ISSN: 1647-032X

www.esec.pt/opdes

Nº6

OPDES

Pedagogia no Ensino Superior

Shaping University Culture: Challenges and opportunities for leaders in Higher Education

Christopher P. Adkins & Michael F. DiPaola (The College of William and Mary Williamsburg, Virginia, USA)

Plagiarism: key issues and pedagogical strategies

Digby Warren (London Metropolitan University, London)

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ESCOLA SUPERIOR DE EDUCAÇÃO
FCT
Fundação para a Ciência e Tecnologia
Ciência.Inovação 2010
União Europeia
Fundo Social Europeu

FICHA TÉCNICA

Direcção: Susana Gonçalves
Comissão Editorial: Susana Gonçalves, Dina Soeiro, Sofia Silva

Título da Série de Brochuras: Pedagogia no ensino superior

Publicação: Escola Superior de Educação de Coimbra
Paginação: NDSIM/ José Pacheco
Junho de 2009

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A Colecção de Brochuras sobre Pedagogia no Ensino Superior é editada pela Escola Superior de Educação de Coimbra. Esta colecção integra o projecto OPDES: Orientações pedagógicas para Docentes do Ensino Superior (ver sinopse), financiado pelo Programa Operacional Ciência e Inovação – POCI 2010, acção IV.1.2. "Projectos inovadores no ensino superior".

Sinopse do PROJECTO OPDES

Título:"Orientações Pedagógicas para Docentes do Ensino Superior" (OPDES)
Ref: POCI/C/04.01.02/0247/0002/2006
Responsável Técnico: Susana Gonçalves, Professora adjunta da ESEC
Equipa nuclear: Susana Gonçalves, Dina Soeiro, Sofia Silva
Financiamento: programa Operacional Ciência e Inovação – POCI 2010, acção IV.1.2. "Projectos inovadores no ensino superior"
Temática: qualificação pedagógica de docentes do ensino superior; métodos pedagógicos para aumentar a motivação e aprendizagem dos estudantes; promoção da inovação, qualidade e excelência no ensino superior.
Destinatários: docentes do ensino superior
Objectivos específicos: adaptação, concepção e disseminação de materiais pedagógicos, orientações para o ensino eficaz e boas práticas pedagógicas no ensino superior.
Resultados:
Um site na Internet;
Uma série de brochuras sobre pedagogia no ensino superior;
Folhetos de orientação pedagógica para docentes em início de carreira;
Aquisição de recursos para formação dos docentes (livros, vídeos e jogos pedagógicos);
Organização de cursos e workshops de pedagogia no ensino superior.

Cooperação internacional:
o projecto inclui uma parceira para efeitos de consultadoria, formação e avaliação externa, com centros de desenvolvimento pedagógico no ensino superior:
- Faculty & TA Development (FTAD): The Ohio State University (Columbus, Ohio, USA);
- Center for teaching excellence (ex-Teaching Resources and Continuing Education (TRACE): University of Waterloo (Waterloo, Ontario, Canada).

Estes centros são organismos universitários que asseguram o apoio aos departamentos, faculdades e docentes através de orientação pedagógica, conferências, workshops, seminários, consultoria pessoal, apoio a projectos de investigação e programas de planeamento e coordenação de âmbito científico-pedagógico. Esta parceria teve como objectivos assegurar a consultoria pedagógica especializada e a avaliação externa do projecto assim como a aquisição de direitos de uso de uso, tradução e adaptação de alguns dos seus materiais e produtos, tal como recursos pedagógicos (textos e questionários) adequados à formação de docentes do ensino superior.

SHAPING UNIVERSITY CULTURE: CHALLENGES AND OPPORTUNITIES FOR LEADERS IN HIGHER EDUCATION

-Christopher P. Adkins, School of Business

-Michael F. DiPaola, School of Education

The College of William and Mary
Williamsburg, Virginia, USA

The authors

MICHAEL DIPAOLA

Chancellor Professor

School of Education at the College of William & Mary

Michael DiPaola is Chancellor Professor in the School of Education at the College of William & Mary. He joined the faculty of the Educational Policy, Planning & Leadership Program in August 1998 after spending almost three decades in public schools, serving as a classroom teacher, assistant principal, principal, and district superintendent. His teaching and research interests include the interactions of professionals in school organizations, school leadership, the superintendency, and performance evaluation.

Professor DiPaola is the author or co-author of two books, edited volumes, articles, book chapters, and technical reports on the roles and responsibilities of school administrators. His latest book with co-author Wayne Hoy is Principals Improving Instruction: Supervision, Evaluation, and Professional Development. He also is co-author of the recently published Superintendent Evaluation Handbook, published with AASA.

CHRISTOPHER P. ADKINS

Director of Undergraduate Business Program at the Mason School of Business at the College of William and Mary in Virginia

Christopher P. Adkins is the Director of Undergraduate Business Program at the Mason School of Business at the College of William and Mary in Virginia. In his role as Director, Chris has focused his attention on curriculum integration and innovation.

Recent initiatives have included new programs in entrepreneurship, consulting, international study and student-faculty research collaboration. Chris teaches business ethics in the program's integrated foundation semester. He uses an experiential approach to teaching ethics, using role-plays and case to engage students' moral reasoning and emotions. He also uses an expanding stakeholder model that promotes perspective-taking and highlights the complexity of current ethical issues. His research focuses on the effectiveness of pedagogical approaches in promoting moral and cognitive development.

Chris recently completed a study of the impact of a psychologically-based approach to teaching business ethics to undergraduates. He is exploring how emotions impact ethical decision-making, and the implications for ethics education. Chris presented his work Stimulating Secondary Moral Intuitions: Theoretical and Empirical Support for Role-taking with Adolescents and Adults at the 23rd Annual Development Symposium Society for Research in Adult Development (SRAD). He recently earned his Ph.D. from the School of Education's Policy, Planning, and Leadership Program.

Shaping University Culture: Challenges and Opportunities for Leaders in Higher Education

Abstract

As leaders in higher education are challenged to transform their institutions, they most often find themselves immersed in organizational cultures that are difficult to shape or change. Colleges and universities, with their emphases on tradition, rituals, and symbols, have strong cultures. Attempts to change such cultures can be perceived as threats to an institution's very identity. Despite the growing demand for transformational leadership, a review of the literature reveals limited attention to the role of leaders in shaping culture of colleges and universities. Efforts have been made to generalize and categorize academic cultures, and present approaches primarily encourage leaders to practice symbolic leadership, seek cultural congruence when developing and implementing change initiatives, and use conceptual frameworks to determine an institution's cultural identity. A closer examination of these studies reveals the importance of timing in cultural change, and the necessary balance between congruence and challenge that leaders must cultivate.

Key Words: change; culture; higher education; leadership; organizational culture

Studies of high-performing organizations suggest that two common elements are critical to their success: leadership and organizational culture. An examination of the relationship between leadership and culture leads to the question: do leaders shape culture, or does a culture shape a leader (Deal and Peterson, 2003)? Collins and Porras (1994) highlight how successful founders develop high performing cultures that withstand environmental challenges over time. Schein (1992) also emphasizes the unique opportunity of founders to shape cultures, but as Collins (2001) notes, most leaders must lead organizations that already have an established culture. This is the situation encountered by leaders in higher education. They arrive at academic institutions that already have established traditions, rituals, and symbols, all of which express a shared meaning and common understanding that ground students, alumni, and faculty to their historical roots. At the same time, colleges and universities are experiencing strong environmental pressures to be more responsive to the evolving norms of a more pluralistic society. The press to adapt and change comes from various sources including: financial constraints, requiring them to become more effective and efficient; the changing needs of the workplace that question curriculum and its delivery; and competitive environments, in which faculty loyalty to the institution is diminished. Responding to these challenges requires a comprehensive "transformation", yet given the enduring nature of academic cultures, how can leaders change these cultures?

