LIVING ORGANISATIONAL VALUES IN A MULTI-CULTURAL ENVIRONMENT: A SOUTH AFRICAN CASE STUDY

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ACKNOWLEDGEMENTS

“For from Him and through Him and for Him are all things. To Him [my Lord Jesus] be the glory. Amen.” – Romans 11:36

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ABSTRACT

LIVING ORGANISATIONAL VALUES IN A MULTI-CULTURAL ENVIRONMENT: A SOUTH AFRICAN CASE STUDY

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Orientation

Organisational values consist of enduring and indispensable tenets which underpin organisational culture and form the foundation for an organisation's purpose and goals. It should represent a unique set of collectively shared values, which silently gives direction to the multitude of decisions to be made on a daily basis within the organisational domain. Unfortunately, companies seem to place an overt focus on articulating and promulgating their values as opposed to embedding it in the hearts and minds of their employees, who ultimately have to live the values. The challenge therefore still remains for organisations to not only articulate their values, but rather focus on inculcating and, in actuality, living these values, thereby making them a business 'weapon' - a powerful source to be reckoned with. The question arises: Are they getting it right?

Research purpose

The purpose of this study was to; firstly explore the different factors that contribute or prohibit living the values within a multi-cultural organisation, secondly to determine how these factors link to employee behaviour and lastly, as a result, their influence on the return on intangibles.

Motivation for the study

The study of values is not as simple as it sounds and many researchers are still trying to get it right. The complexity, when investigating the underlying relationship of espoused versus enacted values, is that seeing values is impossible. Values are such a deep-rooted phenomenon that the only way to truly observe them is through their manifestation via opinions, preferences, desires, attitudes, behaviours and fears. Couple this with multiculturalism in an organisation such as in MNC's and you are left with an intricate glimpse of possible confusion, which in itself is ample motivation for this research.

Research design, approach and method

The research methodology applied in this study was a case study research design incorporating an interpretivist meta-theoretical research paradigm. The multiplicity in subjective realities which unfolded during the course of this research necessitated an approach that would cater for the collected works of events and the related interpretations thereof to draw inferences. More specifically; to describe, understand and interpret multiple realities around values and living the values within a context-bound domain.

The in-depth data analysis was based on grounded theory principles and an inductive approach. Data was collated from a sample of five multi-cultural employees in differing capacities and functional areas working within a Japanese Automotive Manufacturer within South Africa. Qualitative data was obtained by means of semi-structured interviews, supplemented with an analysis of applicable company documentation.

Main findings

The key findings of the study demonstrate that a multiplicity of contextual and organisational determinants such as behaviour modification, multiculturalism, individual cultures, learned predispositions and attitudes underscore the complexities and subtleties of the person-organisation value alignment process. Additionally, the evidence showed behaviour which was seemingly at odds with the articulated values and it is clear that a phenomenal gap exists between espoused values when compared to practised or enacted values. This was primarily attributed to an inept awareness and an ambiguous understanding of the content and associated meanings attached to the organisational

values, resulting in the appearance and endorsement of parallel values not aligning with, nor supporting the espoused values.

Practical / managerial implications

The contribution of this study clearly demonstrates the intricate and complex nature of person-organisation value alignment, the necessity of continuous values related training, the multiplicity of nested and parallel cultures that simultaneously exist and the fact that living the values is more a myth than a reality. It is clear that organisational values have become the yardstick to select, depict and portray appropriate and acceptable employee behaviours which are in line with the overall business intent. Therefore, if such values remain espoused, it leaves employees with only one option - to revert back to their own personal cultures and values. Such a multiplicity in behaviours will become an impediment in terms of business plan achievement and eventually realising the vision, mission and goals of the organisation. In summary, unaligned employee behaviour will adversely affect the return on intangibles, impact the bottom-line and destroy the organisational culture from within.

Limitations / future research

The limitations of this study can be attributed to the sample population. Future researchers are encouraged to include multiple global affiliates of this specific MNC. Such results will shed light on whether similar findings, which came into evidence in the South African company, are present in the other entities.

Conclusion

The stated aim of this research was successfully attained, as sufficient evidence was provided to answer and address the overarching research purpose.

Key words: Organisational values, intangibles, behaviour modification, value alignment, multiculturalism

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LIST OF ABBREVIATIONS

Abbreviations	Description / Meaning
AG	Autogenesis
AP	Autopoiesis
B Mod	Behaviour Modification
CFT	Cross Functional Team
CMW	Company Management Way
CRP	Company Revival Plan
CW	Company Way
EXCO	Executive Committee
OB	Organisational Behaviour
PMD	Performance Management and Development
R-S	Response-Stimulus
S-R	Stimulus-Response
SVS	Social Variable System
VIM	Value Inculcation Model

CHAPTER 1

BACKGROUND AND AIM OF THE STUDY

1.1 BACKGROUND

The values that an organisation and its employees live by are becoming increasingly important as they relay information to a variety of stakeholders and are indicative of **who** the organisation is and **what** it stands for and not merely promoting the product that it sells. In this day and age, the constant flux within the societal and business contexts which organisations operate in, necessitate modern companies to identify and define collectively shared values. These values form the foundation by which both the individuals and the organisation have to live by and adhere to whilst working (Lamm, Gordon & Purser, 2010). This may seem an easy task, but the trends of globalisation and the increased heterogeneity of the workforce can pose a challenge when developing, implementing and conforming to a fixed set of values that has been pre-determined by an organisation (Mamman, 1995).

Values can be seen as the force that drives all behaviour within an organisation and forms part of the intangible value chain (Sullivan, Sullivan & Buffton, 2002). Authors such as Collins and Porras (2000, p. 73) view an organisation's core values as the "…glue that holds an organization together as it grows, decentralizes, diversifies and expands…'' The values that an organisation holds dear become 'core values' when they influence the behaviour of people in such a way that these values exceed that of all other values (Pant & Lachman, 1998).

An organisation's tangible assets consist of fixed and financial assets such as buildings, investments and machinery to mention a few. In contrast, intangible assets are made up of competencies, behaviours and hidden values that are latent and therefore more difficult to measure. According to previous studies, intangibles are estimated to account for 50% of the total market share of an organisation and subsequently espoused organisational values are viewed as a direct contributor to the return on intangibles (Jaakson, Reino & Vadi, 2004). From a practical point of view, this necessitated organisations to realign the

manner in which they conduct business - focusing on both intangible and tangible assets. The behaviour of employees has a significant impact on the productivity and operating expenses of an organisation (Cascio, 2006). It is important to explore the degree of congruence between employee understanding of and behavioural support to adhering to the organisation's values. Such an investigation will supply answers to the following question; whether living the espoused organisational values is a truism or a myth and how person-organisation value alignment impacts the return on intangibles (Lamm et al., 2010).

Previous studies by Kaufmann and Schneider (2004, p. 366) on the topic of intangibles indicate that there is a lack in theoretical foundation. According to them, "…research on intangibles is characterised by a large variety of views and interpretations – dominant schools of thought are yet to develop".

1.2 PROBLEM STATEMENT

In South Africa, MNC's attempt to utilise organisational values as a yardstick to select, depict and portray appropriate and acceptable employee behaviours which are in line with the overall business intent. The challenge however remains for organisations to not only articulate their values, but to focus on inculcating and, in actuality, living these values.

Organisational values consist of enduring and indispensable tenets which underpin organisational culture and form the foundation for an organisation's purpose and goals. It should represent a unique set of collectively shared values, which silently gives direction to the multitude of decisions to be made on a daily basis within the organisational domain. Unfortunately, companies seem to place an overt focus on articulating and promulgating their values as opposed to embedding it in the hearts and minds of their employees, who ultimately have to live the values.

If organisational values remain espoused, it can lead to a multiplicity in behaviours that can become an impediment in terms of business plan achievement and the realisation of the vision, mission and goals of the organisation. Unaligned employee behaviours can adversely affect the return on intangibles, impact the bottom-line and destroy the organisational culture from within.

1.3 PURPOSE STATEMENT

The purpose of this study was to; firstly explore employee's perspectives on the different factors that contribute or prohibit living the values within a multicultural organisation, secondly to determine how these factors link to employee behaviour and lastly, as a result, the influence of these factors on the return on intangibles. A further exploration of employee perception of congruence between expected behaviour versus 'real' performance and the factors that could influence this alignment was also conducted.

1.4 RESEARCH OBJECTIVES AND RESEARCH QUESTIONS

This study aimed to answer four main research objectives and in order to do so, specific research questions were formulated, thereby obtaining as much data rich information from the participants, as possible. Research objective one explored what employees from different cultural backgrounds understand by 'living the organisational values'. The main research question that was asked in support of this objective was:

- What do employees from different cultural backgrounds understand when asked about the concept of organisational values and do they live the values?

The following two sub-questions were asked to support the primary question:

- Why are values important within an organisation?
- What is employees' understanding of the term 'living organisational values'?

The second research objective focussed on establishing the factors that should be taken into consideration to align multi-cultural employee behaviours with expected behaviour, when focussing on predetermined organisational values. The primary research questions in support of objective two are:

- What should organisations do in order to align employees' behaviour to organisational values?
- What are the possibilities to align individual behaviour in such a way as to truly live the values?

- Describe the general attitude of multi-cultural employees towards the company's value system and explain why you feel as you do?

The third objective investigated the process whereby an individual comes to understand and align the organisational values with his or her personal values in order to start behaving accordingly. To find meaningful answers, the following questions were asked:

- Is behaviour purposefully changed in order to comply with the organisational [Company Way] values? If yes, how is this change done?
- What role do personal values play in the alignment to organisational values? Which personal values made it easier and which more difficult?

The fourth and final objective was to investigate the possible influencing factors that multiculturalism has on values related behaviour and the following research questions were developed:

- Which factors in the cultural value system / identity inhibits and or assists employees to align to the pre-determined organisational values?
- How does cultural background influence employee behaviour at work?

Additionally, this study supplied answers to the primary question whether living the pre-determined organisational values is a reality within an organisation and what influence multiculturalism has on living such organisational values.

1.5 IMPORTANCE AND BENEFITS OF THIS STUDY

This research is intended to make a valuable contribution to the existing body of knowledge on organisational values and how these values are endorsed, enacted or lived by the employee cadre. The way people behave, act or perform contributes directly to the bottom line of the organisation and therefore the impact of valuing intangible assets such as living the values should not be underestimated by either organisations or by academia. This necessitates organisations to realign the manner in which they conduct business by focusing on both intangible and tangible assets. It is important for organisations to keep

track of demographical and cultural components which can have an impact on the organisational bottom-line (Richard, Ford & Ismail, 2006). Consequently, the behaviour of employees has a significant effect on both the operating expenses and the overall performance of organisations and therefore, it is imperative to investigate the impact of values alignment on the return on intangibles (Cascio, 2006). During this study the researcher focussed on values as an intangible asset within a culturally diverse organisation, where a set of pre-determined and espoused organisational values are in existence. Information was obtained to investigate the extent of value alignment, the various behavioural adaptation processes that occurred and the various factors that impacted living the values.

Next, the delimitations and assumptions that were identified and which are applicable to the present study will be discussed in the subsequent section on the next page.

1.6 DELIMITATIONS AND ASSUMPTIONS

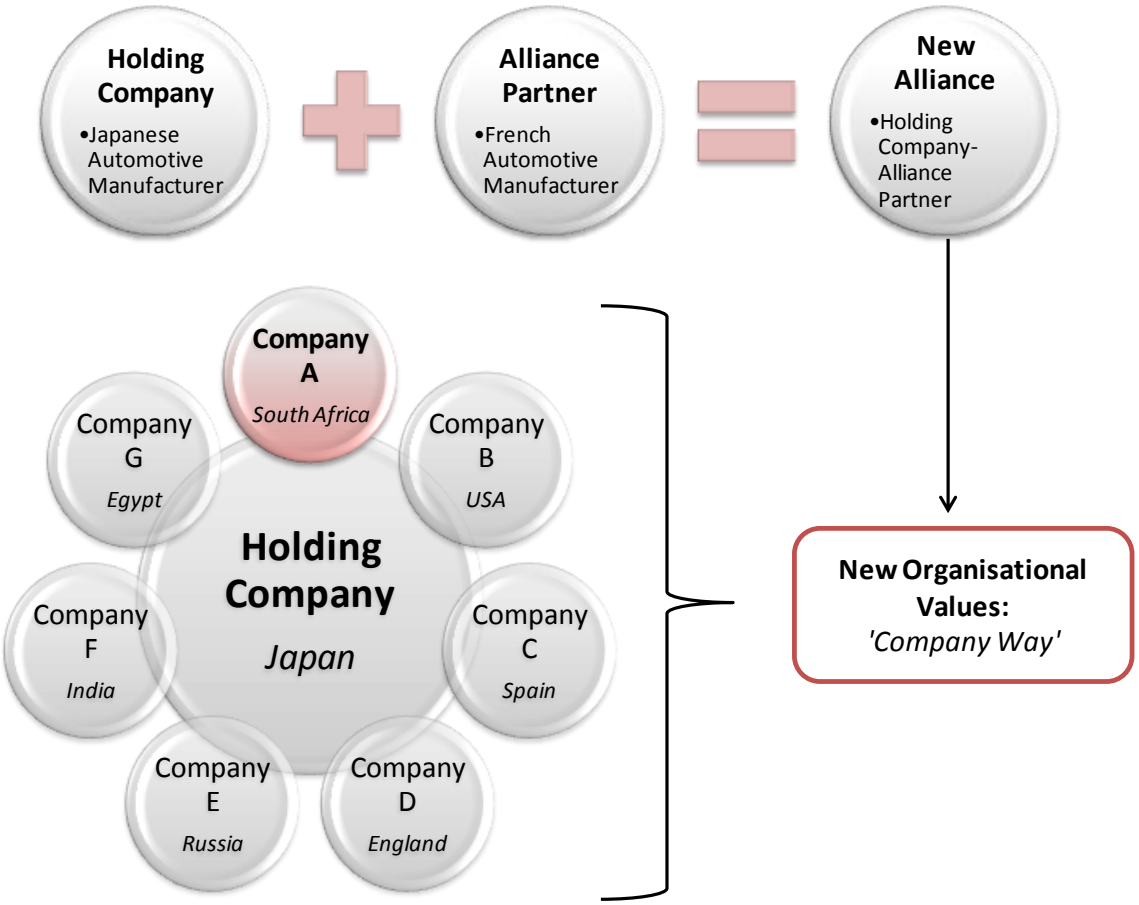
1.6.1 Delimitations

This study focussed exclusively on and was delineated to Company A, an automotive manufacturer within the South African context, reporting directly into the Holding Company at the time of the study. The Company Way formed the focal point of the investigation based on the selected multicultural participant views, feelings, perceptions and related behaviours, delineated to Company A. Consequently, the target population utilised in this study consisted of five permanent employees who have been employed for a minimum period of one year within Company A. Specific phenomena, which fell within scope of the present study, were investigated and examined such as pre-determined organisational values, individuals' conformance to these values, related behaviour and the influence that multiculturalism has on living organisational values.

For clarification purposes; Figure 1 visibly depicts the various stakeholders involved in this study: (1) the Holding Company – a Japanese automotive manufacturer; (2) the Alliance Partner - representing the French automotive manufacturer; (3) the New Alliance that was established out of the Holding Company and the Alliance Partner; (4) the establishment of

a new set of organisation values labelled the Company Way applicable to all affiliates globally and (5) Company A – the organisation utilised for the present study.

Figure 1: Visual representation of stakeholders



Source: Developed from Holding Company (July 2006)

1.6.2 Assumptions

Assumptions are “things that we take to be true without checking whether or not they actually are true” (Hofstee, 2006, p. 88). Several basic assumptions underlie this research. The following were assumed:

- participant willingness to participate and provide data required during the course of this study;
- participants providing truthful and honest answers to the questions asked during the data gathering process;
- that organisational values are a recognisable and important phenomenon within Company A;
- that organisational values will give way to certain behaviours by employees;
- that multiculturalism does play a role in the behaviours of humans; and
- that qualitative research is an appropriate means to explore this phenomenon.

1.7 DEFINITION OF KEY TERMS

This study involved a number of key terms such as: values, organisational culture, core values, espoused values, value congruence, intangibles, multiculturalism and so forth. The definitions of the primary concepts were thusly provided:

Behaviour Modification (B Mod): Behaviour can be explained as the different actions of people (Gordon, 1999) and B Mod involves making specific or required behaviour occur more often by managing its cues and consequences (Kreitner & Kinicki, 1998).

Core values: Can be defined as “…the organizations essential and enduring tenets – a small set of general guiding principles; not to be confused with specific cultural or operating practices; not to be compromised for financial gain or short-term expediency…” (Collins et al., 2000, p. 73).

Espoused values: Espoused values are statements that are made about what we promote, but not always what we do (Schein, 1992).

Individual values: Can include a person's basic principles and tenets that guide their beliefs, attitudes and behaviours (Gordon, 1999).

Intangibles: Intangibles can be defined as the value of an organisation not accounted for by current earnings (Ulrich & Smallwood, 2003).

Multiculturalism: Embodies the process by which people from different cultures, backgrounds, ethnics, or linguistic backgrounds come together in a social context such as in an organisation (Triandis, 1999).

Organisational culture: Defined by Schein (1992, p. 89) as "…a pattern of shared basic assumptions that the group learned as it solved its problems of external adaptation and internal integration, that has worked well enough to be valid and, therefore, to be taught to new members as the correct way to think, and feel in relation to those problems…"

Organisational behaviour: Organisational behaviour (OB) focus on the actions of people in such a way as to predict and explain the behaviour of employees at work (Gordon, 1999).

Values: Values are concepts or beliefs related to desirable end states or behaviours within specific situations that guide an individual to select and evaluate related events and behaviours according to the importance thereof (Kreitner et al., 1998).

Value congruence: Defined as the similarity between individual's values and the values of the organisation or the pattern of conflict and compatibility amongst values (Kreitner et al., 1998).

1.8 RESEARCH METHODOLOGY APPLIED

An extensive search of the EbscoHost, Emerald and SABINET databases indicated that no study of this specific nature has been conducted when this study commenced. Individual studies have been found covering similar topics on isolated items, but not as a holistic study incorporating organisational values, employee behaviour, multiculturalism and intangibles into one. Thus, the research findings will supplement the existing body of knowledge available on the topic under investigation, thereby providing contemporary findings on organisational values and the behavioural alignment process applicable within a multicultural work setting.

The research methodology incorporated a qualitative and inductive research process, utilised in a methodical manner, to guarantee the acquisition of rich and descriptive data. Incorporated therein were semi-structured interviews with five purposefully selected and multicultural participants. Related information was gathered via semi-structured and in-depth interviews with the selected participants. The aforementioned information was supplemented by an in-depth investigation of applicable organisational documentation, thereby ensuring and supporting triangulation. The research data obtained via the interviews and via the company documents was consolidated, thereby providing an in-depth understanding of the following: (1) the company's rationale for selecting these specific espoused values; (2) how employees understand, perceive and live these values on a day-to-day basis and (3) whether it is truly possible to align individual values to conform to and to ultimately enact the pre-determined organisational values.

The researcher opted to make use of ATLAS.ti during the data analysis process, thereby ensuring transparency, methodological rigour and accurate data representation are maintained. Data was accurately deconstructed and reconstructed according to multi-dimensional and descriptive categories as part of an inductive process. More detail pertaining to the data analysis process is available in Chapter 3, Section 3.8.

1.9 OVERVIEW OF CHAPTERS

In **Chapter 2**, the Holding Company's historic revival and the financial implications that led to the establishment of the New Alliance with the Alliance Partner are discussed. In addition, the birth and evolution of the pre-determined and espoused set of organisational values – the Company Way - which all global affiliates and their employees need to conform to, is described.

Chapter 3 supplies detailed information pertaining to the overall research design strategy – case study design, the research setting, sampling population, units of analysis, data collection and analysis procedures, trustworthiness and lastly the adherence to ethical research principles.

In **Chapter 4** the research results and findings will be discussed in detail and in **Chapter 5** an in-depth discussion pertaining to the interpretations made, possible interventions and the subsequent limitations will be supplied.

A review of current, related and applicable literature will be discussed in **Chapter 6.** Lastly, **Chapter 7** will consist of recommendations in terms of future research and the final conclusion.

CHAPTER 2

HOLDING COMPANY'S HISTORIC REVIVAL AND THE ESTABLISHMENT OF A NEW VALUE SYSTEM

2.1 INTRODUCTION

As with all things, to truly understand a phenomenon, its origins need to be investigated. Similarly, the establishment, evolution and current applications of the Company Way values which encapsulate the pre-determined organisational values, together with the history of both the Holding Company and Company A, ultimately formed the crux of the background investigation. Although this study is contextually based in South Africa at Company A, the Japanese Holding Company, its financial impediment during the 90's and the necessity to form an alliance inherently gave way to the birth / origins of the organisational value system – the Company Way. Company A, as an affiliate to the Holding Company, was obligated to conform to and comply with this new set of values, irrespective of the composition of either the South African employee cadre or the organisations embedded business culture.

This Chapter will commence with detailed background information on the financial situation of the Holding Company during the 90's, followed by the Japanese economic model, the formation of the alliance, the shift from bankruptcy to liquidity, the background of the establishment of the new set of organisational values and, lastly, background information pertaining to Company A.

2.2 BACKGROUND

The impact of the Japanese economic environment on the Holding Company during the 90's paved the way to the establishment of an alliance and a global set of organisational values to which all global affiliates of the Holding company, including Company A, had to adhere to and live by. Contextually, this study is delineated to the South African affiliate -

Company A, however, the establishment of the Company Way was a direct result of the evolutionary transformation of the Holding Company and therefore worth mentioning.

Within the Japanese economy, the 1990's became known as the decade of continued economic stagnation and is still referred to within this day and age as the so-called "lost decade" (Hayashi & Prescott, 2002, p. 2). The Japanese stock market meltdown had far reaching consequences for the Holding Company; as this automotive manufacturer was in the midst of one of the most difficult decisions since the establishment of the organisation; either to go bankrupt or opt to form an alliance with a company outside the geographical boundaries of Japan (Morosini, 2005).

The decision to find a 'foreign white knight' to save a Japanese corporation that was drowning in excessive debt was increasingly problematic and of a highly sensitive nature due to the cultural homogeneity and monoculturalistic ideology of the Japanese people (Farquharson & Omori, 2009). In those days, the Holding Company was a well-established Japanese brand known from "…Alaska to Tierra del Fuego, from the North Cape to the Cape of Good Hope, one of those names that had helped the Japanese industrial machine penetrate the everyday consciousness of the peoples of the world" (Ghosn & Riès, January 2005, p. vi). Apart from this renowned brand, the name of the Holding Company was a direct reflection of the Japanese people, their culture, practices and the unique manner in which they conducted business. The Holding Company's name was formulated out of a contraction of two Japanese words - *nihon sangyō* - when translated, literally means Japanese industry (Ghosn et al., January 2005). This industrial giant's economic contribution was greater than one percent of the gross domestic product of Japan and consisted of factories across five continents. The company was made up of a multitude of shareholding and supplier connections which is referred to in Japanese as *keiretsu* (Bensley, 2010; Lincoln & Shimotani, 2009). In addition, the company consisted of approximately 140,000 salaried employees and an estimated amount of half a million dependants, in Japan alone (Anderson, 2007).

Within the Japanese history, an extraordinary event took place on 27 March 1999 within the vast auditorium of the Keidanren Kaikan. "The event was an announcement: A foreign white knight had arrived to rescue a jewel in the crown of Japanese industrial

enterprise" (Ghosn et al., January 2005, p. vii). The date of 27 March was by no means a random date; it was explicitly chosen due to the closeness of the Japanese fiscal year-end on 31 March. Apart from the date, the venue of the Keidanren Kaikan, situated in the heart of the business district in Tokyo, was chosen with care, as it housed one of the most powerful and profound business organisations on the planet. The Keidanren Kaikan incarcerates the stronghold of an 'iron triangle' that has governed the Japanese country since the beginning of the 1950's and consists of Japan's corporations, the state bureaucracy and the politicians of the Liberal Democratic Party. One of the countries' number-two firms within the Japanese automobile industry was buckling under severe debt and was on the verge of bankruptcy. The Holding Company's financial history indicated that the company experienced the seventh consecutive year of heavy financial losses and was faced with one of two options; either enter into voluntary liquidation, or find a suitable alliance partner (Morosini, 2005).

The next sections will discuss the financial situation of the Holding Company, the building blocks of the Japanese economy, the inauguration of the alliance and the shift from bankruptcy to liquidation known as the historic revival, the background of the organisational values and, in closing, details on Company A. The aforementioned information forms an intricate background of how the pre-determined organisational value system came into being.

2.3 FINANCIAL SITUATION: HOLDING COMPANY

A wave of economic turmoil originated in the 1990's due to the bursting of the Japanese stock market bubble that was created during the 1980's and "…from its 1989 peak of 38,916, the Nikkei stock average fell 63% during the 1990s; land prices slumped – a far cry from the days when the grounds of the imperial palace in Tokyo were rumoured to be worth more than all the real estate in California" (McCurry, 2008; Aoki, Deldridge & Endo, 2011).

The Japanese automotive industry showed extreme contrasts during the 1990's - some manufacturers received accolades for their world-class production systems, in others strengths could be found in their extraordinary engineering, designs and innovations. Conversely, some Japanese vehicle manufacturers, such as the Holding Company,

experienced "…the pain associated with what came to be known in Japan as the "lost decade" (Ghosn et al., January 2005, p. x). According to Ghosn et al. and Morosini, the Holding Company's finances were in a critical state in 1999 and it was a well-known fact that the company was bleeding:

- the company's domestic market share had been declining for twenty seven consecutive years;
- the group's domestic factories were operating at only half of their capacity at 53%;
- overall car production had dropped to 600,000 units;
- the continued aging of the product portfolio was becoming increasingly problematic;
- the Holding Company's *keiretsu* network consisted of 1,394 companies and the overall investment exceeded 20% in half of these holdings; and
- the company's automotive debt reached ¥2.1 trillion; more than $20 billion.

In order to understand the magnitude of the financial situation of the Holding Company, it necessitates a deeper understanding of the Japanese economic model with specific reference to the *Keiretsu* network, which will be explained in the subsequent section.

2.4 THE BUILDING BLOCKS OF THE JAPANESE ECONOMY

Numerous publications on the topic of Japanese corporations have seen the light during the late 1980's to early 1990's. During that period, the focus of the world was on the Japanese approach of conducting business, the so-called 'Three Pillars' that represented promotions based on seniority, company trade unions and a lifetime of employment within one organisation. Not to mention the inherent and intricate management philosophies and business practises such as the *keiretsu* network, which supplied a competitive edge in world markets (Aoki et al., 2011; Lincoln et al., 2009; Norton, 2007).

Although the Japanese industrial machine took global markets by storm during the 90's, the country was renowned as the most culturally homogenous and monoculturalistic nation in the world; with inherent Japanese customs, values and traits (Farquharson et al., 2009). The geographical layout of Japan was and still is a contributing factor to the establishment of the predominantly monoculturalistic ideology; only 15% of land can be used for

agriculture due to the country's mountainous terrain. As a consequence, the Japanese people adapted the manner in which they lived by promoting harmonious teamwork – focussing on the conformity and wellbeing of the overall group success. Such a manner of living was in stark contrast to the Western notion whereby individual achievements formed the emphasis (Alston, 2005). It subsequently does not come as a surprise that the cornerstone of the Japanese economy was based on the notion of collective groupism, or better known in Japanese as *shudan-shugi* (Norton, 2007) and that a Japanese organisations' sole purpose of existence was to employ and assist Japanese people; that profit was viewed as a long-term goal and that market share was of higher importance than profit (Bensley, 2010). Alston indicates that the focal point of the Japanese culture shifted more towards promoting and sustaining the societal context as opposed to the Western notion of maximising shareholder value.

The Japanese culture stems back to three dominant historical periods: (1) the Tokugawa period from 1603 to 1868, which consisted of a military government focussed on feudalism, isolation and an archipelago type of rule for 260 years; (2) the Meiji period from 1868 to 1912 which refers to the restoration period or 'enlightened rule' where Western ways were adapted and incarcerated into the Japanese culture and lastly; (3) the Second World War period where the country's people had to pull together to re-build the empire (Richardson, 2003; Norton, 2007). These periods have shaped the Japanese customs into a type of ranking system which "…binds all individuals equally to the same group, but on a different basis, according to things such as age, gender or job title" (Bensley, 2010, p. 44).

The closely knitted manner in which the Japanese people live, operate and conduct business will be discussed next.

2.4.1 Government involvement and the *Keiretsu* networks

The Holding Company's military assistance and involvement during World War II gave the company a prominent stance during the post-war era with the Ministry of International Trade and Industry in Japan. During this period, the Holding Company's focus was primarily on expansion and manufacturing excellence as opposed to the concept of cost

competitiveness, which many still believe contributed to the financial meltdown of the organisation during the 1990's (Norton, 2007).

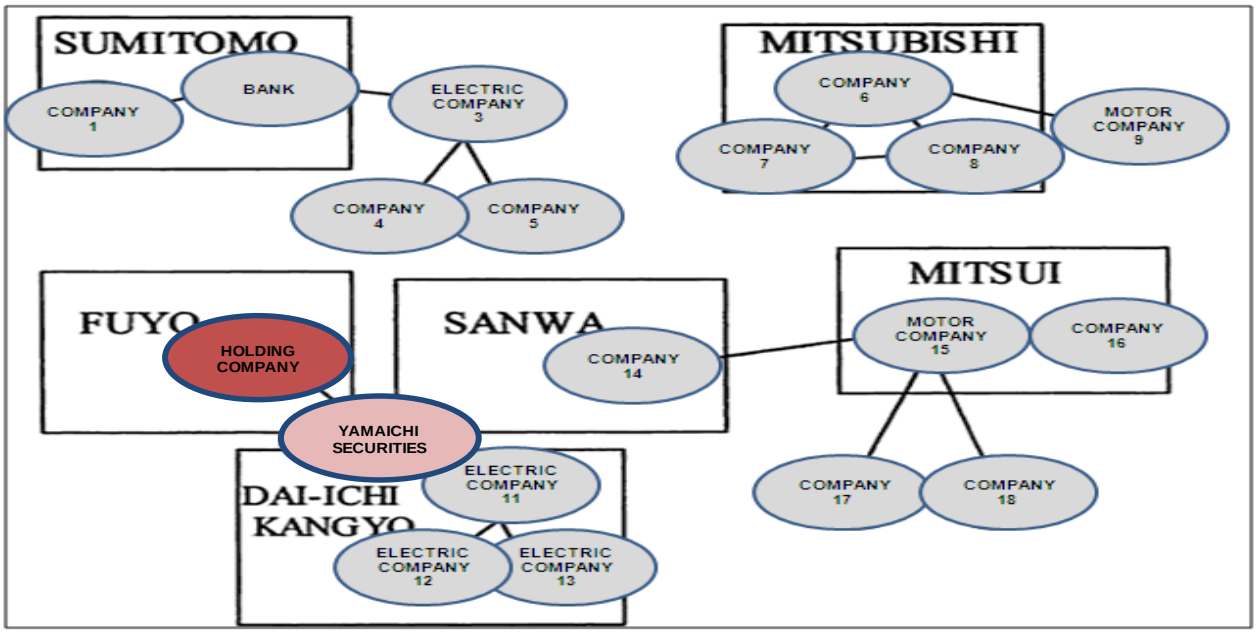
Due to the imbedded monoculturalistic ideology of the Japanese culture, it does not come as a surprise that the overall economic model was built on the notion of an intimate partnership between organisations and government alike (Jun & Muto, 1995). The uniqueness of the Japanese business methodology was highlighted by the governmental involvement in stabilising, guiding and transforming business activities in such a manner as to be for the overall good of the nation (Bensley, 2010; McCurry, 2008). Finance institutions such as; the Ministry of Finance, banks, insurance companies and the Japanese stock markets were actively involved in business activities that conformed to the overall national priority and thus gave way to a social capital form of trust (Norton, 2007; Hasegawa & Noronha, 2009). After World War II, an additional emphasis was on the establishment of family-owned businesses, in Japanese called *zaibatsu*. Each *zaibatsu* established highly valued and strong family relationships with other families, which in itself gave way to a type of trust-network of operation called *keiretsu* (Lincoln et al., 2009).

The terminology of *keiretsu* refers to a type of social capitalism - a post-war phenomenon which was primarily based on trust (Anderson, 2007; Bensley, 2010). Hence, a family or a grouping of affiliated organisations, was intertwined in an alliance-type of affiliation which led to an interlocked business relationship promoting mutual success and sustainability. The Japanese economic model made use of this intricate web or *keiretsu* to promote permanent, financial, human and business relationships between various dealer networks, companies and suppliers alike. The fundamental principle of the Japanese economic model was based on the belief that a company is protected by "…a veritable spider's web that held rivals and potential predators at bay" (Bensley, 2010, p. 45). The primary bank, the Bank of Japan, was the centre piece within the *keiretsu* network. Japanese organisations borrowed two-thirds of indirect funding via the Bank of Japan for any external funding requirements (Jun et al., 1995).

Two distinctive types of *keiretsu* networks were distinguished; horizontal and vertical *keiretsu* systems. The horizontal keiretsu referred to "…conglomerates covering several industries linked by cross-shareholding, intra-group financing and high level

management…" (Bensley, 2010, p. 47) and included the 'Big Six' banking groups; Sumimoto, Mitsubishi, Fuyo, Sanwa, Mitsui and Dai-Ichi Kangyo. The vertical *keiretsu* refers to a multi-layered system of manufacturers, retailers, wholesalers and suppliers. The vertical *keiretsu* consisted predominantly of the automotive industry and electronics producers during the 1990's. Figure 2 illustrates that the Holding Company was involved in both the horizontal and vertical *keiretsu* of the Fuyo group and its various supplier networks.

Figure 2: Interconnectedness of the Holding Company's horizontal and vertical *keiretsu*



Source: Adapted from Bensley (2010)

While companies can benefit from the *keiretsu*; it can also become a lifelong imprisonment due to the fact that business is driven from the perspective of historical, sentimental and personal relationships as opposed to profitability and economic sustainability. During 1998, the Holding Company's *keiretsu* equated to 1,394 companies and those were only the companies in which the automotive manufacturer held capital stock. In half of these holdings the Holding Company's investment exceeded that of 20% (Ghosn et al., January 2005).

2.4.2 Meltdown of the Japanese bank sector

The *keiretsu* system had far reaching consequences, as it impacted on the Japanese banking system and some of the Japanese banks experienced serious financial problems. During the financial crisis in 1997, the president of the Fuji Bank indicated that the bank was not willing to intervene or come to the financial rescue of one of Japan's fourth largest Japanese brokerage houses called Yamaichi Securities. The implication of this decision became the turning point for the Holding Company due to the fact that Yamaichi Securities (refer to Figure 2) formed part of the *keiretsu* of the Fuyo group, which the Holding Company also belonged to. The erosion of the banking and economic system of Japan was revealed more clearly after not only Yamaichi Securities, but also Takugin Bank were declared bankrupt in 1997 (McCurry, 2008).

The Japanese capital markets were relatively underdeveloped during the 1990's when compared to those of other countries and as such Japanese corporations were completely dependent on bank financing (Hayashi et al., 2002; Bensley, 2010). In the past the Holding Company relied heavily on two banks; a commercial bank called Fuji and one of the biggest long-term credit banks, the Industrial Bank of Japan (IBJ). However, the aftermath of the financial crisis in 1997/8 gave way to a new law that was passed - all Japanese banks were called upon and instructed to clean up their balance sheets. During 1999 the Resolution and Collection Corporation was established, which primarily focussed on the disposal of bad debt of the Japanese banking sector (Hayashi et al., 2002; McCurry, 2008).

It became evident that the management team of the Holding Company could not make use of any type of bank financing to get the company out of its financial predicament – they had tough and unavoidable choices to make. The next section shines a light on how the alliance was formed.

2.5 THE FORMING OF AN ALLIANCE

According to David Halberstam's book; The Reckoning (Halberstam, 1986), the Holding Company was compared to a different type of modern-day samurais, as this company previously had the ability to challenge and win its competitors on their home turf some fifteen years earlier. However, in 1999 the company was losing the battle; it was teetering under excessive debt and had to stare bankruptcy in the face. The management team of the Holding Company had one of two options; let the company go bankrupt or form an alliance with an overseas partner (outside Japan) – inevitably, the management team opted for the latter solution.

Three possible suitors started to 'court' the Holding Company in the hope of winning the bid to become an alliance partner: (1) DaimlerChrysler, which was a German-American outfit (ten times richer); (2) Ford and American company and (3) a French automotive manufacturer. The president of the Holding Company at the time was Yoshikazu Hanawa and in terms of predilection, DaimlerChrysler was preferred, as it had the means to rescue the truck division of the Holding Company and Ford was in a strong second place. But Ford had recently taken control of Mazda and as such already had a production base in Asia and was not that keen in acquiring yet another Japanese company.

During the 90's, two-thirds of German vehicles were imported to Japan on a yearly basis and as such the thinking was originally that the psychological impact would be softened if the Holding Company were to sell out to a German competitor (Eppert, 2003; Ghosn et al., January 2005). Ultimately, it was a race between the enormous conglomerate DaimlerChrysler and the much smaller French automotive manufacturer. The stark contrast in company size made this a competition comparable with David and Goliath (Morosini, 2005). However, when the alliance discussions commenced, DaimlerChrysler demanded more than a 50% majority interest in the company, together with overall control of the management. According to Eppert, this was not the offer that was expected by the Japanese management team as it would rip the inherently Japanese company into shreds.

By comparison, the French automotive manufacturer had only sold 3,000 vehicles in Japan and 2.2 million vehicles worldwide during 1998, ranking them tenth amongst global automotive manufacturers (Eppert, 2003). With the rapidly growing number of automotive

mergers within the automobile industry, the Chief Executive Officer of the French automotive manufacturer, Louis Schweitzer, realised that, although the company's financial situation was sound (nett income of EUR 1.3bn), they would need to adjust their strategy. If their company was to survive they would have to move rapidly into unknown territories – outside of France. As a result, the French automotive manufacturer's management team shifted their attention to Asia and inevitably to the Holding Company.

The approach that the management team of the French automotive manufacturer utilised during the negotiations and initial discussions was in stark contrast to that of the DaimlerChrysler outfit. It included the request to involve approximately a hundred individuals as an evaluative task team, representing both companies. For many months the employees of the Holding Company and the French automotive manufacturer had discussions about their products, professions, platforms, engines, engineering, technology and synergies. "By working together with neither prejudice nor pre-established goals, the teams found a common ground as well as concrete opportunities for collaboration between the two companies" (Morosini, 2005, p. 4). The outcome of the continued studies between the two companies indicated that the Holding Company was a leader and "engineering powerhouse" (Morosini, 2005, p. 2) in terms of quality control and the utilisation of their production systems and that the French automotive manufacturer had a flair in terms of conceptual know-how and innovation, original designs, brand identity, marketing, purchasing methodologies and financial expertise and, as such, a win-win situation for both companies (Eppert, 2003; Ghosn et al., January 2005; Bensley, 2010; Aoki et al., 2011).

The negotiations that started in the spring of 1998 came to a close at the end of March 1999. DaimlerChrysler made an announcement that they withdrew from the field, as their merger with Chrysler took up more time and effort than they initially expected (Eppert, 2003). The dossier that the French automotive manufacturer tabled was impressive, as it included the "20 Billion Plan" which demonstrated the French automotive manufacturer's ability to rebound and become profitable again after a difficult period during 1996 (Bensley, 2010, p. 52). The presentation was led by Carlos Ghosn, at that time the second in command of the French automotive manufacturer. The French state had a 44% controlling stake in this French automotive manufacturer and subsequently further

consultations with both Japanese and French governments were conducted for final approval (Morosini, 2005). Approval granted, the decision was made and the French automotive manufacturer (henceforth referred to as the 'Alliance Partner') acquired 36.8% of the Holding Company's stock by paying $5 billion in 1999. The New Alliance was unveiled on the 27 March 1999 by Louis Schweitzer and Yoshikazu Hanawa to the international press within the Keidanren Kaikan in Tokyo. The news was met with mixed feelings from the international media, competitors, company executives, academics, consultants and even from within both companies. Some of the initial comments included (as cited in Morosini, 2005, p. 2):

- General Motors vice-chairman Bob Lutz remarked that "[the Alliance Partner] would be better off buying USD 5 billion of gold bars, putting them on a ship and dumping them in the middle of the Pacific."
- "Two mules do not make a race horse."
- Jacques Calvet, the former head of Peugeot Citroën, summarised it as such "…the drawbacks, the financial risk, the juxtaposition of two product lines more competitive than complementary, and above all the enormous difficulty of making two teams, culturally light-years away from each other, work together, all seemed to outweigh the potential advantage" (Ghosn et al., January 2005, p. 77).

In essence, the factual information indicated that an alliance between two such distinctive and distant national cultures such as the French and Japanese would not only pose a perilous venture, but it would also be very difficult to establish business equilibrium. However, that did not deter both companies in their commitment to pursue a successful alliance. The alliance agreement stipulated the following (Eppert, 2003; Ghosn et al., January 2005; Morosini, 2005; Bensley, 2010):

- three Alliance Partner executives would form part of the ten member board of directors;
- seventeen expatriate executives were to be sent to Japan to investigate the current state of events and to make the Holding Company profitable again; and
- Carlos Ghosn (see Figure 3 on the next page) was appointed as the Chief Operating Officer (COO) of the Holding Company in conjunction with his dual COO duties at the Alliance Partner as well. He was born in Brazil from Lebanese parents, obtained his

education in France and had extensive work experience throughout Europe and America. He was also known by the international press as "*Le Cost Killer*" (Morosini, 2005, p. 6), translated means the cost killer (Kelts, 2003). He obtained this nickname initially during his work experience at Michelin and continued to reinforce the meaning during his career at the Alliance Partner. He acquired the knack of resurrecting a company that was on its last breath by cutting unnecessary costs.

Figure 3: Carlos Ghosn

Source: BBC News (2001, November 19)

The fact that an alliance was formed, *per se*, did not guarantee a success story and consequently the executive teams from both the Alliance Partner and the Holding Company started to dissect, investigate and make strategic decisions to pave the road ahead. Within the book titled Shift, Carlos Ghosn indicated the following (Ghosn et al., January 2005, pp.84-85):

> "Every time someone advised me to take my time, to exercise moderation, to be less ambitious, and so forth, the words just went in one ear and out the other. I knew instinctively that this wasn't the direction we had to move in. What we had to do at [the Holding Company] was to reawaken passion, reconstruct a vision, rediscover a rhythm, put things back in phase, give the company a project, and delver the impetus to carry it out. If I had to sum up what was needed, I'd say fire, intensity, and light."

Both teams understood that this was not going to be the easiest of tasks. Apart from getting the organisation back to liquidity, the human capital component needed to be handled with care, as the diversity and cultural components between the alliances partners differed immensely. The next section will explain the shift process within the Holding Company whereby it was saved from the brink of bankruptcy in becoming an economically viable entity yet again.

2.6 THE HOLDING COMPANY: SHIFT FROM BANKRUPTCY TO LIQUIDITY

Without sound diagnostic and factual information, it was impossible to find suitable countermeasures in order to change the current *status quo* of the Holding Company. As such, a team from the Alliance Partner was assembled to investigate the current state of affairs within the Holding Company. The Alliance Partner's team consisted of thirty people; most of them handpicked and selected due to their individual know-how and related expertise (Slotegraaf & Atuahene-Gima, 2011). The different team members were thoroughly prepared for the conditions that they were about to encounter in Japan, as for the majority of them, "it was a leap into the unknown" (Ghosn et al., January 2005, p. 88). The task was made explicitly clear to the French team members, as Ghosn instructed them that they were in the capacity to **assist** the Japanese people of the Holding Company in order for **them** to change the company from within and that the Alliance Partner's function was primarily to examine and to support their Japanese counterparts.

Some of the initial changes that took place after the establishment of the alliance were the restructuring and downsizing of the board of directors. The board previously consisted of 37 members, which represented the internal bureaucracy of the organisation. A person was admitted to a seat on the board based on years of service and not due to a person's strategic capabilities or expertise (Norton, 2007). The new structure consisted of ten members and each of these members had specific tasks and responsibilities that they were accountable for. The second task was to establish cross-functional teams (CFT's) in order to create increased collaboration throughout the organisational spheres (Slotegraaf et al., 2011).

Some of the findings of the task team could be linked to the reasons of how and why the economical state of the Holding Company came about and included the following:

- Firstly, the Holding Company's focus was not on profitability and, as such, no investigation was made in terms of model ranges or on the success thereof within the various model classes. Of the forty three models that were being sold in 1999, the statistics indicated that only four of these models were profitable.
- Secondly, although people within the Holding Company declared fiercely that the organisation was customer orientated, no product planning was in place and as such

no information was available to the management team in terms of what the customer wanted.

- Thirdly, a lack of urgency was evident within the company. When a project was launched, the time frames that were put in place took at least ten times longer than it ought to be.
- Fourth, a huge problem was the compartmentalisation and the enormous amount of silo's that has been created throughout the organisation.
- Lastly and most importantly, it came to the fore that there was a total lack in strategic planning and no vision was in place to take the organisation into the twentieth century. Although everybody knew that the Holding Company was in a dire situation, it appeared as if nobody within the organisation knew **how** to move the company out of the slump and back onto the road to recovery.

2.6.1 The Holding Company's Historic Revival

The economic situation within the Holding Company required quick and decisive action and change was inevitable. The reality of the twenty first century and the unrelenting demands for change in order to stay economically viable hit close to home for the Holding Company. It became apparent that the company had maintained the *status quo* much too long and had to adapt or literally die (Buono & Kerber, 2010). Therefore, the executive decision was made to implement change throughout the organisation via nine CFT's (Slotegraaf et al., 2011; Ghosn et al., January 2005). The intended purpose of these teams was to conduct thorough investigations throughout the Holding Company during the months of July to September 1999. Each team had to create appropriate proposals, countermeasures and recommendations and had to present their final results to the Executive Committee (EXCO) at the end of September 1999.

The group composition of each of the nine CFT's included; two EXCO members as leaders, one pilot (in charge of the agenda and lead discussions), ten core team members and ten cells or sub teams linked to each group. The rationale behind the selection of two leaders per team was to broaden the scope in terms of vision and expertise. All in all 500 employees formed part of the total project team's headcount. Each one of these teams

had a specific focus area and the teams were divided to accrue and acquire as much information as possible (Holding Company[1], 2002; Ghosn et al., January 2005).

The different teams reported their findings by late September and all recommendations and proposals were presented to the EXCO for validation. On 18 October 1999, the Holding Company's Revival plan (thus forth referred to as CRP), was unveiled and communicated to the international media and throughout the organisation. The CRP was scheduled to go live on 01 April 2000. The media announcement was based on strictly factual qualitative and quantitative information that was gathered by the nine CFT's and incorporated the following three key elements (Holding Company, 2002):

- the Holding Company's shares had been declining since 1991 from 6.6% to 4.9% in 1999;
- since 1991 the company showed severe losses in revenue that amounted to ¥684 billion, differently put, more than $6 billion; and
- the Holding Company was a heavily indebted company at the end of 1998. This debt amounted to ¥2,100 billion and equated to approximately $19, 4 billion.

Based on the above information, Carlos Ghosn shared the CRP goals which would become the common glue that could ultimately mend a broken company. The first goal was to reduce the excessive amount of purchasing costs. This meant a 20% reduction in purchasing costs during the next three years. Previously the Holding Company, as part of the *keiretsu* network, had been working with 1,145 companies that provided parts and accessories and this number had to be reduced to 600 by 2002. The suppliers of equipment and services amounted to 6,900 companies and it had to be lowered to 3,400 by 2002. The total expenditure of purchasing costs amounted to more than 60% and as such the 'Holding Company 3-3-3' programme was set in motion. The basis of this programme was to cut as much costs as possible within the engineering and purchasing divisions by "…[collaborating] with its suppliers to systematize cost reductions, revise specifications, and put the best practices into general use" (Ghosn et al., January 2005, p. 116). Secondly, the prediction was that the annual production in Japan would rise to 5.5% during 2002 equating to 1.35 million vehicles being produced. When compared to

[1] Company name changed to ensure anonymity.

previous figures, it amounted to an overall increase in production from 53% to 82%. The analysis indicated that the Holding Company had 27 manufacturing platforms in seven factories and the goal was to have only four vehicle assembly plants by 2004. As a result, several factories closed including the assembly and power train plants of Murayama, Shatai, Aichi Kikai and Kurihama between March 2001-2002. Ghosn et al. indicated that apart from the closing of the additional factories to save costs, the goal was to reduce all general expenses by 20%, to dismantle the *keiretsu* network, to eliminate 21,000 jobs via natural departures and by increasing part-time work and early retirements.

The successes and failures of the CRP would be measured against the following three pillars and, if any one of these items were not met by the time frame stipulated, all of the EXCO members vowed to resign:

- return to profitability by fiscal year 2000;
- profit margin in excess of 4.5% of sales by fiscal year 2002; and
- a 50% reduction in the current level of debt.

The fact that the EXCO had such a vested interest in the success and failure of the CRP by openly declaring that they would all resign made a huge impact on the rest of the company and alliance alike. The turnaround happened promptly and each one of the core commitments was achieved, one year ahead of schedule and included the following (Holding Company, 2001):

- nett profitability of ¥331.1 billion within the first year;
- nett profitability increased in 2001 to ¥372.3 billion, which in itself constituted the highest yearly profit margin within the history of the organisation;
- the overall operating margin within the first year of the CRP was 4.75 percent and this increased to 7.9 percent during 2001;
- the consolidated automobile debt was reduced to ¥431.7 billion by 2001, which was the lowest in 24 consecutive years; and

  the stock price, which was ¥400 in 1999, started to rise and by mid-2004 the share price was near ¥1,200.

The continued existence of the Holding Company was and still is world widely known as a profound achievement and was labelled as the 'historic revival'. In essence, it has become an anecdote within the entire global automotive industry; one of the greatest turnaround stories ever. Carlos Ghosn said that "…completing the [CRP] in just two years is testimony to what we – the people of [the Holding Company], our partners, suppliers, dealers, distributors and all those who embraced the spirit of the [CRP] – have accomplished" (as cited in Holding Company, 2001). All of the set goals were achieved within an eighteen month period and the global automotive manufacturer was once again a force to be reckoned with. Apart from reaching the CRP goals ahead of schedule, an additional 1,000 engineers were added to the corporate family to form part of the technical team within the Holding Company; investments of up to 4.5 percent of revenue were made towards Research and Development and approximately 5.5 percent towards capital expenditures. It became apparent that the organisation was not just back in business, but was moving ahead at rapid speed to ensure profitability, continued growth and a long-term vision (Holding Company, 2001).

The historic revival of the Holding Company and the financial turn-around included the following accolades according to the world renown publications of the Financial Times (Financial Times, 2004a; Financial Times, 2004b):

- The 'World Most Respected Companies' was published in January 2004 and out of a ranking list of 300 companies, the Holding Company was ranked 34th.
- The 'World's 50 most respected Business leaders' award out of 1,000 senior executives that were interviewed and according to the opinion of 20 countries; Carlos Ghosn, dual CEO of both the Alliance Partner and the Holding Company was ranked 4th.
- In May 2004, the 'Global Top 500' rankings of the World's largest organisations based on market capitalisation appeared and the Holding Company was ranked 84th.
- The publication in Newsweek in June 2004 indicated that the Holding Company was ranked 68th on the 'Global Top 500 Corporations'. The results were based on return on equity, annual turnover, financial status and corporate social responsibility.

