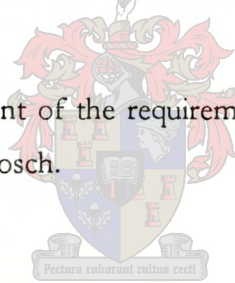


VALUES, COMMUNICATION AND LEADERSHIP: AN ORGANIZATIONAL PERSPECTIVE ON THEIR RELATIONSHIP.

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Thesis presented in partial fulfillment of the requirements for the degree of Master of Philosophy at the University of Stellenbosch.



Promotor: Dr HP Müller

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“Declaration: I, the undersigned, hereby declare that the work contained in this thesis is my own original work and that I have not previously in its entirety or in part submitted it at any university for a degree.

Signature:.

Date:.

SUMMARY

When examining organizational values, communication and leadership, how can the relationship between them be defined? This thesis approaches the problem by examining the literature in this field during the past ten years that deals with these three concepts both in theory and in practice. The relationship postulated to exist is defined as one in which leaders are being challenged to communicate the values of the organization in order to focus its members and the organization to a common purpose.

An organization that shares a common values system is more successful than one without a coherent values system, and when these values are aligned to values acceptable to society the organization may be perceived as acceptable and thus attains a certain legitimacy. Leaders who share the value systems of their subordinates are similarly accepted and legitimised. The mutual resonance between the values communicated by leaders and those embodied in the organization is crucial, since a discrepancy leads to distrust of the messages being communicated with concomitant loss of effectiveness. Effective communication is, after all, the cornerstone of the organization as it is only through communication that the purpose of the organization can be shared and realized.

Leaders in organizations can thus use the knowledge of the existence of such resonance to effectively communicate their vision to their subordinates; to disseminate the values of the organization and to enable the organization to grow and prosper.

OPSOMMING

Wanneer die konsepte van organisatoriese waardes, kommunikasie en leierskap ondersoek word, word die verhouding tussen die konsepte moeilik gedefinieer. Hierdie tesis benader dié probleem deur 'n studie te maak van die literatuur wat die afgelope tien jaar gepubliseer is waarin of een of al drie hierdie konsepte beide in teorie en in die praktyk bespreek is. Die postulering word gestel dat daar 'n verhouding bestaan waarin leiers uitgedaag word om die waardes van die organisasie te kommunikeer om sodoende die lede van die organisasie en die organisasie self op 'n gemeenskaplike doelwit in te stel.

'n Organisasie waarin daar 'n gemeenskaplike waarde sisteem heers is meer geneig na sukses as een daarsonder, en wanneer so 'n waarde sisteem in lyn staan met die waardes wat deur die gemeenskap aanvaar word, word die organisasie as legitiem en aanvaarbaar waargeneem. Leiers wat die waarde sisteme van hulle volgelinge deel word op soortgelyke wyse aanvaar en gelegitimiseer. Die wedersydse resonansie tussen die waardes wat deur leiers gekommunikeer word en dié wat in die organisasie vervat word is van kritieke belang, aangesien 'n diskrepansie kan lei tot 'n vertrouensverlies in die boodskap en gevolglik tot 'n verlies aan effektiewe kommunikasie. Effektiewe kommunikasie is die basis van die organisasie, aangesien dit slegs deur kommunikasie is dat die doelwit van die organisasie gedeel en gerealiseer kan word.

Leiers in organisasies kan gevolglik die kennis van die bestaan van so 'n resonansie gebruik om op 'n effektiewe manier hulle visie aan hulle onderlinge te kommunikeer; om die waardes van die organisasie te versprei en om die organisasie se groei en sukses te bevorder.

“If chemistry professors exercise choice, and chemistry professors are composed exclusively of atoms, then it follows that atoms must exercise choice too.”

Robert M Pirsig. Lila, an inquiry into morals.

For Christine and Sean, who continually help my atoms exercise choices, and then support that choice.

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SUMMARY

OPSOMMING

CHAPTER 1.	1
LEADERSHIP, VALUES AND COMMUNICATION IN ORGANIZATIONS: THE TANGLED WEB	1
1.1 <i>Sociological context of the study</i>	1
1.2 <i>Organizational context</i>	4
1.2.1 Changes in the roles of organizational members	4
1.2.2 Changes in thinking about the importance of values in the organization	6
1.3 <i>Aim, problem statement and hypothesis</i>	7
1.3.1 Aim of the study	7
1.3.2 Assumptions, problem statement and hypothesis	7
1.4 <i>Method</i>	9
1.5 <i>Conclusion</i>	10
PHASE 1:	12
CHAPTER 2.	12
VALUES AND VALUING IN SOCIETY AND ORGANIZATIONS: BEYOND PRICE.	12
2.1 <i>Values as concept – definitions and theories</i>	12
2.1.1 Values as concept: the difficulties	12
2.1.2 Values as concept: present theories of values	16
2.2 <i>Case studies of sociological values</i>	18
2.3 <i>Case studies of organizational values</i>	20
2.3.1. Identification and definitions of organizational values	21
2.3.1.1 Spiritual, ethical, moral values	21
2.3.1.2 Social and cultural values	25
2.3.1.4 Organizational values	28
2.3.2 Impact on organizations of organizational values	31
2.4 <i>Conclusion</i>	39
CHAPTER 3.	42
COMMUNICATION IN ORGANIZATIONS - MODELS, FORMS AND PROBLEMS: ALL YOU DO IS TALK TALK.	42
3.1 <i>Communication as concept</i>	42
3.1.1 Definitions of communication	42
3.1.2 Importance of and organizational context of communication	44
3.2 <i>Theories of organizational communication</i>	45
3.2.1 Communication models based on personality types	45
3.2.2 Communication models based on the feedback loop	50
3.2.3 Communication models based on content and strategy	52
3.2.4 Communication models based on content	55
3.2.5 Communication models based on Memetic theory	57
3.3 <i>Organizational communication in practice</i>	59
3.3.1 Verbal communication	60
3.3.2 Non-verbal communication	64
3.4 <i>Using communication – strategies for the construction of messages</i>	67
3.5 <i>Conclusion</i>	71
CHAPTER 4.	72
LEADERSHIP IN THEORY AND PRACTICE: WHO MADE YOU KING?	72
4.1 <i>Leadership as concept</i>	72
4.1.1 Leaders – definitions and functions	72
4.1.2 Resonance	75
4.2 <i>Importance of management and leadership</i>	76
4.2.1 Managers – the organizers of the organization	76
4.2.2 Leaders – the pioneers, the visionaries and the motivators of the organization	77
4.3 <i>Theories and characteristics of leadership.</i>	78

4.3.1 Transactional Leadership	78
4.3.2 Transformational Leadership	79
4.3.3 Charismatic leadership	80
4.3.4 Visionary leadership, a skill to be acquired	81
4.3.5 Kantian leadership - everyone a leader, everyone a follower	83
4.3.6 Systemic leadership	84
4.3.7 Leadership: some synthesis of the various models.	85
4.4 <i>The skills of leaders</i>	87
4.4.1 Competences for management and leadership	88
4.4.2 Human understanding and lateral thinking	93
4.5 <i>Conclusion</i>	97
PHASE 2	99
CHAPTER 5	99
LEADERSHIP: THE CHALLENGE OF COMMUNICATING VALUES	99
5.1. <i>Organizational values and culture: challenges and opportunities.</i>	100
5.1.1 Morality and ethics	100
5.1.2 Changing cultures	102
5.2 <i>Leaders : the key communicators in the organization</i>	103
5.2.1 Purposeful communication	103
5.2.2 Waiting for it....Silence communicates as loudly as words.	105
5.3 <i>Leaders communicating values: walking the talk.</i>	106
5.4 <i>Conclusion</i>	110
BIBLIOGRAPHY	113

INDEX OF FIGURES

<i>Figure 1. Communication types according to Ryder-Smith.</i>	46
<i>Figure 2: Simple model of communication</i>	50
<i>Figure 3. Representation of Kuga's model of Communicating in a diverse workplace.</i>	51

INDEX OF TABLES

TABLE 1. VALUE FACTORIZATION AND ORGANIZATIONAL VALUES	29
TABLE 2: MINDSCAPE CHARACTERISTICS FROM MARUYAMA	48
TABLE 3. SKILLS REQUIRED OF GRADUATES	88
TABLE 4. COMPETENCES FOR SENIOR MANAGERS	90
TABLE 5. AREA OF COMPETENCE COMPARED TO VALUE AND INSTRUMENTAL COMPETENCES	91

CHAPTER 1.

LEADERSHIP, VALUES AND COMMUNICATION IN ORGANIZATIONS: THE TANGLED
WEB

‘“Come into my parlor” said the spider to the fly....’¹

In a certain sense, the researcher and reader who explore relationships between concepts ventures into a spider’s parlor, with sticky webs of argument and conundrums of conceptualisation ready to trap even the most wary explorer. In order to facilitate our escape, it is wise to examine the context in which this particular study is set. There are two related contexts in which any author, writing about any of the above three concepts, can venture. One is the sociological context, the other the organizational context.

Some may argue that distinguishing these two contexts is a moot point, seeing that organizations are sociological phenomena. In this thesis, however, distinguishing these contexts serves to illuminate the fact that the authors that have been included in the discussions and who are writing in organizational studies, are often writing about the behaviour of human beings in a certain broader social environment, and thus, unwittingly and perhaps unintentionally, provide a sociological insight.

This does not mean that the thesis approaches the problems and the relationships between the concepts from a purely sociological standpoint, or that the viewpoints cited are only sociologically oriented, but the fact that there are sociological implications for this study must be taken into account. Obviously the main arena is the organizational context, with the material gathered covering a wide area in terms of subject matter, but being mainly concerned with organizations in the sense of business organizations and how the three concepts of values, communication and leadership are related.

1.1 SOCIOLOGICAL CONTEXT OF THE STUDY

In any study that attempts to explain the behavior of humans in the light of various factors a number of problems arise, and this holds true of the present study. The problems inherent in this study can be summarized here as follows: Humans do not always act according to predictable ‘laws’, and also do not always explain their own motives dispassionately and objectively, and will not always co-operate with an attempt to

¹ Old English nursery rhyme

study them. That is why any conclusions reached must be considered contextual and conditional.

In elaborating upon the above, I turn briefly to fiction in order to present the argument both for complexity and the possibility of predicting large-scale patterns in human behavior.

One of the twentieth century's great science and science fiction writers, Isaac Asimov, rose to fame on the basis of several science fiction stories where people confidently predicted complex behavior – the 'psychohistory' of the Foundation² series of novels as well as the three laws of robotics³ in the numerous robot stories.

The point he made in these stories was that while it may be possible to see trends among the behavior of people en masse (psychohistory in the Foundation novels) and even to make some predictions about their future behavior based on those trends, ultimately the predictions, if made too precisely, stumble over the fact that human beings behave differently from each other, and sometimes even differently from themselves in the same circumstances. In developing this thought he went even further than that. The robot stories use the premise that a 'positronic brain' could be developed, in which certain predetermined pathways could be laid down, which would give the robot who receives such a brain certain definite skills and behavior patterns. However, even with this very rigid determinism, robots emerge who behave as rogues – thinking for themselves, having unexpected skills, disobeying their 'programs'. In other words, disrupting cause and effect. Was he correct? Is chaos so pervasive that we can draw no correlation between behavior and stimulus? Or can we venture certain general predictions knowing that the application of these may be limited and limiting?

Some sociologists and anthropologists have in the past tried to view man as a predictable animal – a certain stimulus will cause a certain response. The attempts to use the same logic as that of the natural sciences, i.e. finding 'laws' that are universally applicable, are documented in texts concerning sociology and anthropology. Powers⁴, for one, traces the development of American anthropology and how funding as well as social changes affected this field.

He reports that initially, when funding was plentiful and available from numerous sources including the government, the emphasis was on the type of comparative research

² Asimov, 1951, 1952 & 1953

³ Asimov, 1950

that would lead to the discovery of the 'laws', or at least of universally applicable moral and ethical rules or values. As society changed and 'human rights' became more of an issue, and as no absolutes were discovered, research became more 'behavior' oriented, and more concerned with application. It also led to an understanding of the impact of researchers on the researched.

Social scientists have come to realize that in real life as opposed to laboratory theorizing, the stimuli present in any situation are complex, not least of which is the fact that their observations of the subjects are part of the stimuli⁵. The problems of linking a specific cause to a specific effect are those of isolating that specific stimulus from the others present. Despite how difficult this is, we still find a myriad of studies linking the viewing of violence to violent behavior, abusive tendencies to a history of abuse, eating disorders to poor self-image, etc. All of these studies observe general behavior under general stimuli, and are based on sound statistical analysis.

Statistical analysis is used as the basis of many conclusions in the social sciences, and is especially useful to indicate broad trends. Using these in conjunction with structured interviews, case studies and long term observation, valuable insights are gleaned. Such insight into general behavior or, in case studies, into specific behavior under specific circumstances in a certain context, is provided by authors in both the theoretical and academic field as well as by those who investigate applications of theory.

In the field of organizational values, communication and leadership, authors have used the methodologies described above in order to develop theories and models about the three concepts. The results and conclusions presented by those authors who have concentrated on writing about any one of the concepts, be it values, communication or leadership, all indicate how difficult it is to present conclusions about any one of these concepts without including the influences of at least one of the other two. This is precisely because of the fact that there is no simple cause and effect in the social sciences. We cannot isolate values and pretend that they exist in a vacuum and are absolutes, uninfluenced by communication, or that communication is not influenced by values, or that leaders can act without involving values and communication.

We also cannot isolate the exact influence each exerts on the other, although there are many valiant attempts to deduce as much as we can from certain recurring themes and behaviors among our fellow humans; and by using statistics as a tool, some of the authors

⁴ Powers, 2000, pp.16&17

cited in this thesis draw certain conclusions about the influence of values, or the role of communication, or the function of a leader, and these conclusions are valid insofar as we bear in mind that our brains are even less strictly programmed than the 'positronic' brains of our rogue robots, and thus far more likely to reject the rigid determinism that would enable predictions about behavior to be made with impunity.

1.2 ORGANIZATIONAL CONTEXT

This, as indicated, forms the main arena for the thesis, simply because of the importance of organizations to our present society.

1.2.1 Changes in the roles of organizational members

In the last decade of the twentieth century business organizations in particular, but all organizations in general were undergoing a number of major changes, not least of which is the move to encourage 'ownership' of the organization among its members.

This 'ownership' could be actual 'owning a piece of the company' as in extending stock options to all employees⁶, or be more figurative as the 'participative management' strategies adopted by companies as explained by Pincus and DeBonis⁷ in their book on the changing face of leadership. A subtle form of ownership was also starting to happen – pension fund capitalism⁸. Or rather, as Drücker puts it, pension fund socialism, as employees, by means of their pension funds, started to own the companies those funds invest in, i.e. the worker started owning the means of production.

Management philosophy from the orient also contributed towards the development of this concept of 'ownership', with the western businessman trying to get his workers to emulate their counterparts in Japan, Korea and the like by showing the same loyalty towards the company as that manifested by 'kaizen'⁹. Jackson¹⁰ traces the development of self-assessment and total quality management (TQM) in Japan and points out that the initiative to improve the quality of Japanese products was undertaken as a national concern starting in 1946. Following consultations in 1950 with Deming, a mathematical physicist who developed an approach to quality control that did not find favor in the

⁵ Mouton, 1996, p.141

⁶ Granelli, 1989, p.5

⁷ Pincus & de Bonis, 1994, p.56

⁸ Drücker, 1993, p.69

⁹ Kaizen is a concept where the organization strives for continuous improvement by having all employees focus on better quality, better working methods, better service.

¹⁰ Jackson, 1999, p.59

United States, his theories of statistical quality control were disseminated through a series of seminars in Japan, which led to the institution of the Deming Prize for quality. The effect of this prize was so pronounced that Japanese business became a serious threat by capturing markets from traditional electronic goods suppliers, so that 'Made in Japan' became a byword for quality rather than gimcrackery. In response the US Government instituted the Malcolm Baldrige National Quality Award in 1987, based on the same principles as the Deming Prize.

The trend towards TQM¹¹, where each worker is responsible and involved at every level, similar to kaizen, was supported by the rise of the informational economy¹². This informational economy, an economy where the capital is knowledge, is characterized by its emergence in different cultures/national contexts forming a global economy, using a matrix of organizational forms in the processes of production, consumption and distribution. Direct control by a manager or supervisor over every aspect of production and distribution was no longer possible, as different nodes of the global firm had to operate in different places with differing circumstances. The best assurance of quality control is then to enlist each worker in the process, and this is best done when the worker has a stake in the product beyond the mere receipt of some remuneration.

Drücker¹³ also points out that, in addition to the above, our society has gradually become a society of employees. By definition an employee is someone who gets paid for work. However, many employees today are consultants, contract workers and part-time workers from home. In other words, people who are 'self-employed.' Some are even volunteers, 'unpaid' employees of the organization. Their loyalty to an organization is then due to other factors, rather than to the receipt of a salary. As dependant as an employee is on the organization to provide him with work, so the organization has become dependant on the employee for working with his knowledge, a resource that is completely his own and which he has to share willingly or not at all.

From the above it can be seen that there seems to be a tendency to motivate employees to share in the organization at a higher level of autonomy and responsibility, and from motives other than just financial gain, although this still has a part to play. Appeals are made for the employees to be more productive, to be more responsible, to

¹¹ TQM – total quality management is understood to be a method whereby an organization can seek to improve its product, its service and its profitability by increasing the productivity of its workers, cutting the manufacturing costs of its product and increasing its quality in order to be able to command a higher selling price.

¹² Castells, 1996 V1, p.151

¹³ Drücker, 1993, p.56

bear the interests of the company before their own. These appeals are mainly appeals to the value systems of the employees. Allied to this is a tendency for directives from the organization to no longer be of the form of an hierarchical, autocratic, control over actions, style of management; but to change to a shared, 'we're all in this together', working for my own gain but also for recognition of my worth, style of leadership.

These tendencies are all still concerned, at least in the capitalistic economies, with maintaining profitability and the competitive edge for the business, albeit by encouraging the worker to participate to a larger extent and with more autonomy than fifty years ago.

1.2.2 Changes in thinking about the importance of values in the organization

During the transformation of employees due to the transformation of organizations, business leaders were becoming aware of the importance of 'values' in the metaphysical sense.

Value is routinely added in business to a product by adding factors such as durability, finish and utility that will cause it to be more desirable and therefore able to command a higher price. This purely numerical estimate of value, where the word is used to indicate the monetary implication of a product, is a part of the business jargon to such an extent that one has to be careful in dismissing it from the vocabulary when talking about the values of the organization. It must be viewed as linked to the definition of values as used in this thesis:

Values are those constructs and motives, sometimes conscious, sometimes unconscious, which will guide and direct decisions, actions and behavior by making a certain choice seem more attractive than its counterpart. This decision making may take place in the conscious or unconscious, but will be visibly demonstrated in social interactions, attitudes and preferences.

The fact that values play an important part in success or failure of a business became an issue demanding exploration and notice with the publication of the book by Collins and Porras¹⁴, *Built To Last*. The authors investigated several companies that had been voted by their peers as outstanding and outperforming their competition, as well as having a track record of being in business for several years. They drew several conclusions, among them the opinion that visionary companies who had outperformed their competitors did so because of a consistent espousing of, and cleaving to, a core ideology or set of values.

¹⁴ Collins & Porras, 1995, p.71

The existence of values in organizations is not something new – even if no clear and agreed to set of values existed in some form, the organizational culture would be established through participation from all the members of the organization in a greater or lesser degree. Such collective climates are not, however, what Collins & Porras refer to – what needs to exist is a value system that is clearly spelt out, used by all members when making decisions or acting in any capacity for the organization.

All value systems in the organization, I would argue, proceed largely from the leaders of the organization, either by their conscious or unconscious presentation of their own values. Members add to and reinforce the system if they are in agreement with it (resonance) or fight the values until the organization has a value system in operation that contains mistrust, suspicion, sullenness, poor communication and conflict.

Recognition of these implications and influences of values form a new topic for discussion and practice in organizations and the amount of information that has become available dealing with research around organizational values has increased during the last ten years.

1.3 AIM, PROBLEM STATEMENT AND HYPOTHESIS

1.3.1 Aim of the study

The aim of this study is to develop a perspective on the relationship between the concepts that will serve as a framework for exploring the effectiveness of leaders and of communication by leaders in the organization. That such relationships exist between the concepts of values, communication and leadership is clear. Simply by being activities and conditions that are part of the human experience, they are linked. In a holistic worldview, of course, all things are linked although to unravel those links is beyond the scope of this thesis. And finally, by being activities and conditions that form part of organizational theory, they are linked. The aim is thus to explore these links in order to find a way of stating the link in terms of a values perspective of some nature.

1.3.2 Assumptions, problem statement and hypothesis

Three perspectives on the relationship between values, leadership and communication in organizations are relevant in this thesis. The first is a conceptual and logical perspective, the second a socio-psychological perspective and the third a values perspective.

On the first level, values can be considered driving and guiding influences that will manifest in actions; if communication can then be considered an example of action, and with leaders having to communicate with their followers, we can then view leaders as presenting values via communication. In other words, the relationship between values and communication is that of communication being driven and guided by values, while the relationship between communication and leadership is one of use. This perspective on the three concepts will be considered a basic assumption of this thesis. It is explained in some detail in the course of the argument but is the basis from which the other perspectives can be explored.

A second perspective on the possible relationships between the three concepts of communication, leadership and values lies in the sense that can be made of interpersonal relations through the use of instruments that facilitate personality typing and especially their extension in explaining problems in communication between personality types. The theory behind the Meyers-Briggs Type Indicator (MBTI) can be traced to the original Jungian personality typologies. Akin to the MBTI classifications is the theory of mindscapes that postulates four distinct worldviews that extends beyond and includes the individual and society and can be manifested in a variety of ways, not least being communication. Of particular relevance is the mindscape theory. It postulates a resonance in communication occurring in the pairs that constitute the four types of personality.

Whether values are the origins of personality types, or whether personality types (including the leadership style and communication style) will choose certain value systems will not be debated in this thesis. The existence of a relationship between them, insofar as it may be deduced from published research in the organizational field, and the postulated nature of that relationship is the extent to which this study will explore the question.

The two perspectives indicated above provide the building blocks for the conceptualisation of the actual problem that will drive this thesis. If the relationship between values, leadership and communication is conceptually fairly straightforward; and if the resonance between personality types is an important aspect of the success of communication; how can this resonance be conceptualised in terms of the role of values in the communication between leaders and followers in organizations.

The relationship may be that a leader presents values that resonate with the values of the followers. This value resonance will arise during the process of communication and is postulated to be the reason for followers choosing to follow a leader. The decision to

follow a leader can be considered to constitute an appointment by popular vote – there is a marked difference between the manner in which people respond to the authority of someone they have appointed as leader and that in which they respond to authority imposed upon them by the circumstances of their environment. This is often most clearly seen during the unstructured interaction of people in the organization, where a person becomes the focal point of a group and will receive the status of ‘agony aunt’ (all the problems are brought to them to solve) or ‘decision taker’ (what do you think we should do about...) etc. In effect, the person becomes a leader of the group and is depended upon by the group. If the resonance is present between a person who occupies a position of authority in the organization and his or her subordinates, the subordinates tend to follow the person and regard him or her as a leader. If the resonance is absent, a person in a position of authority will still communicate values, but from an imposed power and control perspective, and can then be considered a manager rather than a leader.

The problem as stated with regard to the third possible relationship will be the hypothesis to be tested. The hypothesis is thus as follows: Leaders, as indeed any person who communicates, will communicate values during the process of communication. The difference lies in the fact that the leader communicates values that resonate with the values of the listener, both in content and in medium, and that this resonance of values will incline the listener to becoming a follower of the leader’s vision and mission. As a consequence, a leader is not necessarily someone placed in a position of authority by circumstances, although leaders are often found in positions of authority. Leaders are therefore not defined by the positions they hold, but by the resonance they generate.

1.4 METHOD

This study is thus concerned with exploring, by means of the relevant literature in the fields of organizational communication, values and leadership, whether it can be said that leadership arises from a values resonance between leader and follower as manifested during communication. The current theories of organizational communication, values in the organization and leadership will be explored through current literature in the relevant fields.

Key-word searches for the three concepts and for possible combinations yielded an array of articles, both from electronic sources via the Internet to articles from journals in the relevant fields. Attention was focused on the articles that either explored actual case-studies or reported the results of research done via questionnaires, or elaborated upon the

theoretical aspects of any one of the concepts, with emphasis as to the applicability of the theory to practice.

Conclusions reached by authors about relationships and about the implications of the three concepts were used in order to explore the central hypothesis.

In order to reduce the problem of continually arguing about the influences of one concept on the other and whether these are truly linked by some relationship, the study is divided into two phases.

Phase 1 presents authors who discuss mainly one of the concepts, and whose arguments are used in order to refine the definition of the concept under discussion for the purposes of this thesis. The concepts are presented as follows: Values in both society and organizations from a theoretical and practical viewpoint; communication in organizations with the emphasis on the models and the theories from which they are derived, followed by the forms of communication prevalent in organizations and examples of practical problems and possible solutions as examined and proposed by the relevant authors; and finally the theories of leadership followed by the skills that organizations expect leaders to exhibit. It is when values and communication have been discussed and the concepts developed, that resonance becomes a crucial dimension of understanding leadership. Therefore the chapter on leadership also serves as a launching pad for the conclusion of the thesis.