We will explore the challenges and opportunities for leaders in shaping organizational culture in higher education. A review of the literature reveals limited attention to the role of leaders in shaping culture in colleges and universities. Efforts have been made to generalize and categorize academic cultures. Current approaches primarily encourage leaders to practice symbolic leadership, seek cultural congruence when developing and implementing change initiatives, and use conceptual frameworks to determine an institution's cultural identity. While these approaches offer some essential insights, recent research on culture and leadership in business organizations highlights the inherent challenges in changing the culture of established organizations. A closer examination of these studies reveals the importance of finding the right time for cultural change, particularly in more mature organizations. Most

importantly, leaders in higher education will need to cultivate a dynamic balance between congruence and challenge that allows the leader to preserve the core identity of their institution while stimulating progress and improvement in the face of environmental challenges.

Before highlighting the limited opportunities and necessary conditions for shaping academic culture, we review the complexities in understanding culture. Difficulties in simply defining culture illustrate its elusive nature, and a careful outline of its essential characteristics offer a preview of the challenges leaders can anticipate. These challenges may discourage leaders, but managing culture is necessary in higher education, particularly in light of growing environmental threats.

COMPLEXITIES AND CHALLENGES IN UNDERSTANDING CULTURE

Leaders attempting to understand organizational culture often discover that culture is a familiar yet extremely complex construct. Intuitively one can sense and know an organization's culture, but articulating the depths and rationale of what drives the culture is difficult to determine. Because one is always immersed in an organization's culture, culture often goes unnoticed at a conscious level. At the same time, culture (and its partner construct, climate) is palpable to every individual; one knows the "feel" of a place, its norms, and over time, begins to understand and perhaps even adopt the values and assumptions of the organization.

Kuh and Whitt (1988) highlight that scholars have repeatedly recognized the inherent difficulty in studying and analyzing a holistic concept that is grasped more through feeling, perception, and intuition than quantitative analysis. Another problem for researchers is culture's contextual nature; every culture is distinctive to a particular group and context. As a result, a vast diversity of cultures exists, and no two cultures are exactly the same.

Before examining the relationship between leadership and academic culture, we propose a working definition of organizational

culture, as well as outline the characteristics of culture that are particularly challenging for leaders in understanding and shaping culture.

Definition of Organizational Culture

Since culture is a term that is used frequently and with a variety of meanings, a clear definition of culture as it pertains to higher education organizations is necessary. Scholars of organizational culture in businesses and higher education often begin by recognizing that the term "culture" has its roots in the fields of anthropology and sociology (see Schein, 1992 and Tierney, 1988). In describing human societies, anthropologists use the term "culture" to characterize the rites, symbols, and customs of a group (Schein, 1992). These rituals and customs express a shared meaning, attitude, and understanding about human life; as such, culture expresses a group's interpretation of reality, or their viewpoint of the world. Cultures are developed over time and are transmitted historically, allowing for groups of people to pass along their basic assumptions and understandings of human life. In this way, individuals can share a meaning or attitude toward the world even though they may live in different times or places. Anthropologist Clifford Geertz captures the essence of culture: "Man is an animal suspended in webs of significance he himself has spun. I take culture to be those webs, and the analysis of it to be therefore not an experimental science in search of law, but an interpretative one in search of meaning" (cited in Tierney, 1988, p. 4).

The typical phrase used to capture culture in the workplace is "the way we do things around here" (Deal and Kennedy, 1982, p. 4). Phrases like this are focused on the current behaviors, processes and practices of the workplace; such an emphasis, while connected to culture, is usually characterized as the climate of an organization. As Schneider (1990) notes, climate and culture are similar yet distinctive constructs. Both are learned through socialization and address the "ways by which organization members make sense of their environment" (p. 29). Yet culture attempts to address organizational sense-making, learning, and identity at a deeper level than climate, seeking to identify the basic assumptions and values that underlie expressions and motivate organizational behavior. Hoy and Sabo (1998) argue that culture

is comprised of shared assumptions and ideologies, while climate is identified by shared perceptions of behavior. These constructs are closely related, with the underlying culture being expressed in the organization's climate (Schneider, 1987; Schein, 1992; Hoy and Sabo, 1998). The distinction can be further observed in the assessment techniques employed by scholars of each construct: culture researchers usually rely on qualitative approaches that allow individual organizations to be studied in depth, while climate researchers employ quantitative approaches and statistical analysis in assessing members' perceptions within and across organizations. (Hoy and Sabo, 1998) While these constructs overlap, climate is a reflection of culture manifest by behaviors of organizational participants. A leader seeking to impact culture must target the underlying values and assumptions of an organization.

Since higher education is the context for the present study, Kuh and Whitt's (1988) definition is more appropriate for the present discussion: "the collective, mutually shaping patterns of norms, values, practices, beliefs, and assumptions that guide the behaviors of individuals and groups in an institute of higher education and provide a frame of reference within which to interpret the meaning of events and actions on and off campus" (p. 162).

Key Characteristics of Culture for Leaders

Before addressing leadership in collegiate culture, we will emphasize and further examine several essential dimensions of culture that will prove critical in understanding the challenges facing leaders seeking culture change.

Complexity.

As the above definitions indicate, culture encompasses the norms and practices as well as the beliefs and assumptions of an organization. Schein's (1992) three-tiered hierarchy for analyzing the complexity of culture is widely adopted in the literature in higher education. (Peterson and Spencer, 1990; Kuh and Whitt, 1988; Tierney, 1988; Chaffee and Tierney, 1988) These three levels (artifacts, espoused values, basic underlying assumptions) move respectively from the surface observations to the deeply held and often presumed principles that are the foundation of a group's culture.

At the artifacts level, one can include the "visible organizational structures and processes" such as its physical environment, ways of speaking, dress, mannerisms, as well as the stories, myths, symbols, icons and rituals that can be observed. At the espoused values level, one can include the cognitive, professed values of the organization as expressed in their mission, strategies, goals, and philosophy. At the basic assumptions level, one can include those primary beliefs that underlie the artifacts and espoused values. This level is the most difficult to determine, for these assumptions are so basic and prevalent that often the individuals in the organization are not aware of the core beliefs underlying the behavior in the organization. Uncovering these deeply embedded values is difficult to do as an outsider; one must be embedded in the culture for some time to truly understand it (Schein, 1992).

Depth.

The essence of an organization's culture lies beneath the surface of the behaviors, norms, structures and processes. Culture is ultimately about the depth of the organization: its core values, assumptions, and understanding of reality. Behaviors, norms, rituals, structures, processes are all expressions of culture in that they reflect the shared meaning of the organization. Leaders must learn to look and listen deeply for the meaning behind the expressions if they seek to understand their organizations' culture.

Stability.

Culture penetrates the depths of an organization's identity, and the identity of an organization (like human personality) is difficult to change. Such resistance increases as an organization grows older and more established in its ways. Moreover, if the organization has been successful for some time, the stability and endurance of the culture is further enhanced, for every success confirms (rightly or wrongly) the effectiveness and correctness of their core assumptions. Mature organizational cultures only tend to accept change if they perceive the change as absolutely necessary in response to a particular crisis (Schein, 1992).

Shared Meaning.

Many leaders and managers focus on the facts: what was said or done. Some leaders recognize the importance of process: how it

was said or done. Cultural leaders seek meaning: why it was said or done. The task of understanding why (the meaning behind the actions and events) is often unaddressed by leaders. The focus is most often on financial, individual, or team performance. Leaders may feel they are too busy or that it is not important to understand the "why". Moreover, they may assume that even if they asked for the "why" underlying the actions, there would be no consensus on the motivation; each individual would offer a different answer. With such disparity, what relevance does meaning have when there is work to do? While individuals may offer different answers, culture is about the shared meaning that drives the behaviors. The individuals may not understand or be able to articulate this shared meaning, but they do know what is important and valued in their workplace, and they act according to what they perceive as the shared meaning and values.

Subjectivity.

