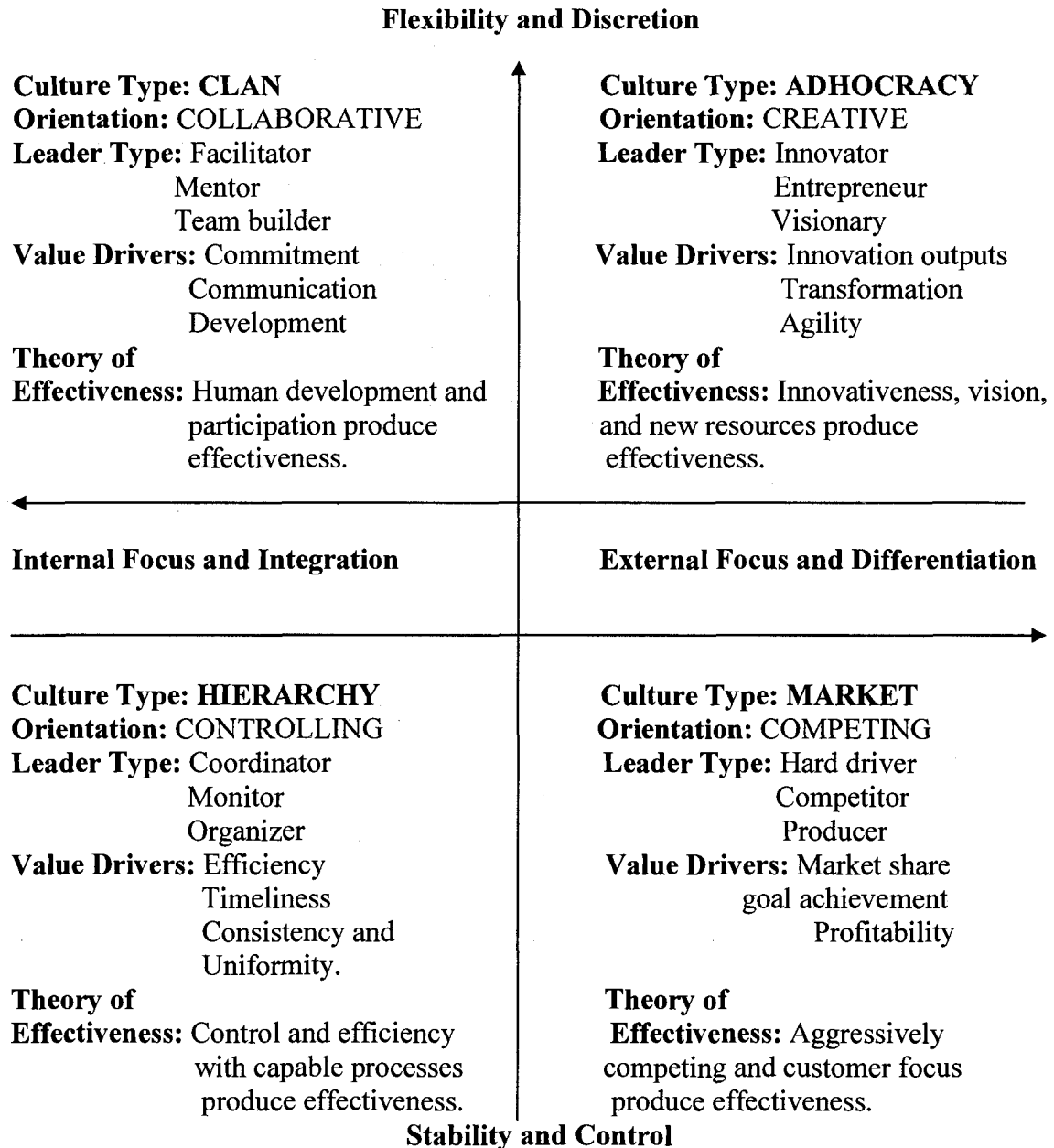


Figure 1. The competing values of culture types and organizational qualities.

Note. Adapted from *Diagnosing and Changing Organizational Culture: Based on the Competing Values Framework* (p. 46), by K.S. Cameron and R. E. Quinn, 2006. San Francisco, CA: Jossey-Bass.

Each quadrant in Figure 1 has a label that distinguishes its most prominent characteristic – clan, adhocracy, market, and hierarchy. Cameron and Quinn (2006) and Cameron and Ettington (1988) indicate these labels were derived from scholarly literature that explains, over time, how different organizational values have become associated with different forms of organizations. Each quadrant represents basic assumptions, values, and orientations – the same elements that according to Shein (2004) comprise organizational culture. Descriptions of the clan, adhocracy, market, and hierarchy cultures as described by Cameron and Quinn (2006) follow.

Clan culture appears in the upper left quadrant of Figure 1. Cameron and Quinn (2006) defined a clan culture as a family-type organization, similar to the environments of many Japanese companies (Ouchi, 1981; Pascale & Athos, 1981). It is a very friendly place to work where people share a lot of themselves. A clan organization is held together by loyalty and tradition. A clan organization values human resource development, cohesion, and morale. It places a premium on teamwork, participation, and consensus. Thus, the clan culture's main goal is the creation of a humane workplace environment. The organizational leadership within clan cultures strives to empower employees and promote their success. Cameron and Quinn (2006) used PeopleExpress Airlines as a United States clan-type organization until it was sold; Bolman and Deal's (2003) description of Data General's Eagle Group as having a "...shared and cohesive culture" (p. 289) is another example of an American clan culture.

An adhocracy culture is a dynamic and creative place to work. People are committed to experimentation and risk taking. The emphasis is on being on the leading edge. Success means growth and gaining new products and services. Companies in

aerospace, software-development, and filmmaking typically have adhocracy cultures. A basic assumption within these companies is to respond quickly to new opportunities while producing innovative products and services. Employees within adhocracy cultures take risks. Organizational leadership within adhocracy cultures is "...visionary, innovative, and risk-oriented" (Cameron & Quinn, 2006, p. 45). The leadership strives to be on the cutting edge of industry. The adhocracy organization is held together by a commitment to experimentation and innovation. Often, adhocracy cultures create temporary environments because once the project ends, the structure disintegrates. Cameron and Quinn (2006) used Apple Computers as an adhocracy culture organization.

Cameron and Quinn (2006) defined the hierarchy culture as a formalized and structured place to work. Formal rules and policies hold the organization together. The focus is on delivering dependable services and providing secure employment. Government agencies, along with large organizations like McDonald's and Ford are generally hierarchical in culture. The major challenge of such organizations is to generate efficient, reliable, smooth-flowing, predictable output. Employees within hierarchy cultures typically begin by performing one job with very little discretion to improvise. Organizational leadership within hierarchy cultures is multi-layered and systematic. Leaders strive to maintain quality, organization, and coordination.

The market culture is a results-oriented organization where the major concern is getting the job done. It is focused on external drivers (customers, suppliers, etc.). Employees are competitive; there is an emphasis on winning. Success is defined by successful marketing and achievement of measurable goals. Unlike hierarchy culture with its emphasis on rules and procedures, market culture focuses on its relationships

(transactions) with its constituents to create a corporate advantage. Organizational leadership within market cultures strives to move the organization toward increased productivity, higher profits, and improved results. Cameron and Quinn (2006) cited the all-out assault of General Motors, Ford, and DaimlerChrysler on foreign competitors during the 1990's as market cultures at work.

Other studies have contributed to the development of the CVF (Cameron & Quinn, 2006; Lewin & Minton, 1986; Quinn & Cameron, 1983). One specific study by Cameron and Quinn (2006) serves as the foundation for this study's survey instrument, the OCAI.

The Organizational Culture Assessment Instrument

The clan, hierarchy, adhocracy, and clan culture designations of the CVF form the foundation for the OCAI. This theoretical model and survey instrument has been found to identify dominant organizational cultures. Cameron and Quinn (2006) stated, "More than 80 percent of the several thousand organizations we have studied have been characterized by one or more of the culture types identified by the framework" (p. 46). Collective responses from the OCAI reveal two things: (a) the organization's perceived current culture, and (b) the culture preferred by organization members.

Cameron and Quinn (2006) have used the OCAI to survey more than eighty thousand managers from more than three thousand organizations. The authors cautioned that determining the cultural unit for diagnoses is important. The female mid-managers in Nevada community colleges who were surveyed for this study occupied positions in a wide variety of departments and programs. Rather than focus on individual departments, this study asked participants to define the now and preferred organization culture of the

executive leadership, those most responsible for advancement within the institution.

Thus, although the participants worked in a variety of departments and programs, they also worked for the institution as a whole. It is that broad institutional culture this study sought to define and correlate with advancement.

As indicated below, the OCAI is comprised of six questions and two columns, the now and preferred. The now column asks respondents to describe their current organization, while the preferred column asks respondents to describe the culture they prefer. Each of the six questions has four sub-criteria. Respondents are asked to divide 100 points among the four sub-criteria according to the extent to which they believe each alternative reflects their organization. For example, in question 1, a respondent might think alternative A is quite similar to their organization, while alternatives B and C are not similar at all, and alternative D is somewhat similar. Therefore, the respondents might give 60 points to A, 10 points each to B and C, and 20 points to D. The total points for question one must equal 100. The same process is used to answer each of the six questions in both the now and preferred columns. Once all six questions are completed, the OCAI is ready to be scored.

	Question 1 – Dominant characteristics	Now	Preferred
A	The organization is a very personal place. It is like an extended Family. People seem to share a lot of themselves.	60	70
B	The organization is a very dynamic and entrepreneurial place. People are willing to stick their necks out and take risks.	10	10
C	The organization is very results oriented. A major concern is with getting the job done. People are very competitive and achievement oriented.	10	10
D	The organization is a very controlled and structured place. Formal Procedures generally govern what people do.	20	10
	Total	100	100

Figure 2. An example of how OCAI culture ratings might appear.

Note. Adapted from *Diagnosing and Changing Organizational Culture: Based on the Competing Values Framework* (p. 26), by K.S. Cameron and R. E. Quinn, 2006. San Francisco, CA: Jossey-Bass.

To score the OCAI, the researcher adds the A responses in the now column and divides that sum by six; this results in the average for each A sub-criteria. The same calculation is repeated for the B, C, and D sub-criteria. Cameron and Quinn (2006) created an OCAI scoring worksheet to assist researchers with this process. The rating scale used on the OCAI is the ipsative scale. Cameron and Quinn (2006) chose this scale because it allows for a range in rating options and allows respondents to identify existing counter-balances within the organization. Therefore, the ipsative scale presents preferences for different culture types that can be recognized and reported in the form of data. Thus, a variety of culture types, or competing values, may be illustrated within each organization. Studies utilizing the CVF concept and the OCAI specifically have been reported within the literature. A discussion of key studies by Berrio (2003), Obenchain, et al., (2004), Fjortoft and Smart (1994), Marushak (2006), and Miller (2006) follows.

Organizational Culture Studies

Other empirical studies using the CVF and the OCAI have been conducted examining organizational culture in higher education and in other settings. Berrio (2003) used the OCAI to describe the dominant culture type of the Ohio State University Extension Office. Berrio (2003) conducted an evaluation survey with a modified version of the OCAI. The study was descriptive-correlational. Berrio (2003) received survey results from 296 Ohio State University Extension personnel from professional, paraprofessional, and support staff ranks. Data was collected by mail questionnaire using a modification of the Salant and Dillman (1994) procedures. Berrio (2003) found the clan culture dominant in the Ohio State University Extension office, a conclusion that is consistent with the finding that almost two thirds of the colleges and universities nationwide have a clan culture (Smart & St. John, 1996). The less dominant culture in the Ohio State University Extension Office was adhocracy culture.

In another quantitative study, Obenchain, et al., (2004) examined the relationship between institution type, culture, and innovation in Christian colleges and universities. Nine hundred twenty-two academic administrators of Christian not-for-profit colleges and universities completed a cross-sectional mail questionnaire based on the CVF. The primary independent variables were organizational type and organizational culture type. Organizational innovation, the dependent variable, was defined as the total frequency of organizational innovation. Based on the conceptualization of Shinn (1996), the dependent variable was operationalized with seven items. Illustrations of each type of innovation were provided. The frequency of each type of innovation was measured through questions which asked participants to indicate the number of times each type of

innovation was implemented during the past three years. The frequency of innovation was accepted as the number of times participants responded positively to the innovation indicator.

Similar to Berrio's (2003) findings, Obenchain et al. (2004) found the majority of institutions ($n=464$) reflected clan culture as dominant. The next most frequent occurring culture type was "no dominant" ($n= 199$). Market culture was dominant for 126 institutions, and 68 institutions reported adhocracy culture as dominant. The lowest frequency was hierarchy culture, with 65 institutions reporting this type. To determine the influence of organization culture type on innovation, a one-way analysis of variance (ANOVA) of the data was conducted; the finding was statistically significant at $F(4,298) = 3.975$. To determine the differences in organizational innovation among the culture types, a post-hoc analysis using Tukey's Honestly Significant Difference (HSD) was calculated. The results suggested Christian institutions classified as adhocracies reported a higher level of innovation than any other culture type. This finding is not surprising since adhocracy cultures have operating values supportive of innovation (Obenchain et al., 2004).

Fjortoft and Smart (1994) examined the relationship between culture type and mission agreement in a study of 1,321 administrators, 1,158 department heads, and 927 trustees from 334 four-year institutions in the United States. Scales reflecting respondents' perceptions of the level of mission agreement, dominant culture type, and nine dimensions of organizational effectiveness (Student Educational Satisfaction, Student Academic Development, Student Personal Development, Faculty and Administrator Employment Satisfaction, Organizational Health, Student Career

Development, Ability to Acquire Resources, Professional Development and Quality of Faculty, System Openness & Community Interaction) were developed from items on the survey in a manner consistent with Krakower and Niwa's (1985) process. The mission agreement scale was comprised of four items indicating the extent to which respondents agreed that their institutions had a special identity, possessed a distinctive purpose, shared a common definition of its mission, and performed in a manner consistent with their espoused mission. Culture type was measured through the use of written descriptions of cultural scenarios based on Jung's (1992) psychological archetypes and Quinn's (1988) CVF. Organizational effectiveness was assessed using the 32 Likert-type items initially developed by Cameron (1978) to examine nine different dimensions of the perceived effectiveness of colleges and universities. A 4 X 3 multivariate analysis of covariance (MANCOVA) design was used to analyze the data. The two independent variables were culture type and mission agreement. The dependent variables were the nine dimensions of organizational effectiveness.

Fjortoft and Smart (1994) found statistically significant differences on six of the nine scales, indicating institutions in which respondents report a high level of mission agreement were perceived to be significantly more effective than those in which they report medium and low levels of agreement, irrespective of their dominant organizational culture type. The importance of mission agreement on the effectiveness of institutions in terms of their (a) professional development and quality of faculty and (b) system openness and community interaction, however, was conditional on the dominant culture type of the institution. Institutions with a dominant clan culture had higher adjusted mean scores on five effectiveness dimensions (Student Educational Satisfaction, Student

Academic Development, Student Personal Development, Faculty and Administrator Employment Satisfaction, Organizational Health), and those with a dominant market or adhocracy culture had higher adjusted mean scores than those with either a dominant clan or hierarchy culture on the Student Career Development and the Ability to Acquire Resources dimensions. Fjortoft and Smart's (1994) study illustrated the importance of mission agreement and organizational culture to the effective performance of four-year institutions.

In a recent quantitative dissertation, Marushak (2006) utilized theOCAI to examine the organizational culture of the Student Affairs office of Maricopa County Community College in Phoenix, Arizona to determine how perceptions about current and preferred dimensions of organizational culture could be measured and evaluated to assist institutional administrators in maintaining and creating congruent work environments for Student Affairs divisions. Data were collected electronically via a web site utilizing Dillman's (2000) mail and internet survey design.

Out of 86 potential Student Affairs employee respondents, 43 completed theOCAI. Data were analyzed using Excel and SPSS. Marushak (2006) found the respondents depicted their current culture as clan ($M = 31.79$), and hierarchy ($M=30.22$). The division employees found the culture in which they worked to be a personal place governed by formal procedures. Additionally, the respondents indicated they would not change the dominance of the clan culture ($M=31.32$), but they would make their culture less of a hierarchy ($M=15.58$). The respondents found their current organizational leadership to be hierarchical ($M=30.13$), clan ($M=26.90$), and market ($M=26.62$). Yet, they preferred their leadership to practice the nurturing qualities of the clan ($M=35.11$)

culture. Respondents reported the way they were managed to be strongly hierarchical (M=37.44). If the respondents could make a change to the way they are managed it would be overwhelmingly for a clan culture (M=40.58). Respondents indicated the division was bound together primarily through a hierarchy (M=36.65). However, in a preferred situation divisional employees would choose a clan culture (M=39.06). Respondents described the strategic emphases within their culture as hierarchical (M=37.79), but preferred it be a blend of clan (M=33.13) and adhocracy (M=30.46) cultures. Finally, respondents reported success within their division is measured in terms of both the hierarchy (M=32.62) and the clan (M=29.88) cultures. Respondents, however, preferred success to be defined by clan (M=43.34) culture characteristics.