This is phase 2 of the thesis. Those authors who discuss leadership in the light of the other concepts are presented here. The chapter also marshalls those arguments that pertain to the hypothesis from the previous chapters. It forms the conclusion of the thesis, where the links and relationships between the concepts that have emerged from phase 1 are discussed and examined, and the support or counter to the hypothesis is presented.

1.5 CONCLUSION

As business organizations face increasing demands to be productive, contributors to society, caring employers, innovative and creative in development and global pioneers, while maintaining their profitability, they will need to understand the functioning of each member in the organization better.

Leaders, being the most prominent members of the organization, are naturally the first to fall under the spotlight, and the most intense light is trained on them. Research into the

roles of other members is certainly not neglected, but the role of the leader is recognized as vital to the success of the organization, mainly, I would contend, because of the fact that the leader is the person in whom organizational values should be most clearly seen, and who is in the position of most clearly formulating those values in order to provide the organization with a core value system.

Later discussions of the work of Collins and Porras as well as other authors in this field will reveal the fact that core values were most often drawn up by the founders and often the first leaders of the organization. Establishing these values up front, as it were, made all subsequent decisions easy for the founders and the members of the organization, which ensured a consistent quality in their activities. This consistency must play a major role in their success. The nature of the value system is viewed as crucial by some, while the mere existence is deemed enough by others. Both viewpoints are presented and discussed in later chapters.

The presentation of various perspectives and ideas regarding the three key concepts will, hopefully, shed a small light on the complexity of the subject as well as on the demands that organizations and specifically leaders are facing in a shrinking world.

PHASE 1:

CHAPTER 2.

VALUES AND VALUING IN SOCIETY AND ORGANIZATIONS: BEYOND PRICE.

2.1 VALUES AS CONCEPT – DEFINITIONS AND THEORIES

2.1.1 Values as concept: the difficulties

Defining values and value is fraught with difficulty. So much of what we think of as definition is actually the stating of the framework in which the investigator wishes to explore the effects of values. Thus, we have to take the studies quoted as windows that show at least something of what researchers in academic as well as business and organizational circles consider to be values. To start, let us consider the semantic aspects of the word value or values.

Roget's thesaurus offers these synonyms, among others, for value: Worth, importance, merit, caliber, account, desirability, benefit, eminence, usefulness, cost, evaluation, significance, price. The antonyms offered are disregard, neglect, disesteem and misestimate. These concepts only add to the confusion that exists. When we say an object is valuable, we may be referring to its cost or its usefulness. If the context in which we are referring to an object is clear, a listener may still discern whether we mean price or utility. If our context is ambiguous, well, any one of the meanings is possible. This dilemma is exacerbated when we are talking about those feelings, judgements, ethics, morals, motives and habits we may be thinking of as our values, or the values of society or of the organization.

When deciding on a definition of values, the philosophy of values, the links to ethics and morality and the social content have to be taken into account. There are extremely complex theories about values and their origins. Goldthwait¹⁵ for instance defines values in terms of 'ought' – judgements where the ought is used to signify obligation as in 'you have an obligation to'. Values by his definition are thus viewed as moral judgements where morality is in turn defined in terms of what should (ought) be done and what should not be done.

¹⁵ Goldthwait, 1996, p.83

Garnett¹⁶ tries to give a non-normative definition of 'good' or the ought as propounded by Goldthwait. He states: 'The emotive theory thus recognizes that "good"¹⁷ somehow sets up a norm, but the only naturalistic interpretation it can find for a norm is that of a personal demand.' He goes on to say that his own definition can be stated as: ' "X is good" = "X is a reasonable object of a favorable attitude." ' He further states that reason and the exercise of reason must induce this favorable attitude. In other words, the logical thought process will lead us to a conclusion in which we will be able to assign an objective status to an abstract concept.

The problem arising from these two definitions is that what may be logical, objective and thus 'good' to certain people will be 'bad' for others by the same process of logic. An example can be found by examining the reasoning and logic of cannibalism as a value system.

To the cannibal, it is logical to ingest ones enemies – you make sure they are no longer around to trouble you, you benefit from their strength, both physical and spiritual, by making it your own and you ensure the survival of your own family and society by providing them with nourishment.

To the non-cannibal, it is logical not to eat your own species, since you never know whether you won't be the next meal, killing for any reason whatever is classified as 'murder' and will be punished by the law and its enforcers, and constant warfare and killing is counter-productive as the efforts of the whole society have to be directed towards the war and its logistics.

Both arguments have their own logic and 'reasons' and will be totally rejected by the opposite camp. In other words their framework will define the 'good' and the 'right'.

Fingarette¹⁸ for instance states the problem by saying that any definition of 'good' is plagued by this paradox: '(a) No statement about the nature of the good or the definition of 'good' seems to be free from a sensible challenge. (b) Yet, so frequently, these challenges seem simultaneously to be like playing a childish game instead of sensibly dealing in mature fashion with a serious moral issue.' He concludes that the controversy about the definition of 'good' seems to be shifting to the study of the structure of

¹⁶ Garnett, 1957, p.123

¹⁷ *Good is a noun. That was it. That was what Phaedrus had been looking for. That was the homer, over the fence, that ended the ball-game. Good as a noun is all the Metaphysics of Quality is about. Of course, the ultimate quality isn't a noun or an adjective or anything else definable, but if you had to reduce the whole Metaphysics of Quality to a single sentence, that would be it.* Closing paragraph of Pirsig's book, LILA. 1991

¹⁸ Fingarette, 1957, p.132

rationality in morals as against the debate about whether there is, fundamentally, any rationality in morals.

To those authors who define value as good in the sense of there being an absolute good, an absolute and unbreakable truth, an ideal that is unassailable as being that ideal toward which all intelligent life should strive, the problem is to describe that ideal in terms that are not dependent upon socially agreed contracts or emotionally held viewpoints. In other words, to decide for or against cannibalism purely by showing that it has some inherent characteristic that should be embraced or denied because of its nature, not because of the emotions it arouses, arising from social conditioning. Ethics should thus be founded on reason only, and we have already seen the problems that arise there.

Can we then say that if a value is some idea or concept that leads to action, an ethic can be considered to be the idea that a particular action is right, correct, and good? Or is an ethical action taken in line with some socially acceptable practice? Both concepts then become divorced from the philosophical argument of inherent 'rightness' and are also no longer synonyms. We then start looking at the social construct we label 'values'.

Since humans are inclined towards group formation or socialization, and the formation of such groups depends on behavior displayed by the members of the group that distinguishes them from other groups, several theorists approach the definition of values from a behavioral standpoint.

Lee¹⁹, in commenting about the problem of trying to define value in an absolute sense, states: '...an important semantic question arises in the consideration of whether the meaning of "value" is to be derived from its noun (or in old-fashioned language, its substantive) sense, or from its verb (actional) sense'. He argues that much of the debate that rages about the definition of value is precisely because some theorists adopt the action approach while others opt for the substantive version. He states his own definition as follows: 'Value, in the broadest sense, is potentiality in an object (including those potentialities that become actual). ...value is a value only by virtue of the possibility of the actual value contexture being formed'. This means that the potential of value exists for any action, emotion or thought – for instance, greed and selflessness are not two sides of the coin, but are the same coin, i.e. values.

¹⁹ Lee, 1957, p.180

In this particular definition, we have some form of statement about values that encompasses the fact that there exists, or seems to exist, negative as well as positive values, values that lead to both selfish behavior and altruism, and can explain anti-social tendencies and self-sacrifice. Values exist in this definition once a certain context for them has been formed.

This viewpoint is echoed to a certain extent by Halman²⁰, but is developed much further by him when he defines value as a theoretical construct of a general nature that manifests itself via concrete concepts such as attitudes, norms, opinions, wishes or desires that has the effect of directing peoples behavior in certain desired ways. He bases his definition not on what value is, but what it does.

When we talk of our own system of values, we 'know' what we mean. If we are asked whether we hold to certain values, especially if they are presented as ethics, we affirm that we do, sometimes in order not to lose face. This is, in fact, one of the problems researchers in values face, that people do not and sometimes cannot speak honestly about values. Halman²¹ points out that '...values are very often unconscious, and even if this is not the case, it will be very difficult for the great majority to express in words what may be looked upon as feelings. Very often the response to the pressing of a question as to why a certain course of action or a certain opinion is held to, the answer is along the lines of "It is obvious." or "Because that is the way I feel." or even "That's the way it is."'

Often we undertake a course of action that we cannot explain, even to ourselves, in rational terms. For example, a person has to decide between two jobs – both in areas where crime is high, both challenging, both offering personal satisfaction, but with one offering a much lower salary than the other. The rational decision may well be to take the job that offers a better salary, so why would a person take the lower paid job? On an impulse? It could be that the person, if pressed, would find that the lower paid job appealed to her values – helping people more than the higher paid job, for example. The altruism displayed is regarded as a value, yet so is the greed that may be the underlying motivation for taking the higher paid job. Whichever way it is approached, despite making statements such as 'it is obvious' values are not obvious at all.

Still, as Elliott²² states: 'Valuing is a basic activity in conscious humans from the infant who kicks off her blankets or grimaces at the taste of strained squash to politicians or

²⁰ Halman, 1991, p.27

²¹ Halman, 1991, p.28

²² Elliott, 1997, p.68

religious leaders condemning the entertainment industry for corrupting the values of youth.' We all do it, and in doing it, try to understand it.

These viewpoints are instrumental in showing that values arise from the social interaction of humans – your values are visible in how you act in certain situations.

2.1.2 Values as concept: present theories of values

Halman²³, like all writers about values, notes the important role of values in the social sciences. He contrasts the transition from agricultural societies where traditions were central to the society with our modern, in fact, post-modern world where value orientations are debated in sociology, where we assume that all actions are guided by values, and especially by values that society regards as 'good'.

He explores what he calls the jungle of terminology that exists in the field of values, and presents a summary of main tendencies among researchers. He refers among others to Kluckhohn's definition of values:

'...a conception, explicit or implicit, distinctive of an individual or characteristic of a group, of the desirable which influences the selection from available modes, means and ends of action.'

Halman addresses one of the main critiques that can be leveled against a definition of values in which the word desirable is used as the defining tool, viz., that of circularity. To define a concept in terms of that concept is a tautology. Rokeach's definition:

'...an enduring belief that a specific mode of conduct or end-state of existence is personally and socially preferable to an opposite or converse mode of conduct or end-state of existence.'

suffers from the same problem, according to Halman. Yet these definitions form the basis for other authors when writing about values, and cannot be summarily dismissed. There is an element of tautology, certainly, since to value something, some course of action, some state of being, is certainly to find it desirable and preferable and valuable, so a value is a valuable value! These two definitions thus do indicate to some extent the action part of values, the fact that something is decided upon or action is taken because certain values are held.

²³ Halman, 1991, p.19

Halman notes this, and points out that it would seem from the literature that the following attributes of values can be agreed upon.

1. Values are guiding in nature, they direct behavior in certain channels.
2. The direction in which values guide actions may be considered desirable, preferable or sought after (gewünscht).
3. Values are theoretical constructions, and therefore cannot be observed.

He extends these attributes that are generally agreed upon with the following attributes of his own:

1. Values are not specific, but general.
2. The guiding role of values does not imply that values are the only explanation for actions or behavior.
3. Values are manifested in attitudes, opinions, norms and the like which offers explanations for actions.

Halman offers his own definition of values based on these attributes and thoughts:

'A value is a theoretical construction of a general nature, manifested by the more concrete concepts of attitudes, norms, opinions, wishes and desires that will direct people's behavior in a certain direction.'

He advocates the measurement of values as being conducted by focusing on measurable variables such as behaviors and attitudes, and having values as a latent variable. This presents us with the following implications for judging the research done by other authors:

All human beings base their judgement of another's values on his or her actions. That the judgements made are not always correct is granted, since the values are judged using the observers own value system, which, as we saw, may differ considerably from that of the observed, and thus there may be much misinterpretation taking place. However, this misinterpretation does not mean that the underlying method is not valid. If the researcher is aware of her own bias, and allows for it, usable data can be collected.

It is for this reason that the definition of values that was decided upon takes account of the two sides of the debate, but leans more heavily towards Halman than Kluckhohn and Rokeach. In terms of this thesis, the definition of values that will be used is as follows:

Values are those constructs and motives, sometimes conscious, sometimes unconscious, which will guide and direct decisions, actions and behavior by making a certain choice seem more attractive than its counterpart. These patterns of decision making may take place in the conscious or unconscious, but will be visibly demonstrated in social interactions, attitudes and preferences.

2.2 CASE STUDIES OF SOCIOLOGICAL VALUES

With the above discussion in mind it is useful to examine some of the current sociological studies of values, since organizations form part of society. The first example is a case study examining values among teenagers in Malaysia that presents a typical example of current sociological studies in values. Yusof and Amin²⁴ start off, as many do, by stating that although the direction of causality is not obvious, the importance of the role that values play in an individual's life can not be understated. This fact can be taken as read from this point forward, with no dissenting voice.

The authors attempted to identify the values that Malaysian teenagers admire, in order to find some explanation for the increasing violence, drug addiction and juvenile delinquency in Malaysia.

They identified five value factors which they labeled as follows: altruistic, attention-seeking, self-achievement, materialistic and antisocial. Under these factors they grouped various actions, concepts or behaviors that, according to them, fell within that factor description. For instance, under self-achievement strong religious values, being able to fast, winning sports awards, getting good grades, representing the school and writing short stories or poems are included. The inclusion of values (strong religious values) under a value factor is a bit of a circular reasoning, but again illustrates the problem of researchers sometimes using very arbitrary definitions when conducting values research.

Not surprisingly they found that students ranked altruistic values the highest and antisocial values the lowest. They also compared what students admire and what they (the students) think their teachers admire. This comparison showed a strong correlation between what is thought to be admired by authority figures and what is reported to be admired. Halman's argument that value research reveals only what people wish to tell you is supported by this finding.

The value of this paper lies in the five value factors identified – a useful tool for examining some of the behaviors and attitudes found not only in society, but in

²⁴ Yusof & Amin, 1999, p.802

organizations as well. It is possible that these five factors can also be identified in the values that businesses and organizations publish.

Another approach to research in values is to examine our culture and its various manifestations, and then to deduce what values are the driving forces behind it. This is exactly the kind of research that Halman advocates, and the following is an example of this type.

Fiske²⁵ in his book, *Reading the Popular*, postulates that values will form certain societal structures. He states, for instance, concerning modern western society: 'The deep structure of values that underlies patriarchal capitalism now [post war and post modern] needs to be extended to include earning as typically masculine, and, therefore, spending as typically feminine. So it is not surprising that such a society addresses women as consumers and men as producers.' [my inserts from the bulk of the article] From analyzing these two typologies, the typically masculine and the typically feminine, he constructs the following list of types of values that will characterize each:

The masculine

Public
Work
Earning
Production
Empowered
Freedom

The feminine

Private (domestic and subjective)
Leisure
Spending
Consumption
Disempowered
Slavery

Fiske's analysis of society and subsequent construction of values that can be deduced from its functioning, points to two important elements of research into values and their effects. The two elements are: (a) values are the underpinning of society and (b) societies are not static and hence their values are not static. In fact, much of these values, he admits, are being challenged by the very way in which women are tending to employ their capacities as consumers. By 'window-shopping' the consumer surveys all the producer offers, and is placed in a position of power, where the goods are displayed but rejected. The disempowered value is changed by exercising choice and turning that choosing into a rejection of the empowered values. The disempowered thus empower themselves and the values change with time as the balance of power shifts.

Such analysis depends to a large extent on the researcher being able to spend long periods collecting observations, and collecting them as unobtrusively as possible, so that behavior does not become 'forced' or 'unnatural' by people knowing themselves to be observed.

²⁵ Fiske, 1989, p.22

This research and the values it identified, particularly the identification of value systems with typological analysis (male and female), supports the hypothesis that some form of value system can be identified to be congruent with a typology of personality.

The contrast in methodology between these two examples of research in the purely social field is that of the research done by surveying or asking people which values they admire, aspire to, hold to as in the case of the Malaysian teenagers and that of observing society at large, doing certain things such as shopping, and analyzing the behavior during this activity for underlying values. In the organizational research that follows, most of the research reported is of the first type, purely because of the difficulties of unobtrusive observation of an organization by an outsider.

2.3 CASE STUDIES OF ORGANIZATIONAL VALUES

Just as sociologists have searched for an explanation of human behavior in the concept of values, so business analysts have started searching for an explanation of organizational behavior in this same concept. There are two reasons for this, the first being that a revolution as profound as the industrial revolution has recently taken place in business. It can be called the knowledge revolution, for want of another generally accepted term. It has also been called the information revolution. It consists of the fact that productivity in business no longer resides in having people working harder, or even smarter, but in having them working to increase the knowledge of the organization. The second reason is the identification of values as the mainspring for explaining long-term success in organizations, as postulated by Collins & Porras in their book *Built to Last*.

Examining the first reason for the interest in organizational values, we find that Drücker²⁶ states that knowledge is fast becoming the one factor of production. In order for the organization to make full use of the knowledge of its employees, it has to offer more than just a paycheck. It has to offer them satisfaction, recognition, rewards, support etc. Various proposals are made as to how this is to be accomplished, and an illuminating example is given below.

Wright et al.²⁷ explored the various models of human resource management in current vogue among global organizations, and finally proposed a synthesis of the common factors into a model of their own.

²⁶ Drücker, 1993, p.18

²⁷ Wright, Geroy & MacPhee, 2000, pp.40&41

They concluded that global competitiveness can best be effected if an individually focused model of human resource management is used, and in that model they included the following items that they feel will have an impact on the individuals productivity, and hence his contribution towards the organizations competitiveness: *Managerial style, hiring and career policies, HRM systems support, job design both physical and social, organizational development, feedback systems, proactive job analysis both physical and social, cross-cultural training, repatriation systems, reward systems, family support, communication technology, industrial engineering, physical living and working environments, technical training.*

According to the authors, 'All of these will lead to a supportive culture in which the individual employee performance will be enhanced to enhance global performance'. The significant phrase – supportive culture – points to the fact that all of the actions mentioned are seen to be the result of a value system wherein the member of the organization is regarded as important and is assured that the organization is committed to his or her welfare by supporting all aspects of the relationship.

The second reason is by far the more important in that it offers a direct link between values and success for an organization. The current thinking can be taken to offer two perspectives – (i) any values if sincerely held will bring about success; (ii) certain values must be held in order to achieve success.

In the following sections the exploration of these two perspectives will take place by investigating how organizational values were identified and defined by the various authors, followed by the impact these values are deemed to have on the organization.

2.3.1. Identification and definitions of organizational values

The identification and definition of values in the following studies are very often actions, ideals or other items enumerated by the researchers as values in their surveys or observations, as for instance courtesy, service, productivity and the like. There may be many reasons why objections can be raised as to whether an item thus enumerated actually should be considered a value, but for purposes of this section all articles will be taken at face value and their identification of an item as a value will be accepted as such.

2.3.1.1 Spiritual, ethical, moral values

Values, as we have seen, can be considered to be either some form of ethics or certain constructs that drive attitudes. In business there have always been sets of ethics and rules. Even in the earliest of economic systems people expected to receive a 'fair trade'.

Whether these ethics were always adhered to and whether they conformed to what could be considered values as embodied by the phrase 'good business ethics' is debatable. During the last decade however, authors and researchers have been investigating the importance of what they call spiritual values to businesses and organizations to a greater degree. Some of these studies will be presented in detail in order to establish the arguments that are current in the field.

Small and Dickie²⁸, for instance, state that their purpose is to highlight critical values that have the potential to affect positively the way business is conducted. In order to explain their concept of these critical values, they define a value as something that is worthy of esteem for its own sake, or something that has intrinsic worth. Their argument is that people who exhibit high moral principles such as fairness, trustworthiness, honesty, integrity and justice are better and more likely to prosper in business, and that business values such people.

In their article they proceed to argue that codes of ethics, as developed for the various professions, provide the check needed to restrain the excesses of self and organizational interests. If not, business and society will come to a standstill. In fact, the claim is made that it is because of unchecked freedom in the free-enterprise system that there have been the scandals and failures in business that are regularly reported in the media. They further state that the age of the moral manager has dawned, and they see this manager honoring the Aristotelean virtues of courage, temperance, liberality, magnificence, pride, good temper, friendliness, truthfulness, wittiness, shame and justice among others. They summarize these virtues into three values or value factors they claim should be central to good business practice – trust, integrity and justice. These would seem to be their 'critical' values. These values are closely related to each other, and reinforce each other. Trust will ensure that justice is done, and is undermined by a lack of integrity. In fact, I would argue that without one of these three being present, the other two will not be able to exist. Society tends to uphold these as ideals, as can be seen in many a country's constitution, and for western society at least, these three concepts are deemed to be the basis of their laws and the system for enforcing them. These ideals are viewed as desirable by society and by a majority of those in business and politics.

Yet the reality is, as the authors state in their article, that we see lying, double-dealing, injustice and compromise in nearly all the activities of governments, organizations and

²⁸ Small & Dickie, 1999, p.628

societies. This is of course one of the dilemmas faced when trying to explain human behavior – why, when it is patently to the benefit of society and of the individual to behave in one way, the opposite behavior is more often the rule. The ‘critical’ values espoused by the authors are those that can be considered as the basis of ethics as explained above – the ‘good’ of society, people and organizations will be served by adopting these values, since they will make people behave in a moral fashion. The values are also fairly universal, as far as it is possible to regard anything as universal in the social sciences. At least among western philosophers and social commentators, truth is considered a proto-norm²⁹, a concept explained by Traber as those concepts that will be visible in all societies as they form and that will be the basis for later culture formation. In other words, a proto-norm is the forerunner of all ethics, morals, values or normatives present in societies and organizations. Also, truth as a measure of virtue as developed in Western philosophy, has established it in the role of ‘absolute value’.

If we however take the view that truth and justice are values in much the same way as deceit and self-interest are, the dilemma is no longer that humans choose one above the other to inform their actions, but rather why one is chosen rather than the other. This is where the complexity spoken of earlier is most clearly seen – humans may have conflicting value systems in themselves, and access what seems to be the most applicable, for themselves, out of the systems available.³⁰

Wooten and White³¹ are authors who also address this issue by investigating the links between organizational values and the concepts of ethical or moral rules. They postulate links between organizational development’s (OD’s) core values with justice theory. According to them, the core values of OD are: (i) a humanistic orientation and (ii) emphasis on organizational effectiveness. They give numerous examples as to what constitutes these core values, all of which can be summarized as follows: respect, support, honesty, trust, empowerment, dignity, proactivity, participation, human potential recognition, effectiveness, democracy and alignment.

Linking these values with justice, defined by the authors as encompassing equity, equality, distribution based on need, procedural equity, access to recourse, liberal ideology,

²⁹ Traber, 1997, p.xi

³⁰ An example of how complex this issue is can be taken from the split in a Baptist church in America that has become famous in ethics circles for being a case of the lying Baptists vs. the true Baptists. The split came from the argument about whether you are ever justified in lying – for instance if your family is hidden away from harm and you are captured by the enemy, should you lie about where your family is or should you tell the truth (silence being taken as lying by default)

³¹ Wooten & White, 1999, p.9

referential and penitential components, they conclude that organizations that want to develop or are developing, will do well to embrace what is in effect a set of ethical principles or justice based values in order to utilize their workers most effectively.

In effect, their appeal is that organizations should embrace the values that will uphold human dignity, enable all members of the organization to participate equally and where people have recourse to impartial systems of evaluation when conflict arises.

Cacioppe³² is another that argues that spirituality should be integrated into the workplace for a more effective organization, and he defines spirituality as follows: ‘..a feeling of connectedness with a oneness, higher power or being. Everything is part and an expression of this oneness and is connected to everything else.’ Following on this definition, he proceeds to explain that spirituality is inextricably linked to goodness, caring, hope, love, optimism as its underlying principles, and these principles are universal and meaningful, even if science cannot prove that they exist. These principles are similar and related to the critical values of Small & Dickie where caring and love will lead to trust, integrity and justice, and also certainly to the humanistic values listed by Wooten & White, such as dignity etc.

The claim that absolute values are moral values and are universal is stated explicitly in this article, and the authority claimed is the fact that they emanate from a higher power, whatever that power is perceived as.

Delbecq³³ is another writer who explores the theme of spiritual values in organizations. His attempt to answer the question of how to define spirituality is: ‘The unique and personal inner experience of and search for the fullest personal development through participation into the transcendent mystery. It always involves a sense of belonging to a greater whole, and a sense of longing for a more complete fulfilment through touching the greater mystery (which in tradition I call God). My test of authenticity is the extent to which the progress in the spirit of journey manifests itself in loving and compassionate service.’ Love and compassion are the value concepts emphasized here and they are part of the service, warmth, loyalty and humanistic values in general.