Apart from the economic shift within the company, the management team knew that a new set of DNA was required throughout the organisation to ensure the creation of sustainable growth and, as such, after the successful implementation and deployment of the CRP between 2001 to 2002, a new programme was implemented between 2003 to 2005 namely the Holding Company '180 plan' (Ghosn et al., January 2005). According to Ghosn et al., the strategic vision of the EXCO of the Holding Company was to continuously improve the organisation's economic viability by deploying medium to long term project plans on a three yearly basis. The umbrella strategy incorporated the following elements; an increase in revenue, competitive costs and superior quality, improved speed and a stronger alliance relationship with the Alliance Partner. As such, the 180 project plan for fiscal year 2003-2005 was developed and the name of the plan incorporated the major components of the plan: (1) the 'one' in 180 stands for an increase of one million vehicle sales, (2) the 'eight' refers to an 8% operating margin and (3) the 'zero' stands for the total elimination of the Holding Company's automotive debt. After the successful implementation of the 180 Plan, the Holding Company 'Value-up' plan was deployed from April 2005 to 2007. In summation, the three critical factors incorporated within this plan were: (1) annual global sales target of 4.2 million units by 2007, (2) maintaining top-level operating margins within the automotive industry and (3) return on invested capital of a minimum of 20%.

During mid-March 2004, almost five years to the day of the universally written off establishment of the now successful New Alliance between the Alliance Partner and the Holding Company, Louis Schweitzer told a journalist "…the future is rosy. Clearly we have the pieces in place that are required for growth [and the Alliance] has been an incredible, and in many ways [an] unexpected success…" (as cited in Morosini, 2005, p. 3).

The New Alliance relationship had numerous quantifiable characteristics based on tangible assets, however; the changes that took place necessitated the Holding Company to also alter and revive the manner in which the people component(s) were managed. It became apparent that the way in which people conducted themselves throughout the organisational sphere should become homogeneous as well. The next section will go into a more detailed description of how the organisational values or Company Way came into being.

2.7 THE ESTABLISHMENT OF AN ORGANISATIONAL VALUES SYSTEM

The social initiation stage of the newly formed alliance necessitated a new approach when working - a type of glue that would form an unbreakable bond, or differently put, a new set of DNA to take the Holding Company forth into the twentieth century. As such, the increased focus on the tangible assets of the Holding Company spilled over into the intangible elements; the human capital components (Ulrich & Smallwood, Summer 2005). This required a set of pre-determined characteristics to conform to, which would enable all employees to behave in a consistent manner throughout the organisation, basically to instil a 'walk-the-talk' culture.

The first tier of organisational values was originally focussed on the leadership cadre. Ghosn made the following comment; "what we think, what we say, and what we do must be the same. We have to be impeccable in ensuring that our words correspond to our actions. If there are discrepancies between what we profess and how we behave, that will spell disaster" (as cited in Morosini, 2005, p. 8). As a result, the EXCO decided to adopt a global set of executive competencies as an interim measure for all top management levels within the Holding Company (Holding Company, July 2006).

This set of 'Global Manager Competencies' focussed specifically on the following elements; communicating with impact, cultural interpersonal effectiveness, customer focus, building positive work relationships, facilitating change, coaching, aligning performance for success, delegating responsibility, building a successful team, planning and organising, decision making, technical/professional knowledge, professional demeanour, results orientation and applied/continuous learning (Holding Company, July 2006). After the historic revival, the focus of the EXCO's was on the following six core pillars which were labelled the Company Management Way (thus forth referred to as CMW): (1) transformation, (2) transparency, (3) accountability, (4) precision, (5) simplification and (6) deployment. These elements, together with the set of Global Manager Competencies, formed the focal point of how the Holding Company's top management adapted and aligned their behavioural components.

The aftermath of the establishment of the New Alliance in 1998 led to the historic revival of a company on the brink of bankruptcy. After the successful implementation and roll-out of

the CRP and, as time lapsed, it became apparent that a definite requirement existed to align employee behaviours throughout this global and multinational automaker. The immediate requirement necessitated an adaptation in the manner in which all employees behave.

2.7.1 Interim value system evaluated

It became evident that the set of Global Manager Competencies that was selected as an interim value system for top management was too generic and it did not cater for the distinct and unique characteristics embedded within the Holding Company. In addition, the six core pillars of the CMW were focussing too much on the past and did not cater for future growth and expansion. A differentiating set of values was needed, as it became apparent that the future of the Holding Company could neither be built on generic competencies nor on the past. A robust and unique culture had to be developed that could distinguish this automotive manufacturer from its competitors; to build trust in the product, to value its employees and to set clear direction as a progressive organisation (Holding Company, 2006).

As a consequence, in November 2004, an EXCO workshop took place at the Japanese headquarters in Hakone, Japan, with the exact purpose of crystallisation, simplification and clarification of the company-wide value system. The primary purpose being to pre-empt a distinct way or manner of conduct – how to act and how to behave throughout the organisational domains globally (Holding Company, July 2006; Holding Company, 2004a). The secondary purpose of the workshop was to develop a methodology and to enhance the current CMW to cater for cultural diversity and create value via a long-term approach, ensuring strategic vision and interconnectedness to the future of the organisation (Holding Company, 2006).

Further, this was no normal workshop - a special group of hand-picked task group members from all over the world joined in the discussions with all attending EXCO members. The discussions were recorded and transcribed amounting to 88 pages which included ‘story telling experiences’ of how the EXCO members experienced the Global Management Competencies and the CMW as a value system to date (Holding Company,

July 2006). The narrations of the EXCO members were focussed on the three core pillars of the CMW which were established as a result of the alliance and post the CRP:

- **Transformation** referring to a culture of action, a culture of performance and a culture of stretching.
- **Transparency** and **accountability** with specific reference to the Japanese culture whereby the inherent behavioural traits do not promote a transparent work methodology. In many instances "…Tokyo was seen as a kind of black hole where you give information, Tokyo absorbs everything does not restitute anything" (Holding Company, 2004b, p. 4). Apart from the lack in transparency, there seemed to be an overall lack of accountability.
- A culture of **precision, simplification** and **deployment**. The overall action plan needed to be simplified for employees to be willing and able to implement any programme, process or project successfully. The role of management was to ensure that the solutions must be simple, precise and with clear timeframes to not overcomplicate matters to employees on lower levels within the organisational sphere.

The three pillars of the CMW made it clear that a piece-meal type of value system would not be adequate - a complete transformation was needed, not only within the ranks of the EXCO, but throughout the entire organisation. The company and its employees had to adapt their mode of business and shift from an exclusively Japanese culture towards a Japanese DNA enriched culture embedded with all of the best practices of the world. A powerful corporate culture was needed to cascade throughout the global entities of the Holding Company in order to move past the CRP and into the future; "…we still have to work on the solidity, robustness of our organization to make sure that [the Holding Company] is not perceived just as a turnaround story, but perceived as a transformation of [a] company" (Holding Company, 2004b, p. 7). One of the speakers during the workshop, Mr. Takahashi, concurred that the CMW should not be seen as just another tool or mechanism, but as a unique approach of thinking and doing for everyday work.

2.7.2 Crystallisation of CMW

The CMW was purposefully developed to connect the inherent and core values of the organisation to the day-to-day lives of employees in order to add value to both their professional and personal lives. In addition, the original thinking was that the CMW would not only add value in terms of the behavioural components of employees during working hours, but it could also lead to the enrichment of the individuals' overall life (Holding Company, 2004b).

The results of the brainstorming sessions and storytelling experiences from the workshop led to the conclusion that the pre-determined organisational values should be clustered into two groups - labelled as **Mindsets** and **Actions** – consisting of five organisational values respectively. To successfully select five individual organisational values (ten in total) under each category, a type of wordplay ensued combining and inflecting words which carried weight throughout the organisation, some already embedded in the value system as a result of the CRP. More specifically, words such as accelerate performance and growth, clear communication, commitment, stretch, empathy, diversity, rigor, profitability, measure, deliver, challenge, cross-border and cross-experience were included (Holding Company, 2004b). The workshop attendees formulated and selected the organisational values most fitting for the 'mindsets' category: (1) cross-functional (CF) and cross-cultural (CC), (2) transparent, (3) learner, (4) frugal and (5) competitive. The 'actions' component consisted of the following individual organisational values: (6) motivate, (7) commit and target (C&T), (8) perform, (9) measure and (10) challenge. The aforementioned formed the ten pre-determined organisational values of the Holding Company, which formed the basis for all behavioural components going forward (Holding Company, 2004b).

By cross-correlating the ten organisational values clustered under "mindsets" and "actions" with the generic Global Manager competencies, the workshop attendees selected the behavioural components associated with each organisational value. The workshop attendees selected the behavioural traits or competencies associated with each individual organisational value by marking it with an 'x'. The result was twenty seven competencies associated with the various organisational values. Next, the colour grey was used to indicate the most important competencies associated with each organisational value,

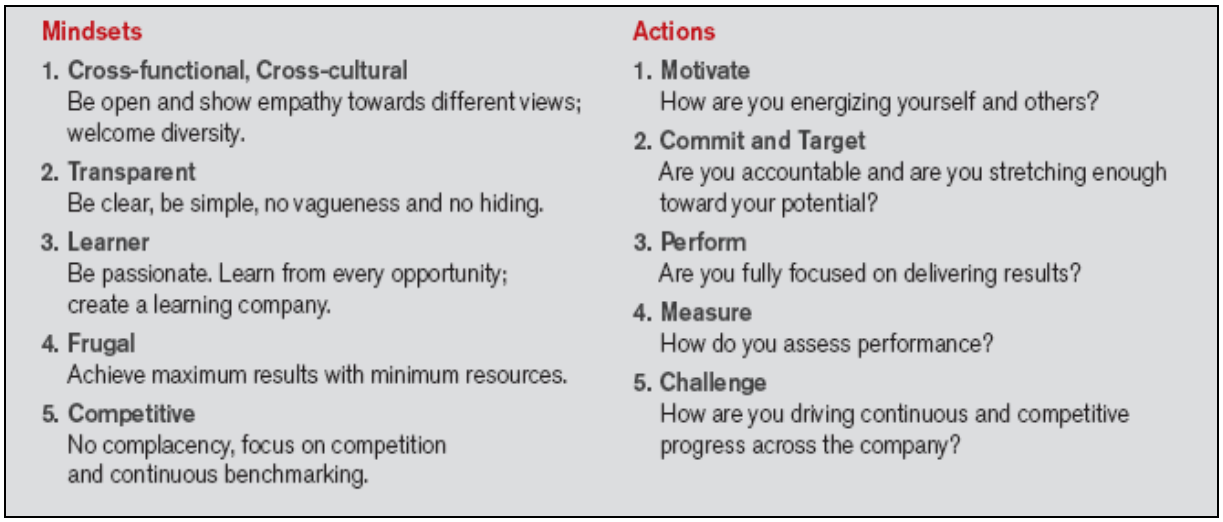
thereby narrowing the twenty seven competencies down to a more realistic number of eleven (Company A, 2006). The final competencies are illustrated in Table 1 accordingly.

Table 1: Global Managers Competencies aligned to Mindsets and Actions

Competencies	Mindset					Actions				
	CF CC	Transparent	Learner	Frugal	Competitive	Motivate	C&T	Perform	Measure	Challenge
Interpersonal Skills										
Communicating with Impact		x								
Cultural Interpersonal Effectiveness	x						x			
Customer Focus								x		
Building Positive work relationships	x									
Leadership Skills										
Facilitating Change					x					x
Coaching			x			x				
Aligning performance for success			x			x			x	x
Delegating responsibility			x			x				
Building a successful team			x				x		x	x
Business / Management Skills										
Planning and organizing								x		
Decision making				x			x			
Technical/professional knowledge										
Personal Qualities										
Professional Demeanour		x								
Results orientation					x				x	x
Applied/Continuous learning			x							

The cells shaded grey with an 'x' in Table 1 indicate the distilled competencies corresponding with the respective individual organisational values clustered under "mindsets" and "actions" (Holding Company, 2004b). The CMW was purposefully developed to construct a deeply rooted value system to enhance productivity with the specific intention to adjust employee behaviours to conform to and live the pre-determined ten organisational values. The crystallisation of the CMW has led to a new set of organisational values with specific meanings as depicted in Figure 4:

Figure 4: Company Management Way (CMW)



Source: Holding Company (July 2006)

The condensation and crystallisation of the ten organisation values supplied a shortened description for each organisational value (as seen in Figure 4). However, for people to adapt their manner of doing - their conduct - a much clearer and detailed description of the underlying meanings allocated to each value formed a prerequisite and necessity. The next section will supply the detailed descriptions assigned to each value.

2.7.3 Defining each organisational value incorporated in the CMW

To understand the meaning and behavioural constructs associated with each organisational value, detailed descriptions had to be developed and communicated. The supportive explanations for the five organisational values clustered under the 'mindsets' (Table 2) and 'actions' (Table 3) followed (Holding Company, 2004c):

Table 2: Detailed descriptions – Mindset category

Organisational value element	Summative description	Detailed description
Cross-functional and cross-cultural	To be open and show empathy towards different views and to welcome diversity.	"Welcoming input from others and valuing their viewpoints. It is important to show empathy to others and consider how our actions affect others as well. It is also important to welcome diversity within the organization during our day to day activities, regardless of ethnicity, gender, age, etc. By working with other functions/regions/individuals, we can exchange ideas, solutions and issues. Together, we can look for opportunities and efficiencies. Embracing healthy conflict across functions and cultures is a way to create synergy and value among ourselves" (Holding Company, 2004c).
Transparent	To be clear, be simple, no vagueness and no hiding.	"Clear and simple strategy, business processes, and communications. It is important that we do not hide problems, rather we clearly state issues and freely exchange ideas, regardless of levels in the organization. We should put a problem on the table to seek a solution to work through healthy conflict. Encouraging and welcoming open communication enables a transparent culture. This eliminates vagueness, uncovers issues, and ensures everyone shares the same information" (Holding Company, 2004c).
Learner	To be passionate, to learn from every opportunity; to create a learning company.	"Every internal and external experience provides a learning opportunity. We are encouraged by and learn from our past successes as well as failures. We encourage risk taking and allow for mistakes when taking on new challenges. This leads to innovation and personal growth. We take responsibility for mistakes and embrace them as a learning opportunity. And by sharing lessons with others, we can create a learning/coaching organization. Individuals who have the willingness to admit they do not know can learn the most" (Holding Company, 2004c).
Frugal	To achieve maximum results with minimum resources	"We look for every opportunity to achieve maximum results with minimum resources, but this does not mean we are cheap. Our focus is on the customer and we can meet their needs by creating value and providing good quality. But it is important to explore alternatives, use fewer resources for maximum value and identify synergies and efficiencies within the organisation" (Holding Company, 2004c).
Competitive	No complacency, focus on competition and continuous benchmarking.	"Remaining competitive means we maintain a sense of urgency, are not complacent, and we proactively move toward 'best in class,' with the customer in mind. Continuous benchmarking (internally and externally) is important because customer needs and competitors change" (Holding Company, 2004c).

Table 3: Detailed descriptions – Actions category

Organisational value element	Summative description	Detailed description
Motivate	How you energise yourself and others.	"We know how to energize ourselves, rather than always looking to others to provide sources of motivation. And we also look for opportunities to motivate others. Motivation is enabled by many forms, including new challenges and opportunities, feedback and coaching, rewards and recognition and individually seeking and achieving new challenges" (Holding Company, 2004c).
Commit and target	Asking whether an employee is accountable and whether they are stretching enough towards their potential.	"We take accountability and stretch to our full potential. In daily activities, we proactively and publicly commit to additional responsibility and seek new opportunities to contribute to the organization and meet customer needs" (Holding Company, 2004c).
Perform	Whether an employee is fully focussed on results.	"We make sure that each action is focussed on delivering results. It's important that our actions are effective, efficient, and add value, while still stretching toward our potential. Walk the talk. Plans are useless if actions do not deliver results to customers" (Holding Company, 2004c).
Measure	How people assess performance.	"We measure our performance and evaluate both our actions and the added value for the customers. By measuring performance, we ensure that work is value-added, efficient, and meets the expectations of our customers" (Holding Company, 2004c).
Challenge	How a person is driving continuous and competitive progress across the company.	"We challenge ourselves to demonstrate best practice and a commitment to excellence. Continuous improvement (kaizen) leads to sustainability. We look for opportunities to deliver beyond expectations or new opportunities to add value" (Holding Company, 2004c).

Although the selection and crystallisation of the Holding Company's core value system and the related elements that formed part of the CMW were clear, something was missing. The missing factor was a type of glue or cement that had the ability to align and imbed the cultural value system to the overall strategic intent – the mission and vision of the company. The subsequent section will supply more detail regarding the alignment of the CMW with the Holding Company's strategic intent.

2.7.4 CMW strategic alignment

The second focus item of the workshop was to create and develop a core message that would translate and promote the progressive nature and sustainable growth of the Holding Company. The message had to be powerful with a type of *je ne sais quoi* aligned to the fundamental objective and primary scope of the CMW. Coined the 'core message', the focal point on **personal power** and a **people-orientation** component highlighting that motivation comes from within each individual person. According to Carlos Ghosn (Holding Company, 2004b, p. 23), "…the power comes from inside for outside, for the public, for the shareholders, for the environment, for society. But it is groomed, it is developed, it has to be looked at from the inside". Each employee must understand and recognise that their power comes from within themselves and this power can be enhanced via training, learning, challenging and stretching. The driving force behind the core message included: (1) the primary focus being the customer, (2) the secondary focus on value creation and (3) the metrics of success becomes tangible in profit margins as depicted in Figure 5 (Holding Company, July 2006).

Figure 5: Core Message of CMW

Source: Holding Company (July 2006)

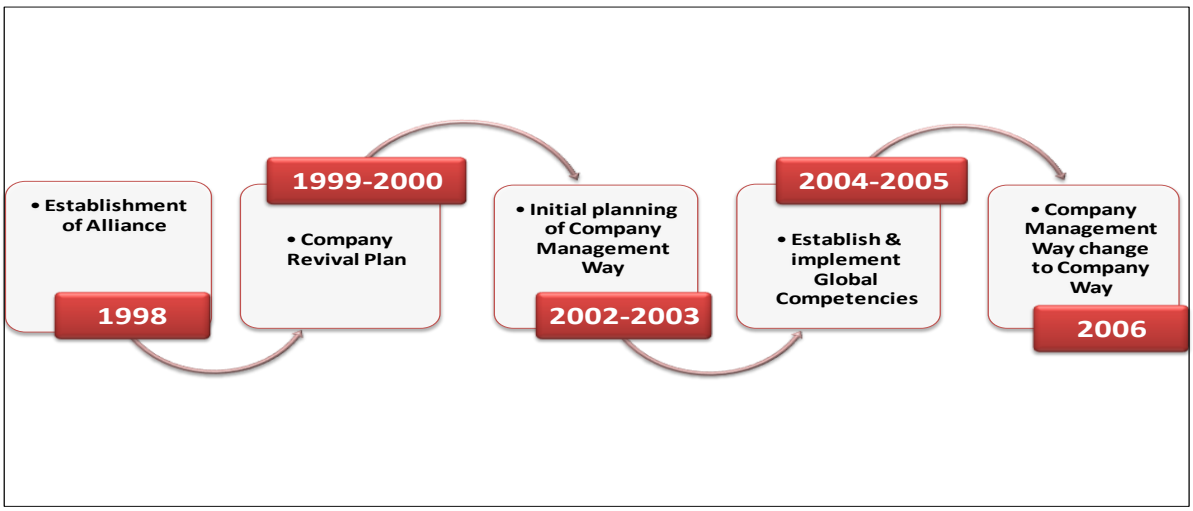
The CMW linked to the core message instilled the notion of the 'power within' thereby acquiring and motivating customer trust, establishing enhanced co-operation and producing innovative products and ideas. The concept of 'the power comes from inside'

supports the CMW as a set of universal (including the Global affiliates of the Holding Company), sustainable and pre-determined organisational values to ensure future growth. The CMW evolved to ultimately become known as the Company Way, linked to the core message, the mission and vision of the Holding Company. More on the related subject matter in Section 2.7.5.

2.7.5 Evolution of the Company Management Way (CMW) to the Company Way (CW)

The establishment, evolution and transformation of the Holding Company's organisational value system synthesised what is globally known today as the Company Way – the embedded and pre-empted organisational values. Figure 6 is a visual representation of the concourse of circumstances which led to the organisational values as behavioural determinant within the Holding Company and subsequently in all of its global affiliates as well. Figure 6 highlights the establishment and formation of the alliance in 1998, the CRP between 1999-2000, the Global Manager Competencies utilised as interim strategy, the planning phases of the CMW between 2002-2004, the finalisation of the CMW in 2005 and the final name change from Company Management Way to Company Way (thus forth referred to as CW) in 2006 (Company A, 2006).

Figure 6: Cultural history: from Global Competencies to the Company Way



Source: Adapted from Company A (2006)

For the present study, an in-depth understanding is required during the period of 2004 to 2006 due to the establishment and crystallisation of the organisational value system of the Holding Company. The CMW underwent a name change during 2006 and is known within this day and age as the CW. The CW is available in eight languages including Japanese, English, French, Chinese, German, Spanish, Dutch and Russian (Holding Company, 2011).

A very significant fact is that the CW has been incorporated into the performance management and development (PMD) process since fiscal year 2006 - amounting to 50% of the overall evaluation for each individual employee throughout the Holding Company and all of its global affiliates. Each employee is rated on two aspects: (1) individual key performance objectives which equate to 50% and (2) the behavioural alignment to the CW is labelled as 'contribution' on the PMD documentation equating to 50% of the overall PMD rating (Company A, 2011). Furthermore, the overall PMD rating is tied to salary increases, promotions and bonus incentives throughout the organisation.

The CW does not only embody the core message of the Holding Company post the New Alliance - it unites and sustains the vision and mission of the organisation. The alignment of the CW to the mission, the vision and the core message of the Holding Company promotes the organisation's brand identity and its uniqueness. The mission, vision and core message include the following (Holding Company, 2004a):

- The mission statement of the Holding Company is, "we provide unique and innovative automotive products and services that deliver superior measurable values to all stakeholders in alliance with [the Alliance Partner]".
- The vision statement of the Holding Company is, "The Holding Company enriches people's lives".
- The Company Way core message: "The power comes from inside. The focus is the customer, the driving force is value creation and the measurement of success is profit".
    - The sub-sections include the following: People are the most important asset to The Holding Company and the company exists because of its customers.

- The company's ability to perform, sustain growth and remain competitive lies within each individual employee.
- Without each individual recognising his or her own power to perform, The Holding Company cannot continue to grow and compete globally.

The driving force behind the CW has been compared to the activities employed when starting a vehicle. If the engine is not in place and the battery is not working properly and the vehicle does not have petrol, it will most likely not start. However, if the engine is fitted, the battery is charged and the vehicle has been filled with petrol, the vehicle will most probably start when turning the key. The same principles can be followed within the organisational domain, if a clear set of organisational values are lived and adhered to by all; "if we want to really have a better performance outside, we have to look first at what is going on inside which is creating this weakness inside" (Holding Company, 2011, p. 70).

Section 2.8 will supply more detail on Company A, an affiliate of the Holding Company, its geographical location, layout, composition and market share. For the present study and supporting the case study design research methodology, this research is delineated to the purposefully selected participants employed within Company A.

2.8 BACKGROUND – COMPANY A

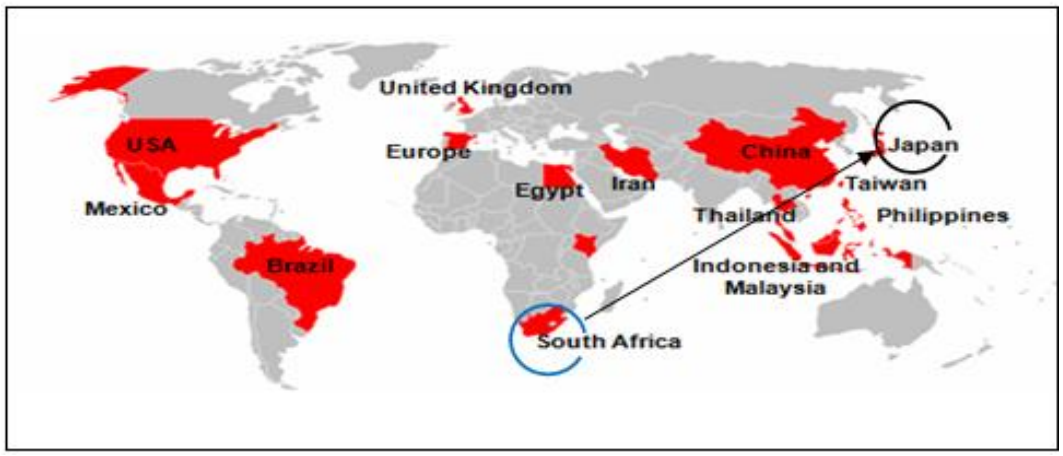
Company A has supplied and manufactured quality vehicles for its South African customers and for overseas exports for the past forty years. The history unfolded when Datsun Motor Vehicle Distributors moved their manufacturing facility to Rosslyn in 1960 and as a result of this move, the Rosslyn Motor Assemblers was established. The initial production and local assembly of completely-knocked down vehicles delivered 60 units per month (Company A, 2009). The following changes occurred during 1980-2001:

- the 1980's gave way to a new corporate identity under the brand name Global Company A;
- Sanlam gained effective control of this South African based company in 1984 under the heading of Automakers;
- into the new millennium, 2000, the Holding Company purchased the 37% stake which Sanlam held in Automakers which gave the Holding Company control;

- the Holding Company increased the shares to 98.7%;
- Company A became part of the multinational automotive entity of the Holding Company in 2001; and
- in the same year the company's name changed from Automakers to Company A, as it is known today (Company A, 2009).

The Holding Company became and still is a force to be reckoned with according to its various affiliates across the globe as depicted in Figure 7. Company A in South Africa and the Holding Company are highlighted accordingly.

Figure 7: Global affiliates of Holding Company



Source: Company A (2009)

Company A currently enjoys 8% of the overall South African vehicle market which comprises of a comprehensive range of passenger, light, medium and heavy commercial vehicles (Company A, 2012). The company employs approximately 1900 multicultural and diverse employees working in various departments throughout the organisation. Company A's plant layout from a bird's eye view is shown in Figure 8 and in essence the organisational layout includes the following two sites: (1) the vehicle assembly division – covering 108.3 ha for the entire site and 14.5 ha for the respective assembly line facility and (2) the stamping plant area – covering 18.6 ha for the entire site and 3.6 ha for the building itself.

Figure 8: Company A's plant layout

Source: Company A (2009)

At the time of the present study, Company A reported directly into the Holding Company which is the automaker headquarters in Japan (refer to Figure 7). The CW, which was subject to the CRP and New Alliance formation, was introduced throughout the global affiliates, including Company A. Presently, the entire permanent employee cadre within Company A is measured on its behavioural alignment and conformance to the Company Way, irrespective of individual cultural predilection (Company A, 2009).

2.9 CONCLUSION

The CRP in essence cannot only be viewed as a turnaround story, but as a transformation of extraordinary proportions – the New Alliance created the fourth largest Automobile Association on the planet. The subsequent birth of the CW has led to a new set of DNA, deeply embedded within the organisational culture of the Holding Company and all of its global affiliates. Establishing a code of conduct to be adhered to and lived by all multicultural employees working within this multinational automotive manufacturer, irrespective of nationality or geographical location. Within the next Chapter, details pertaining to the research design and methodology will be supplied.

CHAPTER 3

RESEARCH DESIGN AND METHODOLOGY

3.1 INTRODUCTION

In its entirety, all research is based on some kind of underlying philosophical assumption of what is deemed as 'valid' research and the application of appropriate research methods during the acquisition of knowledge. It is therefore important to understand what these philosophical assumptions are in order to conduct and evaluate research. The purpose of this chapter is to describe and substantiate the underlying philosophical assumptions and the research design strategies utilised to investigate the research problem (as outlined in Chapter 1). This study followed a qualitative and instrumental case study design, with the focal point subject to the exploratory, descriptive and contextual nature of the actual research process.

This research design and approach will be discussed inclusive of the selected research paradigm / philosophy, followed by the inquiry strategy and the broad research design, sampling and the sample population, data collection methods, data analysis and lastly, focussing on the trustworthiness and the ethical considerations adhered to during the qualitative research process.

3.2 RESEARCH PARADIGM / PHILOSOPHY

Lincoln and Guba (1994, p. 105) indicated that a research paradigm refers to "… a basic belief system or worldview that guides the investigator …" and in itself, delineate the paradigmatic assumptions from which the research is conducted based on the researchers conceptual framework (Creswell, 2009; Maree, 2010). The term paradigm has its roots in the Greek word *paradeigma* which refers to a 'pattern' and as such it implies the conceptual framework utilised when examining problems and finding solutions during the actual research process (Merriam, 2009).

The premise of research lends itself to the understanding of the world, based on personal views, individual understanding and the purpose of such understanding (Maree, 2010). Therefore, the research paradigm determines the lens or frame of reference which the researcher utilises in viewing the world, what the researcher perceives as reality (ontology) and what is viewed as knowledge and truth (epistemology) (Archer, 2011; Babbie, 2010). Babbie indicates that a research paradigm is a useful tool, as it supplies the scientific framework, structure and pattern by which observations, reasoning and ideas are generated and organised during the research process.

An abundance of terminology originated which describes the philosophical foundations of research including; theoretical and traditional underpinnings, theoretical paradigms, worldviews and epistemological foundations (Merriam, 2009). In qualitative research, the philosophical positioning relates back to the researcher's views and beliefs about reality (ontology) and the related knowledge thereof (epistemology). Consequently, the selection of an appropriate and overarching research paradigm - for the purpose of this research - forms an integral component of the overall research design strategy employed by the researcher (Archer, 2011). To decide on an appropriate research paradigm, a review and evaluation for suitability of applicable theory followed. Prasad's (2005) work pertaining to the philosophical positioning of qualitative research refers to interpretive, critical, post structuralism, post colonialism and postmodernism. Some similarities and progression are denoted in the findings of Babbie and Mouton's (2001) classification of the primary meta-theoretical frameworks according to three distinct categories: positivist, constructivist / interpretivist and critical / emancipatory. The utilisation and functionality of the appropriate research paradigm must ultimately support the stated aim of this study, thereby enabling the researcher to discover and understand the world according to the subjective experiences, reasons and meanings that lie behind the social actions of each participant. Consequently, the nature of this research entails that each participant is viewed as being unique with individual feelings, emotions and behaviours which can differ from person to person. This information is imperative when investigating how the selected participants align their individual behaviour in order to endeavour to 'live' the pre-empted organisational values.

As a result, the interpretivist research paradigm was considered as the most fitting and suitable meta-theoretical framework for this study. The rationale for this selection is summarised accordingly:

- The interpretivist research paradigm is focussed on the collected works of events, the related interpretations thereof in order to provide meaning and substance to these events and observations and to draw inferences of such understanding. More specifically, its purpose is to describe, understand and interpret multiple realities within a context-bound domain (Merriam, 2009).
- This paradigm is fitting for a qualitative research design which in itself focuses on rich, in-depth information in order to uncover and describe the actual meanings that participants bring to the fore within a real world context (Leedy & Ormrod, 2010);
- When taking the specific nature of this study into cognisance, it becomes clear that direct interaction between the researcher and the small sample of selected participants is indispensable in order to grasp the subjective meanings that motivate each participant's behaviour (Leedy et al., 2010).
- Lastly, the value bound nature of interpretivist research integrates the researcher's personal worldview as an integral component of the research process. As such, it is important to take cognisance of the possibility of value bias from the researcher's perspective during data analysis (Leedy et al., 2010; Maree, 2010).

Any research process comprises of three major dimensions: ontology, epistemology and methodology. Ontology and epistemology fundamentally refer to the specific worldviews applicable to the study, whereby methodology refers to the method used to study these worldviews. In this study, the application of these dimensions in accordance with the interpretivist research paradigm is discussed in Table 4 (Archer, 2011; Saunders, Lewis & Thornhill, 2009; Maree, 2010).

Table 4: Summation of Research Premise

Paradigm	Description	Application: Interpretivist research paradigm
Ontology	Ontology refers to the notion that reality is subjective as the same event is viewed in a different way by different people. The complexity and dynamic nature of events are experienced, interpreted and understood in various manners due to the interaction with the broad social environment that people live in. The ontology method will lead to additional insight into the participant's real life experiences, understanding of and adherence to organisational values (Kotze, 2009).	• Multiple subjective realities that existed were constructed and interpreted via direct interactions in order to understand the meaningfulness of those actions. The uniqueness of participant's worldviews supplied richness and depth in responses (Archer, 2011; Saunders et al., 2009).
Epistemology	Epistemology involves the investigation of the nature of knowledge and what constitutes acceptable knowledge for a specific phenomenon (Saunders et al., 2009). In laymen terms it refers to the deeper meaning that will be uncovered of the real live experiences of the participants, why they act as they do and what leads to a certain set of behaviours (Kotze, 2009). This philosophical point of view will assist the researcher in order to interpret or make sense of the participant's social perspectives within the organisational context of Company A (Creswell, 2009).	• Focus on the details of a situation and the reality behind these details in order to understand and interpret events of social phenomena (Archer, 2011; Saunders et al., 2009). • The researcher and participants are interlocked in an interactive communication process including reading, writing, talking and listening.
Methodology	Methodology refers to the researcher's considerations of utilising and applying different research methods during the actual research process. The supposition of how research should be conducted: how, what and why. In addition, to take cognisance of the fact that the research end-product is dependent on the actual values of the researcher throughout the research process (Saunders et al., 2009).	• Making use of a relatively small sample; • Qualitative, in-depth investigations e.g. personal interviews and company documents; • Interpretivist research paradigm; • Singular case study design (Archer, 2011; Saunders et al., 2009)

Source: Adapted from Comparison of four research philosophies in management research (Saunders et al., 2009, p. 119)

3.3 DESCRIPTION OF ENQUIRY STRATEGY AND BROAD RESEARCH DESIGN

3.3.1 The Research Design

Most researchers are explorers in their own right, curious to fill the void of understanding via (1) the investigation of a specific phenomenon, (2) asking relevant and applicable questions, (3) to ascertain appropriate answers and, (4) to broaden their knowledge base on related subject matter. The primary function of research is to provide a tool for acquiring answers to the research questions by inquisitively studying the evidence within a parameter of a scientific method. Halcolm's Laws of Inquiry coincide with the aforementioned as he states that "…there is no burden of proof. There is only the world to experience and to understand. Shed the burden of proof to lighten the load for the journey of experience" (as cited in Patton, 2002, p. 2).

Yin (1994, p. 19) indicated that "every type of empirical research has an implicit, if not explicit, research design" which in itself supplies information of the innate architecture of the study, with specific reference to strengths, limitations and justifications for design selection and appropriateness (Maxwell, 2005). Researchers and academia differ on the exact definition of research and within the literature numerous and varied descriptions can be found. Consequently, for the purpose of this study, research refers to the following (Archer, 2011; Kumar, 2005; Leedy et al., 2010):

- a **systematic** process of collecting, analysing and interpreting data according to a predetermined plan of action;
- an **inquiry** which seeks to investigate a specific subject or phenomenon;
- it is **goal-directed** as it endeavours to find answers to the research questions;
- it is **knowledge-directed** as it increases and supplements our understanding of a specific phenomenon and adds to the existing body of knowledge available on the related subject matter; and
- it is **communicable** to an audience to augment their framework of understanding.

This study followed a qualitative and instrumental case study design, with the focal point subject to the exploratory, descriptive and contextual nature of the actual research process.

3.3.2 Qualitative research

Qualitative research as it is known today, has its antecedent roots in two important mid-twentieth-century publications. Initially, sociologists Barney Glaser and Anselm Strauss published the book “Discovery of Grounded Theory: Strategies for Qualitative Research” in 1967. Their book initiated a shift in focus from theory testing, which was supported by all of their predecessors to an inductive analysis of social phenomenon (Glaser & Strauss, 1967). Ultimately, this book paved the way to a clearer understanding of what qualitative research entails, plus the practical research strategies to be employed and the establishment of a sound theoretical framework to utilise during qualitative research (Merriam, 2009). The second fundamental contribution was by Egon Guba in 1978 when he published the monograph called “Toward a Methodology of Naturalistic Inquiry in Educational Evaluation”. His main focus was to highlight the necessity of a naturalistic and real-world enquiry method during research and that, whatever transpires, irrespective of what is being observed, that it happens naturally. These pioneering publications paved the way to what we today consider as qualitative research and it initiated numerous further publications on related subject matter during the late 70’s and early 80’s (Merriam, 2009).

Qualitative research can be defined as a non-numerical methodological process of obtaining and gathering data during the investigation of incidents taking place in a natural setting (Lincoln et al., 1994). In their later works, the same authors expanded the definition to “… qualitative research is a situated activity that locates the observer in the world … [and] qualitative researchers study things in their natural settings, attempting to make sense of, or interpret, phenomena in terms of the meanings people bring to them” (Guba & Lincoln; 2005; p. 3). Ultimately, qualitative research can be summated as an umbrella term which covers a multitude of interpretive techniques of understanding how individuals view the world and their unique experiences in the world (Merriam, 2009). This mode of inquiry applies itself in a (1) naturalistic way as it (2) seeks to understand phenomena (3) in a context specific environment (4) according to real life scenarios and (5) where the phenomenon of interest is not subjected to any form of manipulation during the research process (Patton, 2002).

The aggregation of the word ‘quality’ in qualitative research depicts the significance and importance of the actual research process that must be followed and the invaluable

meanings that the participants conveyed to the study on the phenomenon that was under investigation (Labuschagne, 2003). The nature of qualitative research supplies ample amounts of detailed data, even though a much smaller sample of participants and cases are investigated. In addition, events, interactions and observed behaviour of participants' unique feelings, perceptions and actions produce a wealth of rich and descriptive data, which cannot be measured in relation to quantity, frequency or amounts (O'Neil, 2010). In broad terms, qualitative research can be defined as, "…any kind of research that produces findings not arrived at by means of statistical procedures or other means of quantification…" (Strauss & Corbin, 1990, p. 17).

Albert Einstein (as cited in Motivational & Inspirational corner, 2004) indicated that, "…many of the things you can count, do not count. Many of the things you can't count really count". A qualitative researcher studies a specific phenomenon in its natural setting and interprets the different meanings that people bring to the phenomenon in order to make sense of it. Qualitative researchers seeks to illuminate, to dissect and to understand by referring to the meanings, concepts, definitions, characteristics, metaphors, symbols and descriptions of things (O'Neill, 2010). An added benefit of utilising qualitative research is the ability of the researcher to provide a detailed recount of participant responses during data collection including: participants' direct quotations and or detailed descriptions of events, the observed behaviour during the personal interviews and specific situations that are deemed important from the participant's view (Labuschagne, 2003).

Subsequently, when investigating human behaviour pertaining to organisational values alignment, with the focal point being on answering the research questions, the tangibility and quantify-ability of participants' feelings, perceptions and actions become clear when conducting in-depth explorations of a non-numeric nature. The qualitative research method is deemed appropriate and fit for purpose of this study due to the inherent and descriptive nature thereof. The appropriateness and advantageous utilisation of this research method became evident out of qualitative research's delineating characteristics as discussed.

The advantages of utilising qualitative research during this study were (O'Neill, 2010; Ospina, 2004):

- The evolving nature of qualitative research provides more flexibility in order to pursue unexpected and or new ideas that participants can bring to the study – this is also known as an inductive approach.
- The ability of the researcher to gain insight and a clear understanding of participants' deeply rooted behaviours and feelings towards the organisational values – why they behave as they do and how their personal feelings, individual cultures and values impact either positively or negatively towards alignment to organisational values.
- Qualitative research supplies an enhanced ability to study the hidden social meanings and any symbolism that may be encountered during data collection.
- Research opportunities will increase as new ideas and theories may be encountered or can evolve; an in-depth analysis of the participant's views and feelings on organisational values will be obtained and this may lead to a heightened interest in the field of organisational values and the related behaviours for future studies.
- A 'real world' and interpretive approach can be followed whereby an understanding of why people behave in different ways and what the rationale is behind these behaviours can be obtained.
- Lastly, it gives way to research articulated by expressive and contextually rich language.

The intrinsic nature of this study presupposes the acquisition of new knowledge on the topic of 'living organisational values' - also known as an inductive approach. Consequently, the identification of multiple realities which participants bring to this study, together with the generalisation of empirical data and the realisation of possible new theories will be pursued (Leedy et al., 2010; Maree, 2010).

3.3.3 An exploratory and descriptive study

According to Robson (2002, p. 59), exploratory research can provide meaningful insight about "what is happening; to seek new insights; to ask questions and to assess phenomena in a new light". The dynamistic and flexible nature of this type of research will supply an introductory understanding of the nature, context, clear data patterns or new theme emergence and the potential impact that organisational value alignment will have within a multi-cultural organisational environment; based on the different views, experiences and feelings of the participants (Kotze, 2009; Mansourian, 2007).

Descriptive research applies itself to answer the '**what is'** questions during the research process and is guided by the research questions, design and data analysis applied during the study (Babbie, 2010; Knupfer & McLellan, 1996). The accurate portrayal and description of events, participant profiles and situations form the fundamental purpose of descriptive research as it seeks to accurately illustrate participants' real world perceptions which have been obtained during the personal interview process (Saunders et al., 2009).

Consequently, the exploratory and descriptive nature of this study will enable the researcher to obtain a true glimpse and holistic understanding of the underlying principles pertaining to why the participants feel as they do, why they act in a certain manner and how their work-related behaviour links to 'living organisational values'. Collectively, the inductive, exploratory and descriptive nature of this study implies the possibility and likelihood of theory and subject matter expansion as an outcome of this study.

3.3.4 A cross-sectional and contextual approach

Contextual research predominantly focuses on "local realities within a [specific] social context" (Denzin & Lincoln, 2005, p. 343). This is of consequence, as this study will specifically focus on the organisational values within the individual setting of Company A and the degree of congruence of the participants in living the organisational values in the work-life settings.

Cross-sectional research refers to a once off study of a phenomenon at a pre-determined or exact point in time, which in turn will provide the researcher with a 'snap shot' of events

and occurrences linked to the phenomenon under investigation (Saunders et al., 2009; Kotze, 2009).

Within this study, contextual and cross-sectional approaches were applied due to each participant being interviewed on one occasion and within one setting and the acquired information provided an appropriate snap shot of events, occurrences, feelings and behaviour of the participants involved in this study at Company A.

3.3.5 A Case study research design

A case study research design is often used within qualitative research when questions focussing on the **why**, **what** and **how** need to be answered and interpreted contextually according to the subjective meanings that participants bring to the study (De Vaus, 2001). Albert Einstein (as cited in Motivational & Inspirational corner, 2004) indicated that "a man should look for what is, and not for what he thinks should be" and as such this study focus on answering the research questions accordingly by means of a case study design. The definition of a case study indicates that it is a unique strategy of inquiry, focussing on (1) an empirical investigation, (2) about a specific and pre-determined contemporary phenomenon, (3) within a real live context and, (4) via multiple sources of evidence (Saunders et al., 2009). According to De Vaus, Saunders et al. and Yin, the case study approach lends itself to a broad array of contemporary phenomenon including individual, group, organisational, social and political events within a specific milieu where the contextual boundaries are not clearly defined.

When conducting case study research, the phenomenon under investigation is explored within a bounded and delimited system, either via a singular bounded system (a case) or by using multiple bounded systems (cases) (Creswell, 2009). Case study research typically entails data gathering and observations of multiple units of analysis over a specific period of time to obtain rich and in-depth data pertaining to the research questions (Babbie et al., 2001; Buchanan & Bryman, 2009). The appropriateness of utilising a singular case study research design becomes evident when appraised in relation to Yin's (2003) conditions - matching the research method and strategy, the research questions, behavioural control over events and the inherent contemporary and in-depth focus of the

study (Creswell, 2009; Maree, 2010). The application and aptness of the single case study research design is summated and can be viewed in Table 5 accordingly:

Table 5: Summation of single case study research design and application

Design	A Single case study research design.
Purpose	To investigate the specific phenomenon of organisational values alignment within Company A; via a small sample size (*n*=5); qualitatively and in-depth and to ensure that the variety and uniqueness of meanings that participants bring to the study are understood contextually.
Focus	The specific focus is contemporary in nature – focussing on current events pertaining to the phenomenon under investigation within Company A.
Natural Setting	Company A is geographically located in Rosslyn and all of the participants are located on-site.
Singular case in bounded system	The study will take place within a singular bounded system (a case) and is delineated to the natural setting of Company A situated in Rosslyn.
Research questions	Focussing on the why, what and how questions i.e. "why do you need to comply with the organisational values?" (Refer to Appendix A).
Degree of control over participants behaviour	No control over the participant's behaviour was intermitted as no experiential activities were incorporated within this study. All of the participants' true-world perspectives were supplied without any interventions.
Method of data collection	Personal interviews and related organisational documentation.
Method of data analysis	Categorisation and interpretation of data in terms of common theme emergence by utilising ATLAS.ti during data coding.

Source: Adapted from Distinguishing characteristics of different qualitative designs (Leedy et al., 2010)

3.3.6 Reason for choice of design

A Case study can refer to a specific programme, an event or activity that takes place within the bounds of a specific place and time. Case study designs are pertinent to the interpretive paradigm and are deemed a powerful and useful approach when conducting research in organisations (Buchanan et al., 2009). The distinctive characteristics of case studies become evident, as no particular methods of either data collection or data analysis are prescribed or imposed (Merriam, 2009). The usage of multiple data collection techniques - personal interviews and organisational documentation – provides a more coherent picture of events and strengthens the single case design methodology in use (Buchanan et al., 2009; De Vos, 2002)

The case study approach was considered the most appropriate methodology to employ, given the interpretive methodology adopted during this research; the related research questions (i.e. How do you 'live' the organisational values on a day-to-day basis?, Why are organisational values important?) and the single case design delineated to Company A (Buchanan et al., 2009; Yin, 2003). More specifically it:

- incorporates multiple sources of evidence during data collection and analysis (Yin, 2003);
- ensures a variety of participant perspectives are attained, thusly providing a comprehensive picture and rich descriptions about the individual's feelings, actions and related behaviour pertaining to the phenomenon under investigation (Leedy et al., 2010). According to the more recent publication of Denzin and Lincoln (2011), a case study design enables more completeness, richness, detail and variance during data collection and analysis:
- it provides the opportunity to acquire new knowledge and to pursue unchartered territories on the topic under investigation (De Vos, 2002); and
- is appropriate, since the organisation in question will be studied as a singular case and the participants and the organisational values form the units of analysis (Babbie et al., 2001; Babbie, 2010).

Case studies, as a method of enquiry, have been around for many years and have generated an abundance of books and articles in sociology, history, anthropology, psychology, management and economics, to mention a few (Denzin et al., 2011).

According to a study conducted by Alexander George and Andrew Bennett (2004), almost half of the articles published in the political science journals utilised a case study methodology. Denzin et al. (2011, p. 302) makes the following strong statement, “much of what we know about the empirical world has been produced by case study research, and many of the most treasured classics in each discipline are case studies”. Consequently, applying the case study methodology during this study is deemed fitting, appropriate and complementary. The minimum requirements as stipulated by Yin’s (2003) three conditions for a case study to be used are met accordingly:

- type of research - a qualitative, single case study research design within the delineated boundaries of Company A. With an exploratory, descriptive, cross-sectional and contextual focus in supporting the interpretivist research paradigm and the inductive nature of this study;
- research questions – questions focussed on the why, what and how i.e. ‘Why do you need to comply with the organisational values? What is your understanding of the actions phenomenon incorporated in the organisational values of the organisation? How do you feel on a personal level, that you are requested to think and behave in a certain way at work?’ (refer to Appendix B); and
- behavioural control over events – due to the study’s contemporary focus within the natural setting of Company A, participant responses are under no way controlled, manipulated, contested or restrained when taking part in this study.

3.4 RESEARCH SETTING

This research and the related data collection were conducted in various meeting rooms of Company A - an automotive manufacturer situated in Rosslyn, South Africa. During the data gathering period, Company A reported directly into the Holding Company, which is situated in Japan (refer to Chapter 1, Section 1.6.1). A quick recap of the purpose of Company A is to: (1) manufacture high quality vehicles within the multi-model assembly and production plant at Rosslyn; (2) produce model ranges consisting of a variety of different models under the same brand name; (3) market, distribute and sell these vehicles to the general public, to dealerships within South Africa and throughout Africa.

The company consists of a multitude of diverse nationalities, including the diversity of South Africa's demographical population, together with foreign nationals such as Japanese and French employees, to mention a view. The individuals selected for inclusion in this research study consisted of five salaried employees working on the premises of Company A and who have been employed for a minimum period of one year. The population sample utilised in this study is aligned to the research design strategy, the aim of this study, the research questions and the multicultural nature of the organisation (see Section 3.5.1). Participation in this study was voluntary as stipulated in the consent form and each participant was requested to duly sign the document to indicate their willingness to participate (see Appendix A). Further, the official company documentation incorporated as part of the data collection process was obtained with the applicable gatekeepers (Human Resources Director) consent and consists of a variety of information related to the subject under investigation.

The research was conducted by the author and with the necessary guidance and supervision from the research supervisor - a lecturer at the Faculty of Economic and Management Sciences at the University of Pretoria. Further, all applicable ethical considerations were adhered to as discussed in Section 3.10 of this document.

3.5 UNITS OF ANALYSIS

According to Patton (2002), the units of analysis are indicative of the focus of the study, the sample size and the overall sampling strategy. The unit of analysis refers to the focussed or directed analysis of a particular phenomenon within a specific setting - investigating **what** is experienced and **how** an individual is affected by certain occurrences. The unit(s) of analysis can vary – it can refer to an individual, a group or social unit, a programme or even an organisation (Yin, 2003). Due to the application of the case study design methodology, the units of analysis will be delineated within the contextual boundaries of Company A (the case) (see Section 3.7).

In the present study, the units of analysis were identified as the following within Company A: (1) the primary unit of analysis consisted of five individuals and multicultural employees who have been employed for a minimum period of one year and; (2) the embedded unit of analysis was represented by the pre-empted organisational values called the Company

Way (refer to Chapter 2, Section 2.6) (Yin, 2003). As previously mentioned, this study was delineated within the bounded system of Company A which corresponds with the single case research design strategy as depicted in Section 3.3.5 and 3.3.6 (Merriam, 2009). The units of analysis utilised in this study were specifically chosen to ultimately represent the variety of cultures, ages, genders, departments and designations throughout Company A (see Section 3.5.1). Consequently, this ensured the realisation of the research design strategy and the acquisition of new knowledge of the phenomenon under investigation within the natural setting of Company A.

3.6 SAMPLING

3.6.1 Target population

The target population partaking in this study consisted of salaried (permanent and or monthly remunerated staff) employees employed for a minimum period of one year, throughout different departments in Company A.

The outcome of this study may improve our understanding of how multicultural employees adapt their thinking and behavioural actions in order to align to the espoused organisational values, which dictate all human actions within Company A. In obtaining relevant information from knowledgeable participants during qualitative fieldwork, purposive or purposeful sampling is employed due to "…the sample size [being] usually much too small to warrant random selection" (Guba et al., 2005, p. 451). To facilitate such an in-depth study, participants were purposefully selected according to pre-determined minimum criteria. Specifically, the following criteria formed the minimum requirement for participant inclusion:

- Most importantly, participant selection was narrowed down to ensure the representation of each of the following ethnic heterogeneous groups: Indian, Japanese, French, Afrikaner and Pedi. The aforementioned warranted the acquisition of multiple and comprehensive viewpoints and perspectives within a multicultural organisational setting.

