



The Influence of National Culture on Organizational Culture in Private and Public Sector Organizations in Iraqi Kurdistan, A Cross – Sectorial Comparison

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Abstract

This paper examines the relationship between national culture and organizational culture in the context of private and public sector organizations in Iraqi Kurdistan. To understand the influence of national culture on organizational culture a cross-sectorial comparison has been made between both sector organizations. A discussion was built on past research and theoretical framework and it highlights some of the cultural approaches and typologies. This study also explains who are the Kurds, Kurdistan, their national culture and organizational culture perspectives. Through self-response survey questionnaires the national culture and organizational culture dimensions of some major organizations in private and public sectors in Iraqi Kurdistan were discovered. Multi-regression analyses as well as correlation coefficient tests were conducted to determine whether variables have any statistically significant relationship. Thus, national culture variable was regressed on organizational culture variable in both sectors independently. The results from analyses indicated that there is a significant relationship between national culture and organizational culture in Iraqi Kurdistan. The analysis also showed that national culture impacts organizational culture in private sector whereas, no effect or weak correlation were seen in public sector organizations. Organizations in general and public sector in particular were dominated by hierarchy culture followed by clan culture. But the dominated culture in private sector organizations was hierarchy culture followed by market culture. The findings also demonstrated that there is a negative relationship between demographic variable and organizational culture. A conceptual figure was proposed and some recommendations were suggested. Please note this research was written by “Time New Roman” theme font throughout of this research and the title font size is 14, the research itself is written by the size 12 and in some areas such as table/s and figures the size of the font was reduced to 10 due to lack of space.

Keywords: national culture, organizational culture, Kurds and Kurdistan, cultural approaches and typologies, private and public sectors organizations.

INTRODUCTION

It is undeniable that we are living in a globalized world, nations are turning into small village, employees, teams, and organizations in all size and sectors are increasingly operating in multinational, multicultural environments. Whether it is a survival or growth strategies outsourcing is becoming a norm, physical distance and time differences are no longer obstacles to international investment (Tsui, et al., 2007). In these situations international as well as domestic companies are forced to face tough competition and to survive and stay competitive, they rely heavily on international knowledge. Therefore, cross-cultural researches in cross-national contexts are extremely vital for future success of companies.

Culture is a notoriously difficult concept to describe and understand because it is a multifaceted concept (Mullins, 2005). It is easy to assume that societies are different but no strong argument to explain the reasons for differences. Schein (2010) stated, culture is “here and now” dynamic phenomenon and has coercive background structure that influences people in many ways. People interactions with each other led to re-enact and recreation of culture and shaped by peoples ‘behaviour. Hofstede, et al. (2010) considered culture as ‘software of



mind' within a society. Sun (2008) argued culture works as 'software' within an organization too and so, managers are responsible to study it carefully and understand how each element of 'software' works on the basis of 'hardware' (organization).

Alvesson (2002) stated culture is very important in comprehending behaviour, social events, institutions and processes, because these phenomena become understandable and meaningful. Schwartz (2006) suggested it is cultural value emphases that shape and justify individual and group beliefs, actions, and goals. Different institutional arrangement and policies and the way they work are explanations of cultural values in different societies. For example, a society value achievement may promote competitive economic systems, confrontational legal systems, and educational systems that push kids to be successful and competitive, in contrast, in a society whose cultural value orientations stress collective responsibility, may face criticism if a company or institutes issue a policy against the collective goals.

It is understood that organizations like societies have their own culture and personalities and how customers, employees and visitors are treated are part of its organizational culture. Similar to national culture organizational culture is extremely complex to define due to the centrality of cultural dimensions in all aspects of organizational life cycle. Smerek (2010) stressed how significant cultural analysis is because it can guide researchers to good understanding of organizations, management, and working life. According to Gray (1998) to explore organizational cultures, scholars need to look at peoples' behaviour inside a corporate; investigate the assumptions controlling their behaviour; and what glue them together. McShane (2000) stated each organization has different cultural content; which is the belief, values and assumptions. Smerek (2010) argues, an understanding of culture offers managers a strong ways to learn deep-level (assumption and values), partly non-conscious sets of meanings, ideas, and symbols. Although, culture cannot be directly observed, yet it influences everywhere (McShane, 2000).

Schein (2004) also pointed to the unconscious part of groups as hidden side of culture and argued that understanding these deeper and more solid layers of culture is very important if researchers and academics want to understand the complex aspects of peoples' life in both societies and corporations. Only in this situation scholars can interpret cultural dimensions correctly without any projection of their own cultural biases onto the observed phenomena. Not surprisingly, many professional and academics are in constant search to establish a universal 'right' culture that have the right values which can increase efficiency and effectiveness of organization and contribute to overall organizational performance (Pfister, 2009). Moreover, Gray (1998) believes organizational cultures are reflection of themes and patterns of wider culture and it can be changed according to managers and founder's plans. However, this author believes, the effect of national culture on organizational culture did not get the right research attention. Thus, national culture and organizational culture cannot be treated as two independent variables that do not influence each other. This author tries to warn of the negative consequences if this relationship was ignored. Therefore, this study tries to investigate this relationship between national culture and organizational culture in Iraqi Kurdistan and identifies whether national culture can influence both sector organizations the same way.

NATIONAL CULTURE

Culture refers to the pattern of development reflected in a society system of knowledge, ideology, values, law, social norms and day-to-day rituals; consequently culture varies from one society to another (Aquinas, 2007, p. 84). The term culture is derived from the same stem as the verb "cultivate", in anthropology, the way of life that people grow up in it called culture (C.Pheysey, 2003). Culture is a complex term; universally it has too many definitions and it's not accepted notion. (hofstede, et al., 2002). Probably, this is due to the influence of culture on many different dimensions of human behavior. Schein (2010) argued there is a



need to go beyond the surface levels of artifacts and dig deeper into the values and beliefs that build the pattern of cognitions, perceptions, and feelings shown by the members of group. (Trompenaars, Hofstede, House, and Schwartz) proposed different approaches to understand and to digest the complexity and diversity of national culture. Their investigations produced some cultural variables to ease the understanding of cultural differences and similarities in different societies which were discussed below.

Hofstede's Model

Hofstede and his associate believe countries and regions are different in identity, values, and institutions which they have roots in history. Identity and institution are visible part of culture while the values are deep rooted and invisibles (Hofstede, et al., 2010). Clearly, Hofstede and other scholars in this research agree on culture has both visible and invisible sides or conscious and unconscious parts. The "conscious" side of culture is visible, employees and managers see and talk about them but the deeper "unconscious" part is hard to feel and express it which is values. Hofstede, et al. (2010) presents culture as a mental programing which each person carries a lifestyle that is learnt throughout the person's lifetime starting from early childhood. Because people learn Societal, national and gender cultures from early childhood, they are much deeper rooted in their mind than occupational or organizational cultures (Hofstede, 2011). He stated the occupational or organizational culture can be changed as people change their work or take a new task. Hofstede, et al. (2002) summarized his argument in that all human are alike biologically and also different individually, to survive we need to cope with five value dimension issues and the way each society resolves this issues is called culture.

TABLE 1. Hofstede' Value Dimensions

Dimension	One Extreme	Other Extreme
Identity	Collectivism	Individualism
Hierarchy	Large Power Distance	Small Power Distance
Gender	Femininity	Masculinity
Truth	Strong Uncertainty Avoidance	Weak Uncertainty Avoidance
Virtue	Long-Term Orientation	Short-Term Orientation

(Hofstede, et al., 2002, p. 40)

From the collected data Hofstede discovered managers and employees are different on five value dimensions which try to answer to the questions of how and why people are affected by national cultural structures. The dimensions are:

1. Power Distance, related to the different solutions to the basic problem of human inequality;
2. Uncertainty Avoidance, related to the level of stress in a society in the face of uncertainty;
3. Individualism vs. Collectivism, related to the integration of individuals into primary groups;
4. Masculinity vs Femininity, related to the division of emotional roles between women and men;
5. Confucian Dynamism, related to the choice of focus for people's efforts: the future or the present and past (Hofstede, 2011, p. 8).