The ethical, spiritual and moral values that these authors have identified as important to the organization, can be condensed to a certain mindset. This mindset will think of

³² Caccioppe, part 1, 2000, p.52

³³ Delbecq, 1999, p.345

others as worthy of consideration in every aspect of life, will exercise control over self-interest if that interest will damage any other and will pursue the wellbeing of others as much, if not more, than the wellbeing of self. In a word, altruism. The behavior thus displayed will consist of co-operation, consideration, respect, truthfulness, service, loyalty and justice. These values are also held to be imperatives, in the sense that they are in some way values that are related to a belief in 'something bigger than us', a higher being or force or power, as Cacioppe states. This means that they should be adhered to (the 'ought' as defined by Goldthwait.)

Usually these values are then regarded as ideals to strive for, and it is in this light that the authors certainly present them as solutions to the problem of motivating the members of the organization, making the organization more productive.

2.3.1.2 Social and cultural values

In contrast to the above spiritual and ethical values authors such as Berry et al³⁴ emphasize humanistic or social values. In their article they concluded that the values systems of the companies they studied tapped into employees' aspirations to achieve, lead and contribute. They state: 'The common traits identified in our study spring from these rich, vibrant value systems. These traits clearly make a difference in retailers performance.' These values seem to revolve around personal satisfaction – I wish to be recognized and rewarded for my work, I wish to be involved in making decisions, I want to be able to contribute my ideas and be credited for them.

These values can exist alongside those of truth, integrity and justice, but can also be in direct opposition to them and could be called the values of self-interest, actualization and reward. The authors identify a values-driven organization as one exhibiting the following characteristics: a defiance of common wisdom, focused strategy and execution of philosophy, merchandise credibility, supply-chain co-ordination, emphasis on speed and convenience, fun shopping experience and leadership with heart. Each of these values is then linked to the need for employees to be recognized, to lead or to contribute, for instance an employee can contribute to the organization by ensuring that the provision of a fun shopping experience for the customer occurs.

Whether the list given above can be truly said to be values is a moot point, as many of them seem to be nothing more than strategies, but as stated in the beginning of this section, the authors will be taken at what they wish to present as values at this stage.

³⁴ Berry, Seiders & Gresham, 1997, p.22

Berry and his co-authors also state: 'In each case, a set of core values permeates the organization and both motivates and guides the company's dynamism, innovativeness and competitiveness. These core values are unchanging, defining the soul of the company. The case studies used show that it is in the service to customers, the communication with employees and the importance placed on the human element that the organization manifests its values.'

These sentiments echo those of Collins and Porras about the importance of a core value system to an organization, even if the values are not socially accepted norms. The fact of the existence and adherence to an inspiring set of values makes the difference. In this particular case, the core values could be stated as service to customers linked to a pioneering vision (defiance of common wisdom) and efficient use of resources.

In a similar case study, Harung and Rieber³⁵ identified ten core values or 'commercial principles' that were formulated by the original founder of G.C.Rieber & Co. in Norway, and which they claim are the reason for over 115 years of enduring service and growth of the company. These values are:

1. The company shall not do any business that cannot reasonably be considered to be to the advantage of both the buyer and seller.
2. The company shall not engage in speculative business other than that deriving from the normal course of operations.
3. Guarantees shall never be signed or given. It is better to lend money than one's name.
4. Never place all your eggs in one basket.
5. The first losses are always the smallest. It is better to sell at a loss than not to sell at all.
6. Managers are bound to dismiss any employee who does not adhere to the firm's requirements to sobriety.
7. Credit is due to the person who makes two blades of grass grow where one grew earlier.
8. The ABCDEF rule: At Besidde Contanter Det Er Finessen (the special point lies in always having liquid assets.) Liquidity must always be secure.
9. It shall always be possible for the company to make rapid and independent decisions.
10. The firm shall not engage in new business unless it is possible to do this on a large scale and to do it better than anyone else.

They also identify four more core values that were added by later generations, these being:

³⁵ Harung & Rieber, 1995, p.18

1. A prerequisite for growth and development is open interaction between community, business associates, employees and owners. For the firm to reach its targets, none of these groups must use its strength at the expense of the others.
2. The firm's operation shall not lead to the squandering of natural resources. These resources are to be left to our successors in at least as good as they were when they were handed on to us.
3. To preserve we must always renew. Constant trailing (trying) and retaining the best. (my insert for clarity)
4. With respect and gratitude to our forebears in Bergen, this city will continue to remain our base, but nevertheless we will have a global perspective.

In their discussion of the implication of this values system upon the company, they conclude that the stability provided by the culture, allied to the pro-active nature of the system, has enabled the company to make decisions effectively, as well as allowing it to develop and change in beneficial ways. Because of the emphasis on employee care, the company has a loyal membership, with in some instances, second and third generation employment, which is also true of management. Thus, the company resembles a family in many ways, which reinforces the culture and makes it more resilient to change.

Their values list is actually more of a code of business practices, or a set of rules to follow. This is typical of the social rules type of value system, where culture is formed from experiences where the rules are, if not spelled out, at least enforced in some way. In other words, the values are not enumerated, but actions are proscribed based on an underlying value system.

A summary of the values embedded in these rules can be stated as follows: Co-operation, carefulness, gain, recognition, autonomy, preservation. Or, to state it differently, co-operation for individual gain with respect for individual differences.

In the book which may have started the current pre-occupation with organizational values, Collins and Porras³⁶ identified the following themes of values among the core ideologies of the various companies they studied:

Honorable service, self renewal, tapping latent creative power, continual improvement, dignity upheld, honesty, integrity, ethics, hard work, productivity, excellence in reputation, freedom of choice, winning, initiative, equality of opportunity, excellence of product, respect, satisfaction and fulfillment through service, culture

³⁶ Collins & Porras, 1995, p.70

advancement, pioneering, swimming upstream, partnerships with employees, no cynicism, attention to detail.

These include one or two ethical values such as honesty and integrity, but are again mainly social or cultural rules. Several broad themes can be distinguished – co-operation, respect, quality, service, self-realization, pioneering and integrity or trust.

An issue raised briefly, the fact that an individual or organization can have a values system in which there are opposing values, and that in some situations one value will be active while in a different context another will, is examined by Parker and Bradley³⁷ who developed a survey instrument that was based on the competing values framework which explores conflicting or competing demands both in an organization and externally.

Internally the conflict of values such as personal attention, warmth, caring, loyalty, tradition, morale, equity with values such as formalism, respect for rules, enforcement, stability, status, policies is almost one of supportive respect vs. hierarchical control. Externally the conflict will be between the values that can be said to be those of the entrepreneur and those of the bureaucrat, e.g. dynamism, risk, innovation, growth and initiative vs. production, goals, tasks, competition, stability. Depending on which values are most favored, a company will be either more flexible or more inclined to control in their culture. The point they make is that values are not necessarily mutually exclusive, an organization can embrace both stability and growth by finding some balance between them. This balance will of course be further to one side than the other, and may even shift at times, but it provides the dynamics for decisions and actions.

This implies that an organization can never be classified as only bureaucratic, or only innovative, and in fact, that a good organization will use both in context to maintain its position and members. It also provides three value factors or mindsets, similar to altruism, that can be identified by a single word – these being power (the bureaucrat / hierarchical mindset), support (co-operation etc.) and self-interest or self-actualization.

2.3.1.4 Organizational values

Based on the above two sections, a list of general organizational values can be proposed at this time. I have grouped certain values under more general terms as will be seen from Table 1. These general terms may in some cases be perceived to be similar to the proto-norms discussed earlier, although that is not the intention. Instead, the table is

³⁷ Parker and Bradley, 2000, p.128

constructed to provide a broad view of current values observed in organizations by the authors cited.

The list is not exhaustive, but serves as a general framework for the discussion of the impact of values in the following section.

TABLE 1. VALUE FACTORIZATION AND ORGANIZATIONAL VALUES

General Value Term	Values in literature
Integrity (altruism)	Truth, honesty, integrity, fairness
Justice (altruism)	Equity, equality, recompense, response, responsibility, loyalty
Support (service)	Mutual advantages, employee care, co-operation, communication, respect, acknowledgement, contribution
Authority (power)	Rules, tradition, prudence, leading (management)
Competition (self-actualization)	Courage, winning, productivity, creativity, innovation, pioneering.
Self-service (self-actualization)	Pride, defiance, self-interest, compromise, achievement, freedom of choice
Excellence (service)	Focused strategy, quality, preservation, attention to detail

Naturally we know enough of the implications of the research that has produced the above list to realize that the list is based on reports and surveys in which business wishes to place itself in a favorable light. There is very little evidence of the attitudes that give rise to wholesale pollution, exploitation of both labor and nature and deliberate financial malfeasance such as stock manipulations, hostile take-overs and such, bar the self-service values that in an anti-social manifestation could be viewed as the driving force for such attitudes.

Following the listing of values that organizations claim to uphold and manifest, the need is for methods of measurement that will be able to circumvent the problems identified by Halman of people being unable to really state their values accurately. In other words, how are values manifested in the organization? Beyond measuring their impact as the case studies discussed so far have done, what other means are there to measure the impact or the presence in the organization of values? More importantly, can the sharing of values really be measured, and if so, do they serve as predictors of behaviour?

Young and Parker³⁸ explored the last question in their work on developing some model whereby collective climates in organizations can be predicted. They define collective climates as statistic clusters of individuals who share similar perceptions of their work environment. The importance of collective climates to organizations is that their membership and opinions are predictive of several factors that contribute to productivity.

These climates are formed either from groups that share values, goals or needs; or who are interacting due to tasks in the organization. An interesting twist on the definition of values is given by the authors: '...values serve to create the cognitive schemata through which individuals interpret their work environment.' The authors decided to test which of the two alternative explanations for the formation of collective climates is more accurate, that of shared values or shared tasks.

They used the 'Survey of Work Values' by Wollack to test the following work values: Activity preference, attitude towards earnings, job involvement, pride in work, social status and upward striving; and the Manifest Needs Questionnaire of Steers and Braunstein to measure the need for achievement, affiliation, autonomy and dominance. In addition respondents were grouped according to departmental membership and also according to their interaction group which could be identified from the organizational network.

Their findings can be summarized as follows: work values are not predictors of collective climates, nor is departmental membership; there is some evidence that similar needs will correlate to collective climate membership, but the strongest correlation was for the interaction group membership predicting who would belong to the collective climate. The authors thus conclude that shared climate perceptions arise out of interactions among employees, rather than shared climates forming among those with similar values. In this respect, at least, values seem to have much less of an impact than predicted.

These findings have implications for the human resource manager who is trying to instill co-operation, vision, communication and the like in the organization in order to enhance its productivity. Much of the indications from the other studies cited would have indicated that shared values would be the driving forces for collective climate formation. However, knowing that the collective climate is already in place through natural networking, the leader who then wishes to instill values can use the shared perceptions of

³⁸ Young & Parker, 1999, p.1199

such a group in order to disseminate values among them in accord with the conclusions presented by the authors.

2.3.2 Impact on organizations of organizational values

To some extent the authors already cited have indicated that they consider values to have a considerable impact on organizations – shaping their culture, enhancing their productivity and profitability, ensuring stability and loyalty from their members. Authors such as Wheatly in *Leadership and the New Science*, also in *A Simpler Way*, as well as Senge in *The Fifth Discipline*, all explore these implications. The book that to an extent encapsulates the views expressed by many of these and other authors and which preceded the current activity in the field, *Built to Last*, by Collins and Porras, perhaps explains the impact best.

Collins and Porras³⁹, as already discussed to some extent, investigated a number of firms nominated by the top business organizations in the United States as being the outstanding firms in their particular field. They selected a sample of 32 firms in pairs linked by product or industrial activity. Further criteria were that each had to be a leader in its field, but that one of the pair had to be absolutely agreed upon as outstanding (the gold medallist) while the other had to be the second best (silver medallist) in that field. They looked for the differences that could explain the fact that one firm was undisputed leader while the other was second.

They found that the biggest difference was a set of core values. The ‘golden’ firms had a set of core values that were deeply imbedded in their corporate culture, while the silver medallists had values, but more generally a loose, evolved and changing system, arising out of members contributions as postulated earlier. They proceeded to label the winners ‘visionary companies’ to distinguish them, and also to point out one of the effects of a core value system – it gave vision to the company.

They also concluded that although certain values or themes showed up in the core ideologies of the companies included in their study, *no single item showed up consistently across all the visionary companies.* (their italics) In other words, as long as there are rules, guidelines,

³⁹ Collins & Porras, 1995, p.87

ideologies or any similar system of values in place, provided the members of the organization agree and adhere to it, what the values are is of no importance⁴⁰.

What was clear is the importance of the core ideology or value system being authentic. By that it is meant that the founders, managers and employees all uphold the ideology, that they practice it in all decision making situations and that it is part of a lifestyle in those companies. Then, and only then, does the value system provide the impetus for extraordinary success as an organization.

The presence and adherence to values thus bring success and stability according to Collins and Porras, also according to Harung and Reiber. To explore other views of the impact of organizational values, a couple of case studies investigating the impact of values are summarized below.

Milliman et al.⁴¹ conducted a study of Southwest Airlines. They comment initially on the increasing interest in spirituality and its influence on business, and then they pose two questions that need to be answered when investigating such influences. These are: 1) What would spirituality look like if it was manifested in business? 2) What would its impact be on individuals and on the organization?

In discussing the first question, the authors note the fact that findings point to those companies where a 'deeper purpose' is espoused, usually along the lines of contributing to the greater good rather than just making profits, being more successful. They argue that the concept of contributing to a greater good is the crucial aspect of spirituality. In other words, spirituality looks to 'something bigger, a higher purpose, a sense that this world is not the only reality' in order to imbue people with a sense of purpose. Using this argument as the basis, they define a model of spiritual values-based management as a framework for their analysis of Southwest Airlines (SWA)⁴². Their case study of SWA explores the roots of the fun-loving, rebel with a cause, hard working, flexible attitude of the company.

⁴⁰ This may seem an extreme statement, yet one that is supported by Castells in his study of the international crime cartels. On p.170 in Vol. 3 he states: 'At the sources of global crime, there are nationally, regionally, and ethnically rooted organizations, most of them with a long history, linked to the culture of specific countries and regions, with their *ideology, their codes of honor and their bonding mechanisms.*' (Italics mine) In other words, the values that underlie criminal organizations, which surely must be conceded to be far removed from the values we have seen espoused so far, are as effective in ensuring their success as those of any other organization.

⁴¹ Milliman, Ferguson, Trickett & Condemni, 1999, p.221

⁴² Based on similar models they propose a four step model of spiritual values-based management. The model begins with the organization's spiritual values which provide the basis on which business and employee goals and plans are formulated. These in turn are implemented and reinforced by the Human Resources Management practices that generate the outcomes of organizational performance and employee attitudes, which will in turn influence the values, thus completing a full cycle.

It is useful to present a short precis of SWA's culture, business plans and their HRM practices as reported by the authors. SWA has a culture of people who take their jobs seriously, but not necessarily themselves, no strictly delineated jobs and a lot of pride in being part of the company, and an attitude of having fun. The business philosophy is to make flying 'cheap, fast and fun' and is reflected in decisions such as having only one type of aircraft in service to cut maintenance costs and inventory, limited food and beverage service policy and short flights. Employees can make decisions and are expected to provide excellent service with fun and humor a part of the interaction. In selecting employees the highest importance is attached to attitudes and values, celebrating new employees in the company, providing rewards commensurate with the high expectations including respect and recognition. As a result of the strong community thus formed SWA has consistently been named in the list of the best 100 companies to work for while having one of the lowest labor costs per mile flown, and is a consistently profitable airline.

The authors present three propositions in conclusion, based on their model and the case study:

1. Company values that address both spiritual and mental aspects succeed to a greater extent than do those that just appeal to mental aspects.
2. Empowerment of employees must be actual and linked to the values. The higher the degree of empowerment and involvement in the company, the more employees will experience the values and higher the productivity.
3. HRM management and practices must be aligned with the values – the better that alignment, the more employees will adopt the values and the higher the performance of the organization.

These three conclusions also answer to some extent the second question asked in their study – the impact of values on the individual. Working in a company where such values are paramount, the individual receives the benefits of empowerment, involvement and community spirit. In other words, whatever the values system is, the individual will receive treatment that reflects those values, and in general will benefit if the values are of the altruistic, supportive types that will enable these values as well as the values of self-actualization of the members.

This finding was supported to some extent by Burke⁴³. He studied how the perceptions of male managers concerning the organizational values.

⁴³ Burke, 2000, p.81

Those values that function to support their work and personal life balance influenced their productivity, health and satisfaction. In general he found that men who reported working for companies that were more supportive of family commitments and provided positive input with regards to leading a balanced life had fewer stress related illness, less intention to quit, greater job satisfaction as well as life satisfaction and generally were more positive emotionally and physically.

In other words, if the organizational values are in harmony with the individuals' values there are a lot of benefits for the individual. This does not mean that the value systems have to be identical for harmony to exist – for instance, in the cases cited above, an individual may well find himself perfectly happy with an organization that supports him if his own value system is one of self-interest. Such an individual will, however, in his turn present the other members of the organization with a discordant note as he 'exploits' their contribution to the support systems. This will mean that the organization as a whole will not have a fully implemented and supported core values system, since the requirement for this is that all members of the organization must adhere to the core values system.

To reiterate the conclusions of Collins and Porras, successful companies have and live a core value system. What of those where this is not the case? Where a value system is talked about, but not wholeheartedly implemented, and thus individuals will be free to implement their own values within a loosely structured system. Or, what if the value system talked about is not the actual system?

Some answers may be found in a case study about implementing Lawler's pay theory⁴⁴ at Finbank. A manager interviewed by Lewis⁴⁵ expressed the following view:

'I'm particularly keen on the managerial skills, leadership and all that sort of thing (i.e. the values mentioned as being used to appraise performance). But it's not what counts in the bank. They say those things are important, but in reality it's the business and finance skills which are the ones which are rated.'

This statement implies that while the organization was speaking about one set of values being at the heart of their organization, they were actually implementing another set. The two value systems did not match in the perceptions of the members of the organization.

⁴⁴ Lawler's reward for performance theory – briefly stated implies that pay rises and advancement are based on regular performance appraisal and thus offers incentives to employees to perform at maximum capacity.

⁴⁵ Lewis, 2000, p.17

The intended outcome of the new pay strategy on the organization was the following: 'Implement a reward system that is flexible, capable of rapid change, inclusive of a range of methods and simple to understand. The base pay was intended to attract quality staff and to retain them, with incentives for excellent service, innovation and productivity provided by the variable pay being contingent upon performance. The new pay was also intended to enhance the co-operation between employer and employee, and to promote employee involvement.'

The realities were: 'Poor communication from management about the methods for implementation, leading to opposition from the trade union as well as from managers who perceived the strategy as a threat. Disgruntlement from employees who had to implement the system, as well as those that it affected. Eventually a culture of suspicion and mistrust permeated the organization, as a result of the mismatch of values in action with values in theory.' It would be appropriate to use the phrase here of management not 'walking the talk', i.e. not doing what they say and thus robbing the speech act of its truthfulness. If the values talked about are not the values displayed mistrust and lack of co-operation seem to follow inevitably.

The discrepancy between perceived and stated values and the impact that this has was also investigated by Hare et al.⁴⁶. In their study of observed and model values for male and female managers they found that both male and female leaders in the sample they accessed were perceived as less dominant, less friendly and more task-oriented than the model considered as ideal. Their reason for splitting the male and female managers was to check for a gender effect, which they found to be absent. What they found was that the perception of the manager's values as less than ideal led to dissatisfaction among the employees, as could be expected in the light of other findings.

Burke⁴⁷ investigated the effect of such value discrepancy. He performed a study in which he tried to determine the consequences of gaps perceived between particular values that the employees attach importance to and the extent to which those values are exhibited within the organization. They determined that women and men reporting a greater discrepancy also rated the competence of the partners and owners, as well as that of their immediate supervisors lower, indicated that there was less support for high-quality service and more barriers to the provision of high-quality service. Again, the gender split was done to rule out gender differences showing up, and again there was no significant

⁴⁶ Hare, Koenigs & Hare, 1997, p.437

⁴⁷ Burke, 1995, p.19

effect based on gender. Respondents who reported a greater discrepancy between their values and that of their supervisor or of the organization as a whole, were also less satisfied with their jobs, more likely to quit and generally felt that there were fewer opportunities for them in the organization.

These studies indicate that where a value system exists that is not fully embraced by all the stakeholders, or of which they can feel a part, especially if the discordant values are exhibited by those they consider the leaders, the effects are to diminish participation in the organization. This does have severe implications for the organization. Diminished participation by one member affects, ultimately, the whole organization as other members fall prey to the same air of skepticism, disloyalty and apathy that follows on value discord.

Lewis⁴⁸ concludes that there is an important theoretical implication when a contradiction between business strategy and business objectives exists. Among business strategies, as we have seen, the espousing of a core value system is starting to play a role. According to Lewis the link between achieving the business objectives by implementing a strategy and the needed behavior is invalidated if a contradiction exists. Any positive effect of one part of the strategy is negated by another part if the strategy is seen as pulling in two directions. In terms of values, if the firm publishes one set of values and its managers and leaders exhibit another, the net effect will be negative and the objectives will not be achieved. Trying to apply theory (values are good for our success) without being aware of all the implications (values must be our actual values and must be seen to be a part of us) can lead to the exact situations the organization is trying to avoid – lack of co-operation, loss of loyalty etc.

These are the reasons for authors continually exploring the values of organizations and their implications.

Another implication arises from an interesting study by Geletkanycz⁴⁹ of the effects of cultural values on top executives' resistance to changes. She documents that although the theoretical studies all indicate that top managers are crucial to successful adaptation strategies of organizations, being the leaders and decision makers, in reality many of them develop strong attachments to existing policies and profiles and fight the changes rather than support them.

⁴⁸ Lewis, 2000, p.24

⁴⁹ Geletkanycz, 1997, p.615

She states that while managers have a wide array of values, including religious, social, political etc., a select subset of values is especially germane to strategic leadership and decision making. The claim is made that the values that are most influential in this decision making subset are those that reflect the social values as embedded in national⁵⁰ culture. It is with this as background that Geletkanycz states her hypotheses:

‘...we predict that executives of differing cultural background will vary in the extent to which they recognize the need for and are open to change in existing organizational profiles.’

She used the following value dimensions, based on work by Hofstede, cited in the article, and which are: individualism – collectivism, uncertainty avoidance, power distance, masculinity – femininity and long term vs. short term orientation. The conclusions drawn from the study are that the cultural (national) values of individualism, uncertainty avoidance, power distance and short term orientation have a determining role in whether the executive will avoid altering the status quo. The effects can be summarized as follows:

If cultural values encourage strong leadership there is a greater resistance to changes. Uncertainty avoidance leads, contrary to expectation, to greater openness to change. The larger the power distance, i.e. clear distinctions in power, the more amenable to change. The more emphasis on long term perspectives, the more the need to adjust policies is recognized.

Based on these findings, she states: ‘...it appears that executives (national) cultural identity is not lost over time, not is it overshadowed by professional acculturation associated with firm or industry experience. Rather, the values embedded in national culture seem to have a profound and enduring effect on executives’ orientations, independent of the logic and wisdom accrued in managerial development.’ This conclusion, like that of Milliman et al. has quite a number of implications for those organizations who wish to avail themselves of the positive effect of values as reported by Collins and Porras in *Built to Last* and by Harung and Reiber in the article cited earlier.

The implications are first, that unless the members of the organization share the values of the organization from within their cultural background, the loyalty of those members are to their ‘own’ values rather than to the organization’s; second that

⁵⁰ National culture is seen as that culture in which a person is born that extends beyond his immediate family or neighborhood, a cultural identity he or she tends to identify themselves as. This could be ethnic or regional.

acculturation does not take the place of cultural values a person grew up with; third that the greatest impact of values is embodied in the managers and decision makers.

The first implication is of particular importance to those organizations involved in global trade – it behooves them to examine the culture of their workers with a critical eye in order to find the commonalities between their organizational culture and the cultural background of their workers. These commonalities can be used to construct a value system to which there will be the wholehearted subscription that is needed for success, as discussed previously.

As to the second implication, that of a persons ‘home culture’ so to speak, being so entrenched that it will not be replaced by subsequent acculturation, many opinions are expressed. The famous or infamous quotation attributed to the Jesuits along the lines of ‘give me a child until he is seven and I have him for life’ seems to be borne out by this finding, but the phenomena of people breaking completely with their parents and their home environment also has to be taken into account. Nevertheless, the same practical use can be made by organizations of this possibility as for the first of the conclusions.

The most important implication for this thesis is the third – that the impact of values is embodied in managers and leaders in the organization and their behavior will influence the perception of the values of the organization. This supports the claim for the existence of resonance – the values of the leader will be amplified by the followers. Consistent behavior driven by a clearly identified core value system will be amplified and will spread through the organization and orient all its members to a common goal, while inconsistent behavior will lead to dissonance – members at odds with management and each other.

Finally, a brief look at the impact of an organizations values on its clients. Although the main focus of the thesis is on internal affairs of the organization, some cognizance needs to be taken of the fact that the values of an organization will impact upon its clients and through their reactions, will be reflected back to impact upon the organization again. If an organization alienates its clients, it will not be able to exist for long and its function will be superseded by an organization that will be able to fulfil the function in greater harmony with the clientele. This is a major impact, and is therefore included in this section, albeit briefly.

