

A DESCRIPTIVE AND EXPLORATORY STUDY TOWARDS A SPIRITUAL
INTELLIGENT TRANSACTIONAL MODEL OF ORGANISATIONAL
COMMUNICATION

by

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.....
Herewith I declare that the Doctoral script entitled, A descriptive and exploratory study towards a spiritual intelligent transactional model of organisational communication, is my own work and that I have, to my knowledge, provided complete and proper reference and recognition to all the sources referred to and quoted in this script.

Mrs EA van der Walt

Date

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ABSTRACT

In this study intelligence is perceived as a primary variable in explaining the needs, motivations and behaviour of individuals in society in general, and in the organisation specifically. A distinction is made between IQ, which is perceived as a rational intelligence that has its roots in Newtonian physics, EQ, which is perceived as an adaptive and emotional intelligence that enables an individual to adapt to changing circumstances, and SQ, which is perceived as a spiritual intelligence that enables an individual to recontextualise a situation towards a meaningful and holistic experience.

It is argued that changes and developments in society during the 20th and 21st centuries can be related to a growing awareness and understanding of intelligence in society from IQ to SQ. This argument is supported by various discussions regarding different time periods from the 20th century to the 21st century, and societal members' reactions to changes in the environment during these time periods. It is also maintained that changes in society impact significantly on the organisation since the employee is a member of both society and the organisation. As such, any changes in the needs, motivations and behaviour of societal members will also reflect in the organisation.

Based on an in-depth literature review, and descriptive, explanatory and exploratory descriptions in this study, it is maintained from the results obtained in Chapter 4 regarding the SQ-needs and motivations of the new employee that organisational management need to recognise the spiritual-related intelligence behind the changing needs and motivations of the new employee as meaning-seeking individual. This is especially important as a means of merging the SQ-needs and behaviour of employees, thus limiting the occurrence of anomie, conflict and workplace resistance in the organisation. The argument of this study is that the manner in which most organisational and managerial practices, communication, and employees, are approached in the modern organisation, is unable to provide meaning or purpose. It is argued that it is **not** through the process of control, prediction or mere adaptation to a changing environment, but through an emergence into a 'new reality' that meaning is established. This emergence into a new reality requires a spiritual intelligent leadership approach through which the SQ-needs and motivations of the new employee can be addressed.

Most important is that organisations need to provide a channel for employees through which they can express newly acquired values, needs and motivations, such as a well-defined and well-developed communication system. Zohar (1997) argues that the most effective means of recognising and implementing SQ in the organisation would be through the process of communication. A point of departure in meeting the needs and motivations of the new employee would therefore be through the process of spiritual intelligent communication in which the sender (manager or leader) recognises the meaning-seeking needs and motivations of the receiver (employee) to such an extent that they can both negotiate a shared meaning regarding organisational practices due to a new understanding between them. The aim of this study is therefore to investigate such a communication model by exploring the need for a spiritual intelligent transactional model of organisational communication.

Based on the new-found knowledge gained with regards to the application of SQ in the organisational context, this study has identified the following potential topics for future research:

- Empirical research could be conducted to test the viability of the proposed spiritual intelligent transactional model of organisational communication.
- SQ as a primary and determinant variable in organisational behaviour, employee or managerial development, and organisational success, can be researched.
- Further research studies can be conducted to determine the SQ-related needs of employees in large and small organisations. Studies like these could contribute significantly to methods and means of addressing the growing problems of anomie, poor management and communication practices, conflict, and resistance in the modern organisation.

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CHAPTER 1

AN OVERVIEW OF THIS STUDY

1.1 INTRODUCTION

Zohar (1997), Zohar and Marshall (2000) and Van der Walt (2003) argue respectively that organisations are generally reluctant to deal with the abstract subject of intelligence in the organisational context, but research studies by Zohar and Marshall (2000; 2004), Van der Walt (2003) and Visser (2004), argue the importance of exploring intelligence in the organisation because of the value it adds to organisational performance. Viola (1977), Muller (2002), Du Plooy-Cilliers (2001; 2003) and Van der Walt (2003) also indicate that a continuous evolution in the business environment made it progressively difficult for organisations to survive, and with the appearance of a new globalised economy (with related organisational designs such as the knowledge-centric organisational design), with its view on the value of the individual's experience and tacit knowledge, the importance of organisational intelligence, especially emotional intelligence (EQ) and spiritual intelligence (SQ), became more applicable than ever before.

Harriss (1992) argues that until the 1900s, environmental changes in society were slow and people were content with their lives. With the arrival of the Industrial Revolution and the two World Wars, business, and the way it was conducted, changed. Industrial-driven commercial activities brought about limits to local economic growth and faced with glutted markets, organisations searched beyond their own boundaries for new markets, obsessed with using the benefits of globalisation to their advantage. With the expansion of the free-market system also came the need for new markets and sources of labour. When organisations expanded their business to global markets, the new economy, consisting of fast-paced innovation, high productivity and new business models, was established. This contributed to even greater environmental uncertainty and complexity to both the organisation and its external environments because of increasing competition.

According to Zohar (1997) and Zohar and Marshall (2004), this environmental uncertainty became the catalyst for continuous societal and organisational changes and related modes of intelligence behind these changes.

The shift away from the old economy-organisation (Industrial Revolution) to the new economy-organisation (post-Industrial Revolution), has also contributed to a shift in the organisational structure, and thus also in the nature, of work. There is a new focus on what management and employees expect from each other and this expectation, according to the research of Porth, McCall and Bausch (1999:1) is situated in the human spirit which has become a fundamental part of the new economy-organisation. The human spirit needs to be unleashed to enable it to be creative and innovative. Spirituality has traditionally been recognised as a search for meaning and the same applies to spirituality in the workplace. It has been found that employees search for meaning in their work and as the concern for meaning *per se* increases, managers need to move more into transcendental leadership roles in establishing meaning (Konz & Ryan 1999:2).

In support of Porth *et al's* (1999) argument that the human spirit needs to be recognised within the organisational context, Konz and Ryan (1999:1) argue that spirituality in the workplace has become an important topic in recent years, fundamentally because it is changing the nature of work. In the modern organisation work has ceased to be an endeavour totally removed from personal development. It is argued that employees are searching for meaning in their work (for a way to connect their work lives with their spiritual lives), to “work together in community and to be unified in a vision and purpose that go far beyond making money” (Konz and Ryan 1999:1). According to Zohar (1997), Zohar and Marshall (2000; 2004), Visser (2004) and Covey (2004), this search for meaning in the organisation is essentially related to spiritual intelligence.

Senge, Kleiner, Roberts, Ross, Roth and Smith (1999) indicate that workplace-related problems among employees are often linked to a search for meaning and a justification for their role and existence within the organisation. Workplace resistance is perceived as employee behaviour that seeks to challenge, or invert prevailing assumptions, discourses and power relations in the organisation (Senge *et al* 1999), and is progressively becoming a priority in organisational

transformation. This resistance, which questions and inhibits the value of meaningful employee contributions, is often a response to managerial control (Zohar 1997; Zohar & Marshall 2004; Covey 2004). Viola (1977) and Zohar and Marshall (2004) state that employees living in earlier societies would not have considered asking questions about 'meaning'. Their lives were culturally embedded in a set framework. They had living traditions, living gods, living communities, functioning moral codes and problems that had known boundaries and fixed goals. In modern times however, people are confronted with existential and spiritual problems, and with the need to cultivate a kind of intelligence that can deal with these problems. The use of rational intelligence (IQ) in problem resolutions and planning, which is typical of overly-managed organisations, seems to be insufficient. The reasons people seek for living their lives are no longer only based on IQ, nor are they purely emotional ones. It seems progressively insufficient for people to find happiness within their existing frameworks. They want to question the framework itself and question the value of how they are living their lives. They want to find new values. Questions such as 'What is my life about?', 'What does my job mean?' and 'What is my role or contribution to this organisation that I work for?', are some of the questions that seek to comprehend the essence of meaningful existence (Zohar and Marshall 2000). Just by asking such questions, people are showing a need to use intelligence different from mere rational intelligence or emotional intelligence. They show a need for spiritual intelligence that can invest in an organisational spiritual value-based system that will address their uncertainties.

With reference to the works of Llinas and Ribrary (1993), Singer and Gray (1995), Zohar (1997), Rolls (1999), Singer (1999), Zohar and Marshall (1994; 2000; 2004), Van der Walt (2003), Visser (2004) and Covey (2004), it is derived that scientifically there is no doubt that IQ and EQ exist and that these intelligences play an important role in organisational design and management. However, as stated by Zohar (1997) and Zohar and Marshall (2004), these intelligences seem insufficient in addressing the spiritual intelligent needs and motivations in the organisation, or in maintaining the spiritual values that the modern-day organisations seem to need. Zohar and Marshall (2000:47) indicate that during the early-20th century, IQ has been the dominant type of workplace intelligence, especially in dispassionate, precise, profit-driven, Industrial Revolution organisations. These organisations

were characterised by IQ-based managerial approaches which maintained a philosophy that believed that an organisation can only reach its goals effectively through the use of power and coercion, in which employees were manipulated into specialising in only one, controllable, field. Managers usually also had an obsession with company policies, which regulated all organisational actions in accordance to formal and unquestionable logic.

With changes in society, and as result a development in societal intelligence, EQ was introduced into the organisation during the latter part of the 20th century. According to Goleman (1995), EQ refers to abilities distinct from, but complementary to, rational intelligence, which are the purely cognitive capacities, measured by IQ. It is further maintained that EQ is the ability to perceive emotions, to access and generate emotions to assist thought, to understand emotions and emotional knowledge, and to reflectively regulate emotions to promote emotional and intellectual growth.

Goleman (1995) also argues that EQ is useful in enabling comprehension towards situations, which are totally incomprehensible from a purely rational perspective. Associative thinking, based on EQ, enable employees to determine what effective leadership is, and how people develop it; why expected results are not obtained from change processes in the organisation, and why employees react opposite to what is expected from them under certain circumstances (Goleman 1995). The narrow view of IQ, implying that management knows everything and that employees should simply follow instructions, has since the Industrial era been replaced by the knowledge that employees are valuable assets, and that they do make important contributions to the successful functioning of the organisation.

According to Smith-Kuczmarski and Kuczmarski (1995), Goleman (1995) and Covey (2004), EQ-management also indicates that employees should be allowed to participate in organisational decision-making, since this will contribute to involved, committed and loyal employees, and as a result diminish anomie. However, despite the recognition and introduction of EQ into organisational managerial and organisational operational activities, Zohar and Marshall (2000; 2004) argue that there is still a search for meaning and purpose among employees. This is often visible through workplace resistance (that has been referred to earlier), anomie and

conflict. They also maintain that these meaning-seeking needs in the organisation are related to transcendental questions with regards to their role and purpose in the organisation, as a means of enabling them to understand something that cannot be perceived objectively; or to enable them to grasp the overall context of the situation in the organisation, that binds incomprehensive components to build a meaningful picture.

As was mentioned earlier, changes and developments in society contributed to the changing motivations, needs, attitudes and behaviours of employees in the organisation, and as such, also a need for change in organisational cultural and managerial approaches, especially in the 21st century organisation.. Viola (1977:12-13), Harriss (1992:168-197; 205-233), and Visser (2004:19-25) further indicate that these changes in the needs, motivations and behaviour of the employee also reflected a change in the communication behaviour between the employee and management. These authors argue respectively that employees started to ask questions about their roles and purpose in the organisation, the decisions made by management, and the organisation's contribution to society *per se*. These questioning attitudes arose from driving forces such as a new concept of morality, a new understanding of human behaviour, affluence, education and the changing nature of work, and the role and impact of technology, which were transmitted through communication actions by members in society and the organisation.

Since it is argued by Zohar (1997:135) that the process of communication is the preferred infrastructure to put any of the primary intelligences into practice, the purpose of this study will also be aimed at discussing various propositions, traditions, perspectives, viewpoints, models and theories related to the relation between intelligence and communication processes as a means of establishing a context in which spiritual intelligent communication can take place between the organisational leader and the employee in the organisational context, amidst the need for meaning and purpose.

1.2 CONTEXT OF THIS STUDY

The focal point of this study is to establish the nature and role of intelligence in the organisational context, with specific reference to its impact on, and relation to, the

employee's changing needs, motivations and behaviour, managerial approaches in the organisational context, and the process of communication between the employee and management in the organisation. Zohar (1997), Zohar and Marshall (2000; 2004), Covey (2004), Underwood (2004), and Visser (2004), respectively indicate that intelligence in the organisation is represented by three primary intelligences namely rational intelligence (IQ), emotional intelligence (EQ) and spiritual intelligence (SQ), each with its own limitations and contributions to the members, culture and operational activities in the organisation.

The following discussion will provide clarity on the purpose and rationale of this study.

1.2.1 Purpose and rationale of the study

Littlejohn (1996:2, 6) and Steinberg (1999:1) argue that communication should be perceived as intertwined with all human life, and as a result should be explored in all human-related studies. Fielding (2004:4) argues that the central role of communication is to coordinate and organise human behaviour (actions and reactions), and should therefore be perceived as, "a transaction whereby participants together create meaning through the exchange of symbols". In relation to human behaviour, it is argued by Zohar (1997), Zohar and Marshall (2004), and Covey (2004), that intelligence is a primary variable in explaining human behaviour. Based on the relation between human behaviour and intelligence, the purpose of this study is then to establish a spiritual intelligent model of organisational communication that integrates the three primary intelligences namely IQ, EQ, and SQ, to establish effective communication between the organisational leader or manager, and the employee.

Although there are various communication views that address the communication process between the sender and the receiver in the organisation, such as the transmissional view, the psychological view, the interactional view, and the transactional view, it is argued that these views are limited with regards to the importance of a communication relationship between the sender and the receiver in which an understanding of each other is established first, before a context can emerge in which an effective communication transaction can occur.

From the discussions by Littlejohn (1996), Neher (1997), and Miller (2005), it is also argued that the above views neglect to produce a holistic and spiritual intelligent perspective in which to view communication between the sender and the receiver. For example, the transmissional view considers the isolated elements of a communication process, specifically the channel of communication, and neglects the relationship between the sender and the receiver (or between any of the other elements in the communication process). The psychological view considers the relationship between the sender and the receiver, and recognises the existence of conceptual filters, but neglects to recognise the authentic nature of the communicators, whereas the interactional view of communication recognises the importance of gaining an understanding between the sender and the receiver with regards to their contexts (representative of their perceptions, needs, motivations, *et cetera*), but argues that both communicators should distance themselves from their respective contexts, and enter into each other's context to ensure a true understanding of each other. In arguing this, the interactional view also neglects to recognise the communicators' authenticity, experiences, opinions and ideas.

The transactional view of communication is perceived as most capable (in relation to the above views), to present a more holistic and spiritual intelligent view of the communication process between the organisational leader (as sender) and the employee (as receiver). It recognises the relationship between the communicators and further argues that a relationship context should be established between them with the purpose of 'understanding'. In this relationship context, the sender and the receiver engage in a process of continuous communication, described by Buber (1947) as dialogic communication, in which the sender and the receiver attempt to comprehend the other communicator's views, needs, opinions, *et cetera*, without imposing their own views, needs or opinions on each other. Buber (1947) and Griffin (2003) also both respectively indicate that the most important conditions in a dialogic relationship is congruence (related to authenticity where there is a match between one's inner feelings and outer behaviour), unconditional positive regard for the other communicator, and an empathetic understanding of the other communicator's context, without prejudice. However, it will be argued that the transactional view has a limited holistic view since it neglects to recognise the conceptual filters of the communicators, the relationship between changes in

society and the communicator's conceptual filters, and an additional context besides the relationship context, in which a recontextualisation of existing views, opinions or perceptions can occur towards new views, opinions and perceptions.

Based on the limitations of the transmissional, psychological, interactional, and transactional views of communication towards a holistic, and spiritual intelligent organisational communication model, a new spiritual intelligent transactional model of organisational communication will be proposed in which these limitations can be addressed. In order to do so, this study will explore the various elements in a communication process, and the relationships between these elements in the proposed spiritual intelligent transactional model of organisational communication, which will serve to provide a holistic and spiritual intelligent view of the process of communication in the organisation between the organisational leader and the employee.

1.2.2 Relationship of the topic to the discipline of communication

Bagraim (2003:52) maintains that motivations [and needs] are concepts that represent the force within a person that directs and sustains his or her behaviour (for example, communication behaviour). This force or internal energy relates to what Bagraim (2003) and McCormick and Ilgen (1992:307-308) refer to as beliefs (described as thoughts or opinions held by a person about an object, event or situation), and attitudes (described as the feelings that a person has towards an object, event or situation). It is argued that beliefs and attitudes represent a person's perceptions and related behaviour, towards an object, situation or event, of which behaviour is, according to Zohar (1997), Zohar and Marshall (2004), and Covey (2004), related to intelligence as a primary variable in explaining this behaviour. Therefore, it is derived from McCormick and Ilgen's (1992), Zohar's (1997), Zohar and Marshall's (2000; 2004), Bagraim's (2003) and Covey's (2004) arguments, that the intelligence behind the communicator's and receiver's motivations, beliefs and attitudes, could determine the nature and intent of a communication process between them.