Hofstede (2011) found a strong correlation between individualism and small Power Distance with national wealth. In another word, change in economy tends to correlate with both dimensions. The list of scores for 76 nations indicates that individualism tends to prevail in developed and western countries, while, collectivism prevails in less developed and Eastern countries; interestingly, Japan takes a middle position on this dimension (Hofstede et al.,

2010). This means, individualism is related to modernity and better education. The degree of uncertainty avoidance of a country can change with environmental factors such as wars and natural disasters (Mooij, 2011). Mooij added younger people are more masculine than older people because of maturation effect, their values shift as they get older. De Mooij and Hofstede and De Mooij (1997; 2000; 2001; 2002; 2003; 2004; 2010; 2011; 2013) have tested Hofstede's model in international marketing and consumer behavior, product usage, packaging, brand and advertising and discovered positive correlations between variables.

Some key differences between models

These models are designed and developed to help researchers differentiate between different cultures and each deliver different results. These approaches by Trampenaars, Hofstede, Schwartz, and GLOBE are major large-scales researches used worldwide to measure societal cultures. There are some similarities such as aggregating self-descriptive responses by participants that are taken from too many national samples as well as differences such as sample and types of questions used. As it was mentioned earlier, all of four scholars' emphasis that cultures has obvious and tangible sides. They agreed that cultures are made up of shared believes and values. These approaches can be applied for different purposes argued (Mooij, 2011).

Schwartz model is perfect for those researchers who want to study both individual-level values and cultural-level values. The Hofstede model is more useful in predicting behaviour and the GLOBE model can be useful in investigating aspects of intergroup and international relations. Ros, et al. (1999) suggested that the Hofstede approach is best explained by macro-economic variables. In contrast to Schwartz model which is best described by macro-social variables. Perhaps this is due to the use different concepts and different measurement (Mullins, 2005).

Maybe Hofstede's study was not the first systematic research to investigate culture dimensions but his model tends to be useful in predicting national culture values regardless of criticisms. In contrast, The GLOBE model is considered to be one of the most recent studies to explain national culture and organizational values (House, et al., 2006). Moreover, due to the newness of the model GLOBE was less subject to criticism. Hofstede (2011) argued that most of GLOBE's jointly correlated dimensions can be viewed useful as facets of his individualism/collectivism; some have enhanced understandings into his power distance dimension and GLOBE's Assertiveness should be presents new elements. Hofstede adds, GLOBE's Human Orientation and Performance Orientation, both "as is" and "should be" cannot be meaningfully validated.

TABLE 2. The key differences between Hofstede's Model, GLOBE Model, Schwartz Model, and Trampenaars Model

The difference	GLOBE Model	Schwartz Model	Trampenaars Model	Hofstede's Model
Time period	1994 - 2004	1994- 2004	1997-8	1980 - 2001
Numbers of researchers involved	170	1	1	1
Respondents	Managers	School teachers & college students	Managers & administrators	Non-managers & managers
Organizations	951	195	30	1
Type of organizations	Non-multinational (local organizations)	School & Colleges	Multinational	IBM & its subsidiaries
Industries	Food processing, financial & telecommunication services	Education	Food, oil, airlines, various technological corporations	Information technology



Number of societies surveyed	62	74	50	72
Analysis	Team effort	Single effort	Single effort	Single effort
Project design	US-based	Israel-Based	Dutch-based	Dutch-based
Number of cultural dimensions	Nine	Seven	Seven	six
Questions types	Leadership issues, peoples' perceptions of organizations or societies	Guiding principles in people's lives (abstract values)	Cross-cultural communication (People's preferences)	Individual behavioral preferences
Scales	Bipolar	Unipolar	Bipolar	Bipolar
Model purpose	Intergroup and international relations	Individual-level & cultural-level	National culture differences in organizations	Predict behavior

The KURDS AND KURDISTAN

According to the Books of Kings, Kurds are the most ancient people and were descendent of the Medes or, less commonly, the Gutis, living in the region known as Medea, where they integrated themselves into the population. According to Herodotus, a Greek historian of the fifth century BC, "These Medes were called anciently by all people Arian [Aryan]. Medea corresponds with today's northern Iraq or Kurdistan (O'shea, 2006 & Livingstone, 2007). Kurdistan is not a recognized state. Most writers have taken an anthropological method and described Kurds as ethnic group and Kurdistan as being the land populated by the Kurds (Stansfield, 2003; Zaken, 2007). According to the theory of nationalism by Anthony Smith, for a group to be identified as an Ethnic group requires myths, memories, values, and symbols. He defined ethnic as "a group possessing a collective name, a common myth of descent, a shared history, a distinctive shared culture, association with a specific territory and a sense of solidarity" (O'shea, 2006). Therefore, Kurds are seen as one of the largest ethnic group without a country of their own.

Geographically, Kurds live in mountains area, where the Taurus and Zagros Mountains circle the Mesopotamian region. Kurds were seen as people who are in harmony with nature and see mountains as home and safeguard (Stansfield, 2003 & O'shea 2006). Kurdistan, or the land of Kurds, is in the heart of Middle East and it is a strategic area divided between four neighboring countries of Turkey, Iraq, Iran, and Syria (Human Rights Watch, 2010; Meho, 1997). During the course of the 20th century, different Kurdish groups have fought against the occupied regimes of central governments in Turkey, Iraq and Iran (Human Rights Watch, 2010). In these four countries, Kurds were seen as minority or denied their presence in the region with very little influence on political development of these countries. Although, there are very few reliable ethnographic censuses in these regions to know Kurdistan population, Stansfield (2003) and O'shea (2006) have estimated that there are around 30 to 34 million Kurds living in this region. According to Stansfield (2003) there are several inter-related reasons for this ignorance of denial or seeing them as tiny minority including: being a region full of vital resources, particularly Oil and water.

Although Hofstede have branded Iraq as an Arab country and its cultural dimensions were considered with other Arabic speaking societies, Hassan in his recent researches (2015a; 2015b) have found some major differences in the scores of these dimensions when he concentrated his research only on Iraqi Kurds. These changes in the index of Hofstede's cultural dimensions were supported by another research done by Rarick and his associate in (2014). In their recent investigations both authors have discovered that Iraqi Kurds score differently from other Iraqi counterparts. Hofstede's findings show that Iraqis are high power distance, while Hassan (2015a; 2015b) and Rarick, et al. (2014) found in their studies that Iraqi Kurds are low power distance. This means, Iraqi Kurds reject inequality and monopoly



of power in organizations. To compare the old scores with multiple new scores from different segments please note the table 3:

TABLE 3. The Hofstede Scores & Iraqi Kurds Scores in Multiple Samples

Country (IRAQ - Kurdistan)	PDI	UAI	IDV	MAS	LTO
Hofstede's findings	.95	.85	.30	.70	.25
Hassan's old findings on: (441 students)	.41	.81	.38	.65	.76
Hassan's new finding on: (272 managers in both private & public sector organizations)	.44	.84	.41	.63	.83
Combining both samples (441 students +272 managers)= 713	.42	.82	.39	.65	.78

Source: Hassan (2015b)

ORGANIZATIONAL CULTURE

It is only few decades that studying organizational culture comes to the attention of scholars and researcher and whether it is at micro or macro level of organization; reasons for this appearance are manifold (Aaltio and Mills, 2004). In old days, organizational culture was adopted as fast solution for every organizational problems by senior executives and management consultant, later, organizational culture were used by academics as an explanatory framework to understand behaviour in organizations (Huczynski & Buchanan, 2007). Organizational culture still remains as controversial concept. Some argue that different organizations in different size have different culture, even those in the same size and same business may possess different culture and structures. Although organizational culture is deep rooted and the members of organizations may not be aware of it, it influences on employees' behaviour and the way they do work (Mullins, 2005). Due to its complexity Pfister (2009) many other academics tried to provide a more holistic interpretation of culture and this caused to have variety of different explanations. Hofstede (1980), Schein (1990), and Trompenaars and Turner (1997) have all tried to offer a definition for "organizational culture" that is accepted and recognized by all and yet none of them have achieved such an attempt. Therefore, there is no agreement on its meaning or its applications to the analysis of work organizations (Mullins, 2005).