While culture is ultimately about the shared meaning and understanding of reality, leaders must recognize that every individual, including themselves, will perceive the culture differently based on their own experiences and biases. Moreover, since culture is something perceived more through intuition than analysis, one's understanding of culture is difficult to articulate, and often remains beneath one's own awareness. For this reason, one typically neither confirms nor corrects his or her cultural understanding explicitly through interaction or discussion as one might about some common event or phenomenon. New leaders may make efforts to observe their respective culture objectively as outsiders, but cannot fully transcend their own subjective viewpoint, and are influenced by their personal experiences and biases.

Interpretation.

The attempt to grasp culture is a task of interpretation. One must carefully observe the artifacts and traditions, and interpret them in order to discover the meaningful assumptions that motivate such expressions (Tierney, 1988). This is an exercise in subjectivity, for more than one interpretation can be given for the cultural phenomena observed.

IMPORTANCE OF ORGANIZATIONAL CULTURE IN HIGHER EDUCATION

Considering the complexities and difficulties involved in understanding and shaping culture, the leader may wonder if cultural study is a worthwhile investment of time and effort. Many leaders prefer the more rational elements of organizational development, such as organizational structures, reward systems, and strategic planning. Culture, however, is unavoidable; it permeates the structures, systems, and strategies of an institution, impacts attempts to modify organizational elements, and often determines the nature of these structures and processes. As Eckel and Kezar (2003) note, culture is not so much changed through these rational approaches but culture is "the modifying element rather than the subject of the modification" (p. 131). Culture, with its pervasiveness and depth, requires attention. Chaffee and Tierney (1988) argue strongly that culture is the key to changing and transforming academic institutions. At the very least, leaders must be aware of the culture before embarking on change strategies, for the culture determines which changes will be adopted.

This discussion of leadership and culture in higher education is timely as academic institutions face a host of environmental challenges that will require innovation and adaptation while maintaining their integrity and tradition (Dill, 1982; Masland, 1985; Tierney, 1988; Chaffee and Tierney, 1988; Chaffee and Jacobsen, 1997; Hartley, 2002; Eckel and Kezar, 2003). Financial challenges always threaten colleges and universities, and leaders would be well-advised to pay attention to organizational culture in such times; culture building, while requiring much energy and attention, can be a very low cost-high return investment in helping resource strained institutions maintain and increase performance. As Dill (1982) notes,

> » The strength of academic culture is particularly important when academic institutions face declining resources. During these periods the social fabric of the community is under great strain. If the common academic culture has not been carefully nurtured during periods of prosperity, the result can be destructive conflicts between faculties, loss of professional morale, and personal alienation. (p. 261)

In such times of financial crisis, individuals feel threatened and unappreciated. Academic culture, expressed in its traditions and rituals, can place such threats in a larger historical and communal context, and provide a sense of meaning and identity that unifies individuals and prevents fragmentation.

While current environmental challenges highlight such importance, organizational culture has long played a primary role in academic institutions. Colleges and universities are learning communities where, despite the diversity and divisions among departments and hierarchy, a larger sense of identity and meaning holds these individuals together. Academic culture thrives on the rituals, traditions, and symbols, all of which express and remind the individuals of the shared meaning that brings them together.

In examining the organizational culture in higher education, Dill (1982) observed that colleges and universities fit the Type Z profile since these organizations are not necessarily homogeneous in nature. The tenure system provides life-time employment and slow evaluation and promotion, and collective decision making is embodied in the committee structure prevalent in higher education. The importance of tradition, symbols, and social life in academic institutions illustrates that organizational culture is of primary importance in colleges and universities; indeed, they are "value-rational organizations" where culture is of primary importance (Dill, 1982).

EVOLVING THREATS TO ACADEMIC CULTURE

Despite the cultural similarities of colleges and universities with high performing, Type Z organizations, academic institutions often have not attained the same high performance, particularly in terms of responsiveness and adaptability to environmental challenges. What may be keeping academic institutions from such success? Two decades ago, Dill identified two trends that he believed were leading to the "decline of academic culture":

» The rapid growth of systems of higher education;

» An orientation toward the individual, discipline-based career (Dill, 1982).

In short, institutions and its administrative systems were growing larger, while the individual faculty concerns were growing smaller and more specialized. Examining these two trends at the beginning of the twenty-first century one notices that the trends may be even more pronounced. First, the size and structures of academic systems continues to grow, largely to meet the societal expectations (at least in the United States) that all should have opportunity to study beyond the secondary level, i.e., the notion of universal access (Tierney, 1999; Peterson and Dill, 1997).

As these organizations grow to meet demand, leaders find it more difficult to maintain a united, holistic culture. As Schein (1992) notes, the larger the organization, the more difficult it is to maintain and manage culture; subcultures develop within larger organizations, and these subcultures must be integrated into the larger web of shared cultural meanings (Dill, 1982; Schein, 1992). The second trend has also grown, as the pressures (both internal and external) to specialize have increased. With the advancement of knowledge, specialization becomes more important, and universities play a primary role in the society in providing such specialized knowledge. Dill suggests that the consequence of specialization has been a shift of identity, where the faculty member no longer sees oneself as belonging to an institution but identifies oneself with a particular discipline. As the faculty job market has become more competitive and mobility across organizations has increased, faculty may be even less inclined to identify themselves with the organization. Loyalty thus is to oneself, not the whole, and this emphasis on autonomy can make faculty departments a collection of self-interested individuals as opposed to loyal members with a shared meaning.

I\n addition to the challenges of growth and changing faculty roles, Tierney (1999) notes that colleges and universities continue to face declining financial resources, and the continuing pressures for academic institutions to be run more like businesses. Moreover, the changing nature of the workforce and the needs of the workplace are pressuring higher education to change and adapt both the content and delivery of their curriculum. Technology now plays a critical role in both educational and administrative opportunities and challenges, and higher education must decide how to use the

technology to become more effective and efficient (Tierney, 1999).

If universities are to survive and thrive amidst such pressures, colleges and universities must become "learning organizations", examining regularly the dynamic conditions (internal and external) that surround them. This may prove difficult considering the stability of academic structures and processes. Tierney argues for reengineering of universities, where leaders pay "less attention to structure, more attention to culture" (Tierney, 1999, p. 153). Yet culture is complex, contextual, subjective, stable; can leaders transform such strong cultures? If so, how?

LEADERSHIP AND ORGANIZATIONAL CULTURE IN HIGHER EDUCATION

With organizational researchers noting the importance of corporate culture in the 1980s, scholars of higher education sought to apply the cultural perspective to academic institutions. Attention was given to defining culture in the context of academia (Masland, 1985; Kuh and Whitt, 1988; Tierney, 1988) as well as the nature and levels of culture (Kuh and Whitt, 1988; Tierney, 1988). These studies primarily advocated culture as a useful construct for understanding the complexity and depth of organizational behavior in higher education.

Despite the emphasis of the essential role of culture in higher education, little attention has been given to the relationship between leadership and culture in higher education. Several studies comment on the importance of this dynamic, usually in the context of other aspects of culture. We offer a brief review of these studies to emphasize the importance of meaning and symbolic leadership, congruence and change initiatives, and conceptual frameworks and organizational identity.

Symbolic Leadership: Managing Meaning

Organizational culture ultimately is rooted in the shared meaning of the group, and this meaning is developed over time through various experiences, successes, and failures. Burton Clark (1972)

noted that this meaningful historical development is sometimes described as "organizational saga": "a collective understanding of a unique accomplishment based on historical exploits of a formal organization, offering strong normative bonds within and outside the organization" (p. 153). Organizational sagas play an extremely important role in colleges and universities for they offer "some rational explanation of how certain means led to certain ends, but it also includes affect that turns a formal place into a beloved institution, to which participants may be passionately devoted" (p. 153). This "devotion" to a "formal place" rooted in "historical exploits" is characteristic of higher education, at least from the perspective of many students, alumni, and employees.

Clark distinguishes two stages in a saga's development: initiation and fulfillment. Usually initiated by a single individual or small group in either a new context or time of crisis, sagas capture a "strong purpose" that propels a new organization, redirects in a time of crisis, or energizes a slowly evolving culture. Once this meaningful cause has been launched, the saga must be fulfilled through the belief of the people in the organization (personnel, alumni, and students), and in the programs developed. Tradition, expressed in symbols and ceremonies, cements the saga in the institution's identity, and thus plays a primary role in maintaining this shared purpose of the saga across generations and diverse constituencies (Clark, 1972).