Erdem et al.⁵¹ investigated the link between consumers' values and what those consumers would expect to see in a store. In this case, he explores the expectations that are set up in clients by their own value systems, and how the organization needs to take these into account in formulating their own values. He concludes that customers are more comfortable in an environment that reflects their own values, a conclusion that seems fairly obvious in the light of theories and discussions about values up to this point. However, the obvious cannot be discounted, and leaders should try to be aware of which values the clients will use to judge the organization.

Dunn and Thomas⁵² explore the concept of involving the client in a closer relationship with the organization, mainly by partnering – sharing internal company data with suppliers and expecting reciprocal commitments. They warn that this strategy, while able to solve complex problems, backfires if the perception arises that the intentions are not sincere, or as they put it: '...if customers believe that it [partnership programs] is only a supplier's latest buzzword.' In other words, back to the fact that values (honesty, fair dealing, co-operation) have to be sincere and genuine and not for show, or the 'real' values (greed, exploitation, self-interest) will be perceived, and rejected since no-one, even if involved in exploiting others, wants to be exploited themselves.

2.4 CONCLUSION

Two perspectives are apparent from the examples cited in the case studies of organizational values – the first being that values, any values, have an impact on an organization's success as long as the values, ethics, moral code, ideology, call it what you will, is formulated in a formal manner and 'lived'. If this is not done, the members will impose their own perceptions and values upon the organization, a process that takes place to a certain extent anyway. This will result in a fragmented organization, with all the problems such fragmentation entails – cross-purposes, self-interest being placed before mutual interest, indecision, rigid rules or anarchy, and members who are uncommitted.

The second perspective is that while values have an impact, the type of value system will also have an impact. Various values and value systems are among those espoused, and some common themes have emerged – fairness and honesty in business dealings, respect for all members of the organization, innovation, support and other altruistic or spiritual

⁵¹ Erdem, Oumlil & Tuncalp, 1999, p.139

⁵² Dunn & Thomas, 1994, p.34

values. The most negative value admitted to is that of self-interest in the form of making a profit.

In both these perspectives one fact that emerges unequivocally is that values are a part of the integral structure of the organization. These values have tremendous impact. These impacts range from the positive, where the values of the organization and the values of the individual are similar, and there is stability and success for the organization and satisfaction and reward for the individual, to the negative where a value discrepancy is perceived and a breakdown of loyalty, commitment and productivity takes place in the organization while the individual responds with cynicism, apathy and mistrust.

Sincere and actual belief in certain values, even if those values are not considered 'good', provided that all the members of the organization share those values, is the key to having positive impacts such as happy employees, productivity, stability and growth manifesting in the organization. In other words, it does not matter what the values are, despite the citing of lists of 'good' values – as long as a value system exists that is strongly embraced by all members of the organization and which forms the basis for decisions in the organization, it has a positive impact. If the value system is not entrenched, or develops from the cultural contributions of all the members with all the possible contradictions that entails, the impact is negative.

The role of the leader is especially crucial to this aspect – if the leader exhibits the values of the organization in action as well as during verbal communications with employees, the culture is more likely to be disseminated and the positive impact experienced. Leaders should thus be able to analyze themselves in the light of their own value systems, compare these with the organizations value system, and also analyze the value systems of the members through observing their behavior, and in the light of these analyses formulate strategies, plans and visions as well as the integration of the various value systems into a whole.

Inspired leaders are those able to do this instinctively. It is possible, however, to learn the skills needed to discern these values and to consciously apply them. This will be discussed in more detail in the chapter dealing with leadership. Suffice it to say that at this stage values and value systems provide the basis for evaluating the extent to which members of an organization and clients of that organization will 'feel at home' within and with the organization – to what extent resonance will exist, and in existing reinforce

loyalty and commitment to the organization. This is where the listing and enumerating of values plays its part – the code is out in the open and all can recognise it and respond to it.

CHAPTER 3.

COMMUNICATION IN ORGANIZATIONS - MODELS, FORMS AND PROBLEMS: ALL YOU DO IS TALK TALK.

3.1 COMMUNICATION AS CONCEPT

3.1.1 Definitions of communication

Communication is an easier concept, some may think, to define than value. However, when trying to explain what communication is, when it takes place, how it does and why it does, leads to a vast field of research and philosophy. In this thesis the focus will be on those theories of communication that present us with models that arise from the practical experience in organizations, and that are often fairly simplistic in their assumptions.

As a starting point, it is useful to explore one specific dimension of communication, which is that communication is the visible expression of the hidden cognitive action taking place. I cannot 'see' what the other is thinking, since I cannot enter his mind. By using cues such as setting, attitudes, tone of voice and vocabulary, I am able to approximately 'see' what his thoughts were, if he chooses to enter into communication. The cues used are learned by socialization and are then dependent on the acculturation the participants have undergone. This leads to the fact that the interpretation of the 'thought process' is never perfect, since the symbols used are open to differing translations. By interaction the 'meaning' of the symbols can be agreed upon, and understanding will increase. O'Hair and Friedrich⁵³ present a useful model of the interactive communication process. The process is seen as a loop between A and B, with encoding and decoding of the message taking place at both points, feedback from the decoding process providing shared meaning and noise interfering with the process by garbling the encoding or decoding. In the light of the above, the encoding/decoding process is nothing more than clarifying the meaning of the symbols used until a shared meaning of the message is achieved. Noise can be distractions, cultural backgrounds, lack of common language or any other interference with interpretation that ultimately hinders a shared meaning being achieved.

⁵³ O'Hair & Friedrich, 1992, p.10

Victor⁵⁴ states that the concern of business communication in all cultures is the transference, in the workplace, of one participant's message to another to facilitate standard business functions. This is a mechanistic view of the achieving of shared meaning. He thus sees communication as only a tool, and like all tools, its efficient use can be learned. In terms of communication theory, this may seem simplistic, but taken in the context of economic pressures to 'get it right' addresses the needs of the community it is intended for. The success of books and seminars promising 'Five ways to sell' or 'Ten minutes to effective communication' should not be underrated – even if the tactics used can be deplored as simplistic and inadequate in terms of dealing with the ramifications of human actions, they supply their users with a tool that provides control in their lives.

Communication in this sense, that of being a tool, is seen as the transfer of a message from one person to another, or to a group, where some action will then be taken as result of the contents of the message, or some information will be shared by the contents of the message. The message in these cases is mainly verbal, i.e. words that have a certain meaning are used to encode and decode the content of the message. This implies the existence of a common language and facility in the use of that language. Lack of this facility can be considered 'noise' in the model cited above.

Another dimension of noise is the effect of non-verbal communication. Thus non-verbal communication is just as important to organizational communication. Non-verbal communication includes body movements and gestures, facial expressions, surroundings, dress and choices of color. Wallis⁵⁵ is one of the authors who focuses on one of these aspects of communication and its implications for organizations – the impressions gained from the surroundings. Affluence, style and even color choices all influence the impressions gained from the corporation's center of operations. Organizations who depend on their contact with customers have to be very aware of what impression they create, since these impressions may often be the most lasting.

This is because non-verbal communication is one of the ways in which underlying value systems are perhaps most clearly reflected. The reason being that non-verbal communication is the earliest form of communication we indulge in – babies communicate their emotions and needs by facial expressions, body movements and vocalizations. It is also the main area in which we are socialized into the culture of our

⁵⁴ Victor, 1992, p.1

⁵⁵ Wallis, 1995, p.26

birth, by noting the responses of adults to our actions. What is acceptable behavior and appropriate action is made clear and becomes a part of our ontological reality.

One of the main issues for writers about business or organizational communication is the elimination of misunderstandings and the enhancing of efficient communication. In fact, the statement can be made that without communication, no organization can take place. Even if the communication is on the level of the use of symbols, such as the widely known road markings that are supposed to be truly international, the objective of directing the resultant action towards a given end remains. Particularly when exploring the issues surrounding the changing environment organizations find themselves in, the changes in leadership and the changes in strategies, communication is stressed as one of the key components, as we will explore in more depth in later chapters.

The definition of communication for the purposes of this thesis can then be stated as follows:

Communication is an action, specifically the process during which thoughts, ideas or concepts are translated into either verbal or non-verbal signals that can be transmitted through some medium to a receiver or receivers who will endeavor to make sense of these signals in order to understand the intended idea or concept. The process will be guided by the values, lifeworlds and contexts of both participants both consciously and unconsciously. Communication can thus be considered an action whereby conscious and unconscious cognition by one is made sense of by the other.

3.1.2 Importance of and organizational context of communication

Communication, as defined above, takes many forms in the organization, from the face to face interaction of meetings and socialization to the formal memorandum and newsletter circulated throughout the company. It includes the company dress code, the colors on the walls, the company logo and the gardens (or lack of them) around the buildings. In fact, any message that proceeds from the organization to any recipient is a part of organizational communication, and much of this communication may be unconscious. Leaders need to be aware of the fact that there is a continuous communication process in the organization, and that much of the tone and style of communication will depend on them and proceed from them, even if unawares.

Communication is also the most vital part of organizational strategy. Without communication the organization is unable to function – the whole purpose of the organization is, after all, to utilize the skills of its members in order to accomplish a given

task. Drücker⁵⁶, for instance defines the main characteristic of organizations as 'special-purpose institutions, effective because they have one purpose or task that they concentrate on'. He views organizations as a tool, and like all tools, it works better the more specialized it is. The organization must be single minded and its members must apply their own speciality to the common task, if not, the organization loses functionality.

It is clear that the only way in which the members of an organization will (a) know what the common task is and (b) how their speciality must be applied to the task, is if these facts are communicated to them in some manner, usually by a leader who has a vision of what the organization's task is.

Thus, the more effective the communication, the more effective the organization is, and the more effective the leader is. Communication is of course not the only factor for effective functioning of the organization, but the relationship postulated holds for any organization of note – if all other factors are equal, then the organization with the more effective communication strategy will be able to perform more effectively.

3.2 THEORIES OF ORGANIZATIONAL COMMUNICATION

Various models and theories of communication are presented in the literature that deals with organizations, some of which have been touched on above. Models range from a simple loop involving only a sender, message and receiver to the more complex which includes the encoding and decoding of the message, the noise that will interfere with the process and the media used to send the message.

3.2.1 Communication models based on personality types

Certain of the models proposed rest on the theory that personality traits are linked to the way in which communication will take place.

For instance, Jocelyn Ryder-Smith⁵⁷ notes that people have different ways in which they prefer to receive information, and indeed, in how they process that information, much as there is a preference for right or left-handedness. She notes that it is therefore not a good idea to communicate 'hearts and flowers' to someone who receives 'facts and figures.' In other words, be aware of the value that the audience will place upon the

⁵⁶ Drücker, 1993, p.47

⁵⁷ Ryder-Smith, 1999, p.78

manner in which the message is constructed, according to their personality type, and be aware of how your own personality type will influence your construction of the message.

Ryder-Smith's article makes some suggestions about how to accomplish effective communication across types. Understanding why and how differences in communication styles arise, what our own preferences are for communication and understanding others preferences helps teams and organizations to avoid conflict over misunderstandings.

Using a Myers Briggs Type Indicator, presented in the form of a questionnaire in the article, will enable organizations and individuals in the organization to identify communication types. Based on responses to questions about communication preferences, people are able to place themselves on a grid with the following axes – doer/specifics vs. intuitive at right angles to logical/objective vs. people/harmony. This is illustrated in Figure 1.

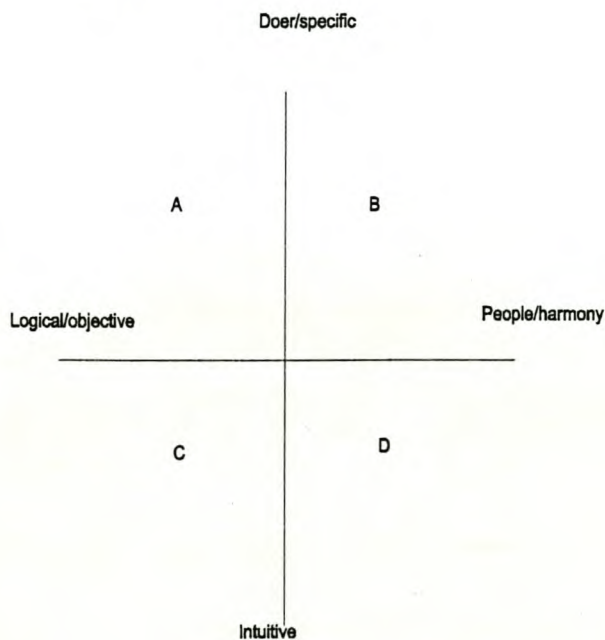


Figure 1. *Communication types according to Ryder-Smith.*

The implications are that a person will be placed into one of the four blocks (A, B, C, D) depending on preferences indicated, and conclusions can then be drawn about her preferred communication style, e.g. in quadrant C a person will want to be logical, know all the possibilities, not be told what to do, allowed space, be recognized.⁵⁸ As listeners,

⁵⁸ The Myers-Briggs type indicators are also used to type leaders into similar categories, in order to understand their leadership style.

they would like to see the objective of the vision and its options rather than the impact on people.

In a similar manner she lists the mannerisms and preferences of each style as both communicator and as listener. The four quadrants will 'talk' the following languages:

- A. Facts and logical reasoning upon which argument is based.
- B. Practical and specific impact of argument on people.
- C. Purpose and logical analysis, options of the argument.
- D. Human values and vision of argument.

The implications are that, by knowing how to structure a message so that one single message will reach each of the four types, a communicator can make her point effectively to each of the listeners present, since they are bound to include representatives of at least one of the types if not of all four. Ryder-Smith gives the following advice: 'When a wide range of people needs to be addressed, all four main communication styles or "languages" [should be] used: Facts and logical reasoning; practical and specific impact on people; purpose, logical analysis and options; human values and vision.'

For leaders the implication is to 'speak the language of the followers' by knowing where their own emphasis in communication lies. The list of 'languages' or communication styles can be used to address all the issues that organizational communication needs to address, merely by altering the emphasis each time. It is also possible to communicate the same point in a different style for a smaller group if you know that they are all oriented towards one single style. Combining all the styles or languages in a presentation to a larger group will ensure that the whole audience responds to the message. This is nothing more than an effort to establish resonance between speaker and audience.

The idea of an innate preference for a certain style of communication is one that receives support from Maruyama's⁵⁹ concept of mindscape types. His argument is that there are four basic mindscape types, styled by him as H, I, S and G. H type is hierarchical and homogenous, I is isolationistic and heterogenous, S type is pattern stabilizing while G is pattern generating. The following table is adapted from his table 1, and gives the characteristics of each mindscape.

The table uses common concepts to indicate the prevailing characteristic for each type, and the reader must bear in mind that these characteristics reflect the ways in which each of the mindscape types will have of thinking about things (worldview). In other

⁵⁹ Maruyama, 1991, p.ix

words, the table serves to give a general indication of how a person who is an I type will behave and think – where behavior is an indication of values as discussed in chapter 2.

TABLE 2: MINDSCAPE CHARACTERISTICS FROM MARUYAMA

H-type	I-type	S-type	G-type
homogenist	heterogenist	heterogenist	heterogenizing
universalist	individualist	mutualist	mutualizing
hierarchical	isolationist	interactive	interactive
classifying	randomizing	contextual	contextualizing
eternal	temporary	pattern-maintaining	pattern-generating
sequential	no order	simultaneous	simultaneous
competitive	uniqing	co-operative	co-generative
zero-sum	negative-sum	positive-sum	positive-sum
unity by similarity	independence	mutual gain by diversity	mutual gain by diversity
identity	identity	relation	relating
specialization	specialization	convertibility	convertibility
opposition	separation	absorption	absorption
tension	indifference	continuity	flow
extension	caprice	stability	development
one truth	subjectivity	poly-ocular	poly-ocular

Maruyama argues that while H and I types can communicate to a certain extent, as can S and G, there is great difficulties in having S or G communicate with H or I, since their characteristics and value systems differ to such a great extent, and this will influence their understanding and the meaning they give to communications. They will each have a differing understanding of and a meaning for messages. Maruyama presents these as follows:

H – rank-ordering, classifying and categorizing; perceiving and understanding sequentially; searching for regularity and common features; determining meaning according to category and subcategory to which object or subject belongs which leads to its inherent meaning; precision is the perception used.

I – distinguishing and isolating phenomena, each of which is unique and unrelated to others

S – looks for interrelations; sees things simultaneously; recognition of diversity in elements but to look for mutually beneficial interactions between them; finding meaning in interrelations and contexts rather than in the inherent meaning of the subject or object; striving for the broader view (polyocularity).

G – similar to S except that relations between elements are recognized as not fixed, thus change can occur both in the elements and in the contexts; multiple meanings are possible and can occur, which leads to innovation and growth.

In other words, H and I types will try to order objects and subjects in certain pre-ordained categories, they will try to see ranking and hierarchical structures, and there are fixed meanings attached to objects or subjects. H types will also link certain objects and subjects in certain patterns, while I types will examine each object and subject in isolation, trying to see uniqueness. S and G types will try to interpret the message holistically, will try and see patterns and relationships and broad pictures, with S types looking for fixed relationships (rules) between the objects and subjects while G types will look for any kind of relationship in the message elements, and will look for contextual patterns.

These characteristic viewpoints that are used when a message is constructed or received explains the barriers that Maruyama sees as existing between the mindscape types. He proceeds to explain that while some individuals fall mainly into one or the other of the mindscapes, there are those who may have a certain innate mindscape which can become subsumed if a different mindscape is dominant culturally, and the subsumed mindscape can either be channeled into niche occupations or be masked by the individuals concerned. Such individuals may then actually be able to serve as translators between the mindscapes and should be sought out by management as negotiators.

In both of these models four personality types are identified. The use of two intersecting axis of preferences or attitudes which are used to place people in a specific quadrant, and then explaining their behavior according to that quadrant is a popular method in the social sciences. In these cases, their communication behaviour is linked to their personality type.

In terms of this thesis, and keeping in mind that values can be measured by studying behavior (Halman), the different types of communicators can also be said to be distinguished by their value systems as exhibited by their behavior and attitudes, and communicating with them is thus dependant on their respective value systems as well as their personality types.

Leaders who are aware of the differing personality types or the differing value systems can analyze their own behavior as well as that of their followers in order to implement effective communication that will be understood by the follower in terms of his or her own context, which will of course facilitate the establishment of resonance.

3.2.2 Communication models based on the feedback loop

Models of how communication is achieved and why it is effective or not all share elements that are common – message, means and strategy. The simplest model in which these elements are linked is a loop:

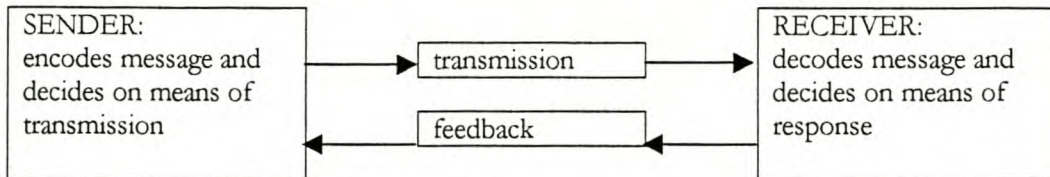


Figure 2: Simple model of communication

Based on this model and the elements contained in it, authors have various proposals about how to achieve effective communication.

In a guide prepared for organizations who wish to improve cross-cultural communication, Kuga⁶⁰ has the following to say: ‘Effective communication in a diverse work group requires conscious effort and skills.... Communication begins with a clear goal and purpose. What are you trying to get across? What do you hope to achieve? Remember, if you can’t articulate the purpose of your communication, whether it’s sending a message or giving feedback, hold off. Your ability to communicate with clarity begins when you are focused.’ In other words, as sender you have to plan how you will transmit the message, and what you hope that message will accomplish, while as receiver you have to decide on the appropriate response to the message.

She suggests an extended approach to learning how to communicate by supplying a communication planner in her book. This includes such items as recognizing the differences between people and their understanding of messages, creating messages with the differences in mind, delivery of the message and obtaining of feedback to evaluate the effectiveness of the message.

Her model, which is an embellishment of the basic feedback loop model, could be graphically illustrated as shown in figure 3.

⁶⁰ Kuga, 1996, p.93

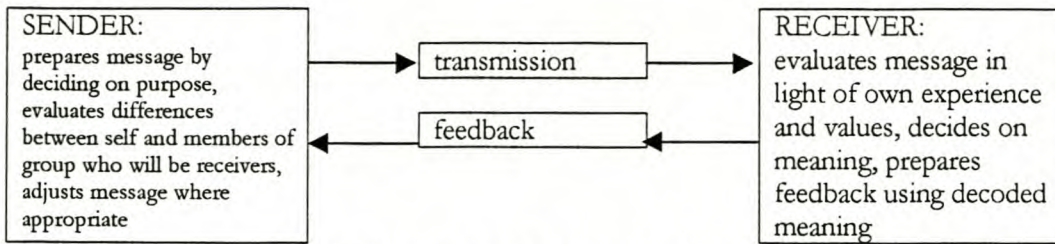


Figure 3. Representation of Kuga's model of Communicating in a diverse workplace.

The obtaining of feedback is one of the most important parts of any communication model. There could, perhaps theoretically, be a message that is uni-directional, but inside organizations no such animal exists even when messages are thought to be designed to be uni-directional⁶¹. The only means of judging whether the message received is the message sent, is by providing for feedback, because feedback in some form or another will always be present. It is also only by means of feedback that resonance is established, since it provides the 'sounding board' against which the sender can judge the harmonics and dissonances produced by the original message.

O'Hair & Friedrich⁶² support this view by stating that '...truly effective communication is interactive.' Once again, the metaphor of resonance, where the note produced is enriched, enhanced and reflected by the sounding board applies. By interaction the sense of the message is clarified. They present their model of the interactive communication process which involves the following elements:

Message – the ideas that people wish to share, expressed either verbally in oral or written form, or non-verbally.

Source – the person who creates a message, who ideally takes into account the needs of those who will be receiving the message.

Encoding – the physical process of organizing elements of the message for transmission to the receivers.

Channel – the path that the message takes once it is encoded by a source.

⁶¹ A message sent to a totally non-responsive person, e.g. someone in a coma, can be considered uni-directional, while a message on a company bulletin board, even if thought to be uni-directional, will elicit some form of response.

⁶² O'Hair & Friedrich, 1992, p.7

Receiver – the destination of the message, even if unintentional. Receivers include all who receive a message, even if inadvertently. This is styled as ‘sidestream listening’ and senders should be aware of the problems this can create.

Decoding – the process that receivers go through to make sense of the message they receive. This process is influenced by many factors, such as cultural background, listening abilities, attitudes toward the source, language and context.

Feedback – any response, verbal or nonverbal, that a receiver makes to the message.

Noise – anything that interferes with the communication process.

Shared meaning – central to model, this is the mutual understanding that results when the sender and all intended receivers interpret the message in the same way.

Their model can be presented graphically as a circle, starting and ending with the sender and encompassing the receiver, in the center of which is the shared meaning of the message. The circumference of the circle is the channel which passes through the noise or interference.

One of the points they make is that communication is never an either/or concept, rather that varying degrees of communication are possible. Even if the content of a message is misunderstood, a message has still passed from sender to receiver and back again.

The loop type model is a very easy way of identifying the process of communication and the elements that are involved in it, and is a popular model especially in the organizational field. The implications of these models, as mentioned before, is that no message should be constructed without being aware of the implications of the medium, the receiver, the possible interferences and without providing for feedback in order to check the integrity of the message.

3.2.3 Communication models based on content and strategy

In addition to the above loop types of models, which are concerned with the mechanics of the process, there are models that address the message content and the strategic formulation of the message.

Miller⁶³ states that the workplace of the late twentieth century bears very little resemblance to its counterpart in the late nineteenth century, and it will follow that the 'how' of communication will differ as well. In other words, the channel or medium for communicating will differ today from that of a hundred years ago.

The issue of how to communicate does therefore not only hinge on the planning and construction of the message path as in the previous models, but also on what to use to transmit the message and on its content. Three models of the channels used to transmit the message taken from general literature are presented by Miller, these being the media richness model, the social information processing model and the dual-capacity model. A short precis of the main points of each is presented below in her own words:

'Media Richness model – decision about media used to transmit message is based on the level of ambiguity of the message, where ambiguity refers to the existence of possible multiple and conflicting interpretations of the message. Media are then characterized as 'rich' or 'lean' according to four criteria based on the information carrying capacity of the media. These are (1) the availability of instant feedback, (2) the use of multiple cues (reinforcement of meaning), (3) the use of natural language and (4) the personal focus of the medium.' In other words, a meeting where graphics and written material reinforce the information being discussed will be a use of 'rich' media, a memorandum circulated via an electronic bulletin board is in-between 'rich' and 'lean', and an announcement in a staff newspaper is 'lean'.

'Social Information Processing model – based on perceived media characteristics and perceived task requirements. The choice of which media to use is a complex function of the objective characteristics of the task and the media, the perceived characteristics of the task and the media, past experience and knowledge, individual differences and social information (culture, language, habits etc.)' This model is, to some extent, the one that supports the hypothesis of a correlation between values and communication, since perceptions (perceived characteristics) will be based on value systems (as indicated by the use of words such as culture and habits) and their influences on attitudes and behavior.