- To be eligible for participation, participants had to have sufficient knowledge (be employed for at least one year) of the organisational values in Company A to be able to freely express their feelings, thoughts and behaviours accordingly.
- Participants were selected irrespective of their age, gender, designation, seniority or department.
- The expression of participants to willingly and freely participate in this research study.
- Lastly, the commitment of the participants to openly and honestly express their feelings and views on the topic under investigation during the interview process.

The aforementioned guaranteed the attainment of various abstract dimensions about the phenomenon under investigation, which in itself supplied rich and descriptive information, multiple views, feelings and perceptions from a culturally diverse participant pool - hence answering the research question(s) (Leedy et al., 2010).

3.6.2 Sampling methodology and sample size

According to Saunders et al. (2009), within some studies it is impossible to collect data from an entire population and therefore sampling provides a valid alternative. In qualitative research the focus is neither on the sample size nor on the amount of interviewed participants, but rather on the richness, depth and quality of the data obtained (Leedy et al., 2010). However, the sampling methodology is important, as it should coincide with the research qualitative design strategy, the exploratory and descriptive nature, the research questions and data gathering process employed (i.e. semi-structured questions asked during personal interviews). Due to this study's contemporary focus on the exploratory, descriptive, contextual and cross-sectional nature of the phenomenon, it was not deemed necessary to generalise the outcomes to the rest of the population.

In qualitative research studies, researchers often purposefully select or hand-pick the participants partaking in the study according to their own discretion and based on a non-probability method (De Vos, 2002). For this study, the sampling criteria and related participant inclusion was ultimately based on the individual's ethnic heterogeneity and those considered to supply the most useful and valuable information about the topic under investigation (Leedy et al., 2010; Merriam, 2009; Kumar, 2005). Hence, to obtain

purposeful sampling, a non-probability method was employed by the researcher in order to obtain “information rich” data during an in-depth study such as this (Patton, 2002, p. 245). The purposeful sampling method was appropriate, as it was contextually fitting during the selection of specific multicultural participants to ensure maximum variation - it enhanced the certainty of individual value-add, consistent with the research problem and the purpose of the study (refer to Section 3.5.1) (Creswell, 2009; Saunders et al., 2009). Patton (2002, p. 244) indicated that the sample size is dependent on “what [the researcher] want to know, the purpose of the inquiry, what’s at stake, what will be useful, what will have credibility, and what can be done with available time and resources.” The actual sample size during qualitative analysis is determined according to informational considerations, redundancy and depth versus quantitative analysis focussing on the breadth according to the number of respondents (Babbie, 2010; Patton, 2002). The purposeful non-random sampling strategy of the five participants (*n*=5) ensured sufficient variety in responses and opportunities for intense study and supported the research purpose and overall research design strategy (refer to Sections 3.3.2 and 3.3.5). Further, the sample population utilised during this study is depicted in Table 6 accordingly:

Table 6: Participants biographical information

Biographical Information	Participant A	Participant B	Participant C	Participant D	Participant E
Designation / Position title	Manager: Training and Development	Manager: Corporate Risk	Graduate Student / Trainee	Industrial Engineering Manager	Buyer
Number of years employed	10 years	9 years	1 year	2 years	2 years
Highest educational qualification	Post graduate degree	National Diploma	Honours degree	Industrial & Management System Engineering	Master’s in Business Administration
Age	35 years	44 years	22 years	34 years	24 years
Gender	Male	Male	Female	Male	Male
Ethnic group	Pedi	Afrikaner	Indian	Japanese	French

Source: Adapted from (Maree, 2010)

The deduction that can be made out of Table 6 is that the purposive sample reflects the participant selection criteria as stipulated in Section 2.5.1 within Company A based on to the following:

- the inclusion of diverse cultural backgrounds to ensure heterogeneity;
- different educational levels and qualifications;
- the representation of various age categories and genders; and
- across various departments and in differing job streams.

3.7 DATA COLLECTION PROCEDURE

Evaluation is the systematic process of collecting data which represents both the opinions and experiences of its participants or other related stakeholders. This section describes the logical method and process employed to evaluate, select and gather data for the present study. The primary data sources included in this study are applicable company documents and semi-structured interviews.

3.7.1 Company documents

Documents refer to any type of written communication utilised as a data gathering tool or technique employed as part of the research process (Yin, 2003). The main purpose of using written data sources is to shed light on the topic under investigation. A multitude of source documents can be used such as published or unpublished documents, memoranda, agendas, company reports and even email messages to mention a few (Maree, 2010). Two distinct criteria of source documents are found in the literature i.e. primary and secondary sources of data. Primary sources of data refer to original source documents received either directly from the organisation or from the participants interviewed. In contrast, secondary sources of data refer to published works such as books and articles (Maree, 2010).

The objects included as primary source documents in the present study were chosen based on the researcher's personal judgment in terms of their overall value-add (Saunders et al., 2009). The following company documents formed part of the data collection process:

- numerous differing documents on the origins and evolution of the pre-empted organisational values of Company A (see Chapter 2);
- information about the ten organisational values, their meaning, purpose and intent;
- electronic documents pertaining to the organisational values, which is accessible to all employees throughout Company A; and
- performance management documentation which includes the evaluation and measurement of individual behavior and alignment to the organisational values.

The abovementioned ensured that an abundance of useful information on the related subject matter was incorporated during the data collection process to analyse accordingly.

3.7.2 Semi-structured interviews

In 1957, Kahn and Cannell (1957, p. 149) stated that "…an interview is a purposeful discussion between two or more people". Likewise, Kumar (2005) refers to interviews as a commonly applied method to accrue and gather information from individuals. Interviews are categorised according to three typologies: structured interviews, unstructured or in-depth interviews and semi-structured interviews. Each typology is thusly discussed:

- Structured interviews typically make use of quantifiable data and are appropriate for quantitative research studies. In contrast, unstructured and semi-structured interviews are commonly referred to as qualitative research interview techniques (Yin, 2003).
- Unstructured interviews incorporate a non-directive and informal method of interviewing devoid of a pre-determined list of questions. Questions can be raised in complete freedom irrespective of content and structure (Kumar, 2005).
- During semi-structured interviews the interviewer prepares a set of pre-determined interview themes; however, the order and context of the questions can vary contextually based on the research situation (Kumar, 2005; Saunders et al., 2009; Yin, 2003).

Semi-structured interviews portray features of both unstructured and structured interviews and consequently both open ended and or closed questions can be asked (Maree, 2010). The benefit of using one-on-one, semi-structured interviews became evident due to the following: (1) the interviewer was permitted to compile a set of pre-determined core

questions and themes to ensure that all discussion points are consistently covered, whilst the flexible nature of semi-structured interviews made provision for the interviewees to elaborate during their responses, (2) the participants were requested to respond in English and for many of them 'English' is a second or even third language. It was therefore imperative for the interviewer to be able to rephrase and reconstruct the research questions in such a manner as to limit or overcome possible language barriers accordingly and (3) the individuality of each participant and his or her unique value-add was likely to give rise to additional follow-up or probing questions for clarification sake as to enable in-depth understanding (Maree, 2010; Saunders et al., 2009). De Vos (2002) indicated that one-on-one, semi-structured interviews are a valuable data gathering tool when accumulating in-depth information pertaining to the lives of the unit(s) of analysis incorporated in a study. Denzin et al. (2005) point out that personal interviews have the ability to provide additional understanding and insight into the beliefs, feelings, attitudes and experiences associated with underlying phenomena.

The pre-determined research questions comprised of open, closed and probing type questions (Maree, 2010). The researcher, therefore, compiled a list of questions which formed the framework of the semi-structured interviews (refer to the complete list of questions in Appendix A). The research questions were clustered into the following five headings for ease of reference: (1) biographical information, (2) general questions, (3) the Company Way, (4) behavioural components and (5) personal experiences. In addition, various types of questions were formed to elicit the necessary responses from each individual participant – how they feel, think, behave, value, experience and understand the organisational values which have been imposed within Company A (Fink, 2003a). Each individual interview question was specifically designed to answer the main research questions and to fulfil the purpose of this research. Within Table 7 the different types of questions and a sample of the actual questions which were asked are shown (refer to the next page).

Table 7: Sample questions for interviews

Types of questions	Sample questions
Behavioural questions	How do you 'live' the organisational values on a day-to-day basis?
Experience questions	Did the way that you do your job change as a result of the organisational values?
Opinion questions	In your opinion, to which extent do you truly 'live' these values at work?
Value questions	Have the organisational values influenced your life in any way?
Feeling questions	How did you feel when the mindset and actions phenomenon was incorporated on the performance management documentation and constitute to 50% of the overall key performance indicators?
Knowledge questions	Describe your general understanding of the concept of organisational values?
Value-based questions	Would you say you are true to yourself and your culture by living the organisational values?

Source: Adapted from (Maree, 2010; refer to Appendix A)

During the course of this study, each participant was interviewed by using a semi-structured interview approach, thereby supporting the overall research design strategy. The sections that follow discuss the data collection process used during the semi-structured and one-on-one interviews with the purposefully selected sampling population.

3.7.3 The interview process

To gain rich and descriptive data, it was pertinent that each participant indicated his or her willingness to partake in this study. As such, each purposefully selected participant was telephonically contacted for the following reasons: (1) to discuss the nature and objectives of the study in detail, (2) to inform the participants that the interviews will be tape-recorded, as this might have an influence on their decision to partake (De Vos, 2002), (3) to establish rapport with each individual participant and (4) most importantly, to obtain their preliminary verbal consent in partaking as a voluntary participant of the sampling population. After receiving the participant's initial verbal consent, each individual was provided with an electronic introductory letter which incorporated the following information: an informed consent form, applicable background information, the rationale for conducting this research, the participant's role during the research process, ethical conduct and

adherence in terms of anonymity, privacy and voluntary participation and lastly, that the information will be used for research purposes (refer to Appendix B). Participants were informed that they would be engaged after five working days to give them sufficient time to study the information received, to raise any questions or issues and for them to make a decision about their involvement by either giving their consent to participate or refusing the invitation.

All of the interviews and data collection were conducted by the researcher herself in accordance with the correct interview protocol and adherence to ethical guidelines (Creswell, 2009). Out of the five purposefully selected participants, four of the interviews took the form of one-on-one and face-to-face interviews. During the data collection period it became evident that Participant D was experiencing some difficulty in expressing himself in English and he therefore made the request to conduct the interview electronically via e-mail. The rationale being that he could translate the research questions into his native language and type his responses to these questions accordingly and then translate all of it back into English. Any follow-up questions that arose out of his answers were addressed in a similar manner. As such, this specific participant received the questions electronically via e-mail and all clarifications were done in writing for ease of reference, record keeping and translation purposes.

The preliminary time allocated per interview totalled 90 minutes and each interview was conducted within a conveniently located meeting room on the natural premises of Company A. The interviews were scheduled based on the individual participant's availability and convenience. The first interview was scheduled for 29 September 2011 and the last interview was conducted on 22 January 2012. The interviews were conducted by utilising the list of core questions together with additional probing questions to elicit more relevant information. All face-to-face interviews were audio-recorded (via tape-recordings) with the participant's permission and shortened transcripts were made during the interview by the researcher herself. This supplied some supplementary information to the written records or *verbatim* transcriptions of the various interview tapes, which were incorporated for data analytical purposes. Finally, each participant was requested to member check their individual transcription for possible errors, changes, or whether information was omitted which they would like to include afterwards (Maree, 2010).

The benefits in using multiple sources of evidence include: (1) it allows the investigation of a phenomenon according to a much broader scope including attitudinal, historical and behavioural issues, (2) it brings about converging lines of inquiry and possible triangulation and (3) the conclusions made out of a case study inquiry is more convincing and accurate, as numerous data sources come into play (Yin, 2003). Consequently, semi-structured interview transcripts, together with the selected company documentation, form the primary data sources utilised during the data analysis process and will be discussed in the subsequent section.

3.8 DATA ANALYSIS

Some view qualitative data analysis as a somewhat lengthy and complicated process, but for the present study, the researcher has opted to follow Albert Einstein's (as cited in Motivational & Inspirational corner, 2004) approach, "…out of clutter, find simplicity. From discord, find harmony. In the middle of difficulty lies opportunity." Simply put, interpretive researchers gather data during direct contact sessions with selected participants; the information that is gathered is scrutinised, analysed, deconstructed and reconstructed with the specific intent to provide clarity of meaning and in-depth understanding of the phenomenon that is investigated (Leedy et al., 2010).

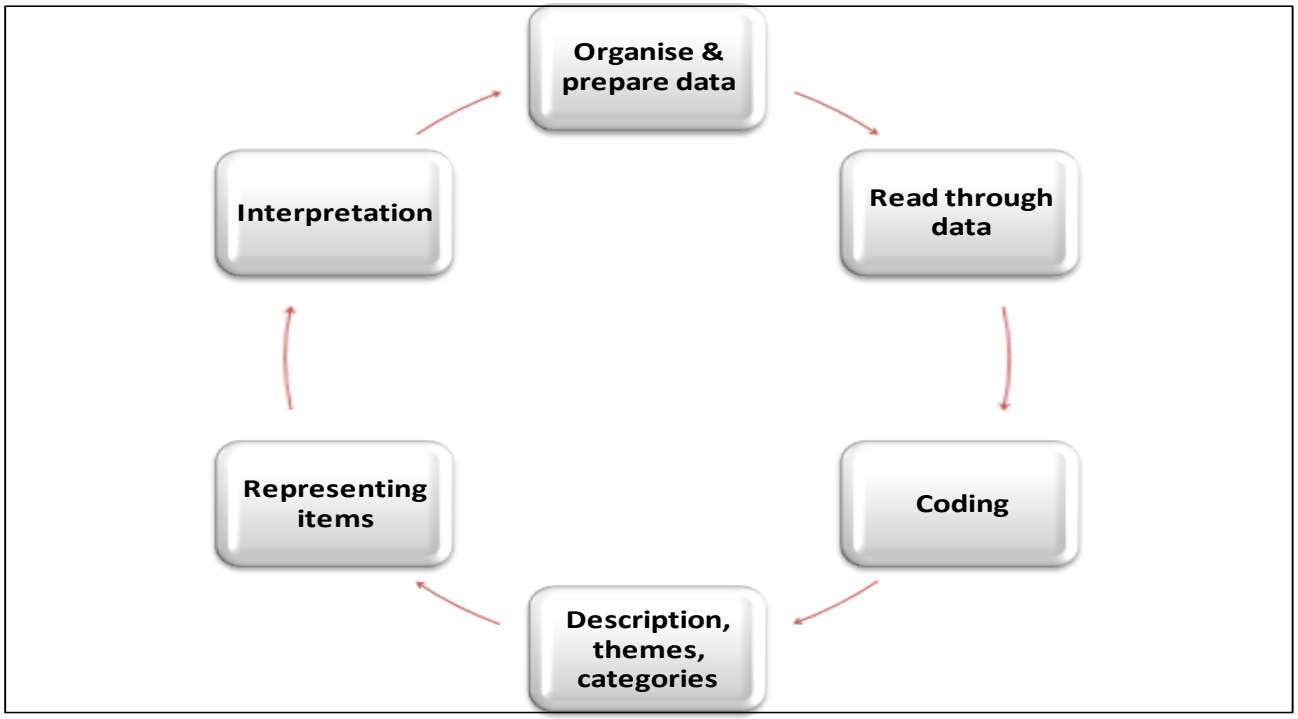
The analysis process employed during this qualitative case study focuses more on the **meanings** that were brought forth by the subjects and the **observations** that were made by the researcher during data gathering. The data was analysed and clustered into meaningful groups / categories and themes / concepts following a logical process to ultimately provide a much deeper appreciation of the reasons and meanings linked to events (Maree, 2010). According to Yin (2003), the primary aim of qualitative data analysis in case study research is to identify 'patterns' as a means of identifying and explaining causal links found in the data. During this process, the researcher concentrated on all available data, taking it apart (deconstruct) and finally putting it back together (reconstruct) in a more meaningful manner. Pattern categorisation provided contrasts and comparisons in the data and assisted the researcher to focus on complex threads of data and to investigate it more deeply. Subsequently, qualitative analysis is not a once-off action, but a continuous and iterative process which requires the researcher to constantly reflect on the data that has been attained. The systematic and inductive process which

the researcher herself has chosen in analysing and interpreting the data portrayed the manner in which she made sense of the information that was attained (Saunders et al., 2009). Specifically, the following data was analysed (refer to Section 3.7):

- the applicable and related company documents pertaining to the organisational values; and
- the voice recordings and transcripts of the semi-structured interviews of the five participants.

The sequential and ongoing process which was pursued by the researcher during the analysis and interpretation of the qualitative data is depicted in Figure 9:

Figure 9: Continuous process: Steps to follow in analysing and interpreting data



Source: Adapted from (Creswell, 2009)

To analyse and interpret this qualitative case study and applicable data as depicted in Figure 9, the *modus operandi* followed by the researcher was subject to (Saunders et al., 2009):

- the preparation of data for analysis purposes: transcription of personal interviews, exploring and scanning company documents, typing of field notes, sorting and arranging data into applicable and differentiating categories;

- performing various analyses: reading through the data to get a general sense of the information that has been collected to make annotations and reflect on the present findings;
- ATLAS.ti, a qualitative data analysis programme was used during the analysis process ensuring accurate processing of coded information according to themes (refer to Section 3.8.1);
- sense-making of the data: the information was clustered into meaningful segments or categories and each segment was labelled (coded) contextually (refer to Section 3.8.2);
- recordkeeping of tabulations and network views of the description(s) of themes or categories that emerged out of the aforementioned coding process; and
- in-depth understanding and interpretation: to acquire a much deeper understanding of the data as part of an ongoing interpretation and sense-making process.

The section which follows will provide more insight into the application and usage of the qualitative data analysis software package, ATLAS.ti, in accordance with the interpretivist and grounded theory principles incorporated in this study.

3.8.1 ATLAS.ti

ATLAS.ti is a computer software package that can be used during qualitative research studies when audio, textual and graphical data need to be analysed (Archer, 2011). In opting to make use of a computer aided programme during the analysis process, transparency, methodological rigour and accurate data representation are acquired as direct quotations and *verbatim* transcriptions are uploaded.

Willig (2008) indicates that ATLAS.ti does not only offer coding and data retrieval functionalities, but also includes additional features which can assist during the facilitation of theory development. By using a computer, the data exploration process becomes accelerated – records are easily retrieved, coded, labelled and identifiable patterns are retrieved by the click of a button. Additionally, ATLAS.ti offers a visual display function whereby hierarchical relationships that exist between codes, conceptual diagrams and networks are depicted (Creswell, 2009). During qualitative studies, researchers are faced with the daunting task of making sense out of large amounts of unstructured textual

material and ATLAS.ti version 7.0.77 is viewed as a viable solution to this problem in the present study (Archer, 2011).

Further, a sense of familiarity and confidence in this software aided programme was needed prior to the commencement of data analysis by the researcher. As such, the researcher attended a one day training course called 'The introduction to ATLAS.ti, presented by the expert ATLAS.ti researcher Elizabeth Archer on the 25th of November 2011 (Archer, 2011). The course material, together with the practical exposure to the software, was of great assistance, as it provided examples of the usage, application, design and various display outputs available when using ATLAS.ti. The user manual covered an array of topics - how to organise documents and folders, different ways of coding text, using the query tool to find co-occurrences, how to create sub-groups or families of documents and codes, creating outputs, creating network diagrams and lastly, how to generate a web-page for outputs. Evidently, the practical usage of ATLAS.ti lies in its ability to: (1) accurately store quotations and coded data, (2) ease of reference to cluster codes into coded families, (3) it allows for some auto-coding, (4) to visually present network views of coded families, (5) to make analytical comments into the transcriptions for ease of reference and (6) to ultimately ensure accuracy of interpretations and findings.

Furthermore, the coding process was of paramount importance and formed the central component in the data analysis process. Data was accurately deconstructed and reconstructed according to multi-dimensional and descriptive categories as part of an inductive process. Therefore, the following section will provide more detail on the coding process used in ATLAS.ti 7.0.77.

3.8.2 The coding process

Coding can be defined as the categorisation of segments of data according to a unique and identifiable name i.e. a shortened name, symbol or descriptive words which summise and represent each piece of data (Maree, 2010). According to Kathy Charmaz (2006, p. 43), "… your codes show how you select, separate, and sort data to begin an analytic accounting of them". Coding represents the first step in moving beyond concrete statements to make an analytical and interpretive rendering, which illuminates studied life (Charmaz, 2009).

Supporting the interpretive philosophy and the exploratory nature underpinning this study, grounded theory was selected as the overall analyses and coding stratagem (Charmaz; 2006). Qualitative experts and practiced researchers such as Charmaz (2006), Strauss and Corbin (1990) and Glaser (1992) differ in opinion on which approach is deemed 'best' when having to analyse data during grounded theory studies. Corbin and Strauss (2007) distinguish three coding categories or systematic steps to use during qualitative analysis: (1) open coding – generating categories of information, (2) axial coding – the selection of one category per theoretical model and (3) selective coding – to develop a story from the interconnected categories. In their later works, however, they added another step to the aforementioned process, (4) the development of a theory, singularily based on the data which has been collected during the research process. According to Charmaz and Glaser, the rigidity in structure of the aforementioned and sequential step-by-step process is deemed inadequate. The researcher may identify categories prematurely and the flexible nature of qualitative research is hindered.

For the present study, a variation of approaches were amalgamated to provide the most suitable and overarching coding approach to utilise. Charmaz's (2006) approach formed the central component for the data analysis and coding procedures. However, the researcher herself opted to incorporate a fourth step in the coding process - selective coding. This enabled her to construct and identify core themes and / or categories accordingly. The coding process followed are illustrated in Table 8 on the next page:

Table 8: Coding process

Coding Methodology	Description	Application
Step 1: Initial coding	Initial coding refers to the first step in making analytical interpretations out of concrete statements obtained during data gathering.	• commence with line-by-line coding however some sentences were fragmented and as such, meaningful by meaningful segments were also utilised to form codes; and; • codes and descriptions were generated out of the primary data sources.
Step 2: Focussed coding	Focussed coding is the second step in selecting the most noteworthy or frequent codes out of step 1 to filter / sift through large amounts of data.	• selecting the initial codes that made the most analytical sense and; • the data was logically and completely categorised.
Step 3: Axial coding	Axial coding refers to the process of sorting, synthesising and the organisation of large amounts of data which is ultimately reassembled to a coherent whole.	• using ATLAS.ti to establish coded families out of the focussed coding and; • to visually represent these families to form a more holistic understanding of the human behavioural components associated with this study.
Step 4: Selective coding	Selective coding comes into play when the categories and interrelationships are combined, thus forming a 'story line'.	• to further condense the already formed families of data to explain in detail what exactly happened to the phenomenon being studied.

Source: Adapted from Charmaz (2006)

In a case study such as this, making use of coded themes and categories were of utmost importance – detailed descriptions and information pertaining to people, places, and events were clearly depicted to support a higher level of synthesis of all data. The analyses were performed in a concurrent and iterative manner in order to search for emerging themes and to delve deeper for broader meanings. The individual responses and company documents were analysed, compared, transcribed and categorised, and eventually triangulated and interpreted to draw conclusions.

3.9 ASSESSING AND DEMONSTRATING THE TRUSTWORTHINESS OF THE RESEARCH DESIGN

The criteria used for ensuring the credibility and trustworthiness in qualitative research are often questioned by positivists. This might be due to their usage of standardised instruments in scientific and experimental studies which assess the objectivity, reliability and validity in a relatively straightforward and unambiguous manner (Shenton, 2004). In contrast, naturalistic inquiries are not based on standardised instruments, but generally comprise of small, non-random sampling methods. Therefore, the evaluation criteria of validity and reliability are incompatible with the foundational postulations of qualitative research (Lincoln & Guba, 1985).

Assessing the accuracy of qualitative findings is not that easy and clear-cut, especially when the focus of the research is to provide insight, meaning and interpretation of the phenomenon. To gauge the quality and believability of qualitative research, the concept of **trustworthiness** should be ensured. In essence, trustworthiness basically refers to 'how' the researcher will sufficiently convince her audience (and herself) in the believability and worth of the research findings so that the readers pay attention to and take notice thereof (Lincoln et al., 1985). In guaranteeing the trustworthiness of this study, the researcher constantly referred to Lincoln and Guba's four criterions:

- Credibility or truth value (related to internal validity) – how can the researcher establish confidence in the 'truth' and precision of the research findings?
- Transferability or applicability (related to external validity / generalizability) – how can the researcher determine the degree in which these research findings can be interrelated to other subjects and contexts?

- Dependability or consistency (associated with reliability) – how can the researcher ascertain whether these research findings can be replicated by another researcher with the same participants and within the same or similar context?
- Confirmability or neutrality (associated with objectivity) – how can the researcher establish whether the research findings are determined purely as a result of the subjects and conditions of the enquiry and not due to the personal biases, motivations, perspectives or interests?

The application process of complying with the set criteria of trustworthiness and the four incorporated elements will be discussed next.

3.9.1 Credibility

Credibility refers to the degree in which the data and data analysis is deemed to be believable and trustworthy during qualitative studies (Kumar, 2005). Credibility in qualitative studies is synonymous to its quantitative counterpart - internal validity. The researcher should keep the following fundamental question continuously in mind – 'am I measuring what I think I am measuring?' and "…the extent to which an empirical measure adequately reflects the real meaning of the concepts under consideration" (Babbie, 1990, p. 133). Guba et al. (2005) indicate that social scientists nowadays rely increasingly on the emotive qualities (reality is relative to meaning) of human experiences as a means to expand social data. Similarly, this study inherently focuses on the meanings and multiple realities that were brought forth by the respondents as a narrative to their lives. The interpretive nature of this study and the researcher's involvement - becoming part thereof – enables her to co-create the understanding and meanings that were constructed. Consequently, the validity of this research was first and fore mostly evaluated by the researcher herself, as she must be sufficiently confident of the accurate portrayal of her findings based on the phenomenon studied (Shenton, 2004). Next, the credibility of this study is for the reader to judge according to his or her understanding of this study. In ensuring credibility was assured and achieved, the researcher opted to employ the following techniques as put forward by Lincoln et al. (1985): (1) prolonged engagement, (2) triangulation, (3) peer debriefing and (4) member checks as discussed in Table 9.

Table 9: Ensuring credibility

Criterion	Description	Application
Prolonged engagement (Creswell, 2009; Shenton, 2004).	A prolonged engagement can be defined as the time invested by the researcher in building a trusting relationship between her and each participant and to establish sufficient familiarity with the culture of the participating organisation.	• Trust building was easily achieved, as the five selected participants in this study had an already established working relationship with the researcher. Furthermore, the researcher engaged each participant on a regular basis to build additional individual rapport and to instil 'ease of mind' about the confidentiality incorporated in this study. • Familiarity of the culture of the participating organisation was achieved as the researcher had an advantage due to her permanent employment within the organisation in question. However, she made use of appropriate company documentation to ensure she understood the embedded organisational values, their meaning, the establishment and so forth in detail.
Triangulation (De Vos, 2002; Shenton, 2004)	Triangulation refers to the usage of different methods and resources that can provide information about the same event.	• Triangulation in method was achieved by the researcher as the data collection methodology applied included semi-structured interviews and applicable company documentation to elicit enhanced credibility in the eyes of the readers. • Triangulation in source was ensured as a variety of informants were used i.e. five multicultural employees as participants and company documentation related to organisational values. Thus, assisting with the explanations of the different attitudes and behaviours of the respondents.
Peer debriefing (Shenton, 2004).	This refers to the continuous contact sessions between the researcher and her supervisor / knowledgeable peer.	• The researcher's supervisor assisted the investigator during the duration of this research via face-to-face or emailed communication pertaining to the methodology, alternative approaches, data collection and as a sound board for possible research biases throughout.
Member checks (Lincoln et al., 1985)	Member checking refers to the involvement of the participants in validating the data, categories and inferences made during the study.	• Due to the utmost importance of this technique in overruling possible biases, the researcher opted to involve the participants continuously – verifying transcriptions, emerging themes and to clear any ambiguities. Changes to original data were necessarily made; its application was to verify whether the participants feel that the themes were accurate and valid.

3.9.2 Transferability

Within quantitative studies, validity refers to the extent in which the results or findings of one study can be replicated or generalised to new contexts or wider populations which fall outside the scope of the present study (Creswell, 2009; Shenton, 2004). In contrast, the term 'transferability' is applied as the qualitative equivalent to external validity and in such studies the purpose and circumstances become the measurable elements (De Vos, 2002; Maxwell, 2005). The supposition of Lincoln et al. (1985) infers that transferability is more of a goal than a product and is dependent on the following elements: (1) thick descriptions of the overall research design strategy and (2) detailed explanations pertaining to the sampling methodology. To meet the aforementioned criteria, the researcher utilised a variety of subject matter material to sufficiently elaborate and describe the research design strategy and approach utilised. First, her explicit aim was to clearly portray the manner in which the study was conducted and to enable future researchers to successfully transfer and confidently apply the same methodology to related single case study designs. Secondly, the purposefully selected participants were specifically chosen to provide a rich source of information and ultimately supply thick descriptions of the phenomenon under investigation. The aforementioned will enable the readers to form their own judgement about the transferability of the findings and to appraise the significance of this study accordingly. By providing rich, thick and clear descriptions, the reader(s) become empowered to better understand this research, thereby giving them (the readers) the capability to compare the outcome with similar situations / studies that they are familiar with and transferring the data from this study to others.

3.9.3 Dependability

Dependability is analogous to reliability, which indicates the application that positivists typically apply; "…techniques to show that, if the work were repeated, in the same context, with the same methods and with the same participants, similar results would be obtained" (Shenton, 2004, p. 71). Replication in qualitative and interpretive studies is not that simplistic and can pose a challenge due to: (1) human behaviour not being static, (2) multiple perceptions can be attained about a single reality, (3) the researcher's observations being tied within the situational context and (4) the possibility of changes that

can occur to the phenomenon being studied (Babbie, 2010; De Vos, 2002; Shenton, 2004).

According to Lincoln et al. (1985), high levels of interconnectedness exist between credibility and dependability; therefore, if the credibility of the study is ensured, the dependability will be enhanced. The credibility of this study was achieved via triangulation (Patton, 2002) as discussed in detail in Section 3.9.1, however; to further enhance the dependability, the researcher supplied a detailed recount of the research process, thusly enabling other researchers to conduct similar studies based on this research 'blueprint' or 'prototype' (Shenton, 2004). Patton (2002) suggested making use of an external audit expert who has the ability to render judgement about the quality of the data collected as well as the analysis procedure utilised. In the present study, the researcher made use of her research supervisor – who is an expert on related subject matter material – thereby fulfilling the role of 'dependability' judge (Lincoln et al., 1985).

In essence, the dependability of a study can only be attained when the reader accepts the researchers' description of the research process, the procedures followed, the audit trail and the minimisation of possible researcher bias that can occur. In supplying detailed and in-depth information, the reader has the ability to evaluate whether proper research practices were adhered to (Shenton, 2004). Lastly, due to the fact that no validity can exist without reliability and this study has met the former criterion, reliability was dually demonstrated and achieved (Lincoln et al., 1985).

3.9.4 Confirmability

The concept of confirmability refers to "…the qualitative investigator's comparable concern to objectivity" (Shenton, 2004, p. 72). Confirmability means that all possible steps are incorporated to ensure that the findings are the direct result of the experiences of the participants and not based on the researcher's biases or personal preferences (Creswell, 2009; Patton, 2002). By incorporating triangulation and reflective commentary, the researcher bias and own preferences were reduced. Lincoln et al. (1985) suggest that all records and information obtained during the inquiry must be made available on publication

of the research findings. The benefits of such an audit trail (documents, notes and any related forms of data) are threefold: (1) the enhanced ability of the reader(s) to trace the different courses of action taken during the study on a step-by-step basis, (2) to assist future researchers in replicating this study and (3) confirmability of the research findings.

The section which follows will provide more detail regarding the research ethics adhered to during the present study.

3.10 RESEARCH ETHICS

Research ethics denote the researcher's behaviour and treatment of the respondents or stakeholders partaking in this research study, taking into consideration each individual's related rights, needs and values (Saunders et al., 2009). During a qualitative study, the researcher enters the personal spheres of the stakeholders, as this is the only manner in which a true reflection of each individual's unique 'living' experiences can be obtained. Consequently, the ethos employed by the researcher during the pursuit of knowledge was of the utmost importance and therefore the researcher herself committed to adhere to the following: (1) professional guidelines of her profession as stipulated by the Health Professional Council of South Africa, (2) research ethical considerations as stipulated by the University of Pretoria's guidelines for responsible research, (3) researcher integrity based on her own personal code of ethics and (4) most importantly, treating all stakeholders with dignity and respect. To ensure this study complies accordingly, the researcher focussed specifically on the following ethical guiding principles and course(s) of action in the pursuit of integrity (Creswell, 2009):

- The participants received unambiguous information pertaining to this study's purpose, nature, objectives and methodological approaches as incorporated in the purpose statement. The letter of consent described the research goals in a straightforwardly manner by using plain English to make it clear and understandable for all of the participants. In addition, it was made clear to the participants that the research questions asked were specifically formulated to address the purpose statement.

- Participants were ensured that they would not be put at risk, their confidentiality and anonymity were assured and the voluntary nature of their participation enabled them to withdraw from the process at any given point in time.
- Each participant received an informed consent form (refer to Appendix A) which stipulates his or her rights during data collection and participants were requested to sign the consent form to indicate their willingness to partake in this research (Creswell, 2009).
- The interpretation of data was conducted in a meticulous manner so as to ensure the reliability and validity criterion was met. In addition, participants were requested to member check their individual *verbatim* transcripts to eliminate any errors or omissions.
- The language used during the report writing was free from any form of discrimination e.g. race, gender, sexual orientation, ethnic group, age or disability. The language editor was furthermore requested to ensure that the aforementioned was adhered to.
- During the writing of this scholarly manuscript, the researcher made use of various academic and published works and referenced each document that was utilised accordingly. No work(s) of other researchers or authors was misrepresented as the researchers own work.

3.11 CONCLUSION

In order to deeply explore the adherence to the espoused organisational values and how these values are 'lived' by the participants, the interpretevist paradigm as the overarching meta-theoretical framework was employed during this qualitative study. The singular case study research design was used in accordance with certain grounded theory principles. Triangulation criteria were met by using two alternate data collection methods – an applicable organisational document study, as well as semi-structured interviews. Participants were selected based on a purposeful sampling methodology in a non-probability manner. The collected data was collated, analysed, coded and processed, based on grounded theory principles aligned to the exploratory nature of this study. A qualitative data analysis software package called ATLAS.ti was utilised during the data analysis phase.

In the next chapter (Chapter 4), a review of the research results obtained during this study will be provided, before presenting the interpretation of these results in Chapter 5.

CHAPTER 4

RESEARCH RESULTS AND FINDINGS

4.1 INTRODUCTION

The previous chapter justified the selected methodology as an appropriate research strategy to address the research problem. This chapter presents the research results and findings as a thematic précis, indicating patterns of emergent themes and sub-themes extracted from the interview transcripts.

In this chapter, direct quotations are presented in blue boxed italic font for ease of reference. My own remarks and comments as the researcher are illustrated in boxed maroon non-italic font. In addition, information from my diary is presented in shaded boxes and in italics as seen below.

☺ *The one-on-one interviews were an interesting experience and definitely easier said than done. I was surprised to see the immediate change in the way that people talk and react as soon as the voice / tape recorder was switched on and I cannot fault them because even I felt it. It took most candidates a couple of minutes to get used to being recorded and only thereafter did they start to talk more freely.*

The fact that all of the participants were well known to me and that we had a well-established work-relationship assisted in them having the freedom to confide and open up to me.

In hindsight, when reading the transcripts I was happy to have made some notes in relation to the displayed emotions and body language of the participants during the actual interview as you cannot deduct that from the transcripts when reading it in isolation. It became especially handy when the theme of 'attitude' emerged.

☺ From the researcher's diary.

The research process, as depicted in earlier chapters, was followed to answer the objectives of this study. To realise objective one i.e. 'to explore what employees from different cultural backgrounds understand by living the organisational values', the following main research question was asked, '**describe your general understanding of the concept of organisational values?**' The sub-questions were the following:

- In your opinion, **why** are values important within an organisation?
- What is your **understanding** of the term 'living organisational values'?

The analysis on the aforementioned gave way to two core themes with respective sub-themes under each core theme (refer to Figure 10):

- Theme 1: Conceptualising and defining organisational values *(individuals' understanding of the concept and terminology associated with organisational values).*
- Theme 2: Internalising living organisational values *(multicultural employees' conceptual understanding and internalisation of the Company Way).*

In answering objective two i.e. 'to establish the factors that should be taken into consideration to align multi-cultural employee behaviour with expected behaviour when focussing on pre-determined organisational values', three main research questions were asked. Firstly, '**within the organisation, a set of pre-determined organisational values have been established in the Company Way, incorporating the mindset and actions that are expected from all employees working in Company A to adhere to. In your opinion, how should employees align their behaviour to the Company Way**', secondly, '**do you think that it is truly possible to align individual behaviour in such a way as to truly live the values'** and lastly **'describe your general attitude towards the company's value system and explain why you feel as you do?'** Supplementary and exploratory questions were asked, thereby providing a variety and depth of information of the possible influencing factors that impact value-aligned behaviour. The below core themes emerged:

- Theme 3: Factors influencing person-organisation values congruency; induction process, cognition and measurement criteria *(the value of values).*
- Theme 4: Cultural identity as an influencing factor on value-aligned behaviour *(social identity framework)*.

- Theme 5: The influence of attitude on value-congruence *(individuals' predisposition towards the organisational values).*

During the analysis of objective three, 'to investigate the process whereby an individual comes to understand and align the organisational values with their personal values in order to start behaving accordingly', the following two main questions were asked; '**do you purposefully change your behaviour in order to comply with these [Company Way] values? If yes, how do you go about changing your actions**' and '**did you have to change some of your personal values in order to align them to the organisational values? Which values did you need to change?**' Out of the data analysis, the following core theme was identified:

- Theme 6: Behaviour Modification; Values-alignment process *(the behavioural adaptation process).*

The last research objective focused on the following: 'to investigate the possible influencing factors that multiculturalism has on values related behaviour' with the following primary research questions; '**which factors in your cultural value system / identity inhibits and or assists you to align to the pre-determined organisational values**' and '**working within a multi-cultural organisational setting consisting of numerous nationalities and cultural backgrounds – in your opinion, how does cultural background influence employee behaviour at work?**' The following core theme was extracted:

- Theme 7: Multiculturalism *(the impact of multi-cultural employee core values on value alignment)*.

☺*I initially developed the various research questions with the specific intent to cater for each individual research objective. However, during the data analysis it became obvious that my initial categorisation of the questions and objectives were too rigid as some answers addressed multiple objectives. I decided to let the data speak for itself - seeing it as a holistic and integrated whole – not trying to force the data into a specific direction, thereby avoiding the square peg in round hole methodology. This enabled me to make sense of the multitude of data – to decipher the meanings behind the words and to distinguish seven core themes with subsequent sub-categories.*

The reader should bear in mind that due to the interpretive nature of this research; the emerging core and sub themes emanate from the data analysis and not from a literature review. In itself, this complicated the thematic process somewhat but it had pro's and con's. On the positive side, the data took centre stage and the themes that surfaced were uncompromised by previous authors' research findings. I started to consult previous literature after the data analysis was concluded thereby supplementing the core themes that emerged. On the negative side, previous literature could have been a valid source for emerging themes. Due to the interpretive and inductive nature of this study and the incorporation of five purposefully selected participants, the amount of direct quotations elongates this chapter considerably. This can however not be prevented due to this study attempting to not only add to the existing body of knowledge but to facilitate new theory development.

4.2 CODING AND IDENTIFICATION OF THEMES

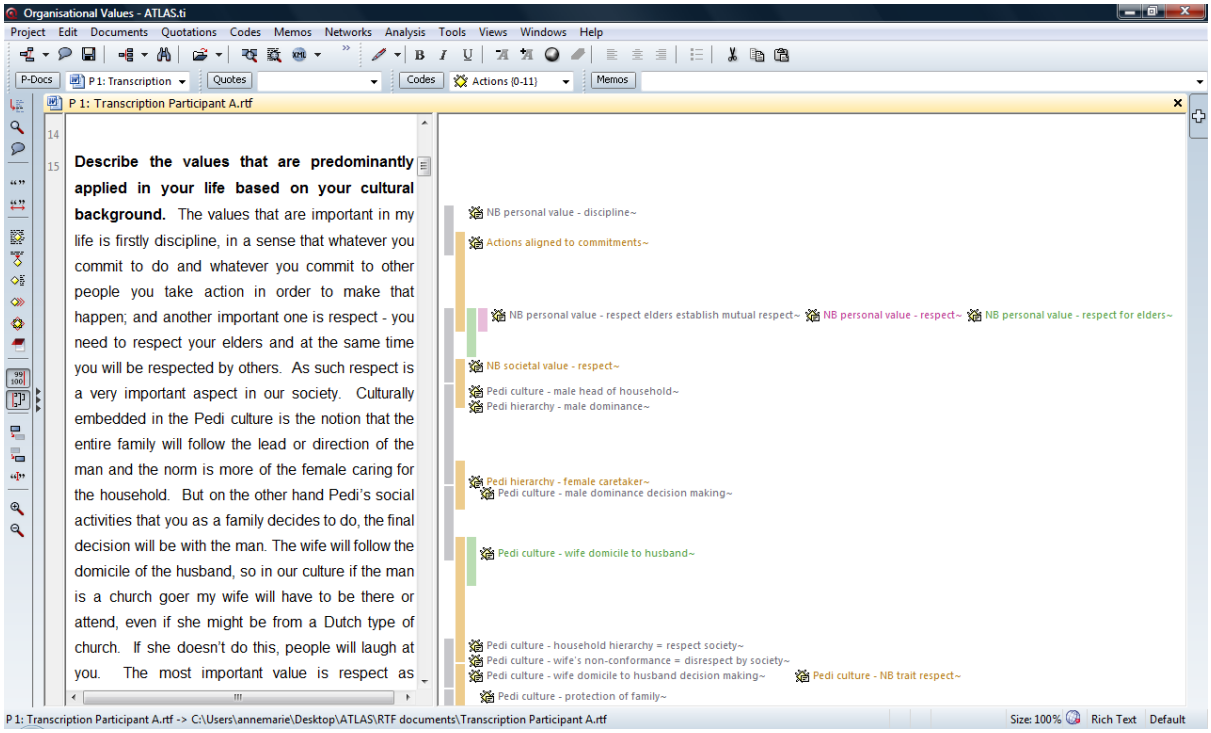
The analysis of the transcripts, the various coding processes and the continuous refinement and summation of the material formed such an integral part of the study that it took much longer than originally anticipated. To make sense of five individuals' feelings, thinking and behaviour towards the pre-determined organisational values was a daunting task, to say the least. However, to enable future researchers to triangulate this study, Albert Einstein's approach was followed; "A man should look for what is, and not for what he thinks should be" (as cited in Brainy Quote, 2001-2013).

☺ From the researcher's diary.

®The analysis of the transcripts initially gave way to an output of a daunting 126 pages consisting of 698 codes and 56 families via ATLAS.ti. The ATLAS.ti screen prints in Figure 10 illustrate the initial coding process out of the data transcripts as part of trustworthiness.

The information was filtered and the second tier of data analysis on ATLAS.ti commenced with a 87 page upload document which eventually resulted in 67 codes and 13 families (refer to the ATLAS.ti screen print in Figure 11 and Figure 12 illustrates the network view). These families were further condensed to form seven core themes together with the subsequent sub-themes which is an integral component of the overall analysis and research results of this study. The core themes were derived out of the grouped families on ATLAS.ti and the applicable codes and comments were used to obtain the linked sub-themes. Future researchers should not underestimate the time needed to code, re-code, re-fine and to group the data into logical units.

Figure 10: Initial Coding out of transcripts



® Researcher's notes.

Figure 11: Final coding and theme emergence

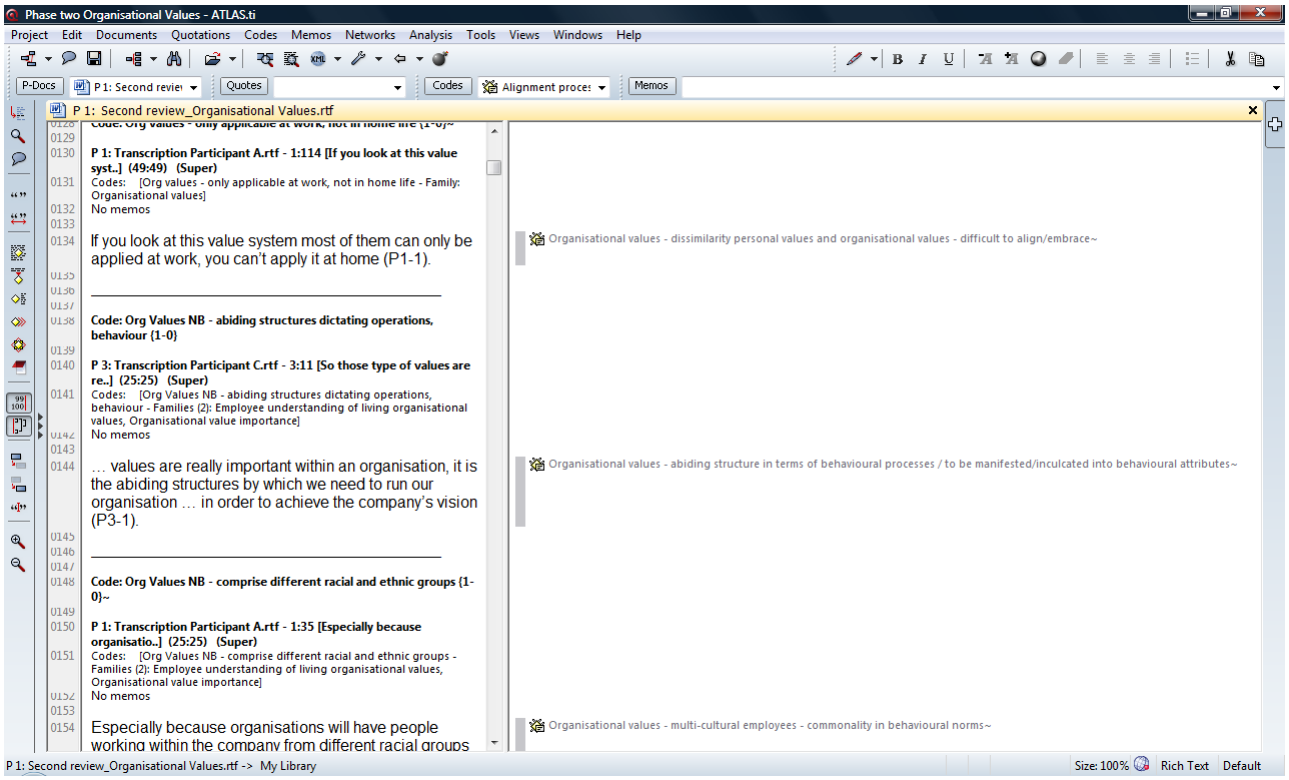
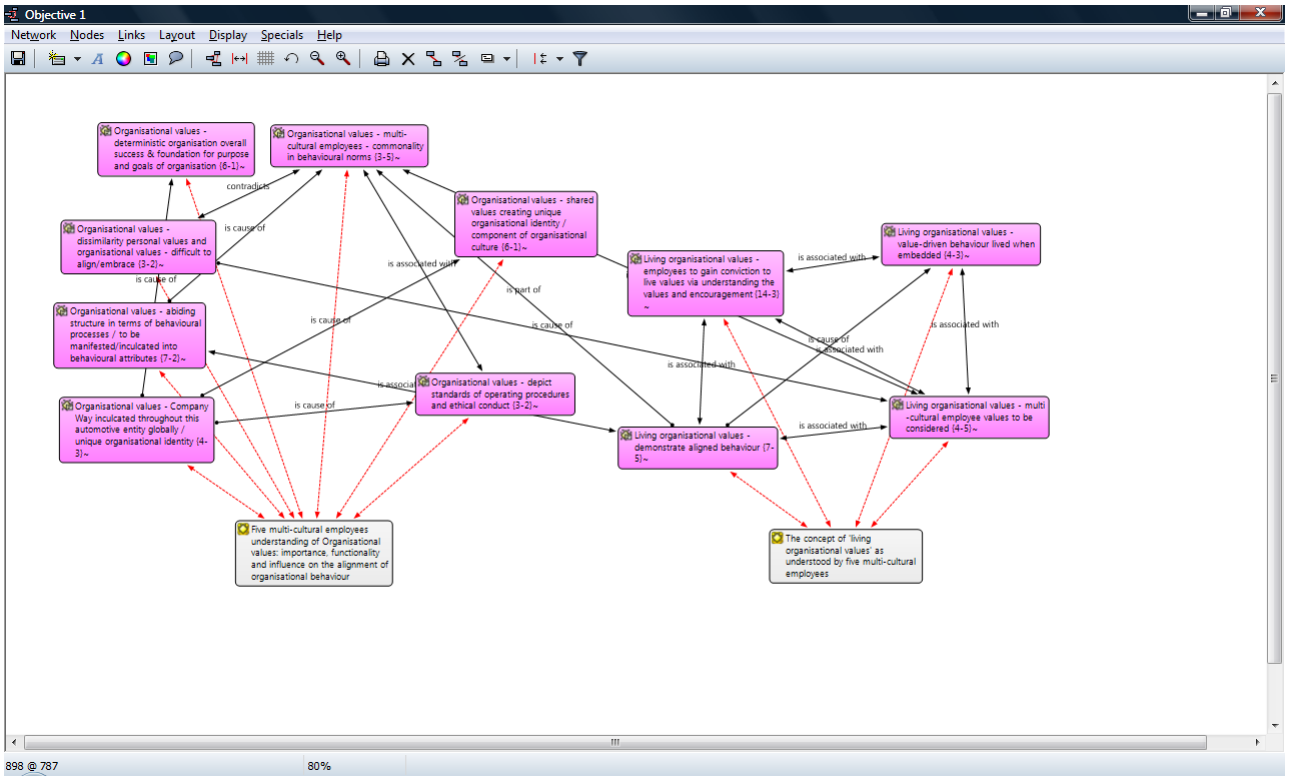


Figure 12: Network View on ATLAS.ti



Source: Figure 10-12: ATLAS.ti screen prints

☺*I had to first familiarise myself with ATLAS.ti, as it was not part of the Master's Course material – which was a pity. We received many hours of exposure on SPSS but none on ATLAS.ti and as such the user manual became my "B.F.F." (the abbreviation for Best Friend Forever) and lifesaver! In order for sanity (my sanity) to prevail, I made use of e-mailed and telephonic conversations with peers who were also conducting qualitative studies. We bounced ideas off one another and most importantly we encouraged one another to push forward. I made use of flipchart paper which I stuck to the walls of my study to visually plot down the themes that emerged from the data. This enabled me to group, cluster, discard and make sense of the data. I did this whilst reading through the transcripts and only thereafter would I work on ATLAS.ti. It was such a glorious "A-HA" moment when the analysis was completed and the themes crystallised.*

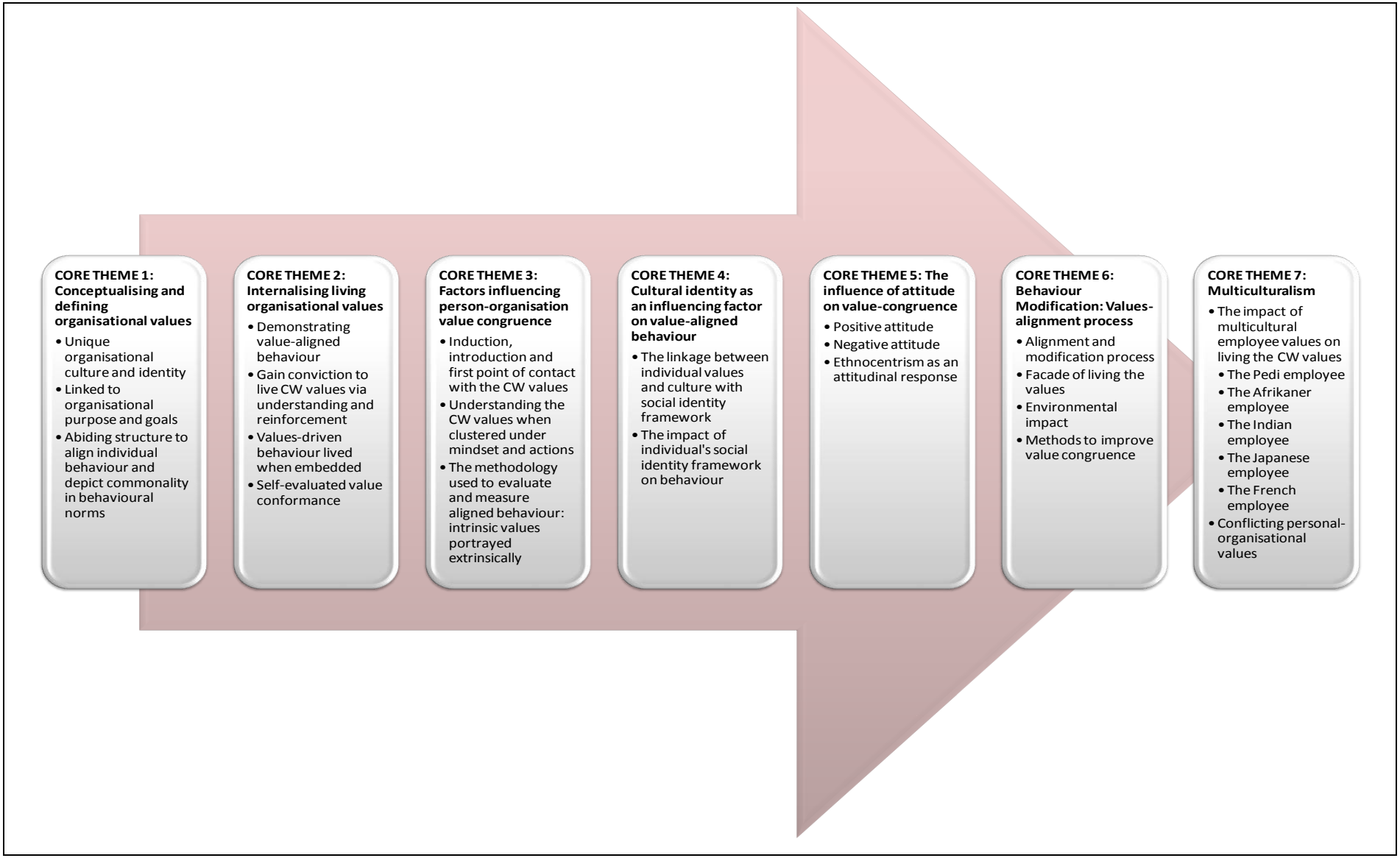
The purpose of the interpretation of the emergent themes and the discussions thereof was not intended as an in-depth literature review on each individual theme or topic that emerged. In essence, the intention was rather to focus on the deeper meanings of each participant - to understand how they feel about the CW, how they understand it, what their attitude and feelings are towards it and ultimately, how they behave and align their behaviour to comply with the CW values. To clarify my interpretation of the data, I e-mailed the transcripts to the participants for their comments and inputs.