It can also be derived from the defining discussions by Neher (1997), Kelly (2000), Barker (2006) and Angelopulo and Schoonraad (2006), that organisational

communication is in essence about continuous, observable patterns of planned, sequential and systematic interactions of mutual awareness, and the sharing of facts and feelings among its members (employees and management), within the context of the organisation, and with the intent of motivating or influencing behaviour. The intent with which communication is planned, formulated and executed in the organisation, could in turn equally contribute to the perceptions, beliefs and attitudes of organisational members (involved in the communication process). It can thus be derived that there is a relation between intelligence and the nature and purpose of the communication process. Therefore, intelligence is perceived as the primary variable of research in this study in developing a spiritual intelligent transactional model of organisational communication.

1.3 LITERATURE REVIEW

Existing research on the topic of a spiritual intelligent transactional organisational communication can be highlighted as follows:

1.3.1 Existing research on the key concepts of the topic

Since this study is holistic in nature, it integrates various elements that are relevant to the topic of a spiritual intelligent transactional organisational communication model. These elements entail intelligence, the relationship between developments and changes in society and the evolution of societal intelligence, the relationship between the intelligence mode behind the changing needs of employees and the changes and developments in society, the nature of management and the modes of intelligence behind these managerial approaches, and the different views of communication from different intelligence frameworks. The following will discuss existing research on the elements relevant to the topic of a spiritual intelligent transactional model of organisational communication.

- **Intelligence (SQ, IQ and EQ).** With regards to research on the topic of spiritual intelligence (SQ), it is maintained that it is a relative new topic, and few research studies have been conducted on the concept. Researchers such as Llinas and Ribrary (1993), Rolls (1999), Singer and Gray (1995), Zohar (1997), Singer (1999), Zohar and Marshall (1994; 2000; 2004), Van der Walt (2003), Visser (2004) and Covey (2004), have committed themselves

to research studies that define and argue the importance of spiritual intelligence in one's life, society, and the organisation. These researchers argue respectively that spiritual intelligence is in essence a transformative, recontextualising and holistic intelligence that aims to indicate the importance of the integration of, and relationships between, elements or variables with regards to an object, situation or event.

However, research on rational intelligence (IQ) and emotional intelligence (EQ) in general, is readily available. It is argued that there are hardly any disparities among researchers in the social sciences that people differ in their abilities to understand complex ideas, or to adapt to any situation or event (related to EQ) (Papalia & Olds 1985, Gardner 1993; Goleman 1995; Caruso & Salovey 1995; Ciaramicoli & Ketcham 1997; Zohar 1997; Vermeulen 2000; Zohar & Marshall 2000; 2004; Covey 2004).

- **Societal changes and developments.** Viola (1977), Harriss (1992) and Muller (2002) have done thorough research with regards to societal changes and developments during the 20th century, and various other researchers such as Zohar (1997), Zohar and Marshall (2000; 2004), Du Plooy-Cilliers (2001; 2003), Bornman (2003), Van der Walt (2003), and Covey (2004), all respectively refer to the changes (and the impact of these changes), in the global and societal environment, on members of society and the organisation. This study will make a contribution to these discussions by attempting to relate the changes and developments in society, to the evolution of intelligence among societal members. This study will also attempt to indicate that the evolution of intelligence in society will also reflect in the organisation, since it will be argued that the employee is both a member of society and the organisation.

- **The relation between societal changes and development, and changes in the needs and motivations of the employee.** Since it is assumed that changes in society will reflect in the organisation because the employee is a member of both society and the organisation, the relation between societal changes and employee behaviour, needs and motivations also needs to be explored in this study. Although Zohar (1997) and Zohar and Marshall

(2000; 2004) argue that there is a relation between changing human behaviour and new societal developments, this study will explore the extent of this relation. Since the employee is perceived as the receiver of a message (in the context of this study) in the communication process, it can be assumed that employee behaviour may impact on the effectiveness of the communication process. Because societal developments and changes are related to societal intelligence, the changing behaviour of the employee (related to changes in societal intelligence) will also be related to IQ, EQ and SQ. Zohar and Marshall's (2004) scale of motivations that indicate the nature and value of intelligence in human motivations, will also be used in addition to Maslow's hierarchy of needs theory, to determine the mode of intelligence behind changing employee behaviour.

- **The relation between managerial approaches and employee behaviour.** Studies by Viola (1977), Lukas (1983), Bedian (1983), Arnold and Feldman (1986), Renesch (1992), Senge (1992), Smith-Kuczmarski and Kuczmarski (1995), Pinchot and Pinchot (1996), Littlejohn (1996), Neher (1997), Gore and Gore (1999), Du Plooy-Cilliers (2001; 2003), Van der Walt (2002; 2003), Griffin (2003), Bagraim (2003), Schultz (2003), Werner (2003), Visser (2004), Bakke (2005), and Angelopulo and Schoonraad (2006), all respectively indicate that there is a relation between managerial approaches and employee behaviour in the organisation. Since it is maintained, in the context of this study, that the manager or leader in the organisation is the sender of a communication message, and the employee the receiver of the message, the nature of various managerial approaches in the organisation need to be explored in relation to the changing needs, motivations and behaviour of the employee. It is assumed that the nature of the managerial approach in relation to the changing needs and motivations of the employee will reflect in the communication behaviour between them.
- **Views on organisational communication.** Various views with regards to the organisational communication process exist in the studies of Littlejohn (1996), Neher (1997), Griffin (2003), Miller (2005), and Angelopulo and Schoonraad (2006). These authors argue that each view perceives the nature

of the communication process between the sender (organisational manager or leader) and the receiver (employee) differently. The aim will be to determine how various communication views, with related communication models, will relate to the relation between a specific managerial approach and the changing needs and motivations of the employee.

In view of these elements, the research strategy that will be implemented to explain, describe and explore these elements, will be discussed in the following section.

1.4 RESEARCH STRATEGY

Niemann (2005:186) argues that a research strategy is defined as a set of guidelines and instructions to be followed in addressing a research problem. For the purpose of addressing the primary research objective in this study, the research strategy follows a combination of explanatory, descriptive and exploratory research. Mouton and Marais (1990:50) and Grobbelaar (2000:95) indicate that combinations of different types of research are indeed possible. They maintain that a study can, for example, be both descriptive and explanatory, or can start as an exploratory study but develop into a descriptive study. The intention in this study is to combine three types of research namely explanatory, descriptive and exploratory research.

Regarding the nature of an explanatory study, the following is maintained.

1.4.1 Explanatory study

Mouton and Marais (1990:47) and Grobbelaar (2000:95) state that the aim of an explanatory study is to indicate the relation between variables or events. These researchers are not satisfied to merely indicate a correlation between variables, but also the direction of the correlation. They maintain that the aim is to explain 'certain occurrences' in terms of 'certain reasons'. As such, a valid causal explanation depends on the following three central requirements (Mouton & Marais 1990:47):

- That a certain sequence of cause-and-effect is visible
- That a certain occurrence is the real reason for the occurrence

- That a relation is indicated between the occurrences, thus the independent variables and the dependent variables relate or covariate

According to Neuman (1997:21), explanatory research is aimed at the following:

- Determining the accuracy of a principle or theory
- Finding out which of the various possible explanations are the best
- Promoting knowledge of an underlying process
- Building and expanding a theory so that it can be more complete in nature
- Expanding a theory or principle into new areas or issues
- Providing data to prove or disprove an explanation or forecast regarding a specific topic

Regarding the nature of a descriptive study, the following is maintained.

1.4.2 Descriptive study

Mouton and Marais (1990:46) argue that the spectrum of a descriptive study involves a variety of types of research. On the one hand, the emphasis can be on an in-depth description of a specific topic, through for example, historical analysis, and on the other hand the emphasis could be on the description of the frequency of an occurrence.

Mouton and Marais (1990:46) maintain that systematic classification does not have to be quantitative, but could also underlie other types of descriptive studies such as the classification of variables (for example, IQ, EQ and SQ), and the application of the occurrence of these variables for example, in societal and organisational changes, and in employee needs and motivations *et cetera*. Mouton and Marais (1990) further indicate that although the majority of descriptive studies emphasise the description of isolated attributes or variables, the researcher does not merely suffice with a list of frequencies or averages, but attempts to indicate the relations between the isolated variables.

Grobbelaar (2000:95) in turn describes descriptive research as aimed at providing specific details of a situation for example, a social phenomenon, social environment or a relationship between variables. She also indicates that descriptive and explanatory research often overlap, for example, before a researcher can describe a phenomenon, he or she should be able to explain the main aspects that should be addressed. Descriptive research can thus only start when a specific or fixed basis, for example, a definition of the phenomenon, is established.

Neuman (1997:20) states that descriptive research is aimed at:

- providing an accurate profile of the research group/subjects,
- describing a process or relationship,
- generating information that will stimulate new possible explanations, and
- providing basic background information or a context.

Regarding the nature of an exploratory study, the following is maintained.

1.4.3 Exploratory study

An exploratory study, according to Mouton and Marais (1990:45), is an attempt to explore a relative unfamiliar field. In addition, Grobbelaar (2000:93) states that an exploratory study concerns research done in a particular field or topic in the social sciences on which no research has been done, or of which mention has been made, but which has not been addressed in a scientific manner. Exploratory research investigates the 'what' of the matter. It is perceived as advantageous since it can contribute to determining what further research needs to be done about a problem matter, or about a specific topic. This information is usually obtained through questions and recommendations, and lays the basis for a meaningful research design so that further research can be done. Any subsequent research, based on the results of an exploratory study, will then be more systematic and extensive in nature. Mouton and Marais (1990:45) also indicate that a good exploratory study will be one in which the researcher is willing to explore new ideas and suggestions, and to expose him- or herself to new stimuli and information. As such, the goals of an exploratory study are to:

- obtain new insights about a field of study,
- serve as a pre-investigative study towards a more structured study of the field,
- emphasise central concepts and constructs,
- determine priorities for further research regarding the subject of research, and
- develop new hypotheses about an existing event or occurrence.

In addition, Neuman (1997:20) states that exploratory research is aimed at:

- familiarising oneself with the basic facts, people and problems that need to be addressed,
- developing a clear picture of the events,
- developing various ideas, tentative theories and postulations,
- determining the desirability of doing additional research,
- formulating questions and refining phenomena with a view to more systematic investigations, and
- determining the direction of further investigation.

With the nature and functions of explanatory, descriptive and exploratory studies established, it is maintained that these three types of studies will be integrated in this study as follows.

1.4.4 Integrating explanatory, descriptive and exploratory methods in this study

The research methods that will be used in this study will be a combination of explanatory, descriptive and exploratory studies, in addition to an in-depth literature study as foundation. These methods will be combined to obtain the following goals:

- Obtain new insights about the communication relationship between

organisational management and employees by indicating the influence of IQ, EQ and SQ in this relationship.

- Serve as a pre-investigative study towards a more structured study of the field in future research. For example, Grobbelaar (2000:93) states that an explanatory study is done in a particular field or topic in the social sciences on which no research has been done. Although various research studies have been done on the topic of the communication process between the sender and the receiver in an organisational communication model, the study of SQ is a new field. As such, the consideration of SQ as a variable within the organisational communication process will provide new insights and new knowledge regarding the structure of existing communication models.
- Emphasise central concepts and constructs such as:
 - the nature and role of intelligence in the organisation,
 - the relationship between developments and changes in society and the evolution of societal intelligence,
 - the relationship between the intelligence mode behind the changing needs of employees and the changes and developments in society,
 - the nature of management and the modes of intelligence behind these managerial approaches, and
 - the different views of communication from different intelligence frameworks.
- Provide a profile of the changing behaviour, needs and motivations of the employee in the organisation.
- Provide a profile of the ideal type of leader that would be able to address these needs and motivations of the employee.
- Provide arguments concerning the relation between intelligence, and the employee's, as well as the manager's or leader's, behaviour within the

organisational context.

- Generate new information or knowledge regarding the relationship between IQ, EQ and SQ, and managerial and communication approaches in the organisation.
- Build and expand the transactional view of organisational communication to make it more holistic and spiritual intelligent in nature by introducing new areas or issues in relation to this view.

1.5 THE PRIMARY RESEARCH OBJECTIVE

The primary research objective in this study is as follows:

To propose a spiritual intelligent transactional organisational communication model (as an extension of the transactional model of organisational communication), that explores the communication relationship between an organisational leader and the new employee¹, in which the organisational leader recognises the meaning-seeking needs and motivations of the new employee (as representative of society), by first attempting to establish a relationship context by means of Buber's four-step dialogic communication approach, and then to establish a new emergent context in which the communicated message between them can be recontextualised towards a new emerging reality, where a shared and similar communicated meaning towards an object, situation or event, will be established between them.

In addressing the primary research objective, the following secondary research objectives are formulated. One secondary research objective will be addressed in each chapter of this study.

¹ The new employee is defined in Chapter 4 in accordance with the transforming characteristics of society as presented by the second order-cybernetic theory and the chaos theory in the time period from 1945 to the 21st century in Chapter 3.

1.5.1 Secondary research objectives

- Secondary research objective 1

To theoretically establish the differences between the three primary types of intelligence namely IQ (rational intelligence), EQ (emotional intelligence), and SQ (spiritual intelligence), as well as their importance in the organisational context

- Secondary research objective 2

To theoretically establish the link between the progressive development of intelligence from IQ to SQ, and the developments and changes in society, and the organisation (as a structure of society)

- Secondary research objective 3

To describe the relation between the developing intelligence in society and the new employee's SQ-related needs and motivations, as a member of both society and the organisation

- Secondary research objective 4

To describe the relation between managerial and leadership approaches in the organisation and the intelligence frameworks from which they derive

- Secondary research objective 5

To study existing organisational communication models within the parameters of the three types of intelligence in order to conceptualise a spiritual intelligent organisational communication model that would enable the leader and the new employee of the communication message to engage in a communication relationship in which both the leader and the new employee would be able to negotiate a shared meaning of the communication message

- Secondary research objective 6

To critically and qualitatively establish a spiritual intelligent transactional organisational communication model which will enable an effective

communication relationship between the organisational leader and the new employee, which will enable an understanding of their differences, as well as the potential for mutual negotiation between them to recontextualise varying meanings regarding an object, situation or event, towards one emerging meaning that both could share

In Chapter 7, a proposition will be formulated with regards to the topic of this study namely a spiritual intelligent transactional organisational communication model. This proposition will be formulated as follows:

Although the transactional model of organisational communication is based on spiritual intelligent characteristics, it needs to be elaborated before a spiritual intelligent transactional communication model can be presented in which the SQ-related needs and motivations of the new employee can be recognised, and before effective communication between the sender (organisational leader) and receiver (new employee) of the transactional communication process, can be established.

1.6 OVERVIEW OF REMAINING CHAPTERS

In the remaining chapters, those elements related to the communication model that will be proposed in this study, for example, the contextualisation of intelligence in the context of the organisation (as a theoretical framework) against which societal changes and developments, changing needs and motivations of the employee, transforming managerial approaches, and different communication views, will be compared, will be addressed. Each chapter will reflect on an element that will be included in the spiritual intelligent transactional organisational communication model, to provide a holistic picture of the process of communication within a spiritual intelligent framework. An outline of the chapters in this study is as follows:

Chapter 2 – Rational, emotional and spiritual intelligence as contextual frameworks

In Chapter 2, nine types of intelligence will be identified which will be divided into three main categories of intelligence namely IQ, EQ and SQ. Defining discussions concerning each intelligence will be provided, and a framework of comparisons

between the three types of intelligence will be compiled, to be used as contextual foundation for discussions in all the other chapters.

Chapter 3 – The relation between society and IQ, EQ and SQ

Chapter 3 will explore the changes and developments in society from 1900 to the 21st century. Each time period will be compared to the three types of intelligence to determine the societal intelligence present in each time period. Since this study is holistic in nature, Chapter 3 will also investigate the relation between changes and developments in society, and the organisation as a structure of society consisting of employees who are members of both society and the organisation.

Chapter 4 – Contextualising the changing needs and motivations of the employee

Chapter 4 will explore the changing needs and motivations of the employee in relation to various driving societal forces that contributed to these changes. The changing needs and motivations of the employee will be compared to the three types of intelligence, to determine which intelligence plays a primary role in the needs and motivations of the employee in the modern organisation. Postulations will be formulated in this regard.

Chapter 5 – Contextualising leadership intelligence in the modern organisation

Chapter 5 will be viewed from the perspective of the results obtained from the postulates in Chapter 4. Various managerial approaches will be viewed within the organisational context, and each approach will be compared to the three types of intelligence, to determine which approach will be best suited to recognise and address the needs and motivations of the employee in the modern organisation.