In another dissertation, Miller (2006) used the OCAI and the Organizational Commitment Questionnaire (OCQ) to examine perceptions of organizational culture by rank and file officers of a mid-sized metropolitan police department and whether or not there was a correlation between culture type and the officers' organizational commitment. Two hundred thirty six law enforcement officers (81 command cadre officers and 155 rank and file officers) employed by a law enforcement agency located in the middle south region of the United States completed the questionnaires. Seventeen percent of respondents were female while 83% were male. The study investigated the magnitude of the variance explained by the demographic factors of gender, age, years of employment, rank and years of education in the officer's perceptions of culture type and commitment. The study also explored the differences in the commitment levels and the organizational culture perceptions of the rank and file officers and the command cadre. Finally, the

study investigated the relationship between organizational culture type perception and commitment level of the officers. The data were analyzed using SPSS.

Miller (2006) used t-tests and determined there was no significant difference in the rank and file officers and the command cadre in commitment level mean of the four culture (clan, adhocracy, market, hierarchy) means. To identify any association between the four culture scales as measured by the OCAI and the commitment scales as measured by the OCQ, Miller (2006) used regression analysis. The beta scores showed the highest relationship was found between clan and commitment with $b=.505$. The second highest relationship was between hierarchy and commitment with $b=.312$. The beta score for adhocracy was $b=-.305$, and the score for market was $b=.004$, the only culture found not be significant at the $p<.01$ level.

Although many studies on organizational culture have been reported, I found only limited research on organizational culture and community colleges and no research focusing specifically on how organizational culture affects women's advancement in higher education or business settings. Several authors claimed many higher education administrations are male-dominated (Chliwniak, 1997; Hackney, 1988; Marshall, 1985; Tedrow, 1999). These same authors also agreed women lead differently than men. Other authors acknowledged that despite their high numbers in mid-management positions and in higher education leadership programs, women are not advancing into senior leadership positions in business and education at a rate similar to their male counterparts (Bajdo & Dickson, 2001; Brunner, 2000; Chliwniak, 1997; King, 2007; Tedrow, 1999). Given this, it seems important to examine organizational culture and its relationship to women's

advancement. To best illustrate the phenomenon, a review of the literature about women in business, the public school superintendency, and the community college is offered.

Part II: Organizational Culture and Women's Experiences

Despite perceived gains toward workplace equality, the literature revealed women continue to struggle to achieve equal status to and acceptance from their male counterparts in the areas of the public school superintendency, business leadership, and community college administration. Senior leadership within the three areas remained largely male-dominated despite the high numbers of women occupying the mid-management positions that logically prepare one for executive leadership positions (Brunner, 2000; Chliwniak, 1997; King, 2007; Tedrow, 1999). Organizational culture, as reflected through the values and practices of the administrations, significantly determines whether or not women succeed within the organization (Badjo & Dickson, 2001; Davies-Netzley, 1998; Hackney, 1998; Knorr, 2005). Women find ways to assimilate into organizational cultures that are not always welcoming or accommodating; such assimilation often results in power and gender negotiations that compromise the female employee (Bajdo & Dickson, 2001; Brunner, 2000; Tedrow, 1999).

In this section I examine key studies reflecting on how women leaders negotiate the work place environments as public school superintendents, business executives, and community college administrators. I suggest the studies indicated that how women leaders negotiate power and gender is significantly related to the organizational cultures they work within.

Women Superintendents

The superintendency is the highest position within public school administration. Approximately 13% of superintendents are women (Katz, 2006). Brunner (2000) recognized that more than half of the students in graduate educational administration classes are women and therefore posed the question: "Why are there so few women in the superintendency?" (p. 77). To address the question, Brunner (2000) examined the lived experiences of 12 successful women superintendents and 24 co-workers who knew them to determine if their discourse revealed evidence of inequality. Brunner (2000) used a modified version of the reputational method designed by Hunter (1953) to select superintendents. Brunner (2000) asked influential people in education to indentify female superintendents whom they considered extraordinarily successful practioners. Brunner (2000) then interviewed the 12 superintendents and 2 people from within each of the school districts who were identified as knowing the superintendents well. A total of 54 interviews were conducted: two to 4 interviews were conducted with each superintendent and 1 interview with each of the other 2 individuals. The interviews followed a nonstandardized, free-flowing format guided by cues from the interviewees in order to draw from their understandings. Data analysis followed a three-part modified constant comparative method. Data was first organized into two large taxonomies based on settled and unsettled elements. Next, Brunner (2000) identified emerging themes. The themes were shared with the participants to during reciprocity interviews. Finally, Brunner (2000) used Chase and Bell's (1990) study of women superintendents, ideology, and gender to guide concluding discussions of the narrative analysis.

All of the women in Brunner's (2000) study claimed to experience gender inequality in the workplace and one of the key themes concerning gender inequality was power. Brunner's (2000) study is significant because her findings about women superintendents mirror and reinforce the findings about women in business and women community college leaders. Brunner's (2000) research demonstrates how professional women experience gender bias and inequality in the workplace due, in part, to the inability to fit relational leaderships styles into traditional organizational cultures.

Brunner (2000) and Bajdo and Dickson (2001) suggested women lead differently than men. Women tend to be relational and inclusive in their leadership style while men tend to be instrumental or traditional. Consequently, women and men seem to negotiate power and gender differently. The women superintendents in Brunner's (2000) study were reluctant to talk about power as influence or dominance over another as it seemed an "unnatural" (p. 84) way of thinking or talking about power. These participants acknowledged that power has traditionally been recognized negatively as power over another, a corrupting force. The women were not comfortable speaking about themselves within this context because they did not view their positional power in such a way. The women felt power was not a safe topic to discuss in most settings and seemed to lack the language to discuss it even within the safety of the interview setting. Although the women superintendents were uncomfortable talking about power as defined by the dominant culture, they did have a settled or comfortable way of talking about power when it concerned "power with/to" (Brunner, 2000, p. 86) another.

Brunner (2000) found women superintendents believed and practiced a feminine approach to power where power was viewed as a gift from them to others. Within this

approach, relationships were key when accomplishing things. The women talked about “power as a collaborative, inclusive, consensus-building model with their own voices heard in concert with others rather than from a position of authority or dominance over others” (Brunner, 2000, p. 88). When talking about power in a feminine way, the women superintendents were comfortable.

Brunner’s (2000) study also revealed ways in which the organizational culture of the workplace limited the women superintendent’s power and authority. Some superintendents discussed how they were silenced by the body language of school board members who turned away when they spoke. Others discussed being ignored by male colleagues in board meetings or being dominated by male colleagues who interrupted them. The women superintendents spoke of the need to hide their emotions and natural ways of expressing themselves for fear of being labeled as irrational. Similarly, some of the women recognized that a direct style of speaking was not acceptable to many colleagues. To survive within such organizational cultures, the women developed softer, more feminine ways of speaking in group settings. Brunner (2000) found the women superintendents upheld traditional norms related to gender-appropriate behavior in terms of dress, facial expressions, and body language because, in reality, if they wanted to succeed in their role as superintendents they had almost no other choice. The discourse of the women superintendents revealed many experiences of inequality and gender bias. When the female superintendents broke the normative cultural rules regarding gender-appropriate behavior, they faced negative consequences. Brunner (2000) suggested that by adapting their behaviors to fit cultural expectations, women undermined their own authority and power by contributing to their own inequality.

Brunner's (2000) findings are supported by other studies. In a study on women principals' experiences in the workplace, Fennell (1999) found the two most prominent themes in the principals' discourse were empowerment and positive power. In another study on women superintendents, Katz (2006) determined women superintendents view power as threatening because a powerful woman is often a contradiction in both personal and social terms. The superintendents in Katz's (2006) study were most comfortable discussing referent power and shared power. The conclusions reached by Brunner (2000), Fennell (1999), and Katz (2006) are not isolated to women in public school leadership positions. The literature revealed women in business leadership operate within similar organizational cultures that restrict their power, authority, and opportunities.

Women in Business

Davies-Netzley (1998) discussed the ways in which women corporate presidents and chief executive officers (CEOs) function in male-dominated elite circles of power by interviewing male and female corporate executives (president or chief officer) in Southern California. Participants were selected from a wide range of industries: a midsize law firm, a private university, a local bank, and a large, local hospital. Davies-Netzley (1988) used snowball sampling by first identifying three top executives herself and then asking the executives to identify other participants. Sixteen informants participated in face-to-face, open-ended and focused interviews. Nine were white women and seven were white men. The narrative data of the men was analyzed to identify primary themes. Then, the same was done for the women participants.

The women's perceptions of corporate mobility and success were compared to men in similar positions. Davies-Netzley (1998) found the women and men's perceptions

differed substantially regarding organizational culture, career advancement, and power in the workplace. Davies-Netzley's (1988) study is significant because it specifically identifies key differences between how men and women lead and how men and women perceive the workplace environment. The Ragins, et al. (1998) study reviewed at the end of this section parallels the Davis-Netzley (1988) findings. Davies-Netzley (1988) and Ragins, et al. (1988) specifically addressed what Brunner (2000) and Tedrow (1999) implied about the barriers women face concerning career advancement and maintaining a senior-level leadership position.

The men in the Davies-Netzley (1998) study believed individual talent and hard work advanced them to their top corporate positions. The men downplayed the existence of a "good old boys" network and did not believe social networks were critical to their success. The men compared their jobs to positions on a sports team where the characteristics of hard work and competitiveness resulted in promotions and success. When asked why there are fewer women in elite corporate positions, the men believed women were less skilled and were limited by family obligations. The women in the study, on the other hand, said hard work was not enough to succeed when competing with white males. They identified themselves as "outsiders on the inside" (Davies-Netzley, 1998, p. 347) and readily acknowledged the 'good old boys' network to which they were not privy. They asserted their success depended on how established the male networks were and how willing corporate men were to accept women into the networks. The women attributed social networking as their greatest avenue for successfully establishing powerful and influential working relationships within male-dominated organizational cultures.

Davies-Netzley (1998) found in order to survive in elite male-dominated corporate environments, women CEOs developed the “cultural capital” (p. 349) of the workplace by adopting male-like qualities in the way they dressed, the way they spoke, and the way they acted. As in Brunner’s (2000) study, the women in the Davies-Netzley (1998) study reported the need to be feminine, but not too feminine. The women obtained higher degrees and established networks with other women in order to survive in and maintain their elite positions. Additionally, the women noted that “the rapport between elite men often hinders their women’s pathways to success” (Davies-Netzley, 1998, p. 348). Conversely, men in the study reported their survival and success was determined by individual talent and effort. They denied the existence of social networking groups that alienate women. The men acknowledged the need to be competitive in order to succeed, but did not acknowledge the corporate workplace as male-dominated. The men did not believe their conversations with other elite men gave them any sort of advantage or privilege in the workplace.

Men in the Davies-Netzley (1998) study believed the most qualified and talented person is hired for the CEO position. However, the same men acknowledged married women do not perform as well because they cannot commit the time male counterparts can. The men viewed single women without children as the best candidates for elite corporate positions. All of the women in the study, however, reported experiencing gender discrimination in their corporate careers. To advance their careers, several women reported leaving large corporations and moving to smaller, more hospitable firms to network the local community before moving into higher positions in established

corporations. The women did not believe their family situations limited their potential. Instead, they acknowledged the need to balance family and work life.

Davies-Netzley (1998) concluded that the men in this sample endorsed the dominant ideology that hard work and individualism equates to corporate success. The men believed being competitive and working hard were the key factors for success. They did not acknowledge significant gender barriers, perhaps because they have never experienced them. While men believed women's family obligations hindered their success in corporate positions, the women believed their lack of promotion had much to do with gender discrimination reinforced by all-male networks and peer similarities.

Four primary findings from the Ragins, et al. (1998) survey of female executives and male CEOs in Fortune 1000 companies parallel Davies-Netzley's (1998) findings. Ragins, et al. (1998) surveyed 1,251 executive women who held titles of vice president or above in Fortune 1000 companies. Surveys were returned by 461 female executives and 325 male CEOs. In-depth, follow-up telephone interviews were conducted with 20 female executives and 20 male CEOs. The findings from these interviews reveal a disparity between how female and male executives view women's experiences in the workplace.

First, 99% of the female respondents reported that exceeding performance expectations was the top-ranking strategy for success (Ragins, et al., 1998). The women also identified the need to develop an expertise or specialty in order to be recognized as a high performer. Ninety-six percent of the female executives reported that developing a style men were comfortable with in terms of dress and presentation was critical. However, Ragins et al. (1998) recognized this as a "double-bind" (p. 31). If the

executives adopted feminine styles, they were perceived as being not effective. If they developed masculine styles, they were perceived as not feminine. The authors stated that only women face a double-bind situation, countering some of the male CEO's perceptions that the workplace was a "level playing field" (Ragins, et al., 1998, p. 37). Ninety-four percent of the female executives identified the need to seek out difficult or highly visible assignments as being critical to their success. The women believed they faced barriers in getting these assignments that men did not face. The women believed that CEOs often don't consider them for such assignments because of an assumption that the women would rather spend time with family or would be limited by family obligations. The women believed the CEOs did not perceive them as seeking promotions or upward movement in the company, so their chances at high profile assignments were limited when compared to men in similar positions. Finally, 91% of the female executives cited mentoring as important to career advancement. These women pointed out male and female mentors have different strengths. The women viewed male mentors as helping them access important people and information while female mentors were empathetic to the workplace situation.

In addition to reporting on the women executives, Ragins et al. (1998) reported on male CEOs perceptions of corporate environments. The male CEO's in this study report similar beliefs to the men in the Davies-Netzley (1998) study. The male CEOs findings revealed a striking disparity in their perceptions and those of the female executives. Eighty-two percent of the CEOs cited women's lack of experience as the reason why they did not advance to top level positions, while 64% of the CEOs believed women had not "been in the pipeline" (Ragins, et al., 1998, p. 34) long enough and that eventually, time

itself would take care of the problem of women's advancement. Women executives, however, believed an exclusionary corporate culture was the primary barrier to their advancement. Twenty-five percent of the CEOs recognized inhospitable work environments as a barrier to women's advancement, while 52% of the women executives reported it as a barrier.

Interviews with the male CEOs revealed some of them practiced creating "gender-blind" (Ragins, et al., 1998, p. 37) workplaces where men and women were treated the same. Ragins et al. (1998) indicated that within gender-blind workplaces, the assumption is the career strategies men use are equally as effective for women. The findings from their study, however, do not support that idea. The CEOs recognized group generalizations in the workplace exist. Some felt all women are alike, but are very different from men. Such generalizations create what the authors call a "dual environment" (Ragins, et al., 1998, p. 36): one for men and one for women. Men's advancement is fostered while women face subtle, but significant obstacles to advancement. Ragins et al. (1998) concluded the male CEOs have no way to understand the corporate environment women executives face because they do not experience it presently nor did they on their rise to the top. Some of the CEOs reported that any insight they did have about the barriers women face in the workplace came from their daughter's experiences and influence on their lives. In this sense, personal experience offers the greatest possibility for corporate men to see through the eyes of their female counterparts.

Ragins et al. (1998) and Davies-Netzley (1998) offered quantitative and qualitative evidence about women executives' workplace experiences that are echoed

throughout the literature. I found no study that contradicted their central findings. More recent studies by Lyness and Thompson (2000) and Knorr (2005) reiterated and confirmed the organizational culture of the workplace poses barriers for women that men do not face. The majority of men in the highest level corporate positions do not acknowledge these barriers. Yet, as Ragins et al. (1998), Lyness and Thompson (2000), Bajdo and Dickson (2001) stated, for change to be effective, it must come from the top. Several authors reported CEOs and institutional leaders must be committed to developing an awareness of the situation women and minorities face within their organizations and implementing changes that improve organizational cultures before any significant change will occur (Bajdo & Dickson, 2001; Davies-Netzley, 1998; Ragins et al.; Tedrow, 1999). The same can be said for women in community college leadership.

Women in Community College Leadership

Chilwiniak (1997) reported that in 1995, 27% of 2-year college presidents were women. More recently, a 2007 study on college presidents by the American Council on Education (ACE) reported 29% of community college presidents were women (King, 2007). Despite huge gains since the 1980s when the percent of female community college presidents was 8%, the early growth has stalled during the last decade. King (2007) also found that excluding two year colleges, women make up 20 % of college presidents, a figure that has not changed much since 1998. According to a 2006 study by the National Center for Educational Statistics (NCES), the proportion of female staff increased at community colleges by 1.9 percent between 1993 and 2003. However, the increase was in the academic core staff, not in executive staff. Tedrow (1999) reported similar findings.