'Dual-capacity model – this states that no media can be typed as 'rich' or 'lean' but that all communication media conveys two kinds of messages. One of these will involve 'data' and the other 'meaning'. Thus media can be defined according to its capacity to carry and effectively convey task-relevant data, its **data-carrying** capacity; and how much

⁶³ Miller, 1999, p.276

of the **core values or culture** of the organization can be reflected by the media, its **symbol-carrying** capacity.’ (My emphasis) This model in conjunction with the social information processing model provides the best argument for the role that values play in communications.

This argument can be stated as follows:

No message can be constructed that is entirely free from being interpreted according to the audience’s prejudices and preferences. Even the presentation of numerical data will involve some external meaning being attached to it, according to the values and thinking patterns of the audience. The choice of medium (reports, graphics, electronic, verbal) and the style of language, colors, layout, stance, gestures etc. are all symbolic and are interpreted as values. This interpretation will draw on the social and cultural background which imparts certain symbols with certain values, e.g. in the West the color black is associated with mourning and funerals and is considered sober because of this association while in the East the color white is the funereal garb. The actual information, the data, will be viewed in this framework of values as presented by the symbols.

Leaders must take this into account in any communication they construct, being aware of their own values and how these may be reflected in their attitudes, their preference for a certain style or channel of communication, and how these may be perceived by their audience if the value systems are not congruent.

The emphasis in organizational communication is mainly on making sure that the message is understandable, acceptable and effective. Each organization has to analyze its own communication strategies in the light of the above models. These provide principles that can be employed to decide how and when to communicate.

In practice, these may translate in to a set of guiding principles, such as offered by Pincus & de Bonis⁶⁴ who propose the following as a guiding model of communication for chief executives and management in general:

Consistency – aligning words and actions, and internal as well as external messages.

Compassion – being empathetic to employees’ concerns by listening with sensitivity.

Organization – integration of company wide messages, matching media to message.

Selectivity – deploying the correct communicator for the message (don’t send the CEO to talk about a change in the tearoom regulations).

⁶⁴ Pincus & deBonis, 1994, p.129

This type of thoughtful planning of the communications inside an organization is something that used to be the responsibility of a small group of 'communication experts' who usually gave their attention to communications about the organization. The present reality is that the daily communication between the members of the organization needs to be subjected to planning and policy in order to make sure that all the members understand that effective communication is part of their task.

Effective communication, according to the models discussed, occurs when there is a sensitivity to the fact that the message may be misunderstood, when the purpose of the message is clear to the sender, when proper matching of the message and the media has occurred and when allowances are made for feedback so that the interpretation of the message can be checked. If the leader communicates in such a manner, his example serves to inspire other members of the organization to adopt the same strategies.

3.2.4 Communication models based on content

More content oriented theories of organizational communication are also presented by Miller⁶⁵, and include the theories of hegemonic control, concertive control and feminist theories of organizational communication. From these theories it seems that the contents of organizational communication are more about one group or person dominating (gaining control, supremacy of ideas, steering and deciding) another rather than about exchanges between equals. These theories of organizational communication as presented by Miller can be summarized as follows:

Hegemonic control theory states that communication is tailored to reinforcing the ruling hegemony by presenting its viewpoints, values, culture and basis of power in a constant stream of propaganda. Control is accomplished by shaping ideology. Communication is also from the ruling class towards the dominated class in the main, and allows for no formal feedback or debate. Communication and the control of communication is a means to maintain the autocratic ruling of the organization. Sometimes, though, the hegemony actually uses member participation in formulating rules and regulations, undermines union formation by giving the illusion of participation without real influence and still exerts control over the members. In this theory, values of

⁶⁵ Miller, 1999, p.121

management are communicated in extreme form, as ideologies, and are enforced by rules and regulations.

The theory of concertive control argues that power lies in having a system that will discipline a worker and at the same time give her a sense of identification with the organisation. Discipline should be understood here in the sense of self-discipline, where the rules and regulations are clearly understood and the responsibility for adhering to them are placed on the shoulders of the member. In Miller's own words: "Workers identify with the *values* and norms of management and then use these *values* as a basis for making workplace decisions and for disciplining other members of the work team." (My italics) It is quite clear that in this theory, communication must be formed and informed by values, the values of management and the values of the members of the team in order for identification with those values to take place. In concertive control communication the aims are well known and takes place via memos, meetings and notices.

The feminist theory of communication in organisations is not quite as coherent, there being four differing viewpoints that can be typified as liberal, radical, standpoint and post-modern, but the main argument of the theory is that organisations are patriarchal in nature, which leads to communication that highlights the importance of competition, individualism, autonomy and cause and effect thinking. Feminist communication would focus more on co-operation, integrative thinking and connectedness. In this theory as well, it is clear that it is the underlying values that are viewed as the driving forces of communication as well as being the main content of the communication in the organisation.

According to these theories, communication in the organization aims to enhance either competition or co-operation, both of which are among values that organisations may hold and espouse. The links between values and communication are established by these theories, and serve as the basis for further speculation.

Another theory demonstrating the influence of values focuses on the fact that a vital part of communicating is trust. If I can't believe in your message, then we cannot communicate – I will 'listen' to you but I won't 'hear' you. Pincus and de Bonis⁶⁶ cite Alan Farnham, writing in Fortune, as arguing that a trust gap has opened between top managers and employees because of the 'stone ear' turned towards employees concerns

⁶⁶ Pincus & de Bonis, 1994, p.23

and changing values. In other words, if I can't trust you to listen to me I will also not listen to you or trust that what you are saying is the truth.

The assumption that there is such a thing as absolute truth is, according to some⁶⁷, a proto-norm that is part of discourse ethics. According to Habermas, a speech act is understood when listeners know the conditions of its acceptability. This presupposes that the listeners or audience can decide whether the offers made in the speech act can be acted upon, based on previous experience. Also, with such a speech act the speaker is in effect pledging to redeem the validity claims raised. This can only be done by demonstrating through consistent behavior that their claims to truthfulness are justified.

Once again, the links between values and communication in all respects are demonstrated by these claims – a speaker has to behave in a manner that is consistent with claims and attitudes exhibited in speech, or else the speech acts will be viewed with distrust and the opposite action may be taken to the one asked for.

Communication can be either about control and its exercise or about co-operation and its achievement according to the models discussed in this section. Either way, the message must be able to be interpreted through the assumption that there is knowable and decodable content in it, and that the content can lead to actions. The leader who wishes to influence her followers may be aware of these requirements, or may be operating instinctually and managing to fulfill these requirements, but in the end it will depend on the amount of resonance⁶⁸ that exists between audience and speaker as to whether the message is effective.

3.2.5 Communication models based on Memetic theory

All the above theories have focused on processes of communication, content of the message and media usage, or context and purpose of communication. A branch of science that has gained popularity since its introduction by Dawkins⁶⁹ in 1978 is memetics. The word meme was defined by Dawkins as 'a unit of cultural transmission or a unit of imitation.' In a later publication he stated that 'a meme should be regarded as a unit of information residing in the brain.'⁷⁰

⁶⁷ Habermas, as quoted by Arens, 1997, p.51

⁶⁸ Resonance in this sense will exist when there is a congruence of core values, an acceptance of a shared vision and a similarity in communication language and style.

⁶⁹ Dawkins, Richard, 1978, *The Selfish Gene*

⁷⁰ Dawkins, Richard, 1982, *The Extended Phenotype*

Aaron Lynch⁷¹ quotes these two definitions in his treatise on memetic theory. The reason for discussing this theory is the claim by Dawkins and subsequent authors in this field that memes are a type of 'virus of the mind', that values, ethics, attitudes and the like are infections of the human mind, and that memes will, like genes, try to create environments in which their chances of survival increase.

In order to fully understand the theory, it is useful to examine the basic claims made in some detail.

Memes, the word, is derived from the word memory. Human consciousness is largely a matter of memory – knowledge of language, customs, environment, skills and even the idea of self depends on the memory. We have all been made aware through the suffering of such prominent figures as ex-president Ronald Reagan that a disease such as Alzheimers, which affects memory, has the result that the sufferer is finally not aware of himself as an identity with a name, with links to other people and with a personality.

The contention of memetics is that 'units of memory' or memes seek to replicate themselves in hosts, those hosts being human minds. From this idea flows the supposition that ideas are spread by means of non-host brains becoming hosts to that idea through exposure to a meme. The theory also includes the supposition that exposure to a particular meme may have the effect of infecting the host with the opposing meme, and the example is given of a person having an aversion to church going because of being forced to endure the church going activities of parents who both held the 'church is good' meme.

Lynch defines a meme as follows: 'A memory item, or portion of an organism's neurally stored information, identified using the abstraction system of the observer, whose instantiation depended critically on causation by prior instantiation of the same memory item in one or more other organisms' nervous systems. ('sameness' of memory items is determined with respect to the above-mentioned abstraction system of the observer.)'

Thus values as manifested in behavior and attitudes will qualify as memes, and will be replicated by contact with 'infected' persons, but not in each case of contact. In other words, leaders can infect their followers with a meme or value attitude. The medium of infection is the communication of the meme from the host to the non-host. It can thus be seen that this theory postulates a direct link between values (memes) and communication,

⁷¹ Lynch, 2000, p.2

in fact, communication is vital in order to spread the contagion and allow the meme to be replicated.

The implication for leaders in organizations are that their values will be communicated to their followers, and that, depending on the 'strength' of their own belief as manifested in the enthusiasm with which it is communicated and demonstrated, there will be a greater or lesser infection rate among the followers; and once infected, the new host will be compelled to try to replicate the meme by further contacts with non-hosts. In this way, the core values of a company can be imprinted on its employees, especially if the meme is a strong one already (i.e. widely held, reinforced by other memes and of ancient lineage).

Memetics is perhaps more about how the human brain works and why certain ideas find such widespread audiences, and are defended with such passion as to initiate wars, persecutions and the like, than about communication as such, but it offers a useful view of the persistence of values and ideas, and the often irrational way in which people will hold a particular idea as pre-eminent and logical.

It may also explain why, as Halman complains, values cannot always be clearly explained in logical terms. Having 'caught' a meme (or value) it may well be that the only explanation to be given when asked why a certain value or idea is right is that of 'it has to be so!'

Leaders should then perhaps, in the light of the above, be very careful about their own memes or values, and inspect carefully why they believe what they believe in order to understand their followers better.

3.3 ORGANIZATIONAL COMMUNICATION IN PRACTICE

There are two main mechanisms of communication, verbal and non-verbal. Of these, the form of communication generally considered 'normal' communication is the verbal, whether oral or written. Non-verbal forms of communication are usually considered only as they modify the verbal form of communication. Yet it is more often in the non-verbal communication that the values held by the communicator are perceived since it is here that the communication stems from the unconscious more than from the conscious.

As awareness of this aspect of non-verbal communication grew, consultants started training members of organizations in the art of 'body-language' as part of their communication strategies. In the current practical application of organizational communication theories, several different non-verbal aspects of communication can be

identified, of which kinesics or body-language is only one aspect. Appearances, surroundings, grooming, sounds and location are all part of the non-verbal communications that impact on and underpin the verbal message.

3.3.1 Verbal communication

Verbal communication is the form of communication that is most familiar – words as expressions of concepts or labels for objects are the first things we learn when we are taught how to communicate with others. In organisational context verbal communication is the widest form of communication in use and is, in fact, what most infer when talking about communication. When people complain about a lack of communication, or misleading information, it is usually associated with verbal communication.

For the leader who is in constant communication with followers, being aware that in all situations the effectiveness of the communication will depend on utilising the models of typological, consistent and interactive communication, may seem overwhelming. The implications are that what is planned in formal communication must be reinforced by values as reflected in actions. However, if such a leader reflects on the demands of effective communication, it can be seen that constant practice of consistent communication will fulfil these demands. All that is needed is to have a strongly defined set of guiding principles (values), preferably as simple as possible, to which consideration of the other's position vis-a-vis the values is added during the process of communication.

A number of case studies and suggestions from the literature illustrate the above point, while also suggesting means whereby both formal and informal communication in the organization can be improved. These case studies serve to provide practical examples as well as providing explanations of the role of values in communication in actual situations.

Imperato⁷² reports on what many may consider the most boring ritual of communication in organizations, the meeting. Yet, as is pointed out in her article, meetings are where real work takes place inside organizations. Unless the organization is a dictatorship, with one person taking all decisions and issuing all directives, consensus needs to be reached about what task or tasks the organization has to undertake, and how best to allocate the resources to accomplish the task.

⁷² Imperato, 1999, p.205

It is this application of talking and listening to achieve co-operation and its importance to the organization that forms the heart of Imperato's article, dealing as it does with Michael Begeman who serves as manager of the 3M Meeting Network. He is quoted as saying, when asked his opinion about the average meeting: 'You want to know the truth? Here's my mental image of what happens in most business meetings: You could take the people out and replace them with radios blaring at each other, and you would not have changed very much. That's what most meetings are like. People wait for the person who is speaking to take a breath, so they can jump into the empty space and talk. The quality of communication in most meetings is roughly comparable to the quality of the arguments you used to have with your 10-year-old brother.' He points out one of the biggest problems of any conversation, that of not really listening to what is being said, but waiting for an opportunity to speak our own piece. The interaction so vital to effective communication is then absent, with each party unwilling to adjust to the need of reaching a shared meaning.

Based on the above, he advocates a conversation approach to meetings. He advises members of the meeting to plan ahead of time what sort of meeting it should be, or what sort of conversation needs to take place: '...do we have to make a decision about an issue, do we have to raise possibilities or discuss opportunities or must we take action?' These are the four types of conversation he feels there are to choose from. With this approach meetings fulfil the requirements of communication within the organization, i.e. facilitating its task by facilitating the making of decisions, exploring new issues and the possibilities they may lead to and whether these will be relevant to the organization, discussions of recognized opportunities and the implementation of research and development, or the problem about whether to act or not in a certain case. It also has the added advantage that people come to a meeting prepared for the type of meeting it will be.

A final, and very important point Begeman makes as quoted in the article is that meetings do not necessarily have to reach a conclusion to be effective. Sometimes more data needs to be gathered and more thinking needs to be done by those present at the meeting before conclusions can be reached. If a meeting only identifies that this is what is needed, it has already proved useful.

Informal oral communication in the organization usually occurs in the form of conversations rather than stories. However, the importance of this form of communication in organisations is underestimated, according to Dana Winslow Atchley

III, as documented by Pink⁷³ in his aptly titled article, 'What's your story?'. Atchley has utilised theatre and video in order to build a new tradition of the old art of story telling – mainly because he feels that it is in drama that the bare facts can be made to 'come alive' or catch the imagination of the audience. He presents not only his own story, that of his life, but will also act as consultant to firms that want to gather stories about themselves in order to motivate their staff.

One such case is that of Bill Duaphinais who is a member of Pricewaterhouse Cooper, and who believes that the technique of storytelling is important to the organization because 'Brands are built around stories....and stories of identity – who we are, where we come from – are the most powerful.' He uses the technique to share PwC's core values around the world. Collecting stories that illustrate the core values in action, sometimes on video, sometimes on tape, or just in writing, he travels to branches of PwC around the world, and presents the stories as part of motivational meetings.

Here the connection between communication and values is clear and, most telling, illustrates that values are generally better received in the form of metaphor and dramatisation rather than bald facts. Unless the communicator catches the attention of the audience, and has it focus on the message, the decoding of the message will be hampered by the 'noise' of wandering thoughts and lack of interest. It is thus not only enough to merely 'speak their language' as our typology models would have it, but also to ensure that the language used is used in a way that will engage attention. People tend to think in metaphors, and thus respond to them as well.

Another large part of informal oral communication is one that the majority of workers in an office of some kind are well aware of: the grapevine – that informal exchange of information and gossip that permeates the environment of any organisation. It seems to be a fact that when formal communication channels are weak, the grapevine flourishes, and usually to spread discontent. The leader who wishes to strengthen communication in the organization needs to be aware of the dangers posed by the grapevine, as illustrated in the following case study.

Appelbaum et al.⁷⁴ conducted a case study on the downsizing of Dominion Travelogics Unlimited.

⁷³ Pink, 1999, p.32

⁷⁴ Appelbaum, Leblanc, & Shapiro, 1998, p.402

They found that due to certain communication constraints (the need for confidentiality as a result of commercial competitiveness) routine directives sometimes failed to reach the office staff. Also, the staff had shared values and norms that they had helped to define, and which were drastically changed by management after re-organisation. The situation became one of confrontation between staff and management, especially when productivity fell as workers would spend more time speculating on whether their jobs would be the next to be axed, whether the new management would last (there were three changes in five years) and how the new managers would act towards them. Management in general was seen by the workers as double dealing, untrustworthy and secretive, with their only agenda being the amount of profit generated by cutting back on staff.

One of the conclusions the authors drew is that where an organisational climate is one of openness and trust, incomplete or controversial communications are likely to be interpreted favourably, but when there is distrust, even innocuous messages are scrutinised for hidden agendas and are greeted with suspicion and ridicule.

An important aspect illustrated by this case study is the fact that values are shared by the informal communication that exists. People build a shared value system by telling each other stories that have some moral to them, share dreams and ideals more readily in an informal setting and are more likely to be loyal to people they have developed a social relationship with. This is consistent with the memetic theory of communication, where memes are transferred from host to host. In an informal, relaxed setting, people are more receptive. The implications are that people will be more receptive to ideas during informal contact with the leader, that the grapevine can be used to further the spread of core values of the organization and that in the absence of open, trustworthy and consistent communication from the leader, speculation of a negative kind will occur.

Written communication in the organisation is usually in the form of memos, announcements or notices and reports. Each organisation develops a certain style for these and may have prescribed rules governing the content and style. The advent of electronic media has added the e-mail message, which combines elements of the formal and informal in much the same way that meetings do in the oral forms.

Formal writing always has a specific goal – the sharing of information, the giving of directions, the promulgation of rules or procedures. Ensuring that the message is indeed shared using this format is just as important if not more so than during conversations.

The implication is that the leader has to consider written communication very carefully - too little information will lead to as much dissatisfaction as too much. Also, the form of his written communication will be interpreted according to how consistent it is with his behaviour – if he adds a routine signature to an e-mail that reads 'Best regards, XYZ' but never greets anyone in the corridors, the effect is actually negative, since he will be perceived as a hypocrite who is merely parroting a formula of politeness.

In both formal and informal written communications the influences of values are less clear than with oral communications, but are still present. The style of language used, as in oral communication, will have the same impact. The provision for feedback in order to ensure the integrity of the message received, and not just in the form of actions, will ensure that any misconstruction of the message can be corrected. Interactive communication is the watchword in all situations, particularly in organizations where correct actions should follow the receipt of a message.

3.3.2 Non-verbal communication

The role of non-verbal communication has been investigated for several years, and there are any number of popular books explaining why certain non-verbal signs and signals will cause offence in one culture and not in another. The best known is perhaps that of Julius Fast, *Body Language*, published in 1970. The impact of this form of communication on the organization has also been examined by a number of authors.

Sundaram & Webster⁷⁶ examined the role of non-verbal communication on customer satisfaction. They found that customers evaluated service more by the non-verbal communication present in encounters than by the actual efficiency of service or competence of the service provider. They quote Barnum and Wolniasky's findings that nearly 70% of all communication is non-verbal.

What then, is this extremely important part of communication? It consists of posture, facial expression, movements, clothing, appearance and surroundings. It reflects emotions

⁷⁵ Church, 1997, p.300

⁷⁶ Sundaram & Webster, 2000, p.378

much more than the verbal part of communication, and is therefore easily learnt but also easy to misinterpret, as it is based much more on cultural conditioning.

Victor⁷⁷ has this to say: 'Active non-verbal communication may be defined as non-verbal behavior the communicator can consciously modulate. For example, speakers who wave their arms a great deal in their home culture are capable of controlling or reducing such behavior when they enter a culture whose members gesture less frequently.' Passive non-verbal behavior are the unconscious mannerisms we all have, and are only made aware of when we are able to see ourselves in action, or it may be the surroundings we are in – for instance a seminar room with lighting that cannot be dimmed.

Planned appearance, such as a corporate dress-code, or lack of one, sends a certain message, one that will be interpreted almost solely by the cultural and social norms of the audience. Dressing in a formal suit when speaking to a group of bohemian artists will lead to the perception of 'squareness', non-artistic feelings and lack of sympathy with them, while dressing in wildly clashing colors and layers of clothing with bare feet when addressing a group of conservative bankers, all arrayed in suits and ties, will lead to a perception of 'wildness', lack of stability and perhaps untrustworthiness.

Talking your audiences' language thus takes more than just knowing how they think about things, it will include being aware of the 'unintentional communication' that they will see in your dress, hairstyle, furniture etc.

As an example of this type of 'unintentional communication', Wallis⁷⁸ examines the message that is very often sent by organizations without any thought beyond mere utility – their buildings and offices. She points out that retailers know very well that their shopfronts send out a message about their 'brand' or the personality of the organization. The following statements she makes paint a picture of how important this type of communication is.

'There are already countless costly corporate buildings that look exactly alike and say nothing valuable about the company to the people who use the building or to those who visit it. ...[Planning] ...what kind of values and image your company would like to communicate to its public. These messages should tie in with your corporate identity. Is your company formal or informal, ...traditional or contemporary, conservative or

⁷⁷ Victor, 1992, p.187

⁷⁸ Wallis, 1995, p.26

radical?...Everything from the manner of the receptionist at the desk to the desk itself communicates something.'

This example of non-verbal communication could possibly be considered uni-directional, as no feedback is being solicited. Yet, like all communication the feedback exists in the response of the receiver, where the reluctance to do business with a certain organization may well be a response to its offices, its building, its clothing styles or its décor.

Gestures are made in accordance, once again, with our cultural and social conditioning, and remains largely uncontrolled in the vast majority of humans. Very often people are not aware of the fact that they may be using excessive gesturing, or that their body posture is betraying nervousness. Everything concerned with gesturing, body posture, facial expression and the like is called kinesic behaviour.

Victor⁷⁹ points out that four forces affect kinesic behaviour, these being personal idiosyncrasies, situational factors, gender differences and cultural differences. Seminars based on using our unconscious language, that of movement, posture, facial expression and the like, proliferates among the business community, as people have become more aware of the importance of this kind of communication.

Especially in cross-cultural communication kinesics are of primary importance, where gestures commonly used in one culture may be considered very offensive in another. The culture we move in shapes our opinions about what is considered offensive behaviour, and the organisational culture carries with it its own acceptable kinesics. For instance, using an arm to gesture to the screen during a presentation of slides may be considered to be unprofessional in one organization, where pointers are used, while in another it indicates a freedom and relaxed, confident attitude.

It is clear that values play a very large part in the translation of the symbolism of non-verbal communication. The correct interpretation can only be reached by entering into verbal dialogue about offensive behaviour. If a shared meaning is achieved, the verbal communication accompanying the non-verbal communication will be re-inforced to a very great degree. For organizations the importance lies in having their members appreciate the extent to which this part of communication influences the rest.

⁷⁹ Victor, 1992, p.187

Hussain⁸⁰ presents a case study of how technology was transferred between Brunei and Japan in several joint ventures and concludes that it is the extent to which cultures can fuse that facilitates technology transfer. Culture fusion occurs when people are comfortable with each other and show it in their kinesic and proxemic communication. This will involve adopting similar body postures, mirroring facial expressions, adopting similar gestures and keeping within the 'comfort zone' in terms of nearness to another person. All of these actions are the ways in which body language makes the statement 'I like you.' Awareness of how each culture differs in this respect, and being able to assimilate the norms of another culture by adjusting your own kinesic communication, is an important part of cross-cultural communication.

Actors, for instance, are very aware of their kinesic communication, and use it deliberately. To some extent, leaders may have to do the same in order to enhance the effectiveness of their communication, especially if they have to convey the fact that they share their audience's values, or if they want to illustrate the values of the organization. This is where a book that analyzes the body language of differing cultures and value systems can prove its worth, providing the leader with a communication pattern to follow.

3.4 USING COMMUNICATION – STRATEGIES FOR THE CONSTRUCTION OF MESSAGES

One of the issues that is raised in the literature about why communication fails, is the question of ambiguity. Ambiguity can be either the use of a word that can have two different meanings in such a manner that the context does not make clear which meaning to use in decoding the message, or constructing a message that is received in a different context to the one it is meant for. For example, consider the following scenario:

A skilled communicator for a company constructs a message. It seems fairly straightforward – the company will be hosting a visiting team from Dubai for a week in order to investigate possible partnerships. Before long, rumors are rife that the company will be sold to interests in Dubai, that the visitors are here to investigate the staff with a view to staff reduction, etc. The reason? Not the media release penned by the specialist, but the memorandum that preceded it:

‘The visit by personnel from Dubai for the purposes of negotiation will take place within the next month. A formal notice will be issued shortly to all staff, in the meantime

⁸⁰ Hussain, 1998, p.1191

I would like everyone in the department to prepare themselves for the visit, which is crucial to the future of this company.'