Chapter 6 - Contextualising perspectives and views on communication within the framework of IQ, EQ and SQ

Chapter 6 will explore various communication views and perspectives as a means of incorporating intelligence into the communication process between the sender (organisational manager or leader) and the receiver (employee). The aim will be to determine a communication view that best represents the intelligence behind the employee's changing needs and motivations, as well as the intelligence behind the

managerial approach indicated in Chapter 5 to be most suitable in recognising and addressing these needs and motivations.

Chapter 7 – A critical qualitative approach towards a spiritual intelligent transactional model of organisational communication

Chapter 7 will explore a chosen communication view and model from Chapter 6, which will be indicated to represent the intelligence behind the employee's changing needs and behaviour, as well as the intelligence behind the managerial approach indicated to be most suitable in recognising and addressing these needs and motivations. This view and model will be explored within the framework of a proposition that will be formulated with regards to the requirements of a spiritual intelligent transactional model of organisational communication.

Chapter 8 – Contributions and limitations of the study

A description of the findings of the study will be provided, from which conclusions and recommendations will be drawn.

CHAPTER 2

RATIONAL, EMOTIONAL AND SPIRITUAL INTELLIGENCE: A CONTEXTUAL FRAMEWORK

What lies behind us and what lies before us are tiny matters...

compared to what lies within us.

(Oliver Wendell Holmes [Sa])

2.1 INTRODUCTION

Pinchot and Pinchot (1996:3) state in the first chapter of their book, *The intelligent organization. Engaging the talent & initiative of everyone in the workplace*, that radical changes in the nature of work are revolutionising the individual as a human being in modern society. These authors also maintain that institutions are transforming in accordance with the changing relationships between, for example, employee and employer, woman and man, and student and teacher, *et cetera*. These changing relationships alter the responses of people towards each other, to society, and to the organisation, due to a need to contribute their intelligence, creativity and knowledge in a meaningful manner to the environment in which society and the organisation reside.

Zohar and Marshall (2000; 2004) and Covey (2004) argue that intelligence is a primary variable behind individuals' responses (since intelligence reflects actions), and in making this statement, confirm a similar argument by Pinchot and Pinchot (1996) which states that intelligence reflects thoughts behind actions. In addition, Gould and Gould (1994) argue that an individual's intelligence is influenced by his or her daily experiences, his or her physical and mental health, the kinds of relationships he or she engages in, and many other variables. Although human, societal and organisational intelligence have for the greater part of the 20th century been considered as merely rational in nature, Gardner (1993), Zohar (1997), Martin (2001), and Zohar and Marshall (2000; 2004), all respectively propagate the existence of multiple intelligences which, if collaborated effectively, can contribute

to meaningful and purposeful individual, societal and organisational actions. Gould and Gould (1994) and Pinchot and Pinchot (1996) also maintain that while the concept of intelligence is often used to encompass both a broad range of abilities and the efficiency with which they are enacted, the recognition of multiple intelligences also implies a flexibility and creativity with which humans are able to bypass the boundaries of mere instinct, and generate novel solutions to problems.

This chapter will first explore the nature and functions of various multiple intelligences identified by Gardner (1993) and Martin (2001), and which are also recognised in studies done by Zohar and Marshall (1994; 2000; 2004). However, it is derived from Zohar's (1997), Zohar and Marshall's (2000; 2004), Van der Walt's (2003), and Covey's (2004) discussions on intelligence that all types of intelligence can be divided into three primary types of intelligence namely rational intelligence (IQ), emotional intelligence (EQ) and spiritual intelligence (SQ), which will be defined thoroughly in this chapter. These three primary intelligences will also serve as contextual frameworks within which discussions and arguments in Chapters 3 to 7 will unfold. The objective is to establish the role of intelligence in the organisation, and to determine the meaning and importance of, as well as the differences between, the three primary types of intelligence with the purpose of explaining their impact on human motivations, needs and behaviour in society in general, and in the organisation (as a structure of society) specifically. As a point of departure, Gardner's (1993) and Martin's (2001) discussions concerning multiple intelligences are discussed, after which the incorporation of the multiple intelligences into the three primary intelligences namely IQ, EQ and SQ, will be explored.

Furthermore, this chapter will also address the **first secondary research objective** that has been formulated in Chapter 1 as follows:

To theoretically establish the differences between the three primary types of intelligence namely IQ (rational intelligence), EQ (emotional intelligence), and SQ (spiritual intelligence), as well as their importance in the organisational context

2.2 EXPLORING THE NATURE AND FUNCTIONS OF MULTIPLE INTELLIGENCES

Gould and Gould (1994) describe human intelligence as originating in the human genetic code (the reification fallacy), which is a gene for intelligence, as well as in the whole evolutionary history of life on this planet. Furthermore, Zohar (1997), and Zohar and Marshall (2000; 2004) maintain that the intelligence that originates in the human genetic code is considered to be one of the most desirable human behavioural qualities in today's society. This assumption aligns with Gould and Gould's (1994), and Zohar and Marshall's (2000; 2004) views on intelligence, which state that intelligence can be perceived as an essential key to success in life. Studies done by Cotteril (1989), Gardner (1993), Pribram (1993), and Zohar (1997) on the subject of intelligence, often justify its existence either by means of well-debated empirical justifications, which are mostly neurologically based, and/or philosophical discussions. Neurological discussions on intelligence seem natural because neurologically speaking, it is assumed that everything that bears on intelligence, whether it is genetic codes, evolutionary developments of the body and mind, or any conditioned or unconditioned experiences and/or actions, are routed through, or controlled by the brain and its neural extensions into the body (Zohar & Marshall 2000; Grové 2003).

Furthermore, based on studies done by Cotteril (1989), Levine (1991), Pribram (1993), Gardner (1993), Vermeulen (2000), Martin (2001), and Zohar and Marshall (2000), it can be argued that there is not only one monolithic kind of intelligence that is crucial for intelligent human functioning, but rather a multiple of intelligences. It is argued that each type of intelligence provides a theoretical foundation for recognising the different talents and abilities that people possess. Gardner (1993), Martin (2001), and Zohar and Marshall (2000; 2004) further maintain that although these types of intelligence are anatomically separated from each other, they are generally used concurrently, complementing one another as skills develop. In relation to Gardner (1993), Martin (2001:41-51) distinguishes between nine types of intelligence that human beings may develop in varying degrees, namely:

- **Naturalist intelligence**, which designates the human ability to discriminate among living things. According to Martin (2001:48) this intelligence relates to:
 - a sensitivity to the patterns and features of nature,
 - an observation, absorption, and remembrance of details in and about nature,
 - a classification of observations and experiences regarding best choices concerning for example, produce and life stock,
 - an understanding and appreciation of the complex relationships of nature for example, its ecosystems,
 - responding sympathetically and empathetically to the natural environment, and
 - the use of designs and processes in nature as referents for problem solving.

- **Auditory intelligence**, which is the capacity to discern pitch, rhythm, timbre and tone. According to Martin (2001:44), this intelligence reflects:
 - a recognition, memory and application of sound systems,
 - the alteration or maintenance of moods or physical states based on sound patterns,
 - a view of one's own state or the state of others through music,
 - the incorporation of patterns of sounds into movements, and
 - a view of appropriate sensitivity to distracters or signals.

- **Logical-mathematical intelligence**, which is the ability to calculate, quantify and considers propositions. It enables people to use sequential reasoning and inductive thinking patterns. According to Martin (2001:42), this intelligence further indicates:
 - an understanding of numerical descriptions and operations,

- organising and expressing ideas numerically,
 - orderliness and organisational skills,
 - use of numeracy and logic to explore, create, solve, and evaluate problems,
 - scientific reasoning,
 - technical insight arising from the ability to understand the principles and logic, which underpin a program, and
 - enjoyment of the manipulation of numerical problems.
- **Philosophical-ethical or existential intelligence**, which represents the sensitivity and capacity to address questions about human existence and the meaning of life. According to Martin (2001:50), this intelligence is perceived as:
 - an awareness of moral and ethical issues,
 - an application of philosophy as part of assessing problems, planning solutions and evaluating outcomes,
 - a willingness to discuss and debate issues based on examinations of fundamental premises,
 - an appreciation of the differences in moral and philosophical views,
 - an engagement in regular self-review of moral standards, and
 - an association with the satisfaction derived from moral or spiritual activities.
 - **Interpersonal intelligence**, which involves verbal and nonverbal communication. It is the ability to note distinctions among people and their moods and temperaments. According to Martin (2001:46), this intelligence is related to:
 - an accurate perception and understanding of emotions and motivations,

- an empathetic response to someone else's problem,
 - an acknowledgement and accommodation to the emotional needs of others,
 - an awareness and recognition of others as nurturing, supportive and caring, and
 - appropriate emotional responses.
- **Bodily-kinaesthetic intelligence**, which is the capacity to manipulate objects by using physical skills. Martin (2001:45) argues that this intelligence also represents:
 - the recognition of feedback from muscles, skin, *et cetera*,
 - balance and spatial skills within a context for example, the office,
 - the development of both fine motor and gross motor coordination,
 - flexibility,
 - endurance of muscular output, and
 - agility and smoothness of mobility.
- **Linguistic intelligence**, which is the ability to think in words and to use language to express and appreciate complex meanings. It is about understanding and ordering the meaning of words. According to Martin (2001:41), this intelligence further represents:
 - the organisation and expression of ideas that are logically sequenced, concise, and expressed in language,
 - remembering and recalling verbal or written information,
 - adapting to the rate, content and language of the information, and
 - using language to explore, create and share solutions.
- **Intrapersonal intelligence**, which is the capacity to understand oneself and

one's thoughts and feelings, and to use such knowledge to direct and plan one's life. Martin (2001:47) states that this intelligence relates to:

- accurate perceptions, understanding and responses to inner states and emotions,
 - a large repertoire of alternative responses to frustrations and challenges,
 - constructive responses to inner needs, drives and motivations,
 - acknowledgements of strengths and an accommodation of weaknesses,
 - a reflection on patterns of behaviour and responses over time, and
 - an evaluation and reinvention of oneself over time.
- **Spatial or visual intelligence**, which is the ability to think in three dimensions. These include imagery and graphic skills. Martin (2001:43) argues that this intelligence represents:
 - a sensitivity to colour, line, form, light, tone, space, *et cetera*,
 - an understanding, recreation and invention of visual representations,
 - the translation between visual representations and the real world,
 - the manipulation of space and objects in space to represent, inform, and create,
 - a concern with aesthetics, and
 - pleasure in making and using visual representations.

The distinctions between these different types of intelligence especially spawned the interest in investigating and properly defining the concepts of emotional intelligence, and the more recently spiritual intelligence, within the organisational context (Zohar 1997; Zohar and Marshall 2000; 2004; Covey 2004). Although Martin's (2001) discussion on the nine types of intelligence relate strongly to what is referred to in general, by intelligence scientists Zohar (1997), Zohar and Marshall

(2000; 2004) and Goleman (1995) as rational intelligence (IQ), emotional intelligence (EQ), and spiritual intelligence, it is maintained that various concepts included in Goleman's (1995), and Zohar and Marshall's (2000; 2004) definitions of emotional and spiritual intelligence (which are important to this study) are not properly elaborated on in Martin's (2001) concepts of intelligence.

However, based on an extensive literature study of Gould and Gould's (1994), Goleman's (1995), Pinchot and Pinchot's (1996), Zohar's (1997), Zohar and Marshall's (2000; 2004), and Covey's (2004) respective works on the topic of intelligence, it may be derived that Martin's (2001) definitive discussions on the identified nine types of intelligence can be categorised under three main intelligences namely IQ, EQ and SQ. Zohar and Marshall (2000:4) for example, argue in relation to the various types of intelligence as follows, "...all our possibly infinite intelligences can be linked to one of three basic neural systems in the brain, and that all the intelligences describe[d] are actually variations of the basic IQ, EQ and SQ and their associated neural arrangements". The following sections will serve as a justification for this assumption, and will further provide the foundation on which all the chapters in this study will build.

To place IQ, EQ and SQ within the context of this study, these types of intelligence need to be explained first.

2.3 EXPLORING IQ, EQ AND SQ AS PRIMARY TYPES OF INTELLIGENCE

Various research studies have been done on the existence and functions of IQ and EQ by researchers such as Cotterill (1989), Senge, Kleiner, Roberts, Ross, Roth and Smith (1999), Goleman (1995) and Martinez (1998). These researchers maintain that scientifically there is no doubt that these types of intelligence do exist. The case with SQ, however, seems to be different. According to Zohar and Marshall (2000:11), SQ has been a strange phenomenon for academics and researchers alike since existing sciences seem insufficiently equipped to study abstract concepts that cannot be objectively measured. However, Zohar and Marshall (2000) maintain that this does not imply that no research has been done on the subject. A great deal of 'scientific' evidence for SQ does in fact exist, although mostly done in the fields of

neurology, psychology and anthropology, and specifically on the subjects of human intelligence, human thinking and linguistic processes (Zohar & Marshall 2000:11). Scientists like Zohar and Marshall (2000; 2004), Covey (2004) and Visser (2004) have taken the initiative of applying intelligence also in the organisational context to provide explanations of different behaviours and motivations among organisational members.

Although researchers in the social sciences tend to justify and define the existence of abstract concepts by means of qualitative philosophical discussions, the defining discussions on the three types of intelligence in the following sections will be related to both discussions on neural extensions in the brain, as well as on philosophical debates relating to IQ, EQ and SQ.

2.3.1 Neurological views on IQ, EQ and SQ

Marshall (1996), Zohar (1997) and Amen (1998) argue that the brain is the most complex organ in the body. It is maintained that the human brain consists of many neural connections that grow or shrink with use or neglect throughout humans' lives. Furthermore, it is these neural connections that provide humans with intelligence. Zohar and Marshall (2000:39-43) state that the human infant is born with the basic necessities for maintaining life for example, neural connections to regulate breathing, heartbeat, body temperature, *et cetera*. With time and increasing maturity, and through an experience of the world, the human brain lays down new neural connections that, for example, enable the young child to learn and speak a language, to walk and form concepts, to read, write and learn in general. Zohar and Marshall (2000) further maintain that there is no definitive limit to the number and complexity of neural connections that a child's brain can grow to. These neural connections form the eventual foundation for serial thinking on which further intellectual and also emotional development throughout life is based.

Zohar and Marshall (2000:43) also argue that by nature, the brain is quite conservative. It carries the whole long history of the evolution of life on this planet within its complex structures. Its architecture is like twisting alleys with layer upon layer of archaeological history built one on top of the other, and all somehow being lived in. In the simplest layer of bodily organisation, the part corresponding to the

lowest archaeological level of the ancient city, structures like those of single-celled animals such as the amoeba are found. They have no nervous systems since all the sensory coordination and motor reflexes of these animals exist within one cell, whereas the more evolved, simple many-celled animals like the jellyfish (which may still not have a central nervous system, but which does have a network of nerve fibres that allow communication between cells) can react in a coordinated way. With the continuation of the evolution process, animals evolved more and more and developed an increasing complex central nervous system. With the evolution of mammals, a forebrain developed; first the primitive forebrain of the lower mammals, ruled primarily by instinct and emotion, and then the cerebral hemispheres with all their sophisticated computing ability, the “little grey cells” that most people identify with the human mind. The prefrontal lobes of the cortex are the most recently evolved of all, and are essential to ego abilities. However, Zohar and Marshall (2000:43) and Grové (2003:1-5) maintain that despite the increasing centralisation and complexity of the nervous system as it evolves, even in human beings the more primitive, original nerve nets remain, both within their expanded brain and throughout the body, just like the lowest archaeological level of an ancient city on which each newly developed level with its own operational function and use is built (Zohar & Marshall 2000:43; Grové 2003:1-5). This explains, for example, why drunkenness, the use of tranquillisers, great stress, violent emotion and damage to the higher human forebrain, can result in a regression to primitive, more spontaneous, less calculating types of behaviour, typically found in lower animals.

The following discussions will now describe the neurological views on IQ, EQ and SQ in human beings.

2.3.1.1 IQ (rational intelligence)

According to Rolls (1999:288-289) and Zohar and Marshall (2000:46), human beings are especially good at rational, logical, dispassionate and linear thinking. The human brain is able to do this kind of thinking because of a very distinctive sort of neural wiring known as neural tracts. The human brain contains between 10 billion and 100 billion neural cells or neurons of which half are located in the

brain's most evolved part namely the cerebral cortex. Due to this fact, rational intelligence is perceived as the most functional type of intelligence.