Tedrow (1999) reported that though the numbers of women in mid-level management positions in community colleges have increased in the past decade, the numbers of women in senior-level positions have not despite the fact the majority of community college students are women as are the majority of students in educational leadership programs. Tedrow (1999) used narrative inquiry methods to gather data about the processes women use in constructing a leadership identity with the community college. Thirty senior women administrators in the Midwest were identified through the 1996 Higher Education Directory and through the Institute of Women's Leadership in Phoenix, Arizona. Data collection involved 30 in-depth interviews that were tape recorded and transcribed verbatim. The transcripts were then returned to the participants and a follow-up interview was conducted using Lincoln and Guba's (1985) member check. Tedrow (1999) used leadership identity and gender as a theoretical focus to identify major themes.

Tedrow (1999) identified three general patterns of leadership among the women administrators and each pattern reflected ways in which the women negotiated power and gender within the community college setting. Tedrow's (1999) research is particularly relevant to my study because she offered insight about how women community college leaders experience the workplace. Later in this section Hackney's (1998) findings are reviewed because they address the importance of validation, inclusion, and authenticity in the workplace. The women's experiences in higher education are similar to women in business and women superintendents. Tedrow (1999) and Hackney's (1998) research helps establish that professional women's experiences transcend individual workplace environments.

The first pattern Tedrow (1999) identified through the narratives of the women administrators was that of adaptation (adaptors). Adaptors fit into the dominant organizational culture by aligning themselves with traditional, male-oriented leadership practices. Adaptors believed in using power to dominate or control others and maintained order primarily through the use of authority. Adaptors communicated in depersonalized ways that emphasized their organizational position. Tedrow (1999) described adaptors as being unlikely to have friends in the workplace for fear of being labeled as having favorites. Adaptors tended to deny or minimize gender issues in the workplace. None of the nine women administrators Tedrow recognized (1999) as adaptors considered their college cultures competitive or unwelcoming.

Thirteen women senior-level administrators in Tedrow's (1999) study identified themselves as using reconciliation (reconcilers) to survive and negotiate power in the community college. Reconcilers conformed to expectations of men and women depending on the situational or organizational context. Tedrow (1999) stated, "As part of reconciliation, a woman's leadership identity reflects a duality" (p. 9). Tedrow (1999) found reconcilers utilized a "double-voiced discourse" (p. 10) where a woman considered her own and another's agenda while constantly attempting to achieve group harmony. Women who relied on reconciliation were aware of gender issues in the workplace and the affects on leadership, but the need to maintain a dual-existence complicated their ability to be effective.

The third leadership pattern Tedrow (1999) identified in her study was resistance (resisters). Eight of the senior-level women community college administrators described themselves as using resistance to affect change in the workplace. Resisters were

authentic selves who “work to create a context where relational leadership styles have equal status with the traditional instrumental paradigm” (Tedrow, 1999, p. 12). Leaders using resistance saw themselves as social change agents or transformative educators who played the role of facilitator or group organizer. Resistance leaders utilized education and dialogue to develop the whole person and to bridge the gap between relational and instrumental leadership practices. One president of one community college saw herself as a “crossing guard” (Tedrow, 1999, p.12) who led individuals from both leadership philosophies to common ground. Resisters did not believe fighting or conflict produced answers. Resisters openly acknowledged and addressed gender issues and worked to educate all leaders about accommodating diversity.

Tedrow (1999) claimed resisters hold the greatest promise for enacting institutional change within community colleges because they may lead the way for leaders to examine and challenge typical assumptions about women’s leadership abilities. Reconcilers will be less effective at promoting institutional change because their dual existence complicates their professional life. Finally, Tedrow (1999) stated adaptors find themselves in a “double bind” (p. 8) because by adopting male-defined leadership styles they isolate themselves from other women, but also are never fully accepted by senior-level male leaders because they are women. Tedrow’s (1999) findings are supported by Marshall (1985) who theorized that women take one of three paths in their careers. They become complacent with entry level positions and give up higher level aspirations; they give up hopes of power and leadership and return to lower level positions; or, they achieve by what Marshall (1985) called “passing” (p. 148) – buying into the feminine as

deficient notion and adapting to organizational expectations in order to survive. In each case, women seem greatly impacted by the organizational culture they work within.

Hackney (1998) examined the organizational culture as it affected the professional lives of women at entry levels of educational administration. Specifically, Hackney (1998) was interested in the interaction of organizational attitudes and expectations with the participants' personalities, epistemological positions, work needs, performance-self-esteem, and sense of power over their own professional lives. The 24 participants for the study were selected from 135 women enrolled in the educational-administration leadership-preparation programs at a large, Southeastern university. Hackney (1998) first invited these women to participate in an earlier study which examined the relationship between their stages of epistemological position, determined by the results of the interview protocol developed by Belenky et al. (1986) and their performance-self-esteem, according to the Stakes (1979) scale. Sixty-seven women responded to the invitation and of these, Hackney (1998) interviewed 24. For the final stage of the study, 10 of the 24 women participated in the last round of interviews. They represented the subculture of women who held positions at the entry levels of educational administration. Each woman participated in semi-structured ethnographic interviews which explored the events, attitudes, policies, and beliefs that had shaped her professional life. Strass and Corbin's (1990) model for coding data in stages was used.

Hackney (1998) found in her interviews of the 10 women administrators that the congruence between an individual's needs and the goals of the organization promotes psychological well-being for the employee and greater attainment of organizational goals. The women perceived the organization through three primary themes: validation,

inclusion, and authenticity. When the women felt recognized (validation) and included and involved (inclusion), they felt positive about the organization and motivated to participate. When the conditions of validation and inclusion were not present, the women felt isolated, ineffective, and held back. Authenticity was perceived as the organization practicing what it professed to believe. In authentic organizations the women were hopeful and positive. In organizations lacking authenticity the women felt discouraged and disillusioned. Getzels and Guba (1957) defined organizations as social systems in which internal and external conditions determine organizational expectations. These expectations interact with personalities and work needs to produce individual's positive or negative orientations to the organization. Hackney's (1998) study showed this to be true.

This review of literature revealed that women in community college leadership, business leadership, and public school leadership experience similar challenges when negotiating the organizational cultures of the institutions. Women leaders in all three areas struggled to find a place within organizational cultures that do not always value their leadership style or feminine presence. While all workplaces should value diversity, it seems the community college, with its focus on diversity and inclusion, should be especially concerned with providing women good opportunities for acceptance and advancement. To better understand the community college as a potential culture for women's advancement, it is necessary to review its history and mission, and women's role within it. Part III of this chapter ends with an overview of the history of community colleges and then, more specifically, those in Nevada.

Part III: The Community College: An Overview

This section begins with a brief history of community colleges in the U.S. which includes how and why community colleges began. Next, the community college mission is described. Then, a section describing diversity within the community college and the role of women within the community college follows. Finally, this section ends with a discussion of Nevada community colleges. This overview provides a context for my study on organizational culture and women's advancement in Nevada community colleges.

History and Mission

Community colleges have thrived in America for over 100 years. The philosophical origins of the community college are rooted in the Morrill Acts of 1862 and 1890 which provided for the establishment of publicly supported universities in every state. Demand for public education increased in the early 1900's and these institutions added more programs and services to their primarily agricultural focus (Cohen & Brawer, 2003). This shift resulted in the creation of junior colleges. Joliet Junior College, the oldest public two-year college was formed in 1901 by William Rainey Harper, the president of the University of Chicago. After World War II, the Government Issue (GI) bill was passed in part to help Americans transition to a post-war economy by providing higher education opportunities. In response, in 1947, the Truman Commission Report, *Higher Education for American Democracy*, led to the recommendation for the creation of a network of public, community-based colleges to serve local needs. By the 1960s there were 450 community colleges. Today there are 1,075 community colleges with enrollments of 5.5 million students (Cohen & Brawer, 2003).

Community colleges have core values that set them apart from other higher education institutions. They are open-door institutions whose mission includes offering “something for everyone in the community” (Cohen & Brawer, 2003, p. 39). They are student-centered institutions focused on teaching and on being responsive to the community. Most community college missions include a commitment to serving all segments of society through an open-access admissions policy that offers equal treatment to all students; providing a comprehensive educational program; serving the community in a community-based setting; and providing life-long learning experiences. However, Bailey (2003) reported most community colleges find themselves with multiple missions today which include transfer to baccalaureate programs, terminal occupational education, developmental education, adult basic education, English as a second language, education and training for welfare recipients, customized training for corporations, preparation for certification exams, non-credit instruction, and small business development. The original community college mission has expanded considerably and become more complex. They now offer a much broader array of programs and services, including social and economic functions. Along with the increased complexity of programs, community colleges have experienced increased diversity within the student population.

Diversity

The American Association of Community Colleges (AACC) reported community college total student enrollments increased during the 1990s more than any higher education institution (2000). In 1998, 43% of all undergraduates and 51% of all first-time students were enrolled in community colleges. Today, minority students comprise over 30% of community college enrollments nationally with approximately one half of all

African-American, Native American, and Hispanic students enrolled at a community college. The upward trend in minority enrollments is predicted to increase substantially over the next decade (McCabe, 2000). Forty-six percent of first-time freshman at community colleges enroll part-time, compared to 11% of first-time freshman attending public four-year institutions. Thirty-five percent of first-time freshman in community colleges work full time compared to 11% in public four year institutions. Fifty-eight percent of community college students are women. Almost half of community college students are classified as non-traditional – 25 years or older (Kim, 2002). Thus, community colleges provide higher education access to a broad range of students.

Interestingly, the broad diversity of students is not typically reflected in community college administrations. Women comprise 29% community college presidents despite their high numbers in mid-management positions (King, 2007). It would seem that community colleges with their focus on open access, inclusion, and emphasis on diversity would be the ideal organizations for advancing women to executive leadership positions. The literature, however, revealed this is not the case for women in higher education and it is even less true for women of color who by all reports face an even less equitable path to higher education leadership (Kanter, 1993). This discrepancy and “gender gap” (Chilwniak, 1997, p. 3) serves as the impetus for this study on organizational culture and women’s advancement. Despite the inequities, women are making some small inroads to America’s diverse community colleges.

Women’s Emerging Roles in Community Colleges

As mentioned previously, the diversity of today’s society is reflected in America’s community colleges. Workforce demographics indicate that by the year 2010 almost

two-thirds of new community college entrants will be women, and non-whites will make up 29% of these entrants, which is twice their current share (Stephenson, 2001). However, this diversity is not visible in the executive leadership of most community colleges today. According to King (2007), when considering 2500 colleges and universities, women accounted for approximately 21% of all presidencies and approximately 29% of all presidents at two year public colleges. Giannini (2001) and Stephenson (2001) claimed the diversity of executive leadership in community colleges will not increase proportionately to student enrollment demographics for several decades. Despite this, there is agreement among authors that the high numbers of retirements projected for aging senior administrators may create opportunities for women to attain executive leadership positions in coming years (Giannini, 2001; Stephenson, 2001; Stout-Stewart, 2005). One key challenge facing community colleges in the 21st century is the development of leadership that represents the diversity of their student populations and the communities they serve (Giannini, 2001; Stephenson, 2001). Although women hold over a quarter of all community college presidencies, their numbers are not proportional to the percentage of community college female students or female faculty (Giannini, 2001). Some authors suggested that a primary reason for the lack of women in community college leadership positions is a lack of understanding by largely male-dominated administrations about how women lead (Chliwniak, 1997; Giannini, 2001; Hackney, 1998; Knorr, 2005; Lyness & Thompson, 2000; Marshall, 1985; Ragins, et al., 1998; Tedrow, 1999).

Like many organizations in the United States, community colleges are recognized by their traditional bureaucratic structures and instrumental leadership practices (Amey,

1999; Amey & Twombly, 1993; Birnbaum, 1988). Instrumental leadership practices have been found to be more closely associated with masculine ways of leading (Ferguson, 1984; Iannello, 1992). Women, however, most often use relational ways of knowing to perceive the world (Gilligan, 1982; Belenky, et al., 1986). Relational and instrumental ways of knowing are connected to socially constructed gender roles for men and women (Maccoby, 1990; Tedrow, 1999). Therefore, it is not surprising that women who enact relational styles of leading within bureaucratic institutions like community colleges are likely to face marginality within their organizations (Tedrow, 1999).

Former National Institute for Leadership development director Carolyn Desjardins provided evidence that male and females develop differently as leaders. Desjardins (1996) interviewed 36 women and 36 men who were community college presidents in order to determine leadership styles and competencies. Desjardins (1996) conducted one-on-one personal interviews using the interview technique developed by Carol Gilligan and Larry Kohlberg at Harvard University to determine moral orientation as well as the interview method developed by David McClelland, to determine competencies. Moral orientation, or the way persons respond to moral dilemmas, has two major orientations: the justice/rights orientation and the care/connected orientation (Desjardins, 1996). Kohlberg first defined morality as justice/fairness reasoning with an emphasis on the movement toward objectivity. This orientation places relationships along a continuum of inequality-equality and values autonomy in interactions with others. The leadership styles from the justice/rights orientation tend to be vertical, hierarchical, and traditional. A majority of male leaders are found in the justice/rights orientation. Conversely, the care/connected orientation was developed by Gilligan's (1982) work

studying women facing moral dilemmas. This moral orientation places relationships along a continuum of attachment-detachment and values connectedness and nurturing interactions with others. Leadership styles from the care/connected orientation tend to be more horizontal, web-like, and inclusive (Desjardins, 1996). Sixty-six percent of the women in Desjardins' study operated in the care/connected mode compared to 28% of the men. Only 17% of the women operated in the justice/rights mode compared to 50% of the men. Desjardins' (1996) study supports a horizontal, inclusionary model of leadership over the traditional hierarchical pyramid model (Beyer, Evans, & Schugart, 1993). The inclusionary concept is shared by Stout-Stewart (2005) when she states women community college leaders are positioned to serve as change agents and become transformational leaders. Authors suggested, however, that inclusionary leadership practices must be embraced by male and female leaders to be effective (Chliwniak, 1997; Giannini, 2001; Ragins, et al., 1998).

Inclusionary leadership in the community college must involve men and women who are committed to learning to accept working differences (Giannini, 2001). Tedrow (2001) stated that "increasing the number of women in senior positions will not necessarily enhance the potential of women's administrative leadership until schools create a safe environment where relational and instrumental styles can thrive together" (p. 19). Ebbers, Gallisath, Rockel, and Cohan (2000) claimed such safe environments must be intentionally created for women and minorities within community colleges because without planning, training, and support, a major source of potential future leaders will be lost. Tedrow's (1999) belief that change will not occur unless key members of the

institution are willing to critically examine the college's culture supports Ebbers, et al. (2000) claim.

The Leadership Institute for a New Century (LINC) program is an example of a planned professional development program promoting the success of women and minorities in leadership positions. LINC is a partnership between the Iowa Association of Community College Trustees, the Iowa Association of Community College Presidents, and the Iowa State University Higher Education Program to offer personal and professional development activities. Its goal is to encourage the advancement of women and people of color in administrative leadership roles within the Iowa community college system. Nearly 70% of participants reported receiving a leadership promotion or advancement during or since their acceptance into the LINC program (Ebbers, et al., 2000). Several authors agreed inclusionary, supportive, and participatory environments seem critical for advancing women's leadership in community colleges (Bajdo & Dickson, 2001; Chliwniak, 1997; Ragins, et al., 1998). According to DiCroce (1995) and Vaughan (1990), as more women join the ranks of community college executive leadership, their ability to create positive change will grow. DiCroce (1995) and Vaughan (1990) claimed women leaders will influence the culture and improve opportunities by encouraging the elimination of gender stereotypes, reducing gender barriers, redefining power structures to reflect a more relational culture, and developing and implementing gender-related policies and procedures to promote diversity. Authors agreed it will take the actions of women to change the climate in higher education for women and for women of color.

Women of Color in Higher Education

Lack of gender diversity in community college faculties and administrations is amplified with women of color. While female students quickly discover they have few role models and mentors, minority female students discover they have the most limited access to role models and mentors like themselves (Opp & Gosetti, 2002). According to the U.S. Department of Education, National Center for Educational Statistics, Integrated Postsecondary Educational System (IPEDS), Fall Survey, women of color represented 8.7% of all full time administrators in higher education, increasing from 2.7% since 1991 (Harvey & Anderson, 2005). Further breakdown revealed 5.4% were African American women, 1.9% were Hispanic women, 1.2% were Asian American women, and 0.3% were American Indian women (Harvey & Anderson, 2005). Harvey and Anderson (2005) did not specify if 'administrators in higher education' included those in community colleges. However, the *Chronicle of Higher Education* (Almanac, 2006) examined community colleges in terms of male and female senior-level ethnic minority administrators. In Fall 2003 nearly 20% of all senior-level community college administrators were non-white. The specific breakdown within the study was that 9.8% were African American, 5.4 % were Hispanic, 2.1% were Asian American, and 1.4 % were American Indian. These statistics indicate small improvements, but the struggle for women of color to advance into the ranks of higher education continues.