Deal and Kennedy, (1982) defined organizational culture as "the way we do things around here", (Alvesson, 2002; Rollinson, et al., 1998) while Pfister (2009,p.36) combined Schein, (1990) and O'Reilly and Chatman (1996) definitions as "a pattern of basic assumptions – invented, discovered by a given group as it learns to cope with its problems of external adaption and internal integration, which is represented in a system of shared values defining what is important, and norms, defining appropriate attitudes and behaviour that guide each individual's attitudes and behaviours". Hofstede defines organizational culture as "the collective programming of the mind that distinguishes the members of one organization from others" (Hofstede, et al., 2010).

Schein, (2010) believes all organizations face two archetypical problems: (1) survival in and adaptation to the external environment, and (2) integrating the internal processes to make sure the capacity to continue to survive and adopt. After all, these definitions agree on many things such as: first – what keep the organization and employee together is the culture of organization which it has share values, beliefs and norms, second – it has both written and untold policy and procedures which employees should be aware of them to give them direction, third – it create organizational citizenship, a sense of belonging and ownership



which employees can identify themselves with, fourth – it can be passed to future generation of new recruits and fifth – we can differentiate one organization from another. Schein pointed to some of the forces that may influence culture studies include:

- Increasing technological/scientific complexity of all functions
- Global networking through informational technology
- More multicultural organizations through mergers and joint ventures
- More organizational concern about global warming and sustainability

Schein argued, although culture is an abstraction, yet the forces deriving from culture created in social and organizational contexts are powerful because they help scholars to explain many difficult experiences in social and organizational life as we are not aware of them (2010, p.4). Kondalkar (2007) suggested six positive functions fulfilled by organizational culture, such as (a) it provides an organizational identity to its members (b) it facilitates collective commitment (c) indorses systems stability (d) it forms behaviour of members by assisting them make sense of their environments (e) it offers a boundary (f) it encourage members to conform to expected mode of behaviour. Therefore, culture is seen as a means of control and improved management.

Organizational Climate

Organizational climate is how the organization employees feels and perceived their organization and work environment, it is like a team spirit and everyone has the same collective feeling about what's important and what is not significant (Robbins and Judge, 2013). Isaksen and Tidd, (2006) defined climate as “the recurring patterns of behaviour, attitudes and feelings that characterize life in the organization”. Cameron and Quinn (2011) argued culture is very slow to change because it is based on attitudes, while climate can be change very quickly and easily. While organizational culture is a long term oriented, deal with deep rooted values of employees, organizational climate is short in life cycle, and deal with surface level of organizational environment, both deal with an intangible aspect of organizations and acknowledge this results in distinctive patterns of employee behaviour (Rollinson, et al., 1998).

Cameron and Quinn Organizational Culture Typology

To diagnose organizational culture, Cameron and Quinn presented one of the most popular statistically validated instruments called “Organizational Culture Assessment Instrument” or “OCAI”. The original idea is based on the Competing Values Framework “CVF” discovered by Quinn and Rohrbaugh (1983), who stated this framework allows researchers to find a diverse set of performance indicators which needs to be used based on the main emphasis of organizational culture (Cameron and Quinn, 2006; 2011; D.Maximini, 2015). They have argued that OCAI currently is used by 10,000 companies worldwide. It is important to notice that these four core values are opposite of each other's, for example flexibility is in one side of continuum and Stability in opposite side and the same with internal versus external (Cameron and Quinn, 2011). These dimensions produce quadrants that are opposite or competing on the diagonal which they named them in way that goes well with other researchers alike. Therefore, these dimension names (Clan, Adhocracy, Market, and Hierarchy) were not chosen randomly but resulted from other scholars' works (Cameron and Quinn, 2006; Schein, 2004).

The Hierarchy Culture: Max Weber, the German Sociologist, studied government organizations in Europe and in (1947) Weber offered seven characteristics which are today's bureaucracy attributes: rules, specialization, meritocracy, and hierarchy, separate ownership, impersonality, accountability (Cameron and Quinn, 2006). A firm with such a culture is controlled and governed through the formal rules and policy, the long term concerns of the company are stability, predictability and efficiency. Thus, this kind of environment views



effective leaders as a good coordinators and organizers, someone who can run organization smoothly and efficiently. Large multinational, government agencies are the examples of hierarchy culture (Cameron and Quinn, 2006, p. 38).

The Market Culture: During the late 1960 competition intensified and another form of organizing becomes popular. It was referred to as market forms of organization that functions as market itself (Cameron and Quinn, 2011). It is more oriented toward external environment and its main focus is to create sustainable competitive advantage. The market culture consider the external environment as hostile, competitive, fragmented, customers are choosy and they want more than they pay, the firm is in the business to gain profit and market shares, and managers tasks are to bring productivity, results and profits to the organization. Therefore, aggressive strategies, stretch goals and stretching the company power are favored. "Leaders are hard-driving producers and competitors who are tough and demanding. The glue that holds the organization together is an emphasis on wining. The long term concern is on competitive actions and achieving stretch goals and targets. Success is defined in term of market share and penetration while outpacing the competition and market leadership are important (Cameron and Quinn, 2011, p. 45-46).

The Clan Culture: The third form of organizational culture is named a clan culture due to the similarity to a family-type organization rather than economic entities. Inside this type of organization, employees have shared values and goals, participation, team work and strong cohesion exist in this kind of culture which is very important in a dynamic and turbulent environment. The basic assumptions in clan culture are teamwork, employee's involvement and development (Cameron and Quinn, 2006). They view customers as partners and companies duties are developing organization as well as human work environment. Thus, the manager's job is to share the power with others, encourage participation and loyalty to organization. It is like an extended family and leaders are as family figure. Therefore, leadership in this type of culture is more concentrated on loyalty and tradition resulted in a high commitment. It is a very enjoyable place to work, where employees share a lot with each other. Leadership type is viewed as facilitator, mentor, and team builder, and effectiveness as human development and participation (Cameron and Quinn, 2011).

The Adhocracy Culture: As the world economy is moving from the industrial age to the information age that is typify of today organizational, the fourth form of organization which is the most responsive to this highly turbulent environment emerged and called adhocracy culture. The root of the word adhocracy is ad hoc – implying something temporary, specialized, and dynamic (Cameron and Quinn, 2011, p. 49). The assumptions are the only way to be successful is through innovation, developing new products, services, and be ready for the future uncertainty. Thus, the management tasks are encourages entrepreneurship, creativity, and invention. Due to the uncertainty and dynamic environment, adaptation and constantly innovation would head organization to new resources and profitability. The work place is characterized as being a dynamic and creative place and people are encouraged to do things in new way, take risk. Effective leaders are seen as visionary, innovative, and risk oriented. What glues the organization together is commitment to experimentation and innovation. Success is interpreted as creating unique and original products and services. They have found that "new or small organizations tend to progress through a predictable pattern of organization culture change, starting in the adhocracy quadrant, evolving into a clan, and then hierarchy culture until it finally settles into a market form of organizational culture" (Cameron and Quinn, 2011, pp. 64-65).