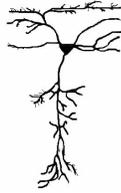


Figure 2.1 A single neuron (adapted from Zohar & Marshall 2000:45)

A typical neuron is shaped like a tree, with “roots” (dendrites), a “cell body” (soma), a “trunk” (axon) and “branches” (axon terminals). See Figure 2.1. Rolls (1999:288-289) and Zohar and Marshall (2000:46) state that each neuron receives sensory inputs to its dendrites, which can stimulate or inhibit these inputs. These inputs travel towards the cell body, fading as they go. If enough stimuli reach the cell body at any given moment, it fires an action potential along its axon. Once this firing is initiated in the cell body, an action potential is conducted in an all-or-nothing way to reach the synaptic terminals of the neuron, whence it may affect other neurons. During this process an electrochemical signal passes along the chain of linked neurons, which finally results in a thought. Each neuron in the chain of neurons is thus switched “on” by another neuron and if any part of the chain gets damaged because of hyper polarisation which inhibits the process of “firing” a large part or even the whole brain can cease to function, as is the case in any tight-coupled, interrelated system described by the systems theory (Rolls 1999:288-289; Zohar & Marshall 2000:46). Based on these arguments by Rolls (1999) and Zohar and Marshall (2000) it can be deduced that the existence of each neural tract is thus dependent on the existence and functionality of another neural tract. The action potential travels like a lit fuse until it reaches the axon terminals. These axon terminals in turn form synapses (junctions) that communicate directly with many other neurons, mostly close to the cortex.

Zohar and Marshall (2000:47) further state that neural tracts responsible for serial thinking, as described above, requires precise point-to-point wiring according to a fixed and unchangeable program, the rules of which are laid down in accordance with inflexible, determinate, law-abiding, formal and unquestionable logic. The

learning involved in serial thinking is thus value-certain, predictable, and rule bound according to Newton's three laws of motion (Sears, Zemansky & Young 1987:71-81) which argue that if (A) is the action, then (B) will be the resulting reaction or outcome without the possibility of an alternative outcome. Based on Sears *et al's* (1987) line of argument regarding Newton's three laws of motion, and Zohar and Marshall's (2000) assumption that the principles of IQ are based on Newton's laws, it can be deduced that IQ as a type of logical thinking is reactive and without contextual restrictions, which implies that the resulting outcome will always be the same and will not be subject to any contextual variables. There is thus only one possible answer to a given problem. Due to Newtonian argumentation applied to IQ, linear, serial, and rational thinking is useful for solving rational problems or achieving definite tasks since it is argued that there is one specific solution for each specific problem.

Based on Martin's (2001) definitive discussions on the different types of intelligence in section 2.2, it may be derived that the **mathematical** and **linguistic** intelligences can be related to rational thought processes. Martin (2001) argues for example, that *mathematical intelligence* is associated with an ability to organise, calculate, quantify, think reductively, reason sequentially and scientifically, and to establish and maintain technical insight into the principles and logic of programs. These attributes coincide with the characteristics outlined for IQ namely, predictability, an adherence to scientific laws, reductive fragmentations of a program, value certainty, and control.

Similarly, *linguistic intelligence* is also perceived as a rational intelligence. Martin (2001) indicates for example, that linguistic intelligence relates to the organisation of ideas that are logically sequential and concise. These attributes relate strongly to that of IQ namely control, predictability, an adherence to linguistic rules (laws), and the reductive fragmentation of words or sentences to determine denotative meanings.

Although it can be derived from the above discussions that IQ has a functional use in everyday life situations, it is maintained that rational, serial thinking (associated with IQ) has its limitations. The following discussion will explore some points of criticism relating to IQ.

- Criticism against the neurological views of IQ as the most functional intelligence

Discussions by Warwick (1998) maintain that the propagation of rational intelligence as the most functional type of intelligence is questioned by arguments that despite the human brain's linear thinking process skills, it can also be very non-linear in its thought processes. This implies that people will not react exactly the same to a similar stimulus each and every time, as is argued by the process of linearity. This line of argument is also supported by Zohar and Marshall (2000; 2004), Goleman, Boyatzis and McKee (2002) and Covey (2004), who all respectively refer to a non-linearity in human thinking. An example of the non-linearity of the human brain can be seen in the following example: Should an employee present his employer with a gift without any specific reason, the gesture may be appreciated by the employer the first time he is presented with the gift. Should this employee present his employer with another gift just a few days later, the gesture may be appreciated again but probably not to the same extent as it had been the first time. Should this employee continue to present his employer with gifts on a weekly basis, chances are that the employer will get suspicious and question this employee's intentions to such an extent that he may request the employee not to provide him with gifts anymore. The mere fact that the employer's reactions to the gifts will differ each time from the very first reaction he showed towards the presented gift, implies a non-linear thought process in the brain.

Furthermore, Zohar and Marshall (2004), Covey (2004) and Bakke (2005) argue that humans have the ability to respond and manipulate any given task or information. This implies that there should be additional processes in the human brain besides serial IQ-based thinking. It is therefore deducted that human thinking needs a wider intelligence model within which to categorise human thought and actions, including the possibility of consciousness. Zohar and Marshall (2000; 2004) maintain that although a great deal of thinking used in practical day-to-day life in human culture is indeed of the serial or IQ kind, human thinking or intelligence is not bound within a pre-programmed framework. It may be assumed that the analysis phase of any project involves breaking a problem or situation down into its simplest logical parts, and then predicting the causal relationships that

will emerge. All strategic planning assumes a game plan and a step-by-step rationale for enacting it and the advantage of serial thinking is thus that it is accurate, precise and reliable. However, like the kind of thinking that underpins Newtonian science (see Sears, *et al* 1987:71-87), this thinking is linear and deterministic. Linear thinking, in accordance to Newtonian logic concludes that (B) always follows (A) in the same way. This kind of thinking is criticised by Viola (1977:13-14, 51-79), and Zohar and Marshall (2000:49-50), since serial thinking does not tolerate nuance or ambiguity, and is strictly on/off, either/or. Although totally effective within its given set of rules, the serial thinking process breaks down when an infinite situation presents itself.

Zohar and Marshall (2000) further argue that in asking questions, or in searching for alternative solutions to one given problem, the human brain shows an ability to function beyond serial thinking, and beyond linear thought processes into the realm of another neural system that works in tandem with serial processing, and enriches its abilities considerably. It can thus be assumed that thinking is not an entirely linear cerebral process or just a matter of IQ. It is more than that.

2.3.1.2 EQ (emotional intelligence)

Vermeulen (2000), Zohar and Marshall (2000; 2004) and Goleman *et al* (2002) argue respectively that besides serial thinking, there is also a kind of thinking that helps humans to form associations between things like hunger and the food that will satisfy it, mother and love, barking dogs and danger, *et cetera*. Associative thinking therefore underlies most of humans' purely emotional intelligence. These authors further argue that associative thinking is the link between one emotion and another, between emotions and bodily feelings, and between emotions and the environment. Emotions are typically indispensable for rational decisions and they point people in the proper direction to where logic can be used best. This argument is especially highlighted by Zohar and Marshall (2000:56-59), Goleman *et al* (2002:249-251) and Covey (2004:256-257, 331-332). It is stated that while the world often confronts humans with an unwieldy array of choices, the emotional learning that life has provided them sends signals that streamline their decisions by eliminating some options and highlighting others at the outset by means of association. In this way it can be assumed that the 'emotional brain' is just as involved in thoughts and

actions as the 'rational brain'. Emotions therefore seem to matter for rationality. The emotional faculty guides the moment-to-moment decisions that humans make, thus working hand-in-hand with the rational mind and enabling or disabling thought itself.

Zohar and Marshall (2000:50-51) state that the structures within the brain with which humans do their associative thinking are known as neural networks. Each of these networks contains bundles of up to a 100 000 neurons, and each neuron in a bundle may be connected to as many as a 1000 others. Unlike the precise wiring of neural tracts, neural networks consist of neurons, which individually act upon, or are acted upon, by many others simultaneously. These networks show an ability to associate a first stimulus with a second, which occurs at about the same time, and to retrieve the second stimulus when the first is presented. To apply this explanation to the organisational context, Rolls (1999:300) states that the stimulus might be regular and supportive communication by management with employees, whereby it becomes a conditioned stimulus or secondary reinforcer (A), and the second stimulus, for example the improvement of productivity and participation among employees, is an illustration of a primary reinforcer (B). Since Newtonian logic can also be perceived here (if A then B), EQ is also perceived as a determinate, controlling and reactive intelligence. For example, after the association of the two stimuli has been learned, the action of supportive communication (A) by management could enable employee participation (B) by presenting stimulus (A) (Rolls 1999:300).



Figure 2.2 Neural networks (adapted from Zohar & Marshall 2000:51)

Different from serial thinking which is limited to rule-binding or programmed activities in and among neural tracts, neural networks (see Figure 2.2) allow much

more flexible and complex associative patterns to be learned. Learning input takes place via some of the elements in a neural network; the behavioural output takes place via other elements in the neural networks, and still other elements mediate between the two. Zohar and Marshall (2000:52) maintain that a single element in a network is activated if a large enough number of its inputs 'fire' at once. The strength of interconnections between elements is modified by experience, thus allowing the system to 'learn' and 'adapt'. Neural networks in the brain are connected to other neural networks throughout the brain and body. Those in the brain stem, the oldest part of the brain, are known as the reticular formation and they process incoming sensory information and the associated outgoing motor commands commanded from higher brain levels, but coordinated in the lower brain or spinal cord to enable, for example, walking or running.

Zohar and Marshall (2000:51-56) further state that unlike serial neural tracts, which are rule-bound or programme-bound and thus unable to learn, neural networks have the ability to rewire themselves in dialogue with experience. Each time a pattern is perceived, the neural network connections, which recognise the pattern, grow stronger until recognition becomes something automatic. The connections between neurons in the network may have different strengths, and any one element may tend to excite or inhibit the other elements to which it is connected. Learning, for example, changes the strengths between the connections since neural elements that fire together gradually tend to become more strongly interconnected. For example, while learning to drive a car every movement of the hands and feet is thoughtful and deliberate and any control of the car is slight. With each practice run and thus through the process of trial and error, coordination between hands and feet and brain is more strongly wired into the brain's neural networks until eventually a person does not think about driving unless there is some emergency. In addition to Zohar and Marshall's (2000) argument, Covey (1989:46-47) argues that all associative learning is done by trial and error. This kind of learning is extensively experienced-based and habit-bound, and the more times a skill is successfully performed, the more it will be repeated in the same way.

Based on Martin's (2001) definitive discussions on the different types of intelligence in section 2.2, it may be derived that the **visual** or **spatial, auditory**

and **bodily-kinaesthetic** intelligences, can relate to associative thought processes. Martin (2001) argues that *visual intelligence* is associated with a sensitivity to visual stimuli, as well as with understanding, recreating, inventing, translating, manipulating and making and using visual representations. These attributes coincide with characteristics reflected in EQ namely familiarity, association and determination (to, for example, be able to recreate and translate images), flexibility, stability, adaptation, and also reduction, since visual intelligence is also associated with the manipulation of visual fragments to ensure a predictable picture.

Martin (2001) also associates *auditory intelligence* with a recognition, association, alteration, reflection and an incorporation of sound systems, moods and movements. Similarly *bodily-kinaesthetic intelligence* is associated with recognition, association, flexibility, endurance and agility. These attributes in both the auditory and bodily-kinaesthetic intelligences relate to EQ characteristics such as adaptation, flexibility, familiarity, consensus, stability, association and determination (to, for example, be able to recreate and translate sounds and touches).

Although **naturalist intelligence** is unrelated to the context of this study due to its emphasis on the natural environment, whereas the emphasis in this study is based on ‘intelligent’ communication and behavioural relationships between people, it is also related to EQ. It has been indicated by Martin (2001) that naturalist intelligence designates the human ability to discriminate among living things, as well as enable a sensitivity to the patterns and features of nature, an observation, absorption, and remembrance of details in and about nature, a classification of observations and experiences regarding best choices concerning for example, produce and life stock, and an understanding and appreciation of the complex relationships of nature. All characteristics related to EQ.

Although it can be derived from discussions in this section that EQ is a functional intelligence that collaborates well with IQ, it is maintained that associative thought processes (based on EQ) have their limitations. The following discussion will explore some points of criticism related to EQ.

- Criticism against the neurological view of EQ as a more functional intelligence

Criticism by Zohar and Marshall (2000:53) toward EQ concurs that most emotions are trial-and-error and thus a mere slow associative build-up of responses to stimuli. Emotions are also habit-bound (Covey 1989; 2004; Goleman *et al* 2002). According to Covey (1989) and Zohar and Marshall (2000), habits imply that once a feeling of anger at a given stimulus has been learned, it may become determinate which implies that it will be difficult to react differently towards it in any future situation. Another criticism against the associative ability of EQ as a superior or an ideal intelligence is that it is slowly learned, inaccurate, and tends to be habit-bound or tradition-bound (Covey 1989). It is argued that humans can relearn a skill or an emotional response, but it takes time and much effort. Zohar and Marshall (2000:54-56) also argue that because associative thinking is tacit, humans have difficulty in sharing their experiences with others because these experiences are founded at a spiritual level, which is not only based on associative thinking, but on a more unitive type of thinking. The following section will explore the intelligence associated with unitive thought processes.

2.3.1.3 SQ (spiritual intelligence)

Although it has been indicated above that humans are programmed through the rules they learn (IQ-based), and form habits through their lifelong associations (EQ-based), it is also argued that they retain free will to choose which rules and which habits they want to learn (Frankl 1969). This implies that if humans are willing to invest the commitment and the energy, they can change those rules and break those habits.

In the 1990s, Zohar and Marshall (2000:12) investigated an Australian neurologist, Wolf Singer's (Singer & Gray 1995:555-586) research on the neural processes in the brain devoted to the unifying and the giving of meaning to human experiences, thus, a neural process that literally binds human experiences together. Before Singer and Gray's (1995) and Singer's (1999) work on unifying, synchronous neural oscillations across the whole brain, neurologists and cognitive scientists only recognised two forms of brain neural organisation. The first form was serial neural connections, which is the basis for human IQ (see section 2.3.1.1). As it was indicated, serially connected neural tracts allow the brain to follow rules, to think logically and rationally. The second form, namely neural network organisation,

bundles up to a 100 000 neurons, which are connected to other massive bundles. These neural networks are the basis for human EQ, the emotion-driven, pattern-recognising, habit-building intelligence (see section 2.3.1.2). Singer and Gray's (1995:555-586) research is the third component to these neural processes which imply a third way of thinking, namely intuitive thinking, and therefore an accompanying third mode of intelligence called SQ which allows the brain to question and consider the meaning and value of actions and existence (Zohar and Marshall 2000:12; Covey 2004:53-57).

In this profound research study into spiritual intelligence, Singer and Gray (1995) made unique discoveries about what was called 'the binding problem' (Singer & Gray 1995, Zohar and Marshall 2000). "The binding problem", as defined by Zohar and Marshall (2000:60), "looks at the human ability to have a sense of unity in its grasp of a situation or in its reaction towards a situation." According to Zohar and Marshall (2000; 2004) and Covey (2004), understanding is in essence holistic and shows an ability to grasp the overall context that links component parts. It is this contextual understanding that is referred to as unitive thinking which is assumed to be an essential feature of a person's consciousness, and also the key to understanding the neurological basis of SQ.

As indicated in previous sections, many of the vast numbers of neurons in the human brain are connected to one another in serial chains and circuits, whilst many others are closely connected to as many as 10 000 others in neural networks. However, according to Zohar and Marshall (2000) no physical neural connections have been identified that link all the neurons or even chains of neurons to one another. Physically speaking, the brain consists of many independent systems which process different functions, for example, one system may process colour, another system may process sound and another tactile sensation, *et cetera*. When an individual looks at a room, all these systems in the neural networks of his or her brain are bombarded by millions of fragments of perceptual data such as visual, auditory, tactile and thermal data. However, according to Zohar and Marshall (2000:61) the individual's consciousness perceives the room as a whole, not as fragments, because of a unified perceptual field that is 'mysteriously' created by the so-called 'binding problem' in the brain. Before Singer and Gray's (1995) study,

there was no clear explanation of how the brain could bind its disparate perceptual experiences together. A further unexplainable aspect of the 'binding problem' is the fact that besides the existing systems in the brain that can perceive perceptual data, the brain can distinguish between different objects such as, for example, a coffee cup, a CD player or a word processor. This is assumed to be unique because there is no CD player neuron or coffee cup neuron model in the brain that can account for this discriminating ability (Zohar & Marshall 2000:61).

During their research into the binding problem in Frankfurt, Singer and Gray (1995:555-586) connected electrodes to neurons in different parts of the mammal brain. They maintain that all parts of the brain, at all times, emit electrical signals which can be read by electroencephalographs (EEG) and oscillate at various frequencies. The Singer team found that, when an object such as a coffee cup is perceived, the neurons in every localised part of the brain is involved in that perception and oscillate in unison, at a frequency of between 35 Hz and 45 Hz (Singer & Gray 1995:555-586). The synchronous oscillations unite many different localised perceptual responses to the cup, its roundness, its colour, its height *et cetera*, to create the experience of a single, solid object. Similarly, this study implies that if electrodes are connected to neurons in the various localised areas of the brain that perceive a CD player, these too will be found to be oscillating in unison but at a slightly different frequency (though still in the 35 Hz - 45 Hz range) than those neurons perceiving the coffee cup. In a follow-up study by Singer (1999:391-393), it has also been found that people who meditate reinforce and extend these perceptual insights. Physiologically, practices like meditation or yoga have been found to lower the blood pressure and slow down metabolism, suggesting that they are effective for stress relief. EEG studies of the meditating subject's brain waves have been carried out and, unlike the observations of the coffee cup and CD player, meditating human subjects can describe their experiences. In this experiment it was perceived that in Eastern practices the meditating subject first sits upright in a quiet room for at least 20 minutes. He or she focuses the attention on breathing, on some sound known as mantra, or on an object like a candle flame. Because there are no distractions the mind stills and the subject becomes very relaxed. It is at this stage that the blood pressure and metabolism effects are noted. Coherent alpha brain waves, characteristic of alert

relaxation, are noted on EEG patterns. In the second, deeper stage, the subject moves into a state of consciousness that is aware but empty of specific thoughts or content. The subject may also be aware of particular deep insights. EEG studies of the subject in this stage of practice showed increasingly coherent brain waves at several frequencies, including a 40 Hz frequency, across large areas of the brain.