The emerging themes and sub-themes are discussed and depicted in Figure 13 on the next page. In addition, the direct quotations of the participants will be used in a literature review type manner, thereby giving the reader an indication of the exact wording, thinking and feelings of the participants partaking in this study.

☺*Many direct quotations have been included in this chapter to ensure credibility, especially as this study will facilitate new theory development. In addition, I had to compare the five participants' experiences, understanding, attitudes and behavioural alignment processes with one another. In doing so, I had to retain their verbatim answers as this will also enable future researchers to successfully triangulate this study.*

☺ From the researcher's diary.

Figure 13: Summation of emerging themes and sub-themes



4.3 THEME 1: CONCEPTUALISING AND DEFINING ORGANISATIONAL VALUES

®It is important to note that theme one and theme two are interrelated and that, although they are discussed separately, when combined, they supply answers to research objective one – to explore what employees from different cultural backgrounds understand by living the organisational values. Theme one focuses more on the conceptualisation of the CW values and theme two on the internalisation thereof – changing theoretical values into related actions.

The first main theme elicited from the data focusses on the conceptualisation of the term **organisational values**; more specifically, it provides insight into the following:

- it justifies each participants unique view, understanding and the meaning that they derive when talking about the CW; and
- explores how the aforementioned cognition and meaning impacts on how the CW values are perceived and portrayed in each participant's daily life.

®Roy Disney, the renowned Film Writer and Producer said; "… it's not hard to make decisions when you know what your values are" (as cited in Brainy Quote, 2001-2013). It has become quite evident that Company A has put the CW centre stage. I commenced with this study by investigating how the various participants understand the terminology and concept of organisational values. Could the degree to which they understand organisational values as a concept and their perception thereof have an impact on how the CW values are portrayed in their daily tasks? To answer this, I focussed primarily on the following two questions:

(1) Describe your general understanding of the concept of organisational values?

(2) In your opinion, why are values important within an organisation?

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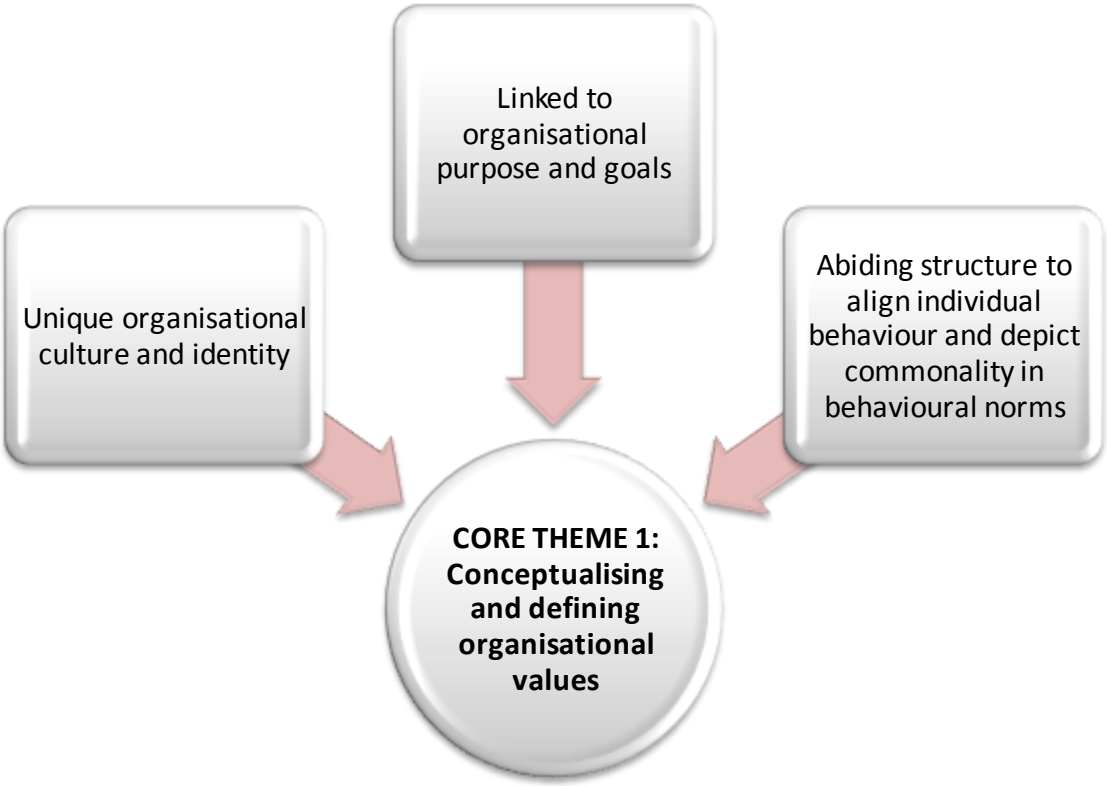
The impact of values has captured the interest of many researchers and a multitude of studies have been conducted to date. Past research, which can be viewed as ground-breaking work, has associated organisational values with organisational commitment, job satisfaction, trust, turnover, organisational culture, person-organisational fit, values-congruence and performance to mention a few (Adkins & Russell, 1997; Chatman, 1989; Hofstede, 2002; Liedtka, 1989; Posner, 2010; Schein, 2004). The continuing interest on the contemporary topic of values might be due to the complexity when investigating values, when in actuality **seeing** values is impossible. According to Posner, values are such a deep-rooted phenomenon that the only way to truly **see** them is in their manifestation i.e. via opinions, preferences, desires, attitudes, behaviours, fears, etc.

The first core theme – conceptualising and defining organisational values - is summarised in Figure 14 and further discussed in the next section.

Figure 14: Conceptualising and defining organisational values



4.3.1 Unique organisational culture and identity

Values form the central component underpinning organisational culture, depicting a unique set of collective values to be adhered to and lived by employees on all levels of an organisation (Lawrence & Lawrence, 2010). Differently put, it stipulates not only **who** the organisation is and **what** it does, but it also focusses on **how** things are supposed to be done. Within Company A, the CW with its ten values incorporated therein provides a value system (Liedtka, 1989) which this global entity considers as essential and enduring tenets, thereby supporting the purpose and goals of this enterprise (Posner, 2010). The participants in this study expressed their understanding of the CW as a distinguishing set of values providing Company A with a unique identity in the following manner:

On unique organisational culture and identity

Interviewee 1 - Pedi:

"Organisational values are values that are shared by employees of that particular organisation … the way it was explained to me was that the values forms part of the company culture … to share common values that will differentiate them from other employees of other companies."

Interviewee 3 - Indian:

"My understanding is that it is the way that Company A distinguishes what they are trying to put forward for building the organisation, the way that they would like the organisation to be perceived or the perception thereof."

Interviewee 5 - French:

"Organisational values are what an organisation thinks or wants from its staff members."

Interviewee 2 - Afrikaner:

Interviewer: "Who determined the CW values?"

"This is determined of course on a much higher level than the employees. It will be a senior or top management decision on a global level for the growth of the company … this was incorporated throughout the organisation on a global basis."

The aforementioned clearly indicates that the participants understand the context of the CW in the following manner:

- It is a unique set of values derived within the top management structure of this global entity and this particular set of values has been filtered through all of the global affiliates, including Company A.
- The purpose of the CW was and still is to distinguish this automotive manufacturer from its competitors.
- The CW values stipulate the organisations behavioural expectations for its employees.
- That this set of shared values is directly linked to the organisational culture.
- The CW can be viewed as a type of branding mechanism, thereby enhancing how the company is perceived both internally and externally by a variety of stakeholders.

[®]What is of interest is that, although the participants' overall explanations ring true when surmised as seen above; their individual responses differ quite substantially. It is as if each participant approached this question from a different angle. The various participants' diverse views and differing understandings of the topic at hand is of consequence. It shows signs of uncertainty because no clear explanation or definition of organisational values has been provided to them. They are therefore left to define this concept by applying common sense which is not necessarily grounded in theory. The impact of not truly understanding what organisational values mean or refer to will most probably reflect in their behaviours. A person can only judge that which they are familiar with and if these participants received proper training on the topic of organisational values, one would expect them to supply consistent and similar answers.

In essence, the CW underpins the organisational culture within Company A and this has a profound influence on the behavioural components of all employees employed within. The CW serves as a type of glue, drawing multi-cultural organisational members together to create a sense of cohesion and a feeling of belonging. The Company documentation indicated that the intent of the EXCO during the crystallisation phase of the CW was

[®] Researcher's notes.

exactly that; to build a set of values which could be utilised during the alliance process, not only between the two major counterparts – the Japanese and the French - but to also permeate it to all affiliates across the globe (Holding Company, 2004b). The purpose of the CW was to act as a type of informal control mechanism; depicting appropriate and acceptable behaviour for all employees throughout (Branson, 2008).

☺ *The origins of the CW are important and what I could gauge out of my research was that it came into being during the Alliance formation and the Revival Plan period in 2004 / 2005. The EXCO meeting which gave way to the crystallisation, simplification and clarification took place in November 2005 in Hakone, Japan (Holding Company, 2004b). The period which gave way to the alliance is also important, as the Company went through one of the most trying periods in its existence with excessive amounts of debt putting them on the verge of bankruptcy.*

The EXCO zoomed in on the leadership group to map the CW values. The CW Management Way transcripts indicated that ten Japanese and four French participants actively partook in the discussions. Some of the participants were indicated as 'unknown' and I deducted that they were ad hoc members on lower decision making levels (Holding Company, 2004b). I came to the initial conclusion that the CW emerged predominantly out of the alliance partnerships of two nationalities; the French and Japanese. However, my initial thoughts were wrong, as it became apparent that the value system incorporated in the CW had its roots in the Japanese culture. Carlos Ghosn indicated, "… it will make [us] unique and very powerful … we know it is a dominant Japanese culture or an exclusive Japanese culture versus a Japanese DNA enriched with all the best practises from the world" (Holding Company, 2004b, p. 5).

☺ From the researcher's diary.

[®]My biggest interest evolved around the following – if the Company selected the CW values during the 2004 / 2005 period; (1) are these values still applicable today within this day and age, (2) can people associate these values negatively as a result of the difficult period that the Company experienced prior the Alliance formation and the Revival Plan, (3) Japanese values differ quite substantially from those of other nationalities and I wondered if this was taken into account during the crystallisation phase and (4) are these values still aligned to the current vision, mission and goals of the Company in 2013.

Additionally, individuals may feel that they are forced to conform to a set of values which they do not necessarily understand. This lack in understanding can lead to misconstrued and negative attitudes which can limit behavioural alignment or even give way to a type of culture shock. My perception is that employees will not be able to align to a set of values if they do not have a proper understanding thereof and this includes: (1) the CW origins, (2) why the EXCO decided and how they decided on these specific values, (3) how can these values manifest themselves in daily task execution and most importantly, (4) continuous training for staff members is required as no company is static.

4.3.2 Organisational values linked to organisational purpose and goals

The impetus of the Revival Plan necessitated a clear vision going forward and Carlos Ghosn put it in the following manner (Ghosn et al., January 2005, p. 121):

> "…we all share a dream: a dream of a reconstructed and revived company, a dream of a thoughtful and bold [Company] on track to perform profitable growth in a balanced alliance … to create a major global player in the world car industry. This dream becomes today a vision with the [Company] Revival Plan. This vision will become a reality as long as every single [Holding Company] employee will share it with us."

The organisational purpose and goals which incorporate the mission, vision and operating values in actuality form a type of "constitutional nucleus of the company" (Dolan, Garcia, Richley, 2006, p. 155). The Alliance formation necessitated the EXCO to not only map the

[®] Researcher's notes.

values of the most senior group within the organisation but to also take careful consideration of the scope and depth of cultural issues that might have an impact on the realisation of the organisational vision and mission going forward (Barrett, 2006).

The purpose of the CW was to promote and to instil a new set of behavioural-DNA within the company, a type of glue pulling all employees towards a united vision and mission. The CW was promoted throughout the global affiliates by directly linking the vision, mission, core message and the CW values to one another (refer to Chapter 2) (Holding Company, 2004a).

On organisational purpose and goals

Interviewee 1 - Pedi:

"… these values support the overall vision of the organisation … because those values will lead and link [employees] to work in such a way as to achieve the company's vision."

Interviewee 2 - Afrikaner:

"Organisational values can provide a framework to encourage common norms and behaviours which will support the organisations goals."

Interviewee 3 - Indian:

"… values are really important within an organisation; it is the abiding structures by which we need to run our organisation … in order to achieve the company's vision."

Interviewee 4 - Japanese:

"Generally, if we do not have common company values, we cannot make best decision for company in the world … values are very important to make good organisation … keep it up and running … as it drives what happens within an organisation or dictate the running and outcomes as such."

®The CW Management transcripts clearly depict the purpose of this EXCO meeting: "… we are here to try to crystallize it and simplify it and clarify it…" (Holding Company, 2004b, p.10). The CW intent was to underpin and to support the vision and mission, but in order to do that it required employees to change their manner of working / doing. The participants indicated that the vision, mission, core message and values were displayed on posters throughout Company A and summated in the form of a small laminated credit card format which was handed out to all employees.

The intent of the CW values is to underpin the organisational culture – directing the behaviour, thoughts and intentions of all organisational members – aligned with the overall organisational intent.

4.3.3 Abiding structure to align individual behaviour and depict commonality in behavioural norms

One of the participant's indicated that "… organisational values are … where there is certain standards of operating procedure to adhere to and to ensure that we are in line in terms of actually doing from an organisational perspective – what is perceived to be the right thing." In essence, organisational values, which are an inherent component of organisational culture, becomes a "deeply embedded form of social control that influences employee decisions and behaviour … culture is one of the most precious things a company has, so they must work harder on it than anything else" (Ojo, 2009, p. 391). The CW does not only provide a sense of belonging to employees, but it also supplies guiding principles to define acceptable behaviour which is a necessity during task execution.

® Researcher's notes.

On abiding structure to align individual behaviour and depict commonality in behavioural norms

Interviewee 1 - Pedi:

"Values in an organisation are important because they give direction to employees in terms of how they need to behave within the organisation … if you do not have strong company values in order to ensure that everyone behaves in a certain way at work, then there will be a lot of challenges for us to work in the same company … organisations will have people working within the company from different racial groups, ethnic groups and genders … [multicultural employees] belief system from home will differ from one-another."

Interviewee 2 - Afrikaner:

"... it is standards which basically govern the behaviour of individuals within the organisation … and therefore affect the related behaviour and achievement of individuals. Organisational values can provide a framework to encourage common norms and behaviours …without [which] individuals will pursue their own behaviour which is more in line with their own individual value systems. To conform to a certain set of values with a definite outcome, basically get everyone to think and act in the same way."

Interviewee 3 - Indian:

"Every organisation needs some type of rules and regulations in order to keep it up and running [and it is] the way [the organisation] would like their employees to go forward."

Interviewee 4 - Japanese:

"Values of organisation control the action of employees … employees should understand common values to take correct actions and take judgements for achieving company's objectives."

[®]The CW provides the guidelines which all employees within the organisation should use prior to making business decisions. Additionally, this set of values ought to enable employees to select appropriate business actions which are preferred and supported by the company as opposed to alternatives.

Organisational culture is an invisible force to be reckoned with – it forms the backdrop of every component within the organisational framework. It is such a powerful mechanism that it has the ability to control behaviour, influence how people attach meaning to the world of work and it even infiltrates how humans interpret events that take place. Due to values being invisible, the only way to see them is through the enactment thereof. Therefore, Company A's employees **demonstrated behaviours** are the only method known to judge the person-organisational values alignment phenomenon – differently put – to determine whether individual and multicultural employees do in actual fact live these values or not.

4.4 THEME 2: INTERNALISING LIVING ORGANISATIONAL VALUES

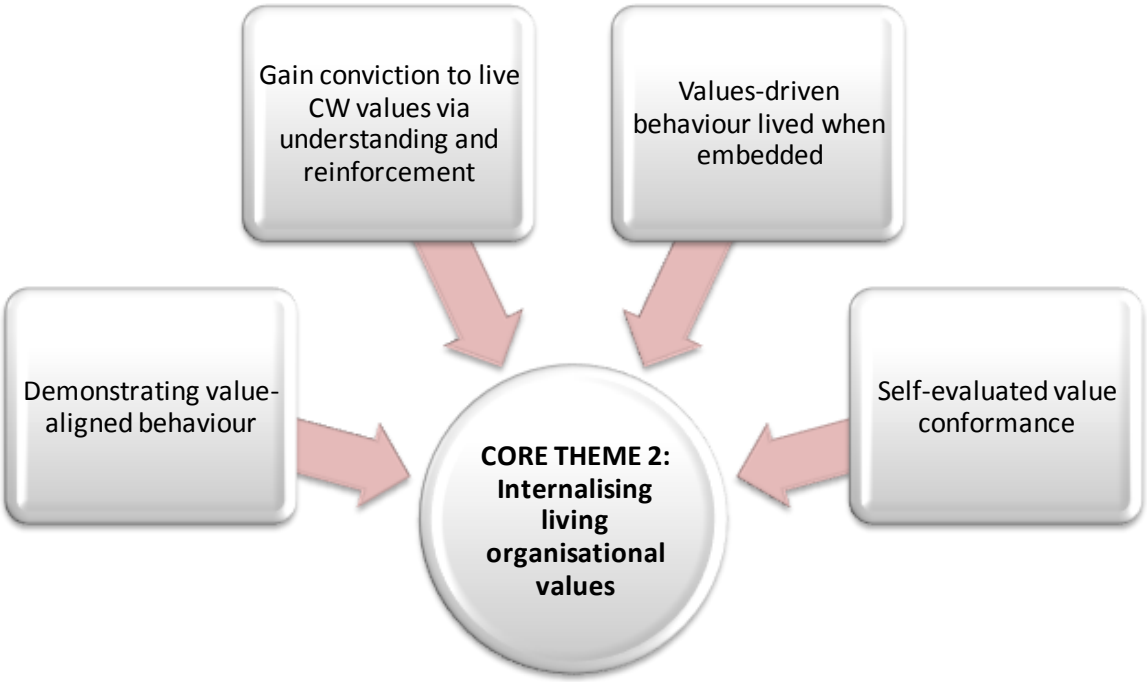
As previously mentioned, theme one and two forms an integrated whole and should not be viewed in isolation. During theme one, a more in-depth analysis of the interviewees' conceptual understanding pertaining to the terminology of organisational values and the related content was obtained. The second theme provides more insight in terms of how the interviewees internalise the concept of living organisational values. The main research question was 'what is your understanding of the term 'living organisational values' and the following sub-themes emerged:

- in order to live the values, an individual should demonstrate aligned behaviour;
- individuals can only live these values if they are encouraged and if some type of reinforcement is in place; and
- value driven and aligned behaviour will only be truly conformed to when the CW values are embedded.

® Researcher's notes.

The second core theme – internalising living organisational values - is summarised in Figure 15 accordingly:

Figure 15: Internalising living organisational values



4.4.1 Demonstrating value-aligned behaviour

To reap the benefits of organisational values – which are both implicit and explicit - the CW should be enacted and entrenched throughout all of the processes and practises within the organisation (O'Neil & Horne, 2012). Consequently, values provide criteria for decision-making and form an important determinant when having to select appropriate behaviour within the workplace. The ground-breaking work of psychologist, Milton Rokeach (1973) set the tone for how we still view values within this day and age. His supposition indicated that behaviour is not a result of a single value, but rather a cluster of values and beliefs - a value system - that are combined and interrelated. Rokeach defined a value system in the following manner; "… an enduring organization of beliefs concerning preferable modes of conduct or end-states of existence along a continuum of relative importance" (Rokeach, 1973, p. 5).

For employees to be perceived as **living** the values, they should portray the CW value system during their daily task execution and decision-making processes. In essence, the CW should become internalised in such a manner that these values translate into every aspect of their behaviour. Due to values being invisible strands of culture, it is only when they are enacted and demonstrated that value-aligned behaviour or living values become tangible or visible (Hofstede, 2002).

[®]It started to dawn on me that the CW is in actuality a value system in itself. Although ten values have been selected and clustered as mindsets and actions, they cannot be viewed or applied in isolation. The outcome of value-aligned behaviour can therefore only be attained when employees select the related and applicable value(s) that are deemed valid for a specific work scenario. The most crucial aspect lies in the fact that employees must choose the correct combination of CW values that are fit for purpose based on the situation. To be able to do this, employees need to have the following: (1) an in-depth understanding of each of the CW values, (2) these values should be transformed from espoused to enacted values – embedding them in the hearts and minds of the employees and (3) the outcome of the various combinations of CW values should be known. Without the aforementioned, employees will not be able to truly live the CW values.

On demonstrating value-aligned behaviour

Interviewee 1 - Pedi:

"Living the values summarised according to my own understanding - basically means that the value system that we have as a company are being displayed by the employees on a daily basis … every time that we talk or whatever we talk about is always guided by those value systems."

Interviewer: "Are these values applicable to all staff members?"

Interviewee 1 - Pedi:

"…all employees from the Managing Director to the Sweeper …"

® Researcher's notes.

®Employees seem to share a common understanding that the CW are the guiding principles directing their behaviour within the organisation and in order to live these values they must portray them during task execution. However, when asked whether they embrace the CW values one participant indicated the following, "If you look at this value system, most of [these values] can only be applied at work, you can't apply it at home … [these] organisational values are difficult to embrace."

☺*Although the theoretical component of living the values are understood by all participants, it does not necessarily mean that they are in actuality living the CW values. I am under the impression that a big divide exists between theory and practise and that the participants focus on these ten values in isolation. It further seems as if these values are not truly lived, but rather very craftily applied to fake living the CW values.*

4.4.2 Gaining conviction to live CW values via understanding and reinforcement

Each employee who enters the work domain has a set of core individual or personal values which forms the yardstick when making decisions and taking action (Branson, 2008; Lawrence et al., 2010). According to Sullivan et al. (2002, p. 247), "values help the organisation to engage the hearts and minds of employees in pursuit of the corporate goals". Consequently, the deployment of organisational values is both an emotional and intellectual process, as values act as a moral compass to both individuals and organisations alike. The four-phase socialisation process of Van Maanen (1973) – choice, introduction, encounter and metamorphosis - stipulates that, if the organisational values are inherently strong and appropriately cultivated, this can lead to employees overcoming their previous identities in favour of the core values of the organisation. However, Branson (2008) specifies that the only manner to achieve organisational values alignment is via the following two-step process:

- Step one: Develop a deliberate values clarification procedure specifically designed to discern the CW values. Employees should be inducted to the CW values in order to obtain buy-in, embed the values and to flesh-out any uncertainties that might arise.

® Researcher's notes.

☺ From the researcher's diary.

- Step two: Instil an encouragement process whereby each employee is coerced to proactively support and apply the CW values in their daily behaviours. Increased levels of understanding are required for employees to authentically support and live the CW values.

On gaining conviction to live CW values via understanding and reinforcement

Interviewee 1 - Pedi:
"… because people can only relate to specific things that they are used to."

Interviewee 5 - French:
"It is to understand, apply, teach and remember the different organisational values of the [company]."

Interviewer: "Is there anything in particular that will assist you to understand the CW better, impacting your ability to 'live' these values?"
Interviewee 1 - Pedi:
"I think firstly I need to think about them and those that I remember that time, those I will display into actions… living the values start with the leaders and all the other employees will then follow."

Interviewee 3 - Indian:
"… things should be put in place … as to make it clear as to what is expected of an individual … leaders to drive the values and cascade it downwards … to make the values more known and to make it work."

The participants responded that, to live the CW values, the following should be in place:

- they need to be able to relate to this particular set of values;
- be trained and re-trained on the values in order for them to recall them easily;
- a clear understanding of the context and meaning of the CW values are a prerequisite;
- the leadership cadre should enact the values, thereby setting the example of values in actions; and
- the aforementioned will enable all employees to align to the pre-empted CW values.

☺ *The participants indicated that they still struggle to remember the CW values which are problematic. If employees cannot do the basics of recalling the values, how can they portray them in their daily task execution? I went back to my original notes and three of the five participants (Japanese, Afrikaner and Pedi) were part of the initial launch period of the CW and one would expect them to have a heightened understanding thereof.*

Positive reinforcement pertaining to value-alignment is lacking. Although the PMD is utilised to evaluate behaviour, it cannot be viewed as positive reinforcement in itself. My take on this is that the evaluation methodology that is applied and the salary increment which is linked to this rather reinforces employee negativity and resentment towards the CW. The fact that employees observe disparities in espoused versus enacted values by the leadership group further promotes unaligned behaviour throughout the Company.

Interviewer: "Do you think that it is truly possible to align individual behaviour in such a way as to truly live the values?"

Interviewee 1 - Pedi:

"It is possible but not easy … if the leaders can lead the organisation in using the values as employees will then learn from them."

Interviewee 2 - Afrikaner:

"Yes, I would say it is possible but it is a difficult one … to align my personal behaviour … by making it a conscious or having a conscious approach to it on a day by day basis."

Interviewee 3 - Indian:

"You can align it to an extent but I do not think you will get 100% alignment … it is difficult to 100% live these values if you do not have a proper understanding, if they are not communicated properly ..."

Interviewee 4 - Japanese:

"I believe it is truly possible if every employee understood [the] company values."

☺ From the researcher's diary.

Interviewee 5 - French:

"I live the organisational values from the perception of what is appropriate and expected within the workplace however, I do not do this from the list of ten values."

Previous research shows that a distinction should be made between the values that Company A **espouses** and the **enacted** values. The espoused values portray the published works or professed CW values that enhance the organisation's reputation, but it may be at odds when compared to the enacted or lived values (Khandelwal & Modhendra, 2010; Lawrence et al., 2010).

A discrepancy is evident when comparisons are made between the CW values versus the actual values that are in evidence on a daily basis. It seems as if a continued supportive process is lacking for all current and newly appointed employees within Company A. This might be the reason why employees are perceived to not authentically embrace and support the CW values. This lack in follow-up training could result in the espoused values not being translated into actions on all levels within the organisation.

Even though the participants indicate that they feel the leadership group is not leading by example and living the values, values enactment is not a top down approach, as it affects everyone within the organisational domain. Whether you are a sweeper, a gardener or the managing director of an organisation – values should be applied consistently throughout the organisation irrespective of rank or level.

[®]It is as if the CW values remain a vague and abstract concept which some of the participants struggle to remember, embrace, accept and understand. A definite revival is required of the CW values throughout Company A, without which it will be impossible to behave or live as per the guidelines as depicted in the CW. The impact of unaligned values, which are quite evident out of the responses of the participants, can lead to behaviour that is contrary to the vision, mission and goals of the company. It can have an adverse impact on the bottom-line, as values do form part of the intangible value chain within a business context.

[®] Researcher's notes.

Due to the delineated nature of this study of Company A, no comparative information on the global affiliates of the Holding Company is available. Future researchers might want to explore this option in more detail to make a comparative study on one or more of the global affiliates of this automotive entity. The outcome of further research might necessitate the Holding Company to revive the CW throughout all of its global affiliates and not only in Company A.

4.4.3 Values-driven behaviour lived when embedded

The articulation of the CW values by the EXCO was only the starting point with a much trickier end goal – becoming a values-driven organisation. Collins et al. (2000) indicate that alignment is one of the most critical components when a company aspires to become values driven. The likelihood of realising value congruence depends on the mechanisms and business strategies that are employed, with specific reference to the following:

- to foster, imbibe and promote behaviour associated with the CW values;
- the removal of conflicting processes that may hamper the alignment thereto;
- amendments in the selection process to attract future incumbents that align more naturally with the inherent CW values;
- to set the tone of the CW values during the induction phase and to develop follow-up training programmes to promote and instil the values in the hearts and minds of the employees;
- stipulate standards of appropriate behaviour for all levels of the organisation;
- management to walk the talk, thereby enacting the espoused CW values; and
- link behaviour to incentives, rewards, penalties and sanctions.

On values-driven behaviour lived when embedded

Interviewee 1 - Pedi:

"From a personal perspective I need to apply some of these values in my personal life in order to eliminate the thinking about the values and to in a subconscious manner embed the values. As such without you being aware you will start portraying the company values."

Interviewee 2 - Afrikaner:

"By really living these values one should be able to automatically incorporate this in your thinking without having to remind yourself about it."

Interviewee 5 - French:

"… live the organisational values as per the Company Way, I would have to understand them and remember them better."

The participant views indicate that the only manner by which they will truly be able to live the CW, is when this value system becomes embedded in their hearts and minds, thereby directing their behaviour in an automated manner.

4.4.4 Self-evaluated value conformance

The main objective of theme one and two was to find meaningful answers from the various participants to gauge the degree to which the CW values are truly lived or enacted. This led me to ask each participant the following questions, 'in your opinion, to which extent do you truly **live** the organisational values at work' and 'have the organisational values influenced your life in any way?' Their verbatim responses can be viewed below and a summation is depicted in Table 10 on the next page.

On multi-cultural employee's self-evaluated value conformance

Interviewer: "In your opinion, to which extend do you truly live the organisational values at work?"

Interviewee 1 - Pedi:

"To be honest, I am living the organisational values to a limited extend … depending on the situation that I am in, there will be one or two instances where I will show that I am living [or] behaving according to some of the values but I think on average I can say 40% of the time I am living the company value system."

Interviewee 2 - Afrikaner:

"I would say a maximum of 25%."

Interviewee 3 - Indian:

"I wouldn't say that I am 100% living the organisational values. We would strive to take the organisation forward in terms of alignment and specific sort of thinking but I would say that I'm only 30% aligned."

Interviewee 4 - Japanese: Japanese

"I achieved 80% [on his actual performance appraisal]. I live the values only 10% because my values is similar with company's one from beginning."

Interviewer Comment: The Japanese candidate meant that he only need to focus 10% of his effort to align to the Company values 100% as the CW is inherent Japanese values.

Interviewee 5 - French: French

"I would say that without even knowing the organisational values I would probably give myself 90% in relation to living the values. The reason is that I do not feel out of place when I come to work … if we are talking about generic organisational values; then 90% … about the specific company way, then only … 50%."

The results indicate that the multicultural participants live the CW values accordingly (refer to Table 10 on the next page):

Table 10: Quantification of living CW

Multicultural Participants	Living CW Quantified	Impact of CW on multicultural employees daily lives	Comment
Pedi	40%	*"No, it does not influence my life because I do not share these values with my personal values and they do not relate that much …no, I am not applying them in my life; I am only applying them at work because I have to."*	The participant indicated that he lives these values to a limited extent.
Afrikaner	25%	*"I think I can honestly say that I do not live the organisational values on a day-to-day basis … there is only one of the values that stuck and which are incorporated in my life and that is frugal part or being frugal. I apply it in my own personal finances …"*	The participant indicated that 25% is the maximum value-aligned behaviour that he portrays.
Indian	30%	*"No, I wouldn't say it did specifically carry over to my life but there is some values that I do have in my daily live … like learning and things like that so there are certain values that I can align to but I wouldn't say the specifics of the company but it is not part of my blood … motivate, learner …"*	The participant indicated that she does align to the values frugal and transparent. However, values that she deems as having a cultural orientation she chooses to ignore.
Japanese	80%	*"Basically I accept all of the organisational values; therefore I just follow it … no effect on my life."*	Due to the CW values having its roots in the Japanese culture, this participant took his actual PMD score to answer this question.
French	50%	*"Organisational values impact the work environment and my life is impacted by the work environment. So, indirectly the organisational values influence my life … obviously for me the Company Way's values are not that important to me as I can't truly remember them."*	The participant does not recall or know the CW values and it can thusly be assumed that he most probably over evaluated himself and over inflated the percentage.

☺*When consolidating the data from theme one and theme two it becomes evident that the participants do try (to a limited extent) to live the values of the CW, but that they either selectively apply one or two values that come to mind (those which they can remember) or that they fake living the values to obtain a higher score on their performance appraisal evaluation. Not one of the participants seemed much perturbed whether they truly lived the CW values or not and this might come as a shock to the EXCO of the Holding Company and the management team of Company A.*

In summary, a contradiction between the words of the CW and the deeds of the employees can be seen. The CW values seem to be superficially applied by the participants (excluding the Japanese participant), as their behavioural practises are far removed from enacting and living the values. The deductions that I made are in line with the research conducted by Serrat (2010): (1) the CW values have not been internalised by the employees and as such it cannot be enacted and remain espoused in nature, (2) that the relevance of the CW post the Revival Plan has not been reviewed, which is a concern in itself, as no organisation is static and (3) the absence of continuous training for current and new incumbents in Company A is cause for serious concern. In summation, living the CW values is more of a myth than a reality within Company A.

The next section will discuss theme three which will supply answers to the second research objective.

☺ From the researcher's diary.

4.5 THEME 3: FACTORS INFLUENCING PERSON-ORGANISATION VALUE CONGRUENCE: INDUCTION PROCESS, COGNITION AND MEASUREMENT CRITERION

[®]It is important to note that theme three, four and five are interrelated and that although they are discussed separately, when combined they supply answers to research objective two. Theme three focuses more on the factors influencing person-organisation value congruence, theme four investigates cultural identity as an influential factor on value aligned behaviour and theme five deciphers the behaviour modification process.

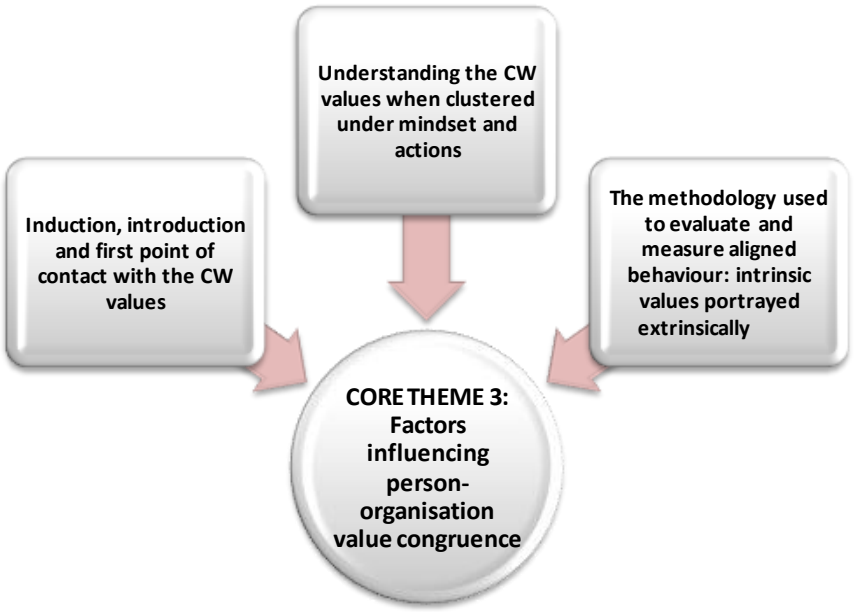
To answer the second research objective, it necessitated an investigation of the possible influencing factors that might come into play when a group of multicultural employee behaviours need to not only align to, but also comply with the stipulated CW espoused values. In doing so, three main research questions were asked; 'within the organisation, a set of pre-determined organisational values have been established in the Company Way incorporating the mindset and actions that are expected from all employees working in Company A which they are expected to adhere to. In your opinion, how should employees align their behaviour to the Company Way', secondly 'do you think that it is truly possible to align individual behaviour in such a way as to truly live the values' and lastly, describe your general attitude towards the company's value system and explain why you feel as you do?' The data analysis gave way to theme three, four and five addressing research objective two. The following sub-themes emerged out of the data analysis for theme three:

- multicultural employee induction, introduction and first point of contact with the CW values;
- different understanding by employees of the content and meaning associated with the ten CW values; and
- Company A's methodology of measuring aligned behaviour: intrinsic values evaluated by being portrayed extrinsically.

[®] Researcher's notes.

The third core theme – the factors which can influence person-organisation value congruence - is illustrated in Figure 16:

Figure 16: Factors influencing person-organisation value congruence: induction, cognition and measurement criterion



4.5.1 Induction, introduction and first point of contact with the CW values

Benjamin Franklin said, "Tell me and I forget. Teach me and I remember. Involve me and I learn" (as cited in Brainy Quote, 2001-2013). When encountering a person or a specific phenomenon for the first time and although first impressions matter, the substance and the manner of the encounter carry the most weight. A person's first point of contact in essence becomes the point of reference which in itself is extremely important, as it can lead to perceptions which can influence attitudes, thereby affecting behaviour (Pickens, 2005). Consequently, the manner in which the various participants gained access or came into contact with the CW values was investigated.

On induction, introduction and first point of contact with the CW values

Interviewee 1 - Pedi:

"I became aware of [the CW values] by being trained on them and formal training sessions have been arranged to inform us of the new value systems … and lastly that the values form part of the way in which my performance will be measured … training took place once but reference and credit card posters were created to always remember the ten values that we adopted as a company."

Interviewee 2 - Afrikaner:

There was quite a big drive on it during the initial launching of the Company Way project … a couple of years back … so it must be round about 2004 / 2005 … posters was put up all over, went for short training session on it and it is part of performance management"

Interviewee 3 - Indian:

My first point of contact was during the on-boarding programme and it was explained in the form of a presentation that was made by one of the managers in human resources. It was a normal presentation explaining what is cross-functional or a learner … and it was not interactive because if it was interactive you tend to remember it better … it actually was by chance that I was in the on-boarding because we do not usually do the whole Company Way with the students."

Interviewee 5 - French:

"During the Induction seminar or programme via a PowerPoint presentation and an interactive session for an hour."

The various participants in this study indicated that their first encounter with the CW values happened in the following manner:

- the Pedi and Afrikaans participants were trained on these values during the initial launch in 2005 and both participants stipulated that posters and credit cards were distributed throughout Company A. They further indicated that they were informed that the CW values will be incorporated into the PMD documentation and process, amounting to 50% of their overall rating;

- the Indian participant indicated that she, by chance, received training on these values, as the training of the CW values were exclusively for permanent employees and not for students employed within Company A;
- the Japanese participant received his training at the head office in Japan. He further indicated that the CW values has its roots in the Japanese culture and that this culture needs to be communalised to the world; and
- the French employee indicated that he came into contact with the CW values during the on-boarding / induction programme of Company A via a PowerPoint presentation.

[®]The Indian employee indicated that she by chance underwent training on these values. She was in the employment of Company A as a learner / student for a little over a year, at the time of the interview. This is cause for concern, as the student scheme within Company A is utilised as a talent management tool to up train possible future incumbents who might become eligible for permanent vacancies. Due to Company A not training students or learners on the inherent organisational values can have serious repercussions, which can include, but is not limited to: (1) a person-organisational mismatch, (2) student behaviour contrary to expected behaviour, (3) a divide between how permanent and non-permanent staff members are treated, how they act , how they fit into the culture of the organisation and lowered commitment levels and, last but not the least, (4) unaligned and inconsistent performance standards are set.

The manner in which the French employee came to understand that the CW values are in existence within Company A was via the induction process. It seems as if little or no interaction took place during this presentation, which leaves me to ponder how the actual understanding of the participants was evaluated and whether they had the opportunity to ask questions for clarification purposes. When faced with a new set of espoused values, employees should be given the opportunity to clarify **what** and **which** behaviour is appropriate and acceptable within the company, thereby breeding confidence and enthusiasm for employees to live these values.

® Researcher's notes.

☺*The CW values training and induction process and programme in Company A provides evidence of a serious gap, as the majority of employees – the hourly staff members (blue collar workers), together with the students or learners - are excluded. What I could deduct out of the conversations and during member checking was that the training of the CW values is focused on the permanent white collar workers, as they are evaluated on their alignment to this specific set of values via the performance appraisal process. The issue is that these workers are in the minority and they represent the management teams, office workers, professionally qualified personnel and in essence all of the indirect staff members. Within Company A the indirect staff members refer to all employees who are not directly involved in the hands-on assembly of the vehicles and when compared to the direct workers it's like a comparison of David and Goliath.*

*If Company A were to ask why they are not living the corporate culture; they should investigate and zoom in on how they chose to apply the CW values. Company A will struggle to enact the espoused CW values as depicted by the Holding Company if they do not (1) include **all** employees throughout the company during values related training and (2) to evaluate **all** employees in a consistent manner on their behavioural alignment and conformance towards the CW values.*

In my opinion, it will remain an impossible task for Company A to contribute 100% towards the vision, mission and goals of the Holding Company if they do not align all of their endeavours towards striving or aspiring to live the inherent corporate culture. That means that every single Company A employee should conform to and portray the CW values during their tasks, irrespective of their job content or the level on which they are employed.

*It can be that this is the manner in which the Holding Company has stipulated by **whom** the CW values should be lived. However, the manner in which the CW values are not lived in Company A lead me to the conclusion that the endorsement of the corporate culture is in actual fact more of a myth than a reality.*

☺ From the researcher's diary.

The manner in which the various participants were inducted to the CW values laid the foundation for acquiring an understanding of the content and related meanings attached to each value, how they should enact each value and what is expected from them as employees working for Company A. The way that the CW values have been introduced throughout Company A to the various participants varies quite significantly.

The data indicates that the CW values were immediately incorporated into the performance management process and, as such, employees were prematurely evaluated on their enactment of these values. Without proper knowledge of the CW values, employees are set up for failure, as they will never be able to enact a concept which they have limited or no understanding of. Consistent training is required and this training should cater for **all** employees throughout Company A. The organisational values of Company A reinforce the culture of the company and, as such, nobody working within the company can be excluded from being trained on or from adhering to these values.

Furthermore, diversity aspects require a well-developed and interactive CW values training programme that will ensure that new incumbents in Company A do not only understand the espoused values, but also acquire the related know-how as to how to enact these values during their day-to-day functions.

4.5.2 Employee understanding of the CW values when clustered under mindset and actions

The CW values consist of ten values which have been clustered under two distinct but interrelated groupings called **mindsets** and **actions** (Holding Company, 2006) as depicted in the illustration on the next page.

Figure 17: CW values clustered as Mindsets and Actions

Source: Adapted from Holding Company (2006)

All of the values clustered under mindsets and actions are deemed equally important and these ten espoused values form the building blocks of the organisational culture and the inherent value system that the Holding Company promotes.

The ground-breaking work of Rokeach (1973) indicates that values form part of a type of cognitive organisation and consequently the beliefs which individuals hold can have a strong impact on the neuro-physiological manner of how values are understood and the associated perceptions and attitudes toward them. Padaki (2000) went even further and indicated that the continuum of individual beliefs - either central or peripheral – can also have further influences on the beliefs, attitudes and value portrayal within a specific cognitive system.

When combining the various participant responses, the following can be seen: (1) the two groupings of the values are coined mindsets and actions and they form the action guidance to realise the Holding Company vision and mission, (2) both depict the behavioural components that are encapsulated in the CW value system which employees need to abide by, (3) behavioural alignment is evaluated and measured and lastly, (4) the difficulty in applying all ten values is highlighted. It is clear that the participants can automatically recall, remember and understand that the ten values of the CW are grouped

under the headings of (1) mindsets and (2) actions. To obtain a true reflection of the participant cognition of the various elements incorporated in the CW value system, a more in-depth analysis was required. Consequently, the two groupings of the CW values were independently investigated in section 4.5.2.1 and section 4.5.2.2 respectively.

4.5.2.1 The CW values grouped as Actions

The word 'action' in the English language can either be used in the form of a noun or a verb. According to the Oxford Dictionary (2013), action as a noun refers to "the fact or process of doing something, typically to achieve an aim" and as a verb "to take action". The five values which the management team have assigned to this group include: (1) motivate, (2) commit and target, (3) perform, (4) measure and (5) challenge. The participants' understanding of the actions grouping indicated the following:

Interviewer: "What is your understanding of the actions phenomenon (or grouping) incorporated in the organisational value system?"

Interviewee 1 - Pedi:
"… in a sense that whatever you commit to do and whatever you commit to other people you take action in order to make that happen ... under actions we talk about motivate, commit, target perform, measure and challenge."

Interviewee 2 - Afrikaner:
"The actions are the 'doing' of the values … actions are more about your personal behaviour … a process to produce added value or profit."

Interviewee 3 - Indian:
"The actions I think is what you would actually do or achieve to committing to your targets and performance measurement … it is the execution or the action of what is going to be affected and needs to be done."

The participants' understanding of the actions grouping is very similar in that they see it as the enactment or the doing portion of these five values.

®One participant answered this question by naming the five values which form part of the actions grouping. Due to no other participant venturing to list or name the specific values, I performed a quick exercise with one of the participants by conducting member checking, although my primary aim was to investigate the logical process flow of the participant to determine which of the five values fit under each heading.

I wrote all ten values on post-it notes and asked the participant to cluster these values under the groupings of mindsets and actions. The outcome was that he completed this activity by thinking about the meaning attached to each value and only one value was incorrectly clustered. It became apparent that the definition attached to each value is of immense importance, as this cognition and ability to recall the meaning thereof will enable employees to logically cluster the ten values according to the two groupings.

The discussion that followed after the exercise gave way to another interesting topic for further study – some values (the words used to coin each value) have the possibility of dual meanings i.e. motivate can either refer to 'how I motivate myself', whereby it will refer to an intrinsic value which will be more appropriately clustered as a 'mindset'. However, if motivate refers to 'how I motivate myself and others' it can be viewed as an 'action' that needs to be performed.

The detailed CW definition of the value motivate is: "We know how to energize ourselves, rather than always looking to others to provide sources of motivation. And we also look for opportunities to motivate others. Motivation is enabled by many forms, including new challenges and opportunities, feedback and coaching, rewards and recognition and individually seeking and achieving new challenges" (Holding Company, 2004c).

In conclusion, if individual employees do not have a sound understanding of the specific meaning and definitions assigned to each value, they will revert back to allocate their own definitions based on their perceptions and inherent beliefs and most probably act accordingly. This can lead to person-organisational values unaligned behaviour.

® Researcher's notes.

4.5.2.2 The CW values grouped as Mindsets

The word mindset is defined as "the established set of attitudes held by someone" (Oxford Dictionaries, 2013). No exact meaning has been assigned to the term mindset(s) within the CW value system; however, it does give way to the perception that it refers to a manner of thinking or a typical cognitive and even meta-cognitive process. The five values which the management team have assigned to this group include: (1) cross-functional and cross-cultural, (2) transparent, (3) learner, (4) frugal and (5) competitive. The participants' understanding indicated the following:

Interviewer: "What is your understanding of the mindset phenomenon (or grouping) incorporated in the organisational value system?"

Interviewee 1 - Pedi:
"Mindset phenomenon has to do with the values being embedded in our minds … under the mindset we talk about cross-functional / cross-cultural; transparent, learner, frugal and competitive."

Interviewee 2 - Afrikaner:
"Mindset is really on the thinking processes that should take place … mindset basically tells me how one would address ideas, attitudes, the way you approach a situation."

Interviewee 4 - Japanese:
"Mindset is very important element to select actions. It comes in where a situation might be difficult to approach or to handle … we cannot make best profit if we do not have correct mindset."

The participant responses indicate that they view the mindset cluster as a mode of thinking and that this manner of thinking enables them to select appropriate values to enact (aligned behaviour) during task execution.

®To enable employees within Company A to enact and truly live the espoused CW values, these values should become more and more embedded in the hearts and minds of the people. The only manner to **attempt** to achieve embedded values is via a continuous training process, thereby transforming the CW values from being viewed as 'wallpaper' and a 'nice to have' (espoused values) to a manner of thinking and a manner of doing (enacted values). At present this is not possible due to the inability of the participants to recall the values, let alone live the values. When asked to name the values, the following responses followed; "…this is always a difficult one … from the ten values, if I am correct, I can only really recall two off hand and maybe by thinking another two perhaps" and "… I do not remember them although it was presented to me as part of the Induction programme". The Indian participant indicated that; "The way it should be communicated and told to obtain a bit more buy in. But it is difficult to 100% live these values if you do not have a proper understanding, if they are not communicated properly but it is a difficult thing." Similar to the actions grouping, the following mindset values can have the possibility of dual meanings: transparent, learner and competitive (detailed descriptions available in section 2.7.3, table 2).