This informal memorandum went from the manager of the human resources department to senior members of his department. It was to serve as a reminder to them to implement certain arrangements that had been discussed verbally. A secretary with no knowledge of the context saw the memorandum, discussed its possible meanings with a friend and the damage was done. Speculation about the meaning of the phrase 'crucial to the future of this company' in conjunction with the word 'negotiation' led to predicting possible job losses, takeovers and the like. This scenario is fictitious, but is enacted in organizations daily.

As Weick⁸¹ discusses in his book on sensemaking in organizations, sensemaking is driven by plausibility rather than accuracy. People need to make sense of their organization in order to function effectively, for it is by making sense that we are able to use past experience to guide present decisions. Communications provide some of the clues and cues needed in order to make sense, and since we are selective in our use of cues, we also tend to be selective when viewing communications that are ambiguous – interpretation is based on our past experiences and those parts of the message that we extract in order to use in the sensemaking process.

It is because of this tendency to extract only parts of the message that Pincus and de Bonis⁸² advocate that communication must be consistent in order to be credible. They see consistency composed of five interrelated dimensions, which are the following:

1. Consistency of objectives – words and actions by management, internal or external to the organization, must be in alignment with the stated objectives and values of the organization.
2. Consistency of words and actions – behavior must be congruent with previously stated messages, and words and actions must reinforce each other.
3. Consistency of style – candid, open, frank, direct, interactive etc. Whatever style of communication the management tends to implement or impose on the organization must be adhered to.
4. Consistency of priorities – a clearly defined order of issues and their importance as defined by management should be adhered to, preferably with internal communication about key issues having a higher priority than external communication.
5. Consistency of roles – the person responsible for communicating the organizations' planning and directions, especially of important issues, should be the top manager.

⁸¹ Weick, 1995, p.55

⁸² Pincus & de Bonis, 1994, p.153

Bearing in mind that the authors are primarily concerned with the communication between the CEO and the organization, their list stresses one of the crucial elements in communication – credibility is achieved through consistent behavior. It is only when there is a history of credible, consistent communications that present ambiguities will be favorably interpreted. The list also offers suggestions that support the hypothesis that the communication by leaders in organizations are shaped by values - notably points 1, 2 and 3.

For the leader and CEO the implications of the above are as follows: Do not use words and jargon lightly when constructing a message, and be aware that your words have to reflect the values of the company or organization. Always align your words and their meaning with your actions. Choose a style and stick with it - chatty and informal, formal and informative, factual, metaphorical or whatever else is suited to the purpose of the organization.

Leaders must thus also be aware that even if the meaning of the words used to construct a message are clear, the context in which the message is received may make the message ambiguous, and also, even if the words and message is clear, it may be an unacceptable message.

For instance, Metcalf⁸³ details a case of research results reported by a consultant that were perceived as unfavorable by the commissioning organization, to such an extent that they embarked on a costly campaign, both in time and money, to discredit the researcher and have him perceived as 'untruthful'. The implications being, of course, that if he made public any results of the study after the period of confidentiality lapsed, he would be distrusted and his results (communication) would be discredited or interpreted as unreliable.

Reilly et al.⁸⁴ also warn that communication is understood not only by what is visible but rather by what is invisible and hidden. He and his co-authors recommend that the invisible elements of understanding within an organization have to be re-arranged before effective communication can take place. They list several barriers to communication, which they state, are not 'artificial' but are subjectively created realities. These include social and cultural issues such as sex, age, nationality, race, education and appearance; economic issues such as position, income and power; ideological (value) issues such as

⁸³ Metcalf, 1998, p.153

⁸⁴ Reilly & DiAngelo, 1990, p.129

political, religious, social and economic; and finally organizational issues such as structure, procedures, rules, regulations, policies and status.

They point out that effective communication requires specific binding and uniting elements of agreement. "Clear words, whether in face-to-face meetings or in memos, become clouded when the transmitter of the message and the receiver distrust each other."

From the example and the theoretical discussion given above, it can thus be seen that truth in communication is considered crucial and is one of the solutions to ambiguity. However, it is seldom achieved in our society, where expediency and compromise are the rule rather than the exception. For organizations and their leaders consistent communication is a goal to strive for in order to ensure that communications are interpreted as if they are true, or at least true in the context of the organization.

Never assume anything. Hosking & Haslam⁸⁷ relate various problems with organizing and achieving collaboration in the organization. Haslam states: 'Whenever I am involved in something that I feel has gone wrong, I look for the verb assume in the explanation.' By taking things for granted a manager may be overlooking a crucial aspect of his or her communication strategy, that of not only not providing for feedback, but taking no notice of it when it comes. Routines have a way of not being able to cope with crisis situations. The authors suggest the following: Talk should not be separate from doing, rather narratives should be explored as an ongoing process of meaning making.

Make use of common experiences to construct metaphors. Arnett⁸⁸ quotes Neil Postman as saying; 'A metaphor is not an ornament. It is an organ of perception. Through metaphors, we see the world.' Metaphorical language speaks to common feelings and experiences, and can help to reduce ambiguity, provided the metaphor rests on shared experience. Don't talk of 'helping the company fly' if the audience has no experience of flight.

Check for hidden vulgarisms, jargon or technical terms inappropriately used. As has been said, sometimes a cigar is just a cigar, but if there is an unfortunate meaning that could be attached to a phrase, someone will spot it. Terms that are technically abstruse may have their place in workshop manuals, but not in general reports.

⁸⁵ Victor, 1992, p.34

⁸⁶ Oliver, 2000(b), p.158

⁸⁷ Hosking & Haslam, 1997, p.85

⁸⁸ Arnett, 1999, p.80

Do your homework. Know your audience. Know yourself. Apply the models. Be sincere. Above all, be sincere, since sincerity establishes the 'truth' of your values and thus establishes resonance. Effective communication is the result of hard work.

3.5 CONCLUSION

The various models of communication emphasized the importance of being aware of the preferred communication style of both the sender and receiver, the interferences from the medium used, the influences of culture and ideas, the problems of differing forms and the importance of sincerity and consistency.

Leaders have to understand that virtually all action is viewed as some form of communication, and that all communication is interpreted according to a paradigm that consists of elements from the various cultures the receiver is exposed to, her own innate style and the ideas or memes she is host to, all of which are part of her value system, compounded by the meaning attached to words, the extent of the vocabulary and the commonality of that vocabulary.

All else being equal, the closer the resonance between the values system of the sender and that of the receiver, the less the message will be misunderstood. Resonance can only be achieved when the sender is perceived as sincere, trustworthy and consistent.

CHAPTER 4.

LEADERSHIP IN THEORY AND PRACTICE: WHO MADE YOU KING?

4.1 LEADERSHIP AS CONCEPT

4.1.1 Leaders – definitions and functions

Leaders are born, not made. Leadership is conferred not authorized. Leadership is more art than science, a mystical Holy Grail of power and control. Leaders are visionaries. Leaders are inspired. Leaders are servants. Leaders are the guys in control. Leaders persuade people to follow. Leaders are those who have followers. Leaders bear the responsibility.

All of the above sentiments are expressed when leadership is being considered and conceptualized. Once again, as in the cases of communication and values, everyone 'knows' what is meant by a leader. A problem exists, even if it is not quite the same problem as with values where definitions tend to be circular, or in communication where the scope of the definition is very wide. Rather, the problem that is the focus of this chapter is whether a manager is also a leader, or whether a leader is one with a different set of characteristics.

Leadership as opposed to management of organizations is hotly debated, mostly from within the paradigm of scientific management theories where the need for control and predictability of the organization still is dominant⁹².

This paradigm supports the definition of a leader as a manager who exerts control and ensures predictability by that control, who exercises power granted to him by the owners or stakeholders of the organization and who is ultimately responsible to them for the success or failure of the organization. This definition does not take account of one important aspect of leadership, illustrated by the following quote:

'[Leadership is] the ability to get other people to do what they don't want to do, and like it.' (President Harry Truman quoted by Pincus and DeBonis⁹³.)

⁹² Keene, 2000, p.15

⁹³ Pincus & De Bonis, 1994, p.82

From our earlier discussion of values, we can infer that people will like things when they are somehow connected towards fulfilling their needs, desires or wishes. So, getting people to do something that they would not of themselves do (mainly because it would not be a part of their wishes or desires) and then to like it, implies that somehow the leader managed to instill new values, or at least make other values more attractive, to the follower, thus getting him or her to do what they did not want to do initially, but now do willingly.

If a manager thus gets his subordinates to do certain things by threats (loss of job) or bribes (salary increases) is he a leader? Or if the manager appeals to a contract stipulation and the subordinate's better nature, is she a leader?

The differences between a leader and manager seem to hinge on several items, and Kotter⁹⁴ encapsulates the main arguments in leadership theory by presenting some of the key differences between the two concepts. He uses four main points, which are the underlying steps that an organization will have to use in order to achieve a goal, and gives a short explanation under each of how a manager and a leader will handle the point. The points are as follows: Agenda creation, human network creation to achieve the agenda, execution of the agenda, outcome of agenda.

A manager will create an agenda by planning and budgeting, establishing detailed steps and timetables for achieving results and then allocating resources for each step. He will develop the human network needed under these resources by setting up a structure that will accomplish the task, then staffing that structure, drawing up policies, delegating certain amounts of authority and setting up methods for monitoring the implementation. In the execution phase he will rely on the monitoring and refer to the planned agenda, solving deviations by planning new details and allocating more resources. Finally, in the outcomes the manager looks for predictability and order so that he can consistently satisfy key stakeholders expectations.

A leader on the other hand will create an agenda by establishing a broad direction, a vision of the future that may differ radically from that indicated by the present, and will develop strategies to reach that future. By communicating the direction and strategies by word and deed to those whose co-operation will ensure implementation, he seeks to align people with the vision, to get them to accept the validity of the strategies. In the execution phase he solves problems by motivating and inspiring people to overcome the barriers

⁹⁴ Kotter, 1990, p.4

and contribute to the changes needed. Finally, leaders produce changes, often dramatic changes, and often useful changes that stakeholders may not have known they wanted.

The difference between the two positions, manager and leader, is classified, in my opinion by the above and also by the attitudes of the followers towards the person in authority. A manager can order people to obey through the power wielded by the position in the organization, and the obedience of the member is based on the implications of that power, while a leader is usually asked by members to assume authority and make decisions, or is accepted as the authority figure after appointment to a position, and orders given by the leader are obeyed out of a personal commitment to the leader as one worth obeying.

It would seem that a successful organization needs both, and certainly both need to communicate with their subordinates in order to achieve their ends, but the leader has the tougher task – that of leading people to adopt a new vision and be prepared for dramatic changes, changes that will indeed lead to people doing what they did not initially want to do, but now liking it.

Hinkin & Tracey⁹⁵ present a contrast between transactional leadership and transformational leadership by defining the two concepts as follows: 'Transactional leadership emphasizes the clarification of goals, work standards and task assignments and focuses on task completion with compliance based on incentives and rewards to appeal to the self-interest of followers, while transformational leaders are those who motivate followers by appealing to their higher ideals and moral values.'

Based on Kotter's analysis of managers vs. leaders, it seems that transactional leadership is another name for management. The concept of leadership that will be used in this thesis is that of a person who is being followed because of the recognition that the followers have of the values of that person by being able to observe his or her behavior in various situations. It implies that the values that they will resonate with are observable from the behavior of the leader, and that these values will be the main source of inspiration and motivation to follow the leader.

It also implies that a leader can also be a manager, who is appointed to a position of power and from there gains the trust of the workers by being consistent in displaying the

⁹⁵ Hinkin & Tracey, 1999. p.105

resonant values, and who is then elevated by them to a position of leadership, but that a manager is not necessarily a leader.

The definition of leadership that I will adopt for the purposes of this thesis is then as follows:

Leadership is the ability to inspire and motivate people by appealing to values and ideals, both through example and through the presentation of a vision that will resonate in both leader and follower as desirable.

4.1.2 Resonance

The term resonance is borrowed from the music world, and refers to the phenomenon whereby a sounding board of a stringed instrument will vibrate to the frequency of the plucked or bowed string, thereby giving a richer and fuller sound by serving to amplify and re-project the note. In this thesis I borrow this metaphor of vibration in union to describe the phenomenon whereby people will 'feel' a sympathy for a certain point of view.

Resonance is thus a term that indicates that there is some conscious, but also an unconscious element to the process whereby a leader will be able to persuade people to a different point of view or value system. Merely describing the relationships between leaders and followers in terms of power or authority or charm being exercised is to focus on the surface phenomenon only. Leaders can, and do all those things, but the reason they remain able to exercise those aspects of the relationship is because their followers allow them the right to it.

Once power and control are no longer accepted voluntarily and gladly the person in control has to rely on other methods and aspects of the relationship, such as means of coercion, transactional contracts and dominant force. There may still be an element of acceding to the control on the part of the subordinate, but it is a resentful acquiescence, and the relationship could be marked by mistrust on both sides.

Leaders are appointed by their followers even if the appointment proceeded from outside – a manager can be a leader but not because she was appointed to a position, but because while occupying the position the resonance between her and the staff developed into her being recognized as a leader.

We can thus define resonance for the purposes of this thesis as follows:

Resonance is the unconscious recognition of a satisfying set of values being manifested during communication from another person.

4.2 IMPORTANCE OF MANAGEMENT AND LEADERSHIP

The influence and role of each of these two concepts (leadership and management) will be discussed separately.

4.2.1 Managers – the organizers of the organization

A good manager solves problems as they arise, a great one sees problems approaching and solves them, an excellent manager makes sure that there is no room or reason for problems.

This aphorism may be simplistic, but seems to be what many organizations expect from their managers. As Castells⁹⁶ implies, the managerial class is still at the heart of capitalism and is the controllers of capital assets on behalf of shareholders. To control or to be in control is to ensure that there is a stable, predictable environment to function in. Shareholders expect that their investments will be protected, which means that there will be limited risk that they will lose the investment or see it diminish in value.

The manager is the one who must ensure this happy state of affairs. Risk only disappears when there is stability. Drücker⁹⁷ postulates that managers who had previously been 'someone who was responsible for the work subordinates' is now 'responsible for the application and performance of knowledge.'

Based on these and the other definitions given in 4.1., we can thus predict that a manager's impact on an organization can be considerable. He is, to use military metaphors, quartermaster and supply command in one. Her planning ability and sense of organization is essential in the embodiment of the vision of the leader.

Without the manager to check, allocate and implement decisions, the ability to imagine and create visions is just so much 'castle in the air.' To carry the military analogy further – the disastrous effects of supply-chain failure was seen during the Napoleonic wars, during the two World Wars, and can be seen today in numerous bureaucratic organizations where managers are so busy implementing outdated rules that the essential organizing activity goes by the board.

⁹⁶ Castells, Vol. 3, 1996, p.342

⁹⁷ Drücker, 1993, p.40

Lee⁹⁸ refers to the multiple demands placed on managers. They need to be not just organizers and allocators of resources, but they need to be counsellors and they need maturity in order to handle the power they wield. She describes the task of managers as one of dealing with the issues in an organization in such a manner that the amount of ambiguity is kept to a minimum.

It can be seen that a 'good' manager will enable the organization's members to carry out their tasks effectively, and thus will increase the effectiveness of the organization, while a 'bad' manager, one who increases ambiguity by creating conflict rather than solving it, allocating resources to the wrong task at the wrong time and who wields his power for personal gain will ultimately destroy the organizations ability to perform its task. Of course there are many examples where large organizations are able to function in some manner despite 'bad' management, but their functioning is not effective.

4.1.2 Leaders – the pioneers, the visionaries and the motivators of the organization

Great leaders can take an ailing organization and turn it into a success. They can also take an organization and within mere moments destroy the morale, sow discord and bring about the fall of the organization.

Pincus and de Bonis⁹⁹ tell the story of how Jim Verney turned the ailing Donut Houses chain around by his leadership style, his vision, his drive and his commitment to employees. But they also tell the story of Jack Davidson, a nom-de-plume for a composite of their observations of two newly appointed CEO's who each ran into the same or similar problems in trying to take over and lead an organization. It is a litany of insensitivity, inconsistency, nepotism (hiring people from outside the company at higher than normal rates and with side deals that were kept confidential since he knew they would be viewed with resentment), and secretive tendencies. Employee morale plummeted, productivity fell and turnover of staff rose. Ten months after his appointment, he was faced with a vote of 'no-confidence' from the board, and asked to leave before he 'sank the ship.'

Leaders can fly to the stars or drag their followers into hell, as numerous examples have shown. Their impact is such that organizations are increasingly, as we have seen, requiring leadership qualities from their managers. In times when the developments of

⁹⁸ Lee, 1957, p.589

⁹⁹ Pincus & DeBonis, 1994, pp.27-33

society and technology conspire to ensure rapid changes in our environment, and thus in the environment of the organization, it is in the interest of the organization to require men and women of vision rather than managers for stability. Whether this is always a good thing is one of the subjects that will be discussed in the final chapter.

4.3 THEORIES AND CHARACTERISTICS OF LEADERSHIP.

'Understanding the essential truth about what leadership is not easy. The problem is that each person sees leadership through the lens of his or her unique virtual reality. We each interpret the world and major ideas like leadership from a mind-set that seems real and logical to us, but ignores or discounts other equally (maybe even more) logical perspectives.' (Fairholm.)

This statement by Fairholm¹⁰¹ is very similar to the statements made by Maruyama about the different mindscape types having differing viewpoints about the world or the reality around them. The implication is that each of the following theories as to why a leader differs from a manager, and what leadership is, may be equally valid.

There are a number of theories about leadership, among them the transactional theory of leadership, the transformational theory of leadership, charismatic leadership, servant theory of leadership, the Kantian view of leadership and leadership as management. Each of these presents a different view of leadership, what it is, why it is and why people allow and even need it.

4.3.1 Transactional Leadership

Transactional leadership is regarded as the passing order, according to most of the authors on leadership. For instance, Keene¹⁰² states that: 'The dominant organizational paradigm remains wedded to scientific management theories which reflect a philosophy that remains committed to a need for control and prediction.' In other words, the leader must retain control over the organization and that is best done by implementing the theories of punishment and reward that arose out of scientific management theories.

¹⁰⁰ Fairholm, 1998, p.187

¹⁰¹ Fairholm, 1998, p.187

¹⁰² Keene, 2000, p.15

In transactional leadership we find exactly this form, one familiar to most organizations and their members, and still practiced by a large sector of the business and organizational community – loyalty is ‘bought’. The transaction may involve money, or prestige, or promotion or even just employment, but the idea behind it is that in exchange for certain privileges granted by the manager or leader, the follower will obey directions. Of all the leadership theories discussed, this is the most autocratic, yet the most widespread in organizations.

Bruce Lloyd in a discussion with Roger Trapp¹⁰³ about Trapp's book, *Blunder Boss*, exchange several ideas about leaders, leadership and some of the problems in organizations where the emphasis may be on leadership, but much of it is transactional in style. Trapp feels that there is a mismatch between what executives say and do, illustrated in the way in which CEO after CEO will say that 'people are our most important asset' while at the same time undertaking massive downsizing exercises. Lloyd agrees and states that there is an obsession with competence, but competence alone does not make a leader. Both agree that too many of the leaders of organizations set the example of 'what's in it for me' by being prepared to give the impression that jobs for life are a thing of the past, that loyalty to an organization is bought by a bigger paycheck when they themselves move from job to job lured by higher salaries or better overall offers of incentive schemes and the like.

In transactional leadership the values that the leader appeals to in order to inspire and motivate followers thus seems to be mainly greed and some self-interest.

4.3.2 Transformational Leadership

Transforming or transformational leadership as discussed by Anderson¹⁰⁴ is defined as the opposite of the ‘power’ type of leadership of the industrial revolution. He presents a list of characteristics of a transforming leader:

1. More committed to long term profits as a by-product of longer-term service and/or relationships.
2. Uses personal and position power to make positive changes and influence others.
3. Initiates innovations, and encourages others to do the same.
4. Is more influenced by 90% of workers, not so much just the 10%.
5. Is more committed to positive relationships with others for the sake of their development, and the development of the organization as a whole.

¹⁰³ Lloyd & Trapp, 1999, p.332

¹⁰⁴ Anderson, T.D., 1992, p72

6. Stresses effectiveness philosophy of doing the right things people and for the organization.
7. Articulates philosophy, beliefs and values.
8. Makes contact with employees at all levels.
9. Is receptive, expressive, supportive and warm.
10. Gives attention recognition to others strengths.
11. Speaks about future vision, goals and plans.

Transformational leadership, according to these characteristics, is then perhaps the overarching definition of leadership where the leader is seen as the person who inspires followers to achieve certain goals. This list supports the definition of leadership as stated in the introduction to this section, viz. A leader is a person who is being followed because of the respect that the followers have gained by being able to observe his or her behavior in various situations. It implies that what gains the respect is the values that are observable from the behavior of the leader, and that these values will be the main source of inspiration and motivation to follow the leader, in other words, resonance is established and exists.

A sub-type of transformational leader is the servant leader, where the leader exhibits values that are consistent with the view that a leader should be one who is aware that the members of the organization can perform their tasks most effectively when their needs are being met, and where the leader undertakes to serve the members by ensuring the meeting of their needs.

4.3.3 Charismatic leadership

Charismatic leaders are perhaps the most feared¹⁰⁵ by organizations, as these are persons who have managed to capture a following by their own personality and by the popularity of their ideology. They are also seen as manipulators of the truth, upholders of propagandistic messages and self-serving. Yet they are appointed by their followers deciding to follow them. A case in point is the rise of leaders such as Hitler, Jim Jones and Lee Iaccoca, all of them charismatic leaders who persuaded and gathered a following by using their appointments at fairly desperate times in either politics, religion or organizational life in order to forge a successful and dynamic organization.

In Aaltio-Marjosola & Takala's article about charismatic leadership, they state the following: 'Charisma has been interpreted as the politically dubious characteristics of

¹⁰⁵ Aaltio-Marjosola & Takala, 2000, p.146

individuals in society, and research has been done on the psychological mechanisms which lead to the emergence of charismatic leaders and attraction of such leaders to the people who follow them.' It seems that in the case of charismatic leaders, the worst is automatically assumed because so many examples of self-serving, narcissistic leaders whose impact on their followers and society is catastrophic exists. The unselfish and sacrificing charismatic leader, in the mould of Delta Airlines Ronald Allen¹⁰⁶ who, during a financial crisis of the airline, declined a pay rise the board of the company voted him, in order to show his solidarity with employees who were facing pay freezes, seems to be ignored.

Charisma is a personal characteristic, and one that is not easy to learn. The perception of the leader is based more on personality than accomplishment, although the person may in fact be extremely competent. The media to a certain extent may create it, but essentially the process is one that takes place of between the leader and the subordinates, where trust and intimate personal relationships are formed between them. The trust placed in the leader may be misplaced, but is usually fervent and resistant to doubt. Charismatic leaders can inspire their followers to great deeds, to exceed their capacities and thus can transform an organization. The danger is that the leader becomes the organization even more than is normal, and as stated earlier, causes the collapse of the organization when she leaves.

Charismatic leaders are crowned by their followers. They are popular, even in the face of negative publicity. They make people feel important and even loved by them. It is interesting to note that charisma is derived from the same root as charm, and charm can either mean a warm, friendly personality that attracts people, or it can be a magic spell cast by a witch in order to stupefy and manipulate the object of the spell. Charismatic leaders appeal to the values of belonging, being valued, and being recognised.

4.3.4 Visionary leadership, a skill to be acquired

Kotter sees leaders as managers who have learnt how to lead by setting directions rather than merely planning and budgeting; who can align constituencies behind visions and strategies by proper appeals rather than organizing and staffing by matching people to jobs; and who can motivate and inspire people by energizing them rather than controlling

¹⁰⁶ Pincus & DeBonis, 1994, p.155

and problem solving¹⁰⁷. In other words, managers are appointed based on their skills and experience, and can be taught how to become leaders. This teaching will have to then focus on how to accomplish such things as direction setting, aligning people, motivation and inspiration of members of the organization.

The video course is a short introduction to these skills, and includes the skill of communication, as discussed in chapter 3, among a number of others. All the skills can be viewed as human relationship skills - how to recognize personality types and knowing how to work with each type in terms of motivation, goal setting and organization, how to identify new directions and present them to people as worthwhile goals and how to build people into effective teams.

Jones et al¹⁰⁸ also holds this view of leadership being a teachable skill, and reports that ‘...we needed to improve the leadership skills and capabilities of our scientific managers [at the firm Parke-Davis].’ They initiated a process in the firm of Parke-Davis that included university based executive education programs as well as a basic course presented in-house that encompassed four basic ideas or concepts as the basis of enabling scientists to become leaders. The four ideas were as follows:

1. Imagination – the ability to generate new value-creating ideas that form the foundation for the sustained individual, group, and organization success.
2. Leadership – the creation of relationships and a working environment that engage and mobilize colleagues to act on new ideas, challenge conventional thinking, and create value for the organization.
3. Application – the capability to put new leadership concepts and ideas to work in ways that build long-term value for the organization, and to share with others what has been learned from experience.
4. Community – the commitment to create an environment where all members understand their personal responsibilities to each other, and their shared responsibilities as members of the larger organization.