In relation to the above experiments, another study on the extent and role of 40 Hz neural oscillations was done by Llinas and Ribary (1993). In the 1990s, new data began to appear on a new technology called magneto-encephalography (MEG), which permits more sensitive and large-scale (across the whole brain) study of the various frequency oscillations and the role they play in human intelligence. Llinas and Ribary (1993:2078-2081) looked at the binding of cognitive events in the brain during sleeping and waking consciousness by means of the (MEG) technology, which allowed whole-skull studies of the brain's oscillating electrical fields and their associated magnetic fields. MEG studies have shown that the relatively fast 40 Hz oscillations are found all over the brain, in different systems and at different levels. At peripheral brain sites, these oscillations are found in the retina and the olfactory bulb. They are also found in the thalamus, in the thalamic reticular nucleus and in the neocortex. In fact, Llinas and Ribary (1993) found that the 40 Hz oscillations cover the whole cortex, moving in waves from front to back. Here in the outermost layer of the cortex, coherent 40 Hz waves behave like a smoothly flowing stream. This has been linked to the spatio/temporal binding of specific perceptual or cognitive experiences. Deeper into the cortex, where sensory inputs occur, more localised 40 Hz waves act like 'ripples' on a 'pond' of the smoothly flowing oscillations. Due to these localised oscillations, the content of a given cognitive or perceptual experience is enabled (Llinas & Ribary 1993:2078-2081; Zohar & Marshall 2000:73-74). These authors also maintain that both the local and more generalised oscillations transcend the abilities of any single neuron or localised group of neurons, since they communicate and collate perceptual and intellectual processing across the whole brain. In other words, they place the activity of a single stimulated neuron in a larger, more meaningful context (the beginning of SQ). This technology (MEG) therefore positively identified neural oscillations (at a 40 Hz frequency), which supported Singer's (1999:391-393) theory of intuitive thinking based on a 'third way of thinking'.

According to Zohar (1997), Zohar and Marshall (2000; 2004) and Covey (2004), SQ is related to concepts like meaning, the questioning of meaning, unitive thinking and the entertainment of new or different ideas. Zohar and Marshall (2000:3) state for example, “By SQ I mean the intelligence with which we address and solve problems of meaning and value, the intelligence with which we can place our actions and or lives in a wider, richer, meaning-giving context, the intelligence with which we can assess that one course of action or one life-path that is more meaningful than another”. If the 40 Hz oscillations in the brain explain these inherent ‘spiritually-based’ phenomena in human beings, one needs to look at what causes the 40 Hz oscillations in the brain. These authors further argue that the thalamus, as part of the primitive forebrain and surrounded by the folds of the more recently evolved cerebral cortex, plays an indicative role here. The thalamus deals mainly with incoming sensation, and some of its parts deal also with emotion and movement. Zohar and Marshall (2000) further maintain that as recently as the 1980s, it was assumed that the function of the thalamus was to relay the signals of external sensory stimuli to the cortex, where they could be processed either serially (to activate serial, IQ-based thoughts) or in parallel (to activate associative, EQ-based thoughts). Llinas and Ribary (1993:2078-2081) disagreed by stating through their research results that the specific pathways from the thalamus to the cortex account for only 20 - 28 per cent of the synapses connecting the thalamus to the cortex. The majority of connections between the thalamus and the cortex are devoted to some other purpose which is to create a feedback circuit between the non-specific areas of the thalamus and the cortex through which intrinsically oscillating neurons can self-organise into ‘across-the-brain’ 40 Hz oscillatory activity. This across-the-brain oscillatory activity, in turn, makes both the temporal binding and the content of a person’s cognitive experiences possible. In other words, the functioning of a conscious mind which is not a by-product of sensory inputs, but is generated intrinsically and is modulated (or contextualised) by sensory inputs. According to Zohar and Marshall (2000) and Llinas and Ribary (1993), the brain is designed to be conscious and to have a transcendent dimension. Just as linear or serial neural tracts enable rational, logical data processing (IQ) to take place, and parallel neural networks allow preconscious and unconscious associative data processing (EQ), the 40 Hz across-the-brain oscillations provide a

means by which human experience can be bound together and placed in a frame of wider meaning (SQ).

Other studies in the early 1990s by Persinger (1996:1107-1121) and more recently in 1997/1998 by Ramachandran and Blakeslee (1998) were carried out on the existence of a so-called 'God spot' in the human brain (Zohar & Marshall 2000:11,95-96,100,111-112,158, 247, 292). The 'God spot' is perceived as a built-in spiritual centre that is located among neural connections in the temporal lobes of the brain. During these research activities, scans were used to light up neural areas with positron emission topography. Subjects were then exposed to discussions of spiritual or religious topics focussing on meaning and value systems. It was found that these discussions caused temporal lobe activity. However, these temporal lobe activities varied from culture to culture, for example, Westerners responded to the mentioning of God, and Buddhists responded to symbols meaningful to them. Although these tests were previously mainly conducted on epileptics and people who use LSD to record the mystical visions they experience under specific circumstances, the research conducted in 1997/1998 by Ramachandran and Blakeslee (1998) was the first to show temporal lobe activities in normal people as well, and especially during discussions about spirituality and religion. It was coined the 'God spot'. Zohar and Marshall (2000:11-12) argue that although this 'God spot' does not prove the existence of God, it does show that the brain has a sensitivity towards the wider meaning of life and value.

At its most simple neurological level, SQ is associated with the ability to reframe or recontextualise human experience (Zohar 1997; Zohar & Marshall 2000; 2004; Covey 2004). There is a mathematical theory known as 'hyperspace' that sheds some light on this at the most basic level. The gist is that there are not just three dimensions of space, or even four, but 'n' dimensions, each offering a further perspective on the last. In his book, *Hyperspace: a scientific odyssey through parallel universes, time warps and the tenth dimension*, physicist Michio Kaku (1995) uses the example of a family of goldfish swimming around in a bowl. From their present perspective, the fish have no sense that they are inside a bowl, or that it is filled with a fluid called water. This is just their world and they take it for granted. But in Kaku's explanation one of the fish suddenly takes a big leap that

raises him above the surface of the water in his bowl. He sees the bowl, his fellow goldfish and the water from this further perspective, and he sees that he has come from a world of fishbowls and water. From this perspective and position he also sees a room with furniture outside the context of the fishbowl; a room in which existence is possible without the medium of water. This goldfish suddenly realises that there is a larger world outside the bowl, a medium in which to move other than water. He has recontextualised his original situation and transformed his view of reality. From Kaku's (1995) discussion above, it can be deduced that through small perceptual experiences (like the goldfish's), SQ allows a recontextualising and transformative power to exert itself on an almost daily basis. Whenever a person looks at the world afresh, objects are perceived in new relationships to each other and to their surroundings. Zohar and Marshall (2000:65-66) also state that this new awareness becomes vivid and almost unbroken; a personal, utterly non-conceptual revelation of what humans are, why they are here, and how they should act. This sense of resurrection is the experiential dimension of spiritual intelligence. It is not just a state of mind but a way of knowing; a way of being that utterly transforms a person's understanding and a person's life (Zohar & Marshall 2000).

Based on Martin's (2001) definitive discussions on the different types of intelligence in section 2.2, it can be derived that the **intrapersonal** and **philosophical-ethical** or **existential** intelligences, may be categorised as spiritual intelligences in the context of this study. Martin (2001) indicates that *intrapersonal intelligence* is associated with the awareness, perceptions and understanding of a person's emotions, alternative or diverse responses to challenges, constructive responses to needs, drives, and motivations, acknowledgements and accommodation of both an individual's strengths and weaknesses, and a reflection, evaluation and reinvention of the self. These attributes coincide with characteristics reflected in SQ, namely complexity and holism (a holistic view of the self's strengths and weaknesses), recontextualisation (reinventing the self), integration and transcendence (of all human attributes), experience, emergence (of the new self) and diversity.

Martin (2001) also associates *philosophical-ethical* or *existential intelligence* with an awareness of morality and ethics, a willingness to discuss, debate and appreciate

diverse issues, an engagement of self-reviewing and a reinvention of the self. Again, these attributes are related to SQ characteristics such as complexity and holism (a holistic view of morality), recontextualisation (reinventing the self), integration and transcendence (of all moral attributes), experience, emergence (of a new moral reality) and diversity.

It will be noted that one intelligence identified by Martin (2001) has not been mentioned above namely **interpersonal** intelligence. Based on the definitive discussion on this intelligence by Martin (2001), *interpersonal intelligence* in the context of this study is related to both EQ and SQ. Attributes of this intelligence related to EQ are the accurate perception and understanding of emotions, and the empathetic responses to these emotions. In turn, SQ is related to this intelligence's ability to be aware of, and acknowledge and accommodate emotional needs holistically, and to recognise and respond to these needs in an ethical manner.

Besides neurological explanations of IQ, EQ and SQ, philosophical discussions also serve as a supportive foundation in explaining the differences between these three types of intelligence. The following sections will explore some philosophical discussions relating to IQ, EQ and SQ.

2.3.2 Philosophical views on IQ, EQ and SQ

There are hardly any disparities among social scientific (philosophical) communities about the fact that people often differ in their ability to understand complex ideas, differ in their abilities to adapt to the surrounding environment or to learn from experience, and differ in their ways of reasoning (Viola 1977; Arnold & Feldman 1986; Gross 1995; Pinchot & Pinchot 1996; Neher 1997; Covey 1989; 2004; Zohar 1997; Zohar & Marshall 2000; 2004; Bakke 2005). It is accepted that a person's intellectual performance on different occasions, in different environments, can indeed differ from the next person's intellectual performance within the same circumstances. However, the difference in agreement between the empirical scientific (neurological) and social scientific (philosophical) communities is manifested in the reason **why** people will act differently under the same circumstances. The question seems to be whether human action only has to do with rational intelligence (IQ), or whether there are more types of intelligence at play.

The following discussions will describe some philosophical views relating to IQ, EQ and SQ.

2.3.2.1 IQ (rational intelligence)

Papalia and Olds (1986:238-240) argue that there are two distinct approaches in measuring rational intelligence:

- The **first** approach is the psychometric approach and is exemplified in the theories of Spearman (developed in 1904), Thurstone (developed in 1938) and Guilford (developed in 1959, 1982) who employ the statistical technique of factor analysis as a tool to discover the nature of intelligence. These theories' emphasis on individual differences in intelligence had great impact on the development of the intelligence tests used in measuring IQ today.

The psychometric approach seems to serve as an indicator of rational intelligence by testing a human subject's skills in vocabulary, comprehension and verbal relations. This approach serves as the basis of modern-day IQ tests, which argue that there is a direct relationship between subjects' rational intelligence and their behaviour. It is thus argued that IQ is the dependent variable of behaviour. This premise is elaborated on by arguing that the psychometric approach does not measure one IQ variable, but comprises a number of component subtests that require individuals to perform various cognitive tasks. The test score is an indication of the so-called common factor, frequently referred to as general ('g') intelligence, that runs through performances on subtests (Papalia & Olds 1986:238). 'G' is based on a statistical technique called factor analysis. Factor analysis determines the minimum number of underlying dimensions necessary to explain a pattern of correlations among measurements. This implies that intelligence can be perceived as a single entity that could be scientifically represented by a global measure. Whenever various measures of performance tend to be highly correlated, there is an indication that performance is probably dictated by one general characteristic; hence 'g' can be extracted from scores on any diverse battery of tests.

Papalia and Olds (1986:238) refer to Spearman's two factor theory, which was developed in 1904 and which maintained that the one factor 'g' (general

intelligence) is an inherited intellectual capacity that influences all-around performance and the other factor 's' (specific abilities), accounted for the differences between the results obtained from performing different tasks. In 1938, Thurstone's primary mental abilities theory indicated distinct factors that could determine rational intelligence. He listed them as various abilities namely to think of words rapidly, to define words, to recognise figures whose positions in space have been changed, to detect similarities and differences between designs, to think logically and to use numbers and memory sufficiently. Guilford took factor analysis several steps further into a three-dimensional, cube-shaped model of intelligence made up of 120 factors, excluding the 'g' factor. In 1982, Guilford expanded his model to include 150 factors (Papalia & Olds 1986:238). These factors resulted from the way humans think, as well as the content of their thoughts and the results based on their reactions to the content of their thoughts.

The psychometric approach as viewed in Spearman's, Thurstone's and Guilford's theories focused on how well people were able to solve different kinds of problems. The assumption is that the stronger the relation between the various factors that are measured, the higher a person's IQ seemed to be regarded.

- In 1979 Sternberg introduced a **second** approach towards measuring intelligence (Papalia & Olds 1986:238). Sternberg argued that the question should not be how well people solve problems but rather how people approach problems. The act of problem solving now became an aspect of intelligence. Sternberg identified components of intelligence, which were the preceding steps in solving a problem, and included metacomponents (which were the steps a person had to complete when he or she decided how to solve a problem). According to this approach the higher-order processes assist in deciding which of the preceding steps needs to be used for any particular problem, how these steps will be combined, what order they will be used in, how much time will be spent on each step, and how well the chosen solution works.

This approach thus viewed IQ, differently from the psychometric approach, by considering the accessibility of information or strategies (components), which will enable a person to make the best choice or find the most applicable solution to a problem. Various points of criticism toward these philosophical views relating to

IQ can be identified.

- Criticism against the philosophical view relating to IQ

According to Gardner (1993), Zohar and Marshall (2000), Goleman *et al* (2002) and Covey (2004), criticism towards philosophical debates on IQ argues that a central question in the debate on whether IQ is the exclusive variable in determining human behaviour, is whether or not mental competence is a single ability, whether it is applicable in many settings, or whether competence is produced by specialised abilities (which a person may, or may not possess independently). The idea that IQ alone, based on the argument for the 'g' factor, determines human behaviour is continuously rejected. First of all the 'g' factor is perceived as deceiving. It is argued by Goleman *et al* (2002) that intelligence is more the result of an individual's opportunities to learn skills and information, valued in a particular cultural context. Gardner (1993), for example, describes intelligence as the human ability to solve a problem in such a way that it is valued in one or more cultures simultaneously. As long as a culture values an ability to solve a problem or create a result in a particular way, it should strongly be considered to call such an ability intelligent. It is further emphasised that successful learning in school depends on many personal characteristics such as persistence, interest and a willingness to study, rather than on IQ alone (Gardner 1993).

Based on the above points of criticism against arguments that maintain that rational intelligence primarily determines human behaviour, attention is given to philosophical discussions relating to emotional intelligence.

2.3.2.2 EQ (emotional intelligence)

The last two decades since the 1980s have seen an unparalleled burst of scientific studies into the role of emotions in human behaviour, whether in a societal or organisational environment (Gardner 1993; Goleman 1995; Caruso & Salovey 1995; Zohar & Marshall 2000; Vermeulen 2000; Goleman *et al* 2002). However, despite these studies, Goleman (1995) argues that emotional maturity, and immaturity as variables of EQ, and as valuable predictors of employee performance, have often been ignored by organisational managers, and have therefore suffered in numerous ways. Rather than focusing on the softer issue of

associative thinking (EQ), managers have up to now concentrated excessively on rational intelligence and related serial working methods (Zohar & Marshall 2000; Goleman *et al* 2002).

According to Gardner (1993), Goleman (1995), Vermeulen (2000), Dawson-Andoh (2001), and Goleman *et al* (2002), EQ refers to the capacity for recognising one's own feelings and those of others, for motivating oneself and for managing emotions well in oneself and within relationships. EQ is thus the ability to perceive emotions (recognising how you and those around you feel), to access and generate emotions to assist thought (by reasoning with the emotion), to understand emotions and emotional knowledge (understanding complex emotions and how emotions transition from one stage to another), and to reflectively regulate emotions to promote emotional and intellectual growth (by managing emotions).

In their book, *From Chaos to Coherence: Advancing Emotional and Organisational Intelligence through inner quality management*, Childre and Cryer (1998) support Goleman's (1995), Zohar and Marshall's (2000) and Goleman *et al's* (2002) argument by stating that EQ is not just a new twist on relaxation techniques. It is about genuinely increasing the internal coherence and balance of a person. There is no longer any doubt that people's emotional states affect their brains and its ability to process information. Emotions are internal events that coordinate many psychological subsystems including physiological responses, cognitions, and to a certain extent also conscious awareness. Covey (1989; 2004) further maintains that surroundings can influence people's emotional states, which in turn contributes to the perceptual framework from which they '*meaningfully*' interpret these surroundings.