In a study on women faculty of color, Rains (1999) explained that there are a small number of women of color in the academy, and these women are confronted by the expectations of others, which created situations where these women are neither seen nor heard. Rains (1999) identified the social construct of *imposed invisibility* to explain a

phenomenon imposed upon women of color, ignoring their presence. In the same study, Rains (1999) explained women of color faculty also described another phenomenon called *designated visibility* -- "...another socially-constructed phenomenon, where women of color are tokenized for what their racial presence represents or they are 'on display' in ways their white colleagues are not" (p. 156). In addition, Rains (1999) discussed that women of color encounter sources of stress in the form of alienation and distrust among their peers, along with being the 'only one' in her department. As the only woman of color in a department, a woman:

...may be viewed as a representative of all people of color, or for her ethnic group, rather than as an individual in her department. In turn, her intellect, and the skills and research interests she brings may neither be recognized nor valued. As the "only one" she may also strain under the burden of responsibility that being "first" often carries. That is, the racial tensions and reactions of colleagues may mean unanticipated amounts of time and energy are needed to cope with their ignorance and how that ignorance plays out in behaviors and comments. The contradictory expectations may be frustrating at best, and at worst may be a catalyst for burn-out or attrition. (p. 163)

Women of color in higher education face the issues reported throughout this literature review that all women face, but, as Rains (1999) revealed, they face additional burdens as well. Potential solutions to these issues, however, cross color and gender boundaries.

In an article, Cook (2002) reviewed the American Council on Education (ACE) publication, *Breaking the Barriers: Presidential Strategies for Enhancing Career Mobility*. Cook focused on ACE's factors that help women of color advance in higher

education leadership, specifically on the areas of leadership development, workplace climate, career advancement, and mentoring. Cook's findings are similar to the suggestions made by Giannani (2001), DiCorce (1995), Vaughan (1990), Tedrow (1999), and Ebbers, et al. (2000) in Part II of this literature review.

Cook (2002) addressed the importance of leadership development as a way to advance women of color within higher education. Cook (2002) suggested that acting or interim positions are useful in promoting leadership development because such temporary positions offer new experiences and may lead to permanent opportunities. Cook (2002) claimed women of color leaders should be identified early and their career development should be an active concern for institution leaders, a position also taken by Ebbers, et. al (2000).

Along with leadership development, Cook (2002) asserted that workplace and campus climate must be examined so that they serve as safe and inclusive places for women of color. Often, women of color report experiences of discrimination and marginalization within workplaces (Cook, 2002; DiCrocce, 1995; Tedrow, 1999). Cook (2002) claimed it is important to find out whether such reports are isolated or are symptomatic of an overall climate. Cook (2002) reinforced Giannani (2001) in suggesting that top leadership is responsible for creating supportive climates for diverse students, faculty, and staff by setting an example and holding the administration accountable to such standards.

Top leadership can also increase opportunities for women of color by articulating the vision of the institution and promoting the value of diversity in hiring and promotions. Cook (2002) claimed promotions should be based on merit, not seniority

since the people employed the longest are usually white men. Finally, Cook (2002) stated that women of color can benefit from mentoring, even though many women of color expressed a lack of time for mentoring others. Cook (2002) suggested that mentoring should have financial or career rewards.

Throughout the literature, authors noted how women face subtle and overt barriers to advancement (Bajdo & Dickson, 2001; Brunner, 2000; Chliwniak, 1997; Davies-Netzley, 1998; Hackney, 1998; Knorr, 2005; Tedrow, 1999; Vaughan, 1990). The literature revealed women of color face other, unique barriers as well (Cook, 2002; Rains, 1999). Gillett-Karam (2001) suggested some states like Iowa and California are making progress by finding ways to promote women and others “will catch up” (p. 168) as my discussion below indicates. Nevada may be one of these states.

Nevada Community Colleges

Nevada’s four community colleges, the focus of this study, have some gender diversity in executive leadership, but remained largely male-dominated in 2007. Information available on each college website from January 2008 through March 2008 provided an overview of the gender composition of executive leadership at each institution. The Academic and Administrative Faculty webpage on the Western Nevada Community College (WNCC) website revealed WNCC was governed by a female President and a female Vice President of Student Services. The Vice President of Finance and Administration was male. The Faculty and Staff Directory webpage on the Great Basin College (GBC) website listed a male President, a male Vice President of Academic Affairs, a male Vice President of Finance, and a female Vice President of Student Services. The Faculty and Staff Information Directory on the Truckee Meadows

Community College (TMCC) website listed an interim female President, a male Vice President of Academic Affairs, a female Vice President of Student Services, and a female Vice President of Finance. The Faculty and Staff Online Directory webpage on The College of Southern Nevada (CSN) website listed a male President, a male Associate Vice President, a male Vice President of Academic Affairs, a male Vice President of Student Services, a male Vice President of Planning and Development, a male Vice President of Administrative Operations, a female Vice President of Finance, and a female Associate Vice President of Finance. This information alone cannot provide input about women mid-manager's experiences with Nevada institutions. Therefore, a study addressing these women's experiences and perceptions is necessary.

By 1965 Nevada had two major universities but no community colleges; Nevada was the only state in the Union at that time without a community college or junior college. By 1971, California, Nevada's largest neighbor, had nearly a hundred community colleges with enrollments of half a million students (Hulse, Goodall, & Allen, 2002). These institutions, along with colleges in Utah and Arizona were attracting potential students from Nevada. Community colleges had been established as "a significant innovation in the national educational structure in the twentieth century" (Hulse, et al., 2002, p. 117), but Nevada's universities and state government resisted the idea for fear it would deplete scarce resources for the universities in Reno and Las Vegas. Additionally, the state's funding for public education was among the lowest in the nation. However, despite the funding concerns, pressure for the creation of a community college increased in Carson City, Reno, Las Vegas, and Elko.

An early attempt in 1965 for a junior college in Carson City failed quickly. Although a bill was passed in the legislature authorizing Carson College, no funding was appropriated (Hulse, et al., 2002). The fledgling school offered classes in early 1966, but collapsed by the end of the academic year. The state government's lack of interest in establishing a community college system was also evident in Elko. In the early 1960s the Elko Chamber of Commerce petitioned the state Board of Regents to create a university branch in Elko, a small, isolated mining and ranching community in northeastern Nevada. The city of Elko donated the land for the campus for the proposed branch. State officials, however, were unresponsive. Elko citizens then took the initiative and raised \$44,000 during the summer of 1967 (Hulse, et al., 2002). They hired a former Oregon community college administrator and began recruiting instructors and students locally. Within 60 days, they were able to offer twenty-five courses. Three hundred community members enrolled. The dramatic grassroots effort resulted in the creation of Elko Community College, the state's first community college.

The efforts of Elko citizens caught the attention of the legislature and in 1968 Governor Laxalt requested state funding for a community college pilot project. When the Senate denied the request for money, Howard Hughes, living as a recluse in a Las Vegas Strip hotel, offered the state \$250,000 to support Elko Community College and to fund a study to determine the need for community colleges throughout Nevada (Hulse, et al., 2002). The study produced by Arthur. D. Little, Inc. found an undeniable need for community colleges within the state and projected a \$44 million price tag for operations and construction. The state government could no longer deny the need for open access education in Nevada.

While Elko Community College, later known as Northeastern Nevada Community College and now known as Great Basin College (GBC), expanded its course offerings, other community colleges in Nevada emerged. In 1971 Western Nevada Community College (WNCC) opened its doors in Carson City. The same year Clark County Community College, later known as the Community College of Southern Nevada and now known as the College of Southern Nevada (CSN), opened in Las Vegas. In 1979, Truckee Meadows Community College (TMCC) in Reno, originally a branch campus of WNCC, became officially independent. Since their inceptions, Nevada community colleges have diversified the educational offerings of the state and met the needs of the local communities. GBC, while the smallest institution in the state, recently added select bachelor's degree programs to meet the needs of people in its isolated communities (Hulse, et al., 2002).

Synthesis

Organizational cultures are products of people's attitudes toward their work. They are the product of an individual's psychological contract with the organization. Organizations are based on norms, beliefs, attitudes, and assumptions which in turn influence organizational practices and values. The Brunner (2000), Davies-Netzley (1998), and Tedrow (1999) studies explored earlier in this chapter reflected how organizational cultures do, in part, influence individual women's career advancement. Other studies (Bajdo & Dickson, 2001; Hackney, 1998; Knorr, 2005) supported the finding that organizational cultures are critical to women's career development and advancement. The studies reviewed in this chapter demonstrated that the playing field is not equal for women pursuing leadership positions in business and education. While overt

discrimination in the workplace has been eliminated through federal legislation, significant invisible and subtle barriers remain. The authors suggested organizations must become more aware of their increasingly diverse populations, but that simply putting more women and minorities in management positions will not address the barriers or promote their advancement. Instead, the authors encouraged organizational leaders to begin the process of change by acknowledging difference and developing an awareness of difference through training and mentoring programs. They challenged leaders to develop a consciousness to confront disparity and exclusivity within organizations; such an approach holds the promise to benefit not only individuals, but the organization itself.

The studies mentioned in this chapter shed some light on how organizational culture affects women in business and education, but no study found by this researcher specifically addressed and measured how organizational culture affects women's advancement. Community colleges, with their emphasis on diversity and inclusion, seem the ideal place to advance women's leadership. However, statistics reveal this is not the case (King, 2007). Therefore, this study addresses how women mid-managers in Nevada community colleges define their organizational cultures and how those definitions correlate to their advancement. In the next chapter, I present the methodology for this study.

CHAPTER 3: METHODOLOGY

Purpose of the Study

The purpose of this study was to determine how perceptions about current and preferred dimensions of organizational culture among women mid-managers in Nevada community colleges could be measured, compared, and evaluated to determine how definitions of organizational culture related to women's advancement within those institutions. The quantitative approach to measuring organizational culture and advancement was conducted from a feminist empiricism perspective. Leckenby (2007) states feminist empiricists assume a focus on women can be maintained within positivistic research and that the results of such research produce truths that are informative for men and women. This research aimed to extend current theory, empirical knowledge, and practice in hopes of shedding light on the situation with women's advancement within Nevada community colleges.

Pilot Study

Several considerations determined the methodology for this study. Initially, I considered a qualitative approach in a pilot study for two reasons: (a) to obtain information about the link between culture and women's advancement in community colleges, and (b) to do so while examining the issue through a critical feminist lens. Although valuable information was gained during the pilot interviews, a clear definition of culture type was not found. The women I interviewed did not define their organizational cultures in concrete ways. In every discussion, the women described

elements of 2-3 cultures (clan, adhocracy, market, hierarchy), and I found myself making reasonable guesses as to what the dominant culture might be. Additionally, I could not interview the number of participants necessary to extend this study to all female mid-managers. After finding the OCAI, which measures the degree to which each culture is described by a participant, I decided a quantitative approach was a better fit for my study. Therefore, the OCAI and a short researcher-created questionnaire became the measurement instruments for this study. A critical feminist perspective was maintained by utilizing the feminist empiricist approach discussed in chapter 1.

Participants

The population was comprised of all women mid-managers at community colleges in Nevada; the community colleges are GBC in Elko, Nevada; TMCC in Reno, Nevada; WNC in Carson City, Nevada; and CSN in Las Vegas, Nevada. Mid-level managers included women with the titles of coordinator, director, dean, division chair, or department chair. The entire population of women mid-managers at Nevada's four community colleges was asked to participate. The actual sample size was 175. The numbers by institution were 65 from CSN; 62 from TMCC; 21 from WNC; and 27 from GBC for a total population of 175.

Measurement Validity

Evidence of measurement validity for this study came from two sources: the literature review and the response processes. The literature review revealed what is known about organizational culture as it relates to women's advancement in business and education. It also revealed what needs to be studied because there is a gap in the literature concerning the lack of women in executive positions in community colleges

despite their high numbers in the mid-management of those institutions and in higher education leadership programs. The second source of evidence was the response processes on the OCAI and on the short questionnaire.

Validity measures are used to determine the extent to which phenomena that are suppose to be studied are actually measured (Morgan, Gliner, & Harmon, 2006). In this study, validity relates to the OCAI's ability to measure the four types of organizational culture: clan, adhocracy, market, and hierarchy. Cameron and Quinn (2006) indicated that several studies have confirmed the OCAI's ability to measure key dimensions of organizational culture. In their study of college cultures, Zammuto and Krakower (1991) found that clan culture was strongly associated with decentralization, trust, equality, high morale, and satisfaction with the leader. These factors are consistent with the core values represented on the CVF. Zammuto and Krakower (1991) found each culture was aligned with the representative values on the CVF. Therefore, the OCAI was truly measuring one of the four types of organizational culture.

Additionally, Cameron and Freeman (1991) conducted an organizational analysis of 3,406 respondents within 334 higher education institutions. No organization was characterized by one culture, but dominant cultures were clearly evident in most institutions. Cameron and Quinn (2006) claimed other studies have examined the validity of the OCAI, and they, "...know of no study where contradictory disconfirmatory evidence has been produced" (p. 160). Therefore, it seems likely that Cameron and Quinn's (2006) claim that the OCAI measures what it claims to measure – the key dimensions of organizational culture that have a significant impact on

organizational and individual behavior – is true. Just as importantly, the OCAI measures these dimensions reliably.

OCAI Reliability

Measurement reliability refers to a consistency of scores from a specific instrument (Morgan, et al., 2006). In regard to the OCAI, reliability refers to the extent to which the instrument consistently measures organizational culture types. Cronbach's coefficient is a common way to determine the reliability of an instrument. Several studies have computed Cronbach's alpha for the OCAI. Quinn and Spreitzer (1991) conducted a study in which 796 executives from 86 different public utility firms rated their organization's culture. Cronbach alpha coefficients were computed for each of the culture types being assessed by the instrument. Each coefficient was statistically significant: .74 for clan culture, .79 for adhocracy culture, .73 for hierarchy culture, and .71 for market culture. In a study by Yeung, Brockbank, and Ulrich (1991), 10,300 executives in 1,064 businesses rated their organizational cultures using the OCAI. The resulting Cronbach's alpha were also statistically significant. Similar results were also found in the Zammuto and Krakower (1991) study on higher education institutional cultures. Cameron and Quinn (2006) cite other studies and state that in every case the results are similar to those reported here. Therefore, evidence exists regarding the reliability of the OCAI. I also created a secondary instrument for this study.

Researcher-Created Questionnaire

For the purposes of this study, I created a short questionnaire respondents completed with the OCAI. The purpose of this questionnaire was to determine the

respondent's age, the number of years she worked at the institution, whether or not the respondent advanced within the institution, and her current job title.

The first question asked respondents to identify their age group by choosing one of the age ranges. The age group allowed me to compare the age differences between the four culture types (clan, adhocracy, market, and hierarchy) and allowed me to compare the age differences of women who were promoted within each culture type. I found this information using chi-square and ANOVA analysis. I compared the differences at the $p=.1$ level.

The second question asked participants to identify their ethnicity. The responses to question two allowed me to analyze the current and preferred cultures for women of color by calculating means from the OCAI. The responses to these questions also allowed me to analyze promotion rates for women of color using a chi-square analysis.

The third question asked respondents to identify their institution. The answers to this question allowed me to organize responses by institution.

The fourth question asked respondents to identify their starting work date at their institution. The responses to question four allowed me to compare the difference in years of employment among the four culture types using chi-square and ANOVA analysis.

Question 5 asked participants to identify their current job title from a list: department chair, division chair, coordinator, director, dean, and other. Participants were also asked to list their starting date at their current position. Question 5 allowed me to identify the percentage of females in each mid-management position to the percentage of males in similar positions. The total number of positions at each institution was counted by the researcher from the employee staff lists available online from each institution. The

data from question 5 revealed the percentage of women occupying mid-management positions within Nevada community colleges, and it allowed me to determine how many years each respondent worked at her institution.

Finally, question six asked participants to reveal their promotion history by title and date. Question six allowed me to compare the difference in the number of years it takes to be promoted or not among the four culture types, using an ANOVA.

Research Design

A quantitative analysis was conducted for this study. As mentioned earlier, a quantitative approach was chosen after attempting four interviews. I realized the need to utilize a quantitative approach in order to extend my study to a greater number of participants and to find a clear definition of culture type. The decision to use this methodology was based on two additional reasons: (a) the success of prior studies measuring key dimensions of organizational culture (Berrio, 2003; Cameron & Ettington, 1998; Fjortoft & Smart, 1994; Obenchain, et al., 2004) and (b) because the literature revealed there is sparse empirical evidence about the relationship between organizational culture and women's advancement. Ultimately, this methodology, the CVF, the OCAI, and the researcher-created instrument guided me in an analysis of the answers to the study's research questions:

1. How do female mid-managers at Nevada community colleges classify their organization's culture type in both now and preferred situations?
2. Is there a relationship between organizational culture type and women's advancement?

3. Is there an age difference among women respondents within the four culture types (clan, adhocracy, market, hierarchy)?
4. Is there an age difference among women who were promoted within each culture type?
5. Is there a difference in years of employment for the women among the four culture types?
6. Is there a difference in the number of years it takes for the women to be promoted or not among the four culture types?
7. What is the percentage of females and males in mid-management positions at each of the four Nevada community colleges?
8. How do women of color classify their institution's culture type in the now and preferred situations?
9. Is there a relationship between women of color's characterization of their organizational culture type and their advancement at Nevada community colleges?