Due to popularity, validity, accuracy, and comprehensiveness of the tool this researcher tend to choose Cameron and Quinn model for this research and adopts the organizational culture assessment instrument (OCAI) as method of organizational cultural analysis. This instrument delivers a broad and deep perspective to scholars who want to explore organizational culture because it is grounded on multiple constituencies' theory. There is a lack of research on



organizational culture in Iraqi Kurdistan and whether national culture has any influence in shaping organizational culture needs to be answered. Unfortunately, in Iraq and particularly in Kurdistan, studies concentrating on organizational culture in general and on the competing values framework in particular among both private and public sectors are very limited to none. Therefore, based on the literature review this research tries to suggest two questions and these hypotheses:

1. Is there a positive relation between national culture and organizational culture types in Iraqi Kurdistan?
2. Do different national cultural dimensions influence both private and public sector organizations culture types equally?
3. Do demographic variables play a role in shaping and reshaping organizational culture types?
4. What is the level of hierarchy, clan, market and adhocracy culture in organizations in Iraqi Kurdistan?
5. What type of organizational culture does dominant the organizations in here?

Hypothesis (1): there is a positive relationship between national culture dimensions and organizational culture types in Iraqi Kurdistan.

Hypothesis (2): national culture influences both private and public sector organizations cultures equally.

Hypothesis (3): there is a positive correlation between demographic variables “Gender, sector, experience, title, age, education and span of control” and organizational culture in both sectors.

METHODOLOGY

For testing the hypotheses a quantitative research technique is used to project the quantitative data in number form such as statistic and percentages. The aim is to produce specific facts and estimates from a large representative sample of participants (Hair, et al., 2002). In social survey research, the sample should be representative (Bryman and Bell, 2007). This study adopted convenient sampling method which is a non-probability sampling. Because the researcher has the full authority to choose the participants it is subject to significant sample errors (Baines and Chansarkar, 2002). To make the sample population more representative and reduce the sampling errors the sample was drawn on some of the main ministries, directorates, universities, hospitals, NGO, telecommunication company and other local companies in Iraqi Kurdistan. The sample population was based on managers and other participants currently working for public and private sector organizations. All the managers were holding low, middle or senior management positions and other non-manager participants were holding high ranking positions. Additionally, the target population is homogeneous “Kurd” and they are all either managers or holding high ranks in both sector organizations which increase the representativeness of population and allow researcher to use this methods (Hair, et al., 2002).

The first section was concentrated on demographic information. The second section was based on Hofstede’s five cultural dimensions using CVSCALE (Yoo, et al., 2011) to measure national culture at individual level. The CVSCALE has 26 items and has a good reliability and adequate psychometric properties (Soares, et al., 2006). The third section consisted of organizational culture questions. For this research, the Organizational Culture Assessment Instrument (OCAI) by Quinn and Cameron (2006; 2011) was used. The (OCAI) was originally based on Competing Values Framework (CVF) and it has 24 items that assess organizational culture at individual level. Although the participants were assured about the confidentiality and anonymous of their details, and it was entirely voluntary, the respondent rate was not high as it was expected. The questionnaires were distributed in both sector organizations by the researcher himself and they were given 10 to 14 days to answer. It took

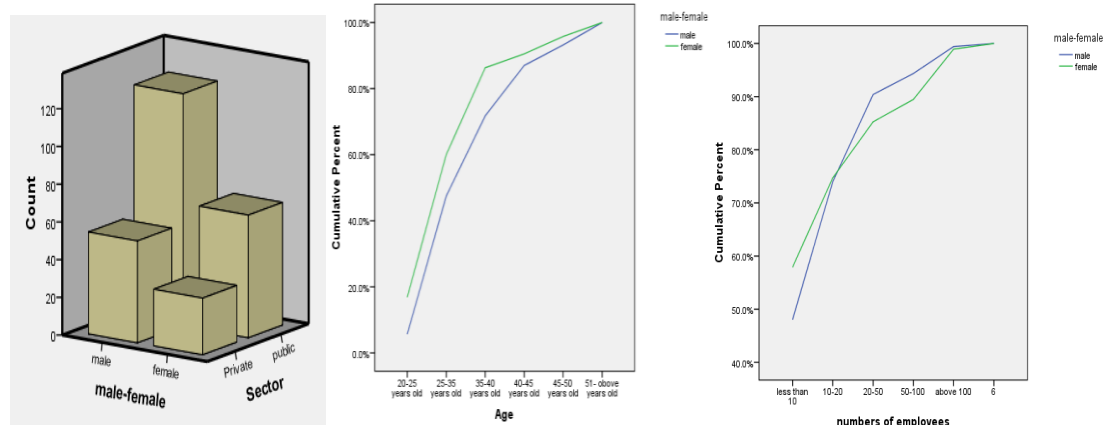


almost three month to collect all the questionnaires and only those answered all the questions were collected by researcher at the end of the given time.

RESULTS

Frequency

Out of 610 questionnaires only 277 were returned. After a thorough evaluation of questionnaires 7 were exempted due to the reliability problem and only 272 – 45% of them were valid for this research. Public sector sample consisted of 188 – 69% managers, 123 – 65% of them were male and 65 – 35% of them were female. Private sector sample involved of 84 – 31% of managers, and out of these 84 managers, 54 -64% of them were male and 30 – 36% of them were female. The below graphs (graph 2 from left, 3 middle and 4 right hands) will explain more:



The Reliability Tests of Constructs

Before analyzing data, the reliability should exist because it helps to understand the properties of measurement scores (IBM, 2010). Additionally, Cronback Alpha was used to discover the internal consistency, based on the average inter-item correlation (SPSS, 17.0, 2007). Tavakol and Dennick (2011) suggested there are different opinion about the quality of inter-relation and the numbers of questions and what would be an acceptable numbers for alpha, ranging from .7 to .95. Each number represents the percentage of the reliability i.e. .8 = 80% (Brown, 2002). The results indicate that the reliability for the 26 items of national culture in this research is 0.69 and it is considered adequate. The Cronback Alpha for the 24 items of organizational culture in the same survey is 0.875 which is considered excellent. The reliabilities of both sectors for both variables were above .7 thresholds. Table (6) explains the intraclass correlation coefficient:

TABLE 6: Intraclass Correlation Coefficient

	Intraclass Correlation ^a	95% Confidence Interval		F Test with True Value 0			
		Lower Bound	Upper Bound	Value	df1	df2	Sig
Single Measures	.212 ^b	.181	.248	7.983	271	6233	.000
Average Measures	.866 ^c	.841	.888	7.983	271	6233	.000

Two-way mixed effects model where people effects are random and measures effects are fixed.

a. Type A intraclass correlation coefficients using an absolute agreement definition.

b. The estimator is the same, whether the interaction effect is present or not.

c. This estimate is computed assuming the interaction effect is absent, because it is not estimable otherwise.

Factor analysis

Factor analyses are useful to discover whether there are correlations within a set of searched factors or to reduce data to a smaller number of variables that can explain most of the factors (IBM, 2010). Furthermore, it helps researchers to create hypotheses to screen factors of subsequent analyses (SPSS, 2007). KMO measure of sampling adequacy tests to see whether the partial correlations among variables are small and Bartlett's Test of Sphericity want to see



whether the correlation matrix is an identity matrix, which would indicate that the factor model is inappropriate (IBM, 2010, p. 157). The result indicates that the national culture Kaiser-Meyer-Olkin is .739 and .830 for organizational culture. The Bartlett's Test of Sphericity Sig is 0.00 for both national culture as well as organizational culture which they are significant because it is below 0.05 (Biostatistics, 2013). Therefore, this author can conclude that the factor analyses are suitable for this research in both cases. If both private and public sector organizations are treated separately then the KMO for public and private sector is still above .7 with Sig of 0.00.