Dill (1982) also emphasized the importance of creating and sustaining a larger sense of purpose and belonging. He argued that leaders in higher education must manage two essential components of culture: meaning and social integration. Drawing upon studies in anthropology, Dill highlights the prominent role of myths, symbols, and rituals in colleges and universities. These expressions illustrate the shared meaning of the academic institution, and cultivate a sense of loyalty and commitment to the organization. Leaders are advised to embrace this role as symbolic leaders, and deliberately manage such traditions and symbols if they wish to strengthen an academic culture. Social integration is also essential, for academic cultures are prone to subcultures or isolation by discipline. Shared meaning can only be developed and maintained if leaders help these diverse groups find common bonds through structure, policies

and processes of the organization. In particular, leaders should attend to the symbolism and socialization in order to consciously manage the complexities of academic culture (Dill, 1982).

Both Clark and Dill highlighted an essential task for leaders in shaping culture: the importance of managing meaning. This meaning must be shaped deliberately through the symbolic expressions of the institutions (traditions, ceremonies, rituals) as well the socialization processes. One must note that the task of creating and sustaining shared meaning is time-consuming: leaders may need to remain for a number of years to insure that the symbolic acts are repeated and interpreted so that they find their place in the institution's identity. Culture changes slowly, and yet time alone is not enough. As the next section will describe, leaders must adopt changes that are congruent with the identity of the existing organization if they wish to shape the culture.

Change Initiatives: Seeking Cultural Congruence

Leaders most likely encounter the strength and pervasiveness of culture when trying to implement some sort of organizational change. Consistent with this experience, the higher education literature most often addresses organizational culture in the context of larger change initiatives. In these discussions, administrators are advised to consider the importance and role of culture as they develop and implement strategies, action plans, and mission statements. The following section examines the strengths and limitations of these approaches.

While many leaders have an intuitive sense of their culture, their assessment often is not deliberate or focused in an attempt to grasp the particularities and subtleties that characterize their environment. For this reason, Chaffee and Tierney advise leaders to seek a clear and accurate assessment of the institution's culture before embarking on any change initiative. Attention to daily norms as well as structures and symbols are critical in this determination.

Strategy.

Chaffee and Tierney (1988) argue that "leaders can nurture and influence organizational culture through the strategies that they implement" (p. 22). In particular, they analyze the types of

strategies (linear, adaptive, and interpretive) often used in higher education, and note how culture is or is not addressed in these approaches. While linear and adaptive strategies are necessary for higher education, Chaffee and Tierney advocate the adoption of interpretive strategies for these strategies acknowledge that culture plays a critical role in changing an organization. Leaders taking this approach interpret the proposed changes for the individuals involved, communicating not only the "what" or "how" of the strategy, but the "why" behind the strategy. Through such an interpretation, the leader seeks to construct a meaning that resonates with the core values and assumptions of the culture. In this way, the people undergoing such change will feel less threatened since only the surface is changing while their core identity is remaining intact.

Planning.

Chaffee and Jacobsen (1997) address the role of organizational culture in planning, and offer leaders this essential insight: "the planning process that is inconsistent with organizational culture is doomed to fail" (p. 231). Providing an overview of the dynamics of academic culture, they stress the importance alignment and coherence in planning initiatives. The difference in faculty and administrative cultures must be recognized, and efforts must be taken in the planning process to foster mutual understanding of these diverse cultures. Consequently, leaders engaged in planning should:

- "Enhance the use of rational decision making" through greater communication, openness to others' suggestions, and a willingness to examine problems in new ways.
- "Build on existing foundations" (p. 242), consulting across the organization to see what processes are already underway; this allows the planning to align with current initiatives while noting what needs and opportunities remain.
- "Lead for involvement and ownership" (p. 243), engaging representatives from across the institution in the problem-solving (as opposed to asking for feedback on proposed solutions) (Chaffee and Jacobsen, 1997).

Mission.

Hartley (2002) notes the importance of organizational culture in revitalizing a university's mission. Profiling three institutions that have undergone significant change, he emphasizes that "mission

making requires more than the drafting of a statement, it requires an efforts akin to a socio-cultural movement" (p. 12). Leaders are advised to seek the "shared purpose" that underlies the college in crisis, and align the mission statement with the meaning of the culture. Such a process requires confidence that the institution can change, involvement and consensus across campus, early symbolic successes, and sustained efforts to maintain the change after the initial implementation (Hartley, 2002).

Building on Clark and Dill's emphasis on shared meaning, these change approaches remind leaders that to be successful, change initiatives must be aligned with the current culture. In raising such awareness for leaders, these studies are helpful. Yet, while each of the studies emphasize the depth, stability, and inherent challenges in changing culture, their recommendations for leaders of change initiatives are rooted (implicitly or explicitly) in some problematic assumptions:

» That culture is easy to identify minimizes difficulty external or even internal change agents may have in obtaining an accurate and comprehensive understanding of the complexity of the overall culture and particularities of the various subcultures.

» That culture is easy to change by offering fairly systematic approaches for changing culture, and suggesting that if leaders implement such approaches, success will follow.

» That culture can be shaped and managed by a few individuals.

» That culture is changed as part of the change process, as opposed to change taking place within the culture. Culture is not so much changed through these approaches; culture is "the modifying element rather than the subject of the modification" (Eckel and Kezar, 2003, p. 131).

Conceptual Frameworks of Culture: Organizational Identity

While each culture is unique, researchers have looked for trends and patterns across collegiate institutions and have offered several classifications of academic cultures. Birnbaum (1988) offers four "models" for understanding the "dynamics of the system" in higher education: collegial, bureaucratic, political, and anarchical. These provide "perceptual frames" that can be used as conceptual lenses to focus on some organization dimensions. The real challenge of

university leaders, however, is to integrate the four cultures so that the organization functions as a cybernetic institution, one rooted in "self-correcting mechanisms that monitor organizational functions and provide attention cues, or negative feedback, to participants when things are not going well" (Birnbaum, 1988, p. 179).

Bergquist (1992) also conceptualized academic institutions in four categories: collegial, managerial, developmental, and negotiating. Unlike Birnbaum's emphasis on models as "perceptual frames", Bergquist argues that "there are four distinct cultures in American higher education, each with its own history, perspectives, and values" (p. 4). Despite their distinctive natures, he does indicate that while each institution will have one of the four as a dominant culture, the remaining cultures may be expressed and thus "mixed" within the dominant culture.

Aware of the limitations inherent in such broad generalizations, Kezar and Eckel (2002) wanted to create a "multiple-lens" approach to organizational culture and change initiatives in higher education. Using Bergquist's categories as a starting point, they added Tierney's (1988) framework of cultural dimensions to provide a conceptual understanding of culture across Bergquist types. They hoped to discover patterns across diverse academic institutions, and thus provide a richer understanding of cultures in higher education.

In reviewing these models and frameworks, several strengths and weaknesses are evident. Researchers favor conceptual models for they make complex phenomena more manageable, both in terms of understanding and changing the phenomena. The models offer ways to categorize the individuality of particular cultures into more general groups, and frameworks illustrate common patterns and divergences across these particular cultures. Academic leaders may find comfort and insight in applying these approaches to their own institution, and may benefit from the general suggestions offered to leaders for managing each of the categories. Yet while the models allow them to ground their intuitive understanding in a larger context, there is an inherent danger in these theoretical approaches in that the individuality of the institution is lost. Models and frameworks may make the understanding of culture more manageable, such generalizations fail to accurately capture

the unique culture, meaning, and context of an organization. Additionally, they may lull researchers and practitioners into an objective and fixed understanding of a particular culture. Attributes, patterns, and categories can provide clarity by means of comparison with other institutions, but leaders must remember to look carefully at the inherent assumptions in such interpretations, and remember that each culture is unique. Understanding culture is a dynamic, ongoing process in which leaders must be continually engaged.