☺*As a qualitative researcher you become part of the study and as such I asked myself, how would I feel if a Company indicated / dictated that I must think (mindset) in a particular manner? If my opinion and theirs is similar, then it will be an easy task to accomplish; however, if the contrary was true, it will take lots of coaxing, motivation and persuasion to sway me to alter my ways of doing and thinking. I will definitely need to buy-into the values prior to changing my mindset and that will only be possible if I receive (1) proper training, (2) clear explanations of the content and definitions and most probably the most important portion (3) clarification of the rationale for the existence of these values. For me and on a personal level, that will form the starting blocks prior to me deciding to change anything in particular; however, this will not guarantee that I do decide to change, as I truly believe that humans are creatures of habit. As Victor Frankl put it; "Between stimulus and response there is a space. In that space is our power to choose our response. In our response lie our growth and our freedom" (as cited in Brainy Quote, 2001-2013).*

® Researcher's notes.

☺ From the researcher's diary.

To stipulate a set of organisational values is the prerogative and within the mandate of the organisation and to expect employees to adhere to it is natural. Values enactment in itself is already a tricky business, but to dictate certain thought processes might be pushing boundaries that will remain intact.

4.5.3 The methodology used to evaluate and measure aligned behaviour: intrinsic values portrayed extrinsically

Company A evaluates value-aligned behaviour via the performance management process in the following manner (Company A, 2011):

- Management and above – 50% of the performance appraisal document consists of the CW values, the other half is made up by individual key performance indicators (KPI's). The CW values score is directly linked to annual salary increases, whereby the KPI's inform the Variable Compensation, which is a performance incentive scheme.
- Below management (Level 1 to 4 employees and students) – the performance management documentation consists of 50% CW values and 50% KPI's. The total score for both items is utilised during annual salary increases.
- Hourly workers – no performance evaluation process is in place.

The Company makes use of a four point Likert scale rating as illustrated in Table 11 (Company A, 2011):

Table 11: PMD Rating Scale

Scale	Description
1	Below Expectations
2	Meet Expectations
3	Exceed Expectations
4	Outstanding

On the measurement of aligned behaviour: intrinsic values portrayed extrinsically

Interviewer: "Are you measured in the way that you behave in the workplace? If yes, explain in your own words how this measurement is applied."

Interviewee 1 - Pedi:

"Currently we get measured in terms of examples - if [management] measure you on being frugal and they feel that you are not being frugal because your actions does not support that and you have spend 'X' amount of money and you do not show that you are cost conscious … 50% of our rating for performance is made up of the way that we portray the values."

Interviewee 2 - Afrikaner:

"… it is done on the Performance Management system, which we get evaluated on a quarterly basis … the ten values are evaluated by a scoring / measuring system from 1 to 4. From 1 being the lowest and 4 as the saying goes around in the organisation, walking on water."

Interviewee 3 - Indian:

"The process that is applied from the graduate side is based on the learning outcomes and the performance management that come into play which incorporates all of the mindsets and actions."

Interviewee 5 - French:

"Yes, I am measured on individual targets or KPI's … but also on the values although it is not as it is with the rest of the Company A employees where the values are listed on the documentation and the people are evaluated per item."

Due to Company A being an affiliate of the Holding Company, the Holding Company determines the overall annual salary increase based on budgetary availability. Consequently, if the salary increase availability is stipulated to be six percent for Company A within 2013, Company A needs to remain within this budget stipulations and allocate salary increases accordingly. The overall performance appraisal rating for each applicable

individual is utilised to plot them on a normal distribution curve (bell curve) to determine the amount of increase that will be applicable (Company A, 2011).

The portrayal and enactment of the CW values are directly linked to the yearly salary increases for management and below management employees. The hourly employees' salary increases seem to be informed according to union wage negotiations, irrespective of value conformance or performance. The National Bargaining Forum (NBF) refers to the governing body who is responsible for a three-year agreement that stipulates the percentage increase for all wage (weekly paid) workers across the board for the entire automotive industry in South Africa (NBF Agreement, August 2010).

☺*Company A will not be able to truly live the CW values if the values are not applied to all staff members in a consistent manner. By using the values as a mechanism to allocate increases for some individuals and not for all can instil feelings of censure, animosity and discrimination. The perception and beliefs surrounding the CW values can also be adversely affected as a result of this.*

Some people can view the CW values and the evaluation thereof as a tool to rebuke and not necessarily as a tool to encourage, especially as the salary increase amount is dictated from the Holding Company. With the normal distribution curve that is applied, it can also lead to employees not being rewarded as they should, or according to their expectations based on their performance appraisal rating. However, budgetary constraints need to be put in place by the Holding Company and Company A alike. Without such, the Holding Company can yet again stare bankruptcy in the face.

To support the aforementioned diary entry, a further question was put to the participants in the section on the next page, to investigate their individual feelings surrounding the evaluation methodology that is applied within Company A.

☺ From the researcher's diary.

Interviewer: “How did you feel when the mindset and actions phenomena were incorporated into the Performance Management documentation constituting to 50% of the overall key performance indicators?”

Interviewee 1 - Pedi:

“I was not happy with that and the reason behind that was that this was new value systems and the organisation was not aware if people can be able to live them but they decided to take 50% of performance to be based on that. But to put them upfront; whether you like it or not this is how you should live or behave at work but at the same time to clarify how are you going to measure the people on the different elements which will in turn make the whole process effective. So I am not happy at all in the way that it was introduced.”

Interviewee 2 - Afrikaner:

“I was concerned and I must admit that I still am… to answer the question, I would start of by asking a question back - should this really be part of my PMD?”

Interviewee 3 - Indian:

“It is on the PMD however I do not think it should constitute to 50% of the overall PMD.”

Interviewee 4 - Japanese:

“It should be measured by the outcome - company profit.”

Interviewee 5 - French:

“I cannot think of a perfect way to assess values … my thinking is that good values lead to good results and PMD indicators actually already measure / assess the values.”

The participant responses varied, although the majority of the answers were similar in nature:

- feelings of unhappiness were aired about the CW values being included in the PMD process and that it constitutes to 50% of the overall scoring mechanism;
- the fact that these values were immediately incorporated as part of the PMD process without stipulating specific outcomes or the methods that will be applicable to measure

these values were mentioned (no clear KPI's for values related behaviours was stipulated);

- one participant asked whether these values should form part of the PMD process at all;
- another mentioned that the values should rather form part and parcel of the KPI's of an individual as the values portrayal will automatically take place during task performance; and
- the measurement should be tied to company profit margins.

[®]The manner in which the CW values were employed as an evaluation tool for salary increases gave way to certain beliefs and attitudes being formed. The lack in training, together with the immediate incorporation of this set of values as a mode to measure value-aligned behaviour could give rise to negative perceptions, which can lead to behavioural resistance.

The roll-out of the CW values in itself constitutes an organisational change process and due to people experiencing a natural resistance to change, the implementation thereof had to be done with kid gloves. If the change process was not done in a conducive manner, individuals could put up psychological barriers which will inevitably hinder them to align or enact the espoused CW values. If they perceive the CW values in a negative manner, they will discard these values and fake living the values just to obtain a higher score on their PMD for annual salary increase purposes. However, the contrary is also true - if an individual buys into the CW values, but clear expectations on how to behave are not stipulated, this lack in behavioural know-how can result in unaligned behaviour as well.

The measurement methodology that is applied within Company A pertaining to evaluating CW values enactment came to the fore. However, due to the answers leaning more towards the negative side in terms of the participant beliefs, attitudes and perceptions of the CW value measurement process; I asked them how they would propose to measure the company's values enactment. Their responses indicated the following:

[®] Researcher's notes.

Interviewer: “In your opinion, how can / should the behavioural component of ‘living’ the organisational values be measured?”

Interviewee 1 - Pedi:

“According to my perception the measurement is subjective in the sense that behaviour change from day to day, behaviour also gets influenced by the environment and the behaviour of other people that you are working with … it should be measure; but firstly very limited amount of organisational values should be selected, not ten or twenty values and expecting people to live all of them … limit them to two or three very powerful values that people need to adhere to and agree upfront with employees; these are the values that we believe in as a company, this is what they mean, we will be measuring ourselves in the following manner.”

Interviewee 2 - Afrikaner:

“To measure it, I would say from a subjective which is the system now to more of an objective system to measure it. Where you can attach definite actions to it so that you can measure what has been done and how it is done. And maybe align it to the KPI’s as it is just as big a portion of the PMD process and it would just make sense … basically the appraisers do not necessarily understand or interpret the values the way as it was meant to be. The rating is basically determined by some individuals understanding of the scales provided.”

Interviewee 3 - Indian:

“360 degree … it should be measured if it is measureable then you have an understanding of where you are and where you need to be ... we would like to have the organisational values aligned but at the end of the day operation are more important.”

Interviewee 4 - Japanese:

“Especially I measure two key words which are “transparent” and “challenge”. How to measure it? For transparent – I just do not make fake figures when I make report. For challenge – I compare my target with other company or plant level using several key indicators when I set the target.”

Interviewee 5 - French:

"It is very subjective and not such a good assessment criteria … the employee should understand by himself automatically that values lead to performance. I do not think it is the right way for an employee to understand so many values in a dictated manner by the company."

The participant views on how the CW values should be measured include:

- to lessen the amount of CW values and to only pick a few powerful values;
- to ensure a clear and thorough understanding of the content, meaning and associated behavioural expectations and outcomes are communicated to employees, together with the necessary training;
- provide the necessary growing grounds for employees to start aligning their behaviour in such a manner as to start living these values;
    - attach definite actions to the values;
    - align these values to individual KPI's;
    - ensure that the understanding of the values of both the evaluator and the employee who is being evaluated, are aligned;
    - conduct sample analysis to investigate which evaluation tool would be more fit for purpose i.e. 360 degree evaluations or one-on-one employee-supervisor evaluations;
    - move from a subjective measurement tool to a more objective measurement methodology;
- only after all of the aforementioned have been put in place, incorporate this set of values in a systematic manner into the PMD evaluation process; and
- continuously evaluate and realign the process as needed.

Rules exist within any organisation, thereby depicting appropriate and inappropriate behaviour – irrespective what it is called or whether it takes on the form of a company policy, procedures, rules and regulations or within the value system. Without boundaries, every single employee will do as he or she pleases, when he or she pleases and how he or she pleases and it will be an impossible task to meet targets, reach goals and support the vision and mission of the organisation.

® The problem does not lie with the CW values *per se,* the fate of the CW values was sealed within Company A when this set of values was not properly inducted into the company, not properly trained to all employees, prematurely included as 50% of the PMD process which links to salary increases and inconsistently applied throughout. The fact that no follow-up training took place since the introduction thereof within Company A is ample evidence that the company is not truly supporting the notion of living the values, but rather placing a heightened focus on espousing these values. If this is the case, then I am in agreement with the French participant's notion; "my opinion is that the values should be taken out of the PMD as it is subjective and for a company to impose values on employees is quite hard and tricky".

The research results indicate that the following influencing factors become important when a group of multicultural employee behaviours need to not only align to, but also comply with, the stipulated CW espoused values:

- a proper understanding of the **content of the CW values** is a prerequisite, without which employees cannot align to behavioural conformance;
- a deep insight and proper understanding in terms of the **definitions** and **meaning** assigned to each value is of the utmost importance;
- **proper training** and a well thought out **induction process** should be the foundation of the organisational change process when introducing a set of newly formed organisational values;
- **follow-up training** is imperative to flush out any contradictory beliefs and attitudes that might be wrongly formed;
- to stipulate and provide **examples of appropriate actions** assigned to each value i.e. how an individual should live the value of being frugal on a day-to-day basis; and
- during the PMD **contracting** phase, the CW values should also be contracted in a similar manner to which the KPI's are contracted, thereby making it more objective and eliminating subjectivity. The S.M.A.R.T (specific, measurable, achievable, result-focussed and time-bound) goal principals can be incorporated to assist with this (Company A, 2011).

® Researcher's notes.

4.6 THEME 4: CULTURAL IDENTITY AS AN INFLUENCIAL FACTOR ON VALUE-ALIGNED BEHAVIOUR

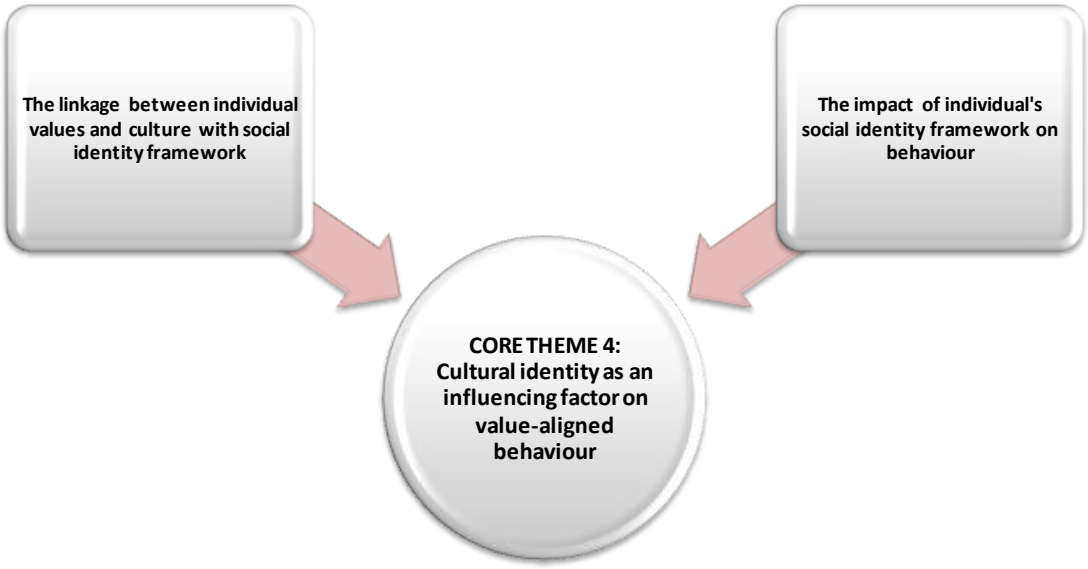
As mentioned previously, theme three, four and five are interrelated and should not be viewed in isolation. The research results indicate that cultural identity plays a significant role when multicultural employee behaviour needs to align to the CW value system. Cultural identity refers to the membership within a group that can be viewed as socio-culturally distinct and thereby sharing common worldviews, values, norms, goal priorities and socio-cultural heritages (Ely & Thomas, June 2001).

The following sub-theme emerged out of the data analysis for theme four: Cultural identity as an influencing factor on value-aligned behaviour:

- The linkage between individual values, culture and social identity framework.
- The impact of cultural identity on behaviour.

The fourth core theme – the impact of cultural identity on value-aligned behaviour - is summarised in Figure 18 below:

Figure 18: The influence of cultural identity on value-aligned behaviour



The diversity components that are in evidence within Company A conjure up the notion of a mixing pot of cultures due to the depth of variety that is present. It is important to understand the intricate nature of the diversity components within Company A in order to appreciate the difficulties in aligning employee behaviour with the CW values:

- South Africa consists of a multi-ethnic society with eleven official languages (Mwakikagile, 2010) and the richness in diversity within Company A alone is not to be taken lightly;
- couple this with an inherently Japanese automotive manufacturer who is in alliance with a French company;
- French, Japanese and British expatriates employed within Company A as per their stipulated contract duration and to top it all off; and
- a set of organisational values with an inherently Japanese backdrop and the CW dictating appropriate behaviour for all employees employed within.

4.6.1 The linkage between individual values, culture and social identity framework

Individual values refer to a person's enduring beliefs which translate into a mode of conduct or a behavioural end state. Culture, on the other hand, typifies the multi-layered and socially derived assumptions which influence individuals of that specific group in terms of value selection, perceptions, dictate a culturally correct manner to think, feel and relate to the world in which they live (Kreitner et al., 1998; Schein, 2004). The United Nations Educational, Scientific and Cultural Organisation, abbreviated as UNESCO define culture in 2001 accordingly; "… culture should be regarded as the set of distinctive spiritual, material, intellectual and emotional features of society or a social group, and that it encompasses, in addition to art and literature, lifestyles, ways of living together, value systems, traditions and beliefs" (UNESCO, 2009, p. 10).

Individual values are derived from the ethnic culture to which an individual belongs which informs a person's social identity. An individual's social identity framework consists of the knowledge of belonging to a particular group and that this cognition reinforces individual behaviour due to the larger societal unit that he or she forms part of (Padilla & Perez, 2003). The influence of the various participants' individual values, the culture to which they belong, their social identity framework and the impact on behaviour came to the fore

during the data analysis. This is of consequence, as previous studies indicate that collective group membership can influence and determine a person's behaviours and thoughts, which can have an impact on living the CW values (Markus & Kitayama, 1991).

On individual values – linked to social identity framework

Interviewee 1 - Pedi:

"Values are important … if people grew up with certain cultural values system and later in their lives they get introduced to new value systems, it might be difficult for them to adapt to new or unfamiliar value systems … cultural background shapes a person."

Interviewee 3 - Indian:

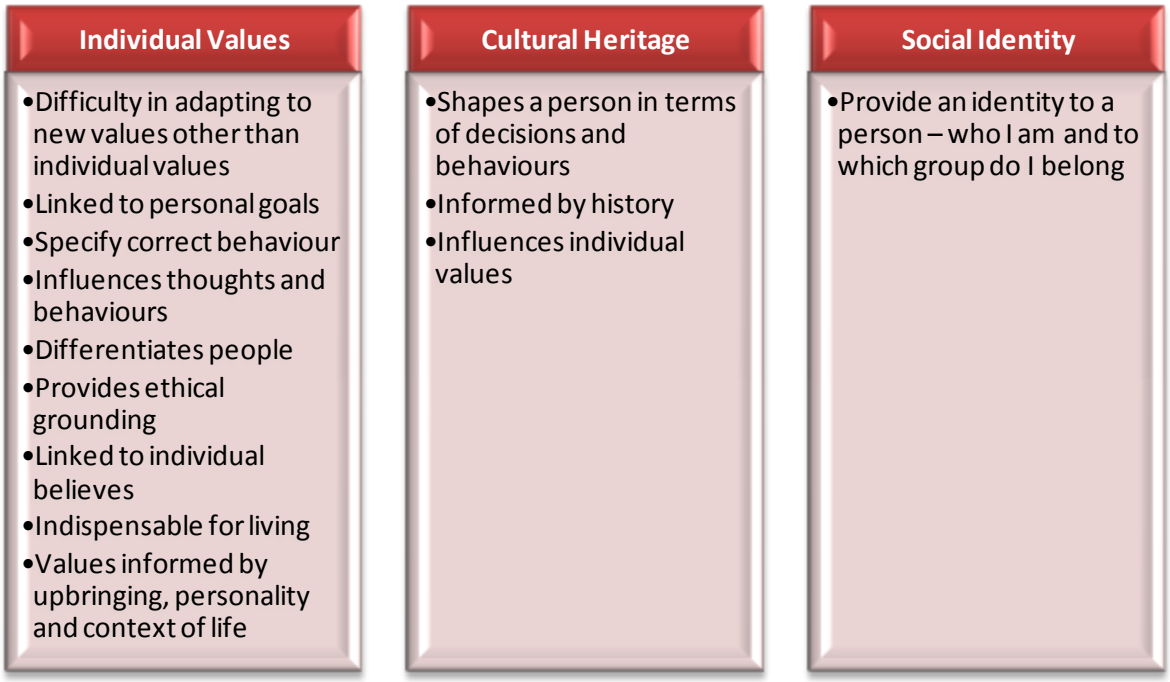
"Values are important to an individual … it gives an ethical grounding … and also values come from the believes that we have … it guides us in everyday life … for determining what is correct or what is right …"

Interviewee 4 - Japanese:

"Value is formed based on the history and lifestyle of the individual …values is indispensable for living … in addition, value has variety ..."

The feedback from the participants as per the transcribed notes is summarised and illustrated in Figure 19:

Figure 19: Individual values, cultural heritage and social identity



The deduction can be made that individual values, personal culture and ultimately the social identity framework to which the various participants belong, can be a possible influential factor in terms of the behavioural components when having to conform to the CW. The individual social identity framework as a backdrop shapes a person, directs behaviour and influences thoughts and feelings about the CW.

4.6.2 The impact of cultural identity on behaviour

As stipulated in section 4.6.1, a person's behaviour is influenced by individual values, culture and social identity. Researchers have found that individuals portray varying degrees to which they identify with other groups and this can have a significant psychological impact on attitudes and behaviours towards own-group versus other-group members (Van Bavel & Cunningham, 2012). The non-Japanese participants can view the CW in a similar manner, as the inherent values of the CW consist of Japanese traits. This cognition can lead to a type of own-group value bias when compared to others and this

bias can lead to behavioural resistance. The participants were asked to answer the following question, 'Working within a multicultural organisational set-up, consisting of numerous nationalities and cultural backgrounds – in your opinion, how does cultural background influence employee behaviour at work?' Herewith their responses:

On individual's values, culture and social identity – impacting on behaviour

Interviewee 1 - Pedi:

"The person will make decisions and will behave in a certain way based on a certain culture so the value system that you have from home and from upbringing are crucial in making you the person that you are today."

Interviewee 3 - Indian:

"Culture is the way that you relate and the culture that you are used to is different from person to person, which makes behaviour different from person to person, which leads to different thinking … specific things in one culture may not be so kosher in other cultures ... so it does lead to different behaviour output it also leads to a different way if something is said and a statement is made two people may react or think differently with regard to that."

Interviewee 4 - Japanese:

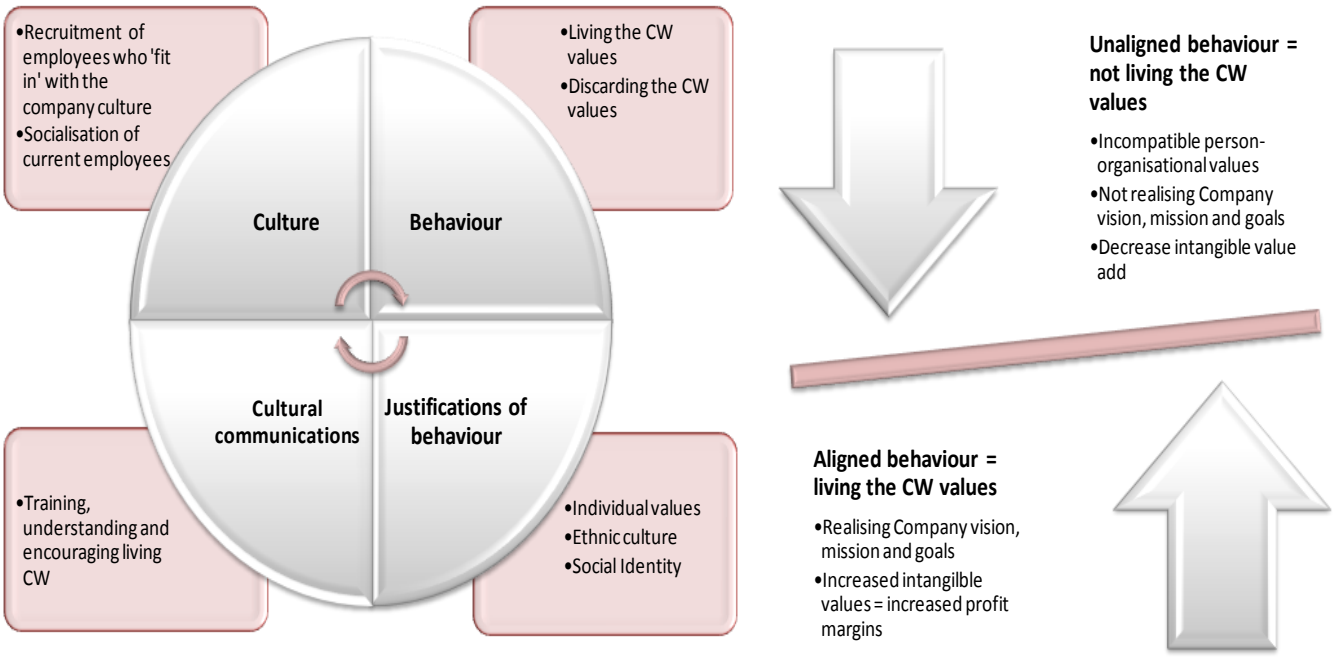
"I think that cultural background influence working style and loyalty to organisation."

Interviewee 5 - French:

"Culture affects the way that people behave at work greatly."

The research results clearly indicate that the various participants view individual culture as a determinant of behaviour. It is therefore of the utmost importance that Company A takes cognisance of the fact that person-organisation value alignment should be gauged during the recruitment phase already. If a person's cultural identity does not relate to the CW values, it will be highly likely that a culture clash can be the consequence or outcome. Additionally, unaligned behaviour can come at a high cost to the company due to individuals not necessarily adding value in such a manner as to realise the organisational vision, mission and goals. Figure 20 illustrates the impact that culture and an individual's social identity framework can have on the behavioural aspects within Company A:

Figure 20: Behavioural Model



Source: Adapted from Gordon (1999)

[®]Newton indicated that every action has a reaction and similarly, when investigating values, one tends to forget that the actions of employees can either increase or decrease the profit margins of a company. As a result, behaviour becomes a component of and a direct contributor to the intangible asset register of Company A. It is my view that organisational values should therefore be chosen with the utmost care. If the leadership group selects values which will not ultimately lead to the realisation of the vision, mission and goals of the organisation, such values should be re-evaluated. It has been rightly said that no organisation can exist without people, but people can also be the downfall of a company. The history of the Holding Company and the financial crisis that it found itself in (refer to Chapter 2) was a result of behavioural competencies or incompetency, whether being a lack in strategic know-how, innovation or financial acumen, every aspect relates back to behavioural characteristics. Therefore, the significance of the CW values, the rationale for its existence and the reason why employees should align to this should be based on the fact that it impacts the overall profitability of the organisation.

Within the next section the influence of attitude on value congruence will be discussed in more detail.

[®] Researcher's notes.

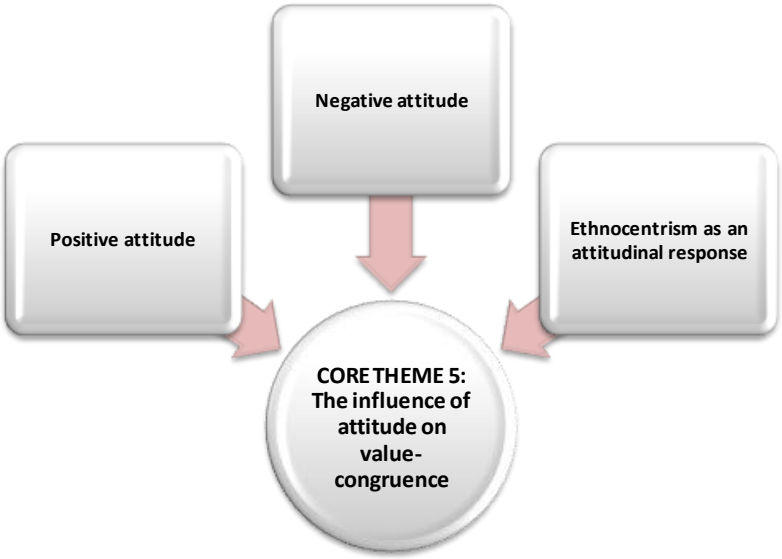
4.7 THEME 5: THE INFLUENCE OF ATTITUDE ON VALUE-CONGRUENCE

Theme three, four and five provide rich information which supplies answers to the second research objective - to investigate the influencing factors on multicultural employee behaviours when having to comply with a set of espoused organisational values. Theme three and four person-organisation value congruence and the influence of culture have been discussed in the previous sections. Within this section, the influence of attitudes pertaining to values related alignment will be investigated. The following sub-themes emerged out of the data analysis, specifically focussing on the participants attitudes towards the CW values:

- a positive attitude;
- a negative attitude; and
- ethnocentrism as an attitudinal response.

The fifth core theme – the impact of attitude on value-congruence - is summarised in Figure 21 below:

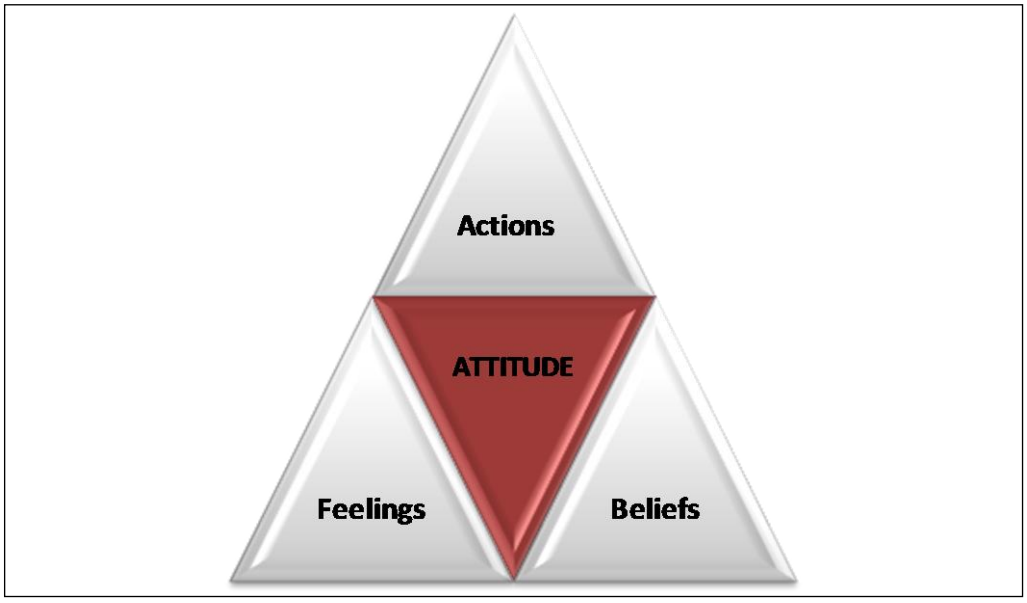
Figure 21: The influence of attitude on value congruence



When an individual portrays sufficient evidence to place him or her on a dimension of emotional involvement (good versus bad and / or like versus dislike etc.), the term attitude can be used (Padaki, 2000). Attitude has been defined as “a learned predisposition to respond in a consistently favorable or unfavorable manner with respect to a given object”

(Kreitner et al., 1998, p. 136). According to Rokeach (1972, p. 112), an attitude is "a relatively enduring organization of beliefs around an object or situation predisposing one to respond in some preferential manner." A simpler definition is that attitude assists us to define how situations are seen, as well as defining how we will behave in a given situation. Attitudes consist of three elements called a tri-component model: an affect (feeling), cognition (a belief or thought) and behaviour (action), as illustrated in Figure 22 on the subsequent page (Pickens, 2005).

Figure 22: The tri-component model of attitude



Source: Adapted from Pickens (2005)

The term belief refers to an individual's mental representation which can be the result of an inference or a direct observation, including the probable cause-and-effect relationships that might exist due to a previously learned predisposition (Kreitner et al., 1998). A person's feelings, thoughts and actions (attitude) can cause an individual to behave in a particular manner towards an object such as the CW values (Pickens, 2005). In laymen terms, employees will most probably portray a positive attitude towards the CW values when he or she believes that value-aligned behaviour is associated with positive outcomes. Conversely, if the participants believe that the CW values lead to negative outcomes, they will in all probability form negative beliefs, which in turn can influence

behaviour (action) in an opposite direction. It is therefore of consequence to investigate the various attitudes that emerged out of the data analysis, as these attitudes can have an impact on value-aligned behaviour.

4.7.1 Positive attitude

A positive attitude refers to a favourable notion towards an object, a person or, in this case, the CW values. The attitude of a person usually comes to the fore either in the form of behaviour or via the articulation thereof (Padaki, 2000). In this instance; if the actions of an individual show signs of value-aligned behaviour portraying the ten CW values during daily task executions, then the deduction can be made that a person portrays co-operative organisational citizenship behaviour (Somech & Drach-Zahavy, 2004). On the other hand, some participants articulated that they view the CW values as constructive due to its ability to direct appropriate behaviour across the board, irrespective of culture or national heritage. It is safe to say that the Japanese participant views the CW values in the most favourable light when compared to the rest of the interviewees due to the CW values having its roots in the Japanese culture.

On attitude (positive)

Interviewee 1 - Pedi:

*"I feel **positive** because it provides us with some form of reference because we are different people from different backgrounds and places."*

Interviewee 2 - Afrikaner:

*"I understand that the values are there to get the people to **work in a certain direction** and I feel it is **necessary**."*

Interviewee 4 - Japanese:

*"I must follow the company's values, because values of Company Way are very **similar with my general values** ... because Company Way guide principal to all, not to company, to organisation."*

The intended purpose of the CW values was to form a type of adhesive to not only bind the CW values to the vision and mission of the Holding Company, but to also direct acceptable and appropriate employee behaviours, thereby fostering commitment towards organisational citizenship behaviour (Somech et al., 2004).

4.7.2 Negative attitude

A negative attitude generally refers to an unfavourable reaction or feeling towards an object or a person; however, during this study, it refers to an adverse notion towards the CW values. Therefore, a negative attitude will typically be associated with negative remarks or the airing of concerns which can filter through to individual behaviours as well (Padaki, 2000).

On attitude (negative)

Interviewee 1 - Pedi:

*"I was made to be **scared** as 50% of my performance was going to be measured based on the way that I behave. So because of that I had to try and show the values even if I do not live them … I feel it is **wrong** to have these values constituting to 50% of our overall performance evaluation … I feel the usage of these values is wrong … but at the same time I feel that there are **too many values** to start with, as I have mentioned there are ten … for me to make people focus on so many values, whereby they have other values from their own cultural perspective or from their nationality makes it **difficult** … so you end up with people only choosing what they like, the ones that they remember or the ones that relate to their own personal cultural practises … the ones that they do not relate to, they choose to **ignore** them …"*

Interviewee 2 - Afrikaner:

*"My personal feeling is that there are too many of them … these values **does not really make sense** to me as an Afrikaans speaking South African"* and *"The reason why I cannot remember all of the values is because there are **too many values**, there are ten values and it is too many … **not comfortable** being evaluated on these values due to the way that it is currently done."*

Interviewee 3 - Indian:

*"The values are very good and right and said and put on paper … … the **execution** of the fact and the way that it is stated is quite **questionable** - the way in which we execute the values or possibilities or mindsets and actions."*

Interviewee 5 - French:

*"My feeling is that it is somewhat **tricky** to set up organisational values and **dictate** how employees should behave ... it is a bit **tricky to impose** values on a person … I understand the importance to have values within an organisation, however the values of an individual is more important."*

The negative attitudes that were articulated by the participants indicated the following:

- people become scared and uncomfortable, because, all of a sudden, their actions will be evaluated;
- the CW amounts to 50% of the overall scoring mechanism which is deemed inappropriate and somewhat harsh;
- it is viewed as wrong to implement so many values (ten values) to adhere to, as own cultural values also come into play;
- the values that are in conflict with individual cultural values are ignored and discarded;
- the values do not necessarily make sense to all nationalities;
- the values are more espoused and, as such, the execution is either in totality lacking or questionable;
- it is complicated (tricky) to dictate to people how to behave and to impose values on them; and
- people will fall back on their own individual values, as they are deemed more important when compared to organisational values.

The negative attitudes that were articulated covered an array of issues that came to the fore. Some of the participants show signs of fear, hesitation and apprehension in terms of the application of the measurement criteria which equates to 50% of their overall PMD scores. Others indicated that some of the CW values did not align to their cultural value

system and they consequently discarded these specific values which they deem as being unaligned or opposing.

4.7.3 Ethnocentrism as an attitudinal response

The term ethnocentrism emerged during 1906 as a behavioural science and it refers to a predisposition which has been called a self-reference criterion. It refers to the belief or notion that a person's native country, language, culture and behaviour are superior when compared to others (Kreitner et al., 1998; Newstrom & Davis, 1997). Viewing people from similar cultural backgrounds as 'insiders' and those from other cultures as 'outsiders' provides evidence of minimally developed levels of cultural empathy. According to Newstrom et al., cultural empathy can be defined as the awareness and appreciation of differences across cultures (valuing diversity) and the impact that these differences could have on business relationships and behaviours. The majority of the responses from the Japanese participant indicated a strong sense of cultural superiority, especially when referring to the Japanese as "the advanced nation". The assumption can be made that he views other nationalities as being somewhat inferior.

On attitude (superior / ethnocentrism) – Japanese

Interviewee 4 - Japanese:

"… Japan has experience of the defeat in Second World War 70 years ago. After that, all of Japanese has been making effort to grow up technology and economy with high motivation. I feel Company Way is same as Japanese values … in my opinion, Company visualized what Japanese and the advanced nation practices so far and stipulated it to communalize it in the world - specifically with developing nations."

The aforementioned indicates that the Japanese participant views his culture as somewhat superior. This led me to further investigate whether the 'outsiders' or non-Japanese participants in this study have a similar view about their own cultures. The research results indicated the following:

On culture – ethnocentrism (other multicultural participants excluding the Japanese participant)

Interviewee 1 - Pedi:

"I did not change my values because those personal values are inherently embedded in me and it is not something that can be changed overnight … but I try to live the organisational values whilst I have my personal values, however if there seems to be clash between the organisational values and my personal values, I will revert back to my personal values."

Interviewee 2 - Afrikaner:

"I did not change any of my own values."

Interviewee 3 - Indian:

"I did not change my values."

Interviewee 5 - French:

"I do not change my personal values to align them to the organisational values. My personal values are predominant."

The Japanese participant portrays a superior notion about the culture that he belongs to in the sense that he indicated on a few occasions during the interview process that the Japanese are an 'advanced nation' and he is of the opinion that their cultural practises should be applied throughout the world. He specifically indicated that even the manner of thinking differs quite substantially, when comparing the Japanese with foreigners (outsiders); "But foreigner's thinking way is opposite. I think that Japanese have very unique thinking way". To generalise the statements and viewpoints of one participant on this specific topic might be speculative, but the fact that the CW has its origins in the Japanese culture is of consequence in terms of attitudinal considerations, diversity aspects and possible behavioural resistance of 'outsider' cultures.

The so-called foreigners (cultures other than Japanese) or multicultural employees employed within Company A, seem to view their own cultures in a similar manner when

compared to the Japanese participant, as they also show clear signs of ethnocentrism. The result is that they view the CW as a type of artefact of the inherently Japanese culture, which in itself leads to symptoms of parochialism – "the dominant feature of all international operations is that they are conducted in a social system different from the one in which the organization is based" (Newstrom et al., 1997, p. 474).

[®]It becomes clear out of the transcripts that Company A's non-Japanese employees evaluate the CW based on their own perception of culture and they only conform to those values which align to their own personal value system. "Different employee cultures can have an impact on how organisational values are viewed in that some of the values might be closer to my personal cultural values and others might be for instance closer to my Japanese colleagues' cultural values."

4.8 THEME 6: BEHAVIOUR MODIFICATION: VALUE-ALIGNMENT PROCESS

The third research objective - to investigate the process whereby an individual comes to firstly understand and secondly align to the organisational values - is addressed by the rich information supplied by theme six.

The aforementioned results indicate that the CW values do tend to dictate and direct employee behaviour and due to the reinforcement process of increases being coupled with this, behaviour seemingly becomes part of a cause and effect exercise, or a type of conditioning. The work of Edward Thorndike (1932), who became famous for his Law of Effect theory during the 1900's stipulated that those behaviours that receive favourable consequences are inclined to be repeated, whilst behaviour with unfavourable consequences tend to fade away. His experiments, which led to this renowned piece of work, were conducted within his psychological laboratory, whereby he placed a cat in a box with a secret trip lever. The cat's behaviour was random and frantic until the cat tripped the trip lever and escaped. Once the experiment was repeated, the same cat would behave differently and would immediately move towards the trip lever to escape (Kreitner et al., 1998).

® Researcher's notes.

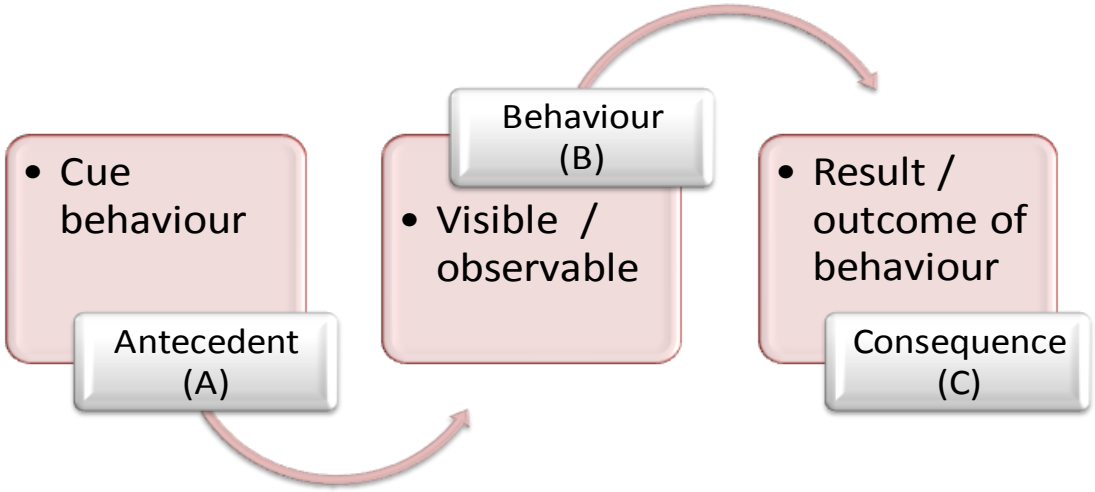
☺*I could not help making a comparison with the cat in the box and the employees working in Company A who have to behave in a metaphorically boxed environment. Being humans, they would most definitely try to find possible escape routes when being pushed in a corner, especially if their personal value system is being challenged. It would be interesting to see whether these employees truly adapt their modes of thinking and actions or maybe they have also found a quick escape route, which can lead to a catastrophe for Company A, as values alignment would never become a reality.*

However, the evolution of the behaviourist research did not begin and end with Thorndike, as the behavioural psychology field became increasingly contentious with opposing points of view. On the one hand you had Thorndike (1932) with an increased focus on mental states and feelings, Watson (1916) focussing on habits and reflexes and Pavlov (1960) on his conditioned reflex theory. It took another behavioural psychologist, B.F Skinner to combine and make sense of the work of Thorndike, Watson and Pavlov. Skinner's (1938) work became known as behaviourism, which translates in laymen terms to a type of observable behaviour. The pioneering work of Skinner led the way to respondent (an unlearned stimulus-response reflex) and operant (a learned, consequence-shaped reflex) behaviour which was coined as Skinners Operant Conditioning Model. Previous research has found that organisational behaviour is most commonly triggered by operant activities within the organisational domain. The work of Skinner is fit for the purpose of the present study, which in itself points to operant conditioning in the form of the CW (Walker, 1984). The research questions focussed on the methodology that the various participants apply to purposefully change either their thinking patterns or their behavioural habits, which in itself points to the operant category.

Interventions such as behaviour modification (B Mod) stipulate that commonly used techniques such as feedback, reward and goal setting can provide certain outcomes. The different behavioural contingencies are illustrated in Figure 23 accordingly:

☺ From the researcher's diary.

Figure 23: Behaviour modification requires supportive antecedents and consequences



Source: Adapted from Kreitner et al. (1998)

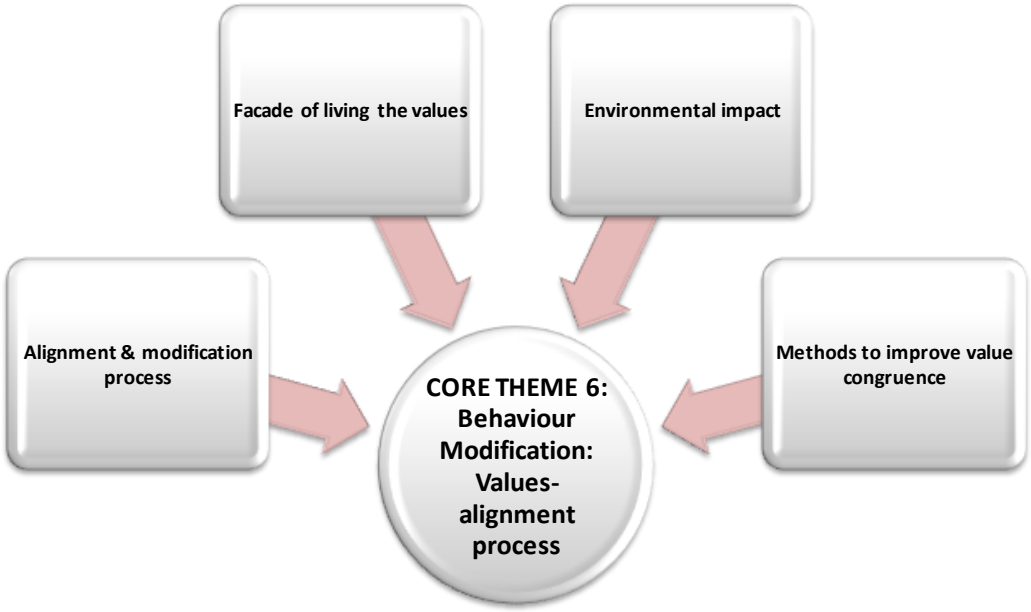
Based on Figure 20, the logical assumption is that the CW forms the behavioural cue, the alignment to the CW values provide the outward portrayal of living the values and the salary increase linked to the performance evaluation form the consequence. However, the contrary can also be true – the salary increase can become the antecedent due to individual preference in terms of extrinsic rewards, value portrayal can be faked and the consequence can be that Company A finds it difficult to meet goals, targets and objectives as stipulated by the Holding Company, as a result of mismatched organisational values. The interplay between the function of the CW values as an informal control mechanism in shaping employee behaviours is especially relevant within the current study (Branson, 2008).

Within the subsequent section the results of the B Mod and value-alignment process will be discussed. The following sub-themes emerged out of the data analysis, more specifically:

- the alignment and modification process;
- the environmental impact on value alignment;
- the facade of 'fake it till you make it' – not truly living the values; and
- employee suggestions on possible countermeasures to improve value congruence.

The fifth core theme – behaviour modification: value-alignment process - is summarised in Figure 24:

Figure 24: Behaviour Modification: Value-alignment process



4.8.1 Method and process to align personal behaviour with organisational expected behaviours

It has been established thus far that organisational culture has a profound influence on the behavioural aspects of those working within (Branson, 2008). Unfortunately, the norm indicates that a phenomenal gap exists between identifying espoused organisational values and, in reality, living them (Speculand & Chaudhary, 2008). Previous research findings indicate that nearly 70% of Fortune 500 companies have articulated their organisational vision, mission and values. The challenge still remains to not only articulate the organisational values via notice boards and posters, but to **inculcate** and in actuality **live** these values thereby making them a business weapon and a source of competitive advantage (Speculand et al., 2008).

As mentioned previously, the CW forms an integral component underpinning the organisational culture within Company A. Consequently, the CW serves as an informal control mechanism; drawing multicultural group members together to establish a sense of

cohesion amongst them and dictating acceptable behaviour for those working within Company A. According to Branson (2008), value-aligned organisations strive to empower all group members within the organisation with the necessary tools i.e. (1) knowledge and cognition of the values, (2) to be passionate about the organisation and the manner in which work is conducted, (3) to provide meaningfulness during task execution, (4) explaining the impact of alignment on organisational performance, (5) indicative of the fact that the company genuinely cares about its staff members and (6) to instil a culture and environment which uplifts people to be the best that they can possibly be. Alternatively, organisations with unaligned values find it difficult to uphold their identity during periods of change. When unaligned organisational values are present, employees tend to operate based on objectives and according to obligations rather than by preference due to the lack in awareness of the values that underpin the strategies of the company.

Value-alignment is a continuous process of establishing a cohesive organisational culture that has the ability to satisfy and motivate employees. In essence, the degree of alignment depends considerably on each employees' personal values and the degree of integration or fit when compared to the organisational values (Branson, 2008). Speculand et al. (2008) indicate that the only manner to ensure that organisational values are truly lived on a day-to-day basis is if the CW values are embedded via a Value Inculcation Model (VIM). Hence, the quintessence focus of research objective three is on the method that Company A's employees employ to align their behaviours to make the CW values come alive, thereby impacting organisational performance.

The primary questions that were posed to the various participants included:

- Do you purposefully change your behaviour in order to comply with these values? If yes, how do you go about changing your actions?
- Do you purposefully change your thinking processes in order to align to the mindset principles? If yes, how do you go about doing that?
- Do you purposefully change your behavioural processes in order to align to the actions and mindset principles? If yes, how do you go about doing that?

On method and process to align personal behaviour with organisational expected behaviour

Interviewee 1 - Pedi:

*"The process that I follow is to firstly **know** all of those values and secondly to **remind** myself of the value systems and because I do not share this value system with my personal values, I need to **continuously refer** to the organisational values to see what they **mean**"* and *"If the **leaders** can lead through showing us by living the values system of the company that will improve the overall alignment to the values."*

Interviewee 2 - Afrikaner:

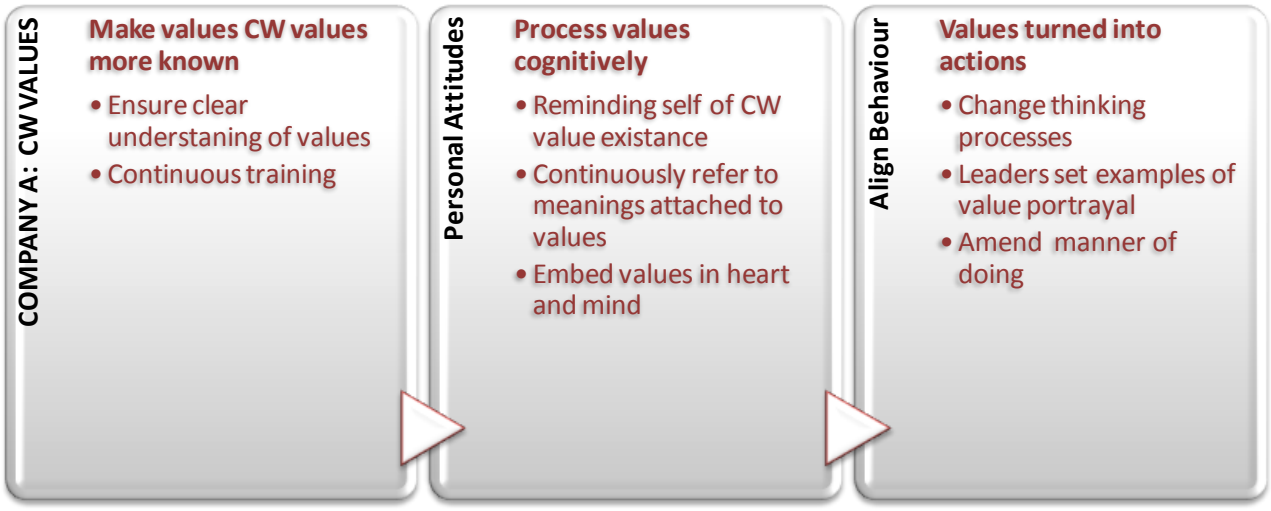
*"It is basically to consistently **remind** myself that these values exist and trying to work strictly according to that"* and *"As I said earlier the frugal part is the one that comes to me easy because it is a natural flow from my duties every day. Yes, looking at the values it is again a process of putting your mind to the matter".*

Interviewee 3 - Indian:

*"Things should be put in place to make the values **more known** and to make it work … and I do not think it is really embedded. It is out there, you know it, you understand it but it is difficult to even **remember** them so to **process them cognitively** is a different thing altogether"* and *"Every organisation is different and in order to be seen as a citizen or value-add in a general organisation, sometimes you need to **change your way of thinking**, especially when dealing with different people who may perceive things differently."*

The respondent feedback is illustrated in Figure 25 on the next page, which depicts the alignment process that the respondents employ to enable them to align their personal values to the CW values and to act as expected:

Figure 25: Personal-organisational values alignment process



Source: Adapted from Speculand et al. (2008).