Data Collection

Data were collected electronically by Behavioral Data Services, a private company in Ann Arbor, Michigan that provides survey research and data processing services to business and academic communities. Following Dillman's (2000) guidelines, a pre-notice was sent to participants by Dr. Betty Elliott, a former Vice-President of Academic Affairs at GBC, on May 5, 2008, two days prior to the date the data collection began. According to Dillman (2000), the purpose of a pre-notice "...is to provide a positive and timely notice that the recipient will be receiving a request to help with an

important study or survey” (p. 156). On May 7, 2008 Behavior Data Services sent individual emails inviting the participation to complete the web surveys. Dillman (2000) indicated the messages most likely to get a response are those that are individually communicated. The individual email included a letter from the researcher offering information about the study’s purpose, potential use of its results, approximate completion time, and the web address and individual password where respondents could access the OCAI and the researcher-created instrument. The surveys were available for three weeks, with an email reminder sent out once a week.

On May 28, 2008 I evaluated the response rate and determined I would try for more responses. On June 4, 2008, a new invitation was sent out to non-respondents via email by Behavioral Data Services. One reminder email was sent June 11, 2008 and data collection ended June 18, 2008. All responses were kept confidential. The final response rate was 37%. Response rates per community college were 67% for GBC; 27% for TMCC; 35% for CSN; and 33% for WNC.

Descriptive and inferential statistics retrieved from SPSS and Excel were used to analyze the data collected in response to my research questions. The answers to the first research question were provided by the OCAI results. On the OCAI, averages were calculated for each culture type based on the respondent’s numerical answers. The highest average, or mean, identified the dominant culture type for the now and preferred columns. The means for each institution are displayed in Table 1 in chapter 4 to help illustrate the answer to the question of how women mid-managers define their organizational cultures. Institutional culture profiles further illustrate the data for question 1 in Figures 3-7 in chapter 4.

The second research question concerning the relationship between culture type and advancement was answered using a chi-square statistic. Among different culture types, the rates of advancement can be compared; the chi-square revealed the difference in rates of advancement. The data for question 2 are displayed in Table 2 in chapter 4.

The answer to the third research question was found using a chi-square. The age differences of the participants were compared among the culture types. The data for question 3 are displayed in Table 3 in chapter 4. The fourth research question was answered using a chi-square as well. The age differences among women who were promoted within each culture type were compared. By comparing the averages of respondent ages among the four culture types, I determined the age ranges of women mid-managers within each culture type. The data for question 4 are displayed in Table 4 in chapter 4.

The answers for questions 5 and 6 were found using an analysis of variance, ANOVA. The ANOVA is the appropriate statistic for this analysis because I compared the averages of years of employment among the culture types for question 5, and I compared the averages of the years it takes the women to be promoted or not among the culture types for question 6. The data for question 5 are displayed in Table 5 in chapter 4 while the data for question 6 are displayed in Table 6 and Table 7 in chapter 4.

The answer to research question 7 was found by counting the number of men in mid-management positions at each Nevada institution. I used the same online staff lists used to find the female participants for this study. The results for question 7 are displayed in Table 8 in chapter 4.

The data for research question 8 was answered by the results of the OCAI. The results of question 8 are displayed in Table 9 in chapter 4. Finally, research question 9 was answered using a chi-square to show the relationship between women of color's organizational culture type and their advancement history. The data for research question 9 are displayed in Table 10 in chapter 4.

Synthesis

Based upon research produced relying upon the CVF, the OCAI provides a valid and reliable method for measuring the four organizational culture types: clan, adhocracy, hierarchy, and market. The OCAI, when paired with the researcher-created questionnaire, offered the best evidence for how organizational culture relates to advancement for the purposes of this study. The research conducted for this study utilized a feminist empiricist approach in order to provide a more accurate truth about the process of women's advancement in Nevada community colleges. This chapter provides evidence to support all of the above assertions.

CHAPTER 4: RESULTS

The purpose of this study was to determine how perceptions about current and preferred dimensions of organizational culture among women mid-managers in Nevada community colleges can be measured, compared, and evaluated to determine how definitions of organizational culture related to women's advancement within those institutions. The study was undertaken with the hope that the findings might assist institutional decision makers in better understanding how women mid-managers perceive their workplaces and how they have been able to advance within them. The study also aimed to extend current theory, practice, and empirical knowledge in the area of organizational culture and women's management experiences. The first section, Description of the Sample, describes the participants and identifies how many participated per institution. The second section, Analysis of Research Questions, includes the findings for research questions 1-9. The final section, Synthesis, summarizes the findings.

Description of the Sample

As noted in previous chapters, 175 invitations to complete a web version of Cameron and Quinn's (2006) OCAI and a short researcher-created instrument were sent via email by Behavior Data Services on May 7, 2008 to women mid-managers in four Nevada community colleges: GBC (27); TMCC (62); CSN (65); WNC (21). From this study population of 175, 65 responses were returned for a 37% response rate. Response

rates per institution were 67% at GBC; 27% at TMCC; 35% at CSN; and 33% at WNC.

An analysis of the results to the research questions asked in this study follows.

Analysis of Research Questions

This study was designed to answer the following nine research questions:

1. How do female mid-managers at Nevada community colleges classify their organization's culture type in both now and preferred situations?
2. Is there a relationship between organizational culture type and women's advancement?
3. Is there an age difference among women respondents within the four culture types (clan, adhocracy, market, hierarchy)?
4. Is there an age difference among women who were promoted within each culture type?
5. Is there a difference in years of employment for the women among the four culture types?
6. Is there a difference in the number of years it takes for the women to be promoted or not among the four culture types?
7. What is the percentage of females and males in each mid-management position among the four culture types?
8. How do women of color classify their institution's culture type in the now and preferred situations?
9. Is there a relationship between women of color's characterization of their organizational culture type and their advancement at Nevada community colleges?

To answer the first research question, the mean scores were calculated for both the now and preferred cultures based on the responses of the 65 survey participants around each of the four culture types (see Table 1).

Table 1

Institutional Means from OCAI

GBC				TMCC		
Culture Type	N	Mean (Now)	Mean (Preferred)	N	Mean (Now)	Mean (Preferred)
Clan	18	26.18	38.74	17	20.19	33.67
Adhocracy	18	18.70	24.26	17	13.72	24.65
Market	18	21.68	15.01	17	20.29	18.82
Hierarchy	18	33.42	21.97	17	45.78	22.84
CSN				WNC		
Clan	23	23.13	36.83	7	32.33	37.61
Adhocracy	23	14.85	25.41	7	19.16	24.52
Market	23	26.75	16.70	7	21.47	16.54
Hierarchy	23	35.25	21.05	7	27.02	21.30

The first question asked how the women mid-managers described the dominant characteristics within their culture. In the now situation, the women at GBC depicted their culture as primarily hierarchy (M=33.42); the women at TMCC depicted their culture as primarily hierarchy (M=45.78); the women at CSN depicted their culture as primarily hierarchy (M=35.25); and the women at WNC depicted their culture as primarily clan (M=32.33). In summary, the respondents at GBC, CSN, and TMCC found

the culture of their workplace to be controlling and efficient, lead by individuals who put an emphasis on uniformity and consistency with the belief that control and efficiency with capable processes produce effectiveness. The women at WNC, however, found their culture to be more personal and collaborative with an emphasis on human development and participation (Cameron & Quinn, 2006).

In the preferred situation, the women at GBC most strongly preferred a clan culture ($M=38.74$); the women at TMCC most strongly preferred a clan culture ($M=33.67$); the women at CSN most strongly preferred a clan culture ($M=36.83$); and the women at WNC most strongly preferred a clan culture ($M=37.61$). In other words, the women at GBC, TMCC, and CSN would make their culture less of a hierarchy culture and more of a clan culture, while the women at WNC would make their existing clan culture a stronger clan culture. Figure 3 shows a graphical representation of the mean scores of the four culture types for both the current and preferred culture situations for GBC. The graph was created using Adobe Photoshop.

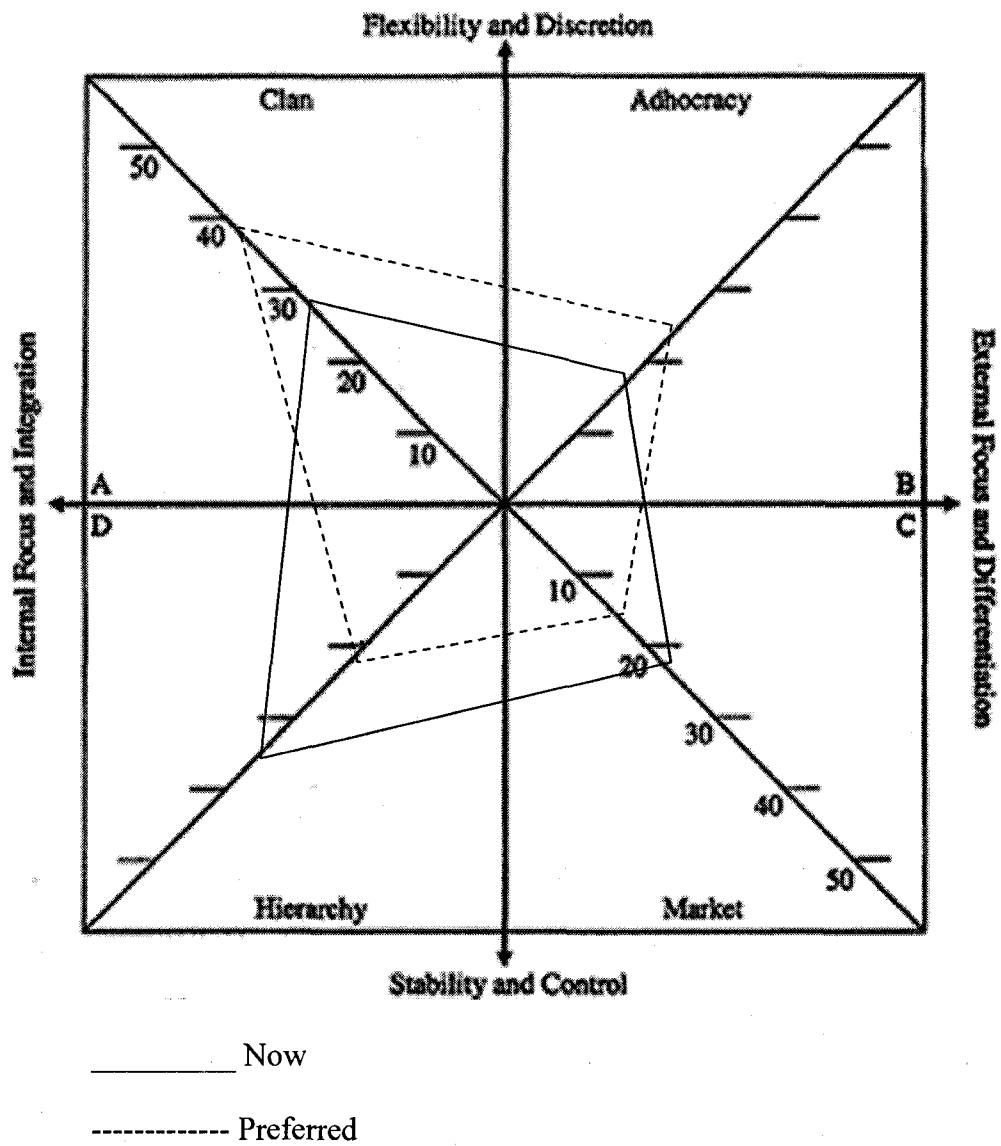
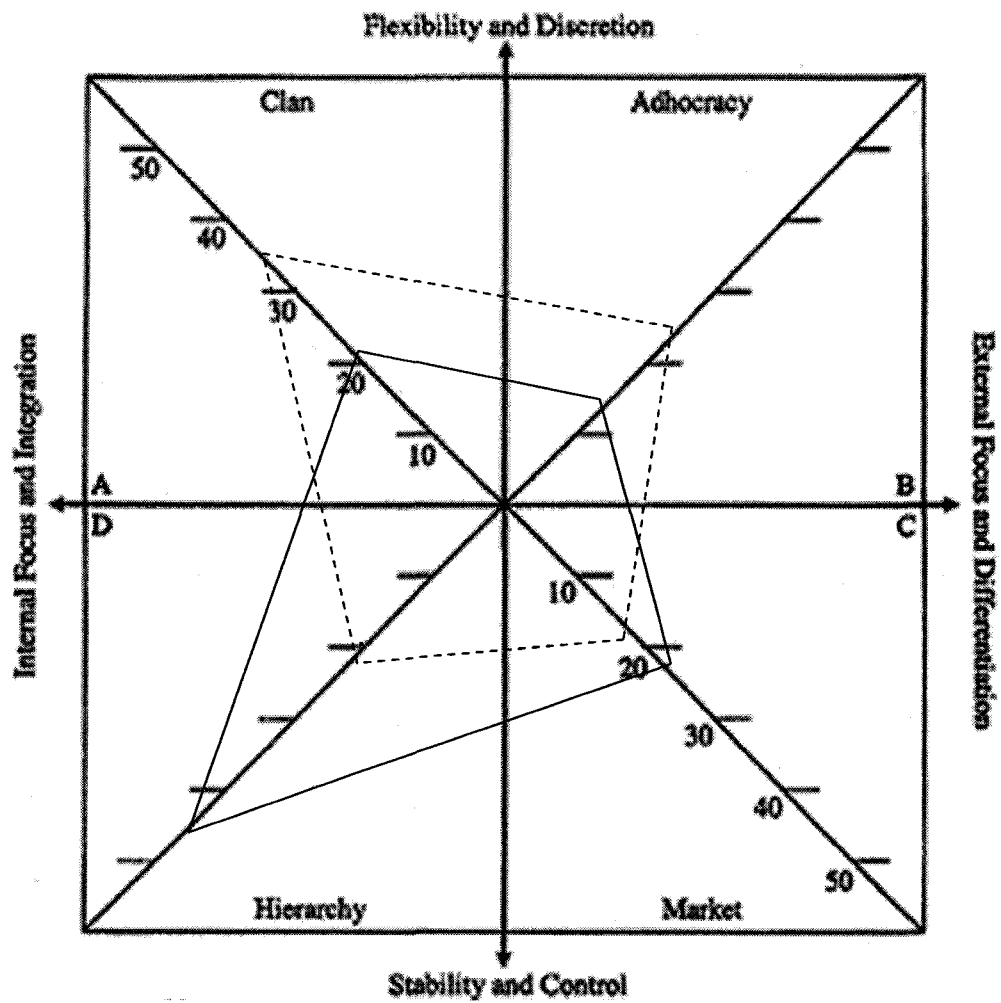


Figure 3. GBC's now and preferred culture profile.

Figure 4 displays the mean scores of the four culture types for the current and preferred culture types of TMCC.



_____ Now

----- Preferred

Figure 4. TMCC's now and preferred culture profile.

Figure 5 displays the mean scores of the four culture types for the current and preferred culture types of CSN.