Leadership Mechanisms for Embedding and Transmitting Culture

Leaders have repeated opportunities to "embed and transmit" culture. These moments are "learning experiences" for leaders and followers, testing what practices and behaviors work are adopted, and those which are not embraced. Six primary mechanisms for embedding culture have been identified:

- What leaders pay attention to, measure, and control on a regular basis.
- How leaders react to critical incidents and organizational crises.
- Observed criteria by which leaders allocate scarce resources.
- Deliberate role modeling, teaching, and coaching.
- Observed criteria by which leaders allocate rewards and status.
- Observed criteria by which leaders recruit, select, promote, retire, and excommunicate organizational members (Schein, 1992).

The primary mechanisms encompass what are typically elements or styles of leadership, and thus those most subject to change as leaders change. In addition to these primary methods, Schein proposes six "secondary articulation and reinforcement mechanisms":

- Organizational design and structure.
- Organizational systems and procedures.
- Organizational rites and rituals.
- Design of physical space, facades, and buildings.
- Stories, legends, myths about people and events.
- Formal statements of organizational philosophy, values, and creed (Schein, 1992).

These secondary mechanisms encompass what are typically the most identifiable elements of an organization's culture, and thus

those more deeply rooted and less subject to change. Schein articulates the distinction in terms of climate and culture, noting the six primary mechanisms shape the climate of the organization. He argues that in the early stages of an organization climate actually precedes the development of culture, but in more mature organizations, climate is an expression of the established culture in the present context. As such, leaders of mature organizations first must understand the inherited culture, focusing on the six secondary mechanisms that are already in place before attempting to change the climate and thus influence the culture. Both sets of mechanisms must ring consistent if the followers are to accept the practices and learn the culture.

Another helpful way of making this distinction is that the six primary embedding mechanisms outline what is most within a leader's control, and thus highlight domains of influence for the leader. The six primary mechanisms highlight the leaders' actions and reactions within the culture, but more importantly, how the leader can interpret and communicate the meaning behind these behaviors. Followers are attentive of the leader's behavior, and will interpret the motivation behind it. The leader, however, can manage how the follower's perceptions and interpretations, and thus communicate a coherent, consistent message about the leader's core assumptions or values. This is not to say that any message will be received; for the leader seeking to manage and reorient a culture, attention to the secondary mechanisms is essential. Understanding the culture in which one finds oneself is the necessary first step. The leader must then deliberately connect their leadership behavior to the existing culture values and assumptions as embedded and reflected in the secondary mechanisms. The key for the leader is communicating and connecting how their leadership is consistent and congruent with the core values of the organization.

The Importance of Timing: Culture Change in Organizational Midlife and Maturity

Since organizational culture is contextual, leaders attempting to modify culture must first explore how their present culture has evolved, and determine the developmental stage of the organization. Schein (1992) offers three broad stages in organizational lifespan:

(a) founding and early life; (b) midlife; (c) maturity and decline. Having discussed the role and importance of founders and early followers in the previous section, we will highlight the challenges for leaders in shaping cultures in the midlife and maturity stages.

Schein characterizes organizational midlife as a period with more diffused leadership, and growth beyond the founder's original imprint, perhaps in significant ways. Maturity is characterized by greater concern with the external environment, and greater stability of internal culture (structures, norms, assumptions). Growth in both stages is indicated by the emergence of subcultures, usually as result of diversified functions or specializations, new hierarchies, expanded geographic locations, and partnerships with other organizations. The challenge then arises of integrating the subcultures, finding common meaning across the diversity and thus holding the organization together (Schein, 1992).

Organizational culture, once developed, acts as a stabilizing force internally for an organization's behaviors, structures, and processes and a controlling filter of external messages. The metaphor of the organization as organisms is illustrative, suggesting that the organization will see change as a threat to its current way of doing things, and thus resist the change. However, if the organization is threatened in some significant and repeated ways (perhaps by its competition or other changes in the environment), the organization may recognize that the change is necessary.

Changing organizational culture, then, occurs when the organization's present way of doing things has been challenged. Schein, building Lewin's understanding of the dynamics of organizational change, argues that first the organization must experience disequilibrium; this unsettling, at the very least, does not allow an organization's assumptions to be rewarded and reinforced. Lewin described this process as unfreezing. Schein notes that for the unfreezing to truly take place and bring an organization to address and confront their assumptions, three processes are necessary:

» Enough disconfirming data to cause serious discomfort and disequilibrium.

» The connection of the disconfirming data to important goals and ideals causing anxiety and/or guilt.

» Enough psychological safety, in the sense of seeing a possibility

> of solving the problem without loss of identity or integrity, thereby allowing members of the organization to admit the disconfirming data rather defensively denying it (Schein, 1992, pp. 298-99).

This process of unfreezing often occurs rather slowly, despite the prevalence of disconfirming data for an extended period of time. Drawing a parallel to personal change, he asserts the importance of psychological safety: Generally, if the change we have to make threatens our identity, we will deny the data and the need for change. But if we believe we can retain our identity or integrity as we learn something new or make a change, we will contemplate it. A visionary leader would not be effective if his or her organization were crisis free, but as crises arise, the leader must remind the organization of its core identity while simultaneously encouraging new directions.

The importance of preserving organizational identity and integrity is essential throughout the change process. When the organization has become unfrozen and is now open to change, leaders engage in a process of "cognitive restructuring" in which leaders have to "redefine" some of the core assumptions in order to accommodate or explain necessary crisis management behaviors. This is also necessary to encourage behavior change; the newly proposed behaviors must be shown as consistent with the core identity, and this may require a reinterpretation of the basic assumptions of that identity. Most important in fostering and sustaining behavioral change is the "refreezing" process, whereby the organization reinforces the newly refashioned assumptions and behaviors (Schein, 1992).

Culture change can only occur if the organization is ready for change. The time must be right; the organization must realize that their previous way of doing things no longer allows them to achieve their desired goals, and thus they may be open to new approaches. At the same time, such cultural change will not be characterized by radical change; organizations in midlife and maturity, during change, will adapt slowly, and only if they perceive that such changes still preserves their core identity.

CULTURE CHANGE AND ORGANIZATIONAL IDENTITY

Even if a leader finds that the timing is right, and is careful to interpret the change initiatives in a meaningful way that does not threaten the organization's core identity, the most significant challenge of culture change remains: the people in the organization. The founder and other early leaders have greater control in shaping the culture in the early days of the organization. As an organization enters into matures into midlife, the followers have greater control in that they maintain the culture, and can easily reject attempts to change the culture.

The Homogeneity of Organizations

Schneider and Smith (2004) have suggested using the construct of personality as a means for understanding organizational culture. The idea is to explore how individual personality affects and is reflected in the character of the organization, and thus extending and integrating findings in personality theory from the individual level to the group level. Little cross-disciplinary research has been done to link personality and culture, but Schneider and Smith highlight various approaches attempted to date, and focus primarily on Schneider's earlier attraction-selection-attrition (ASA) paradigm in interpreting this literature.

Schneider argues that "people are attracted to, selected by, and stay with organizations that fit their personality" (2004, p. 351), and proposed that this ASA cycle describes how the "modal personality" of organization is developed. Such a personality is central to the organization's culture. This hypothesis was rooted in the earlier studies on college climate by Holland which highlighted the significance of the congruence between personality and environment in achieving desired outcomes. Two key points from Holland's research are: (a) "environments are defined by the attributes of the people who dominate them – not physical structures, decision-making style, managerial authority, and so forth, which are an outcome of the people in a situation" (2004, p. 352); (b) awareness of environmental type is significant in predicting an individual's congruence with an organization (2004).