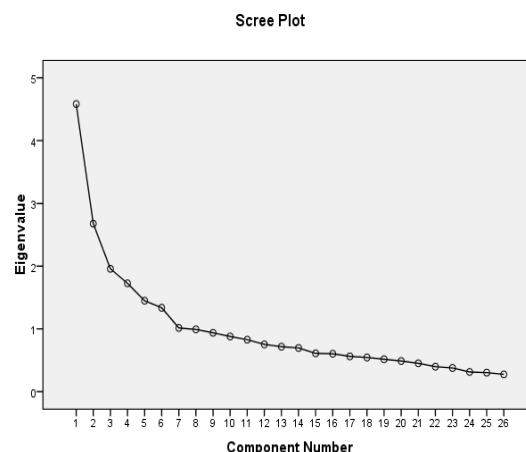
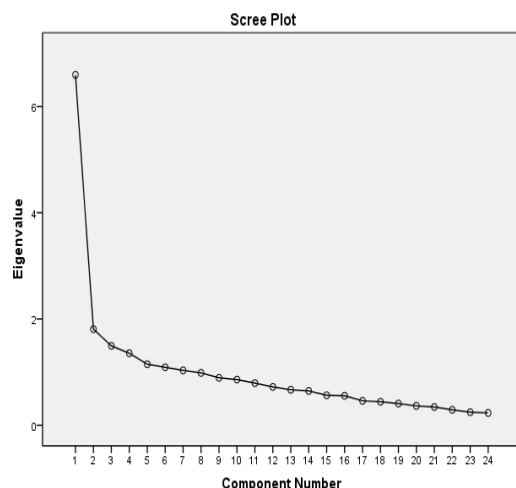
TALBE 7: KMO and Bartlett's Test (Organizational Culture)

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.	.830
Bartlett's Test of Sphericity	Approx. Chi-Square 2113.934
	df 276
	Sig. .000

TABLE 8: KMO and Bartlett's Test (National Culture)

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.	.739
Bartlett's Test of Sphericity	Approx. Chi-Square 21553.722
	df 9180
	Sig. .000

It is the KMO that determine how many components need to be extracted for national and organizational culture and the components with Eigenvalues of above 1 is the subject of interest (Biostatistics, 2013). Inspections of eigenvalue and scree plot suggested for national culture there are 8 components with eigenvalues of 1 and above which represent the majority of cumulative percentage. But only the first five-factors were adopted due to their representativeness and interpretability of the factors. Thus, research can labeled these factor scores as collectivism, masculinity, uncertainty avoidance, power distance and Confucian dynamism. As for organizational culture, only 7 components had eigenvalues of 1 or above and it represent above 60% of cumulative percentage. Moreover, only four-factors were adopted because they could interpret the four organizational culture dimensions. Therefore, the results of this factor scores labeled as clan culture, adhocracy culture, market culture and bureaucracy culture. The below scree plots 1 from left and 2 to the right can explain more:



Descriptive Analysis

Descriptive analyses are beneficial in producing summary statistics such as: mean, standard deviation, minimum, maximum (IBM, 2011). The mean is based on all the data values, however because of this it is prone to being unduly affected by outlier in the data, most noticeably when the sample is small (Garth, 2008, p. 20). After a deep review of these results, for the first time this study explore organizational culture dimensions in Iraqi Kurdistan. The score of this research produce some significant new and reliable results. Table (9) recaps the results of all organizational culture dimensions including private and public sectors separately.



TABLE 9: Organizational culture Dimensions in Iraqi Kurdistan

	Clan culture	Adhocracy culture	Market culture	Hierarchy culture
Private sector organizations	3.38/5= .68	3.15/5= .63	3.48/5= .70	3.63/5= .73
Public sector organizations	3.44/5= .69	3.1/5= .62	3.22/5= .64	3.7/5= .74
Both sectors organizations	3.4/5= .68	3.12/5= .62	3.3/5= .66	3.7/5= .74

HYPOTHESES TESTING

Correlation Analysis

Table (10) demonstrates the correlations between the national culture dimensions and organizational culture dimensions in Iraqi Kurdistan. It also shows the results for both private and public sectors separately to discover whether there is also a positive relation between national culture and both sector organizations equally. Pearson correlation (R-Value) demonstrates strength and direction (□) of the correlations between variables and the bigger the R-Value the better. While, the “*” star/s means the null hypothesis can be rejected (Sinn, N.D).

Thus, the results in table (10) show that there is positive relationship between national culture and organizational culture. It also can indicate there is a possibility that national culture can influences organizational culture in Iraqi Kurdistan. From the five national culture dimensions the strongest correlations can be seen between collectivism first, Confucian dynamism (LTO). Furthermore, the table above shows that there is positive correlation between national culture and organizational culture in private sector organizations but there is almost negative correlation between national culture and organizational culture in public sector.

TABLE 10: The Results for Correlation Coefficients Tests between Variables

Pearson Correlation Sig. (2-tailed) N: number	Collectivism (Pearson Correlation) Sig. (2- tailed)	Uncertainty avoidance (Pearson Correlation) Sig. (2-tailed)	Power distance (Pearson Correlation) Sig. (2-tailed)	Masculinity (Pearson Correlation) Sig. (2-tailed)	Confucian Dynamism (Pearson Correlation) Sig. (2- tailed)
Clan culture					
Both sectors (N 272)	.146* .016	.225** .000	.010 .863	.057 .352	.170** .005
Public (N 188)	.118 .106	.125 .087	.071 .331	-.040- .583	.119 .104
Private (N 84)	.251* .021	.327** .002	.007 .951	.164 .136	.047 .672
Adhocracy culture					
Both sectors (N 272)	.176** .004	.141* .020	.080 .189	.100 .100	.146* .016
Public (N 188)	.086 .238	.035 .631	.023 .752	.034 .648	.070 .339
Private (N 84)	.340** .002	.230* .035	.128 .244	.288** .008	.178 .106
Market culture					
Both sectors (N 272)	.202** .001	.105 .085	.139* .022	.136* .025	.126* .038
Public (N 188)	.143* .050	.038 .607	.125 .088	.041 .581	.156* .033
Private (N 84)	.386** .000	.156 .158	.026 .812	.358** .001	.067 .544
Hierarchy culture					
Both sectors (N 272)	.132* .029	.082 .180	.113 .063	.021 .727	.140* .021
Public (N 188)	.138 .059	.042 .568	.109 .135	-.011- .876	.085 .245
Private (N 84)	.293** .007	.286** .008	-.031- .780	.199 .069	.321** .003

Multiple Regression Analysis

In multiple regression analysis, the primarily interest are R-square values, B-value and P-values (IBM-SPSS, N.D). Coefficients table (11) gives the beta coefficients so researcher can construct the regression equation and it gives us the Sig or P-values for each predictor. The beta coefficient describes how strongly the independent variables associated with the dependent variable. ANOVA table (12) produces an F-test to decide whether model is a good



fit for the data and what is the P-value. Model summery table (13) provides R-square which explain what % of variability in the dependent variable is accounted for by all of the independent variables or it tells researcher the “goodness of fit” of the model (F.Cook, 2010). See the below tables:

TABLE 11. Coefficients

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
Clan culture	1 (Constant)	1.679E-17	.059		.000	1.000
	collectivism	.102	.059	.102	1.736	.084
	uncertainty avoidance	.202	.059	.202	3.416	.001
	power distance	.034	.059	.034	.572	.568
	masculinity	.048	.059	.048	.819	.414
	Confucian dynamism	.141	.059	.141	2.384	.018
Adhocracy Culture	1 (Constant)	-1.091E-16	.059		.000	1.000
	collectivism	.125	.062	.125	2.011	.045
	uncertainty avoidance	.101	.060	.101	1.679	.094
	power distance	.080	.060	.080	1.345	.180
	masculinity	.101	.063	.101	1.600	.111
	Confucian dynamism	.101	.061	.101	1.661	.098
Market culture	1 (Constant)	2.875E-17	.058		.000	1.000
	collectivism	.162	.062	.162	2.630	.009
	power distance	.154	.059	.154	2.592	.010
	masculinity	.114	.059	.114	1.936	.054
	uncertainty avoidance	.067	.063	.067	1.077	.282
	Confucian dynamism	.081	.060	.081	1.338	.182
Hierarchy culture	1 (Constant)	2.066E-16	.060		.000	1.000
	collectivism	.100	.063	.100	1.595	.112
	power distance	.126	.061	.126	2.074	.039
	masculinity	.004	.060	.004	.067	.946
	uncertainty avoidance	.052	.064	.052	.814	.416
	Confucian dynamism	.114	.062	.114	1.842	.067