Goleman (1995:xii) and Muller (2002) argue respectively that humans live in times where the fabric of society seems to unravel at ever-greater speed, and where selfishness, violence, and a meanness of spirit seem to be rotting the goodness of communal lives. These authors maintain that the importance of EQ hinges on the link between sentiment, character, and moral instincts and that there is growing evidence that the fundamental ethical stances in life stem from underlying emotional capacities. Goleman (1995:xii) states that the seed of all impulses is a feeling bursting out to express itself through actions. Emotions are, in essence,

instant plans for handling life that evolution has instilled in humans. The very root of the word, *emotion*, is *motere*, the Latin verb ‘to move’, plus the prefix *e-* to connote ‘move away’, suggesting that a tendency to act is implicit in every emotion. That emotions lead to actions is most obvious in watching animals and children who have not mastered the value of self-control. It is only in civilised adults that the great anomaly is found namely that emotions described as root impulses to act, often find themselves divorced from the obvious reaction due to self-control (Goleman 1995:xii).

In addition to Goleman (1995), Zohar and Marshall (2000) maintain that each emotion plays a unique role in the human emotional repertoire. Their distinctive biological signatures especially reveal this. With new methods to scan into the body and brain, researchers are discovering more physiological details of how each emotion (by means of association), prepares the body for the very different kinds of responses (Zohar & Marshall 2000; Vermeulen 2000). For example, emotions such as fear, anger and surprise will each cause a different physiological reaction such as:

- With anger blood flows to the hands, making it easier to grasp a weapon or strike at a foe. One’s heart rate increases, and a rush of hormones such as adrenaline generate a pulse of energy strong enough for vigorous action.
- With fear blood goes to the large skeletal muscles, such as in the legs, making it easier to flee – and making the face blanch as blood ‘runs cold’.
- With surprise, which is signified by the lifting of the eyebrows, the eyes take in a larger visual sweep and permits more light to strike the retina. This offers more information about the unexpected event, making it easier to figure out exactly what is going on and to determine the best plan of action.

Zohar and Marshall (2000:55) furthermore compare the brain to a computer to explain their arguments on EQ. Similar to serial computation in the brain; there are computer analogues of the brain’s associative or parallel computation. These are known as neural networks or parallel processors. Similar to the associative wiring in the brain, computers consist of large numbers of complex and interconnected elements. Similar to the parallel process in the brain, a computer slowly ‘learns’

new behaviour each time a connection between these elements fires and a connection is strengthened. This is unlike serial processors, which can never learn. They can only be reprogrammed. Parallel computers slowly learn from their environment and alter their own internal wiring. Whereas a serial computer fails if even one link in its chain of communication is blocked, a parallel computer is more robust. Even if slightly damaged, it can still provide a good performance because various parallel connections will take control of the function previously performed by its damaged neighbours. Where serial processors have a 'language'; a set of symbols that manipulate their calculations, Zohar and Marshall (2000:55) argue that parallel processors are 'dumb'. They proceed, instead, by trial-and-error learning. Such computers are used today to recognise handwriting, to read postal codes, and to discriminate between tastes and smells. Zohar and Marshall (2000:55) further maintain that these parallel processors can also be used to build up a photo-fit image from a partial description of someone's face or appearance. However, despite these abilities, parallel computers are unable to understand any experiences. Zohar and Marshall (2000) state that being unable to understand what a feeling is, and what it feels like (SQ-based), a computer, even if it is a parallel processor, will never be able to experience a feeling from a first person perspective and will only be able to account on any emotions from the perspective it was programmed with.

In addition, Warwick (1998:137-146) maintains that what is, and what is not common sense is something that humans learn over a lifetime, and hence this enables them to put things in context or make quick decisions based on what they feel is normal or usual. Parallel processors are unable to perform this function. The entire gamut of commonsense thinking is necessarily extremely difficult, maybe impossible, to programme into a machine, other than for a very tightly defined problem, and even then it is not likely to be complete. Warwick (1998) argues that the only way that an expert system would be able to make its own assumptions and decisions on a broad array of commonsense things would be if it is allowed to learn for itself, then to adapt to the situation and thereby gain its own basis of commonsense. Warwick (1998:137-146) also argues that while it is quite possible for an expert system to learn, it is not yet realistically possible for a machine to have all the same types of experiences that a human would have, in the way that a

human would have them, since the machine would essentially have to be human to do so.

- Criticism against the philosophical view relating to EQ

From the above philosophical discussion on EQ, it can be derived that although EQ is an associative and adaptive intelligence, it is unable to unify and interpret perceptions. It is also unable to redefine or recontextualise any situation, concept or event. The framework within which any interpretation is made, is based on another intelligence of importance, which ‘binds’ or ‘unites’ individual perceptual units together to create a framework of interpretation, meaning and understanding, namely spiritual intelligence (SQ).

2.3.2.3 SQ (spiritual intelligence)

Zohar (1997) and Zohar and Marshall (2000) argue that human beings very often ask transcendental questions because of the need to understand something that cannot be perceived objectively, and to enable them to grasp the overall context that links incomprehensive component parts to build a meaningful picture. In asking questions such as ‘Why should I do this?’ or ‘What does this mean?’ human beings, in essence, show themselves to be creatures of meaning. Victor Frankl, well-known psychologist and Jewish survivor of the Nazi death camps during the second world war suffered torture and innumerable indignities, never knowing from one moment to the next if his path would lead to a horrible death or not, overcame many soul-wrenching fears to finally realise the importance of meaning (Frankl, 1969; 1975). In his book, *Man’s search for meaning*, Frankl (2004) states his ultimate message as follows, “Man’s search for meaning is the primary motivation in this life and not a ‘secondary rationalisation’ of instinctual drives. This meaning is unique and specific in that it must and can be fulfilled by him alone; only then does it achieve a significance which will satisfy his own will to meaning” (Frankl 2004:105). In addition, Zohar and Marshall (2000:4) argue that, “we have a longing to see our lives in some larger, meaning-giving context...”.

It has been stated in the discussion on EQ that the brain is able to associate an image with a meaning and that this ‘meaning’ depends on an interpretation based on an experience-based (self-) awareness. This self-awareness is often called

consciousness and is related to SQ. It is argued that that nothing is simultaneously so close and yet so distant as a person's own consciousness (Zohar 1997; Zohar & Marshall 2000). Nothing in the world seems to be more intimate than the contents of a person's consciousness: the sensations, feelings and thoughts that humans experience are all presented to them in a very direct and self-evident way. According to Gould and Gould (1994), Zohar (1997) and Zohar and Marshall (2000), consciousness enables humans to stand apart from themselves. As human beings they can identify their moods, determine what they are feeling and describe their mental states. Consciousness encompasses the concept of self-awareness or the ability to think about the very thought processes in a person's mind. It is the reason why humans can evaluate and learn from others' experiences as well as their own. Humans are not their feelings; neither are they their moods, yet the very fact that they can think about these things separates them from the animal world. Self-awareness enables humans to stand apart and examine even the way they 'see' themselves (their self-paradigm), which is the most fundamental paradigm of effectiveness. In addition, Covey (1989:66-67) argues that self-awareness affects not only people's attitudes and behaviours, but also how they see other people. It becomes their map of the basic nature of mankind and can enable them to understand how others see and feel about themselves and their world (Covey 1989:66-67).

Different from Pavlov's stimulus-response theory (Pavlov and his dogs [sa]) based on environmental determinism, which argues that similar to animals, humans are conditioned to respond in a particular way to a particular stimulus in the environment (operant conditioning), it can be maintained that SQ argues that humans have the ability to make a decision independent from conditioned variables. In saying this, Pavlov's argument is therefore rejected. Although it is true that humans can be deceived about the true causes of their sensory perceptions, and that their conscious thoughts and feelings can mislead them when they have views of the world that cannot be justified, there still is nothing in their subjective experience that could be more obvious and natural than the simple facts of experience itself. Frankl (2004) too had his own deterministic viewpoints on life, which he inherited through his upbringing, his culture and background, from his family's beliefs, values and viewpoints. Yet, similar to the goldfish's experience, Frankl's

experiences in the Nazi death camps led him to recontextualise his deterministic viewpoints that he was a victim of circumstance. This victory in himself enabled him to formulate a universal truth so accurate that it functions as the ultimate paradigm towards human freedom today. Frankl became aware of what he later called ‘the last of human freedoms’, which was the freedom his Nazi captors could not take away from him. They could control his environment, they could do what they wanted to his body, but Frankl himself was a self-aware being that could, as an observer, look at his very involvement in his own circumstances. He could decide within himself how all of this was going to affect him. This relates to Covey’s (1989:69) argument that between what happens to a person, or the stimulus, and his or her response to it, is the freedom or power to choose that response. Frankl used the human endowment of self-awareness to discover this fundamental principle about the nature of man, namely that between stimulus and response, man has the freedom to *choose*. Pavlov’s stimulus-response theory (Pavlov and his dogs [sa]) was useful in discovering deterministic actions among animals because different from humans, animals are programmed serially by instinct and/or training. They can be trained to be responsible, but they cannot take responsibility for that training. Human beings can write new programmes for themselves totally apart from their instincts and training, and even if they are being brainwashed by deterministic forces, there is still the freedom to choose whether or not they want to be manipulated (Covey 1989).

It is evident from the above discussion that within the freedom to choose are those endowments that make people uniquely human. In addition to self-awareness, humans have imagination (the ability to create in their minds a path beyond their present reality). They have consciousness, a deep inner awareness of right and wrong, of the principles that govern their behaviour, and in a sense of the degree to which their thoughts and actions are in harmony with them. Humans also have independent will (the ability to act based on a self-awareness), free from all other influences. Human beings have the ability to envision, to see a varied or new potential, to create with their minds what they cannot at present see with their eyes, and they have a conscience which is the ability to detect their own uniqueness and the personal, moral and ethical guidelines within which they can most happily fulfil it. Spiritual intelligence and the ability therefore to be self-aware empower human

beings to question man-made dogmatic structures such as management, politics and religion, and to disarm these very structures which deterministically shape much of people's lives (Viola 1977; Harriss 1992).

According to Zohar and Marshall (2000:68-71), transcendence is the most essential quality of spiritual intelligence. It takes humans beyond the limits of their knowledge and experience and puts things in a wider context. The transcendent gives people a taste of the extraordinary, the infinite, within themselves or within the world around them. Many who experience the transcendent call it 'God'; some say they have had a mystical experience; others sense it through the beauty of a flower, a child's smile or a piece of music. The behaviour of molecules and nerve cells may be, and is finite, but human beings can, and do, experience the infinite. Zohar and Marshall (2000:69) state that this ability to access and use one's experience of higher meaning and value is the basis of what is meant by SQ. Murphy (1963) and Zohar and Marshall (1994; 2004) maintain that it is quite understandable that human beings, in their search for meaning, would like to scientifically explain the phenomenon of spirituality and consciousness, however, should such a theory ever be formulated it would not only have to be conceptually coherent and empirically plausible, it will also have to be focussed on the inner human experience of the subconscious mind. It will have to account for the subtlety and phenomenological wealth of this experience and take seriously the inner perspective of the experiencing subject.

In essence it may be argued that the infiniteness, insight, creativeness and intuition of SQ, that enable a human being to redefine and recontextualise boundaries, ideas or dogmas, are founded in the philosophy of quantum physics. Whereas IQ, and aspects of EQ, relate to Newtonian physics, SQ is perceived to relate to an opposite pole, namely quantum physics (Zohar 1997). The following discussion will attempt to illustrate the relation between SQ and the science of quantum physics.

2.4 THE RELATION BETWEEN QUANTUM PHYSICS AND SQ

Zohar and Marshall (1994:39) claim that different from non-physicists who assume that quantum physics describes the behaviour of small things such as the micro world within the atom, quantum physics also describes large things such as

superconductors and neutron stars. They therefore maintain that quantum physics accurately describes all physical phenomena, and that it is everywhere around us and inside of us. Zohar and Marshall (1994:40) further concur that humans have been immersed in the mechanistic (Newtonian) paradigm for so long that very particular and fragmented things are expected from the physical world, for example, people are aware of the distance when walking from point (A) to point (B) as well as the time it will take to cross this distance. Social perceptions too are coloured by these classical Newtonian categories of separateness, distance and causality. Zohar and Marshall (1994:40) state that, “We are conditioned to see ourselves as isolated islands of experience connected across the many separations that divide us by causal links arising from forces of power and influence”.

Zohar and Marshall (1994:53) further maintain that in the world of classical physics, all of reality is ultimately reducible to basic, unanalysable parts (IQ-based). Each part is inherently separate from every other part and connected to others only externally, through locally recognisable exchanges of force or energy. If one separate bit of reality moves, it does so because something definite has caused it to do so. When two separate bits meet, they collide and the force of impact sends them off in opposite directions (Sears *et al* 1987:71-81; Al-Khalili 2003). The concept of relationships between any two or more mechanistic entities is thus always one of an external connection mediated by some outside force or signal. Newtonian atoms are impenetrable and they can therefore not relate internally.

However, in quantum physics both the nature of ‘being’ as dynamic wave and the notion of ‘transformation’ as a process through which things like electrons and photons are spread out all over space and time, carry significant implications for the kinds of relationships found between quantum systems (Zohar & Marshall 1994:53-54; 2000:69-71). Different from solid Newtonian particles that clash after they meet and go their separate ways (IQ), wave fronts that come together tend to overlap and combine (EQ). The reality of each wave front is taken up and woven into the other. Quantum systems, with their potential to be both particles and waves, have a more evolved capacity to meet and maintain shades of their original identities while their wave aspects merge, to give rise to an entirely new system that enfolds the originals (SQ). The two systems relate internally, they get inside each other and evolve

together to create a new system. The new system now has its own particle and wave aspects, and its own new identity. It is not reducible to the sum of its parts where A + B (IQ) + the interactions between them (EQ) give rise to a new system within the same classical framework. It becomes totally new, thus an emergent reality.

In applying quantum physics to SQ, Zohar and Marshall (2000:88-90) indicate that quantum physics becomes necessary when a person asks why it is that brains have the special capacity to turn proto-conscious bits (individual observations of units such as four wheels, steering wheel, gearbox, two front seats and one back seat) into full blown consciousness (uniting these individual bits to interpret the picture as a car). A person's consciousness is therefore a particular unified phenomenon. All single neurones involved in a conscious experience oscillate coherently between 35 Hz and 40 Hz. They therefore behave as many individual voices that have become one voice in a choir. According to Zohar and Marshall (2000:89), no known classical phenomenon can generate this kind of coherence, whereas it is the rule in quantum processes to generate cohesion. In relation to quantum physics, SQ thus provides the mind of a transcendent quality, which enables humans to place experiences in a wider, coherent and meaningful context.

Since the aim of this study is to explore the intelligence behind human actions in the organisation (Chapters 4-6), it may be useful to provide an indication of how these types of intelligence apply to the organisation. This should assist in contextualising intelligence within the organisational context, and guide further discussions and explorations in forthcoming chapters.

2.5 CONTEXTUALISING IQ, EQ AND SQ WITHIN THE ORGANISATION

To illustrate the importance of intelligence, perceived as the collective problem-solving (IQ), adaptive (EQ), and recontextualising (SQ) actions (see section 2.3) of people, the following reflections by Pinchot and Pinchot (1996) and Underwood (2004) are considered concerning intelligence in the organisation.

Pinchot and Pinchot (1996:3-4) argue that intelligence in the organisation is based on the ability of management and organisational members (employees) to adapt to changes in society (and its environment) by continuously changing the nature of work and relationships in the organisation with the aim of serving society, or

meeting its needs. For example, Pinchot and Pinchot (1996:3-4) maintain that the role of the employee has become more intelligent by stating that, “After decades of narrow focus, employees are being asked to consider the whole, to be innovative and care for customers, to work in teams, and to figure out their own jobs and coordinate with others, rather than just follow orders”. This argument is based on the principle, highlighted by Kuczmarski and Smith-Kuczmarski (1995), Pinchot and Pinchot (1996), Neher (1997), Pieters and Young (2000), Zohar and Marshall (2004), Covey (2004) and Bakke (2005), that employees will be more efficient in the organisation if they are encouraged to be involved in designing their own work, rather than if the work design is performed by management and handed down to employees for compliance only.

In addition, Underwood (2004:1) argues that organisational intelligence is a compilation of strategy (an organisation’s aggressiveness), organisation (an organisation’s ability to adapt), and character (an organisation’s ability to sustain its strategy and organisation through ethics and values). Underwood (2004) continues by stating that a combination of all three areas reveal how capable an organisation is of competing in a specific competitive segment it faces. However, according to Underwood (2004:1), the organisation’s “character, which involves ethics, value of subordinates, etc., is the *only* area where best practices and benchmark comparisons can be utilised”.