Building on these insights, Schneider's ASA paradigm focuses on how individuals find their way into particular organizations, and why they choose to stay. Several recent studies on personality type and organizational culture confirm that the fit (either objective or subjective) of the individual with an organization begins in the attraction phase and is significant in the selection stage. In the attraction stage, an individual's personality type and values have been correlated with the types of organizations that individual tends to seek. In turn, studies of the recruiting process indicate that recruiter's selections are significantly influenced by the perception of the individual's personality type and their fit with the recruiter's understanding of the organization's culture. Research in the attrition stage also highlights the importance of congruence of values, both as subjectively perceived by the individual and objective measurements of personality type and organizational culture (Schneider and Smith, 2004).

It appears that Aristotelian principle holds true: like is attracted by like. From these research findings, Schneider (1987) develops his homogeneity hypothesis which argues that over time an organization will grow more and more homogeneous as the individuals attracted, selected and remain will be those similar to those already there. He states, "Attraction to an organization and attrition from it produces restriction in range in the kinds of people in an organization. This restriction in range of people yields similar kinds of behavior from the people there, making it appear as if the organization were a determinant of their behavior." (Schneider, 1987, p. 443). In other words, the people of an organization determine its aggregate personality, which in turns drives culture, and it is congruence with this culture that attracts, selects, and determines who stays and who leaves an organization. People who fit with those already present in an organization stay; those who do not fit, leave.

If Schneider's ASA framework and its corresponding homogeneous theory hold true, cultures grow stronger and stronger over time as groups attract, select, and keep people who are most like them. This leads to stability and rootedness, yet with less diversity and openness to change and new ideas. In discussing the implications of his theory, several insights are important for this discussion of leadership and culture. First, organizations are like organisms in

that they tend toward survival, and usually see change as a threat. Change will require a deliberate effort to challenge this tendency. Second, if organizations naturally tend towards hiring individuals who fit their type, they will often resist hiring leaders they need for change; they will attract and select those who fit with the very way that may need to be changed. Third, it is not realistic or practical for organizations to seek a leader that radically challenges the present culture; rather, culture changing leaders must fit in many ways with the culture, yet be able to see and offer new possibilities for change.

Finally, Schneider argues for a reorientation to the change process that challenges the approaches advocated by the higher education literature: structures and processes will change when the behaviors of people change, and the behaviors of people will change when different kinds of people are attracted to, selected by, and stay in an organization (Schneider, 1987, p. 446). In short, since Schneider sees the collective behavior of individuals as the primary driver of culture, change will require a relational approach focusing on the people, not the rational approach of structures and processes.

Even with this relational approach to culture creation, the ASA framework and homogeneity theory suggest that leaders will find changing a culture extremely difficult. Moreover, it suggests that the leaders likely find themselves attracted to and selected by organizations that share their same values. In established cultures, then, it seems that the culture tends to shape the leader, or at least the selection of the leader. These cultures will likely determine the success of the leader: does the leader conform to the establish ways or not? If the organizational culture drives leadership, what, if any, can a leader do to change the institution? If the group's behavior drives the organization, what can the individual do?

"THE RIGHT PEOPLE ON THE BUS"

Schneider's ASA framework suggests that culture drives the leadership of an organization just as much if not more than the leader influences the organization. Yet research has shown that leaders can transform organizations and their cultures. Collins

(2001), in comparing "good" companies to "great" companies, notes that leaders of the "great" companies always began with the simple principle of "first who, then what": "they first got the right people on the bus (and the wrong people off the bus) and then figured out where to drive it" (p. 41). This runs contrary to the typical understanding that successful organizations originate from some great idea or vision. Rather, great leaders first find the right people, and together, over time, they will come up with the right idea. Such individuals analyze and adapt to the constantly changing environment, and are "self-motivate by the inner drive to produce the best results and to be part of creating something great" (p. 42).

Collins' insight of the importance of personnel is not surprising in light of Clark's (1972) earlier emphasis that successful organizational sagas are initiated by a small group of highly dedicated individuals. Moreover, getting "the right people on the bus" is essential in light of Schneider's ASA framework and homogeneity theory for the right people will attract, select, and keep more right people, and a successful organization rooted in adaptability and motivation will develop. Yet, leaders in higher education often do not have the opportunities that corporate leaders have to select the right people and terminate the wrong people. Authority in higher education is often diffused, and must be exercised indirectly (Adams, 1988). Moreover, the tenure system's characteristic strength of tolerance of diverse opinions can at the same time make it difficult for a leader to get the wrong people off the bus. While these pose significant challenges to academic leaders, shaping culture, including the behavior of the people in the culture, is possible.

CONGRUENCE AND CHALLENGE IN CULTURAL LEADERSHIP

Conclusion:

In a study of high-performing corporations, Collins and Porras (1994) discovered that all of these successful organizations had leaders who understood that the key to developing a learning organization was a dynamic, ongoing process: "preserve the core and stimulate progress" (p. 82). By integrating dualistic approaches in this manner, a leader can maintain the organization's identity while simultaneously developing the organization in ways that respond to current environmental challenges.

Collins and Porras' theme of "preserve the core and stimulate progress" offers a helpful way to synthesize the present discussion of the role of leaders in shaping academic culture. Throughout the organizational behavior and higher education literature, the importance of seeking congruence with the culture ("core") has been emphasized, particularly in the change initiative literature (Chaffee and Tierney, 1988; Chaffee and Jacobsen, 1997; Hartley, 2002). Leaders hoping to transform ("stimulate progress') organizations are advised first to develop a clear understanding of the existing culture, and align all change initiatives (strategy, planning, visioning) with this culture. Such congruence is necessary if the change is to be accepted. Schein noted that this is particularly true in more established organizations. In the midlife and maturity stages, cultures are fairly stable and resistant of change, so leaders must communicate that the proposed new directions are congruent with the core identity of the organization. If they do not, the followers are likely to reject the changes as threats to their very identity as an organization.

Schneider's research on the homogeneity of institutions also highlighted the need for congruence: followers will only accept a leader they perceive as a good "fit" with the organization. In other words, the leader's values and behaviors must be congruent with the organization's culture. At the same time, culture needing change agents must have leaders that not only "fit" but that challenge the organization to develop in new ways. Schneider and Smith (2004) note that organizations either attract, select, and keep leaders that are congruent with the current culture, or choose

leaders with different backgrounds in the hope that they will offer new perspectives.

"Preserve the core and stimulate progress" reminds leaders and organizations of the importance in balancing of congruence and challenge if culture change is desired. This is particularly true in higher education where cultures are strong and stable. Upon their arrival in such institutions, leaders must spend time first understanding the existing culture before attempting to shape the culture. Their early actions must deliberately communicate congruence with this culture, so that followers feel that the new leader is a "good fit" for the institution. If members perceive such congruence and the leader is careful to foster trust through building relationships, the leader will have established the necessary groundwork for cultural change. In mature organizations, however, the leader's role is limited by the followers' openness to change, and this is often a matter of timing. As Schein (1992) noted, the current situation must be one in which the institution is encountering significant challenges to its previous ways of proceeding, and recognizes that change may be needed. When such unfreezing occurs, a trusted leader (who is perceived as a "good fit") can offer a new vision that "stimulates progress" while simultaneously "preserves the core" identity of the institution.

People, more than any other element in established cultures, are the place; the followers in an organization become more homogeneous over time, and the identity and culture of the organization becomes strong and stable. The task of balancing congruence and challenge may be identified as the essential dynamic in shaping established cultures, leaders must remember that such a transformation will require time and commitment. In many ways, the followers have greater control than the leader in changing culture, and leaders must be willing to invest the relational as well as the rational activities of leadership if they wish to shape the depths of academic culture.

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PLAGIARISM: KEY ISSUES AND PEDAGOGICAL STRATEGIES

Digby Warren (London Metropolitan University, London)

The author

Digby Warren

Teaching, Learning & Curriculum
Development Coordinator

London Metropolitan University,
CAPD, Learning Centre

Digby Warren has been working in the field of higher education development for 13 years, previously in South Africa (University of Cape Town) and in the UK since January 2001. His chief area of experience is curriculum development and associated teaching and learning development.