- c. Dependent Variable: CLAN CULTURE
- d. Dependent Variable: ADHOCRACY CULTURE
- e. Dependent Variable: MARKET CULTURE
- f. Dependent Variable: HIERARCHY CULTURE

TABLE 12. ANOVA^b

Organizational culture	Model	Sum of Squares	df	Mean Square	F	Sig.
Clan culture	Regression	20.443	5	4.089	4.341	.001 ^a
	Residual	250.557	266	.942		
	Total	271.000	271			
Adhocracy culture	Regression	18.222	5	3.644	3.835	.002a
	Residual	252.778	266	.950		
	Total	271.000	271			
Market culture	Regression	23.545	5	4.709	5.062	.000a
	Residual	247.455	266	.930		
	Total	271.000	271			



Hierarchy culture	Regression	12.936	5	2.587		
	Residual	258.064	266	.970	2.667	.023a
	Total	271.000	271			

a. Predictors: (Constant), confusion dynamism, power distance, masculinity, collectivism, uncertainty avoidance

b. Dependent Variable: clan culture

c. Dependent Variable: ADHOCRACY CULTURE

d. Dependent Variable: MARKET CULTURE

e. Dependent Variable: HIERARCHY CULTURE

TABLE 13. Model Summary

Both sectors	Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
Clan culture	1	.275 ^a	.075	.058	.97053775
Adhocracy culture	1	.259a	.067	.050	.97482989
Market culture	1	.295a	.087	.070	.96451186
Hierarchy culture	1	.218a	.048	.030	.98496965

Predictors: (Constant), confusion dynamism, power distance, masculinity, collectivism, uncertainty avoidance

Hypothesis (1): There is a positive relationship between national culture dimensions and organizational culture types in Iraqi Kurdistan

In order to test whether there is a positive relationship between national culture and organizational culture the results indicates that uncertainty avoidance ($B=.202$, $P<.01$), Confucian dynamism ($B=.141$, $P<.018$) are strong predictors of clan culture, whereas masculinity, power distance and collectivism show no significant relationship with clan culture. Moreover, uncertainty avoidance received the strongest weight in influencing clan culture followed by Confucian dynamism. Additionally, the computed results show an R-square value of .075 also suggests national culture particularly these two dimensions are good predictor of clan culture. In contrast, in correlation coefficient test clan culture was predicted by collectivism, uncertainty avoidance and Confucian dynamism. Moreover, the ANOVA F-value of 4.341 suggests that there is a linear relationship between variables and the P-value is .001 is below the conventional level of .01 and .05 levels of significance.

In addition, the results show that collectivism ($B=.125$, $P<.045$), significantly predict adhocracy culture with R-square value of .067. When stepwise method was used instead of enter, the results show both collectivism and Confucian dynamism were strong predictors of adhocracy culture in organizations in Iraqi Kurdistan where collectivism ($B=.155$, $P<.011$), and confusion dynamism ($B=.119$, $P<.050$), with R-squares values of (.031 and .045). As for correlation coefficient, results indicate that adhocracy culture was strongly predicted by collectivism, uncertainty avoidance and Confucian dynamism. Also the ANOVA F-value of 3.835 suggests that there is a linear relationship between variables and the P-value is .002.

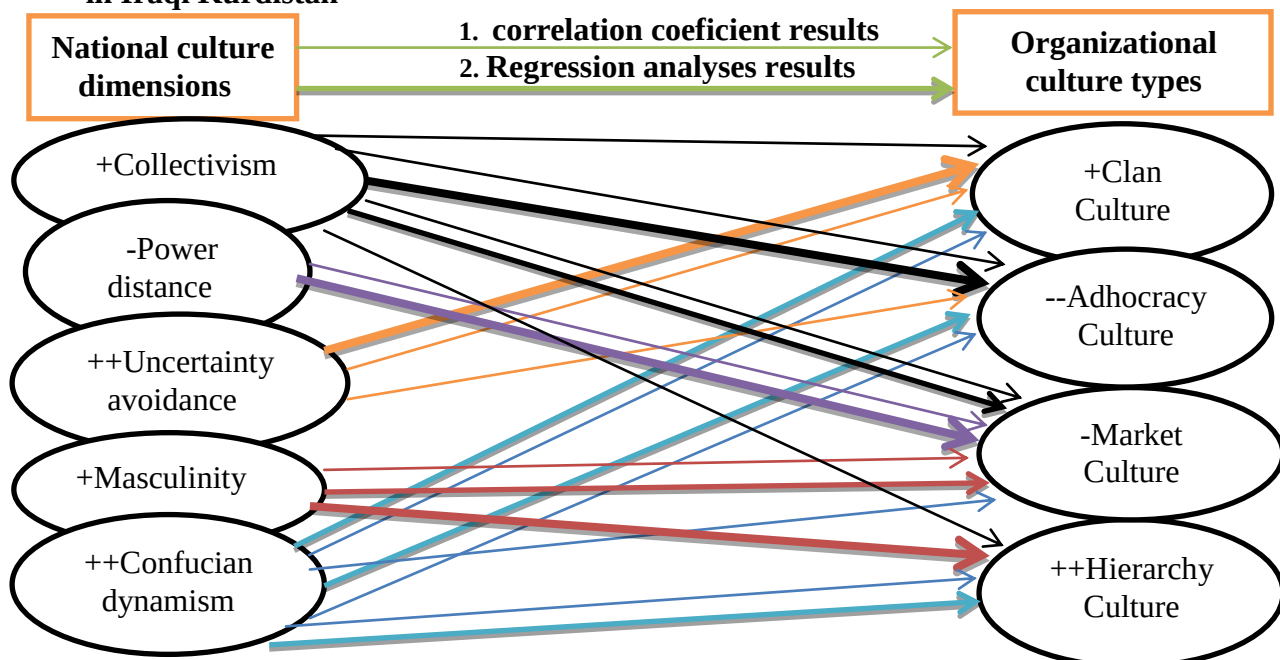
The results also exhibit that collectivism ($B=.162$, $P<.009$), and power distance ($B=.154$, $P<.010$), and masculinity ($B=.114$, $P<.054$), strongly predicting market culture. The computed result shows that an R-square value of .087 suggests that these three dimensions of national culture are good predictors of market culture in here. Also the ANOVA F-value of 5.062 suggests that there is a strong linear relationship between variables and the P-value is .000. As for correlation coefficient test, almost all dimensions of national culture have a positive correlation with market culture of organizations in Iraqi Kurdistan except uncertainty avoidance indicated a weak relationship.



The results shows that uncertainty avoidance ($B=.126$, $P<.039$), and Confucian dynamism ($B=.114$, $P<.067$), have positive relationship with hierarchy culture of organizations. It is noticeable that the t-value of uncertainty avoidance is 2.074 and the P-value of Confucian dynamism is above .005 which is the indications of weak correlation. Also the computed result demonstrates that the R-square value of .048 suggests these dimensions are not strong predictors of hierarchy culture. The stepwise results indicates that Confucian dynamism ($B=.140$, $P<.021$), have a positive influence on hierarchy culture with R-square value of .020. In correlation coefficient tests both collectivism and Confucian dynamism have a significant relationship with hierarchy culture.