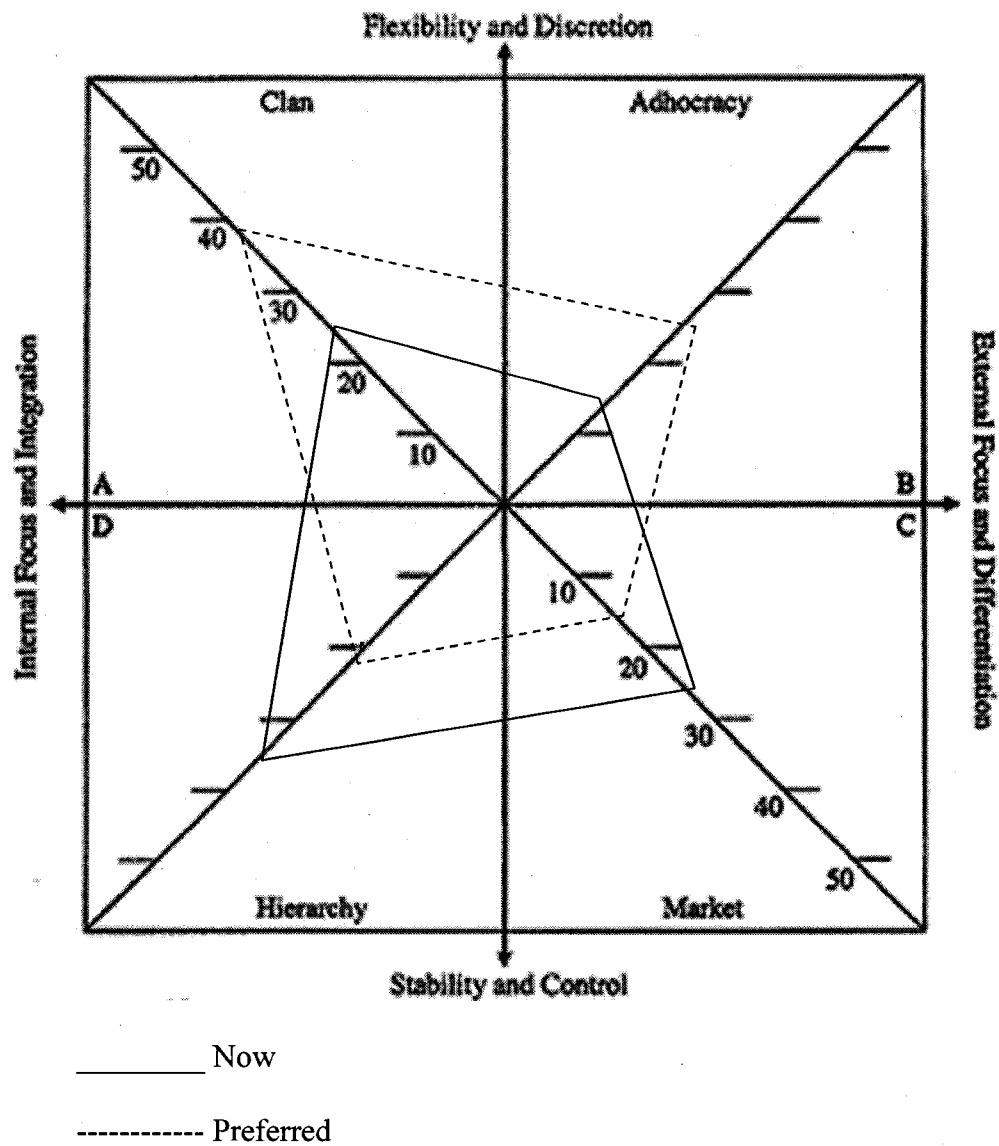
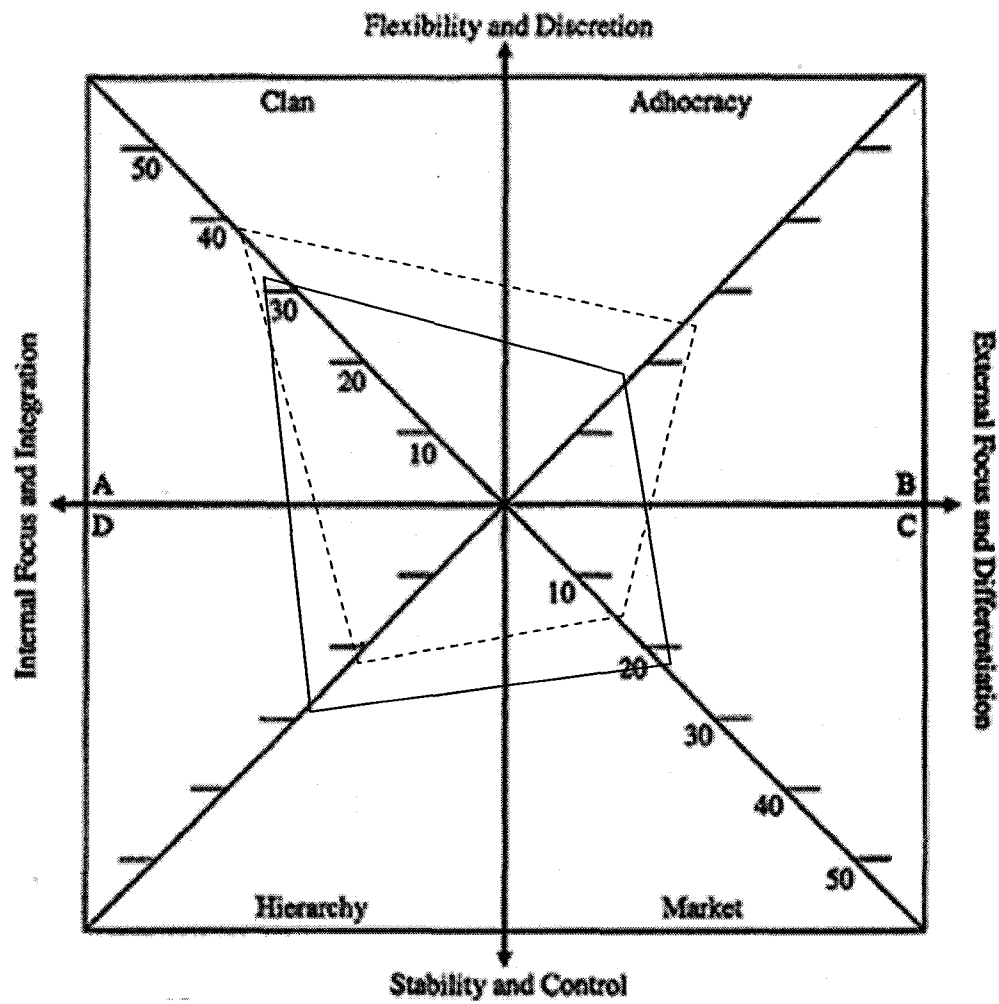


Figure 5. CSN's now and preferred culture profile.

Figure 6 displays the mean scores of the four culture types for the current and preferred culture types of WNC.



_____ Now

----- Preferred

Figure 6. WNC's now and preferred culture profile.

The culture profiles for GBC, TMCC, CSN, and WNC illustrate the discrepancy between the now and preferred cultures of women mid-managers at those institutions.

Question 2 asked if there is a relationship between institutional culture type and women's advancement. A chi-square analysis was used. (see Table 2)

Table 2

Relationship Between Promotion and Culture Type

	Clan Culture	Adhocracy Culture	Hierarchy Culture	Market Culture	Total
Promoted	7	2	19	8	36
Not Promoted	9	1	15	4	29
Total	16	3	34	12	65

$p = .648$

The finding $p=.648$ indicates there was no significant relationship between institutional culture type and women's advancement. However, among all culture types, 55 % of the women were promoted. Of the women who perceived their institution as primarily clan culture, 44 % were promoted; of the women who perceived their institution as primarily adhocracy culture, 67 % were promoted; of the women who perceived their institution as primarily hierarchy culture, 56 % were promoted; and of the women who perceived their institution as primarily market culture, 67 % were promoted.

Question 3 asked if there is an age difference among women within the four culture types. A chi-square analysis was used (see Table 3).

Table 3

Age Difference Among Culture Type

	Clan Culture	Adhocracy Culture	Hierarchy Culture	Market Culture	Total
Over 45 years	12	0	20	8	40
Under 45 years	4	3	14	4	25
Total	16	3	34	12	65

$p = .099$

The finding $p=.099$ indicates there was a significant age difference among the respondents within the four culture types. Among women who perceived their institution as primarily clan culture, 75% were over 45 years old while 25% were under 45 years old; among women who perceived their institution as primarily an adhocracy culture, 100% were under age 45; among women who perceived their institution as primarily hierarchy culture, 59 % were over age 45 while 41% were under age 45; among women who perceived their institution as primarily market culture, 67% were over age 45 while 33% were under age 45.

Question 4 asked if there is an age difference among women who were promoted within each culture type. Of the 65 respondents, 36 were promoted and 29 were not promoted since their hire dates. A chi-square was used to analyze those who were promoted (see Table 4).

Table 4

Age Difference Among Promoted Women Within Culture Type

Promotion	Clan Culture	Adhocracy Culture	Hierarchy Culture	Market Culture	Total
Over 45 years	6	0	9	5	20
Under 45 years	1	2	10	3	16
Total	7	2	19	8	36

$$p = .124$$

The finding $p=.124$ indicates there was no significant age difference among women who were promoted within the four culture types. However, 90% of the promoted women who perceive their culture as primarily clan were over age 45; 100% of the promoted women who perceive their culture as primarily adhocracy were under age 45; 47% of the promoted women who perceive their culture as primarily hierarchy were over age 45; and 63% of the women who perceive their culture as primarily market culture were over age 45.

Question 5 asked if there is a difference in years of employment for the women among the culture types. Adhocracy culture was not included here as only three cases were available for analysis. An ANOVA was used (see Table 5).

Table 5

Difference in Years of Employment Among Culture Types

	N	M	Std. Deviation
Clan Culture	17	10.24	9.744
Hierarchy Culture	34	9.06	4.552
Market Culture	12	11.75	5.137
Total	63	9.89	6.426

$p = .451$

The finding $p=.451$ indicates there was no significant difference in years of employment among the culture types. However, the results indicated the women mid-managers worked more years in market and a clan cultures, and worked less years in a hierarchy culture.

Question 6 asked if there is a difference in the number of years it takes for the women to be promoted or not among the culture types. Adhocracy culture was not included here as only three cases were available for analysis. ANOVAs were used. The first part of the question concerning the number of years it takes women to be promoted among the four culture types is addressed in Table 6.

Table 6

Difference in Years to Promotion

	N	M	Std. Deviation
Clan Culture	7	6.57	6.654
Hierarchy Culture	19	4.21	2.529
Market Culture	8	5.75	1.982
Total	34	5.05	3.659

$p = .295$

The finding $p=.295$ indicates there was no significant difference in the number of years it takes to be promoted among the culture types. However, of the 34 women who received promotions since their hire date, the women who perceived their institutional culture as primarily hierarchy were promoted within 4.21 years on average; women who perceived their institutional culture to be primarily market were promoted within 5.75 years; and women who perceived their institutional culture to be primarily clan were promoted within 6.57 years.

The second part of question 6 addressed the difference in years of employment among those women who did not receive promotions. (see Table 7)

Table 7

Difference in Years of Employment for Non-Promoted Women Among Culture Types

	N	M	Std. Deviation
Clan Culture	9	8.44	11.663
Hierarchy Culture	15	7.53	3.889
Market Culture	4	10.50	7.853
Total	28	8.25	7.486

$$p = .790$$

The finding $p=.790$ indicates there was no significant difference in the years of employment among women who did not receive promotions among the culture types. Of the 28 women who did not receive promotions they worked an average of 8.25 years.

Women who perceived their institutional culture as primarily market worked an average of 10.5 years; women who perceived their institutional culture as primarily clan worked an average of 8.44 years; women who perceived their institutional culture as primarily hierarchy worked an average of 7.53 years.

Question 7 asked what percentage of females and males occupy each mid-management position at each Nevada community college. The percentages were found by counting the number of female and male mid-managers from the institution staff lists available online. (see Table 8)

Table 8

Numbers of Male and Female Mid-Managers per Institution

	Males	Females	Total
GBC	13	27	40
CSN	66	65	131
TMCC	40	62	102
WNC	19	21	40
Total	138	175	313

Within the four Nevada community colleges during the 2007-2008 year, there were 313 mid-managers; 44% were male and 56 % were female. At GBC, 33% of the mid-managers were male and 67% were female; at CSN, 50% of the mid-managers were male and 50% were female; at TMCC, 39% of the mid-managers were male and 61% were female; at WNC, 48% of the mid-managers were male and 52% were female.

Question 8 asked how women of color perceive their institution's culture type in the now and preferred situations. Forty-three women identified themselves as other than white. The mean scores were calculated based on the responses of women of color. (see Table 9)

Table 9

Institutional Means for Women of Color from OCAI

GBC				TMCC		
Culture Type	N	Mean (Now)	Mean (Preferred)	N	Mean (Now)	Mean (Preferred)
Clan	10	29.63	41.48	14	20.29	36.07
Adhocracy	10	17.91	22.68	14	14.46	25.00
Market	10	18.95	11.95	14	22.08	19.22
Hierarchy	10	33.50	23.88	14	43.15	19.70
CSN				WNC		
Clan	16	21.56	35.52	3	27.94	30.27
Adhocracy	16	14.16	25.43	3	23.88	25.83
Market	16	26.87	17.81	3	20.94	17.77
Hierarchy	16	37.39	21.22	3	27.22	26.11

In the now situation, the women of color at GBC depicted their culture as primarily hierarchy (M=33.50); the women of color at TMCC depicted their culture as primarily hierarchy (M=43.15); the women of color at CSN depicted their culture as primarily hierarchy (M=37.39); and the women at WNC depicted their culture as primarily clan (M=27.94) with hierarchy culture a close second (M=27.22). In summary, the women of color at GBC, CSN, and TMCC found the culture of their workplace to be controlling and efficient, lead by individuals who put an emphasis on uniformity and consistency with the belief that control and efficiency with capable processes produce effectiveness. The women at WNC, however, found their culture to be more personal and collaborative

with an emphasis on human development and participation, while retaining some control characteristics (Cameron & Quinn, 2006).

In the preferred situation, the women of color at GBC most strongly preferred a clan culture (M=41.48); the women of color at TMCC most strongly preferred a clan culture (M=36.07); the women of color at CSN most strongly preferred a clan culture (M=35.52); and the women of color at WNC most strongly preferred a clan culture (M=30.27). In other words, the women at GBC, TMCC, and CSN would make their culture less of a hierarchy culture and more of a clan culture, while the women at WNC would make their existing clan culture a stronger clan culture.

Question 9 asked if there is a relationship between women of color's characterization of their organizational culture type and their advancement at Nevada community colleges. A chi-square analysis was used (see Table 10).

Table 10

Relationship Between Culture Type and Women of Color Promotion

	Clan Culture	Hierarchy Culture	Adhocracy Culture	Market Culture	Total
Promoted	6	11	2	6	18
Not Promoted	4	13	0	1	25
Total	10	24	2	7	43

$p = .162$

The finding $p=.162$ indicates there was no significant relationship between women of color's characterization of their culture type and their advancement. However, among

women of color in all culture types, 42% were promoted. Of the women of color who perceived their institution as primarily clan culture, 60% were promoted; of the women of color who perceived their institution as primarily a hierarchy culture, 46% were promoted; of the women who perceived their culture as primarily market culture, 86% were promoted; and of the women who perceived their culture as primarily adhocracy, 100% were promoted.

Synthesis

The purpose of this study was to determine how perceptions about current and preferred dimensions of organizational culture among women mid-managers in Nevada community colleges could be measured, compared, and evaluated to determine how definitions of organizational culture related to women's advancement within those institutions. An organizational culture exploration using the OCAI based upon the CVF and a researcher-created questionnaire were utilized to address the purpose of the study. The resulting data, which were analyzed in this chapter, revealed that the now and preferred cultures of the participating women mid-managers are incongruent. The data also suggested that the now culture designation of hierarchy culture at three of the four Nevada institutions is contrary to other findings using the OCAI in higher education studies (Berrio, 2003; Cameron & Quinn, 2006, Fjortoft & Smart, 1994; Obenchain, et al., 2004; Smart & St. John, 1996;). With these findings in mind, suggestions on how the study findings may be utilized by Nevada decision-makers to more fully understand the experiences and perceptions of female community college mid-managers are presented.

CHAPTER 5: CONCLUSIONS AND RECOMMENDATIONS

The OCAI was used to collect and analyze data from women mid-managers in four Nevada community colleges: Great Basin College (GBC); Truckee Meadows Community College (TMCC); College of Southern Nevada (CSN); and Western Nevada College (WNC). The women mid-managers were asked to describe their perception of the organizational culture of their institution using the OCAI and to describe their advancement history using the researcher-created questionnaire. The surveys were administered to 175 women mid-managers. The OCAI was chosen for this study because of its extensive use and its reliability for defining organizational culture within corporate and educational settings. Findings from the OCAI were correlated with responses on the researcher-created questionnaire to address the following research questions:

1. How do female mid-managers at Nevada community colleges classify their organization's culture type in both now and preferred situations?
2. Is there a relationship between organizational culture type and women's advancement?
3. Is there an age difference among women respondents within the four culture types (clan, adhocracy, market, hierarchy)?
4. Is there an age difference among women who were promoted within each culture type?
5. Is there a difference in years of employment for the women among the four culture types?

6. Is there a difference in the number of years it takes for the women to be promoted or not among the four culture types?
7. What is the percentage of females and males in each mid-management position among the four culture types?
8. How do women of color classify their institution's culture type in the now and preferred situations?
9. Is there a relationship between women of color's characterization of their organizational culture type and their advancement at Nevada community colleges?

The purpose of this chapter is to discuss the findings of this study, discuss the implications of these findings for the Nevada community college system, identify the limitations of the study, and suggest avenues for future research related to women's experiences in community college systems.

Study Findings and Discussion

As noted in chapter 1, although women occupy the majority of positions in middle management within higher education (dean, director, division chair, coordinator, department chair), they do not occupy the majority of positions within the executive leadership (Bajdo & Dickson, 2001; Brunner, 2000; King, 2007; Knorr, 2005; Tedrow, 1999). Tedrow (1999) suggested that community colleges, with their open access mission and focus on diversity, should be the place where women's leadership is fostered and developed. However, such opportunities for extending women's leadership opportunities are not currently happening in America's community colleges (Chliwniak, 1997; Hackney, 1998; King, 2007; Tedrow, 1999). Schein (2004) suggested

organizational culture plays a role in organizational processes because, by definition, culture is a pattern of shared basic assumptions that an organization learns as it responds to its problems. Although studies on organizational culture exist, a rich body of empirical research examining possible connections between organizational culture and women's advancement in business or education is absent from the literature. The intent of this study was to address this deficiency and provide insight about women's perception of organizational culture and their advancement history in Nevada community colleges.