He has facilitated and conducted work around the design, implementation and evaluation of courses in arts, humanities and social-science disciplines, and acted as curriculum consultant for interdisciplinary courses in health education and a human-rights programme. His research interests are student learning and curriculum development, about which he has produced a number of papers and published articles.

As part of his current job in the Centre for Academic Professional Development (CAPD) at London Metropolitan University, he is an assistant to the Director of Learning, Teaching and Student Affairs at that institution. Related duties include teaching on CAPD's Masters programme in Learning and Teaching in Higher Education, organising university-wide workshops and facilitating development activities within academic departments. He is also founder editor of an in-house academic journal aimed at disseminating staff research in teaching, learning and curriculum practice. Presently, he is a member of Equal Opportunities sub-committee of the UK Institute for Learning and Teaching in Higher Education (ILTHE).

PLAGIARISM: KEY ISSUES AND PEDAGOGICAL STRATEGIES

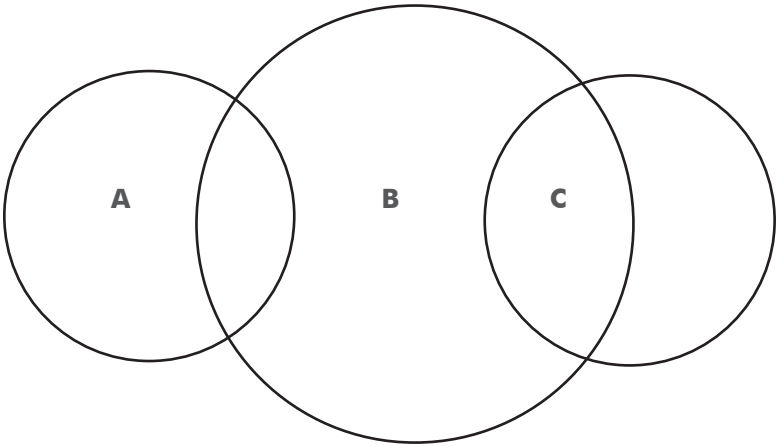
THE PROBLEM

Plagiarism presents a significant challenge because of complexities around how it is defined, how it is perceived by students and staff, the multiple causes of student plagiarism, and institutional efforts to stem plagiarism. These complexities are heightened in contexts where there is considerable diversity among students with respect to their social, cultural, linguistic, ethnic and educational backgrounds. Indeed, it has been argued that plagiarism is a social/cultural construct because of the differing notions and behaviours that surround it among different student groups and cultural traditions (see e.g. Park, 2003 p.477; Pecorari, 2003; Leask, 2006; Introna & Hayes, 2004; Hayes & Introna, 2005). At the same time, Graham & Leung (2004) ask whether "academic culture" might be "more instrumental in encouraging plagiarism than [wider] culture" as a result of certain teaching and assessment practices (see issues discussed below).

In the context of higher education, there are numerous definitions of what constitutes plagiarism, ranging from poor paraphrasing to outright verbatim copying (see Park, 2003, p. 475; Bennett, 2004 p.138). Common to most is the notion that plagiarism occurs when presenting the work or ideas of another as one's own, i.e. without acknowledging one's sources. It applies not only to written work – essays, reports, dissertations, laboratory results – but also to plans, projects, designs, music, presentations or other work submitted for assessment (Macdonald, 2005).

Carroll (2002 p.9) defines plagiarism as "passing off someone else's work, whether intentionally or unintentionally, as your own for your own benefit". The distinction made here between deliberate and naïve plagiarism compounds the picture. As Johnston (2003) notes, "accidental" plagiarism is not the same as cheating and should be handled differently. Similarly, he suggests, we need to differentiate between collaboration and collusion – "deliberately and actively working together with one or more others with the purpose of deceiving third parties". Adapting from his diagram, we can represent these distinctions as follows:

A = cheating; B = plagiarism; C = collusion (vs collaboration)



Other writers go further to show that a dualistic view of plagiarism (as intentional or unintentional) is problematic because it does not take into account the cultural values and writing practices of international or second-language students (see Pecorari, 2003; Introna & Hayes, 2004; Hayes & Introna, 2005; Leask, 2006). Non-native speakers learning to write in a new discourse often employ a practice that Howard (1995) called "patch-writing", in which copied text is modified slightly. It is a type of imitation process through which learners are trying to find their academic voice (termed "ventriloquising" by Angelil-Carter, 2000), not a deceptive form of plagiarism. Patch-writing is also understandable in terms of culture, explain Introna and Hayes (2004): for instance, Chinese students, coming from a tradition in which primacy is accorded to the exact naming of things, use "patches" as a means of retaining the master's voice. Hence, rather than being treated punitively, it should be recognised as requiring a pedagogical response to support novice writers to emerge from the patch-writing stage towards independent and critical thought.

Plagiarism is regarded in academia as a grave offence (as Johnston, 2003 and Macdonald, 2005 elucidate) because it

- » undermines the very basis of scholarship, whereby knowledge is built through integrating, challenging or developing the ideas of others
- » undermines academic standards and the credibility of awards
- » demotivates students who feel undermined when others get away with it.

Furthermore, Whitely and Keith-Spiegel (2002) refer to research which shows that people who cheat in higher education are more likely to engage in dishonest practices in later employment.

While estimates of the incidence of plagiarism among students vary (common figures for academic dishonesty range between 30% to around 80%), a consistent trend evident in the literature is a dramatic rise in plagiarism (in western countries) since the 1990s (Whitely& Keith-Spiegel, 2002; Park, 2003; Bennett, 2004) – whether due to "greater awareness of the issue, better methods of detection or the existence of the Internet" (Duggan, 2006 p. 152). According to the synoptic review by Park (2003), findings from surveys of student perceptions, while often contradictory, indicate two broad patterns: many students regard plagiarism as a relatively minor offence,

compared to "blatant" cheating; and staff and students have very different attitudes, with staff viewing dishonesty in a more serious light - although there was some evidence of differences diminishing as students moved towards graduation.

CAUSES & ISSUES

The increased concern about plagiarism (following McDowell & Brown, 2001; also see Carroll & Appleton, 2001; Bennett, 2004; Introna & Hayes, 2004) has been linked to:

» massification of HE - larger classes, staff less familiar with students and their abilities, and with less time to assist them individually and talk through issues regarding academic writing; different markers;

» changes in assessment practices e.g. more assessed coursework, associated with the introduction of modularisation, and tasks requiring collaboration or teamwork;

» communication and information technologies – there is a huge amount of information available electronically, via the Internet and online journals, and from proliferating printed sources; word processing makes it easy to cut-and-paste from other texts; Szabo and Underwood (2004, p. 197) note that the "disturbing willingness" of some students (about one-third in their study) to misuse the facilities of the Internet is "triggered by push factors, such as the likelihood of failure, and also pull factors, such as ease of use and low level of work needed";

» concerns about grades – students feel more pressured nowadays to attain high grades to compete in the graduate market, while often having less time for study because of needing to fit in paid employment and/or family care responsibilities.

Various reasons for student plagiarism have been identified in the literature (e.g. Angelil-Carter, 2000; Chester, 2001; Carroll, 2002; Park, 2003; Bennett, 2004; Introna & Hayes, 2004; Whitely & Keith-Spiegel, 2002), including:

» onerous workloads, often related to over-assessment and courses setting simultaneous deadlines;

» lack of time or poor time management and procrastination;

» pressures to achieve consistently high marks and/or fear of failure;

» negative attitudes to courses or assignments (e.g. not seen by students as interesting or relevant to the qualification or employment prospects), or to lecturers who seem uninterested in teaching or the subject;

» temptation due to the Internet;

» personal values regarding cheating, perceptions that the offence or consequence is not serious and/or belief that they will not be caught;

» "surface" conceptions of learning as reproduction of knowledge (hence rote learning of notes, study guides or other texts);
» lack of understanding about what constitutes plagiarism and/or how to avoid it;
» uncertainty about academic practices, such the logic and methods of referencing, and how to write in a new discourse;
» lack of language proficiency or confidence in expression (often contributing to a "patch-writing" approach in novice learners).