The participants indicated that the only manner in which they are currently able to portray value-alignment is:

- to familiarise themselves with the ten CW values;
- to continuously remind themselves of the existence of these values;
- to undergo continuous training on the CW values;
- to understand the CW values on a cognitive level, thereby enabling them to process it in their hearts and minds;
- to embed the values, thereby automatically aligning behaviours during task execution;
- amend how they view, feel and think about the values and to align their behaviours accordingly;
- leaders to provide examples of value-aligned behaviour; and
- to be able to enact the CW values.

☺*The process which the participants put forward to achieve value-alignment makes sense and can be relayed back to previous studies conducted on value-alignment. The astonishing component is that they do not follow this process to realise person-organisation value-alignment. Maybe the answer lies in the CW being viewed as Japanese traits or that the CW is only espoused and therefore not enacted.*

4.8.2 Behaviour is environmentally impacted and modified on a conscious level

Personal values are often a subliminal driving force that influences behavioural selection due to values residing in the minds of people. Values are a component of sentient consciousness, which refers to the subjective dimensions of decision making. Hence, when a group, a team or an organisation is formed, each individual becoming part of this group setting conveys his or her own individualistic and unique set of values. Hodgkinson (2002, p. 3) put it accordingly:

> "In its full form, values are referred to as "distinctive" of an individual or "characteristic" of a group. This means that values are unique to the individual and descriptive of a group. It means one can always average or statistically treat an aggregate of individual values (the only place where values are experienced) in order to characterize the values of a collectivity, organization, or group."

The research results indicate that the environment or setting does have an influence on how people behave. The respondents partaking in this study indicate that their behaviour at work is substantially different than their behaviour at home. They live their personal values within their home setting and at work due to another set of values coming into play; they need to change their manner of doing accordingly.

☺ From the researcher's diary.

®As a qualitative researcher, I cannot stay totally aloof of the study in question. Therefore, I asked myself 'whether I change my own behaviour to be fit for purpose as and when the situation calls for it?' The answer is affirmative, as I do change my manner of doing dependent on the situation and based on the audience as well. Within certain settings you put on a different 'hat' so to speak and you tend to play it up or down a notch to cater for the situation or listeners. Not to such an extent to be classified as a 'multiple personality cardholder', but rather the human personification of a chameleon with subtle colour changes.

The respondents indicate that their behaviours do change, especially when comparing work versus home values and behaviours:

- behaviour is adapted on a conscious level based on the environment;
- behaviour is context dependent;
- behaviour at home differs from behaviour at work;
  - at home personal values prevail due to their embedded nature;
  - at work the CW values are applied in conjunction with personal values; and
  - personal values affect behaviour at work and the organisational values do not influence personal values.

4.8.3 Five multicultural employees Behaviour Modification (B Mod)

Thus far, the research results indicated that behavioural alignment is a prerequisite to ensure value-alignment and that behaviour is influenced on a conscious level and impacted environmentally. I wanted to find out whether the different multicultural employees alter their manner of doing and thinking in order to align to the CW values. If they do not alter their manner of thinking and doing, it will be extremely difficult for them to align to the CW values. Within Table 12 their responses are surmised to enable comparisons:

® Researcher's notes.

☺*The results of section 3.8.1 in terms of the value-alignment process gave way to me wanting to find a deeper meaning for the rationale of why the participants do not conform to the CW values. As a consequence, I focussed on each participant in isolation to enable me to compare the data transcripts.*

☺ From the researcher's diary.

Table 12: Five multicultural employees Behaviour Modification

Participants	Response 1	Response 2	Summary of multicultural B Mod process
Pedi	*"I do change the way of my thinking by means of reminding myself that as a company we believe in being frugal and transparent and due to this I need to show / portray that … the output changed but what I used to achieve; I am still achieving it."* *"You will only remember to conform to this at work because it is not portrayed in the rest of your life."*	*"The way in which I am doing it might have changed slightly because I might consider the other elements which are informed by the values of the organisation … if the values system was embedded in me, I would not need to think about it, it would just do it naturally."*	• Alter thinking by reminding self of CW values. • CW only applied at work. • Achieves similar results with or without CW present.
Afrikaner	*"No,* [my behaviour] *does not really change."*	*"I would not say I change my thinking or the way that I think although one needs to remind yourself about these values as they do not come naturally."*	• Behaviour did not change. • Did not change thinking but remind self of CW values as they are not embedded.
Indian	*"Not my core values, no, I would not change that … I think that as I mentioned it is difficult to even remember the mindsets and actions then let alone - well we can remember some of them but to process them on a cognitive level it needs to be embedded."*	*"Yes, there is certain thinking processes that I would change, for example something that I have always had, I did not have to change it as I have always aligned with it, the learner one, I am passionate about learning new things and constant development (automatic alignment)."*	• Do not change core values. • Difficulty in remembering the values, let alone process it on a conscious level. • Change certain thinking processes in order to align to the CW values.

Participants	Response 1	Response 2	Summary of multicultural B Mod process
Japanese	*"Basically I do not change anything by Company Way ... I just need to measure my performance level whether it is enough for achieving company objectives."*	*"In my understanding, I do not need to change any of my behaviours." "No, I do not change any my thinking way, I just keep in mind it always … basically my private behaviour is same as workforce."*	• Do not need to change anything (thinking or behaviours) on a personal level. • Measure self against CW. • Individual behaviour similar to CW values.
French	*"No, I did not change as a result of the CW however indirectly I might have changed but not based directly of the CW. Indirectly I might have changed the way that I work due to the fact that it is somehow important to portray the company values within this South African company and environment."*	*"The values that I have in me impact the way that I behave."* *"No, I do not purposefully change my behaviour on a cognitive level as my behaviour is instinctive."*	• Indirect changes due to CW being imposed on employees in South Africa. • Embedded personal values impact behaviour. • Do not alter behaviour as it is instinctive.

[®]The results indicate that both the Pedi and the Afrikaner participant need to continuously remind themselves of the existence and meanings attached to the CW values. The Indian participant indicated that she does change some of her thinking processes to attempt to align to the CW. The Japanese participant indicated that he does not need to change any of his thinking or behavioural processes due to the CW values being similar to his personal values. The French participant indicated that the CW does have an impact on him due to these values for some reason being immensely important to Company A, however he cannot remember them.

If the CW values enactment is evaluated via the PMD and salary increases are allocated accordingly, then it is safe to say that the Japanese participant does qualify for an increase. It is, however, questionable whether any one of the other participants do in reality qualify for such an increase if they themselves indicate that they do not live these values (refer to Table 10). When the candidates evaluated themselves on value-alignment, the results indicated the following: Pedi is 40%; Afrikaner is 25%; Indian is 30%; Japanese is 80% and the French is 50%, although he cannot name one of the CW values.

[☺]*The aforementioned gave way to a researchers-epiphany, that one moment where you just know that all of the hard work was worth the while! The results pointed me in another direction– I wanted to know how on earth the four participants manoeuvre and manipulate the process to get salary increases. The only way that I could think of was that either the evaluators are not properly trained on the CW values or the evaluation method or behavioural portrayal is a sham.*

4.8.4 CW not authentically supported: the facade of living the values

If employees hold allegiance to multiple or partially incompatible values based on their inherent assumptions and beliefs, they might find it difficult to align to any set of values that an organisation puts forward. The aforementioned can give way to employees falsely claiming that they support the nominated organisational values, especially if it is to their

[®] Researcher's notes.

[☺] From the researcher's diary.

personal advantage to do so (Branson, 2008). When employees enact their own personal values, they bring about subcultures which deviate from the CW norm setting (Fenton & Inglis, 2007). Padaki's (2000) findings coincide with those of Fenton and Inglis, whereby the incompatibility of values at work becomes part of a common phenomenon of parallel value systems within organisations.

If Company A's employees do not authentically support the CW values, their behaviours will most probably only be aligned to their individual values and they will put up a facade or fake living the values to obtain a better PMD rating, which will ensure a higher salary increase. Therefore, the assumption can be made that the espoused CW values form part of a co-existing personal value or subsystem which is the 'real' system that is utilised to determine individual actions and decisions within Company A.

On CW not authentically supported / faking living the values

Interviewee 1 - Pedi:

"…they are too many values you cannot incorporate all of them at once … different actions that I perform I need to incorporate some of the values … so you basically only select the ones that you like … those that I do not remember, I will not display them."

Interviewee 2 - Afrikaner:

"I would not say that I really align myself to the organisational values as such, although closer to performance management evaluation time you tend to think about it a bit more."

Interviewee 3 - Indian:

"You can align it to an extent but I do not think you will get 100% alignment … my culture is still within me and who I am and these values are just; I would not say specifically part of who I am but it is part of the way that or where I spend most of my time."

Interviewee 5 - French:

"…regardless of the organisational values, it is individual values that are lived out at work … I do not really have the motivation to [align to the CW values], because I am doing good without it or at least I think so."

The results clearly stipulate that the participants either select the values which they like or remember and try and align to these values to a limited extent. The outcome is that the reward for living the values, which comes in the form of extrinsic value – salary increase – has clearly become the antecedent variable and not the consequence (refer to Figure 20).

☺*It seems as if the only motivation that the employees within Company A have to align themselves to the CW values is based on the PMD evaluation which is linked to salary increases.*

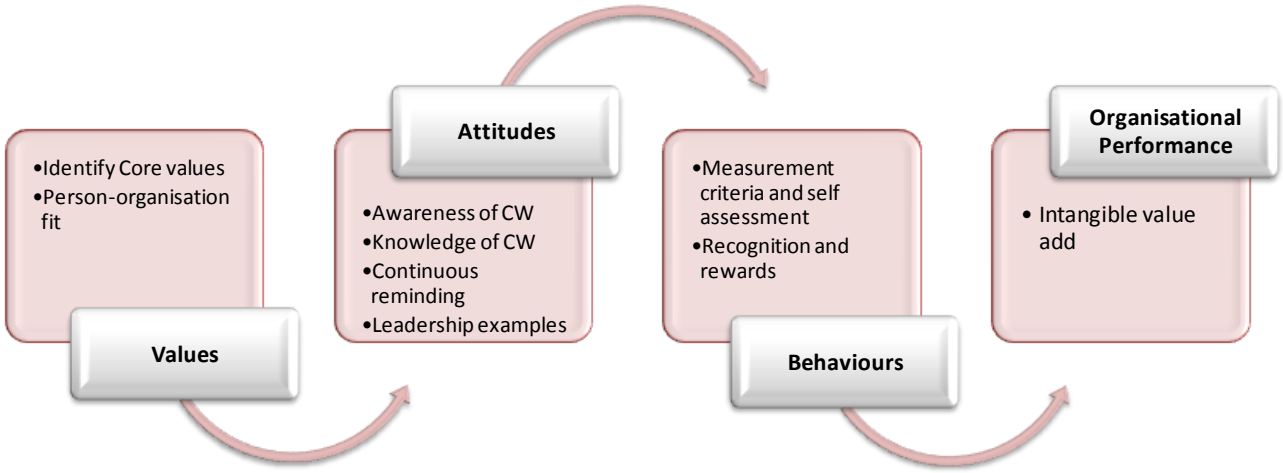
Future researchers might want to investigate the evaluation method in more detail due to the Company utilising the PMD scores as salary increases. It seems, at present, as if the salary increases are based on fictitious values alignment and that the evaluation method is therefore flawed. Differently put, Company A is giving incentives or salary increases for unaligned CW values, as it is evident that the CW values are not enacted, not lived and not entrenched in the hearts and minds of four of the participants partaking in this study. The Japanese participant must be excluded from the aforementioned, due to him automatically living the values as it is built on inherently Japanese values.

4.8.5 Process to improve value-alignment

It is important to breed enthusiasm towards the CW, to create employee confidence and to instil a culture whereby employees have the ability to conform and align to the CW values. In many instances, a top down approach does not work and, as a result, I asked the participants to this study if they have any suggestions as to how to better enable them to align to the CW values. Their responses, coupled with the VIM module of Bridges Business Consultancy (Speculand et al., 2008), are illustrated in Figure 26 which depicts the alignment process that they can possibly employ to assist them when having to align their personal values with the CW values:

☺ From the researcher's diary.

Figure 26: Values inculcation model



Source: Adapted from Speculand et al. (2008).

The research results indicate that the core values should be clearly identified and that it is important to gauge during the recruitment phase whether an individual will be able to fit in or not. The attitudes of employees are influenced in terms of their awareness, knowledge of and the leadership examples that are portrayed in terms of the CW. Employee behaviours are impacted by the measurement criteria which are applied and they can also evaluate themselves more frequently. The recognition and rewards should be fit for purpose and applied in a consistent manner throughout the Holding Company and all of its affiliates. When employees truly start to live and enact the CW values, only then will the organisational culture contribute to the bottom line of the Company. Without enacted and aligned behaviours, the CW will remain espoused only.

4.9 THEME 7: MULTICULTURALISM

The fourth and final research objective - to investigate the possible influencing factors that multiculturalism has on values related behaviour - is discussed during theme seven. Within this study, five purposefully selected participants from different cultural backgrounds (Pedi, Afrikaner, South African Indian, Japanese and French) were hand-picked by the researcher to enable her to determine whether multiculturalism has an impact on values aligned behaviour. The inherent value system of the five participants is discussed from their personal and individual points of view – the values that **they** live as a Pedi, an Afrikaner, a South African Indian, a French individual and a Japanese person working within Company A. This study focuses on each participant's unique manner of doing, being who they are and the values by which they live on a day-to-day basis and not specifically on the collective or generalised traits or inherent values of each culture *per se* (see Section 4.6.1 for more detail pertaining to culture). However, the participants' cultural heritage cannot be discarded in totality, as it defines who a person is and where he or she originated from.

[®]I did not want to investigate every single aspect of the five cultures available in the literature - my focus was more on the combined multiculturalistic aspects, as I wanted to keep the study focussed and delineated. The rationale being that culture is not static and it cannot be investigated in a vacuum - it changes as each generation contributes its experience of the world and discards those aspects that are no longer customary. My aim was to unearth how the different participants in this study perceive and experience the CW, what they live as values and not necessarily what their cultural group values dictate, to investigate whether they view the CW as a source of racial inequality in their individual minds and how their values either enable or deter them from aligning to the CW values.

Hence, some broad aspects of each of the five cultures will be discussed as an introductory portion in theme seven; however, the literature review of Chapter six will focus on multiculturalism and not on each individualistic culture presented in this study.

[®] Researcher's notes.

Within the social psychology, the science of diversity is addressed as a socio-cultural concept, thereby enabling researchers and psychologists to make sense of the intertwined roles and realities which unfold and shape intergroup relationships (Plaut, 2010). Multiculturalism as an ideology has its origins in the civil rights and ethnic group movement during the late 60's and early 70's. It refers to the ideology to attain equality, to appreciate and recognise diverse cultural group experiences, contributions, cultural identities and the notion that no one group's culture is superior, or should be advantaged (Rattan & Ambady, 2013).

At the time of this study, Company A comprised of numerous South African cultures, plus expatriate employees from France, England and Japan. Hence, it is safe to say that a person will need to search far and wide to find a more diverse group of people other than what can be encountered within Company A in South Africa. The investigation of multiculturalism as a determinant for CW-aligned behaviour is relevant due to the heterogeneous employee cadre working within Company A, the multiplicity of cultures found in South Africa, coupled with the vastness of this automotive manufacturer on a global scale (refer to Chapter 2).

The following research questions formed the crux of theme seven: 'Which behaviour or actions that you portray in your daily life constitute to adhering to the pre-determined cultural values of your ethnic origin?'; 'Why are these values (aforementioned) important and what is the impact on your life'; 'Which factors in your cultural value system / identity inhibits or assists you to align to the pre-determined organisational values?' and 'Would you say you are true to yourself and your culture by living the organisational values?' The sub-themes that came to the fore indicate that each individual has a set of values which he or she adheres to and these values have an influence on living the values.

The following sub-themes will be discussed in more detail in the subsequent sections:

- Investigating how multicultural employees' individual values can have an impact on values-alignment of:
    - the Pedi employee;
    - the Afrikaner employee;
    - the Indian employee;

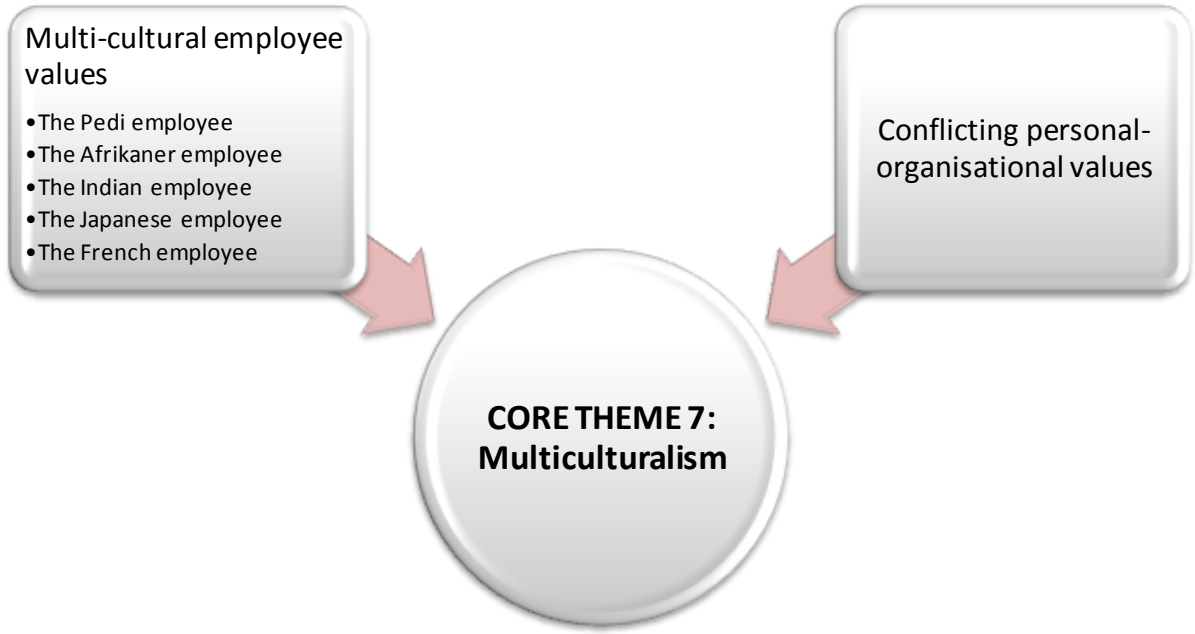
- the Japanese employee; and
- the French employee.

- Compatible and conflicting individual values when compared to CW values.

[®]During the data analysis, I originally clustered the data according to culture i.e. 'Pedi culture', but I decided to amend this to 'the Pedi employee', as I wanted each participant's individual and unique take on how **they** live the various cultures and values and not generalise it to the group values and norms. I felt this necessary, especially as each individual can either have a stronger or weaker association with the group culture to which they belong (refer to Section 4.6.1). I consistently applied this amendment throughout.

The seventh core theme – multiculturalism is summarised in Figure 27 accordingly:

Figure 27: Multiculturalism



[®] Researcher's notes.

4.9.1 The impact of multi-cultural employee values on living the CW values

An organisation consists of a collection of individuals and each of these individuals has a particular belief system that directs him or her throughout life (Padaki, 2000). Within the socio-cultural context, when a distinction can be made between a particular group and demographic variable i.e. race, gender, social class, religion or nationality, to mention a few, it infers cultural identity (Ely et al., June 2001). Researchers such as Cox (1993), Alderfer and Smith (1982) have found that members of similar cultural identity groups tend to share certain worldviews, values, norms, goals and socio-cultural heritages. However, the value that an individual places on his or her cultural identity and the degree in which they personally align to it varies from person to person and within cultural contexts.

Previous studies by Gregory (1983), Martin and Siehl (1983), Sackmann (1992) and Irrmann (2002) presented evidence of the simultaneous existence of multiple cultures within organisations. Similarly Company A, as part of the Holding Company, consisting of a multicultural employee cadre, should be viewed as the "potential carrier of a multiplicity of separate, overlapping, superimposed, or nested cultures, with the organization's participants maintaining simultaneous membership in any number of these cultural groups" (Irrmann, 2002, p. 8). Although the CW represents the socially validated and shared values that reflect the organisational members beliefs and understanding of the means and ends throughout Company A (Schein, 2004), the possibility does exist that a multiplicity of co-existing and parallel values are enacted, which do not necessarily support the espoused CW values.

On the impact of multi-cultural employee values on living the CW values

Interviewee 3 - Indian:

"To an extent one can understand where the organisation is coming from because they want all members of the organisation to move in a certain direction. But at the same time it is very difficult to change a person's values, because values are embedded in you via socialisation and nurtured into you from the time that you are young, so I do understand the organisation wants to align everybody to a certain way of thinking and get everyone on the same page but at the same time from a personal perspective it is very difficult to do that … in some cases you do not need to align, your core values remain as they are, but certain values that you would need to be aligned to in the company in order to be an effective employee of that company."

Interviewee 4 - Japanese:

"… [the organisation] need [to] consider individual values when [they] make decision against nation peculiar issues."

The one participant indicated that "if the values were more African based, I would probably remember them easier." The non-Japanese participant's inept understanding of the CW values came to the fore yet again. This lack of knowledge poses a threat to value-alignment, as it has the power to disempower the multicultural employees to such an extent that it inevitably cultivates a culture of drudgery and resentment toward these values. As a consequence, individuals must rely and fall back on their individual core values.

4.9.1.1 The Pedi employee

The people found in South Africa are believed to be descendants from the first humans whom lived on the African continent some 20,000 years ago. Some of the black descendants, more specifically the Sotho group which comprises the Pedi's, can be traced back as far as a thousand years (Clark, 2009). Within the South African context, the Sotho group is estimated to amount to seven million people, divided into three heterogeneous categories: South Sotho (Basotho), West Sotho (Tswana) and North Sotho, of which the Pedi is the most populous (Afolayan, 2004). Their societal structures assimilate a

confederation of smaller chiefdoms which they call a *kgoro*. The family clusters surrounding the *kgoro* were erected based on societal hierarchy with the highest ranked family members being more towards the centre and the lesser important members on the outskirts. A *kgoro* consisted of a strict agnatic nature and served as a graveyard, a meeting place and a cattle byre (Afolayan, 2004; Magubane, 1998). Those with a higher status practised polygyny and marriage to a cousin was common in the ruling dynasty. According to Afolayan, such a marriage ensured some political integration and the bridal wealth which is known as *bohadi* could be used for further marriage payments within the same family unit or structure.

Religious practises include ancestral worship, although in today's society Christianity is an acceptable form of worship. One of independent churches - the Zion Christian Church, also known as the ZZC, was founded by two Pedi brothers (South African History Online, 2000).

The language spoken by the Pedi people, including the Pedi participant, is called Sepedi or BaPedi and is closely related to that of the Tswana language and sometimes misconstrued as such. Sepedi is spoken in provinces such as Mpumalanga, Gauteng (where Company A is situated), Limpopo and the North West Province (South African History Online, 2000).

Herewith the Pedi participant's responses to the research questions:

On multiculturalism – the Pedi employee

Interviewee 1 - Pedi:

"We are more of a group focus in the Pedi culture, opposed to individual focussed … the values that are important in my life is firstly discipline and … respect…you need to respect your elders and at the same time you will be respected by others … as such respect is a very important aspect in our society … another value is to be protective … protective towards the family and a man would be the person to provide for the family … culturally embedded in the Pedi culture is the notion that the entire family will follow the lead or direction of the man … the wife will follow the domicile of the husband … and the norm is more of the female caring for the household. But on the other hand Pedi's social activities that you as a family decides to do, the final decision will be with the man. In the Pedi culture; competitiveness is only focussed in terms of a family unit and as such as a unit we compete versus other family units but not as an individual being competitive within my family unit. We become transparent to a specific level; I do not for instance share family secrets with my kids as some of them might not be good for them to know … those values which shaped me, the reason where I am today."

Interviewer: "Would you say you are true to yourself and your culture by living the organisational values?"

Interviewee 1 - Pedi:

"No, I will not be true to myself or my culture because there are some of these values that do not comply with my culture and that are why I do not comply with them."

The Pedi participant's predominant values by which he lives on a daily basis includes the following:

- a heightened group focus is present as opposed to an individual focus;
- discipline;
- respect;
- provision for family;
- protection of family;

- male dominance and females follow the domicile of the husband;
- females are predominantly responsible for the household;
- competition is not individualistic, but rather as a collective family unit, competing with other families; and
- transparency is applied to a limited extent.

These values shape him on a personal and individual level. He further indicated that it is not possible for him to comply with the CW values due to the differences between his value system and the inherent content of the CW values. Out of the aforementioned it can be deducted that the Pedi participant will find it difficult to conform to the following CW values: (1) transparent and (2) competitive.

4.9.1.2 The Afrikaner employee

In 1652 a small group from the Netherlands was selected to establish a refreshment station for the Dutch East India Company in the Cape, thereby providing services to the Company's ships that were *en route* to the Far East (South African History Online, 2000). They were joined in 1688 to 1700 by approximately 200 French Huguenots who were predominantly Protestant refugees. Their numbers swelled with German refugees and all three groups had one common denominator, they all shared the Reformed faith. The Afrikaners, which is a Dutch-Afrikaans word for African, came into being out of the earlier Dutch settlers in the Cape (Afolayan, 2004).

Afrikaners portray strict patriarchal customs whereby elders are respected. They are furthermore fond of *braaivleis* (barbecue), *biltong* (dried and salted meat), *melktert* (milk tart), *koeksisters* (sweetened pastries) and religion plays an important role in their lives. Three hundred years of history indicates that the Afrikaners are united and fortified by a love for their culture, church (predominantly Dutch Reformed) and language – Afrikaans, which developed out of Dutch (Afolayan, 2004; Clark, 2009; South African History Online, 2000).

The Afrikaner participant's responses to the research questions are presented on the next page.

On multiculturalism – the Afrikaner employee

Interviewee 2 - Afrikaner:

"Looking back the culture as Afrikaner, our Christian culture is very predominant in traditional Afrikaans families still…Christianity, family, honesty, reliability … and I follow that on a daily basis … those values are our very unique language of course … the major impact is that it gives me direction in life … and of course it makes me the person that I am …Christianity dictate my daily actions and behaviours in maintaining norms and standards."

Interviewer: "Would you say you are true to yourself and your culture by living the organisational values?"

Interviewee 2 - Afrikaner:

"Fifty-fifty. How can I put it 50% yes, we need specific values within the organisation to get everybody working in the same direction and no to some of my personal values is not necessarily a clash but it does not necessarily support those of the organisation. I do still however stay true to myself."

The Afrikaner participant's predominant values by which he lives on a daily basis include:

- Christianity;
- family;
- honesty; and
- reliability.

These values provide him with direction through his life and his religion provides the compass by which he evaluates actions on an individual level. The Afrikaner participant indicates that on the one hand he understands the necessity of a set of conforming values within the Company, but on the other hand his personal values do not necessarily support the CW values.

4.9.1.3 The South African Indian employee

The cultural multiplicity in South Africa is further supplemented with some of the current inhabitants' ancestors coming from India and South East Asia (Clark, 2009). In 1684, during the Dutch colonial period, the first Indians set foot on South African soil. Records indicate that an approximate 16 300 slaves were brought to the Cape during 1690 to 1725 and 80% of these slaves were of Indian descent. During the 1860's Indians came to South Africa either as indentured workers or as free or passenger Indians. The indentured workers worked for the then Natal colonial government on the sugar plantations and the free Indians come as traders.

The majority of Indians utilise English as a first language, although some of the elders can speak Hindi, Tamil, Telugu, Urdu, Punjabi and Gujarati. The South African Indians are mainly Hindu, Muslims or Christians. The Indian participant partaking in this study, is a Hindu by religion, which stipulates a threefold prescription of faith including: (1) studying the Bhagavad-Gita, (2) yoga to connect the mind and body and (3) devotion, which is called *bhakti* (Afolayan, 2004, p. 21; South African History Online, 2000). The Indian participant's responses to the research questions are provided on the next page:

On multiculturalism – the Indian employee

Interviewee 3 - Indian:

"I think the values which predominantly come to the fore, not so much from my cultural background but more from my parents and the way that I was brought up their socialisation, trust, honesty, loyalty, and respect … from a Cultural background there are five principles that are followed … they are peace, love, right conduct, truth, love for God and parents … if you look at older people like parents, they would never challenge, they would only challenge based on moral grounding. But it would be rather in such a way that authoritative figure or a person being seen as a respected adult apart from challenging - they would barely look them in the eye and speak to them. In our generation it is different, I would put forward my arguments … it's got a huge impact; I was raised with those values, so it has impacted on everything that I have done."

Interviewer: “Would you say you are true to yourself and your culture by living the organisational values?”

Interviewee 3 - Indian:
“My culture is still within me and who I am and these values are just; I will not say specifically part of who I am but it is part of the way that or where I spend most of my time.”

The Indian participant’s predominant values by which she lives on a daily basis include:

- how her parents brought her up as part of her socialisation;
- trust;
- honesty;
- loyalty;
- respect; and
- five cultural principles as part of the Hindu religion are: (1) peace, (2) love, (3) right conduct, (4) love for God and (5) love for parents.

These values have a huge impact on her life, as she indicates that, due to her being raised in this manner, they have infiltrated every aspect of her life thus far. The Indian participant indicates that the CW values are not truly part of her and that she views them as the values that are applied at work, where she spends the majority of her time.

4.9.1.4 The Japanese employee

Japan is an island country and 95% of the land area consists of four islands: Hokkaido, Honshu, Kyushu and Shikoku. These islands are situated from the north-western corner of the Pacific Ocean to Yonaguni Island off the coast of Taiwan. The Japanese people are not affected by religion in the same manner as the Western world, as their moral code is founded on philosophical rather than spiritual ideals. They do however practise religion in the form of Shinto, Buddhism, Confucianism or Christianity (Rice, 2004).

The Japanese culture is unique in that it makes a clear distinction between ‘insiders’ called *uchi* and ‘outsiders’ called *soto*. The Japanese have been a clearly distinct homogenised

race for over 2 000 years and the divide which has been created within the Japanese society and its visitors is vast. The behaviour of Japanese when coming into contact with either *uchi* or *soto* differs substantially. *Uchi* are treated with the utmost respect and their deepest secrets are shared as opposed to *soto,* where civility and politeness are shown, but topics which are dear to them will not be disclosed or discussed at all (Rice, 2004; Varley, 2000).

On multiculturalism – the Japanese employee

Interviewee 4 - Japanese:

"To respect each other and to help each other … must not give priority to personal profit over the first. This value showed in earthquake disaster in last March 2011. For example, to steal stuff from house and store which collapsed by Tsunami are no caused … in communication, I hear about opinion of the partner very well and tell my opinion to the partner honestly. I do not force only own opinion to partner … and to take accountability. It is very important because these values are indispensable to establish as good society, so good company organisation. Under these values, one's opinion should be transparency. It means that everyone has to take responsibility of own opinion / actions and improve one's capability to make sure it. Therefore, values motivate me to improve capability" and "I do not have answer whether Japanese thinking way make happiness with family? I believe most of Japanese sacrifice their own life with family for work."

Interviewer: "Would you say you are true to yourself and your culture by living the organisational values?"

Interviewee 4 - Japanese:

"Yes, I am true to myself and my culture."

The Japanese participant's predominant values by which he lives on a daily basis include:

- Respect;
- group achievement, which is more important than individual achievement;
- open and honest communication (transparency during dialogue);
- to be accountable and responsible; and
- home life and happiness are sacrificed for work.

He indicated that he is true to himself and the Japanese culture when he lives the CW values. This might be due to the CW values being similar when compared to his personal value system.

4.9.1.5 The French employee

The country France is geographically shaped in the form of a hexagon and considered to be the largest country in Western Europe. The French people show an immense love for their language and literature, to such an extent that literature outranks politics (Joseph, 1997). According to Jospeh, the French aristocracy is called the *bourgeoisie* and is divided in three groups; the *haute bourgeoisie* which refers to the "who's who" and the more famous members of society; the *bonne bourgeoisie* which refers to the younger and up-and-coming leaders and professional groups and the *petite bourgeoisie* which refers to independent contractors and merchants who are treated with disdain. Within the French culture, family plays an immensely important role as they pay homage to their parents and attention is given to their children. Additionally, they stay in relatively close proximity of one another and holidays are spent together as a family unit. Although no official religion exists in France, it is believed that 90% of the 56 million inhabitants were born into the Catholic belief system, even though they do not take the Catholic religion too seriously – only sixteen percent attend church regularly (Mead, 2001). The French people are ambivalent towards other nationalities, as they strongly believe that their contributions to the world overshadow that of all other nationalities. The French participant's responses to the research questions clearly support the aforementioned:

On multiculturalism – the French employee

Interviewee 5 - French:

"The value that is most important to me is integrity and it includes honesty; together with the importance of family … specific values lived by the French is work, friendship and leisure … meaning that the French culture is somewhat more lenient when it comes to the application of fixed values and is more relaxed than other cultures … in daily life, I try to be honest and someone people can count on and goal orientated … I would say that values drive personality and behaviour and actions. Good values make you a good person."

Interviewer: “Would you say you are true to yourself and your culture by living the organisational values?”

Interviewee 5 - French:
“I would say that I am true to myself and my culture because I do not really change them to fit in the workplace.”

The French participant’s predominant values by which he lives on a daily basis include:

- integrity, which incorporates honesty;
- goal orientated;
- family is important; and
- specific French values: (1) work, (2) friendship and (3) leisure.

The participant’s perception is that good values make a good person, as they drive actions. The French participant indicated that he does not change his values to conform to any other type of value system.

4.9.2 Compatible and incompatible values

[®]I never anticipated obtaining answers of compatibility and incompatibility out of the following question; ‘Which factors in your cultural value system / identity inhibits and / or assists you to align to the pre-determined organisational values?’ For me, this is a true reflection that this qualitative study was a success - I obtained hidden and data rich information without having to ask the obvious questions.

The research results indicate that some of the CW values do align with the individualistic values of the five participants; however, some of them do not align and are therefore either discarded or ignored. The compatible values will be discussed first, followed by the incompatible values and lastly surmised in Table 13 for ease of comparison.

[®] Researcher’s notes.

On compatible values

Interviewee 1 - Pedi:

*"… and for me the ones that I like the most are; being **transparent**, being **motivated**, being a **learner** and always **measuring** myself in terms of my achievement … there are certain ones that I am focussing on … the ones that, for example being **frugal** - that is not part of my core values but you will try to align with that in terms of your daily functions and try to keep it in mind."*

Interviewee 2 - Afrikaner:

*"The only organisational value that I can automatically remember is **frugal**. During my day-to-day activities I am involved in project management and being frugal is part of that. So if I must say if there is one value that I really live it is the frugal part of it … and I think maybe that is a new value that we as Afrikaners have acquired from the past and the process that we went through. So being **cross-functional** definitely assists me … I think we are used to it, coming from our political background and we have learned a lot."*

Interviewee 3 - Indian:

"I think in order to achieve one need to align yourself to that. For me it is actually, doing what I am say I am going to do for example committing to targets, to be motivated, to motivate others"; *"Furthermore, **commit and target** is very important, if there is something that I said I would do, I would follow through on it." **Motivate** is very important and I believe in that."*

Interviewee 4 - Japanese:

"… my values is similar with company's one from beginning."

Interviewer Comment: The candidate complies and is aligned with all of the organisational values embedded in the CW.

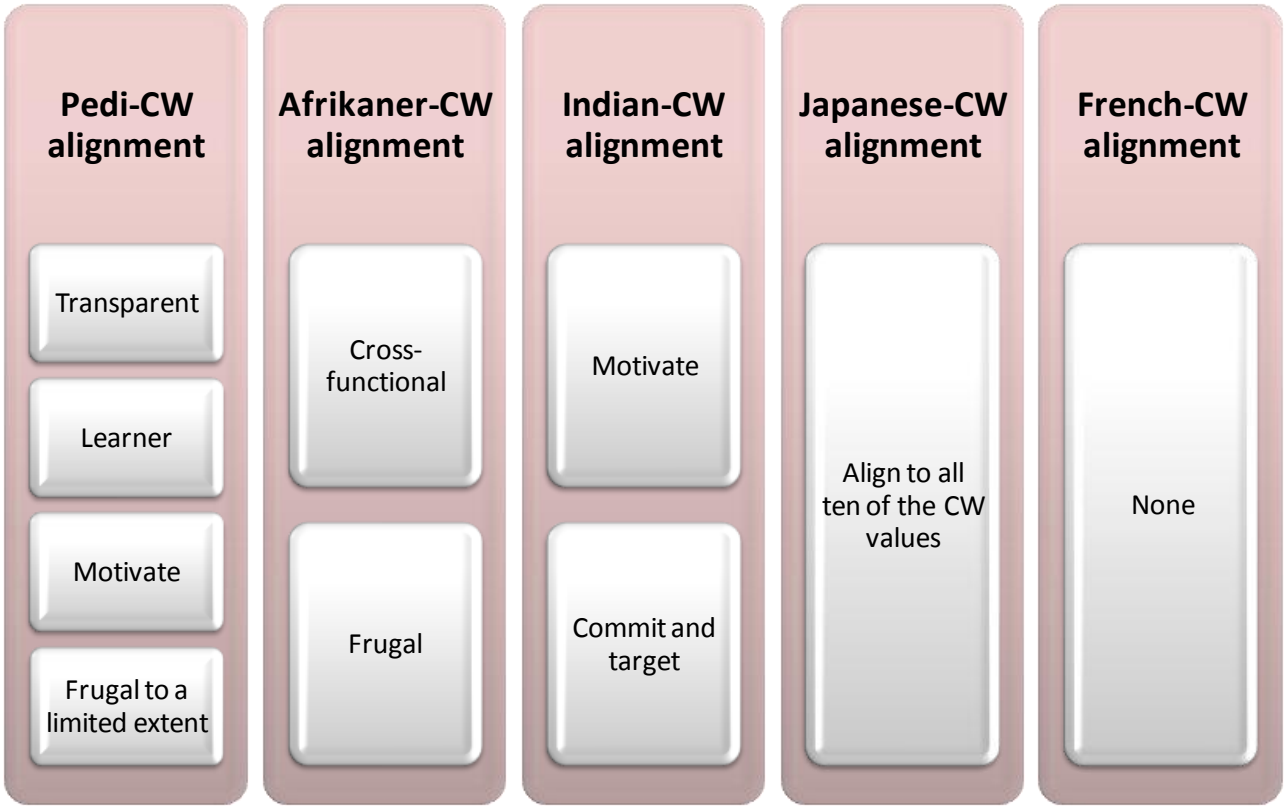
Interviewee 5 - French:

"I live the organisational values from the perception of what is appropriate and expected within the workplace however, I do not do this from the list of ten values."

Interviewer Comment: The French candidate does not know the CW values and could not answer the behavioural questions in terms of alignment due to his lack of understanding thereof. He however, does portray generic values which he views as being appropriate within the work setting.

The CW values which are deemed compatible with the various multicultural participants' individual values are thusly illustrated in Figure 28. The deduction can be made that these values are naturally congruent and that the participants will find it easy to align and live these values during their employment within Company A:

Figure 28: Compatible and aligned person-CW values



The CW value of **motivate** is the value that most participants in this study indicated that they can align with their personal value system. The values of cross-functional, transparent, learner, frugal, commit and target were also indicated as congruent values. The Japanese participant stipulated that he can align to all ten CW values and the French interviewee indicated that he does not conform to any one of the ten values incorporated in the CW.

The interviewees highlighted that some of the CW values were incongruent and incompatible with their individual and personal value systems. The compatibility and incompatibility of the CW and individual values of the various participants can be directly linked to the ideology of multiculturalism and is therefore of the utmost importance.

On incompatible / unaligned values

Interviewee 1 - Pedi:

*"…the elements such as **frugal**, being **competitive**, **cross-functional***; *for me I think they are not important so I do not look at those types of values. I will make an example*; *in my culture **competitiveness** is viewed as important as a society*; *however it is not important as an individual … as part of Company A's values, you also need to be competitive and I will tend to not necessarily associate myself with that except if you are looking at the benefit of the group. But in terms of the company values*; *you need to **measure** yourself as an individual to see how you are performing against other employees however in a life situation this is not possible … the issue of **perform**, as a family we want to be seen as the best family but it does not necessarily mean we will always **measure** ourselves compared to other families to see how we are progressing … we do not look at success as an individual but we look at success as a group."*

Interviewee 2 - Afrikaner:

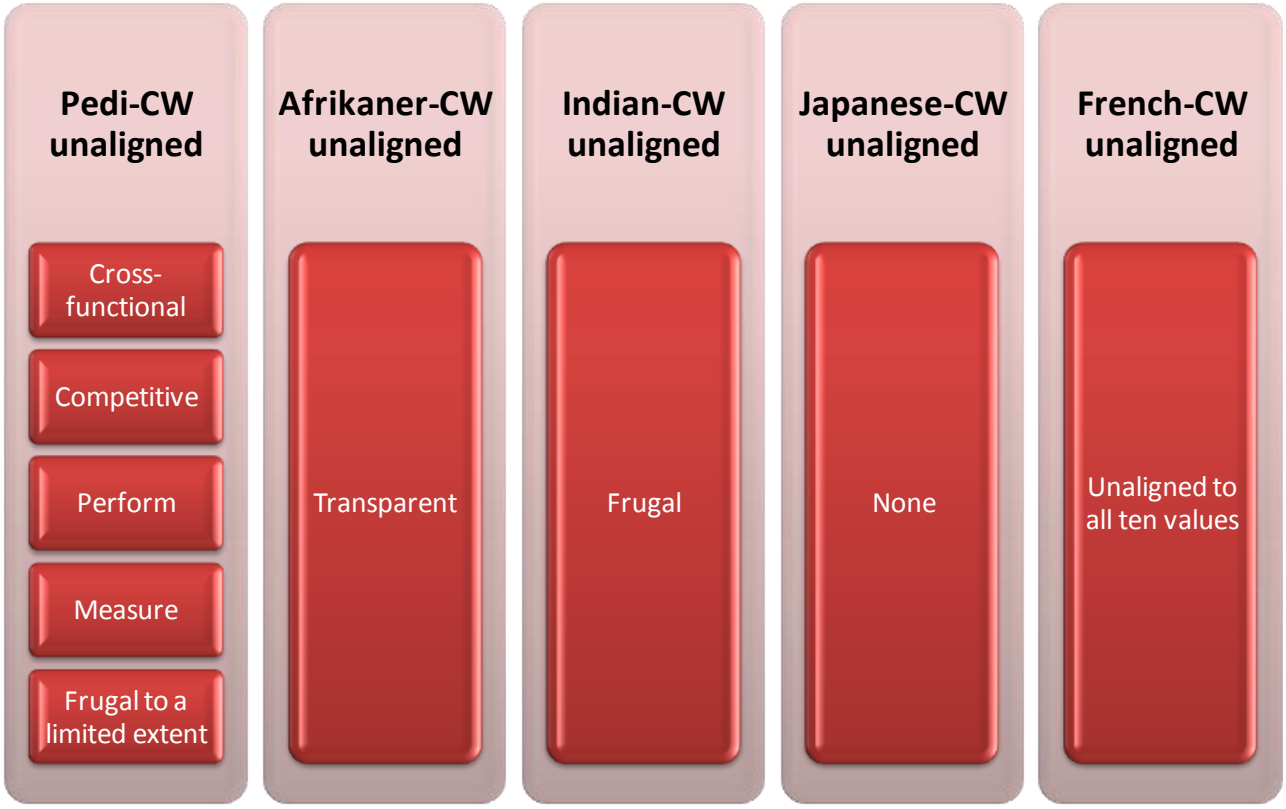
*"I would say one of the factors that might inhibit me looking at the value **transparency** is one of the values within the Company Way but I do not think it is something of the Afrikaner culture. And this is really my own opinion*; *we do not live by this as Afrikaners like to keep our own stuff close to our heart."*

Interviewee 3 - Indian:

*"For us it is the challenging one because in our culture you do not 'challenge' adults, it's a difficult thing and I do it because it's how I was raised. But in my parents' generation and before that – never! If they had to do it based on their performance rating, then they would have to do it but given the opportunity to **challenge** someone - seen as disrespectful and not putting forth your arguments"* and *"The ones that, for example being **frugal** - that is not part of my core values but you will try to align with that in terms of your daily functions."*

Figure 29 surmises those CW values which are deemed incompatible with the various multicultural participants' individual values as per the research transcripts:

Figure 29: Incompatible and unaligned person-CW values



The CW value of **frugal** is the value that most participants highlighted as being unaligned with their personal value system. The French participant portrayed the highest amount incongruent person-organisational values (all ten CW values) and the Pedi participant highlighted five CW values which do not align with his personal values. The Indian participant indicated that 'frugal' and 'challenge' are contrary to her values and the Afrikaans interviewee said that he views the 'transparent' value as conflicting.

®The data indicates that all non-Japanese employees find it immensely difficult to align to the CW values. The values which they live on a daily basis are predominantly based on their personal and individual values, rather than on the CW values. By them not aligning to the CW values, this implies that a multiplicity in behaviours is present within Company A. The EXCO should have either taken more care during the initial value clarification, simplification and crystallisation phases in terms of the content of the CW, or they should have ensured that proper training is provided.

I am of the opinion that multiculturalism is applied from the perspective that multiple cultures are in existence within the Company and not from the theoretical grounding of multiculturalism whereby all cultures are deemed as equal and unique. It seems as if the minority grouping values (which in this instance refer to the minority in terms of the CW values – therefore non-Japanese values) should bow the knee to the majority values. This stipulates that the application of multiculturalism within the CW fosters more bias than group cohesion.

4.10 CONCLUSION

The research result as examined, summarised and interpreted in conjunction with my own remarks in the aforementioned chapter illuminates that organisational values are worth investigating as a topic. It is clear that the participant's individual conceptualisation and the related internalisation process of the CW values informs employee perceptions, their related attitudes and biases, which are an influential factor in the value alignment process.

The glimpse of the intricate nature of the intertwined roles and realities which unfolded during this study clearly depicts that parallel values are in existence within Company A. Employees apply behaviour modification to a limited extent and the majority of individuals utilise their individual values as the yardstick against which the CW values are evaluated. Within the multicultural organisational context of Company A, only those values which the various individual's perceive as aligned person-CW values are lived. The most interesting concept that was realised out of the data analysis is the fact that the person-CW unaligned values are discarded and employees pull the wool over their PMD evaluator's eyes by

® Researcher's notes.

putting up a facade of living the CW values. This farce as a *modus operandi* might not be intentional and can take place as part of their sentient consciousness due to their personal values being embedded. The fact that the salary increases are linked to the PMD evaluation of the CW enactment can also not be taken out of the equation.

Further, the lack of CW training is apparent with the consequence of a multiplicity in employee behaviours. In summary, unaligned employee behaviour adversely influences the intangible value chain within Company A and has the power to disintegrate the organisational culture to such an extent that the corporate goals, the vision and mission of Company A will remain unattainable.

Next, Chapter 5 will provide an in-depth discussion about the conclusions, interpretations and recommendations as a consequence of the data analysis within Chapter 4.

CHAPTER 5

INTERPRETATIONS, INTERVENTIONS AND LIMITATIONS

5.1 INTRODUCTION

Albert Einstein's words ring true; "If we knew what it was we were doing, it would not be called research, would it?" (as cited in Brainy Quote, 2001-2013). The research findings indicated that organisational values, the alignment thereto and the enactment thereof is a linchpin for organisational success. In Chapter 4, the results of the five multicultural participants were summated and discussed in relation to the stated research questions and objectives. This chapter provides a retrospective summary of the findings per objective and the applicableness and relationships of the seven themes that emerged during the data analysis process. A further discussion will follow depicting the interpretations and the limitations of this study.

5.2 SUMMARY OF FINDINGS: THE FOUR RESEARCH OBJECTIVES AND THE SEVEN EVOLVING THEMES

The research results and findings, as presented in Chapter 4, gave way to certain assumptions and conjectures about whether living organisational values (CW values) within a multi-cultural context such as Company A, can be viewed as a myth or as a reality. The results gave way to the birth of seven main themes, which in turn answered the four major research objectives. Each of which will be discussed within this chapter.

☺*It is important to note that the literature review which will follow in Chapter 6 will support the outcomes and findings of Chapter 4 and 5 and not the other way round. I want to reiterate that this chapter's purpose is specifically to surmise the data of Chapter 4, thereby making more sense thereof and making inferences which can lead to new theory development.*

☺ From the researcher's diary.

5.2.1 Research Objective 1

Research objective one: 'to explore what employees from different cultural backgrounds understand by living the organisational values' produced the following two core themes (1) conceptualising and defining organisational values and (2) internalising living organisational values. The outcome of the research findings provides evidence of how the five participants understand the content and associated meanings of 'living organisational values'. The following conjectures are thusly made out of the findings:

- The results indicate that inept values related training gives way to a multiplicity in views and ambiguous understandings of the theoretical and contextual meanings assigned to 'organisational values'.
- It appears that values related awareness and understanding inform values related behaviour to a high degree.
- The participant's conceptual understanding of the phrase; 'living organisational values' denotes the enactment and outward portrayal of the espoused organisational values.
- The importance that people assign to organisational values are informed by their unique understanding thereof and this understanding can ultimately influence their degree of person-organisational alignment.
- It can be assumed that a lack in the outward or visible manifestation of espoused values infer unaligned, ignored or discarded organisational values.
- The research results in conjunction with previous research shows that organisational values underpin an organisation's culture, thereby associating value enactment with intangible value add.
- Value enactment can be viewed as a direct contributor to the intangible value chain due to it underpinning the organisation's culture, purpose and goals.
- In contrast, the absence of value enactment can be viewed as the disintegration of the organisational culture which counteracts 'values' intangible value-add.
- The consistent application, inculcation, internalisation and the reinforcement of espoused values via continuous training are fundamental prerequisites to ensure value enactment – engraving it on the hearts and minds of employees.
- The results indicate that employee perceptions of the cultural origins of the espoused values can have an influence on their understanding and enactment.

- If espoused values are utilised and implemented as a unique set of collectively shared values, it has the ability to direct employee behaviour in a consistent manner throughout.
- The application and purpose of organisational values can vary from one entity to the other. Some can utilise espoused values as a branding mechanism, others during mergers or as a mechanism to realise the organisation's strategic intent.
- The results stipulate that non-Japanese employees find it extremely difficult to align and enact the espoused values (refer to Table 10, Figure 28 and 29).
- In contrast, the results show that the Japanese employee finds it an easy task to align and enact the espoused values (refer to Figure 28).

The aforementioned suppositions out of Chapter 4 clearly demonstrate that the primary research questions have been successfully answered. Herewith a repeat of the research questions that were asked:

- Describe your general understanding of the concept of organisational values?
- What is your understanding of the term living organisational values?

In conclusion: First, there appears to be a direct correlation between an individual's understanding of the terminology associated with organisational values, the cognisance of the specific meanings that are attached to the various values and the ultimate alignment thereto. Furthermore, to live values they need to become entrenched in the hearts and minds of people, which can lead to an automated alignment and enactment thereof. The supposition which can be made is that it is impossible to live espoused organisational values in the absence of clear understanding.

Secondly, if organisations do not take the values, which they themselves determined, seriously, they cannot expect their employees to do the same. When an entity places an increased focus on the articulation and promulgation of its espoused values as opposed to the actual enactment thereof, it saliently promotes misaligned values. Espoused values are generally utilised as a tool or mechanism to realise an organisation's strategic intent. Conversely, in this study it seems as if it is not necessarily the case. In summary, organisational values will inadvertently remain espoused within Company A due to insufficient training, the lack in conviction and reinforcement thereof.