As noted above, the OCAI was used to identify the now and preferred cultures of women mid-managers in Nevada community colleges. A discrepancy between how the women mid-managers perceived their current institutional culture and their preferred institutional culture is suggested in this study's findings. For research question 1, the mean for GBC (M=33.42), TMCC (M=45.78), and CSN (M=35.25) was highest in the hierarchy culture category on the OCAI, which indicates the women believed they work within a culture largely characterized by control, stability, uniformity, and external focus. The one exception to this finding was the data from WNC where the respondents perceived the clan culture (M=32.33) as the dominant institutional culture. For women of color, the findings for current dominant culture at each institution were identical in terms of hierarchy for GBC, TMCC, and CSN, and clan for WNC, with slightly different means: GBC (M=33.50); TMCC (M= 43.15); CSN (M=37.39); WNC (M=27.94).

Overall, these survey results do not agree with other research which indicates that nearly two-thirds of surveyed higher education institutions identify their current dominant culture as clan culture (Berrio, 2003; Cameron & Quinn, 2006; Fjortoft & Smart, 1994; Smart & St. John, 1996; Obenchain, et al., 2004). Although previous research did not

target community college populations specifically, the fact that respondents at GBC, TMCC, and CSN perceive their current culture as dominantly hierarchy speaks to a clear difference in the perception of organizational culture at higher education institutions.

However, at all institutions, the respondents of this study also indicated they preferred their culture to be a clan culture: GBC (M=38.74); TMCC (M=33.67); CSN (M=36.83); or more strongly a clan culture WNC (M=37.61). A clan culture is one marked by care for employees, flexibility, commitment to employees, empowerment, and internal maintenance. Women of color at all institutions preferred a clan culture as well: GBC (M=41.48); TMCC (M=36.07); CSN (M=35.52); WNC (M=30.27).

Interestingly, of the three institutions identified as predominantly hierarchy culture in the current situation, the widest difference between the now and preferred culture types exists in the emphasis on hierarchy culture at two of the institutions. The TMCC mean score of 45.78 for the dominant now hierarchy culture is 22.94 points higher than what respondents would prefer the hierarchy culture be (M= 22.84). At CSN, the mean score of 35.25 for the dominant now hierarchy culture is 14.20 points higher than what respondents would prefer the hierarchy culture to be (M=21.05). According to Cameron and Quinn (2006), change agents within an organization should look for the widest differences in what is the preferred organizational culture and what is current organizational culture. The wide spread at TMCC and CSN may indicate women mid-managers at those institutions are more highly dissatisfied with the hierarchy culture than women at the other institutions.

The findings suggest the incongruence between the respondents now and preferred cultures indicates women mid-managers in the majority of Nevada community

colleges during the 2007-2008 year desired a more flexible and empowering workplace environment. All respondents appear dissatisfied with hierarchy culture and the emphasis on control and stability. Research on how women lead supports the idea that women may be more likely to thrive within a culture that is empowering and supportive (clan) versus controlling and uniform (hierarchy). Women see themselves as building relationships in the workplace and interacting with power through shared perspectives (Bunner, 2000; Chliwniak, 1997; Davies-Netzley, 1998; Desjardins, 1996; Knorr, 2005; Ragins, et al., 1998; Tedrow, 1999). However, despite possible dissatisfaction with hierarchy culture, many women in Nevada community colleges were able to advance within it.

This study's findings indicated that overall, 55% of the respondents were promoted. Within the two dominant now culture types, 56% were promoted within a hierarchy culture and 44% were promoted within a clan culture. Among women of color, 42% were promoted across all institutions. Within the dominant now culture types, 46% were promoted within a hierarchy culture and 60% were promoted with a clan culture. These findings suggest women of color are more readily promoted within the clan culture type. Yet, despite the fairly high rate of promotion of all women across the institutions, the executive leadership positions were held largely by men at all institutions in 2007-2008, according to publicly available online staff lists published on the web site for each institution. The findings may suggest that despite the apparent success of women within the mid-management roles, their success in not being as fully realized at the executive leadership level within Nevada community colleges. Alternatively, these findings may suggest Nevada community colleges have a cadre of women mid-managers who a) have experience in the Nevada System of Higher Education (NSHE), b) have been promoted,

and c) provide a rich resource for the selection of executive leaders in the years ahead.

Although age may not be a factor in women's advancement, the results of this study found a significant age difference among perceived culture types.

The respondents for this study identified themselves as over 45 years old or under 45 years old. Among the two dominant now culture types, 75% of women were over 45 years old within the clan culture type and 59% were over age 45 within the hierarchy culture type. These findings suggested the majority of women in mid-management roles at Nevada community colleges are over age 45. Additionally, although no statistical significance was found regarding age difference among the promoted women in each culture type, the findings indicated that 90% of the promoted women who perceived their culture as primarily clan were over age 45, and 47% of the promoted women who perceived their culture as primarily hierarchy were over age 45.

Regarding years of employment, this study found women overall worked an average of 4 years before being promoted. Respondents worked an average of 4 years before being promoted within a hierarchy culture and an average of 7 years in a clan culture. Women who were not promoted had worked an average of 8 years in both the now dominant culture types of hierarchy and clan. The findings suggested women work longer within a clan culture before being promoted.

This study found within the four Nevada community colleges during the 2007-2008 academic year, there were 313 mid-managers. Of these, 44% were male and 56% were female. This finding supports what other authors say about women occupying the majority of mid-management positions in higher education (Bajdo & Dickson, 2001; Brunner, 2000; King, 2007; Knorr, 2005; Tedrow, 1999). Women maintained the

majority of mid-management roles among individual Nevada community colleges with the exception of CSN where mid-managers were equally male (50%) and female (50%).

Implications for Nevada Leadership

As stated earlier in this dissertation, organizational culture is elusive and difficult to define. Organizational culture is often invisible and taken for granted; however, it is the “cultural DNA” (Schein, 2004, p. 21) of an organization and is constantly present and always changing. Schein (2004) reminds us, “If we don’t understand the operation of these forces, we become victim to them” (p. 3). Cameron and Quinn (2006) state, “The current challenge, therefore, is not to determine whether to change but how to change to increase organizational effectiveness” (p. 9). The recognized need for cultural change within organizations has not, however, increased the amount of study on women and organizational culture or on community college cultures as they relate to women’s advancement. This study, however, was an attempt to examine how women mid-managers in Nevada community colleges perceived their organizational culture and how that perception related to their advancement history. Additionally, it was hoped the findings of this study might help explain women’s low rate of advancement into executive leadership positions at community colleges.

The findings of this study indicate the majority of women mid-managers in Nevada community colleges desire more flexible workplace cultures that empower and support employees. The findings also indicate that although women mid-managers in Nevada institutions experience significant advancement within mid-management ranks, they do not experience similar advancement into executive positions. The findings of this study, therefore, suggest the need for leaders in NSHE to consider the respondents

perception of the dominance of the hierarchy culture type and the respondents strong preference for the clan culture type. Women mid-managers are possibly dissatisfied with the workplace culture at the majority of Nevada community colleges. This possible dissatisfaction is worth investigation by those who have the power and authority to affect change in processes that influence workplace culture which may include evaluation processes, compensation, hiring practices, and daily and yearly work schedules. The findings from this study suggest that women mid-managers may ultimately have more opportunity for advancement to executive positions if their workplace cultures are characterized by flexibility, empowerment, support, and commitment to employees than if they are characterized by control, stability, and uniformity.

The primary discrepancy illustrated in the data is the difference between how the women mid-managers perceived the current culture of their institutions and how they desired that culture to be. Women at GBC, TMCC, and CSN perceived their institutions as dominantly hierarchy cultures, while the women at WNC perceived their institutional culture as dominantly clan culture. All women respondents desired their culture to be a strongly clan culture. In order to more closely align the perceptions of culture, a change in the organizations must happen.

In *Diagnosing and Changing Organizational Culture: Based on the Competing Values Framework*, Cameron and Quinn (2006) offer a six-step process that may assist NSHE and others like it in organizational change efforts. The process encourages action, awareness, group involvement, acceptance, and prioritizes dialogue exchange among those individuals charged with initiating and managing the change effort. The following are Cameron and Quinn's (2006) six steps for initiating culture change.

Step 1 – Reach Consensus on the Current Culture: “Identify a set of key individuals in the organization who have a perspective of the overall organizational culture” (Cameron & Quinn, 2006, p. 90). Involve individuals who will be engaged in change efforts. Each of these individuals should complete the OCAI. All responses should be considered and analyzed collectively by the group. The group should engage in discussions about why individuals rated the culture the way they did. “This discussion, and the reaching of consensus, is usually the most fruitful part of the exercise because it builds understanding, opens lines of communication, and expands appreciation of others’ points of view” (Cameron & Quinn, 2006, p. 90).

Step 2 – Reach Consensus on the Desired Future Culture: In this step, Cameron and Quinn (2006) suggest group members repeat the process in Step 1, but instead focus on the preferred or desired culture. Discussions from the current culture should not be considered in discussions about the preferred culture. Everyone should be involved with no member’s point of view ignored. The final result of the discussions should be a consensual preferred culture which the organization can move toward.

Step 3 – Determine What the Changes Will and Will Not Mean: Group members should now plot the culture profiles for the now and preferred cultures, and highlight the discrepancies, keeping in mind “The absence of large discrepancies does not mean that important changes are not needed. Small shifts may be as important as large transformational shifts” (Cameron & Quinn, 2006, p. 92). On the culture plot, the area of incongruence between the now and preferred culture types indicates where the organization should plan to make changes. Cameron and Quinn (2006) stress the most important part of Step 3 is to have group members complete a form that identifies what it

means and what it does not mean to emphasize or deemphasize a certain culture type.

The team must then reach consensus, "...creating a broad, consensual vision of what the desired future will be, what the critical elements of the organization will be, what will change and what won't change, and what will be preserved..." (Cameron & Quinn, 2006, p. 93).

Step 4 – Identify Illustrative Stories: Organizational culture is best communicated and illustrated by stories (Bolman & Deal, 2003; Cameron & Quinn, 2006). In this step, group members should identify two or three events or incidents that illustrate the key values they want to frame the future organizational culture. The stories should be told within the group setting so individuals can agree on the stories, the lessons learned, and the morals of the stories. "The stories will be more powerful in communicating the new culture to others than any number of culture plots, lists of strategies, or motivational speeches by the CEO" (Cameron and Quinn, 2006, p. 97).

Step 5 – Develop a Strategic Action Plan: During this step, the group determines which behaviors and actions will be employed as part of the culture change. In other words, the group determines what to start, stop, and continue within the organization. The group should keep in mind some basic principles of organizational change which include identifying small wins, generating social support, designing follow-up and accountability, providing information, measuring the change, creating readiness, explaining why, holding a funeral for past practices, implementing symbolic as well as substantive change, and focusing on processes (Cameron and Quinn, 2006).

Step 6 – Develop an Implementation Plan: "The final step is to create an implementation plan, complete with timetables and short-term benchmarks, that will initiate the process

of culture change” (Cameron & Quinn, 2006, p. 101). Group member should identify four or five things to focus on to implement change. Although changing culture is difficult and takes time, teams or task forces can tackle one key theme or change item. Group members should model the behaviors and competencies that will move the change effort forward. A primary focus of the final step will involve creating readiness for and overcoming resistance to change among employees. “A communication and modeling strategy will need to be developed so that the new cultural values are exemplified by those leading the change” (Cameron & Quinn, 2006, p. 102). Cultural change will not occur without the involvement of employees throughout the entire organization, including organizational leaders.

Limitations to the Study

Chapter 1 identifies four key limitations of this study. I review these briefly here in order to avoid any overstatement of the significance of my research. First, the focus on Nevada community colleges limits the study. It cannot be assumed that the experiences of female mid-managers in Nevada mirror that of female mid-managers in other states. Additionally, while the experiences of women of color are addressed in limited ways, this study did not seek to address the many possible variables affecting women in higher education which include the role of mother and caregiver. A second limitation is that male-mid managers in Nevada community colleges were not surveyed. A third limitation is that organizational culture is ambiguous and occupies a fairly undefined area of research – specifically within higher education, and especially with regard to women’s advancement within community colleges. A fourth limitation is the fact that I am a

former mid-manager in a Nevada community college with experiences that create an interest in the topic.

Additionally, other limitations in this study were revealed after the data were collected. Although every effort was made to collect the most survey responses possible, the overall response rate was 37%. Initially, the surveys were emailed by Behavioral Data Services to the participants for three weeks, with a reminder to complete the surveys sent out weekly. At the end of the initial three week period, I determined the response rate was not yet adequate. The surveys were again delivered by Behavioral Data Services via email to the participants who had not yet completed them for an additional two weeks, with reminders to complete the surveys sent each week. However, at the end of the second period, the overall response rate was only 37%. The response rates per institution were 67% at GBC, 27% at TMCC, 35% at CSN, and 33% at WNC. Therefore, a fifth limitation of this study is the low response rate. A higher response rate may have generated more significant results.

Suggestions for Future Research

Based on my review of the literature and the results reported in this dissertation, it is clear there is still a need for further research in many areas related to organizational culture at community colleges. As I noted in chapters 1 and 2, empirical research on organizational culture in higher education is limited. The research is even more limited or non-existent in the areas of women's leadership, advancement, and community college environments. Nevertheless, findings by Cameron and Quinn (2006), Berrio (2003), Obenchain, et al., (2004), and Schein (2004) provide important guidance to future

researchers working in the area of organizational culture. The following topics are offered as suggestions for researchers working in this area.

1. The participants chosen for this study were women mid-managers at four Nevada community colleges. They represent only one group in one specific environment. Future studies on organizational culture should address the diverse variables that affect how women operate within complex workplace environments. These could include how being a mother or a care-giver or a woman of color affects perceptions of workplace environment. Additionally, this research could examine how a woman's status as a mother or caregiver or person of color affects their treatment by the institution. Although some attention was given to the experiences of women of color, more exhaustive research concerning women of color and organizational culture is needed to fully understand the experiences of women of color within higher education, and specifically within community colleges.

2. The findings reported in this study reflect the perceived institutional culture types of women working in Nevada community colleges. To more thoroughly understand the organizational culture of community colleges, research should be extended to include community colleges in other states.

3. This study focused only on female participants. Future research should include male participants as well. Data about organization culture reported by male participants will allow researchers to determine if women's perceptions are unique to women or if they are similar among male and female employees.

4. This study employed a quantitative method by using surveys to gather data. Using the OCAI and researcher-created questionnaire allowed me to identify concrete

perceptions about organizational culture classification among my participants, but a correlation between culture type and advancement was not found. According the Schein (2004), a researcher using surveys runs the risk that (a) results will reveal only superficial cultural characteristics because of the instrument's inability to get at the deeper shared assumptions of culture (b) selected dimensions are not relevant or important to the cultural dynamics of the particular organization and (c) the instrumentation will not be valid or reliable in determining something as intrinsically complex as culture. Therefore, the deeper meanings behind the values of group members may best be revealed through a combination of qualitative research, including interviews, ethnographic observations, content analysis of cultural artifacts, and clinical research (Schein, 2004), and quantitative methods.

Conclusion

This study was done in order to add relevant, quantitative research to existing literature on organizational culture, women's leadership experiences, and advancement in higher education. While there is literature about organizational culture and while the OCAI has been used extensively in corporate settings, sparse research exists in the area of organizational culture and its relationship to women's advancement in higher education. There is even less literature about organizational culture and community colleges. This study was an attempt to extend the current theory and practice of organizational culture into new terrain.

This study into women mid-manager's perceptions of organizational culture within Nevada community colleges supports the idea that culture is a way of life within an organization. Workplace culture can "...encourage each person to commit to doing

something of significance” (Bolman & Deal, 2003, p. 297) or it can “...infuse work with so little meaning that jobs have hardly any value beyond a paycheck” (p. 5). Similarly, culture is an organizational characteristic that can be empirically identified, measured, analyzed, and changed (Cameron & Quinn, 2006; Schein 2004). The purpose of this study was to attempt to find an effective way to diagnose and change culture within Nevada community colleges.

Schein (2004), Cameron and Quinn (2006), and Bolman and Deal (2003) maintain that for organizations to be more efficient and equitable, the role of culture within institutional life must be understood. Future study about organizational culture and its role in workplace life for diverse employee populations will increase our ability to walk in the shoes of others and better understand workplace culture from new perspectives. Ultimately, future research on organizational culture at community colleges may help us create more equitable workplace environments.

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APPENDIX A: PRENOTICE SENT BY DR. BETTY ELLIOTT

Subject: Dissertation Research on Women's Experiences in Nevada Community Colleges

Dear Colleagues:

Good Morning. As a retired administrator and tenured faculty member of the Nevada System of Higher Education, I'm writing to encourage your participation in a study by Janice Kempster, former English faculty/director at GBC. Janice's study is an examination of how female mid-managers in Nevada community colleges perceive the organizational cultures of their institutions and how those definitions relate to their ability to advance within those institutions. Women's experiences in Nevada's community colleges deserve evaluation and examination in order to more fully understand the trends, issues, and concerns. The results of Jan's study will contribute useful information about women's experiences in Nevada community colleges that is currently missing from the literature.