Bennett (2004) suggests that plagiaristic behaviour may be explained in terms of the interaction of

» individual attitudes (about cheating, fear of penalties and fear of failing)
» personal traits (goal orientation and academic integration), and
» situational variables (finances, academic performance, and staff enforcement of anti-plagiarism rules).
» Cultural influences also recur as a factor in apparent plagiarism, as in the case of students from traditions (e.g. Confucian or African heritage) in which
» memorisation and repetition of authoritative knowledge is a mark of respect;
» collaboration is a deeply held ethic valued over individualism; and
» knowledge "belongs to society and is for sharing" (Graham & Leung, 2004) – a quite different notion to the idea of intellectual property, which is something that needs to be explained to students unfamiliar with it.

While acknowledging these cultural values as significant, it is important to be critically aware of stereotypes or generalisations, or pejorative assumptions that might betray ignorance or racist undertones. As Leask (2006 p. 189) argues, "all students (domestic and international students) are in many ways 'cultural others' seeking acceptance into the academic community", which "requires us to challenge some of our stereotypes about specific groups of learners…as being largely homogeneous groups who indulge in shallow, inefficient and inferior learning strategies".

ADDRESSING PLAGIARISM

Given the above learning issues, pedagogic approaches are required, not merely punitive ones (a matter of treating the cause, not just the symptoms). Some suggestions from the literature

(McDowell & Brown, 2001; Carroll, 2002; Leask, 2006; Macdonald & Carroll, 2006; JISC website):

Teaching, Learning and Assessment Process

Leask (2006, p.191) suggests that "we must make the rules of the game clear to students" and "assist them to develop skills and strategies to succeed at this new game". This might include:

» create a positive learning environment that is motivating and supportive for students, with lecturers acting as models of good academic practice (e.g. referencing their own lecture notes and handouts), clarifying task requirements, providing feedback and assisting students with difficulties;

» provide clear guidance on academic policies: make opportunities for explicit discussion of assessment regulations, definitions of plagiarism and penalties (versus the far less effective "information-only" approach);

1- *academic skills and discourse:* provide guidelines and practice in essential skills for constructing knowledge in the subject and for avoiding plagiarism, e.g. exercises in text analysis, note-making, summarising, paraphrasing, clarifying why as well as when and how to reference, using evidence, evaluation of sources; this includes focusing on discipline-specific language development for helping novice learners to express their point of view in ways appropriate to the subject (McGowan, 2003); in short, we are talking about using "assessment for learning" as a way to pre-empt plagiarism (see Macdonald & Carroll, 2006).

2- *review assessment design:* certain practices can make plagiarism more likely (Rust, 2007):

» too much: over-assessment and bunched deadlines;

» lack of clarity: unclear briefs; not distinguishing between collaboration and collusion; not stressing what is valued and rewarding it with marks;

» types of task: "show you know" or single-solution assignments; setting already-been-solved problems;

» focus on end product only – not requiring or rewarding evidence of process.

3- designing out opportunity to plagiarise

» set tasks that require and reward higher-order cognitive skills

(e.g. rank, justify, revise, interpret, analyse, invent, plan) not just basic knowledge (e.g. describe, state, explain)

» select assessment methods that require students to present their learning in a range of different formats (e.g. posters, presentations, literature search, webpage) – not always by extended written pieces (e.g. reports, essays)

» vary the assignment each year (different format, topic, wording etc) to prevent copying from previous cohorts

» tasks with multiple solutions or artefacts (e.g. assignments based on primary data/sources)

» include something specific in the assignment – personal/ practical experience, case or theory, critical incident account, current affairs, locality, particular sources

» assess process (e.g. plans, drafts, class work, reflective tasks, log books, project diary)

» authenticate (e.g. submit plans, literature reviews, annotated bibliographies; viva; exam question on same topics)

» schedule assessments to reduce overload or bunching

» peer assessment (no mileage in cheating when it is peers who are doing the assessing) but it requires careful preparation (e.g. clarifying assessment criteria and values).

4- "Doing it" exams (Rust 2007 citing Brown, Rust & Gibbs, 1994)

» Comment on an article's theoretical perspective (e.g. in history, sociology, cultural studies)

» Give advice on classroom/client management to a teacher/ professional seen on a video

» Analyse a case and advise the client (law, accountancy)

» Comment on an article describing experimental work (science, health studies etc)

» Make judgements about a research proposal

MONITORING AND CONTROL STRATEGIES

1- assessment practices to minimise cheating:

» unseen, closed-book exams (balanced with appropriate mix of other assessments)

» computer-based tests

» conduct spot checks e.g. random oral tests on essay topics (rotating through all students)

» checking for mark discrepancies in an individual student's results for different pieces of assessed work

2- plagiarism detection and prevention software:

a widespread institutional response to the growth of plagiarism has been the introduction of plagiarism detection services. However, these services are not foolproof (e.g. cannot access password-protected sites), and the detection tool only identifies equivalent text; human judgement is still required to decide whether or not it is a case of plagiarism. McKeever (2006) reveals that aside from issues such as technical restrictions, data protection, costs and staff training, signs of a backlash against electronic detection stress the need for it to be handled sensitively. In fact, Introna and Hayes (2004) fear that such systems could lead to unfair construction of international students as "plagiarists" because the detection algorithms tend to show up students who reproduce exact copies of phrases when patch-writing. Rather than being used as an "intimidating fast-track to punishment", McKeever (2006 p.163) suggests that online detection can be transformed into a "beneficial educational tool" when used diagnostically through self-test and rewrite facilities, and in conjunction with the many useful "anti-plagiarism" resources and good practice guides available on the web – see selected list below.

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WEB RESOURCES

http://www.vts.intute.ac.uk/detective/ Internet Dectective - an excellent resource for students - "free Internet tutorial to learn to discern the good, the bad and the ugly for your online research"

http://www.plagiarismadvice.org/oxfordbrookes.php

JISC Plagiarism Advisory Service web-site, providing numerous resources and weblinks around the topic of plagiarism, including the Oxford Brookes Good Practice Guides

http://www.virtualsalt.com/antiplag.htm - Harris, R. (2001) Anti-plagiarism strategies for research papers. This online article covers a range of issues, suggesting reasons for student plagiarism and many ways for dealing with it.

http://www.indiana.edu/~wts/pamphlets/plagiarism.shtml - Plagiarism: What It is and How to Recognize and Avoid It. From Indiana University Writing Resources page.

http://www.wiu.edu/users/mfbhl/wiu/plagiarism.htm - Plagiarism and the Web. Presents a concise list of methods for combating plagiarism in the classroom. From Dr Bruce Leland, Online Instructor, Program for Writing and Rhetoric, University of Colorado

http://owl.english.purdue.edu/handouts/research/r_plagiar.html Very good teaching materials on how to avoid plagiarism, from the Online Writing Lab [OWL] at Purdue University, West Lafayette, Indiana, USA

http://www.bedfordstmartins.com/technotes/techtiparchive/ttip102401.htm - a chatty guide for teachers that includes links to various websites and some good, nitty-gritty advice

http://www.student-friendly-guides.com/plagiarism/beat_the_witch-hunt.pdf - Student friendly guide:

"Beat the Witch-hunt! Peter Levin's Guide to Avoiding and Rebutting Accusations of Plagiarism, for. Conscientious Students incorporating a brief guide to referencing styles"

LearnHigher Preventing Plagiarism website – student and staff sections with links to various resources http://learning.londonmet.ac.uk/TLTC/learnhigher/Dissemination/plagiarism.html

Referencing guides and exercises:

Bradford University, School of Management, Effective Learning Service References and bibliographies (72 page booklet) http://www.brad.ac.uk/acad/management/external/els/pdf/refandbib.pdf

University of Leeds, LDU: Plagiarism – how do I not do it? (online tutorial)
http://www.ldu.leeds.ac.uk/plagiarism/how.php

University of Portsmouth, Library: Referencing@Portsmouth (interactive online guide)
http://referencing.port.ac.uk/index.html

www.esec.pt/opdes

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