5.2.2 Research Objective 2

Research objective two investigated the following; 'to establish the factors that should be taken into consideration and to align multicultural employee behaviour with expected behaviour when focussing on the pre-determined organisational values'. Out of the data analysis, three core themes emerged: (1) factors influencing person-organisation value congruence, (2) cultural identity as an influencing factor on value-aligned behaviour and (3) the influence of attitude on value-congruence. The assumptions that were made out of the data analysis are mentioned accordingly:

- The results indicate that the first point of contact with espoused organisational values is of tantamount importance, as it denotes employee perceptions, attitudes and influences related buy-in.
- An inconsistent application of organisational values symbolises the disintegration of the company's culture from within and can be an indication of an organisation in crisis.
- The mode and method of value related training and education i.e. group training, interactive or non-participative, should be fit for purpose based on the group composition, as this can have an impact on the successful transfer of knowledge and related values know-how.
- A distinct relationship exists between successful value related training and the ability to recall such values. The assumption can be made that the inability to recall the organisational values is partly attributed to insufficient training.
- The results indicate that, if a deficiency in value clarification exists, it can lead to a distortion of the intended meanings assigned by the organisation to the various values. Thus, a duality in value definitions and meanings will come to the fore and people will assign their own 'take' on these values and act accordingly.
- The results portrayed the participants' fear, uncertainty and diffidence when the measurement of value enactment was introduced. Organisations run a risk when they prematurely evaluate espoused organisational values, especially during the initial roll-out and implementation phase.
- The results indicate that a person's social identity framework, collective group membership and individual personal values are an influential determinant of value related behaviour.

- The non-Japanese participants find it extremely difficult to impossible to align their personal values with the content of the espoused organisational values. In contrast, the Japanese participant found it an easy task, as he naturally aligns to these values since they seem to be inherently Japanese values.
- A correlation exists between an individual's attitude towards the organisational values and the actual value-aligned behaviour. Those organisational values which conjure up a negative attitude seem to be discarded, ignored and not lived. Conversely, those organisational values which conjure up a positive attitude are embraced, enacted and lived.
- All of the participants showed signs of ethnocentrism thereby viewing their inherent value system superior when compared to other nationalities.

The aforementioned assumptions out of the research results clearly demonstrate that the research questions have been successfully answered. The research questions are thusly repeated below:

- Within the organisation, a set of pre-determined organisational values have been established in the Company Way – incorporating the mindsets and actions that are expected from all employees working in Company A to adhere to. In your opinion, how should employees align their behaviour to the Company Way?
- Do you think that it is truly possible to align individual behaviour in such a way as to truly live these values?
- Describe your general attitude towards the company's value system and explain why you feel as you do?

In conclusion: First, the research results clearly depict that person-organisation value alignment is an elusive phenomenon and such alignment is not easily obtainable. The results indicate that the first point of contact with organisational values is of imminent importance and that it is a contributing factor in terms of value alignment or misalignment. When a person meets another individual for the first time, they draw natural inferences and conclusions out of the first few minutes of interaction. A similar process unfolds when employees are inducted and introduced to a new set of organisational values to adhere to and conform to at work – perceptions, attitudes and beliefs are formed.

Secondly, organisational values which underpin culture are applicable to all employees, irrespective of rank or level. It denotes appropriate and aligned citizenship behaviour which will support the organisations strategic intent. In the event where an organisation asks some employees to align to the organisational values, but others are excluded, such an organisation is in actuality tearing its own culture to shreds. They are essentially advocating multiple realities and manners of doing within one business entity which has the power to undermine the credibility of the espoused values. Further, such an inconsistent value application can give way to employees having feelings of inequality and discrimination, which can hamper value alignment.

Thirdly, the importance of a well-thought through, interactive and fit for purpose organisational training programme should not be underestimated and is one of the primary enablers of value alignment and enactment. Values related training provides an in-depth understanding of the espoused values, how these values should be enacted and it has the ability to counter possible negative perceptions and attitudes during the introductory phase. It was further suggested that such training should include the origins, rationale and purpose of the existence of the espoused values.

Fourthly, it seems as if people view the organisational values as a direct threat to their personal value systems, when in actual fact the intent is not to overrule people's individual value systems, but rather to enhance it by placing a heightened focus on some behaviours as opposed to others.

Lastly, the evaluation or measurement criteria which are currently utilised within Company A to evaluate organisational values enactment is another factor which inhibits rather than assists employees to align to the CW values. It seems as if the current evaluation methodology promotes subjective measurement criteria which do not truly evaluate actual employee value enactment. All participants to this study received salary increases, even though they did not enact or live the CW values, which makes it abundantly clear that the evaluation method of the CW values is flawed. Evaluators and employees should ensure that both parties utilise a valid and reliable mode of measurement to rather enable, assist and support value related behaviour than instilling a culture of fear, apprehension and inconsistency.

In summary, if an organisation does not cater for the aforementioned factors as an inherent focus of its organisational value process, employees will find it increasingly difficult and, in some instances, impossible to align their individual behaviours with the organisation's expected behaviours. Conversely, if organisations continue to place a heightened focus on espousing the values versus providing the tools and mechanisms to enable their employees to live the values, values will remain a myth and will not become a reality.

5.2.3 Research Objective 3:

The third research objective was 'to investigate the process whereby an individual comes to understand and align the organisational values with their personal values, in order to start behaving accordingly'. The core theme that realised out of the data focussed on behaviour modification. The following conjectures were made from the research findings:

- Value alignment is a continuous process of establishing a cohesive organisational culture – a mechanism to in actual fact satisfy and motivate employees.
- To achieve person-organisation alignment, the organisational values must be easily understandable, accessible and relevant.
- Person-organisational fit becomes an essential part of the recruitment process, thereby gauging alignment prior to employment.
- Values as a deep seated phenomenon are processed on a cognitive level and therefore repetition, constant reminding and in-depth cognition is needed to entrench and inculcate these values as part of people's lives and behaviours.
- The results indicate that behaviour is environmentally impacted in that people alter their behavioural patterns, especially when comparing behaviour at home versus behaviour at work.
- The alignment process will be simplified if behavioural examples are supplied thereby assisting employees' tacit understanding of acceptable versus unacceptable behaviour.
- Employees do not truly utilise the behaviour modification process, but rather live their own values in conjunction and parallel with the organisational values.
- It seems as if employees fake living those organisational values that are deemed as incompatible values with the explicit intent to receive a higher PMD outcome, which is linked to salary increases.

- Under normal circumstances the assumption can be made that the organisational values (antecedent variable) will lead to value enactment (behavioural cue) which will ensure a salary increase (outcome) as a result of the outward portrayal of value congruent behaviour.
- On the contrary, within Company A it seems as if the salary increase (antecedent variable) as an extrinsic reward resulted in employees putting up a facade of living the values (behavioural cue), which results in unaligned behaviour (outcome) throughout.
- Espoused organisational values are transformed into enacted organisational values as a result of person-organisational value alignment and the behavioural enactment thereof, thereby contributing to the organisational strategic intent and the intangible value chain – supporting the company's goals, vision and mission.
- In contrast, when espoused organisational values remain espoused, the organisational values are neither lived nor enacted. Thus, contradicting the organisational strategic intent and eradicating the intangible value add.

The main research questions that were addressed by the outcome of the analysis were:

- Do you purposefully change your behaviour in order to comply with the Company Way values? If yes, how do you go about changing your actions?
- Did you have to change some of your personal values in order to align them to the organisational values? Which values did you need to change?

In conclusion: First, the value alignment process cannot be viewed as a once-off act, but should rather take the form of a continuous educational and reaffirmation process. Values are processed on a cognitive level, thus, when a set of new values is introduced, it can trigger an adaptation in an individual's thinking processes, feelings and behaviours. When a shift in behaviours occurs as a consequence, it is called behaviour modification - an act where individuals explicitly move away from their normal manner of doing to a new manner of doing. It is obvious that a person will not embark on such a change process without related buy-in and motivation to do so and it is therefore important for organisational values to be understandable, accessible and relevant. The initial stage of behaviour modification stipulates that organisational values need to be entrenched and inculcated via clear understanding, repetition, constant behavioural examples and reaffirmations. A tacit understanding of acceptable versus unacceptable behaviours is required for people to be

able to ‘walk the talk’. The results confirmed that organisational values will remain espoused if employees do not alter their behavioural processes to realise alignment. However, such a change will only commence once the individual obtains related buy-in, support and encouragement to do so.

Secondly, the assumption can therefore be made that the lack in behaviour modification infers that people are living values other than those which the organisation stipulated. The outcome is a multiplicity of nested and parallel cultures that will come into simultaneous existence within one single entity. Organisations are just as much to blame as the people who live these values. If organisations pre-empt values, but do not truly support the enactment thereof, employees are left with no other option but to live the values which they know – their personal values.

Lastly, when organisational value enactment is linked to salary increments, people seem to fake living the organisational values to such an extent that their evaluators are fooled by it. Whether this farce takes place on a cognitive or subconscious level is of little importance. What is of utmost importance is the fact that organisations are blissfully ignorant of the existence of parallel values, not to mention the fact that employees are pulling the wool over their eyes by ‘faking living the values’. Such companies are paying salary increases for values which are not lived, that are unaligned and which are inadvertently ‘breaking the bank’.

5.2.4 Research Objective 4:

Herewith the final research objective; ‘to investigate the possible influencing factors that multiculturalism has on values related behaviour’. The core theme focussed on multiculturalism and the impact of multi-cultural employee core values on value alignment. The following suppositions were made from the research results:

- Ethnic origin or socio-cultural heritage can be viewed as an influential factor on values related behaviour, as it underpins and shapes individual personal value systems.
- The results indicate that personal values guide and direct individual behaviours, thinking and mannerisms on a daily basis. Acceptable / unacceptable and appropriate versus inappropriate behaviours are determined based on those values which an individual holds dear.

- The strength of cultural associations differs from person to person – the higher the strength the more difficult it will be to align to a new set of values, the lower the strength the easier a person will alter his or her behaviours to comply with a new set of values.
- Where multiculturalism is proclaimed, but not enacted, it seems to result in cultural bias, culture shock, ethnocentrism or cultural ambivalence.
- Insufficient understanding of the organisational values will automatically give way to individuals living personal values as opposed to organisational values.
- People are unique beings and within modern society it seems as if individuals select only those values which are dear to them to live by.
- It is assumed that those organisational values that align with a person's individual values will be automatically enacted. The contrary can also be denoted – those organisational values which do not align with personal values can be viewed as a taboo and will either be discarded or replaced with individual values.
- If organisations propagate diversity, but they oppose multiculturalism in their business conduct, this can lead to alienation of certain groups and individuals.
- If organisational values are perceived by those within as having an explicit cultural heritage (Japanese values), resistance to these values can be expected from outside members of that culture.

The following two core research questions were addressed accordingly:

- Which factors in your cultural value system / identity inhibits and or assists you to align to the pre-determined organisational values?
- Working within a multicultural organisational setting consisting of numerous nationalities and cultural backgrounds, in your opinion, how does cultural background influence employee behaviour at work?

In conclusion: Firstly, each individual has his or her own unique set of values which he or she lives by and adheres to whilst living. These values are more often than not informed by an individual's socio-cultural heritage, although it seems as if individuals filter these values and only retain those which are dear to them. Not all culturally impinged values are supported, embraced or lived by people. It can thusly be assumed that, although people might be part of one homogenous group, they can portray heterogeneous values. This

supports previous literature that rather refers to ‘person-organisation congruence’ as opposed to ‘ethnic group-organisational congruence’.

Secondly, the degree of strength of cultural associations differs on an individual level. One person will view his or her culture as the epitome of how things are supposed to be done and will find it immensely difficult to impossible to modify personal behaviour. In contrast, someone with a lower degree of strength in terms of cultural association will find it rather easy to adapt and alter his or her behaviours to fit with a new set of values.

Lastly, individuals seem to find it extremely difficult to align to organisational values which are perceived as being unfamiliar, dissimilar or foreign when compared to their personal value system and such a perception leads to automated behavioural resistance. When an organisation advocates that they view diversity as a central component of their business ethos, but their actions state the contrary, such an organisation is essentially instilling segregation amongst its multi-cultural employee corps. This can, unfortunately, be brought about if employees perceive the organisational values as being inherently Japanese values which oppose multiculturalism in totality. The power of perception lies in the fact that perceptions develop into beliefs and beliefs influence attitudes and attitudes control behaviours. If organisations do not take care with espoused value implementation within a multi-cultural context, such values will be skewed in the minds of the people and will thusly remain espoused.

5.3 SUGGESTED INTERVENTIONS

[®]The results of this study infer that interventions are definitely required to make the CW values 'work' within Company A. As an outsider to this organisation, I do not pretend to have all of the answers, but I would like to make some suggestions on the main issues that came to the fore, more specifically: (1) ambiguous understanding of content and terminology of CW values, (2) Company A and its employees do not take values seriously due to their inability to understand that organisational values are linked to organisational culture, vision and mission, (3) insufficient knowledge pertaining to value enactment as a direct contributor to an intangible value chain, (4) inadequate values related training, (5) the existence and enactment of parallel values within one entity, (6) the inapt value evaluation criteria used in the PMD process, (7) the over inflated promotion of espousing values as opposed to living values, (8) negative attitudes and perceptions, (9) inconsistent utilisation and application of the CW values, (10) lack in motivation and support to align to the CW values and (11) when a Company promotes diversity, but they do not embrace multiculturalism, this can lead to the alienation of certain diversity groupings within.

Organisational values cannot remain a vague and abstract concept and synergetic ways of thinking and doing is required to make values 'come alive' (Branson, 2008). If Company A wants to manage by values, a whole-system change process is required, as the current *status quo* on how values are applied is obviously failing (Barret, 2006; Padaki, 2000). The question arises: Where to start? To make organisational values work within everyday practise, one needs to start at the very source – **the Company** – to assist the company to practice what it preaches, to enable the company's management team to cross the psychological barrier of only espousing the CW values, to actually expecting themselves (management) and their employees to live these values. Once that has been accomplished, the focus can be shifted towards the **employees** and their actual value enactment process.

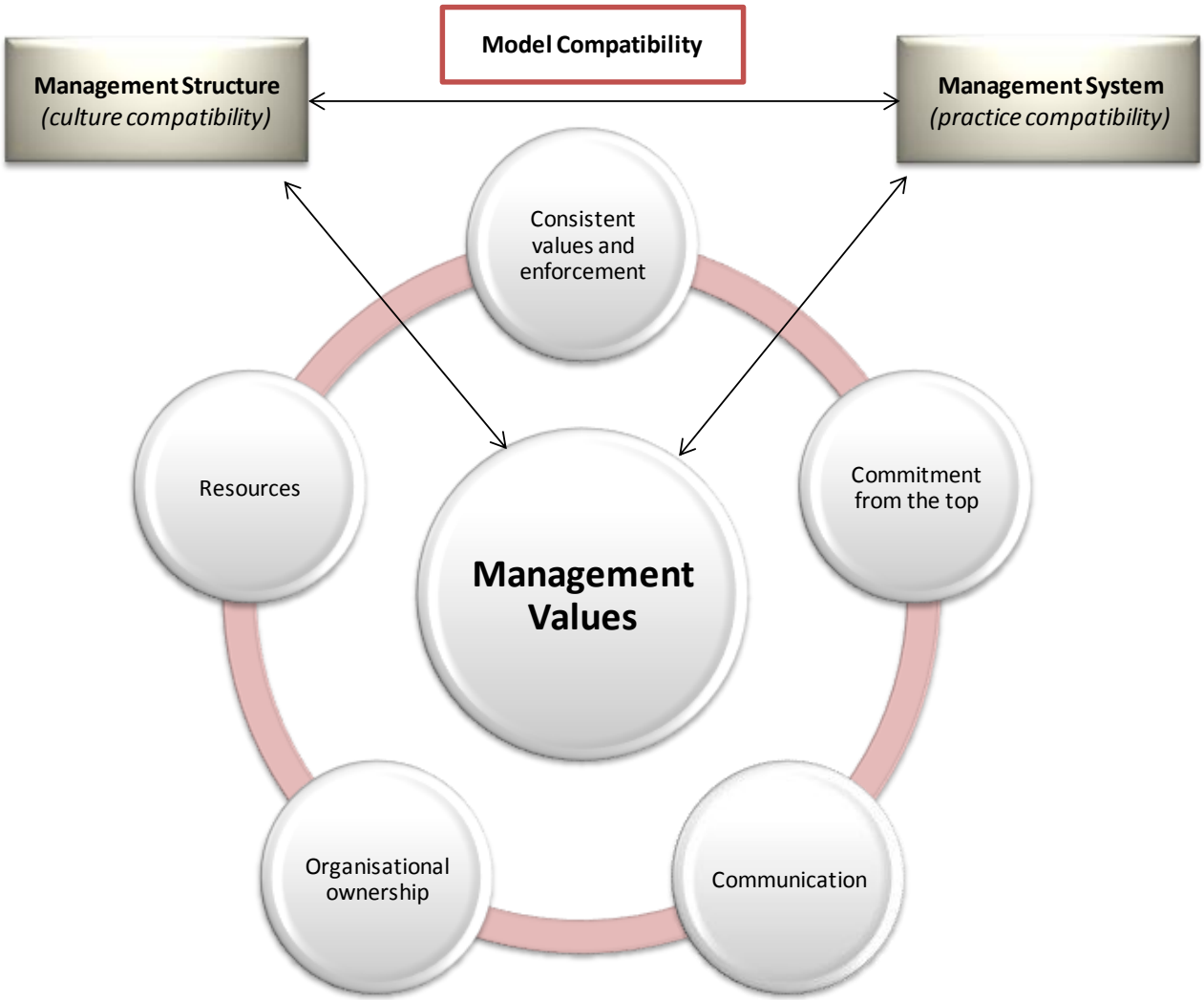
[®] Researcher's notes.

5.3.1 The Management team of Company A

The research results showed that the organisational value application and utilisation within Company A is inconsistent and therefore questionable. The CW values are only applicable to **some** employees within Company A and these employees seem to be in the minority when compared to the total headcount distribution within. The value enactment of those to whom the values apply, are utilised in determining annual salary increments; however, the rest of the employees' salary increases are based on wage negotiations. Such an inconsistent application of values can lead to the deterioration and even nullification of the corporate culture. If Company A does not implement serious countermeasures for the damage which has already been done, it can, in the long term, lead to devastating consequences.

The question arises: why make such a big fuss about values? Herein lies the answer - the literature shows that 50% of an entity's financial longevity consists of intangible values which include its culture and the ability for employees to enact the espoused values (Jaakson et al., 2004). Company A might want to evaluate itself according to the five factors of culture and practise the compatibility model of Jaakson et al. as illustrated on the next page. This model focuses on the (1) organisational ownership, (2) commitment from the top, (3) communication, (4) resources and (5) consistent value application and enforcement process. To enable Company A to aspire to live the CW values, it will need to re-evaluate its current stance in terms of the aforementioned five elements.

Figure 30: Compatibility Model



Source: Adapted from Jaakson et al. (2004)

To reform the current practices within Company A, a heightened focus is required on the following components:

Organisational ownership: The CW is not unique to Company A, but has been cascaded to all of the global affiliates of the Holding Company. It can, therefore, be interpreted that global involvement and support is provided throughout the organisation to enact these values. This might necessitate the Management team of Company A to re-evaluate whether they are applying and utilising the CW as per its intended purpose. Additionally, those global entities which do enact the values can assist Company A with up

to date and relevant information about how they successfully implemented the CW. Such information might provide practicable and useful information which can be applied within Company A to assist them to implement the CW in a similar manner.

Commitment from the top: If the management team of Company A does not uphold, portray or support the CW values, it cannot expect its employees to do so. The management cadre within the organisation will need to 'walk the talk' as opposed to 'talk the talk'. If the senior levels of management are committed to the espoused values by demonstrating them during decision making and actions, such examples will reaffirm and encourage employees to follow suit.

Communication: Company A should ensure that the CW values are communicated to **all** stakeholders within and this includes the hourly workers and students who seem to be at present excluded. New staff members who join the Company should come into contact with the CW on their very first day of employment. A continuous in-house values training programme for current and new employees should form part of the Company's Workplace Skills Plan on an annual basis.

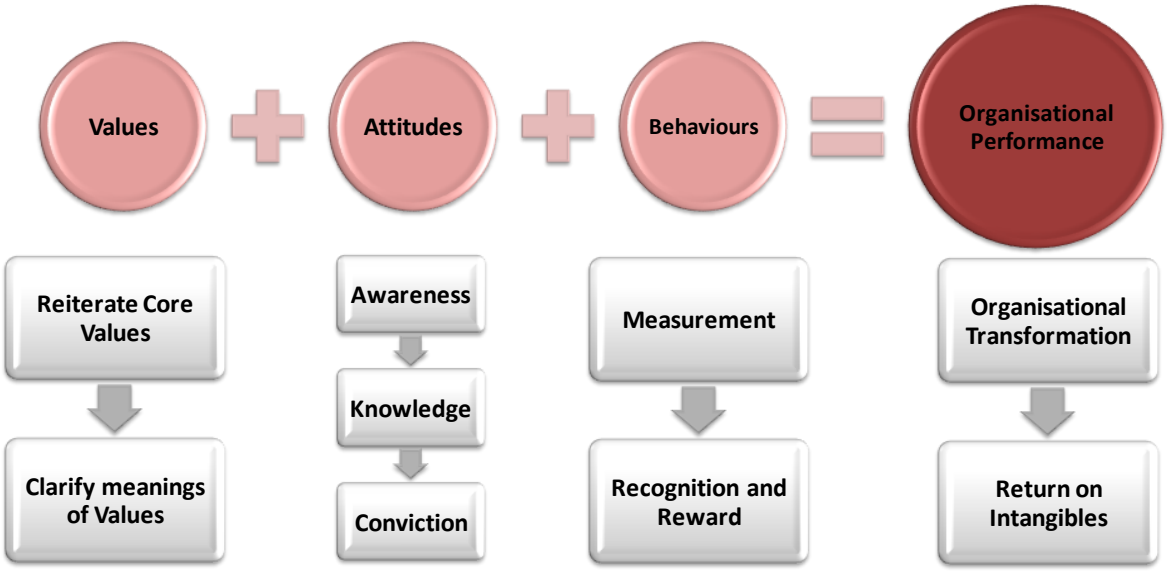
Resources: As mentioned, the practical application of values forms part of the intangible value chain. Therefore, Company A should ensure that the organisational strategy, structure, procedures and processes cater for the support and enactment of the CW values and are reflected therein.

Consistent values and enforcement: Values should be applied consistently and not occasionally and should be systematically enforced within all situations. It is imperative for Company A to enforce the CW to all members throughout the organisation, to expect all employees to not only comply with, but to in actuality live, the CW values on a daily basis.

5.3.2 The employees of Company A

The research results highlighted the participants' lack in understanding of the content and associated meaning attached to the CW values. The Value Inculcation Model (VIM) of the Bridges Business Consultancy, as illustrated in Figure 31 on the next page, can assist Company A to visually depict what organisational values entail and their importance. This model was specifically chosen, since it explains values in easily understandable terminology and can cater for both highly qualified employees and unskilled workers alike (Speculand et al., 2008).

Figure 31: Value Inculcation Model



Source: Adapted from Speculand et al. (2008)

Figure 31 illustrates the process which can be followed to induct, introduce and inculcate the CW values. This process, in conjunction with the research results, will be utilised to provide possible interventions for Company A.

Step one: Focus on the values:

The research findings indicated that the foundational principles of the CW are unclear and extreme levels of ambiguity in related understanding are widespread. It is therefore important to provide information to counter the aforementioned, including:

- Explain to employees the importance of the values and that they are tied to the organisational culture and strategic intent. The institutionalisation of CW values forms the foundational principles of who the organisation is, what it stands for and how it goes about conducting its work.
- Provide a uniform definition for what 'organisational values' encapsulate and the related explanation for such terminology, including that the CW stipulated those areas which Company A indicates to be uncompromisable.
- The values should be communicated to all stakeholders in such terminology to make them understandable for all.
- Revisit the ten values incorporated under mindsets and actions by providing interactive values related training sessions for **all** employees. Provide the detailed definitions of the values in conjunction with the shortened version thereof.

Step Two: Attitude

The research finding indicated that adversarial or negative attitudes, together with ethnocentrism can have an adverse impact on value enactment. To alter such negative attitudes, the Company needs to empower its employees with awareness, knowledge and conviction to enact the CW values, more specifically:

- Provide the historical background of the CW, its origins and the rationale for its existence. Ethnocentric perceptions can be countered about the Japanese content of the CW by means of knowledge and awareness.
- Participative and interactive training sessions can be utilised for each department to identify behaviours associated with each value that are applicable within their department. This will highlight some behaviour that needs to be modified and by people having a say as to which behaviours are acceptable and which are not, promotes related buy-in.
- Ensure that employees understand that unaligned behaviour has a detrimental impact on realising the organisational vision, mission and goals and adversely impacts on the intangible value chain.

Step Three: Behaviours

The research results indicated that parallel behaviours are in existence within Company A. To counter this phenomenon, employees will need to modify their behaviours to

demonstrate new behaviours as stipulated in the CW, during daily task execution. The Company can assist by specifically:

- Encouraging employees to enact the CW values by leaders setting behavioural examples.
- The Company should reiterate that employee personal values are not under threat, but that the CW values denote acceptable behaviours, which would enable the organisation to realise its strategic objectives.
- If diversity is an important aspect within the Company, then multiculturalism should form part of the values related training programme, as this will eliminate cultural biases being formed.
- The CW values should be performance contracted in a similar manner to key performance indicators / areas. Employees should have a clear understanding of how to behave in order to demonstrate the organisational values.
- The measurement criteria for right versus wrong behaviours should be fit for purpose to track performance.
- People should be encouraged to adopt the new behaviours via continuous formal and informal recognition methods.

Step Four: Organisational Performance

If Company A chooses to follow the aforementioned process by reiterating the CW values, building positive attitudes and encouraging new behaviours, an organisational transformation process will follow naturally. It will lead to behavioural consonance and a positive contribution to the return on intangibles which in itself will support the overall business plan, the vision, mission and goals of Company A. In the words of Speculand et al. (2008, p. 329):

> "Many organisations struggle to implement their values. Identifying them and hanging them on the entrance wall is a common global practice. Changing the attitudes and behaviours of staff and achieving a higher level of Organisational performance as a result of inculcating the values is a rare trait shared by the select few organisations considered the best in the world."

☺*It will take a huge effort for Company A to turn this around and everyone will need to pull together to make the CW succeed. However, in my humble opinion - the current damage will only be fixed with new generations entering the Company and that the current employee cadre will remain sceptics. The only manner to truly make values work will most probably entail a total rework of the current CW values – basically to start from scratch.*

5.4 LIMITATIONS OF THIS STUDY

It is impossible to investigate a phenomenon from all angles and similarly within this study some limitations were presented, which future researchers might want to expand on. The primary limitation can be found in the delineated nature of this study. Due to this study being context bound to Company A, within South Africa, the research results could not be compared to results of other affiliates of the Holding Company. The qualitative nature of this study entailed a rather small sample population; however, the triangulation thereof can be found in that all non-Japanese participants portrayed similar feelings towards the CW.

Another element which was out of scope for the current study was the applied evaluation methodology of how the CW values are measured. Future researchers might want to investigate the evaluation process pertaining to organisational values in more detail. The problem lies in how to quantify or measure values - a deep-rooted phenomenon – as the only way to truly observe them is through their manifestation via opinions, preferences, desires, attitudes, behaviours and fears.

5.5 CONCLUSION

Chapter 5 presented the interpretations, possible interventions and the research limitations of this study. This chapter commenced with a discussion of the main research findings in relation to the stated research objectives and primary research questions and the aim of this study was successfully realised. The next section presented possible interventions for Company A and its employees to address some of the current shortcomings in relation to

☺ From the researcher's diary.

the application and utilisation of the CW values. Lastly, the researcher provided the research limitations assigned to this study.

Next, within Chapter 6 the literature will be presented to support the research findings of this study.

CHAPTER 6

LITERATURE REVIEW

6.1 INTRODUCTION

This chapter presents a review of the current body of literature available on the theoretical and contextual meanings underpinning this study. The literature review is utilised in an inductive manner to support the findings of this study as depicted in chapters 4 and 5 respectively. The concept of organisational culture will be discussed first, followed by organisational values, its intangible value add and the difference between espoused and enacted values. The next section will provide literature pertaining to individual values, beliefs and attitudes, behaviour modification and lastly a discussion on multiculturalism will be presented.

6.2 ORGANISATIONAL CULTURE

The emergence of the concept of organisational culture is quite recent. Research shows that the terminology of 'organisational culture' became known and commonly utilised in the 1980's (Schein, 1990). During the early 90's, psychologists primarily focussed on organisational climate and group norms and it took two post-war management authors, Blau and Scott, to assert that organisations consist of both formal and informal dimensions (Blau & Scott, 2003). They further attested that it is impossible to truly understand the intricate workings of an organisation without a full understanding of the informal aspects incorporated therein (Wallace et al., 1999). Pettigrew (1990) took it even further, as his research findings portrayed that organisational culture consists of cognitive systems which provide evidence of how people reason, think and how they ultimately make decisions.

Parallel with these early developments was the spawned interest on the factors that underpinned the Japanese economic performance in the 1970's and 1980's. Researchers tried to explain why the United States of America did not perform as well in comparison with Japan (Schein, 1990). Notably, numerous publications have seen the light as a result of this investigation and all of them concurred that embedded and shared values provide a

competitive advantage when compared to those without them (Blau et al., 2003; Wallace et al., 1999). It became apparent that organisational values represent the invisible threads of culture and they symbolise an entity's preferred leadership style, language, symbols, policies, procedures, vision, mission and values. In essence, culture denotes those unique characteristics which distinguish one entity from another (Branson, 2008; Dameron & Joffre, 2007).

The concept of organisational culture infers a living phenomenon which is created, recreated and continuously evolves due to the progressive nature of both individuals and organisations alike (Ojo, 2009). Hofstede (1980) argued that four dimensions of culture are in existence: (1) individualism – self-interest versus group interest, (2) uncertainty avoidance – the extent to which people will steer clear of uncertainty versus tolerating ambiguity, (3) power distance – the distance of relationships between superiors and subordinates and (4) masculinity – when successes are defined based on the extent of assertiveness and ambition as opposed to caring and nurturing. Schein (1992), on the other hand, indicated that organisational culture consists of three primary dimensions: (1) artefacts – the visible organisational structures and processes, (2) espoused values – the espoused justifications encapsulating the strategies, goals and organisational philosophies and (3) underlying assumptions – the ultimate source of actions which is an unconscious process including beliefs, thoughts, perceptions and feelings. When moving towards a common definition for organisational culture, it becomes apparent that no uniform and one-size fits all approach can be taken. Schein (1990, p. 111) defines culture as:

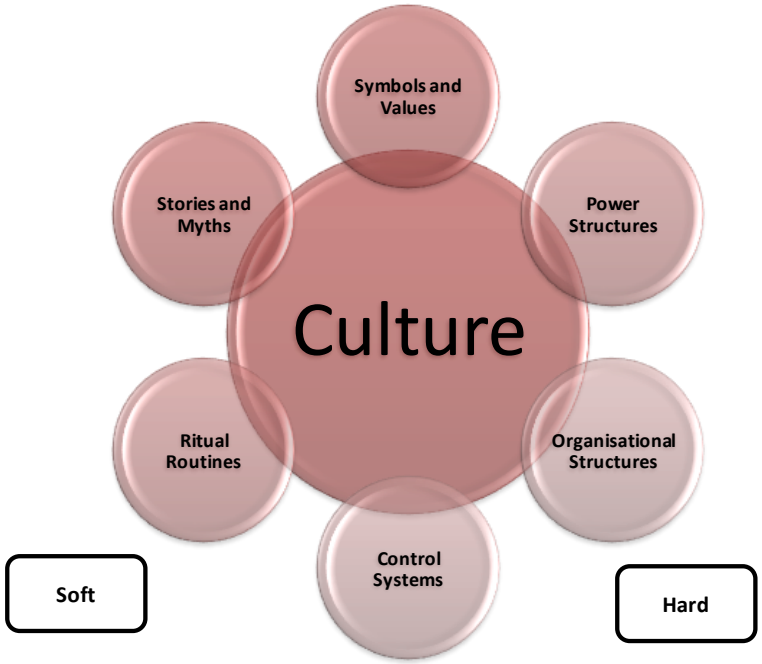
> "A pattern of shared basic assumptions that the group learned as it solved its problems of external adaptation and internal integration that has worked well enough to be considered valid and therefore, to be taught to new members as the correct way to perceive, think and feel in relation to those problems."

The definition of organisational culture as depicted by Buono, Bowditch and Lewis (1985, p. 482) infers that:

> "Organizational culture tends to be unique to a particular organization, composed of an objective and subjective dimension, and concerned with tradition and the nature of shared beliefs and expectations about organizational life. It is a powerful determinant of individual and group behaviour. Organizational culture affects practically all aspects of organizational life from the way in which people interact with each other, perform their work and dress, to the types of decisions made in a firm, its organizational policies and procedures, and strategy considerations."

The deduction that can be made is that culture might not be the easiest concept to define; however, a visual demonstration thereof assists in making it clearer. Figure 32 illustrates organisational culture based on the notion of cutting an onion in half, thereby visually depicting the various components and dimensions ingrained in the 'culture' of an organisation.

Figure 32: The Onion Model of Culture



Source: Adapted from Ojo (2009)

Organisational culture consists of certain elements which are relatively easy to see or 'on the surface' i.e. cultural symbols such as the company name, espoused values or artefacts in the form of the office space and equipment that is on display. Some of the less visible aspects, but equally important, include the enactment of the espoused values, norms, assumptions and beliefs (Schein, 1992; Ojo, 2009).

The culture within an organisation has a profound impact on the behaviours and mannerisms of those who are deemed as 'employees'. It serves as a force drawing organisational members together, thereby creating feelings of belonging, cohesion and promotes organisational citizenship behaviour (Branson, 2008). Organisational culture therefore acts as an informal control mechanism which directs acceptable behaviour within the organisational domain and this has become increasingly important due to the heightened focus of promoting diversity within businesses. The multiplicity of societal cultures that are present within one entity has increased tremendously with globalisation and an assortment of customs, languages, beliefs and values are evident (Khandelwal el al., 2010).

Fundamentally, an organisation's culture becomes a 'by-product' of societal culture, as it has the ability to influence individual values, ethics, attitudes, assumptions, behaviours and expectations. In this study, the terminology of societal culture is preferred above that of national culture, due to the fact that most modern organisations are borderless when it comes to nationality (Kreitner et al., 1998). Most modern organisations' employee composition consists of a heterogeneous employee cadre representing a multitude of individual cultures (Dameron et al., 2007). When combining societal and organisational cultures it can result in interesting dynamics. Thus, an increased requirement is to provide guidelines that can depict acceptable and unacceptable practises for all employees and organisational values are primarily utilised for this exact purpose.

6.3 THE THEORY BEHIND ORGANISATIONAL VALUES

The historical backdrop of organisational values seems to have brought about a variety of views as to where this phenomenon in actuality should slot in within the existing body of academic knowledge. This triggered an academic 'tug of war' between researchers and academia during the late 1900's to 2000's. Some argued that values should form part of the 'black box' phenomena (Edgar & Geare, 2009), others disputed this and preferred to cluster organisational values as a component of 'organisational citizenship behaviour' as first coined by Organ (1988). To add to the confusion, the Maslovian theory-based approach indicated that values are primarily driven by individuals' underlying needs, as indicated by Maslow's Hierarchy of Needs (Maslow, 1954). Another group of theorists clustered and described the concept of organisational values in the broader context of business ethics and the related linkages thereto and a huge divide ensued, as researchers started to question the correlation between ethical behaviour when compared to stipulated or espoused ethical codes (Jaakson et al., 2004). The aforementioned gave way to the slow demise of ethical codes in business, as academia and researchers could not seem to find common ground and the phenomena of organisational values became the 'next best thing' and 'hot topic' to pursue. The pioneering research by Driscoll and Hoffmann (2000) materialised as a result of the aforementioned and showed that, under stringent conditions, people revert back to everyday practises and behaviours - what they know and are familiar with - rather than focussing on an organisation's espoused ethical stipulations.

Nowadays, it is estimated that up to 50% of organisations define their core organisational values due to their leaders' intent to treat values as their primary guide in selecting appropriate behaviours during day-to-day activities (Jaakson et al., 2004). More recent studies show that nearly 70% of Fortune 500 companies articulate their organisational vision, mission and values (Speculand et al., 2008). The rationale being that the articulation and enactment of organisation values underpin financial viability, as it can either increase or decrease the organisational bottom line. The research by Kotter and Heskett (1992) confirmed that a values-led organisation outperforms others. The results indicated the following: (1) growth in revenue being four times faster, (2) job creation rates being seven times higher, (3) stock price growth twelve times faster and (4) profit 750% higher than organisations without clear values. Additionally, the so-called 'stock market mystery' indicated that investors place a high rate on intangible assets that do not form

part of the normal asset list or balance sheet. These 'hidden values' include the perceptions of investors of how they perceive an organisation to be and a heightened focus on how organisations manage their human capital (Kotter et al., 1992). It, therefore, does not come as a shock that many an organisation espouses its organisational values, thereby increasing positive perceptions from both its investors and other external stakeholders alike. The problem, however, still prevails to not only espouse these values, but to in actual fact live the values.

Within the modern era and with the fast pace of business, employee 'needs' have also evolved: their individual and unique value-add and fulfilment at work have become the yardstick by which employees evaluate their employers (Kinjerski & Skrypnek, 2006). Research stipulates that employee feelings of personal purpose, meaningfulness and fulfilment at work are correlated with their levels of commitment toward the organisation to which they belong (Milliman, Czaplewski & Ferguson, 2003). Additionally, the quality of an individual's work is influenced by the perceptions that the organisation's ideology conjures up and "people want to work for a cause, not just for a living" (Branson, 2008, p. 377). This is ample motivation for modern organisations to define, communicate and to manage their employee cadre based on collectively shared values and to incorporate these values into every aspect of business (Jaakson et al., 2004).

Some might ask: Why the big fuss? The answer can be found in the following: organisational values as an invisible force encapsulate a unique set of collectively shared values, which silently gives direction to the multitude of decisions to be made on a daily basis within the organisational domain (Sullivan et al., 2002; Milliman et al., 2003). Values are a powerful mechanism, as they present behavioural determinants which both individuals and organisations utilise during the decision making process (Liedtka, 1989). Consequently, the role of executive officers form an integral and crucial component in the emergence of managing by values (Jaakson et al., 2004). The onus falls on the leadership group within companies, as the decisions which **they** make and the values which **they** portray have the power to silently influence the behaviours of all of those employed within. Schein (1992, p. 89) calls this "managing the unmanageable" or "explaining the unexplainable" and Griseri (1998, p. 195) refers to it as "incidental learning" that takes place on a daily basis. EXCO members play a significant and influential role in

value enactment, as their value portrayal sets the tone for all organisational members to follow suit and enact the espoused values (Schein, 1992).

Organisations such as Company A, who obviously promotes a value-based approach, should provide clear and workable definitions for each value, communicate the values to all stakeholders and incorporate and endorse these values into every task, decision and activity within the organisational domain (Branson, 2008). The definition of organisational values as presented by Padaki (2000, p. 420) seems to be fit for purpose when investigating the CW values within Company A; “every organisation has certain core convictions about its endeavours and about the ways to go about its work. When these convictions are translated into relatively enduring practices they can be called organisational values.”

6.4 THE INTANGIBLE VALUE ADD OF ORGANISATIONAL VALUES

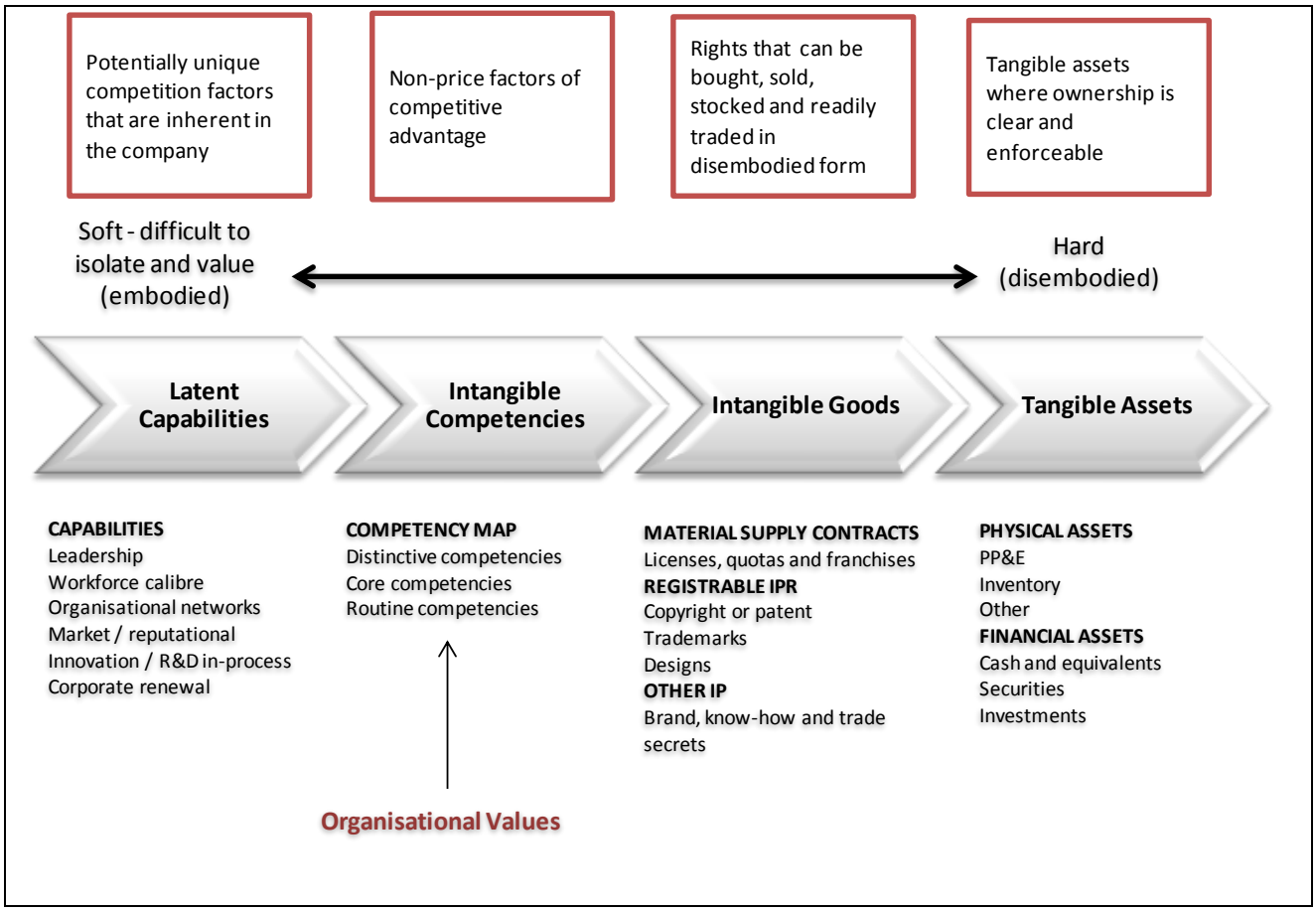
An organisation’s intangible asset register consists of competencies, behaviours and hidden values that are latent and somewhat obscured (Ulrich et al., 2003). Conversely, tangible assets are visible and can be easily measured i.e. financial statements, investments and assets as opposed to intangibles such as values, which are ‘below the surface’ and neither easily measurable nor easily observable (refer to Figure 33). Differently put, intangible assets refer to the non-price factors within a company i.e. employees, branding, intellectual property, corporate governance, socially responsible practices and the environment (Eustace & Youngman, 2003). Ulrich et al. shows that the ‘organisational values-hype’ that has erupted in recent years might be attributed to intangibles amounting to 50% of the total market share of an organisation. This, together with the fact that organisational values, which are an inherent component of culture, directly contribute towards the hidden values encapsulated in the intangible value chain (Ulrich et al., Summer 2005).

Figure 33: Intangible versus tangible assets

Source: Adapted from Eustace et al. (2003)

At the most basic level, organisational values provide commonality in identity for heterogeneous employee members and instil a unified sense of purpose. When linked to the company's vision and mission, values become the answer to the questions of **how** and **what** the company creates, manufactures or sells (Khandelwal et al., 2010). Thusly, the behaviours of employees have a significant impact on the productivity and operating expenses of the organisation (Cascio, 2006) and person-organisation value enactment impacts the return on intangibles (Lamm et al., 2010), as depicted in Figure 34. Therefore, those situations or critical incidents that test the espoused organisational values and where it is not reinforced can lead to distortion and erosion of the intangible asset register (Jaakson et al., 2004).

Figure 34: Intangible value chain



Source: Adapted from Eustace et al. (2003)

The research findings of Ulrich et al. (Summer 2005), illuminate the gap in the literature pertaining to the hidden values of the return on intangibles and he indicated that further research is needed (Kaufmann et al., 2004). This is supported by the findings of Courtney and Holtham (2003, p. 1) from the PRISM programme as they indicated that; "…the debate on the role of intangibles is long on theory and short on practical evidence…" The research team of Courtney et al. was commissioned in 2001 to investigate the 'measurement' and 'reporting of' intangibles in every day practise. Their findings, when the project commenced in 2001, indicated that there was a total lack in related research on intangibles. They presented two principle reasons for the deficiency in research on the topic at hand: (1) lack of common understanding of the terminology and issues involved in intangibles and (2) the increased complexity in measuring intangibles. Their conclusion; "…inadequate ways of measuring underlying intangible value purely mirror physical

equivalents; the result is an inadequate evaluation of what really happens when the physical moves to the virtual" (Courtney et al., 2003, p. 2).

Organisational values, such as the CW in Company A, form an essential part of the organisation's intangible competencies. The organisation has espoused the CW with the intent to enhance its internal and external credibility, thereby publicly depicting a proxy for all practices within the organisational domain (Khandelwal et al., 2010). Even though intangibles are not a 'totally new construct', it seems as if the organisation is oblivious to the increased importance thereof, as it impacts organisations' total market capitalisation. With the CW not being consistently enforced throughout, the value-add of the CW are depleted and the intangible value chain adversely impacted.

6.5 ESPOUSING VALUES VERSUS LIVING VALUES

A multitude of scholarly articles highlight the benefits that clearly articulated and entrenched values have on a business, including (1) it enriches people's lives and can lead to increased organisational performance (Kotter et al., 1992; Posner, 2010; Sullivan et al., 2002), (2) optimises business practises (Schein, 1990), (3) it supports the overall organisational successes and (4) it leads to increased financial results and sustained profitability (Sullivan et al., 2002). The aforementioned supports the intangible worth and value-add of organisational values as discussed in section 6.3.1.

Espoused values represent those values which an entity's senior managers publicly proclaim and profess to be the means and ends of how work should be conducted within (Khandelwal et al., 2010). Such values are usually incorporated and articulated throughout the organisation via strategic documents and appropriate communication platforms (Speculand et al., 2008). The challenge that numerous organisations face, is to not only articulate these values, but to ingrain, inculcate and incorporate them into the everyday practises, thereby bridging the gap between espoused versus enacted values (Collins et al., 2000). This is easier said than done, as it implies that every single person within the organisational domain should not only know the values, but they should demonstrate and live these values by means of their actions and behaviours (O'Neil et al., 2012). It becomes obvious that to instil such values in the everyday behaviour of employees, they need to become embedded in the hearts and minds of the people. To

profess or articulate values as a proxy for organisational practises is not nearly enough - values only become an asset when they are transformed into behaviours (Khandelwal et al., 2010; O'Neil et al., 2012). Speculand et al. (2008, p. 324) indicate that, "unfortunately and more often than not, there tends to be a phenomenal gap between identifying organisational values and actually living them" and the only way to bridge this divide is "… from obvious, sincere, sustained personal commitment to the value the leaders sought to implant, coupled with extraordinary persistence in reinforcing those values" (Peters & Waterman, 1982, p. 287).

To move from espousing values to in actuality enacting such values, an alignment is required between the 'words' and the 'deeds' of all organisational members. Fenton et al. (2007) attest that value enactment can only be acquired if deeper levels of internalisation and understanding are attained. The research findings infer that Company A experienced a similar problem in that the CW, as the espoused set of values, although embedded in this entity's vision, mission and strategy, the observable behavioural practises are contradictory (Speculand et al., 2008). Unfortunately, this leads to the CW being viewed as a somewhat superficial set of values with the intent to make an impression rather than serving as a 'true guide' for behavioural practices (Serrat, 2010). The only way for the CW to serve its intended purpose is for these values to be internalised by all organisational members. It should be consistently applied throughout and it should be regularly reviewed to remain fit for purpose. In the absence of the aforementioned, the CW will remain espoused and parallel values will be lived. O'Neil et al. (2012, p. 4) summarised it accordingly:

> "In terms of the organisation as whole, the processes and systems within the organisation need to be consistent with its values. If there are forces within the organisation, such as different subsystems or departments, which do not share the organisational values, it may cause a negative organisational climate regarding its values."

6.6 VALUE CONGRUENCE

A multitude of studies have been conducted on the benefits of achieving value congruence (O'Neil et al., 2012). The research findings vary; some indicated that value congruence results in a positive work attitude (Posner, 2010) and others focussed on organisational commitment, trust, motivation and performance (Kotter et al., 1992; Liedtka, 1989; O'Neil et al., 2012; Sullivan et al., 2002). For organisations to become values-led, it infers that they need to implement a workable process that will transform the values from being espoused to being enacted. Sullivan et al. propose the following three phase process: (1) identify the organisational values, (2) build ownership of these values and (3) align the espoused and enacted values accordingly. They suggested that focus groups be utilised during the initial phase, as was the case with the EXCO in Company A, when the crystallisation of the CW values took place (Holding Company, 2004b).

The second phase stipulates that employees need to be given the opportunity to evaluate the value-overlap between their own values and the espoused organisational values. It is important that employees are not only acquainted with the values, but that they trust, believe and internalise these values accordingly. When an overlap between person-organisation values comes into existence, such an overlap is labelled 'value congruence' and Sullivan et al. (2002, p. 250) explain it accordingly; "it enables the individual to behave in ways that are meaningful to them personally and the results in their connecting with, and become committed to, the organisation…"

The research by O'Neil et al. (2012) focussed on the socialisation process as an integral component of achieving value congruence. They found that the tactics that an organisation should employ to induct and orientate new members to the organisational values should rather take the form of serial and investiture socialisation as opposed to divestiture and disjunctive tactics (O'Neil et al., 2012). This form of socialisation gives way to newcomers receiving positive reinforcement by experienced members of the organisation who have already adopted these values in their everyday practices. In the absence of serial or investiture socialisation, new members to the organisation will be forced to develop their own evaluations of the values which can lead to negative perceptions (Cable & Parsons, 2001). The research by Sullivan et al. (2002) stipulate that it is imperative for employees to take cognisance of their own and the organisation's

values, irrespective whether they employ a process of coaching, mentoring, workshops or informal discussions. Organisational members should be afforded the opportunity to learn, understand and engage the new values. Focussed values related training should cater for both intellectual and emotional involvement (Sullivan et al., 2002). The work of Begley and Boyd (2000) suggest making use of decision-making scenarios and exercises to cater for the application of the values.