To elaborate on the above two descriptions of organisational intelligence, an illustration of how IQ, EQ and SQ function in the organisation, will be provided in line with a short application of the defining discussions on these intelligences in section 2.3.

2.5.1 Applying IQ to the organisational context

Zohar (1997:26-27) maintains that rational, logic, rule-bound thinking (IQ) produces concepts and categories similar to those found in the Newtonian particle paradigm (Sears *et al* 1987:71-81). A great deal of thinking involved in business is serial thinking based on what Zohar (1997) refers to as Taylorism. Arnold and Feldman (1986:368-369), Pinchot and Pinchot (1996:30), Neher (1997:68-69), Covey (2004:16-18) and Bakke (2005:54) describe the concept of Taylorism as the

controlling, scientific managerial top-down philosophy by Frederick Taylor which states that managers in an organisation are primarily responsible for dictating direction, manipulation, and the instruction of employees to execute managerial decisions and plans exactly as prescribed. It is believed that mental activities such as decision making and planning should be isolated to managerial tasks, whereas employees are expected to merely perform the physical activities resulting from managerial decisions. Du Plooy-Cilliers (2003:26) further maintains that the foundation of Taylorism is reductive since it is based on the training of employees in the most efficient and least fatiguing way to carry out simple (subdivided or fragmented) tasks in the organisation.

Taylorism also applies today. The analysis phase of an enterprise for example, relies on breaking a situation down into its simplest logical parts and then predicting the causal relationships that will emerge (Zohar 1997:32). In turn, strategic planning assumes a game plan and a step-by-step rationale for enacting it. Management by objectives (MBO) for example, assumes that managers set clear goals and objectives to employees and then work out a logical series of actions for achieving them (Neher 1997:133). Employees responsible for achieving these goals are then ascribed a certain amount of time to achieve their goals. MBO is also typically an example of a results-based method of performance appraisals (Arnold & Feldman 1986:322-325). This kind of thinking implies a linear and deterministic thinking with no tolerance for nuance or ambiguity. Zohar (1997:33) states that organisations have many successful structures in place that embody serial thinking such as the eight-hour work shift, the time clock system that signs employees in and out, job descriptions and dress codes, the whole bureaucratic structure describing responsibilities, codes of practice, holiday schedules, coffee breaks and sickness benefits. These practices are all defined by rules applying generally to everyone within set categories. All serial thinking accepts the assumption that the corporate world consists of parts (people, markets, customers, competitors) who can be manipulated through rules and plans because they are themselves predictable in their behaviour, just as the Newtonian universe is governed by fixed laws of nature (Sears *et al* 1987:71-81; Zohar 1997:33).

As mentioned before, the advantages of serial thinking include being fast, accurate, precise and reliable. The disadvantage, however, include only operating within a given program or setting rules which make it inflexible for the unpredictable human nature of employees in the organisation.

2.5.2 Applying EQ to the organisational context

Associative, habit-bound thinking (EQ) provides pattern-recognising abilities that show similarities to the Newtonian wave paradigm, which states that everything is interlinked. Dalrymple, Hillmer, Karney, Edgeman and Geroy (sa) refer to Newton's wave paradigm to illustrate the concept of association. They maintain that the Newtonian theory first teaches that light is made up of material corpuscles or matter but since light is a transverse wave motion, a paradigm shift occurred in Newton's theory of light (consisting of isolated material corpuscles) to a theory of light as a wave motion (thus an association between material corpuscles to create a wave). This kind of thinking therefore enables humans to, for example, form associations between variables such as hunger and the food that will satisfy it. Associative thinking also enables people to recognise patterns and learn bodily skills (see section 2.3).

Associative thinking is also experience-based, habit-bound and tacit (Zohar 1997:35; Covey 2004:344-348). Zohar (1997) further concurs that a great deal of knowledge possessed by an organisation is tacit knowledge which is described as skills and experiences of its leaders and employees upon which the organisation often relies for its survival (Van der Walt 2003:54). In following a combination of top-down, horizontal and limited bottom-up approach in the organisation, a context is created in which the sharing of experiences may occur. The advantages of associative thinking are that it is in dialogue with experience and can learn through trial and error as it goes along. "It can feel its way with untried experience" (Zohar 1997:36). It is a kind of thinking that can handle nuance and ambiguity such as alternative viewpoints to any specific situation. The disadvantages however of this kind of thinking are that it is slow, inaccurate and tends to be habit-bound (Covey 1989:46-47). Also, since it is tacit, employees often have difficulty sharing their experiences with others.

2.5.3 Applying SQ to the organisational context

SQ as explained in this chapter (sections 2.3.1.3. and 2.3.2.3), is associated with unitive thinking and is creative, insightful, intuitive, rule breaking and rule making by nature. It behaves very similar to the emergent structures found in quantum physics (Zohar 1997:26-27, 36). It is the kind of thinking with which assumptions are challenged, habits broken and paradigms changed. It is a kind of thinking that invents new categories of thought and creates new behavioural patterns. Unitive thinking is also rooted in, and motivated by, the deep sense of meaning and value that people seek today (also view Chapters 3 and 4).

Zohar (1997:37) maintains that unitive thinking is referred to as quantum thinking since it is holistic. It unifies, integrates, and sees the whole picture. Creative, quantum thinking in business at a corporate level implies bottom-up, diffuse and flexible infrastructures that can get into a similar sort of synchronous oscillation by means of, for example, the process of communication (Zohar 1997:38). Used properly, information technology systems can play a vital role in this synchronous oscillation of organisational infrastructures, as can the dialogue process (view Chapter 6). SQ (related to unitive, quantum thinking) has the capacity to question itself and the environment. It enables organisations to see that existing categories for example, do not work and then empower them to recontextualise and create new flexible, imaginative and experimental categories, some of which involve new meaning.

To enable the comparison and identification of actions in society and the organisation (Chapters 3 to 6) to discussions on rational, emotional and spiritual intelligence, the following table (Table 2.1) is compiled based on discussions about IQ, EQ and SQ in this chapter.

2.5.4 Comparing the attributes of IQ, EQ and SQ as a means of measurement

Based on the neurological and philosophical discussions of IQ, EQ and SQ in sections 2.3.1.1 to 2.3.1.3 and 2.3.2.1 to 2.3.2.3, as well as their frameworks within the organisational context in section 2.5, the following table is compiled in an attempt to compare the characteristics of rational (IQ), associative, emotional (EQ) and unitive, spiritual (SQ) thinking as illustrated in the defining discussions on

these three types of intelligence in this chapter. This table will also be applied to forthcoming chapters where applicable.

IQ Rational intelligence	EQ Emotional intelligence	SQ Spiritual intelligence
Rational approach based on rational intelligence	Adaptive approach based on emotional intelligence	Quantum approach based on spiritual intelligence
Simple (atomistic/fragmented)	Simple (atomistic)/complex (holistic) (reflect relationships between units/fragments)	Complex (holistic) (recontextualising the relationship between units/fragments)
Law-abiding	Adaptive and associative	Recontextualising
Ultimately controllable	Habit-bound and controlling	Chaotic
Certain	Certain	Uncertain and ambiguous
Emphasis on isolation, fragmentation and divisions of segments for example labour	Emphasis on familiarity and discipline	Emphasis on integration and transcendence (multifunctional and holistic)
Determinate	Determinate (pattern recognising)	Indeterminate
Value-certain and predictable	Ambiguous and unpredictable	Unpredictable
Dictatorial	Consensual	Rely on trust, feeling and experience
Stable (equilibrium i.e. B always follows A)	Stable (equilibrium i.e. B follows A)	Bounded instability (far from equilibrium i.e. B does not necessarily follow A)

Reductive (controlled reality)	Reductive (controlled reality)	Emergent (new reality)
Inflexible	Flexible	Responsive and flexible
Top-down operation	Top-down and horizontal	Bottom-up operation
Reactive	Pro-active	Imaginative and experimental
Rigid boundaries	Ambiguous boundaries	Flexible boundaries
Single viewpoint (one best way)	Many viewpoints (alternative best ways)	Many diverse viewpoints (many alternative best ways)
Non-contextual	Contextual	Contextual and self-organising

Table 2.1 A summary of the main differences between rational (IQ), emotional (EQ) and spiritual (SQ) intelligence

In addition to the contextualisation of IQ, EQ and SQ within the organisational context (section 2.5), the following discussion will serve to explain the importance of exploring SQ specifically, in the organisation.

2.6 EXPLAINING THE IMPORTANCE OF EXPLORING SQ IN THE ORGANISATION

Based on discussions and research by Zohar (1997), Goleman (1995), Zohar and Marshall (2000; 2004), Van der Walt (2003), and Covey (2004), it is assumed that IQ and EQ are the primary intelligences used in the organisational context today. These authors indicate respectively that organisational IQ deals with organisational practices such as planning, analyses, data, the predictability of outcomes and the control of variables that could impact on the predictability of outcomes. Organisational EQ in turn deals with the adaptability and habits of organisational members toward change, their capacity and capability to learn, and their association with familiarity, diversity and emotions. These authors also argue respectively that IQ, as an organisational intelligence, became especially prevalent during the early

20th century (since it is associated with bureaucratic practices and Taylorism), where EQ became a recognised and applied organisational intelligence during the last two decades of the 20th century, when it became apparent that an organisation's ability to learn and acquire knowledge provides it with a competitive advantage in the ever-changing organisational environment. SQ as an organisational intelligence only became a topic of interest and discussion toward the late 1990s when Zohar's (1997) research indicated that people in society today, seek more than a mechanistic talent for solving problems (IQ), or the ability to acquire and apply new knowledge (EQ). Zohar (1997), Zohar and Marshall (2000; 2004), Van der Walt (2003), Visser (2004) and Covey (2004) all maintain respectively that members of society (and as such employees in the organisation as structure of society) are in need of meaning and purpose, both which are concepts related to SQ. This study will therefore attempt to further explore the relevance and application of SQ (to the same or larger extent as IQ and EQ) in the organisational context, and relate it to changes taking place in individuals, society and the organisation, that, according to Zohar (1997), Zohar and Marshall (2000; 2004) and Covey (2004), serve as justification for the recognition of SQ.

2.7 CONCLUSION

In this chapter, neurological and philosophical discussions on rational intelligence (IQ), emotional intelligence (EQ) and spiritual intelligence (SQ) defined these three types of intelligence within the context of this study. It is maintained that human behaviour originates in the human brain, which is capable of both establishing and changing its 'programming' through experience and contextual-specific interpretations.

It has also been argued that humans have the ability to respond to and manipulate any given task or information. This implies that there should be additional processes in the human brain besides serial IQ-based thinking, namely associative thinking, which is perceived as an adaptive and emotional intelligence (EQ). The situation in which an individual finds him- or herself is perceived and interpreted by means of association. It is maintained that although a great deal of thinking used in practical day-to-day life is indeed of the serial or IQ kind, human thinking or intelligence is not bound within a pre-programmed framework. In a system such as

the organisation for example, strategic planning assumes a specific game plan and a step-by-step rationale for enacting it. The advantage of serial thinking in this situation is thus that it is accurate, precise and reliable. However, like the kind of thinking that underpins Newtonian science, it is linear and deterministic, which implies a kind of thinking that does not tolerate nuance or ambiguity. Although totally effective within its given set of rules, the serial thinking process breaks down when alternatives are presented.

In asking questions about, or in searching of, alternative solutions to any given problem, the human brain shows an ability to function beyond serial thinking by means of associative thinking (EQ). This kind of thinking is mostly experienced-based which assumes that the more times a skill is successfully performed, the more it will be repeated in a similar way. EQ is essentially an adaptive intelligence. The situation in which an individual finds him- or herself is perceived and interpreted by means of association. Once association takes place adaptation will follow. Therefore, humans will behave appropriately to a given situation in order to adapt to the situation. This kind of thinking also underpins some of the linear and deterministic elements found in Newtonian science. However, different from IQ, EQ is in dialogue with experience, which makes it flexible to, and supportive of, alternative views.

Associative learning is also tacit learning. Humans, for example, learn the skills but cannot articulate any rules by which they have learned them and usually cannot even describe how they did so. This strongly relates to the philosophical view on SQ, which states that humans perceive the world through their consciousness. This is the capacity, which in this study is called 'spiritual intelligence' – an individual's meaning-giving, contextualising, conscious and transformative intelligence.

Although humans have been programmed through the rules they learn (serial thinking), and have formed habits through their lifelong associations (associative thinking), they retain free will and choice to change both. SQ allows people to criticise the *what-is* from the point of view of *what-might-be*. It is the intelligence that allows people to imagine situations and possibilities that do not yet exist. SQ is a transformative and unitive intelligence that allows people to break old paradigms and to invent new ones. With its ability to recontextualise problems and situations

and to see them from a wider point of view, SQ has the ability to dissolve old patterns and old ways of thinking. It also has the force to dissolve old motivations and move people to higher motivations. SQ allows this recontextualising, transformative power to exert itself on an almost daily basis. Whenever a person looks at the world afresh, he or she sees objects in new relationships to each other and to their surroundings. This new awareness becomes vivid and almost unbroken; a personal, utterly non-conceptual revelation of what we as humans are, why we are here, and how we should act.

It is further assumed that the recognition of these three types of intelligence, as well as their functions within the organisational context, could contribute significantly to the organisation since all aspects of human behaviour could be assessed by means of IQ, EQ and SQ.

Finally, it is maintained from the discussions in this chapter that the **first secondary research objective** (formulated in Chapter 1) has been addressed, namely:

To theoretically establish the differences between the three primary types of intelligence namely IQ (rational intelligence), EQ (emotional intelligence) and SQ (spiritual intelligence), as well as their importance in the organisational context

In the following chapter, societal and environmental changes from the 20th century to the 21st century will be explored within the frameworks of rational, emotional and spiritual intelligence to explore the assumption that a progressive development of intelligence has taken place during the last century. The impact of these developing changes in intelligence on the organisation, from a societal point of view, will also be explored.

CHAPTER 3

THE RELATION BETWEEN SOCIETY AND IQ, EQ AND SQ

The truth is that our finest moments are most likely to occur when we are feeling deeply uncomfortable, unhappy, or unfulfilled. For it is only in such moments, propelled by our discomfort, that we are likely to step out of our ruts and start searching for different ways or truer answers.

(M. Scott Peck, 1978)

3.1 INTRODUCTION

In the previous chapter it has been determined that people are intelligent beings capable of rational, associative and unitive thinking due to three types of intelligence namely IQ, EQ and SQ. It is maintained that rational intelligence (IQ) is related to predictable and controllable behaviour, emotional intelligence (EQ) is related to associative behaviour, which has elements of predictability and controllability, and spiritual intelligence (SQ) is related to unitive behaviour, which refers to an ability to recontextualise events by asking transcendental questions (Zohar & Marshall 1994; 2000; 2004).

In this chapter (in order to argue that intelligence is a continuously developing concept), the development of IQ, EQ and SQ in society during the 20th century and onwards will be explored. It will be maintained that the development of intelligence in 20th century society could be related to environmental changes during different time periods throughout the last century. This is necessary to contextualise further discussions in forthcoming chapters on the changes and developments in the needs, motivations and behaviour of employees (Chapter 4), as well as on developments in managerial (Chapter 5) and related communication (Chapter 6) approaches in the organisation, which can all be associated with actions relating to intelligence.

Three theories, namely the general systems theory, the second-order cybernetic theory and the chaos theory, that explain the relationship between society and its environments best for the purpose of this study, and simultaneously illustrate the presence of IQ (best associated with the systems theory), EQ (best associated with the second-order cybernetic theory) and SQ (best associated with the chaos theory) in this relationship, will also be

included. The relationship between these three theories and society, as well as the applicability to IQ, EQ and SQ, will be explored by investigating the historical eras of societal and environmental developments from 1900 to the 21st century. The aim is to illustrate that members of society (who also represent the members of an organisation), are vulnerable to the turbulence and changes in their surrounding environments.

Furthermore, this chapter will also address the **second secondary research objective** that has been formulated in Chapter 1 as follows:

To theoretically establish the link between the progressive development of intelligence from IQ to SQ, and the development and changes in society and the organisation, as a structure of society

3.2 DEFINITIONS

Since the concepts ‘society’ and ‘change’ are primary points of discussion in this chapter, they are defined clearly.

3.2.1 Society

In literature, society is defined in various, but related, ways. Alswang and Van Rensburg (1984:820) define society as a community of people in association with each other, based on companionship. This association is referred to as a group of people who share the **same** purpose in life (Alswang & Van Rensburg 1984:42). In line with Alswang and Van Rensburg’s definition of society as a group of people sharing the same purpose, and related to Harris’s (1996:37-38) definition of culture as a shared purpose, Barker (2003:133) refers to culture as a purpose that is shared between members in a community such as society, including shared beliefs, attitudes, values and norms of behaviour. Barker (2003:131) further indicates that culture also reflects similar values in a society, which refer to relatively stable beliefs, attitudes and values shared by members of the same community.