On May 7, as a female mid-manager in one of Nevada's four community colleges, you will receive an individual e-mail with a link to two short questionnaires concerning organizational culture and your promotion history at your institution. If you take about 20-25 minutes to complete the questionnaires you have the opportunity to not only assist Janice in completing her dissertation research but also provide valuable feedback about your workplace culture and how it might relate to women's advancement within Nevada community colleges. Your responses are anonymous and confidential.

Please keep an eye on your e-mail inbox this Wednesday for the questionnaires.

Thank you,

Dr. Betty Elliott
Professor Emeritus
Great Basin College
Elko, NV

APPENDIX B: COVER LETTER #1 – MAY 7, 2008

Organizational Culture Questionnaire & Promotional Questionnaire

From: Janice Kempster <sherry.nelson@b-d-s.com>

Date: Wed, 07 May 2008 14:26:04 GMT

To:

Subject: Organizational Culture Questionnaire & Promotion Questionnaire

Dear Women Mid-Managers,

As a female mid-manager (dean, director, coordinator, department chair, supervisor, etc.) in a Nevada community college, you have been selected as a participant in my doctoral dissertation research. One questionnaire is designed to identify how you define the organizational culture of your institution. The other short questionnaire is designed to reveal some of your employment/promotion history. This study seeks to determine the perceived and preferred dominant culture classifications of each community college and how those classifications might relate to women,s advancement at the institution. The results of this study will assist community college leadership in understanding and enhancing women,s experiences within Nevada community colleges.

Your participation in this study is voluntary, anonymous, and confidential. The URL link below will take you to the questionnaires via a third party hosting service. As a former female mid-manager at Great Basin College for nine years, I understand the importance of your time. The questionnaires will take approximately 15-20 minutes to complete. There is no cost to you. When I receive the data, it will be grouped by institution only. I will not see names, e-mail addresses, or any personal identifying information.

Thank you in advance for your participation. I urge you to complete the questionnaires within one week of receiving them. Should you have any questions, please feel free to contact me at 928-350-3213 or jkempster@prescott.edu. You may also contact my dissertation committee chair, Dr. Cliff Harbour, at 970-491-5425 or cliff.harbour@colostate.edu.

Thank you for your help and participation. The results of this study can be made available to you at your request.

Simply click on the URL below

http://www.hrgems.com/guests/user_main.asp?userid=110408154=IB5YF5W
http://www.hrgems.com/guests/user_main.asp?userid=110408154&password=IB5YF5W
W>

(if the URL is not an active link then copy and paste it into your browser)

OR

Enter the following in the appropriate fields at www.hrgems.com

Your User Name is:

Your assigned PIN is:

Thank you,

Janice Kempster

Colorado State University Doctoral Student, School of Education

Clifford P. Harbour, J.D., Ed.D.

Associate Professor and Program Chair

Community College Leadership Program

School of Education

Colorado State University

Fort Collins, CO 80523

APPENDIX C: COVER LETTER #2 – JUNE 4, 2008

Organizational Culture Questionnaire & Promotional Questionnaire

Dear Women Mid-Managers,

I am sending a final, special request for you to complete the surveys for my dissertation study focused on women mid-managers in Nevada community colleges. I've extended the survey completion time for two weeks in order to obtain as many responses as possible for this important topic. Information gained from my study will shed light on women mid-manager's experiences in Nevada community college culturally and in terms of advancement. Your responses are entirely confidential and anonymous. I appreciate your efforts toward this project.

As a female mid-manager (dean, director, coordinator, department chair, supervisor, etc.) in a Nevada community college, you have been selected as a participant in my doctoral dissertation research. One questionnaire is designed to identify how you define the

organizational culture of your institution. The other short questionnaire is designed to reveal some of your employment/promotion history. This study seeks to determine the perceived and preferred dominant culture classifications of each community college and

how those classifications might relate to women's advancement at the institution. The results of this study will assist community college leadership in understanding and enhancing women's experiences within Nevada community colleges.

Your participation in this study is voluntary, anonymous, and confidential. The URL link below will take you to the questionnaires via a third party hosting service. As a former female mid-manager at Great Basin College for nine years, I understand the importance of your time. The questionnaires will take approximately 15-20 minutes to complete. There is no cost to you. When I receive the data, it will be grouped by institution only. I will not see names, e-mail addresses, or any personal identifying information.

Thank you in advance for your participation. I urge you to complete the questionnaires within one week of receiving them. Should you have any questions, please feel free to contact me at 928-350-3213 or jkempster@prescott.edu. You may also contact my dissertation committee chair, Dr. Cliff Harbour, at 970-491-5425 or cliff.harbour@colostate.edu.

Thank you for your help and participation. The results of this study can be made available to you at your request.

Thank You,

Janice Kempster

Colorado State University Doctoral Student, School of Education

Clifford P. Harbour, J.D., Ed.D.

Associate Professor and Program Chair
Community College Leadership Program
School of Education
Colorado State University
Fort Collins, CO 80523

APPENDIX D: OCAI PERMISSION

Janice Kempster

From: Cameron, Kim [camerank@bus.umich.edu]
Sent: Sunday, August 24, 2008 8:17 PM
To: Janice Kempster
Subject: RE: OCAI permission

Dear Janice,

Thank you very much for your request and congratulations on completing your dissertation. This reply provides official permission to use the Organizational Culture Assessment Instrument in your research. I own the copyright.

Best wishes,

Kim Cameron

Kim Cameron
William Russell Kelly Professor
Ross School of Business
and Professor
School of Education
University of Michigan
Ann Arbor, Michigan 48109
734-615-8247
kim_cameron@umich.edu

From: Janice Kempster [mailto:jkempster@prescott.edu]
Sent: Sun 8/24/2008 4:05 PM
To: kim_cameron@umich.edu
Subject: OCAI permission

Hello Dr. Cameron,

Last year, I wrote requesting permission to use the OCAI for my study on women mid-managers in Nevada community colleges. Your assistant directed me to Behavioral Data Services who managed the delivery of the OCAI for me in May.

Now that I'm finalizing my dissertation, I realize I have no formal document granting permission to use the OCAI because I was directed to BDS.

How do you normally handle permissions with BDS? Is there a way I can get an email or some sort of formal statement showing permission was granted to use the OCAI? I need such a document for my dissertation documentation.

I apologize if I somehow did not follow the customary process, but I did follow the directions of your assistant at the time. Thank you for your help with this matter.

- Janice Kempster

8/25/2008

APPENDIX E: DESCRIPTIVE STATISTICS OF PARTICIPANTS AND
RESPONDENTS

Descriptive Statistics of Participants and Respondents

GBC	N	TMCC	N
Total Participants	27		62
Total Respondents	18		17
Response Rate	67 %		27%
CSN		WNC	
Total Participants	65		21
Total Respondents	23		7
Response Rate	35%		33%
Overall Response Rate	37%		

APPENDIX F: ORGANIZATIONAL CULTURE ASSESSMENT INSTRUMENT

Instructions for completing the Organizational Culture Assessment Instrument (OCAI).

The purpose of the OCAI is to assess six key dimensions of organizational culture. In completing the instrument, you will be providing a picture of how your organization operates and the values that characterize it. No right or wrong answers exist for these questions just as there is not right or wrong culture. Every organization will most likely produce a different set of responses. Therefore, be as accurate as you can in responding to the questions so that your resulting cultural diagnosis will be as precise as possible.

You are asked to rate your organization in the questions. To determine which organization to rate, you will want to consider the organization that is managed by your boss, the strategic business unit to which you belong, or the organizational unit in which you are a member that has clearly identifiable boundaries. Because the instrument is most helpful for determining ways to change the culture, you'll want to focus on the cultural unit that is the target for change. Therefore, as you answer the questions, keep in mind the organization that can be affected by the change strategy you develop.

The OCAI consists of six questions. Each question has four alternatives. Divide 100 points among these four alternatives depending on the extent to which each alternative is similar to your own organization. Give a higher number of points to the alternative that is most similar to your organization. For example, in question one, if you think alternative A is very similar to your organization, alternative B and C are somewhat similar, and alternative D is hardly similar at all, you might give 55 points to A, 20 points to B and C, and five points to D. Just be sure your total equals 100 points for each question.

Note, that the first pass through the six questions is labeled "Now". This refers to the culture, as it exists today. After you complete the "Now", you will find the questions repeated under a heading of "Preferred". Your answers to these questions should be based on how you would like the organization to look five years from now.

The Organizational Culture Assessment Instrument – Current

1. Dominant Characteristics		Now	Pref.
A	The organization is a very personal place. It is like an extended family. People seem to share a lot of themselves.		
B	The organization is a very dynamic entrepreneurial place. People are willing to stick their necks out and take risks.		
C	The organization is very results oriented. A major concern is with getting the job done. People are very competitive and achievement oriented.		
D	The organization is a very controlled and structured place. Formal procedures generally govern what people do.		
Total			
2. Organizational Leadership		Now	Pref.
A	The leadership in the organization is generally considered to exemplify mentoring, facilitating, or nurturing.		
B	The leadership in the organization is generally considered to exemplify entrepreneurship, innovating, or risk taking.		
C	The leadership in the organization is generally considered to exemplify a no-nonsense, aggressive, results-oriented focus.		
D	The leadership in the organization is generally considered to exemplify coordinating, organizing, or smooth-running efficiency.		
Total			
3. Management of Employees		Now	Pref.
A	The management style in the organization is characterized by teamwork, consensus, and participation.		
B	The management style in the organization is characterized by individual risk-taking, innovation, freedom, and uniqueness.		
C	The management style in the organization is characterized by hard-driving competitiveness, high demands, and achievement.		

D	The management style in the organization is characterized by security of employment, conformity, predictability, and stability in relationships.		
	Total		

4. Organization Glue		Now	Pref.
A	The glue that holds the organization together is loyalty and mutual trust. Commitment to this organization runs high.		
B	The glue that holds the organization together is commitment to innovation and development. There is an emphasis on being on the cutting edge.		
C	The glue that holds the organization together is the emphasis on achievement and goal accomplishment. Aggressiveness and winning are common themes.		
D	The glue that holds the organization together is formal rules and policies. Maintaining a smooth-running organization is important.		
	Total		
5. Strategic Emphases		Now	Pref.
A	The organization emphasizes human development. High trust, openness, and participation persist.		
B	The organization emphasizes acquiring new resources and creating new challenges. Trying new things and prospecting for opportunities are valued.		
C	The organization emphasizes competitive actions and achievement. Hitting stretch targets and winning in the marketplace are dominant.		
D	The organization emphasizes permanence and stability. Efficiency, control and smooth operations are important.		
	Total		
6. Criteria of Success		Now	Pref.
A	The organization defines success on the basis of the development of human resources, teamwork, employee commitment, and concern for people.		
B	The organization defines success on the basis of having the most unique or newest products. It is a product leader and innovator.		
C	The organization defines success on the basis of winning in the marketplace and outpacing the competition. Competitive market leadership is key.		

D	The organization defines success on the basis of efficiency. Dependable delivery, smooth scheduling and low-cost production are critical.		
	Total		

The Organizational Culture Assessment Instrument – Preferred

1. Dominant Characteristics		Now	Pref.
A	The organization is a very personal place. It is like an extended family. People seem to share a lot of themselves.		
B	The organization is a very dynamic entrepreneurial place. People are willing to stick their necks out and take risks.		
C	The organization is very results oriented. A major concern is with getting the job done. People are very competitive and achievement oriented.		
D	The organization is a very controlled and structured place. Formal procedures generally govern what people do.		
Total			
2. Organizational Leadership		Now	Pref.
A	The leadership in the organization is generally considered to exemplify mentoring, facilitating, or nurturing.		
B	The leadership in the organization is generally considered to exemplify entrepreneurship, innovating, or risk taking.		
C	The leadership in the organization is generally considered to exemplify a no-nonsense, aggressive, results-oriented focus.		
D	The leadership in the organization is generally considered to exemplify coordinating, organizing, or smooth-running efficiency.		
Total			
3. Management of Employees		Now	Pref.
A	The management style in the organization is characterized by teamwork, consensus, and participation.		
B	The management style in the organization is characterized by individual risk-taking, innovation, freedom, and uniqueness.		
C	The management style in the organization is characterized by hard-driving competitiveness, high demands, and achievement.		

D	The management style in the organization is characterized by security of employment, conformity, predictability, and stability in relationships.		
	Total		

4. Organization Glue		Now	Pref.
A	The glue that holds the organization together is loyalty and mutual trust. Commitment to this organization runs high.		
B	The glue that holds the organization together is commitment to innovation and development. There is an emphasis on being on the cutting edge.		
C	The glue that holds the organization together is the emphasis on achievement and goal accomplishment. Aggressiveness and winning are common themes.		
D	The glue that holds the organization together is formal rules and policies. Maintaining a smooth-running organization is important.		
	Total		
5. Strategic Emphases		Now	Pref.
A	The organization emphasizes human development. High trust, openness, and participation persist.		
B	The organization emphasizes acquiring new resources and creating new challenges. Trying new things and prospecting for opportunities are valued.		

C	The organization emphasizes competitive actions and achievement. Hitting stretch targets and winning in the marketplace are dominant.		
D	The organization emphasizes permanence and stability. Efficiency, control and smooth operations are important.		
	Total		
6. Criteria of Success		Now	Pref.
A	The organization defines success on the basis of the development of human resources, teamwork, employee commitment, and concern for people.		
B	The organization defines success on the basis of having the most unique or newest products. It is a product leader and innovator.		
C	The organization defines success on the basis of winning in the marketplace and outpacing the competition. Competitive market leadership is key.		
D	The organization defines success on the basis of efficiency. Dependable delivery, smooth scheduling and low-cost production are critical.		
	Total		

A Worksheet for Scoring the OCAI

NOW Scores

	1A
	2A
	3A
	4A
	5A
	6A
	Sum (total of A responses)
	<i>Average (sum divided by 6)</i>

	1B
	2B
	3B
	4B
	5B
	6B
	Sum (total of B responses)
	<i>Average (sum divided by 6)</i>

	1C
	2C
	3C
	4C
	5C
	6C
	Sum (total of C responses)
	<i>Average (sum divided by 6)</i>

	1D
	2D
	3D
	4D
	5D
	6D
	Sum (total of D responses)
	<i>Average (sum divided by 6)</i>

PREFERRED Scores

	1A
	2A
	3A
	4A
	5A
	6A
	Sum (total of A responses)
	<i>Average (sum divided by 6)</i>

	1B
	2B
	3B
	4B
	5B
	6B
	Sum (total of B responses)
	<i>Average (sum divided by 6)</i>

	1C
	2C
	3C
	4C
	5C
	6C

	1D
	2D
	3D
	4D
	5D
	6D

	Sum (total of C responses)
	<i>Average (sum divided by 6)</i>

	Sum (total of D responses)
	<i>Average (sum divided by 6)</i>

An Example of How Culture Ratings Might Appear

NOW	
A	55
B	20
C	20
D	5
Total	100

PREFERRED	
A	35
B	30
C	25
D	10
Total	100

APPENDIX G: RESEARCHER-CREATED QUESTIONNAIRE

1. Please identify your age group: (check one)

- ☐ 25-30 years old
- ☐ 31-35 years old
- ☐ 36-40 years old
- ☐ 41-45 years old
- ☐ 46-50 years old
- ☐ 51-55 years old
- ☐ 56-60 years old
- ☐ 61-65 years old
- ☐ 66-70 years old

2. Please identify your ethnicity: (check one)

- ☐ White alone, Hispanic or Latino
- ☐ Black alone, Hispanic or Latino
- ☐ American Indian/Alaska Native alone, Hispanic or Latino
- ☐ Asian alone, Hispanic or Latino
- ☐ Native Hawaiian/Other Pacific Islander alone, Hispanic or Latino
- ☐ Some other race alone, Hispanic or Latino
- ☐ Two or more races, Hispanic or Latino
- ☐ White alone, Not Hispanic or Latino
- ☐ Black alone, Not Hispanic or Latino
- ☐ American Indian/Alaska Native alone, Not Hispanic or Latino
- ☐ Asian alone, Not Hispanic or Latino
- ☐ Native Hawaiian/Other Pacific Islander alone, Not Hispanic or Latino
- ☐ Some other race alone, Not Hispanic or Latino
- ☐ Two or more races, Not Hispanic or Latino

3. Your Institution: (check one)

- ☐ CSN
- ☐ GBC
- ☐ TMCC
- ☐ WNCC

4. Your starting work date at your institution _____
Year month day

5. Your current job title: (Check one or write in other)

☐ Department Chair

☐ Division Chair

☐ Coordinator

☐ Director

☐ Dean

Other _____

Starting date at this position _____
Year month day

6. Promotion history:

1) Promotion Title _____ Date _____
Year month day

2) Promotion Title _____ Date _____
Year month day