The hypothesis (1) was supported. Therefore, this author rejects the null hypothesis and concludes there is a positive relationship between national culture and organizational culture. Different national culture dimensions have significant influence on different organizational culture dimensions in Iraqi Kurdistan. The conceptualized figure (2) can explain more:

Conceptualized figure 1: The Influence of National Culture on Organizational Culture in Iraqi Kurdistan



Please note: Different color represent different national culture dimensions influence on different Organizational culture types. Also the thin lines show the correlation coefficient results, while the bold darker color lines demonstrate the regression analysis results. Moreover, the double plus ++ means very strong or very high for each dimensions or types and a single plus + means only strong. In contrast double minus -- means very weak or very low compared with a single – minus means weak or low.

Hypothesis (2): national culture dimensions influences both private and public sector organizations culture types equally.

In order to test this hypothesis the data for both private sector and public sector organizations were split into two sections and again the relationship between national culture and organizational culture in both sectors were analyzed and retested. The results indicates that in private sector uncertainty avoidance ($B=.280$, $P<.016$), is the strong predictor of clan culture with R-square value of .144 which also indicate that uncertainty avoidance dimension of national culture is a strong predictor of clan culture in private sectors. In correlation coefficient test collectivism and uncertainty avoidance have positive correlations with clan culture in private sector. Unlike private sector, the results in both tests indicate that there are



no signs of significant relationship between variables or whether national culture dimensions have any influence on clan culture in public sector organizations.

In private sector organizations, both collectivism first ($B=.284$, $P<.008$), and masculinity ($B=.184$, $P<.050$), with the R-squares values of .116 - .167 have positive relationship with adhocracy culture. Correlation coefficient test also indicates that collectivism, uncertainty avoidance and masculinity have significant relations with adhocracy culture in private sector organizations. Whereas, adhocracy culture in public sector organizations has a negative relationship with all national culture dimensions. This means national culture has no influence on adhocracy culture in public sector organizations in Iraqi Kurdistan.

In addition, the results also indicate that collectivism ($B=.335$, $P<.002$), masculinity ($B=.294$, $P<.006$), have positive relationship with market culture. The R-square value of .235 assumes these dimensions are the best predictors of market culture in private sector organizations. In another word, 23.5% market culture can be predicted by these dimensions as independent variables. The ANOVA F-value for private sector organizations is 4.973 and P-value of .001 also suggests that the relationship is linear between these variables. Interestingly, the correlation coefficient test also suggests that collectivism and masculinity dimensions have positive correlations with market culture dimensions in private sector organizations. As for public sector organizations, the results show that Confucian dynamism ($B=.135$, $P<.065$), have a positive relation with market culture with R-square value of .024. In the correlation coefficient tests both collectivism and Confucian dynamism have positive relationship with market culture in public sector organizations.

As for private sector organizations, the results of multiple regression show that Confucian dynamism ($B=.253$, $P<.017$), and collectivism ($B=.210$, $P<.051$), are significantly predicting hierarchy culture. The R-square values of .103 and .169 suggest that these dimensions are the best predictors of hierarchy culture in private sector organizations. In correlation coefficient test, collectivism, uncertainty avoidance and Confucian dynamism dimensions have positive relations with hierarchy culture in private sector. While, both correlation coefficient and regression analyses tests indicate that national culture dimensions have negative relationship and do not predict hierarchy culture in public sector organizations in Iraqi Kurdistan.

Thus, this author reject null hypothesis in that national culture dimensions have a positive relation with organizational culture dimensions in private sector. It concludes different national culture dimensions have influenced different organizational culture dimensions differently at different levels. As for public sector organizations this author accept the null hypothesis and conclude, in general with some minor exceptions national culture dimensions have negative correlations with organizational culture dimensions and they are not significant predictors of organizational culture in public sector organizations.

Hypothesis (3): there is a positive correlation between demographic variables “Gender, sector, experience, title, age, education and span of control” and organizational culture in both sectors.

As for the demographic variables, there is negative correlation between demographic items and organizational culture, except sector and numbers of years experiences (tuner) have positive influence on market culture and adhocracy culture. Thus, sector ($B=.538$, $P<.000$), and tuner ($B=.162$, $P<.039$), with R-square values of .70 are strong predictors of market culture. The result also suggest that only sector ($B=.287$, $P<.041$), is significantly predicting adhocracy culture. While none of the variables had no correlations or predicted hierarchy culture or clan culture in both sectors. Therefore, this author accepts the null hypothesis and concludes that demographic variables in general do not have significant relationship with organizational culture.



DISCUSSION

After investigating organizational culture in Iraqi Kurdistan for the first time in the literature history and testing the three Hypotheses independently, the results drown up some significant new findings and they are discussed below. However the aim was to investigate the relationship between national culture and organizational culture in Iraqi Kurdistan and see whether national culture can influence organizational culture in both public and private sectors equally. National culture dimensions were tested as independent variables (predictors) and organizational culture dimensions as dependent variables. First, the results show that the organizational culture in Iraqi Kurdistan was dominated by hierarchy culture followed by clan culture, whereas the scores indicate that public sector organizations are also dominated with the same cultures (hierarchy followed by clan culture). But organizational culture in private sector is dominated by hierarchy first and market culture second.

In general, the results indicated there is a relationship between both national culture and organizational culture in Iraqi Kurdistan. The findings provide evidence that organizational culture can be predicted by national culture. This is largely supported by previous studies that argued there is a positive correlation between both variables. However, regarding the second hypothesis, the results produced different results. The national culture in here impacted private sector organizations but no effect on public sector organizations. This could be due to the relation and history of these institutions with the Iraqi central government. Thus, the influence of Iraqi national culture on public sector organizations can be investigated since the history of their establishment and infrastructure goes back to half century or so when Kurds had no socio-economical or political influence in Iraqi government nor in the development these organizations. Their culture and structure ever since were not changed but managed and passed into the next generation. Therefore, the second hypothesis does not support the argument that Kurds national culture can effect both sector organizations equally.

The findings also demonstrate that there were differences in the relationship between national culture dimensions and organizational culture dimensions. Noticeably, Confucian dynamism and collectivism dimensions have the most influence on organizational culture in Iraqi Kurdistan. Moreover, in both tests market culture was predicted by almost all dimensions except UAI. As for the private sector organizations the results indicated power distance and Confucian dynamism have least influence on organizational culture. In opposed collectivism, uncertainty avoidance and masculinity have positively influenced organizational culture in private sector organizations. Although Kurds scored low on power distance and there was a sharp decrease in original score, this dimension has little to none impact on organizational culture in both hypotheses. As for the third hypothesis, the results accept the null hypothesis and reject the idea that demographic variables in general have any influence on organizational culture except sector has a positive correlation with market and adhocracy culture and also market culture can be predicted by tuner.

Although the seven dimensions of hierarchy culture was proposed by Max Weber in 1900, hierarchy culture still is the most popular model of management in organizations in Iraqi Kurdistan. This type of organizational culture is common in stable and unchangeable environment, where tasks are easy but employees are tightly controlled, products and services are uniform, decision makings are simple but central and rules and regulations are standardized but not communicated properly. This style of management is taken for granted in here. Moreover, the dimensions that have had a big influence on organizational culture in general and hierarchy culture in particular were Confucian dynamism, masculinity and collectivism. There was also a positive correlation between hierarchy culture and uncertainty avoidance. In his recent studies (Hassan, 2015a; 2015b) suggested that Kurds scored high on uncertainty avoidance which means, they rejects uncertainty and treat change as threat, they are very emotional and expressive and they favor simple routine tasks with less responsibilities and to reduce these uncertainty they take refuge to laws, religion and



technology. As it was indicated before the majority of participants in this research were managers working in public sector and oil revenue was used as the main source of financing by the government. In here employee satisfaction and morale is down due to lack of good organizational structure, weak culture and proper pay system (Surji, 2014; 2015; UNODC, 2013). This led to high level of corruption in all levels in organizations in here. Hofstede, et al. (2010) argued poor payment could lead to corruption in culture score high on UAI. This could also be answered by the fact that Iraqi Kurds are long term oriented culture that means they are willing to sacrifice today's fun for tomorrow success. Long term contract and job security are the main concerns for people even if the pay is little.