The above list emphasizes similar skills to that advocated by Kotter, and also indicates that leadership is about personal relationships rather than power being exercised.

The authors by their own admission view leadership as a competence that can be developed by using a repeated process of learning and application. In their conclusions they assess the effectiveness of the program, the aim of which is ‘...to create an abundance of leaders at all levels of the organization who are continually learning and

¹⁰⁷ Tape 1 of the video course, Kotter, 1990.

¹⁰⁸ Jones, Simonetti & Vielhaber-Harmon, 2000, p.44

applying that learning in ways that create sustainable success for Parke-Davis Pharmaceutical research and the Warner-Lambert company.'

They warn that for the program to achieve its aim, management needs to be actively involved and supportive of the people and the program. In other words, the 'leaders' must help create new leaders. At Parke-Davis, the support was reluctant, and thus the success of creating new leaders not as high as was expected, but several positive benefits did emerge, among them the creation of research teams that have improved the general level of productivity.

The contention by these authors that leadership is a skill and can be learnt, implies that there can be an element of self-appointment as leader, rather than the elevation of someone worthy of being followed being recognized as a leader as in the definition. It could be that this is indeed the case, that leadership can be learnt, but I still contend that unless the skills of communicating values and visions to the members of the organization are undergirded by integrity and commitment to those values and visions, the leadership will degenerate into transactionality which is only one step away from management and administration.

4.3.5 Kantian leadership - everyone a leader, everyone a follower

The viewpoint of Bowie¹⁰⁹ in his article about Kantian leadership echoes the concept of leaders creating new leaders, but by a different method than that of merely imparting certain skills. Using the moral precepts and philosophy of Kant, especially the view that each person thinks of himself or herself as a rational creature who is entitled to dignity and respect, a theory is developed where each leader turns followers into leaders by according them respect and responsibility.

In developing this theory, Bowie explores two means of defining leadership – looking at what it is not, as well as what it is. He concludes that leadership is not a violation of respect for other persons where leaders use followers for their own ends, or aggressive attempts to subordinate others interests in order to achieve financial returns, nor is it the eliciting of powerful emotional responses (charismatic leadership) from followers, and definitely not the servant-leader since Kantians will reject the notion of servility as an acceptable stance for any person. Transactional leadership is rejected due to the fact that there is no concern with the follower as a person and with her development as a rational

¹⁰⁹ Bowie, 2000, p.185 (abstract)

human being. Transformational leadership theory is rejected on the grounds of achieving unity of purpose at the expense of a minority, leading to the tyranny of the majority.

In his section about what leadership is, he draws the following picture: A Kantian leader supports the development of autonomy both in his or her followers as well as personally. Both the leader and followers are subject to considering the others humanity and acting accordingly. The leader proposes ends as well as means for reaching those ends, proposes decision-making rules, but does not order them on the basis of personal power or prestige, but on the basis of buy-in. The followers have to 'buy' the proposals, in other words choose to follow them because of the merit of the proposals. The leader encourages participation, uses justice as a basis for settling disputes and develops the potential in others by guiding, teaching and inviting. He ends by stating 'A Kantian leader does not look for those who will simply follow orders to achieve a purpose laid down by a leader. Rather, {he} seeks to increase the autonomy and responsibility of followers so that they in turn become leaders in their own right.'

In this case, the leader will certainly be working with his own and followers' values, and effective communication will be crucial. Mutual respect arises out of effective, integral communication and behavior, and responsibility can only be assumed when the implications of decisions, actions and contributions is clearly understood.

4.3.6 Systemic leadership

Edgeman & Scherer¹¹⁰ present the case for systemic leadership. This view of leadership is one where leadership responsibilities are deployed across an organization's human resources, making use of what the authors call 'core value deployment'. In their own words: 'Systemic leadership promises opportunity for everyone in the organization to experience equal satisfaction in the fruit of their maximum contribution – the joy of combining excellent stewardship and servanthood.' In this respect they are spokesmen for the concept of servant leadership.

In their presentation of their view of systemic leadership they state: '[Normal] organizational leadership is the function of ultimate arbitration and decision making, with the boss at the pinnacle of the organizational pyramid. Leadership in advanced organizations is pervasive – being embedded in all members of the organization, down to

¹¹⁰ Edgeman & Scherer, 1998, p.94

the customer interface – whomever is in direct contact with the customer is empowered to secure customer enthusiasm and loyalty in real time. As such, empowerment is critical to the realization of organizational mission. Those involved in such transactions must be capable of exercising such empowerment – knowing, sharing, being committed to corporate objectives and constraints. In short, a leader, so that leadership is not constrained to individuals and has no singular place in the organization, it is truly localized – thus omnipresent, systemic’.

Their view of systemic leadership seems to be very close to the Kantian leadership proposed by Bowie, in that all members of the organization are empowered, but they seem to consider a leader solely in terms of power to make decisions, rather than being a visionary and pioneer. Their leaders are either all managers, or transactional leaders at best, and the objective of such systemic leadership as advocated seems to be the securing of customers.

4.3.7 Leadership: some synthesis of the various models.

In social situations or voluntary organizations leaders emerge because they are followed – their vision inspires and transforms. In most other organizations, leaders are appointed on the basis of some qualifications or professional expertise, although that does not prevent such leaders from becoming as inspirational, charismatic or transformational as leaders chosen for their personal characteristics.

Whether we view one or the other theory and thus definition of leadership as the correct version, seems to depend on our own paradigms, much as values will be defined according to the theoretical discussions or practical implications the researcher wishes to investigate.

An author who develops this idea even further is Fairholm¹¹¹ who states that: ‘... the truth about leadership (or any other significant idea) is restricted by the parameters of our present development reality.’ He defines leadership as the intentional affecting of the lives of other people by a person. He also points out that leadership is objective and does exist, and is an integral part of group relationships. It is a process, repeated in most circumstances, places and over time.

¹¹¹ Fairholm, 1998, p.187

As he further develops this theme, he likens leadership to a paradigm and as such, explains his view that in order to understand leadership, we have to pass through several viewpoints or virtual realities where reality is controlled by our ruling paradigm. These are, according to him, seeing leadership as management, where control is exerted over subsidiaries; leadership as good management¹¹² where control is not only exercised but quality is striven for; values leadership where the leader ensures that the group shares common values; and finally trust leadership where the leadership grows out of group culture. As a subset to trust leadership is the emerging trend, called a new virtual environment by the author, of spiritual leadership.

In each of these viewpoints or virtual realities there is a different reason, according to Fairholm, as to why the leader is the leader. The first two, leader as manager or as good manager, has the leader being appointed to his task. The appointment is based on study and qualifications; i.e. the leader is imposed upon the group of subsidiaries by the powers-that-be. Values leadership is a mix of imposition of leader by external appointment and tacit appointment by the group, as the values of the organization are exhibited by the leader and accepted by the group. In trust leadership the group appoints the leader by choosing to follow her. Spiritual leadership also is about people choosing to follow rather than the leader choosing to lead.

These are simplified assumptions of the rather complex interaction between leader and followers, and as such, only indicate the broad picture of leadership theories. Fairholm's work thus sees all leadership models as equally valid in terms of his definition, that of persons influencing the lives of others. The only differences he is willing to admit is the manner of the influence and the reason why that influence is allowed by the people being affected.

For the purposes of this thesis, that last statement is the heart of the matter. Influence by other people is only effective if a person allows the influence to occur. The reasons why we allow others to influence us are many and arise ultimately out of motives, wishes, desires – in a word, out of values. That is why one of the descriptions he uses to identify a type of leadership, values leadership, is so revealing.

¹¹² The author seems to place good management as an intermediate step between management as administration of resources and leadership as inspiration of followers.

What he implies by saying that the leader is imposed upon the group from outside and then accepted by the group as leader and dubbing this values leadership is that the leader will be accepted by the followers because of the values the leader exhibits, and with which the followers are in sympathy. In other words, the leader is a leader not out of a position of power but out of a recognition of worth on the part of his followers. This recognition rests on the followers finding values to which they can respond or with which they agree in the leader. In a word, resonance. Once resonance of the values is established, the leader is followed out of respect for the values being shared, rather than because of any pragmatic motives of security or remuneration.

4.4 THE SKILLS OF LEADERS

‘An organization’s success depends on more than just a strong leader. It has been suggested that the entire top management team must share values and possess qualities that fit well with the competitive environment to ensure strategic success.’ Hambrick as quoted by McLarney & Chung¹¹³.

From the various definitions and theories of leadership offered in 4.1, at least one common point has emerged – leaders influence other lives. This influence is most effective when the leaders realise their influence, and choose to align themselves with the values of their followers where possible, and to respect those values while also upholding the values that the organization espouses.

In organizations leaders are the members who wield the most power and influence in guiding and even choosing the task of the organization. Whether they decide to persuade the other members to follow their vision or whether they use their power to coerce such a following depends on which of the various types of leadership styles as denoted by the different theories as presented in section 4.1 that they have adopted.

Leaving aside their style, all leaders and managers (and in this section I will use the terms as interchangeable in accordance with the way in which the authors discussed do) need tools in order to perform this task effectively. The tools identified as necessary may illuminate the question of whether values are communicated or whether the leadership rests on other issues.

¹¹³ McLarney & Chung, 2000, p.410

4.4.1 *Competences for management and leadership*

The idea that leadership can be taught gives rise to the concept of certain skills or competences that can be identified as those that will distinguish a leader from an ordinary member of the organization. Several authors have researched the question of which competences are needed.

Dickinson¹¹⁴ explores the requirements that employers have of newly graduated business students and how those can be taught. She quotes from a survey done by McLarty in 1998, who drew up the following skills list after questioning 32 businesses as to what qualities they would want to see in graduate employees, particularly those that they see advancing to management positions.

The list is not exhaustive, but covers the main requirements that employers will set when assessing the suitability of a person for appointment to a position of power or potential power, in other words, what they would like to see in a leader.

TABLE 3. SKILLS REQUIRED OF GRADUATES

(Source: McLarty, R., 1998, *Using Graduate Skills in Small and Medium-sized Enterprises*, University College Suffolk Press, Ipswich.)

Commitment	One's dedication to a task
Competence	The skill to operate in an effective manner
Confidence	The sense of self-assurance
Creativity	To imagine and conceive newness
Dedication	The ability to stay with a task
Enthusiasm	Pleasure and willingness to do things
Flexibility	A Person's adaptability to situations
Intelligence	Strong powers of understanding and reason
Leadership	The ability to guide and inspire others
Maturity	Have strong experience and stature
Motivation	The degree to achieve commercial success
Perception	The ability to recognize significant issues
Personality	Outgoing and appealing personal disposition
Professionalism	Have a proficient way of doing things
Qualification	The particular degree and experience obtained
Reliability	Of regular habit

All of the above 'skills' could reasonably be said to be desired by all employers of all employees, and thus Dickinson investigates how useful skills, skills that will enable graduates to make 'early contributions' to their employers enterprises, can be transferred

¹¹⁴ Dickinson, 2000, p.159

in formal education. Organizational ability, time keeping, effective planning and strategic thinking are sought after, as is the ability to handle responsibility and exhibit leadership.

As she states in the article, these skills are usually those required of experienced managers, but now are more and more required from newly graduated persons. She discusses programs that attempt to supply the requisite experience to their graduates, which is not within the scope of this section. It can be seen from the various requirements in the list of skills, that a manager must really fit into the description 'Jack of all trades'; but contrary to the traditional 'master of none' is now expected to be 'master of all' as well.

The crucial skills, extracted from this list, seems to be the ability to plan and problem solve, to effectively communicate and to motivate self and others to perform at peak abilities.

Viratanen¹¹⁵ also identifies areas of competences for public managers, and identifies the changes that have been taking place in this area. He distinguishes between competence and qualification as follows: 'Competence is seen as an attribute of an employee referring to a "kind of human resource that can be transformed into productivity" while qualification is understood as "requirements of a certain class of work tasks (a job)".'

In the table it can be seen that certain concepts are very loosely used, and the list is more a mix of values, skills and definitions of authority and its exercise than true competencies. As mentioned in other sections, this is one of the problems encountered when the authors investigate people and have to use the definitions supplied by those people of such abstract concepts as values, skills, competences and the like. The reader is thus reminded to accept these as evidence once again of the complexity of working with social issues that can only be investigated by either observation which can be subjectively interpreted by the researcher, or subjective interpretations by the participants in a study.

¹¹⁵ Viratanen, 2000, p.333

TABLE 4. COMPETENCES FOR SENIOR MANAGERS

(VILKINAS AS QUOTED BY VIRATANEN, P335)

1. Conceptualisation	2. Group process management	3. Concern with impact
4. Diagnostic use of concepts	5. Efficiency orientation	6. Proactivity
7. Self-confidence	8. Perceptual objectivity	9. Stamina & Adaptability
10. Building & maintaining power bases	11. Presenting ideas	12. Figurehead
13. Leader – formal authority	14. Liason with external and internal contacts	15. Monitor
16. Disseminator of information	17. Spokesperson externally	18. Entrepreneurial
19. Disturbance handler	20. Resource allocator	21. Negotiator – conflict resolver
22. Use analytical techniques	23. Interpersonal skill	24. Understand whole organization as a system
25. Vision setter – concentrate on basic purpose and direction	26. – communicate where organization will be in 20 years	27. - create values and trust to achieve vision
28. – study emerging trends (monitor, read environment)	29. Transfer intellectual output to service	30. Motivator – challenge people with new goals
31. – emphasise organization’s values	32. – create sense of excitement	33. Analyser – evaluate proposed projects
34. – integrate conflicting perspectives	35. – question staff	36. Task master – contribute knowledge on problems
37. – focus on results	38. – influence decision at lower levels	39. Make trade decisions and allocate resources
40. Building contextual competences	41. Leadership	42. Human resource management
43. Promote creativity, learning and innovation	44. Skills of remote management	45. Use of information technology as a transformative force
46. Managing complexity	47. Communication	48. Decision making
49. Financial management	50. Management skills	51. Technical background/experience
52. Credibility	53. Autonomy	54. Openness/Trust
55. Empathy and understanding		

Viratanen defines certain competence areas – task competence, professional competence in subject area, professional competence in administration, political competence and ethical competence. These are derived from the extensive list of competences given above in Table 5, and which was identified from previous research by Boyatzis, Mintzberg, Katz, Quinn, Hart & Quinn, Morgan and adapted from Vilkanis et al.

This list presents to a large extent the current terminology and concepts used in attempts to determine what managerial or leadership competence actually is, and some terms may strike the reader as re-iterations of each other. Viratanen argues in the light of these terms that: ‘Competences are mostly understood to be technical or instrumental rather than value-based.the vital competences of the personnel of modern organizations are increasingly value competences and that these should be understood as commitments.’ In other words, skills or competences were mostly also qualifications, such as being a good communicator, or having financial expertise, but the changes and challenges of the new organization demands that relationship skills and understanding of the psyche form part of the competence package, and as Viratanen rightly points out,

should rather be viewed as commitments on the part of management to value-based organizations.

Based on the areas he identifies and the list given in Table 4, he further defines value competences and instrumental competences and which can be summarized as follows in table 6, which I have extracted from his table 2.

TABLE 5. AREA OF COMPETENCE COMPARED TO VALUE AND INSTRUMENTAL COMPETENCES

Area of competence	Value competence	Instrumental competence
Task	Motivation	Abilities
Professional – subject	Control – object	Know-how – object
Professional – administration	Control – programmes	Know-how – co-operation
Political	Ideology	Power
Ethical	Morality	Argumentation

His explanation of the above table is that changes from mainly instrumental competences to their corresponding value competences means that managers have to start thinking in terms of strategic commitments rather than normative commitments, i.e. managing is no longer merely a question of getting the right materials and personnel together in order for a task to be accomplished – rather the emphasis is on getting the personnel in the right frame of mind and then tasks will be accomplished.

His terminology for the various instrumental competences and their corresponding value competence points to the difficulty discussed before, that of the definitions of values. Power is certainly considered a value by some rather than an instrument, but he seems to take the approach that values are those in which the human component is more explicitly recognized, by contrasting ideology (a system of values) with power which he seems to feel is the implementation of rules and regulations.

Despite the arguments that can be raised because of his use of terminology, the conclusion he reaches about what values based competences will look like in practice is very useful – a value competent leader will get personnel in a particular frame of mind (inspiration and motivation) in order to facilitate the accomplishment of tasks rather than assembling materials and people and hoping that putting it all together will get the job done.

Using a different attack on the question of what competencies are needed by leaders, Hayes et al.¹¹⁶ investigated the competencies needed by managers working in different parts of the same organization. They questioned the universality of attitude that assumes all managers on a certain level in an organization will use the same competencies (in other words, teach them all the same thing and they will be able to lead anyone, anywhere).

The organization investigated runs a training program in which people with management potential are placed on a five-year training and development course, during which placements to different parts of the organization at successively higher grades are interspersed with formal training episodes, leading to the obtaining of an organization-wide Diploma in Management Studies. Implicit in this approach is the assumption that all senior managers require the same set of competencies.

The researchers approached the senior managers in the organization in order to identify their perceptions of what competencies are needed in their particular area. Using a dyadic element method they identified 14 elements composed of operational units and location that all differed. The subjects were then asked to identify what made the job of a manager the same in certain pairs of units, and also to identify the opposite of their construct (job demands).

The conclusions showed that 62 components relating to knowledge, 113 to skills and 130 attributes were identified, all of which were different. Analyzing these, only two common concepts emerged, both very broadly defined, being 'leadership' and 'understanding human behavior'. The authors state the following: 'This study ... found little support for the view that there is a universal set of competencies required by managers working at this level. Different competencies were seen to be important by senior managers working in different environments.' They further conclude that: '...while competency lists may provide useful guidelines for the design of management development programmes it would be erroneous to assume that either all of the competencies included in a programme will be relevant for all managers or that a manager who develops all these competencies to a satisfactory standard will be competent to perform a particular managerial role effectively.'

This work supports the view that it is not skills that make a leader effective, and each situation in which leaders have to operate in the organization will be very different and

¹¹⁶ Hayes, Alison & Allinson, 2000, p.93

will demand a different response. The response will, however, be based on being able to understand human behavior and then leading that behavior, and as we have seen, behavior is the indicator of values. Thus, the leader has to understand the values of those he or she is leading, as well as their own values, the values of the company and how those resonate with each other and how they can be used to motivate and inspire people to accomplish given tasks. Once again, the theory that a leader having a resonance with the values of her followers and that this resonance accounts for inspiration and motivation of the followers is supported.

4.4.2 Human understanding and lateral thinking

As mentioned above, one of the competencies required is that of understanding humans. This very complex task is one that social scientists have tried to accomplish and are still trying to accomplish, and there is no easy answer to be given or taught about how to go about the task. Experience teaches all of us some things about understanding each other, and most of it starts by understanding ourselves.

Alburty¹¹⁷ quotes Bruce Payne from Duke University: 'There are all kinds of ways to learn to be a leader. The foolish way is to think that there is a type of ideal leader, and try to become that. The smart way is to learn how to be a better Sasha or Natalie or Bruce, and then to find out where and how you can be effective in making changes in the world.' The definition of leader here is that of one who makes changes in the world around them.

As mentioned previously (Chapter 1), Duke University runs a leadership course instigated by Dr. Payne. His reasoning behind the rather unusual way of teaching leadership by taking students for a semester to New York City and exposing them to the arts and the people in it, is as follows:

'Traditional academia teaches individual excellence, but the business world is moving toward teamwork. What kinds of skills will students need to work in a highly competitive world with teams of creative, exciting people?' His answer is: '... since everybody knows that hierarchy never worked well – and these days it works less well than ever – what styles of leadership really make the most sense? The people who work in the arts these days are people who have solved that problem. They know how to coach, they know how to encourage, they know how to praise, they know how to love. And they know how to

¹¹⁷ Alburty, 1999, p.243

express a vision that excites rather than intimidates.’ In other words, they use values (love) and motivation (praise) through communication (coach, encourage) to inspire people.

As Alburty reports, the skills being taught and the definition of leadership being used in this course revolve around being able to connect to people, to develop the capacity for critical judgement and to master emotional observation in order to know yourself and know other people, their motives and thoughts and why they do what they do.

The understanding of people and their motives is the dramatist’s *raison d’etre*, which is why using drama to encourage students to develop their capacity for judging people is considered an effective tool.

Another approach to understanding humans is that of Andersen¹¹⁸ who investigates intuition as a skill in managers. He defines leadership in terms of actions, behaviors and behavioral patterns, and specifically focuses on one aspect of leading or managing, that of problem-solving and decision-making. He states that selecting a solution to a problem, one of the steps that is normally deemed to be a part of the problem-solving process, is not an action but is cognitive reflection.

It is in this cognition that intuition plays a large part. Intuition is defined as the making of decisions or the drawing of judgements before a logical thought-process has reached a conclusion. Intuition is often described as a ‘feeling’ or a ‘hunch’ that a certain decision is correct.

Andersen, in discussing intuition as a characteristic, first describes the background to Jung’s typology which led to the Meyers - Briggs type indicator that will classify people as one of four types as far as the psychological functions are concerned – sensing, intuition, thinking and feeling.

1. Sensing describes persons who perceive things realistically – showing great respect for facts and information and using these to make decisions.
2. Intuition describes persons who concentrate on possibilities and less on details. They find solutions directly without necessarily basing them on facts.
3. Thinking describes persons who are analytical, particular, precise and logical who solve problems from an intellectual angle.
4. Feeling describes persons who are more interested in how people feel rather than in analysis, and who solve problems based on their own value systems and feelings.

¹¹⁸ Andersen, 2000, p.47

As Andersen points out, it is not true that any of the types is necessarily 'better' than another, or that a person is only one type. Usually there is a dominant type with elements of the other types present as well.

He discusses the results obtained when a number of managers were tested and interviewed, and their effectiveness as leaders compared to their dominant type. The effectiveness criterion used was the one applied by top management in the company investigated. He found that 32% of the managers were of the intuition type, and that it was only in this group that a majority of the managers were rated effective.

Andersen admits that the samples used were small, and that there is a need for further research in this area in order to test the links between intuition and the 'creative-innovative' style of decision making that could be the reason for organizational effectiveness. A tentative conclusion is that in the changing economic climates where change is rapid and all facts and information may not be available, being able to make decisions on intuitive understanding of the picture may be a very valuable skill.

Also, since intuitive leaders are more inclined towards 'feelings' it may be that when it comes to interacting with others in the organization, they are more able to call on feelings and values and will be perceived as more people-oriented than some of the other types.

Yet another skill for managers in this modern, rapidly changing organizational world, is agility, according to Van Assen¹¹⁹. He states: 'Traditional strategic management proceeded from industry groups based on product-market positions in terms of cost and differentiation.....In modern strategic (competence) management, however, this perspective has been extended by the concept of strategic competence groups, which is essentially concerned with the acquisition and development of renewed or improved organizational capabilities, knowledge and skills.'

Agility as used by him throughout the article, refers to the way in which managers or leaders are able to respond to changing needs both internally and externally, allocating resources and planning strategically so that competencies match task requirements.

A large part of this agility is the ability to think in novel and untried ways about problems, or, to be able to think laterally. Lateral thinking is a term coined to describe the process whereby the obvious use of an implement is bypassed in favor of a novel and potentially more useful application to a problem.

¹¹⁹ Van Assen, 2000, p.142

There is, of course, the darker side of all this human interaction and relationship skills, as Scarnati¹²⁰ points out in his treatise on the development of another vital skill – that of mental toughness. This he defines in the words of Vince Lombardi, a former football coach, who said:

‘Mental toughness is many things and rather difficult to explain. Its qualities are sacrifice and self-denial. Also, most importantly, it is combined with a perfectly disciplined will that refuses to give in. It’s a state of mind – you could call it character in action.’

According to Scarnati you will, during your career, come across unscrupulous bosses, peers, and in some cases subordinates. ‘Knocking people down before they become a challenge, is how tyrannical bosses view their job. Despotism only survives if someone is available to take the blame when things go wrong,working for “jerks” will create situations in which you cannot possibly emerge a winner. The boss’s only interest is in pleasing his or her boss and attending to his or her own professional career, instead of promoting the general welfare of the organization.’

These types of managers try to keep ‘control’ of their subordinates, and do nothing to promote all the wonderful ideals of co-operation and empowerment, visions and the like we have seen enumerated by the previously cited authors.

While there are numerous examples of tough-minded leaders, fair leaders, just organizations and equitable employers, in most cases the above scenario is enacted inside companies, governments and organizations on a daily basis. Inculcating leaders with the mental toughness to withstand these situations, and to change them, is perhaps the skill that will be the essence of transformational leadership.

It thus seems that the skills a manager or leader can be broadly classified as those demanded by the nature of the business (technical knowledge) augmented by the ability to understand, motivate and connect with people (human knowledge) and with an intuitive and inquiring mind that responds to situations rapidly and with insight.

¹²⁰ Scarnati, 2000, p.171

4.5 CONCLUSION

We have seen definitions, theories and models of leadership, as well as skills deemed necessary for leaders and managers and we have seen what their impact on organizations can be. Whether there is agreement on other definitions of leadership or not, most authors agree that there is a need for a leader to communicate effectively. Without effective communication between leader and followers, the leadership itself is not effective. Also, the leader communicates the values of the organization.