The final phase focusses on how the espoused values should be translated into enacted values; in short, to become a values-led organisation (Sullivan et al., 2002). It is of singular importance that management members visibly portray value enactment in their daily practices and task executions. Leaders transmit organisational values and are deemed to be one of the primary influences pertaining to employee behaviours. If direct managers are observed to discard or ignore the organisational values, employees will most probably follow suit. According to Sullivan et al. (2002, p. 228), "it is crucial that the management be seen to be living the values and actively working on dealing with shortfalls in their own behaviour". Appropriate values related training is essential for managers and supervisory staff members to educate them on the organisational values and to enable them to successfully transmit the values to their subordinates (Begley et al., 2000).

6.7 THE INFLUENCE OF INDIVIDUAL VALUES

Every person enters an organisation with a relatively entrenched set of values. An individual's values start to develop from early childhood and these values symbolise a person's basic convictions about what is right and wrong. These values are generally underpinned by the ethnic culture to which a person belongs and the way that they have been brought up (Padilla et al., 2003). The work of Padilla et al. indicate that collective group membership can influence and determine a person's behaviours and thoughts, which can have an impact on the enactment of organisational values (Padilla et al., 2003). According to Padaki (2000, p. 422), the value system which an individual holds dear can be summarised as; "… a cluster of values, often interrelated, that governs the characteristic thinking-feeling-behaviour pattern of the person (for example, beliefs about music, drama, painting, and dance in an aesthetic value)". His research further attests that the terminologies associated with 'values' are ingrained individual characteristics and that they are created within a person and represent observable and assessable individual

attributes. Branson (2008) supported this notion and indicated that values are an integral part of sentient consciousness which infers that values are distinctive and that they reside in the mind of people. The prevalent values within individuals are religious values, materialistic values and altruistic values, which can be further grouped into terminal and instrumental values (Padaki, 2000). Terminal values represent those highly desirable end states which people aspire to achieve i.e. religious bliss, freedom and material comfort and instrumental values stipulate how people should conduct themselves to achieve such a desired end state i.e. working hard, honesty and discipline.

The values which a person lives by tend to be relatively stable individual characteristics; although it can differ from one person to another and can vary within different contexts. The power of individual values lies in the emotional attachment to these values, as it can trigger certain beliefs about money, social interactions, the importance of work and other aspects of work and non-work (Sullivan et al., 2002; Gordon, 1999). The values which a person holds to be true are a subliminal driving force which directs and determines their behaviours (Branson, 2008; Pant et al., 1998). Thus, for Company A to achieve person-organisational value alignment, it necessitates a process of deliberately cultivating the values, focussing on the personal and cultural consciousness dimensions and to proactively support the application and enactment of these values. Without this, people can falsely claim to live the values when they in actually live 'other' values. This will be explored in more detail, in the subsequent section.

6.8 PARALLEL VALUES

Parallel values come into existence when employees falsely claim to support organisation values, thereby bringing about a multiplicity of enacted cultures that are simultaneously portrayed within one entity (Irrmann, 2002). This can be brought about when employee assumptions and beliefs about the organisational values are skewed (Padaki, 2000). Moreover, employees will fake living the values to a higher degree if their personal opinion is that the 'enactment' – irrespective whether it is a true or a fake alignment - will lead to some type of benefit or reward for them (Branson, 2008).

Furthermore, in the absence of proper training, employees will be left with no other option but to enact their own personal values. Unfortunately, this promotes the establishment of

sub-cultures that will automatically deviate from an entity's espoused organisational values (Fenton et al., 2007). Thus, if employees cannot achieve person-organisational value alignment, it leads to misaligned and incompatible values at work which is coined parallel values (Padaki, 2000). Organisations become carriers of super-imposed and hidden cultures, which are contrary to the stipulated culture, with a multiplicity of co-existing and parallel values that are enacted by employees on all levels of the organisation (Schein, 2004).

6.9 THE POWER OF BELIEFS AND ATTITUDES ON BEHAVIOUR

A person's beliefs, values, attitude and unique personality are interrelated and have the power to influence behaviour (Gordon, 1999). The terminology associated with the concept of 'belief' refers to a person's mental representation that is formed as a direct result of an inference or an observation of some sort (Kreitner et al., 1998). Any type of belief which a person holds to be true, can impact their neuro-physiological approach towards a specific concept, object or person. It is therefore safe to say, that, when certain beliefs are formed about the espoused organisational values, it can influence a person's perceptions, attitudes and related understanding thereof, which in turn can impact their behavioural alignment thereto. The pioneering work of Rokeach (1973) confirmed that values are an integral component in the establishment of a cognitive organisation and Padaki (2000) attested that the continuum of an individual's beliefs, which can be either central or peripheral, plays an influential role in terms of beliefs, attitudes and ultimately value enactment.

The term 'attitude' becomes relevant when an individual portrays sufficient emotional evidence to place him or her on a continuum of involvement i.e. like or dislike (Padaki, 2000). Attitude has been defined by researchers as "a learned predisposition" (Kreitner et al., 1998, p. 136) which involves a certain object that gives way to a preferential mode of conduct (Hofstede, 2002). The attitude of a person usually comes to the fore either in the form of behaviour or via the articulation thereof. An attitude typically refers to the tendency to respond in a consistent manner - positive, negative or neutral - when coming into contact with aspects such as people, situations or objects (Gordon, 1999; Pickens, 2005; Robbins & Coulter, 1999).

One often hears expressions with the word ‘attitude’ incorporated therein; ‘he or she has a positive attitude’ or ‘that person’s attitude stinks’ and so forth. Unfortunately, it seems that people utilise this word freely without paying sufficient attention to the deeper and hidden meanings incorporated in this concept. Research indicates that a person’s attitude possesses the power to influence behaviour, but that it is also utilised as an evaluation tool to make sense of the daily happenings of life (Pickens, 2005). Therefore, when an entity espouses its organisational values in the absence of proper training, this can lead to employees perceiving and evaluating values based on their personal understanding thereof. This can trigger a variety of attitudinal responses with the power to instil a multiplicity in beliefs, which can ultimately lead to unaligned behaviours. The only way for companies to counter possible unfavourable attitudes and unaligned behaviour, is by institutionalising their values in such a manner as to achieve related buy-in (Gordon, 1999; Pickens, 2005; Robbins et al., 1999). To minimise possible negative attitudes that can be formed, especially during the implementation phase of a new set of values, organisations can zoom in on the basic elements incorporated in the concept of ‘attitude’. According to Pickens, the three primary elements of attitude consists of: (1) affect - refers to those feelings that are caused by specific beliefs about an object, situation or person and which ultimately shape a person’s behaviour, (2) cognition - individuals form established and learned beliefs about objects, situations and people and they accept this as a ‘truth’ when evaluating it according to the inherent values which they hold dear and (3) behaviour – refers to those actions that occur as a result of a person’s feelings about a central person, object or situation.

Consequently, if the core values that an organisation espouses do not align with an individual’s values and they are not clearly articulated or understood, this can lead to certain attitudes being formed. Such an employee will naturally attempt to redefine the situation based on his or her current knowledge available on the subject at hand and this can result in the phenomenon coined cognitive dissonance. Cognitive dissonance refers to those scenarios where people will attempt to deal with situations that occur when they have contradictory or insufficient knowledge, information, attitudes or beliefs about the contextual aspects incorporated therein (Gordon, 1999). Fortunately, cognitive dissonance can be successfully countered when organisations focus on the person-organisation value and behaviour alignment process, thereby being sensitive towards

individual values and the related attitudes that they might have formed. When organisations select their core values with the necessary care, they immediately minimise cognitive dissonance, thereby promoting higher levels of organisational commitment and job satisfaction (Gordon, 1999).

The benefits of counteracting negative attitudes are plentiful. It can restrict the need for overt management and control and support the organisational culture, thereby bringing out the best in everyone (Branson, 2008). The advantage of a values-led organisation is that during periods of change the organisation maintains its identity much easier compared to organisations that do not focus on values alignment.

6.10 BEHAVIOUR MODIFICATION THEORY AND PRACTISE

Efforts to control behaviour have existed since the beginning of time and have evolved over the years into numerous methodologies with a focal point on human behaviours and actions (Rutherford, 2006). Incessant inquiries on the topic of human behaviour are portrayed in the literature. A multitude of researchers have attempted to dissect the rationale behind people's actions, trying to find an appropriate means of making sense of it (Robbins et al., 1999). The challenge when investigating organisational behaviour by means of human actions lies in the fact that such behaviours are generally below the surface and only observable via deeds. Thus, what is seen rarely represents a holistic picture, as organisations consist of both formal and informal facets. The formal side of organisations is typically represented by the company's vision, mission, goals, product, policies and procedures and the informal aspects which are more hidden include attitudes, perceptions, norms, informal interactions and interpersonal and group conflicts. These amalgamated aspects play a significant role in shaping behaviours and are crucial for organisational performance (Pant et al., 1998).

The terminology utilised by psychologists to coin the behavioural aspects of humans is called the 'science of behaviour' and it is closely related to the concept of 'behaviourism' (Plaud, 2001). Work related behaviours that are consciously modified have been clustered under a variety of different terminologies i.e. organisational behaviour modification, organisational behaviour management and performance management. For the purpose of

this study, the more generic term of behaviour modification, also known and commonly abbreviated as B Mod, will be utilised.

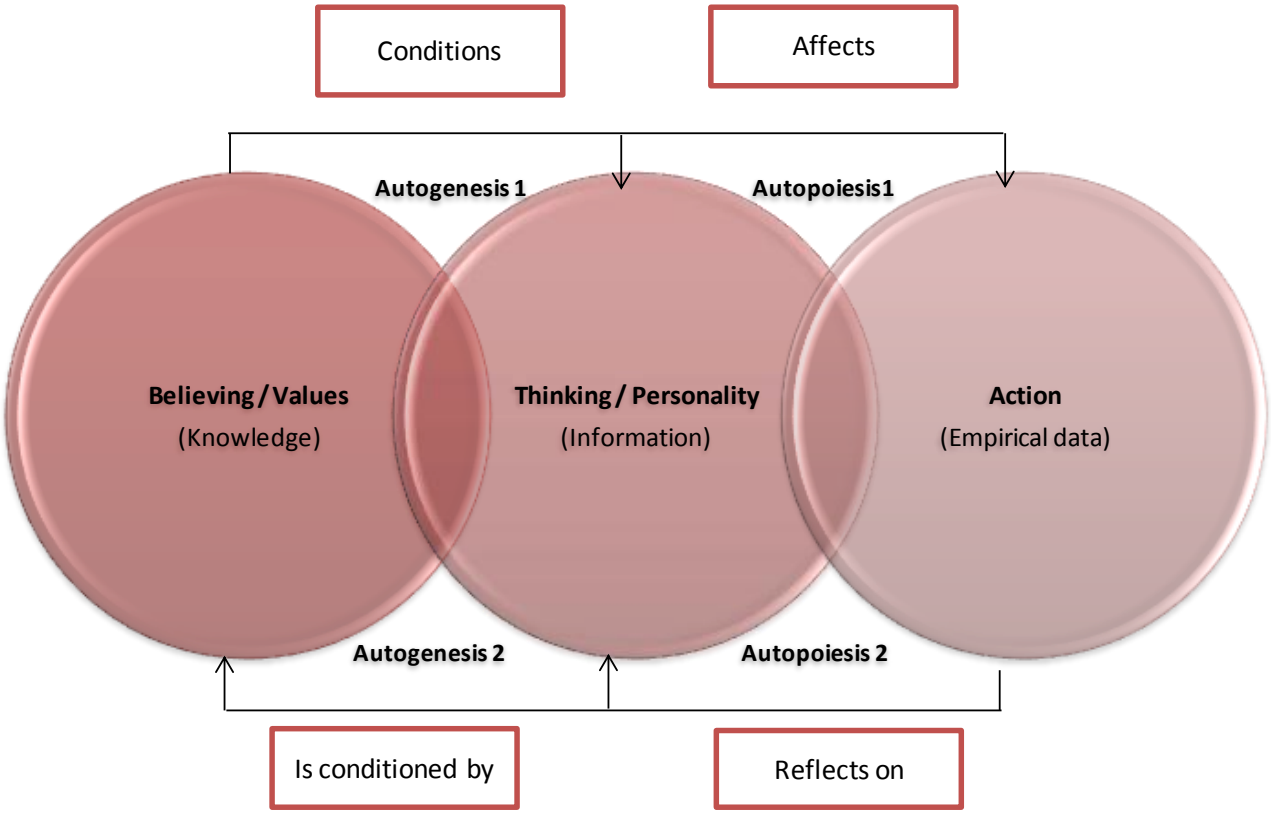
B Mod provides vital information about the value alignment process and behavioural adaptations that are necessitated to achieve value congruence. B Mod can be traced back to the ground-breaking work of two pioneering psychologists; E.L. Thorndike (1932) and B.F. Skinner (1938). During the early 1900's, Edward Thorndike performed numerous experiments in his psychology laboratory and it is there where he developed the renowned theory of the 'law of effect', which infers that behaviour that provides favourable outcomes or consequences tends to become repetitive in nature, whilst those with unfavourable outcomes or consequences seems to disappear (Kreitner et al., 1998). This theory gave way to a dramatic shift from the prevailing notion which was held as a 'truth' for centuries - that behaviour is the direct result of inborn instincts. Skinner took it one step further by refining the work and suppositions which Thorndike put forward. As a behaviourist, Skinner viewed his colleague's explanations of behaviour by means of unobservable inner states i.e. needs, drives and attitudes, as pointless. During 1938 he drew an important distinction between two types of behaviours, which he coined as (1) respondent – those unlearned reflexes or stimulus-response (S-R) behaviour and (2) operant – the learned behaviour to produce desired responses and which he called response-stimulus (R-S) behaviour (Plaud, 2001). Skinners work has significant implications for organisational behaviour due to the vast majority of actions falling within the operant category (Kreitner et al., 1998).

In contrast, Hofstede developed what is known as Hostede's paradigm and the research called 'the software of our mind' (Hofstede, 2002). Hofstede's work professed that culture represents a relatively stable phenomenon and this he viewed as the singular main cause for all human behaviours. Other authors questioned Hofstede's work by countering that culture can be altered as a result of intercultural experiences and interactions. Furthermore, cross-cultural learning and training can occur on a continuous basis when different cultures come into contact with one another (Fink et al., 2009).

The combined research of Schwarz (1997) and Yolles (1999) gave birth to the social variable system (SVS) which denotes that behaviour is affected by both values and

personality. Within the SVS model, all actions or human behaviours are directly linked and aligned to a variety of thought processes and modes of thinking i.e. imagination, subconscious images, rational thoughts and cognition. The SVS model specifically focuses on three types of realities that are encountered within the world of work: (1) believing within the epistemological level, (2) thinking within the ontological level and (3) action within the phenomenological level of interactions. The SVS model is thusly illustrated in Figure 35.

Figure 35: Social variable system model



Source: Adapted from Yolles (1999)

Within the SVS model, the concept of behaviour refers to the recurring alteration and adaptation process of an individual's actions as a result of either positive or negative feedback. Thus, when an employee receives reinforcement of some kind it is called "autopoiesis" (AP) (Fink et al., 2009, p. 46). Their research indicated that the beliefs that are formed on the epistemological level typically include culture, worldviews, understanding and knowledge type conditions. The interface between an individual's

‘believing / values’ and the AP process are labelled as “autogenesis” (AG). This process provides insight into the deeper meanings of why people think and act as they do. The feedback lines (AP2 and AG2) that are depicted in Figure 35, infer the adaptability and dynamic nature of change, especially as a survival technique (Fink et al., 2009, p. 46). They further focussed on the following three interrelated dimensions:

- Beliefs and values (knowledge). This can provide answers to questions such as; how should we act and what do we know?
- Thinking and personality domain (information). Providing information about questions such as; what is the issue and how can it be applied?
- Action domain (empirical data). This is the only domain where behaviour can be clearly identified and observed. Their findings indicate that, although behaviour can be observed, the underlying values and motivations that drive these specific behaviours cannot be distinguished nor observed.

In the SVS model, four sequential processes have been identified: (1) the AP1 process which explains the decision making process prior to taking action, (2) the AP2 process which describes the feedback process that a person employs i.e. reflections about actions that have been taken and the related outcomes thereof. These sustained reflections can result in continuous learning which can alter future behaviour, (3) AG1 refers to the process of knowledge, beliefs and values and focusses on how these specific phenomena affect thought processes and actions, (4) AG2 refers to the process of evaluating individual thought and behavioural processes. When positive reinforcement occurs, it can be utilised as an affirmation of values and beliefs. In the event of undesired outcomes, the reinforcement process can trigger an adjustment and adaptation in personal beliefs and values. With more and more organisations moving towards being values driven, the aforementioned psychological process needs to be understood and implemented thereby enabling employees to conform to a new set of values. Kroeber and Kluckhohn (1952) state that the systematic implementation of culture are likely to result in ‘actions’ that can provide conditioning elements for future actions.

It becomes apparent that a process of behaviour shaping is a prerequisite when an entity undertakes to align its employee behaviour to a set of targeted behaviours similar to that of the CW (Holding Company, 2004a). ‘Shaping’ can be defined as the process of reinforcing

closer and closer approximations to target behaviour (Kreitner et al., 1998). Behaviour shaping is not an isolated process, therefore a proper understanding of the workforce composition and its inherent multi-cultural paradigms should be taken into consideration. The next section will supply more information pertaining to the aforementioned.

6.11 INVESTIGATING THE CONCEPT OF MULTICULTURALISM

The terminology and ideology associated with multiculturalism evolved out of the civil rights movement during the 1960's and 1970's (Plaut, 2010). The term 'multiculturalism' has been associated with concepts such as diversity alignment, cultural intelligence and cross-cultural competencies to mention a few (Dameron et al., 2007; Fink et al., 2009; Templer, Tay & Chandrasekar, 2006). Multiculturalism as an ideology refers to the incorporation of diverse people from different cultures, backgrounds, ethnics and linguistic backdrops into one social milieu (Triandis, 1999). Plaut encourages the appreciation and recognition of differing cultural groupings, their unique identities and the acknowledgement that no one group is superior to the other. Studies by Kauff, Asbrock, Thörner & Wagner (2013) indicate that multiculturalism refers to "… the reduction of intergroup conflict and is generally understood as a hierarchy-attenuating ideology, which promotes the maintenance of each culture's heritage and promotes the unique cultural characteristics of ethnic groups in a nation".

In society and within organisations two distinct groupings are found - minority groups and majority groups. Research shows that minority groups tend to embrace multiculturalism as opposed to majority groups which prefer the ideology of 'colorblindness' (Rattan & Ambady, 2013). Colorblindness refers to "… equality among groups is best gained by downplaying group distinctions and treating people as unique individuals" (Rattan et al., p. 12). It is therefore imperative for organisations to take both the minority and majority influences into account, especially when the primary focus is on increasing the heterogeneity of the workforce composition (Mamman, 1995).

Previous research findings denote that individuals are more likely to accept the majority position when making decisions (Triandis, 1999) and the age old saying of 'majority rules' comes to mind. The ground-breaking research of Asch (1956) stipulates that people experience considerable stress when exposed to majority views that deviate from their

own experiences and beliefs. It shows that individuals are persuaded to follow the example of the majority group, thereby re-aligning and modifying their own decisions and behaviours to comply with the majority (Triandis, 1999). Within the organisational domain, the ethnocentric views of the majority group are generally prevalent, which leads to the minority group being hard pressed to voice their 'true' perspectives (Kauff et al., 2013; Rattan et al., 2013). With organisations being faced with increased international collaboration and globalisation, diversity ideologies should be utilised to provide a meaningful source for cultural integration. So many organisations propagate cultural diversity, but very few 'walk the talk', thereby utilising it as a competitive advantage. It seems more often than not that the diversity aspects become more of an obstacle and hindrance to organisations, which may be due to a lack in related diversity ideology know-how. When implemented and utilised correctly, multiculturalism can lead to increased productivity (Dameron et al., 2007).

6.11.1 Internationalism and its impact on intercultural competence

The common trend of globalisation necessitated a cultural diversity paradigm shift, which both researchers and organisations had to cater for (Ledwith & Seymore, 2001). Cultural diversity implies the observable differences that can be attributed to specific aspects such as race, gender and age. With evidence pointing to the impact of human capital on the overall performance of an organisation, the spotlight is shone on the intervening contextual influences of the so-called diversity-performance relationship and the impact thereof on the behaviour of employees (Richard et al., 2006). Ledwith et al. (2001) indicated that organisations should invest in related training programmes about intercultural competence, thereby enabling employees to function effectively with colleagues coming from different cultural backgrounds. They further indicated that the positive side to internationalism is that it has the ability to generate increased effectiveness due to international skills and knowledge that is readily available within the organisational domain.

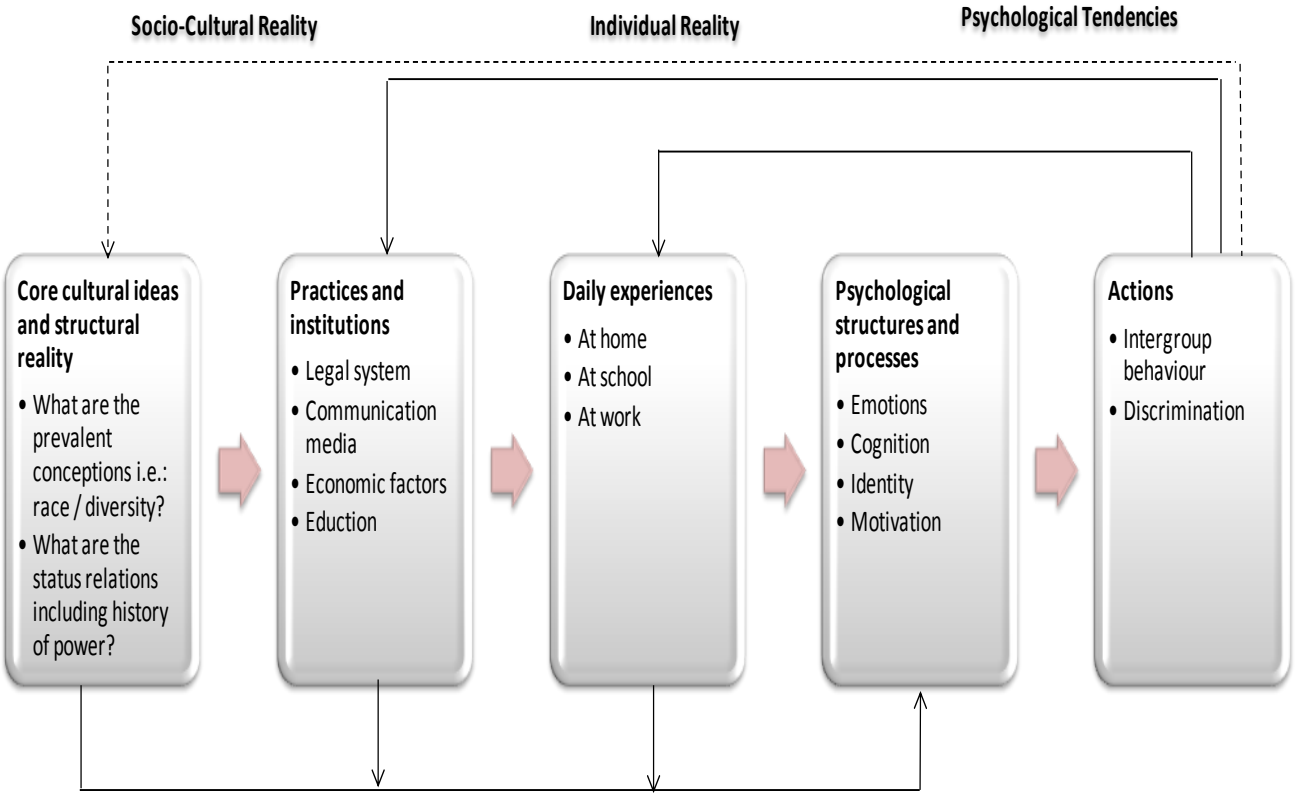
It seems as if the width of scope of research pertaining to diversity competencies expanded considerably and a variety of aspects have been researched i.e. cultural awareness, effective communication, cognitive skills, the value-add of diversity and the acquisition of synergy out of multiplicity, to name but a few (Ledwith et al., 2001). Some researchers focussed more on the so-called diversity-performance relationship as

underpinned by the multiculturalism methodology. They inferred that performance is dependent on the fit between organisational processes and organisational characteristics such as structure, strategy, values, environment and culture (Kotter et al., 1992; Richard et al., 2006). Others focussed more on the prevailing aspects of intercultural effectiveness and competencies pertaining to expatriation and the related successes and or failures thereof. Not much attention is given to the contextual influences of the multi-cultural workforce, even though the most frequent reasons for expatriation failures show a severe lack of intercultural effectiveness (Ledwith et al., 2001). Thus, it is important to take cognisance of diversity related issues and the impact thereof on behaviour, as it becomes evident that employees from diverse backgrounds will employ different beliefs, have varied priorities, understandings and opinions (Dameron et al., 2007). If diversity as such is not managed sufficiently, it can lead to internal conflict and lowered productivity.

6.11.2 Socio-cultural framework

A socio-cultural analysis is an appropriate tool to utilise when having to answer questions about ‘how’ and ‘why’ individual differences matter. It involves “paying careful attention to the historically rooted cultural and structural contours of human behaviour and psychological tendencies” which unfold on a daily basis (Plaut, 2010, p. 82). A socio-cultural framework provides an in-depth understanding of the underlying architecture of a person’s socio-cultural world as illustrated in Figure 36 on the next page.

Figure 36: Representation of sociocultural and intergroup relations



Source: Adapted from Plaut (2010)

A person's socio-cultural reality stems from the historically, culturally and socially constituent cultural ideas, beliefs, status relations and social positioning that are prevalent in institutions and inscribed and practised by individual's (Plaut, 2010). These practises can vary from language, watching television, motivation, attitudes, anxieties to organisational policies and the enactment thereof. The daily experiences of a person result in psychological processing, which in turn lead to related understanding and actions (Plaut, 2010). Cultural ideas and beliefs assist the individual to make sense of the world in which he or she lives, especially during social interaction. "Cultural ideas and beliefs are widely shared and instantiated in everyday practices, yet they may often go unnoticed and thus remain invisible or at least uninterrogated …" (Plaut, 2010, p. 82). The evidence shows that these ideas and beliefs can ultimately influence how individuals approach diversity situations within the world of work.

6.11.3 How to create cooperation via diversity management

Seeing a heterogeneous group of people within an organisational context has long past been viewed as being strange, nowadays it is the norm. Thus, co-operation within a multi-cultural environment is an increasingly common phenomenon. As previously mentioned; many organisations view cultural diversity as an asset that can favourably contribute to the organisations bottom line (Dameron et al., 2007). But, in order to do so, actions and behaviours of employees representing diverse groups should be aligned as per the organisational expectations, stipulations and values. Dameron et al. indicate that all actions and behaviours of employees should be goal orientated as per the provisos of the organisational cultural. This will in turn produce co-operative relationships on a multi-cultural level, which will promote the dimensions, attributes and community based co-operation in an unambiguous manner. The dimensions and different attributes necessary to establish co-operative relationships are denoted in Table 13 accordingly.

Table 13: Dimensions and attributes of co-operative relationships

Dimensions	Attributes Complementary co-operation	Community-based co-operation
Purpose	Congruence of individual interests	Shared aims
Interdependence	Division of work	Belonging to the group
Commitments	Internal commitments	Interaction with external groups

Source: Dameon et al. (2007)

The ultimate goal is to institutionalise the CW values in such a manner as to promote co-operation by silently guiding multi-cultural employee behaviour on a daily basis and within any given situation. As such, employees know what is expected of them and how they should behave, irrespective of their own social identity framework, the diversity of the group, organisation or team (Company A, 2006). The social identity framework will be discussed next.

6.12 SOCIAL IDENTITY FRAMEWORK

The social identity theory of Tajfel and Turner (1979) provides the theoretical ideology when investigating the manner in which a local culture accepts those values which are embedded in the global culture, without sacrificing the values of the former. It further entails knowledge of belonging to a certain group, cognisance of the predominant values that are of significance and the interrelationship with the group and its members. It goes without saying that people portray varying degrees of identification with different contextual groups, which can lead to a restraint in their attitudes and behaviours towards either other-group or own-group members (Van Bavel et al., 2012). Social identity is dependent on the significance that a person attaches to his or her social identity, which in turn can influence biases in social perceptions when compared to the own-group (Padilla et al., 2003).

Most organisations have overarching societal structures which guide everyday behaviour and processes within. The degree to which individuals identify with these structures depends on each person's cultural competence and cognition of collective group membership (Padilla et al., 2003). Therefore, a person's thinking, feeling and actions are reliant on the social identity group, to which they belong, thereby providing the frame of reference to judge the world (Van Bavel et al., 2012). Padilla et al. indicated that when people rely on a social comparison process, it can lead to intergroup conflict even in the absence of competition or explicit rivalry. Thus, if organisational values such as the CW, are perceived as being inherently Japanese, it can lead to value conflict as employees can be motivated to identify only with those values with which they feel comfortable and to distance themselves from values which they do not perceive as being part of their personal social groups value system.

6.13 CONCLUSION

The preceding literature discussion supports the findings as depicted in Chapters 4 and 5 respectively, thereby providing a theoretical framework from the current body of knowledge available on the topic of organisational values and related subject matter. The literature indicates that the topic of organisational values and the enactment thereof cannot be viewed in isolation. A multiplicity in theoretical ideologies underline the behavioural

alignment process, not to mention the intricacies incorporated in an individual's socio-cultural and social identity framework.

Evidently, organisational values are a much researched and sought after topic, which leaves one to ponder why so many organisations still struggle to enact their espoused values. It might be that too much emphasis is placed on espousing and too little on the 'how to' portion of the values enactment process. Organisations such as Company A need to take cognisance of the multiculturalism paradigms and their related impact on employee behaviours. Those values that are propagated with the intent to only espouse them, will ultimately remain espoused and will not transit into behavioural enactment. Such values are in actual fact depleted and their value-add in terms of the intangible value chain is nullified. The only way to reap the benefits of organisational values, is when these values are transformed into behaviours, only then do they have the power to provide a competitive advantage – a powerful weapon to be reckoned with.

In the next chapter (Chapter 7), a discussion will follow on the research findings and the related linkage to the literature review, followed by a short reflection of my personal journey as a 'new' researcher and lastly suggestions and recommendations for future research.

CHAPTER 7

RECOMMENDATIONS AND CONCLUSIONS

7.1 INTRODUCTION

"Research is formalized curiosity. It is poking and prying with a purpose" (Zora Neale Hurston as cited in Brainy Quote, 2001-2013). In this concluding chapter, I present an overview of the research journey, the findings and links to the literature review, my own perspective as the researcher and recommendations for future research.

☺*With human behaviour forming an integral component of this study and it being researched since the dawn of time, I utilised a variety of old and new references. Additionally, I tried to limit secondary sources wherever possible, I did borrowed some wisdom and famous quotes from the Brainy Quotes website and these are cited and referenced according to the words of Wilson Mizner, "if you steal from one author it's plagiarism; if you steal from many it's research" (as cited in Brainy Quote, 2001-2013).*

In **Chapter 1**, the background and aim of the study was presented first, followed by the problem and purpose statements. The next section presented the four research objectives and the applicable research questions that were formulated and they are thusly repeated accordingly. Research objective one explored what employees from different cultural backgrounds understand by 'living the organisational values'. The main research question that was asked in support of this objective was:

- Describe your general understanding of the concept of organisational values?

The following two sub-questions were asked to support the primary question:

- In your opinion, why are values important within an organisation?
- What is your understanding of the term 'living organisational values'?

☺ From the researcher's diary.

The second research objective focussed on establishing the factors that should be taken into consideration to align multi-cultural employee behaviours with expected behaviour, when focussing on predetermined organisational values. The primary research questions that were put to the participants in support of objective two were:

- Within the organisation; a set of pre-determined organisational values have been established in the Company Way – incorporating the mindset and actions that are expected from all employees working in Company A to adhere to. In your opinion, how should employees align their behaviour to the Company Way?
- Do you think that it is truly possible to align individual behaviour in such a way as to truly live the values?
- Describe your general attitude towards the company's value system and explain why you feel as you do?

The third objective investigated the process whereby an individual comes to understand and align the organisational values with his or her personal values in order to start behaving accordingly. To find meaningful answers, the following questions were asked:

- Do you purposefully change your behaviour in order to comply with these [Company Way] values? If yes, how do you go about changing your actions?
- Did you have to change some of your personal values in order to align them to the organisational values? Which values did you need to change?

The fourth and final objective was to investigate the possible influencing factors that multiculturalism has on values related behaviour and the following research questions were developed:

- Which factors in your cultural value system / identity inhibits and or assists you to align to the pre-determined organisational values?
- Working within a multi-cultural organisational setting consisting of numerous nationalities and cultural backgrounds; in your opinion, how does cultural background influence employee behaviour at work?

The subsequent sections of Chapter 1 focussed on the importance and benefits of this study, the delimitations and assumptions, the definition of key terms and lastly an overview of the chapters in this study was presented.

In **Chapter 2**, I presented detailed background information about the Holding Company's historic revival, the alliance partnership which led to the birth of the Company Way values system, the definitions and utilisation of these values and details pertaining to Company A as an affiliate of the Holding Company.

Chapter 3 was devoted to the research design and methodologies incorporated in this study. This qualitative study utilised an exploratory, descriptive, cross-sectional and contextual approach, within a single case study design. The research was performed based on the theoretical principles of an inductive, interpretive and grounded theory approach. The research setting, units of analysis and sample population were presented next, closely followed by the data collection procedure, data analysis methods, the assessment of the trustworthiness of the research design and research ethics.

In **Chapter 4**, I provided the research results and findings based on the research objectives and questions of chapter 1. The coding and identification of themes was presented first followed by an in-depth discussion of the seven core themes that emerged.

The seven core themes that came to the fore were:

- Theme 1: Conceptualising and defining organisational values *(individuals' understanding of the concept and terminology associated with organisational values).*
- Theme 2: Internalising living organisational values *(multicultural employees' conceptual understanding and internalisation of the Company Way)*.
- Theme 3: Factors influencing person-organisation values congruency - induction process, cognition and measurement criteria *(the value of values)*.
- Theme 4: Cultural identity as an influencing factor on value-aligned behaviour *(social identity framework)*.

- Theme 5: The influence of attitude on value-congruence *(individuals' predisposition towards the organisational values)*.
- Theme 6: Behaviour Modification: Values-alignment process *(the behavioural adaptation process)*.
- Theme 7: Multiculturalism *(the impact of multi-cultural employee core values on value alignment)*.

In **Chapter 5**, I presented detailed interpretations of the research findings that were derived out of chapter 4 and it became apparent that I successfully achieved the intended purpose of all four research objectives. The next section was utilised to provide possible suggestions or interventions for Company A to utilise going forward and lastly I highlighted some of the limitations of this study.

Chapter 6 was devoted to the literature review in support of the research findings and the related interpretations thereof. The topics that were investigated and discussed included organisational culture, the theoretical underpinnings of organisational values, the intangible value add of organisational values, espoused versus enacted living values, value congruence, the influential power of individual values, parallel values existence, the power of beliefs and attitudes on behaviours, behaviour modification and multiculturalism. Lastly, the impact of a social identity framework was discussed, as it has a direct link to values related behaviour. The literature was utilised in an inductive manner thereby supporting chapters 4 and 5 respectively.

In this chapter (**Chapter 7)**, I present a concluding overview of the related content incorporated in the respective chapters preceding this one. I provide a summary of the findings and links to the literature review, reflect on my own experience and the trustworthiness of this study and close with suggestions and recommendations for future research.

7.2 FINDINGS AND LINKS TO LITERATURE REVIEW

The findings of this study, if generalised to the entire population within Company A, indicated unambiguously that the CW is more espoused in nature than lived. Unfortunately, it seems as if this company, similar to so many other companies, places an overt focus on articulating and promulgating its values rather than embedding them in the hearts and minds of its employees. This coincided with previous studies that were conducted on organisational culture, organisational values, espoused values, value congruence, person-organisation fit and aligning person and organisational values (Branson, 2008; Hofstede, 2002; Khandelwal et al., 2010; Liedtka, 1989; Ojo, 2009; O'Neil et al., 2012; Posner, 2010; Schein, 1990; Sullivan et al., 2002; Wallace et al., 1999), to mention but a few. This study's findings, in conjunction with some of the aforementioned research, indicated that organisations are still finding it extremely difficult to transit values into actions. This is an alarming fact, as values only become assets when they are enacted and in the absence of employees living these values, or organisations actually expecting their employees to do so, these values are less worth than the paper they are written on.

The respondents to this study seem to find it increasingly difficult to discern what the associated terminology, concept and theoretical underpinnings of organisational values entail, not to mention their inability to recall or provide definitions for the content of the CW. The literature signified the importance of values related training and the fact that the only way for employees to truly enact the values, is if management provides examples of 'values in action' (Sullivan et al., 2002). Additionally, the investigation of the institutionalisation of the CW supplied evidence that very limited training has been provided, yet these values are incorporated as an inherent component of salary increases within Company A, for some. What makes matters even worse, is the fact that the application of the values is limited to the minority - the white collar workers and the hourly workers – the majority are exempt from value related evaluations and appraisals. This can give rise to employees having feelings of apprehension, animosity and even discrimination, which can have an impact on employee beliefs and attitudes towards the purpose, content and utilisation of the CW (Gordon, 1999; Pickens, 2005; Robbins et al., 1999). With the CW being enforced and applied in such a manner, the true value of organisational values is depleted and the corporate culture is severely hampered.

The literature highlighted the fact that organisational values cannot be viewed as a once-off process; it is a continuous process of reviewing, recreation and re-implementation (Padilla et al., 2003). The CW's origins, out of the alliance formation, carved the EXCO's intent of where they see the company going, its future endeavours and the way that they want to conduct business on a global scale (Holding Company, 2004b). To implement a new set of organisational values is easier said than done. All employees need to embrace the CW, learn about the new values and to experience it by practising it. This will trigger an alteration process coined behaviour modification; a recurring alteration and adaptation process which will result in employees authentically supporting the CW values, as the values will become visible when they are enacted during daily work life (Fink et al., 2009). It is evident that Company A will need to utilise and implement such a change process and one way of doing it is by instilling a continuous reinforcement process, thereby providing sufficient support, encouragement and values related training to all employees (Branson, 2008). In the absence of the aforementioned, employees will be left to find a meaningful way to fake living the values, which they presently do, because the results show clear evidence of the enactment of parallel values within Company A (Branson, 2008; Padaki, 2000).

Another crucial element that is inseparable from this study is the multi-cultural workforce composition within Company A. The mixing pot of cultures entrenched in the South African landscape, coupled with the international and expatriate members of the Holding Company provides a vast and heterogeneous group of employees (Plaut, 2010). The literature showed that multi-cultural aspects have the ability to influence values alignment and related behaviour and this is further dependent on how the values are perceived and the attitudes that they conjure up, which can impact own-group and other-group ideologies (Van Bavel et al., 2012). It is evident, that a social comparison process has been used by the respondents in this study, as all non-Japanese employees perceive the CW to be inherently Japanese values (Padilla et al., 2003). With employees having perceptions that the CW consists of other-group values, this can result in biases. Non-Japanese employees may discard the CW values in totality as a result of their beliefs, perceptions and attitudes, but luckily values related training has the ability to counter this. The challenge therefore still remains for Company A to not only articulate these values, but to rather focus on inculcating and, in actuality, living these values, thereby making them a

business ‘weapon’ - a powerful source to be reckoned with. When asked; ‘Are they getting it right?’ The answer is; ‘Not yet and much work is needed, but all is not lost’. If Company A can implement an all-encompassing values related training programme, implement their values consistently and inculcate them in every aspect of business, management by values will become a reality.

7.3 REFLECTION OF PERSONAL EXPERIENCE

When investigating a topic like organisational values, where numerous previous studies have been conducted, one expects to find some type of saturation point on the topic at hand. However, I was blown away by the variety in research angles that are in evidence in the body of knowledge available on this phenomenon. Surprisingly, I have also contributed to the variety of approaches utilised to study organisational values and have discovered yet more ways in which it can be researched.

The credibility of my work is guaranteed by the methods that I utilised to make sense of the data. I tried as far as possible to let the data speak for itself and I scrutinised the interviewee responses for hidden and deeper meanings. The themes emerged as a result of this and it became apparent that the themes provided more angles for future studies.

As the researcher, I tried to be as neutral as possible, but I could not stay aloof or detached in totality. With this study taking the form of interpretive research, I became part of this study and the findings invoked an appreciation of the feelings that the participants portrayed (Patton, 2002). It must also be mentioned that I was an employee within Company A, prior to me commencing with this research and that I had first-hand knowledge available on the application and utilisation of the CW. The added benefit of prior employment within Company A from the researcher’s chair, is that I have acquired an increased degree of knowledge and understanding of the intricate workings within the organisation. I never anticipated finding such richness and depth of information from the respondents to this study. The uniqueness in the participant responses and the manner in which they feel and view the CW was like a phantom. It was an amazing journey to experience the CW through the lens of the participant’s point of view. But for me as a first time researcher, it was an intense experience to submerge myself into work of this magnitude, but to be able to finish it, is an extremely rewarding experience.

7.4 RECOMMENDATIONS FOR FUTURE RESEARCH

As previously mentioned, the topic of organisational values has so many possibilities that it is a vast topic to explore from differing angles. For future research purposes, it is recommended that this study be repeated in one of the other global affiliates of the Holding Company or within an entity that has a similar corporate structure and global presence. Additionally, it would be advisable to make use of a mixed-methods approach thereby utilising a larger sample size to cover a broader scope of research. Some other aspects that can be covered include (1) zooming in on the parallel values that are in existence, how this happens and the impact thereof on the return on intangibles, (2) the impact that the evaluation process of values has on the beliefs, perceptions and attitudes of employees, (3) how to evaluate and reward values related behaviour and (3) when a company propagates diversity due to Employment Equity legislation, what is the impact on multiculturalism?

7.5 CONCLUDING REMARKS

To conclude, organisational values is such a greatly researched topic with ample literature available on the theoretical perspectives, however, the practical application thereof still seems to fall short. With organisational values being ingrained in the corporate culture and contributing to the intangible asset register, it goes without saying that a paradigm shift is required. Organisations are urged to not only espouse their values, but to inculcate them in such a manner as to influence the sentient consciousness of their employees, thereby make organisational values come alive. Victor. E. Frankl summed it up with the following words; “when we are no longer able to change a situation, we are challenged to change ourselves” (Frankl as cited in Brainy Quote, 2001-2013).

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APPENDIX A

- Data collection instrument: Semi-structured interview questions -

Questions for semi-structured interviews

A. BIOGRAPHICAL INFORMATION

Designation / Position Title:
Number of years employed within the organisation:
Highest Educational qualification:
Age:
Gender:
Ethnic group:

B. RESEARCH QUESTIONS

1. General Questions Category

1.1 In your opinion, why are values important to an individual?
1.2 Describe the values that are predominantly applied in your life based on your cultural background.
1.3 Which behaviour or actions that you portray in your daily life constitute to adhering to the predominant cultural values of your ethnic origin?
1.4 Why are these values (above mentioned values) important and what is their impact on your life?

2. Organisational Values Category (Company Way)

2.1 Describe your general understanding of the concept of organisational values?
2.2 In your opinion, why are values important within an organisation?
2.3 What are the company values? Name the values without looking them up.
2.4 Describe your general attitude towards the company's value system and explain why you feel as you do?

2.5 Are you measured on the way that you behave in the workplace? If yes, explain in your own words how this measurement is applied.

2.6 How do you align your behaviour in order to comply with the organisational values?

2.7 Do you purposefully change your behaviour in order to comply with these values? If yes, how do you go about changing your actions?

2.8 What is your understanding of the term 'living organisational values'?

2.9 To what extent are you living the organisational values and what can you do to enhance or improve your conformance to these values?

3. <u>Behavioural Component Category</u>

3.1 Within the organisation; a set of pre-determined organisational values have been established in the Company Way incorporating the mindset and actions that are expected from all employees working in Company A to adhere to. In your opinion, how should employees align their behaviour to the Company Way?

3.2 Which factors in your cultural value system / identity inhibits and or assists you to align to the pre-determined organisational values?

3.3 Which individual aspects have an impact on the way that you behave at work when conforming to the organisational value system?

3.4 What is your understanding of the mindset phenomenon incorporated in the organisational value system?

3.5 Do you purposefully change your thinking processes in order to align to the mindset principles? If yes, how do you go about doing that?

3.6 What is your understanding of the actions phenomenon incorporated in the organisational values of the organisation?

3.7 Do you purposefully change your behavioural processes in order to align to the action principles? If yes, how do you go about doing that?

3.8 How do you 'live' the organisational values on a day-to-day basis?

3.9 In your opinion, how can or should the behavioural component of 'living' the organisational values be measured?

3.10 Do you think that it is truly possible to align individual behaviour in such a way as to truly 'live the organisational values'?

4. Personal Experience Category

4.1 How did you feel when the mindset and actions phenomena were incorporated into the Performance Management documentation which amounted to 50% of the overall key performance indicators?

4.2 Did the way that you do your job and the way that you behave at work change as a result of the Company Way?

4.3 Have the organisational values influenced your life in any way?

4.4 Are you making use of or applying the organisational value system in your daily life other than work? If yes, please explain.

4.5 Did you have to change some of your personal values in order to align them to the organisational values? Which values did you need to change?

4.6 How do you feel on a personal level, that you are requested to think and behave in a certain way or manner at work?

4.7 How does the way that you behave / think at work differ from the way that you behave / think when you are not at work? If they differ, please explain.

4.8 Working within a multi-cultural organisational set-up consisting of numerous nationalities and cultural backgrounds – in your opinion, how does cultural background influence employee behaviour at work?

4.9 Would you say you are true to yourself and your culture by living the organisational values?

4.10 In your opinion, to which extent do you truly 'live' the organisational values at work?

4.11 Which actions are necessary from your side to truly 'live' the organisational values?

APPENDIX B

- Consent form -

UNIVERSITEIT VAN PRETORIA
UNIVERSITY OF PRETORIA
YUNIBESITHI YA PRETORIA

Faculty of Economic and Management Sciences

Informed consent for participation in an academic research study

Dept. of Human Resource Management

LIVING ORGANISATIONAL VALUES IN A MULTI-CULTURAL ENVIRONMENT: A SOUTH AFRICAN CASE STUDY

Research conducted by:
Me. A. Cloete (29554714)
Cell: 082 556 3651

Dear Respondent

You are invited to participate in an academic research study conducted by Annemarie Cloete, a Masters student from the Department Human Resource Management at the University of Pretoria.

The purpose of the study is to investigate whether it is possible to behave in such a way as to truly live the organisational values within a multi-cultural organisation. This study will furthermore investigate the degree of congruence between expected behaviour versus 'real performance' and the different factors that can impact on this relationship

Please note the following:

- This study involves an anonymous survey. Your name will not appear on the questionnaire and the answers you give will be treated as strictly confidential. You cannot be identified in person based on the answers you give.
- Participating in the study will require you to participate in face-to-face interviews with the researcher.
- Your participation in this study is very important to us. You may, however, choose not to participate and you may also stop participating at any time without any negative consequences.
- Please answer the questions in the attached questionnaire as completely and honestly as possible. This should not take more than 90 minutes of your time.
- All identifying information will be kept confidential as per ethical guidelines.
- The results of the study will be used for academic purposes only and may be published in an academic journal. We will provide you with a summary of our findings on request.
- Please contact my supervisor, Prof. Y. du Plessis on Yvonne.duPlessis@up.ac.za if you have any questions or comments regarding the study.

Please sign the form to indicate that:

- You have read and understand the information provided above.
- You give your consent to participate in the study on a voluntary basis.

Respondent's signature **Date**

APPENDIX C

- Linking research objectives and research questions -

No	Objectives	Research question number	Research questions
Objective 1	To explore what employees from different cultural backgrounds understand by living the organisational values.	• Question 2.1 • Question 2.2 • Question 2.8 • Question 4.10	• Describe your general understanding of the concept of organisational values? • In your opinion, why are values important within an organisation? • What is your understanding of the term 'living organisational values'? • In your opinion, to which extent do you truly 'live' the organisational values at work?
Objective 2	To establish the factors that should be taken into consideration, to align multi-cultural employee behaviour with expected behaviour, when focussing on predetermined organisational values.	• Question 2.3 • Question 2.5 • Question 3.1 • Question 3.4 • Question 3.6 • Question 3.9 • Question 3.10 • Question 4.1	• What are the company values? Name them without looking them up. • Are you measured on the way that you behave in the workplace? If yes, explain in your own words how this measurement is applied. • Within the organisation; a set of pre-determined organisational values have been established in the Company Way – incorporating the mindset and actions that are expected from all employees working in Company A to adhere to. In your opinion, how should employees align their behaviour to the Company Way? • What is your understanding of the mindset phenomenon incorporated in the organisational value system? • What is your understanding of the actions phenomenon incorporated in the organisational values of the organisation? • In our opinion, how can / should the behavioural component of 'living' the organisational values be measured? • Do you think that it is truly possible to align individual behaviour in such a way as to truly 'live the values'? • How did you feel when the mindset and actions phenomena were incorporated into the Performance Management documentation which

		• Question 4.2	amounted to 50% of the overall key performance indicators? • Did the way that you do your job and the way that you behave at work change as a result of the Company Way?
Objective 3	To investigate the process whereby an individual comes to understand and align the organisational values with their personal values in order to start behaving accordingly.	• Question 1.1 • Question 1.2 • Question 2.4 • Question 2.6 • Question 2.7 • Question 2.9 • Question 3.5 • Question 3.7 • Question 3.8 • Question 4.3 • Question 4.4 • Question 4.5	• In your opinion, why are values important to an individual? • Describe the values that are predominantly applied in your life based on your cultural background. • Describe your general attitude towards the company's value system and explain why you feel as you do? • How do you align your behaviour in order to comply with the organisational values? • Do you purposefully change your behaviour in order to comply with these values? If yes, how do you go about changing your actions? • To what extent are you living the organisational values and what can you do to enhance or improve your conformance to these values? • Do you purposefully change your thinking processes in order to align to the mindset principles? If yes, how do you go about doing that? • Do you purposefully change your behavioural processes in order to align to the actions principles? If yes, how do you go about doing that? • How do you 'live' the organisational values on a day-to-day basis? • Have the organisational values influenced your life in any way? • Are you making use of applying the organisational value system in your daily life, other than work? If yes, please explain. • Did you have to change some of your personal values in order to align them to the organisational values? Which values did you need to change? • How does the way that you behave / think at work differ from the way

		• Question 4.7 • Question 4.11	that you behave / think when you are not at work? If they differ, please explain. • Which actions are necessary from your side to truly 'live' the organisational values?
Objective 4	To investigate the possible influencing factors that multiculturalism has on values related behaviour.	• Question 1.3 • Question 1.4 • Question 3.2 • Question 3.3 • Question 4.6 • Question 4.8 • Question 4.9	• Which behaviour or actions that you portray in your daily life constitute to adhering to the predetermined cultural values of your ethnic origin? • Why are these values (above mentioned values) important and what is the impact on your life? • Which factors in your cultural value system / identity inhibits and or assists you to align to the predetermined organisational values? • Which individual aspects have an impact on the way that you behave at work when conforming to the organisational value system? • How do you feel on a personal level, that you are requested to think and behave in a certain way / manner at work? • Working within a multi-cultural organisational set-up consisting of numerous nationalities and cultural backgrounds – in your opinion, how does cultural background influence employee behaviour at work? • Would you say you are true to yourself and your culture by living the organisational values?