Previously it was explored that Kurds are also collectivist and Masculine people who born into extended family and family values and beliefs are respected and passed into the next the generations. This was reflected in their leadership as paternalistic style which aims to nurture but also control and withhold information. According to Hofstede, et al. (2010) when these two dimensions are combined success is not expected. Thus, Cameron and Quinn, (2011) believe in this kind of environment effective leadership is viewed as a good coordinators and organizers, someone who can run organization smoothly, uniformly and efficiently. In addition, this argument will lead us to the second most popular organizational culture in Iraqi Kurdistan that is clan culture. Clan culture is more common in family-type businesses where everyone tries hard for the shared objectives. Although, Cameron and Quinn (2011) view leaders in clan culture as family figure that share power and information with their members and ask for their loyalty, this power sharing will only include a small individuals who are in the circle of trust. The author suggest the 'theory of leadership effectiveness' should be defined according to both national culture types as well as organizational culture, because it has a weak or irrelevant description of effective leaders and it could not be applied everywhere.

Interestingly enough, the second most popular culture in private sector organizations in here is market culture and this form of culture depends on completely different set of assumption than hierarchy and clan culture (Cameron and Quinn, 2006). Unlike hierarchy culture it is more oriented toward external environment and it focuses on different stakeholders such customers, suppliers, distributors, shareholders and others to give them competitive advantage. Thus, aggressive strategies and stretch goals are taken seriously. As for local private sector businesses in here, they are not well developed and so sophisticated in adjusting competitive strategies and stretch goals. They are more like family type businesses and probably that's why they both have close scores of 68% clan culture and 70% market culture. There is a lack of leadership in most of the private and public sector organizations and the ways businesses run is not scientific but more traditional that rely heavily on got-feeling. Contracts are done on got-feeling and man's words rather than involvement of professionals in writing and reading contracts. What glue them together are short term goals and job security. The long term concern of private sector is profit maximization. Success is defined as survival and partnership. There is no emphasis on improving productivity, creativity, enhancing competitiveness, or building a long term relationship with customers. Even the big corporates treat their customers as one time visitor buying convenient products.

As for adhocracy culture which is related to creativity, innovation and entrepreneurship, organizations in here scores the lowest. This type of culture is the most responsive to this kind of dynamic and turbulence environment. In another word, leaders are not visionary and transformational; change and future uncertainty are ignored. Adaptation, commitment to experiment and risk taking are seen as threat. Michel and Wortham (2009) suggested, while traditional businesses operate in relatively stable environments, they use the same strategies repeatedly, with less problems. In such an environment innovation can be located in a subset of the organizations and executed from the top. But when the environment is changing rapidly due to the globalization, and political instability, firms need a new approach to cope with



these situations, however, they struggle with these uncertain environments. They have argued proven methods often are not effective in these contexts. One way to respond to these uncertainties is creating a more adaptive organization and use uncertainty reduction as a central strategy.

This author can sum up this research with an argument that the organizational culture in Iraqi Kurdistan is a combination of hierarchy-clan cultures because the characteristics of both cultures can be found in organizations in here. Organizational cultures in Iraqi Kurdistan in both private and public sectors are viewed as what Hofstede calls it (Tightly-controlled) culture which is very mechanical, bureaucratic, centralized, tightly controlled, and have rigid hierarchical structures (Hofstede, 2011). In here, power and information are controlled by few petty bureaucrats that are the main cause of poor communications with little or no feedback and employees are treated as subservient. This is quite opposite of popular culture that focus on employees characteristics, skills and achievement. There is no performance appraisal and no connection between pay and benefits with organizational citizenship, employee satisfaction and commitment. The structure of organizations is not flexible and employees are not empowered to decide and take risk. Instead, employees can face harsh criticism if they do not work according to the group norms.

IMPLICATION TO RESEARCH

This research aims to present itself as guide to understand organizational culture types in Iraqi Kurdistan and how the different kinds of cultural dimensions can influence organizational culture types in both private and public sector organizations. It serves the needs of international corporations to understand what culture types will fit their organization by considering social cultural factors. It was argued earlier in the literature that protecting and satisfying shareholders interest are the ultimate goals yet understanding on how national culture can impact organizational culture and its final performance is limited, particularly in third world countries. Thus this paper tries to expand and widen the understanding on this field.

It is obvious that working in the current turbulent environment is not an easy task. Working and achieving the final goals of organization is never been so hard. Being able to fit into current context and becoming more competitive requires extra knowledge of socio-cultural forces. Therefore, this work tries to provide an opportunity to both private and public sector policy makers to investigate the new findings and tries to explore the compatibility of their current organizational culture types in this fast changing environment. Also how they can be more effective and efficient through understanding the things around us that affect final organizational performance. An establishment of professional committee that is flourished with different expertise would make the government job much easier in satisfying its stakeholders and how they can realign the interest of the people and employees with constitutional principles. Further research is recommended in these areas.

This study provides basis for local and international corporations to understand the organizational culture in here and how different national culture dimensions can influence organizational culture, particularly private sector organizations. This research also gives international managers an opportunity on how they can make and change their organizational culture policy that will protect the interest of their shareholders. A question arises in here and asks whether these organizational cultures are fit for today's turbulent environments? Thus, it provides an opportunity to the government policy makers to investigate the new knowledge and see how they can make public organizations more compatible with this dynamic fast changing environment, how they can bring more efficiency and effectiveness in providing their social services to the public. The government should create a committee to investigate the suitability of these types of culture and how they can realign the interest of the people and employees with the constitutional principles that is fundamental in the treatment of employees



and how people serving. This study provides a platform for better understanding of leadership styles in both sector organizations, how the work is done, value drives and theory of effectiveness. It can be used as a road map as in which area they need to work, change or improve. Further research is recommended in how organizational culture can influence organizational effectiveness as well as the adaptation of leadership styles in both sector organizations.

CONCLUSION

Understanding national and organizational culture types requires utmost attention by researchers in different disciplines. To understand the thing around us and how they can influence the performance of organization was the key purpose of this research. This author works to first explore both national and organizational culture types and how national culture as independent variable can impact organizational culture types. Thus in the first part of the culture types of both national and organizations at private and public sectors were explored. The second part tries to investigate the relation between variables. To test the relationship accurately both correlation coefficient and multi-regression analyses was used and a final framework was proposed to clarify the connection. Generally speaking, the findings of this research indicate that there is positive relationship between national culture and organizational culture types. The data also shows the impact of national cultural dimensions on organizational culture types was stronger at private sector than public sector organizations. The results also exhibit that there is negative correlation between demographic variables and organizational culture types and for that reason the null hypothesis was rejected. The new data produces a new understanding in this field and expand the current knowledge on how culture can influence the organizational culture. It makes significant contribution to the current theoretical literature and more research in these areas is recommended.

The aim of this study first was to discover organizational culture in Iraqi Kurdistan and see whether there is a significant relationship between national culture and organizational culture. A cross-sectorial comparison was undertaken to investigate the types of culture in both private and public sector organizations. Thereafter, to investigate whether national culture and demographic section can influence the culture of organizations equally. To test the relationships accurately both correlation coefficient and multiple regression analyses was implemented in this study. The research results indicate that there is positive relationship between national culture and organizational culture in general and national culture influences organizational culture in private sector in particular. This hypothesis was rejected when it was tested on public sector organizations. The finding also suggests that there is a negative correlation between demographic variables and organizational culture in Iraqi Kurdistan. The results of this research produce some new significant insights about organizational culture in Iraqi Kurdistan. It makes important contributions to the literature in these theoretical fields and a practical support to domestic and international managers to understand, adjust and change their organizational cultures to be more competitive in this global world. Thus, the findings should be of interest to investors, international managers, policy makers, professional academics and practitioners. Therefore, more research and attention should be given to this field of research to find out the priorities of different organizational culture in different sectors.



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