In discussing leadership the connections between the values of the organization and its communications can be seen clearly. This is because of the fact that in many cases, the leader becomes the visible representation of the organization. An example is the identification of a country with its leader, as in the cases of Nelson Mandela and South Africa, or Bill Clinton and America. On an organizational level, there is the synonymity of Bill Gates with Microsoft, Lee Iacocca with Chrysler, and until his death, Walt Disney with Disney. This identification of CEO and organization implies that if the CEO exhibits certain behaviors, espouses certain values or even makes incautious statements, the organization is deemed to have done or said it. Pincus & DeBonis¹²¹ point out in their study of Iacocca that if an established leader falters or leaves the company, then the company may suffer serious damage to its position in the business community. The power of the leader can be both damaging and bolstering to the organization precisely because of the links between values and communications.

What has emerged unequivocally is that today's organization requires a workforce that is motivated, that is inspired and that is equipped to deal with a rapidly changing future in which the manager/leader serves as the expediter and cheer-leader.

Successful organizations will have a workforce that communicates effectively with each other, following the example of the manager/leader. This effective communication with each other and with and from the leader/manager is the means whereby all the logistics of resource allocation, problem solving, planning and development can occur around the skeleton of values and ethics that guides the organization and its members.

The machine is no longer the metaphor for an organization, and the hierarchy of the machine is no longer, or should no longer be, the model for managers and leaders. Instead

¹²¹ Pincus & De Bonis, 1994, p.94

the metaphor is biological and organic, and the model is wholeness, interdependence and service. Resonance between leader and follower, based on value systems, is needed in order to make this whole harmonious. The resonance develops when the leader is flexible, open to changes, aware of the reactions of the followers to their environment and the changes in those reactions, available for interaction with the followers and above all, consistent in dealing with them on the basis of their mutual value system.

As this metaphor is applied in organizations like Southwest Airlines, the successes that follow can also be likened to an organism growing and maturing, acquiring strength that enables it to resist problems and crises. Trees can bend to the wind, but towers get blown down.

PHASE 2

CHAPTER 5

LEADERSHIP: THE CHALLENGE OF COMMUNICATING VALUES

During the discussions in phase 1 about communications, values and leadership, one of the common themes that emerged is the changing nature of society, the organization and the skills required to function in both, whether as leader or as ordinary member.

In order to appreciate the relationships and links proposed in the arguments of a number of authors who postulate an implicit connection between the concepts organizational values, organizational communication and leadership in organizations with specific emphasis on what is expected from leaders in the organization, I would like to refresh the reader's memory by restating the definitions we are working with:

***Values** are those constructs and motives, sometimes conscious, sometimes unconscious, which will guide and direct decisions, actions and behavior by making a certain choice seem more attractive than its counterpart. This decision making may take place in the conscious or unconscious, but will be visibly demonstrated in social interactions, attitudes and preferences.*

***Communication** is an action, specifically the process during which thoughts, ideas or concepts are translated into either verbal or non-verbal signals that can be transmitted through some medium to a receiver or receivers who will endeavor to make sense of these signals in order to understand the intended idea or concept. The process will be guided by the values, lifeworlds and contexts of both participants both consciously and unconsciously. Communication can thus be considered an action whereby conscious and unconscious cognition by one is made sense of by the other.*

***Leadership** is the ability to inspire and motivate people by appealing to values and ideals, both through example and through the presentation of a vision that will resonate in both leader and follower as desirable.*

It is clear from the definitions that the obvious link or relationship of leaders communicating values flows to a certain extent from the definitions chosen. However, this relationship exists for all communication between people – all people communicate values to each other by their behavior and attitudes, and, according to memetic theory, by the memes they infect each other with.

The leader does, however, have to face more of a challenge during the communication process. There is an expectation that he or she will consciously communicate not just their own values, but that of the organization, thereby promoting

those values as desirable and worthy of adopting. Several articles in the body of organizational literature accessed by the keywords of 'values' and 'communication' support this view. In discussing the relationships a number of arguments for connections are presented, particularly the importance of leaders having to consciously communicate values, and thus actively seeking values resonance.

5.1. ORGANIZATIONAL VALUES AND CULTURE: CHALLENGES AND OPPORTUNITIES.

Values, as noted in chapter 2, can be viewed as moral or ethical principles. If organizations were to adopt these types of values there would of course be certain implications, and the authors cited here explore these implications in terms of the organization's behavior toward society and its own members, and how communication and leadership will be affected.

5.1.1 Morality and ethics

At least do no harm – this is the first part of the title that Kilcullen & Kooistra¹²² use for their investigation of corporate social responsibility (CSR) and business ethics. Their argument develops from the fact that organizations that trade as corporations have a legal standing that identifies them as entities created and empowered by a state charter to act as an individual. This entitles them to many of the rights of humans, and, the authors argue, places them under the same moral restraints as humans – they have a duty not to impose damage or harm to others.

Thus, when a corporation becomes aware of practices that are damaging and refuse to take action to stop such damage from occurring, they are violating the moral rule of doing no harm, and as such, can be held liable. The implication is that the leaders of the organization are primarily responsible for the decisions being made, and should view these in the light of value systems that will impose moral (in the sense of moral being that value system that society deems moral) decision making, but also that all the other members of the organization should bear a part of the responsibility.

As many media reports about the current anti-tobacco judgements and law suits show, society (in the form of plaintiffs, juries and judges who form part of its legal system) is no longer tolerating harmful behavior, and especially willful harmful behavior. Tangible costs are being exacted from such firms that still try to operate as monolithic controllers of

¹²² Kilcullen & Kooistra, 1999, p.159

their own and society's fate. The bottom line is rapidly losing its standing as the measure for corporate performance. CSR is the degree of moral obligation that may be ascribed to corporations beyond simple obedience to the laws of the state, and as such, is an appeal to the organization to adopt values that will influence their behavior in a moral and responsible manner.

To a certain extent the authors have touched on the difference between values and morals – values can lead to moral and ethical behavior, but are not themselves morals or ethics only. Also, here the link between the organization acting by taking business decisions and indulging in manufacturing activity and its values are clearly stated – values will guide actions, even if the value is that of meeting the 'bottom line' of profitability rather than that of doing no harm. The implication that the organization is seen, legally, as a single entity must add to the responsibility of the members their share in the responsibility for decisions taken as that body. It can be thus seen that members of organizations have more than just the ownership benefits as explained in phase 1, but also have the ownership responsibility, and thus even more of an interest in ensuring that their leaders and they share the same value system. For leaders, the problems may be more acute. They have to not only base their decisions on their own value systems, the value system of the organization and the values of their followers, but also now in accord with the values acceptable to society, at least, if they desire the legitimacy that comes with being a part of society.

As we have seen during previous discussions, leaders are identified with their corporations, and as such are held responsible for the actions of the corporation. In the light of the above, leaders may find themselves between a 'rock and a hard place' when it comes to pleasing either the social moral value system or the social economic value system that pleads for lowest prices, greatest comfort and highest profits if they are shareholders.

This may lead to the situation where expediency is the guiding values system, and where communications with society and organizational members are hesitant and hypocritical. The alternative is for the leader to grasp the opportunity and steer an organization into a more socially responsible role.

5.1.2 *Changing cultures*

Lankford & Mintu-Wimsatt¹²³ investigated corporate culture in America with the intention of exploring to what extent the values being exhibited have changed. They note that the perceived culture of the 80's was mainly one of fast diversification, an "I & me" work ethic and entrepreneurship while that of the 90's is dominated by downsizing, teaming and total quality management. They also define culture, as seen in previous sections, as the shared beliefs and values guiding the thinking and behavioral styles of employees. If this is indeed the case, they question whether a real change has taken place in corporate culture or just in perceptions of that culture. In other words, is the emphasis on outward appearances rather than on a real change in the values of a company.

Using 14 dimensions of organizational culture as developed by Reynolds in 1986, and the same questionnaire he used, they tested the perceptions of middle management employees regarding corporate culture and compared their findings with those of Reynolds. They found that current emphasis on external stakeholders led to a need for constant change and improvement, and the consequent streamlining and downsizing. This leads to less employee loyalty and more concern for self. This concern with self of course combats the need for teamwork and co-operation, thus organizations are not getting the benefit of teamwork for problem solving. It thus seems that no real changes have taken place beyond a different strategy from management to achieve that elusive 'bottom line' of profitability, which is apparently what the stakeholders want.

It is in the light of the above conclusions by Lankford et al. that Cacioppe¹²⁴ examines changes that are taking place as regards the introduction of spirituality at work. He notes that the increasing pressure that organizations experience to provide profits for external stakeholders while providing excellent service with a reduced amount of capital and human resources is reflected by employees asking increasingly spiritual questions about their work and its significance. He feels that as consumerism is addictive, happiness does not lie in economic growth. Increasingly there is the question of why. Why am I doing this job? Why do I go to work? There is a need to restore pride in work, a sense of accomplishment, a sense of meaning.

He states: 'Discovering the meaning of one's work is a central part of spirituality.' For employees to start on a spiritual journey at work, they need to discover their own values,

¹²³ Lankford & Mintu-Wimsatt, 1999, p.88

¹²⁴ Cacioppe, part 1, 2000, p.48

and then find the ways in which those values form a part of the organization's values. Once the discovery is made and the spirit is awakened, one of the results is a move towards a sense of unity. In part 2 of his article he introduces the concept of 'holons' where a holon is both unique and a part of a greater whole. He argues that organizations can encourage the development of their employees by facilitating self-managed teams where the agency (drive towards autonomy) and communion (drive to being a part of) needs of their employees are satisfied. This, he argues, leads organizations that are more productive by consisting of members who are 'holons'.

He closes by citing examples of companies that have introduced meditation sessions, lectures on philosophy and well being, and relationship seminars. The suggestion is that this may be a trend in the future for a number of organizations. Whether this trend will be as beneficial as Cacioppe claims remains to be seen. What is clear is that a number of organizations are taking note of the fact that spirituality is an important part of the members lives and needs to be expressed in the organizational context.

The links between organizational values and the behavior of leaders in the organization are seen in the works of the authors cited – values will be manifested in decisions made about actions to be undertaken, in the culture of the organization as far as individual actions and perceptions are concerned, and in the attitude towards the values of employees and the allowances made for those values to become part of the organizational value system. Resonance thus starts to extend to all members of the organization, and is manifested between the organization and its members.

5.2 LEADERS : THE KEY COMMUNICATORS IN THE ORGANIZATION

All members of the organization will be involved in organizational communication. The link between communication and leadership is, however, more subtle than just the fact that leaders will communicate with the members of the organization.

5.2.1 Purposeful communication

Kotter¹²⁵ states that leaders who are effective in committing relevant constituencies to an initiative do several things, these being: to communicate their visions and strategies to all relevant constituencies, not just on a small hierarchical grouping; they keep that communication as easy to understand as possible and they repeat their views at every

¹²⁵ Kotter, 1990, p.7 of video course handout

opportunity; and they allow people access to the process by inviting challenges to the initiative and entering into dialogue about the initiative.

All of these, he states, are part of the differences between the ways in which leaders will communicate as opposed to managers. Leaders use communication to align people, while managers try to organize people behind an initiative. The main difference he sees between alignment as opposed to organization is one of interactive communication. The leader will communicate informally, seeking commitment and consensus from the group while the manager will state a decision in a formal manner in order to gain compliance from the group.

As an example of this type of communication, Varey & White¹²⁶ examine the integration of corporate and marketing communication in the company of the future, or as they call it, tomorrow's company. They make the following statement:

'A value-creation perspective (of managing) on the departmentalization issue is required if the power-control assumptions and desires of the traditional manager (managerialism) are to be overcome for the benefit of the corporate community. This will require that managers recognize the corporate communication managing system as central to the work of the enterprise community.'

According to the authors, leaders should be aware that organizations are operating in a knowledge-based economy which has made co-operation efficient and thus negated the need to consider business in the light of a zero-sum game in which one party can only gain at the loss of another. This implies that leaders should no longer concentrate on gaining profits by getting maximum productivity for minimum costs, but should concentrate on getting maximum co-operation for minimum costs.

The only means they have of doing this is to establish dialogue with all stakeholders in an atmosphere of trust, regard and conciliation of interests. Leaders are the implementers of such dialogue, as well as being the guides for the process.

Garnett & Kouzmin¹²⁷ give what is perhaps the definitive word on the link between leadership and communication, when they make the following statement:

'Increasing scarcity of resources will put pressure on managers (leaders) to examine their performance in using resources wisely. By taking an increasingly managerial, results oriented focus, communication units will be more closely linked with organizational

¹²⁶ Varey & White, 2000, p.5

outcomes and able to show value-adding in terms of economic and non-economic wealth formation.'

More than ever, the leader in an organization will have to face the responsibility, not only of inspiring members to perform to their utmost capacity rather than coercing them to participate, but of communicating clearly and effectively in order to promote the exchange of information which in turn will foster knowledge-creation in the organization, thereby adding economic value to the company.

5.2.2 Waiting for it....Silence communicates as loudly as words.

In their book *Top Dog*, Pincus & de Bonis¹²⁸ state that: ' [there is] a new fundamental principle embedded in the workplace: the *quality of communication* between employees and managers, from frontline supervisors to vice-presidents, is a crucial factor reflecting – and determining – whether a relationship is healthy or sick.' (Their italics)

They cite research findings where employees who are asked about their satisfaction with the level of communication in their organizations have generally responded, with remarkable consistency, with the following: There is general satisfaction with immediate supervisors, but unhappiness with top management. The feelings are that top management communicate poorly and infrequently, talk down or patronise, only address trivial issues, don't listen to or care about other ideas, and are not candid.

Once again the conclusions drawn from these findings is that weak, insensitive communication by the leaders exact a high cost from the organization – there is dwindling job satisfaction, reduced productivity, absenteeism, high turnover rates and weak contact with customers.

It is exactly when the leaders or managers do not say anything that they open the way for speculation, rumor and innuendo. Their actions are observed, and in their silence, interpreted according to the value system of not only society and the organization, but according to the values system of the observer.

For example: a President of an organization where the latest salary increase has not been according to expectations, who issues a brief bulletin to the effect that the economic situation is tight and money is scarce, but who continues to arrive at work in a luxury car, can very soon find himself the target of accusations ranging from exploitation of his

¹²⁷ Garnett & Kouzmin, 2000, p.62

¹²⁸ Pincus & de Bonis, 1994, p. 118

employees to missappropriation of company funds, depending on the levels of resentment, unease and the like generated by his actions not matching his words.

The need for confidentiality often silences leaders and managers, letting them feel that they cannot trust sensitive information to subordinates. What they do not seem to realise is that the little information they do present will, in the light of trying to make sense of our environment, be distorted by rumor if not checked with truth. Trusting employees to guard company secrets, once they know that they themselves will be affected by adverse economic circumstances or loss of revenue due to secrets being leaked, is a good idea. It builds unity and identity into the culture of the organization.

5.3 LEADERS COMMUNICATING VALUES: WALKING THE TALK.

A major trend during the 90's, the change in emphasis from managing to leading is widely debated and commented upon in the current literature. The changes in the organization that followed from the changes in the emphasis on values and on effective communication, is perhaps best exemplified in this change – that power is, or should, no longer be exercised in autocratic, hierarchical fashion, but by inspired and committed leadership that serves and shares.

The only means of accomplishing this change from management to leadership is for the leader to be aware of the fact that he or she has to communicate the values of the organization in a conscious manner, using them as a tool in the task of inspiring people to follow rather than driving them to perform.

In the light of leaders having to communicate values, Popper & Lipschitz¹²⁹ explore the influence of leaders on organizations, particularly on learning organizations, by investigating the Israeli Air Force's debriefing procedures, organizational learning in the Pillsbury Food Chain as well as various incidents from other organizations. They state: 'Leaders influence motivation and values in the organization through several channels. ...everyday behaviors of the manager (leader) transmits clear messages about "what is important here", "how to behave", "who are the heroes in the organization", and so forth. These messages become co-ordinates for guiding behaviors.'

In their case studies the following important facets of behavior of leaders that will have an impact on the communication of values emerged:

¹²⁹ Popper & Lipschitz, 2000, p.138

Equality – all the members of a meeting, team or group have equal standing in expressing their opinions and no-one is ‘above the law’ when it comes to honest criticism of performance.

Criticism is directed towards areas of possible improvement and is accompanied by constructive suggestions – personalities are not involved.

Time and money are invested in the programmes – reflecting that the organization is serious about learning, improvement and team building.

Transparency of performance – the pilots are photographed (video) and thus nothing can be hidden during debriefing; Pillsbury’s CEO challenges and “grills” people during investigations, not, as one participant puts it ‘to grill me, but to penetrate, to see how carefully an idea has been thought through, how ready it is, and how thoroughly I believe in it.’

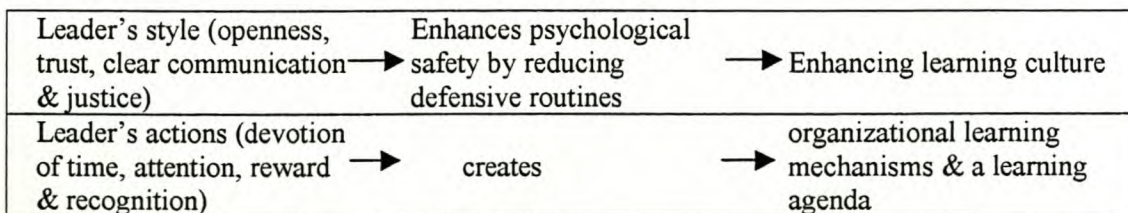
Free and open discussion of all issues, even unpleasant ones.

Acknowledging that failure is also a part of success.

Eliminating fear from the organization – psychological safety is that state where people can honestly discuss their mistakes.

Building strong relationships among the members of the organization.

They summarize the above behaviors by proposing the following model of how leaders promote organizational learning by promoting and displaying values that will have a positive impact:



The values instilled are trust, co-operation, honesty, support, humility, and unless the leader displays these values they do not permeate the organization. If they are present in the leader, the organization benefits as set out in their model – members of the organization have more time to devote to being a learning organization rather than defending their security.

This echoes the conclusions of Collins and Porras and several others as discussed before – the values must be the ‘true’ values, in other words, there must be a commitment to the values by the leader and from there, by the organization.

The importance of values and the instilling of them for organizations is emphasized through a study conducted by Carson et al.¹³⁰. They start by quoting John Humphrey Noyes: ‘..religious men can hold together longer and accomplish more in close association than men without religion.’

In the light of the above, the authors examine the Shakers as a producing community and they try to explain why the term ‘Shaker’ became almost synonymous with quality. They list, for instance, a number of inventions of the Shaker community and point to the extraordinary statistic that the community averaged one invention per 161 of population while the general community rate was one invention per 55000 individuals.

They offer, as reason for this and for the high quality of workmanship that the community displayed the following general principles that were common among the Shakers.

Purpose and mission – the advantage of a constancy of purpose is that it ensures a future for the organization, necessary if employees are to adopt a quality frame of reference. The Shakers believed in the enduring future of their sect, and this is reflected in their craftsmanship – they were building items that would endure as long as their organization would. As it happens, their pieces have outlived them.

Qualitative vs. Quantitative management – by emphasizing quality rather than quantity there is an acceptance of the importance of people as people and not as producers of numbers. A balance is needed – time is a precious resource but should be allocated in order to ensure that the job is done well rather than hastily, with waste being abhorred.

Management philosophy as mental revolution – mistakes should be eliminated by a philosophy that strives for quality and excellence, the striving towards perfectionism among members of the organization. This means subjugating the ‘bottom line’ to keeping the organization in business by providing jobs which are done excellently – this will lead to prosperity as a by-product.

¹³⁰ Carson, Lanier & Carson, 2000, p.37

Training rather than rules-of-thumb – training people according to their abilities and developing that ability as far as possible. Continuing training in order to provide experts who excel in one or two trades (tasks) and are able to perform a number of others adequately.

Co-operation / competition / conflict – a general sharing of expertise, a ‘many hands make light work philosophy’ and a belief that knowledge benefits everyone, a long-term relationship between purchaser and seller leading to a stable and profitable economy, and rewarding individuals by the knowledge that their contribution to the group was valuable. Conflict that arose out of individual reward did not exist, since no-one had to compete for recognition.

Worker-management relations – leaders knew the work being done intimately and could work alongside their followers on a task. Decisions were made on a participation basis, and leaders were caring of their followers well-being.

Many of these items have been mentioned by other authors in their articles about what leadership is, how to implement total quality management (TQM) etc. as discussed in chapter 4. The interesting trend here is that the currently advocated movement towards leadership rather than management and TQM seems to be reverting to a previously tried and tested recipe. The question is, of course, if the Shakers were so successful as an organization, why they are no longer around? The answer lies in their social rules – they were celibate, growing by attracting followers from society. They were also denounced by the main-stream religions for their worship style, and these plus the trend towards individualism that developed in society and thus made subjugation to the community unattractive all contributed to a decline in numbers.

Comparing the Shakers management philosophy to that of W. Edwards Deming who advocated quality management shows that there is agreement on every point. Modern organizations can use these themes as a baseline for their own development, according to the authors.

This case study also points to the role of the leader in communicating the values that make a difference – if leaders show by their actions what they talk about is what they truly believe then the transfer of the idea (or to revert to memetic theory, the meme) is more effective in making the difference. Or, to phrase it in terms of resonance, a leader who truly understands all aspects of the followers’ task, and shares the followers’ values

system, is more inspiring and will achieve greater resonance than one who is distant from the realities.

5.4 CONCLUSION

Several perspectives on the changes that organizations are experiencing, on the role that leaders will play in it, on the level of communication needed and on the underlying values that drive all these actions have been presented in the preceding chapters.

The roles of employee/subordinate/manager/leader as members of the organization have changed and are changing – no longer does do as I say rule, but rather do as I do. Spirituality is being made a part of the organizational culture. Commerce is trading in knowledge, and pride in craftsmanship is emerging again. The importance of managers and leaders as agents of change is being recognised. The importance of effective communication on the part of all members of the organization is being stressed.

What does seem to be an expectation exclusive to leaders in organizations is that they will communicate their values and the values of the organization knowingly and with regard for the values of their subordinates. In fact, organizations expect leaders to exhibit such skills, as is evidenced in the articles that are written about effective communication and what is meant by it.

Such knowing communication can run into the many problems associated with communication, such as interference from mismatched vocabularies and languages, as well as the problems associated with constructing messages to fit the receiver as was discussed in chapter 3.

The main problem lies in the expectation that leaders will be aware of the values they are communicating in all situations. It may well be that leadership lies not in knowingly communicating values, but rather in having the ability to communicate values that will be perceived as inspirational. This ability must arise from the sincere commitment to a value system and the consistent application of that value system.

This is because leadership, whatever else it may be defined as, is certainly seen as inspirational. In order to inspire, the leader has to appeal to values in the followers and this can only be done by communication in all senses of the word. The leader thus embodies, in at least one sense, the obvious link between values and communication – that of values being the driving force of actions. The leader is, by virtue of the position of importance, scrutinized and observed by the members of the organization, and

conclusions regarding the values of the organization and the leaders own values are drawn which will, in turn lead to the followers adopting certain courses of action. This must be ascribed to the existence of resonance of the values systems.

The influence of the leader arises out of the resonance of the values being communicated by the leader with those of the followers. If that resonance is absent, the communication process, however efficiently utilized, will not overcome the barriers that are erected against communication. These barriers may exist as a result of the resistance raised against infection with memes, if we refer to the memetic theory of communication where values are the ideas being communicated. Not wanting to adopt a certain set of ideas may be regarded as a defense against being 'conditioned' or 'brainwashed' into a way of thinking. The existence of resonance convinces us that the ideas (or memes) being generated by the leader are 'good' and 'right' and thus acceptable.

Of course, even if a leader decides to use the facilities available for effective communication, and is aware of what the values resonance will be between herself and her followers, there will always be the situation of 'pleasing some of the people some of the time, some of the people all of the time, but never all of the people all of the time.'

When an organization appreciates the differences and the unique contribution that each member can make to the organization, and when leaders understand their own natures and are able to appreciate the natures of others, the organization becomes a place of co-operation and not co-ercion. This is the challenge for leaders as well as illustrating the relationship between values, communication and leadership.

A final word on leadership, the motives of followers, and the problems that the organization faces in trying to co-ordinate its members into a harmonious whole can be best propounded by Shakespeare in the play Othello:

Iago: Why, there's no remedy: 'tis the curse of the service,
Preferment goes by letter and affection, not by the old gradation,
where each second stood heir to the first.
Now sir, be judge yourself, whe'r I in any just term am affin'd to love the Moor.
Roderigo: I would not follow him then.
Iago: O! sir, content you;
I follow him to serve my turn upon him;
We cannot all be masters, nor all masters cannot be truly follow'd.
You shall mark many a duteous and knee-crooking knave,
That, doting on his own obsequious bondage, wears out his time,
much like his master's ass, for naught but provender,
and when he's old, cashiered;
Whip me such honest knaves.

Others there are who, trimm'd in forms and visages of duty,
keep yet their hearts attending on themselves,
and, throwing but shows of service on their lords,
do thrive well by them, and when they have lin'd their coats,
do themselves homage.

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