In addition, Zohar and Marshall’s (1994:23) arguments concerning society, elaborate on above definitions by arguing that the word society is used in many ways to describe different social arrangements such as nation states for example, South African society or British society, religious or ethnic subcultures such as Christian society or even cultural patterns of class divisions such as middle class or high society. In general, Zohar and Marshall (1994:23) describe society as the ‘domain’ in which people with collective

thought patterns, feelings and actions dwell together. The personal and intimate relationships between people in a society, as well as a society's relationship with the increasingly global world of economic, political or technological environments *et cetera*, serve as the foundation of a society.

Freud (Penguin Freud Library 1985; Romm & Sarakinsky 1994:159-166) clarifies the concept of society by maintaining that society refers to the total sum of achievements and regulations by members in society. These achievements and regulations distinguish man's life from those of their animal ancestors (since modern man is more evolved) and which serve two purposes namely to protect man against the forces of nature and to adjust man's mutual relations with other members in his community with whom he socialises to rationally, associatively and unitively order the community's social interactions. Within the context of this study, and based on the definitions by Zohar and Marshall (1994) and Barker (2003), a society is described as a context within which members with collective purposes, thoughts, feelings, ambitions, actions and beliefs, reside. These members [attempt to] socialise, protect and provide order in their interactions with each other as well as with the macro- and microenvironments of which they are a fundamental part.

However, the extent of interdependence between society and its environments has been a topic of debate in various theories such as the general systems theory, the second-order cybernetic theory and the chaos theory, since differences of opinion exist as to how much impact the environment has on society during processes of change and development. Romm and Sarakinsky (1994:3) argue that these processes of change and transformation viewed society as evolving from traditional to modern, from simple to complex, from agrarian to industrial and from feudal to capitalist, and argued that these changes and transformations were based on class conflict and political and economical struggles, which will be referred to in section 3.5.1. Although it may be argued that various societies (first and third world) exist across the globe which may, or may not, share similarities with each other regarding purposes, ambitions, actions and beliefs, it is personally argued in this study that change is a constant phenomenon that invariably impacts on every society, whether developed or developing. Furthermore, members of societies across the world are continuously and significantly exposed to the influences of a diverse, ever-changing globalised environment (Pieters & Young 2000). As such, reference to society in this chapter is therefore used as a general and globalised concept to illustrate and explore the

assumption that changes in global society contributed, and still contribute, to changing needs in the lives of societal members, which in turn impact on the functioning of societal structures such as organisations.

In addition to this discussion about change and transformation, Zohar (1997:2) maintains that transformation “requires change linked to meaning, that is, that those who would make changes *understand* what is wrong and why it needs changing”. It can therefore be derived that change is a mental activity characterised by actions of intelligence. Zohar (1997:3) also argues that transformational change requires the rewiring of a person’s brain, and that he or she has to grow neural connections to obtain change.

Since intelligence is viewed as an important change determinant in the society-environment relationship within the context of this chapter, the nature and dynamics of change will be explored.

3.2.2 Change

In an attempt to define the nature of change (see section 3.3), an array of terms and concepts could be used interchangeably. Grobler (2003:190) states that the original meaning of the old French word *changer* was to ‘bend’ or ‘turn’, like a tree or vine searching for the sun. In addition, Bosman, Van der Merwe and Hiemstra (1984:29, 648) refer to change as an action of ‘alteration’ and ‘diversifying’, as well as of ‘modifying’, ‘adjusting’ and ‘varying’. In turn, Odendal, Schoonees, Swanepoel, Du Toit and Booysen (1965:1231) define change as ‘to make different’, ‘in a different state or form’ and ‘to become different’.

Although the above descriptions present different terms and concepts to describe change, there is an agreement among these authors’ definitions of change that it represents an alternated, modified and adjusted state of being. Although the opposite of change is described as ‘immutable’, ‘uniform’ and ‘constant’ (Bosman *et al* 1984:374), Grobler (2003:286) maintains that one of the most stated truisms of modern-day life is the contention that the only constant is change. Pieters and Young’s (2000:1) discussion on change add to this view by arguing that nothing is more certain than change itself, and in addition Neher (1997), throughout his book, *Organisational communication. Challenges of change, diversity and continuity*, argues that changes in the contemporary world challenge

any traditional notions regarding the nature of human organisations such as society, coercing it into continuous change for the soul purpose of survival.

Founded on the definitions of change as postulated by Odendal *et al* (1965), Bosman *et al* (1984), Neher (1997), Pieters and Young (2000) and Grobler (2003), **change** as it will be discussed within the framework of this chapter, could be defined as constant, certain and continuous ‘actions of intelligence’, with the purpose of adjusting (questioning) and modifying existing notions. With this definition in mind the nature of change needs a closer look.

3.3 THE NATURE OF CHANGE

Grobler (2003) describes change as arrayed along a continuum of complexity with one extreme being incremental and the other extreme being radical or profound. Grobler (2003:191) distinguished between incremental, and radical change as follows:

- **Incremental change** is perceived to be few and usually restricted to individual localised change. These are small changes applied to the modification of processes and structures.
- **Radical or profound change** on the other extreme is perceived as revolutionary. This change represents a complete breakaway from an established orientation or notion. Not only does profound change imply something new, but also new ways of doing things differently such as building the capacity for ongoing change. It induces a decisive break with the past and instigates transformation towards a new future.

Incremental or profound changes are often motivated and/or initiated by an observation and/or experience of external factors that have the ability to impact significantly on a system. Neher (1997:105-107), Grobler (2003:196), Arnold and Feldman (1986:284-287) and Pieters and Young (2000:2) all maintain in their views on change that society and its structures function in a diverse, complex and turbulent environment which can be destructive to society’s survival if the latter does not adapt to the forces of change in its environment. To adapt and/or change, Zohar (1997:2) argues that a ‘real change’ of any situation “requires that we change the underlying patterns of thought and emotion that created the old structures in the first place”. Therefore, it can be derived that any existing structure that requires change, has been established through an act of intelligence before, and as such, will have to be changed by means of acts of intelligence. This argument will

be further explored in section 3.5. In this part of the discussion the nature and impact of change is prioritised and the concept of *environment* in this section merely implies those factors external to society for example, politics, the economy, legislation, *et cetera*. In section 3.5 the concept of *environment* will be defined more clearly.

Arnold and Feldman (1986:284-287) assert that environments vary in how favourable and hostile they are. Although their discussion is primarily aimed at organisational environments, the organisation is perceived as a living organism constructed by human beings within a larger environment (Neher 1997:106), similar to society that is a human construct within a macro- and a microenvironment (section 3.2.1). Arnold and Feldman's (1986) and Neher's (1997) discussions on the dynamics of environmental factors on living organisms will therefore be equally applicable to the organisation and society as human constructs.

Arnold and Feldman (1986) maintain that favourable environments facilitate growth and development in the living organism (society), whereas hostile environments impede growth and development in society. Research studies by Starling (1988) and Bedeian (1983) have indicated that an open system such as society is greatly influenced by the nature of change in its external environments due to the constant interaction between society's internal and external environments. Neher (1997:116) distinguishes between open and closed systems by referring to them as organic and mechanistic systems. Neher (1997) concurs that an organic system is open and therefore better suited to changing conditions and turbulent, hostile environments since a continual redefinition of tasks and roles takes place in the adaptation process to environmental discontinuities. In contrast, a mechanistic or closed system is most suited to a stable and simplistic environment where mere programmed decision making takes place to maintain stability.

The degree of success in which a society is enabled to adapt to the environmental discontinuities it is exposed to, will therefore largely depend on how intelligently it adapts to the surrounding environmental complexities and dynamics. These dynamics are often defined by the stability, complexity and uncertainty in the environment that contribute significantly to its favourability or hostility (Arnold & Feldman 1986:284-287).

- Environmental **stability** refers to how fast the environment is changing. Static environments are those that change very slowly whereas dynamic environments are those that change rapidly. Dynamic environments are perceived to be more hostile to

society because they make it difficult to accurately predict changes needed to adapt or adjust, for example, the continuous and rapid implementation of new legislations by a country's government regarding land reform and the educational system. The rise and fall of interest rates, inflation and fuel costs also apply.

- Environmental **complexity** refers to how many factors in the environment influence a society. If there are few factors that impact on society, the environment is perceived to be relatively simple. In contrast, complex environments are those in which many factors can influence society's operations. Typically, complex environments will be perceived as more hostile because they present society with a large number of factors that need to be predicted and controlled, such as the acceleration of modern-day criminal activities, religious secularisation, human rights demands by a variety of societal groupings, cultural diversity, political diversity, transformation and affirmative actions, educational standardisation, public versus private medical care systems and the spreading of killer-diseases such as AIDS.
- Environmental **uncertainty** refers to the amount of information a society has about important environmental factors. If a society has fairly complete information about the environment and how to address its discontinuities, it is perceived to be certain. In contrast, if society has little information about environmental factors that impact on choices and decisions, the environment is perceived to be uncertain. The terrorist attacks of 11 September 2001 on American citizens is an example of an unexpected and uncontrolled event based on too little information beforehand to have prevented it. Across the world there is a rise in minor and major crime statistics, a rise in AIDS-related deaths and other unnatural causes of death, a destruction of the world's natural resources from which the world's societies must feed, *et cetera*, and still no sufficient answers and methods are founded on complete information to address these environmental uncertainties.

Related to the above discussion it can therefore be assumed that if the environment in which a society as a system resides has a sense of favourability, static stability, simplicity and certainty, that change in this society will be incremental (at the most) to ensure its growth, development and survival. In contrast however, should a society be surrounded by a dynamic and turmoil environment filled with hostile complexities and uncertainties, it can be assumed that profound changes would be required to ensure societal growth,

development and survival. Furthermore, based on discussions in Chapter 2 on the three types of intelligence, it can be assumed that incremental changes will require different types of intelligent actions than radical changes, to obtain similar results. For example, it has been stated that IQ is related to stability, simplicity and certainty (see Table 2.1), and it is therefore derived that incremental changes in society will require rational actions to ensure the system's growth, development and survival. However, radical changes that are characterised by complexities and uncertainties (attributes related to SQ [see Table 2.1]), imply that profound actions related to quantum thinking could be more applicable to ensure a society's growth, development and survival.

To continue further discussions on the relationship between society and its environments, various theories on the subject of system-environment relations such as the general systems theory, the second-order cybernetic theory and the chaos theory have been developed during the 20th century to explain this dynamic interaction, and to simultaneously address the need for adaptation and change, especially in hostile environments.

3.4 EXPLAINING THE RELATIONSHIP BETWEEN SOCIETY, ITS ENVIRONMENTS AND INTELLIGENCE

In explaining the relationship between society and its environments, Arnold and Feldman (1986) and Neher (1997) argue that theories such as the general systems theory, the second-order cybernetic theory and the chaos theory provide clarity on the interaction of a living system such as a society with its ever-changing environments. In this section it will be indicated how the general systems, second-order cybernetic and chaos theories explain the importance of either control (rational action), adaptation (adaptive action) or a recontextualisation (quantum action), to a lesser or greater extent with the purpose of establishing favourability, stability, certainty and simplicity in a system. The three theories will be discussed first before evaluating their relevance within the context of the IQ, EQ and SQ characteristics table that was developed in the previous chapter.

3.4.1 The general systems theory

The general systems theory was proposed in the 1940s by the biologist Ludwig von Bertalanffy (Heylighen & Joslyn 1992). According to Heylighen and Joslyn (1992), Bertalanffy emphasised that real systems are open to, and interact with, their environments and that they can acquire qualitatively new properties through emergence that can result in

a continual evaluation of the system. He further argued that rather than reducing an entity (such as society) to the properties of its parts or elements (individuals), general systems theory focuses on the arrangement of, and relations between, the parts, which connect them holistically. This leads one to an understanding that a system is more than its parts, thus a system is its parts in relation to one another.

Neher (1997:105-107) elaborates on Bertalanffy's argument by stating that the general systems theory is a relevant and contemporary way in which to view society as a living social system operating within its surrounding environments. Neher (1997) also maintains that the main argument of the general systems theory is based on the view that the various parts or subsystems of a system need to be in a condition of homeostasis. Only then will a system be able to function effectively. Homeostasis is Greek for 'same state' and implies a 'steady state'. The human body for example maintains a homeostasis of 98.6° Fahrenheit when healthy, regardless of external varying temperatures. There are built-in feedback monitors that keep track of internal body temperatures and should extreme variation take place in the external environmental temperature, energy consumption is activated to maintain a state of homeostasis.

To establish and maintain homeostasis, the subsystems of a system need to interrelate in a balanced manner at all times even if the surrounding environments with which they have interdependent relations, are characterised by hostility, uncertainty and instability (Neher 1997:105). Graaff (1994:206-207) refers to the parts of a living social system such as society to be in a "fixed relationship to one another". This again emphasises the interdependent relationship between the subsystems of a system as indicated by the general systems theory. Pace and Faules (1994:42) argue that because society is a living, open system, it is more easily influenced by its surrounding environments. Any changes in the microenvironments such as the political or economical environments, will impact on societal structures such as provincial governments, organisations or the mere expenditure rates by consumers. This links to Neher's (1997:105-107) argument that a change in one subsystem will necessarily affect another subsystem, which in turn will affect another (Neher 1997:105-107). This will continue until the whole system is affected.

The general systems theory also maintains that living social organisms constantly need to exchange food and energy with the surrounding environment in order to survive. This implies that society needs to consume and exchange sustaining energy sources taken from

its macro- and microenvironments (food, money, business, legislation, *et cetera*) to ensure life and vitality of its subsystems (people), and to generate the necessary energy with which society in return can be productive and provide the macro- and microenvironments of inputs and/or outputs. In this way, interrelatedness and homeostasis are maintained as key characteristics of the general systems theory.

3.4.1.1 Evaluating the general systems theory

According to Heilighen and Joslyn (1992) and Neher (1997) the logic behind the general systems theory is clear and could be applied to any system such as global society or an organisation as a subsystem in society. However, from the perspective of the general systems theory, the exchange of inputs between a society as a system and its environments is often interpreted as physical materials according to the needs of rational (IQ) operational activities, and not as abstract needs to be dealt with in a spiritually intelligent manner (Zohar & Marshall 2004). Criticism against the general systems theory maintains that when a system faces a new situation, few components of the system can adapt with relative ease without affecting the rest of the components. This means that strict order, and uniformity and standardisation in the system are absolute necessities (Neher 1997:105-106). This may prove to be problematic within a social system such as society. To maintain order, uniformity and standardisation, one central controlling power may seem imperative. Such a controlling system, established through rational thought processes in a social system such as a society, may be questioned since social entities have many control centres, not just one. For example, in most countries a person will find a national as well as state, provincial and/or city council governance, each of which may impact differently on the same society. Independent variables such as economic depressions, inflation or population growth rates are all unplanned occurrences in society, which are difficult to control.

Heylighen and Joslyn (1992) further maintain that if one part of the system fails to adhere to the needs of its subsystems, that failure will not be confined to that part of the system alone. The whole system will be affected which implies that a decline in one part of society will lead to the decline of society as a whole. This viewpoint is in line with Ivan Pavlov's (1849-1936) stimulus-response theory (Pavlov and his dogs [sa]) based on environmental conditioning which argues that systems are conditioned by environmental variables to respond in a particular way to a particular stimulus, based on particular expectations. This implies that systems will always react similarly to a stimulus when exposed to that

stimulus. This argument also supports Newton's laws of motion (Sears *et al* 1987:71-86) which imply that an action (A) will necessarily result in a reaction (B), thus discontinuities in the environment will impact on society in a controllable manner and societal members' reactions to these environmental variables will be predictable. Turchin, Heylighen, Joslyn and Bollen (1996) refer to the rational mode of control that is inherent in the general systems theory. They refer to a controller (C1) and a controlled (C2) subsystem. (C1) and (C2) interact but there is a clear distinction between the actions of (C1) in comparison to (C2). It seems that the controller (C1) may change the state of the controlled subsystem (C2) in any way, including (C2)'s destruction. The action of (C2) however is less destructive and less controlling and is based on the formulation of a perception about (C1) and its actions. The action of (C2) is limited in the sense that it is able to merely change the representation (definition, description, perception) of (C1), but not (C1) or its situation *per se*. (C1) is therefore controlling (C2) (Turchin *et al* 1996). The following graph is a possible depiction of the relation between the controller and the controlled from a general systems view, based on the above discussion:

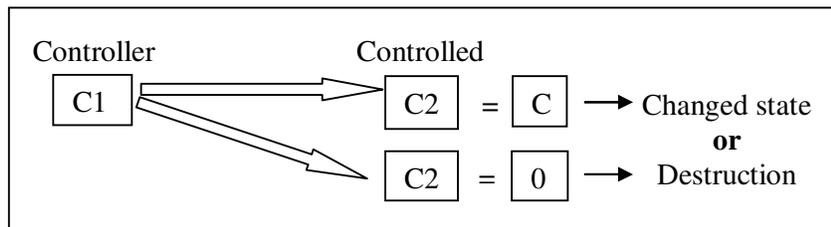


Figure 3.1 An illustration of the mode of control represented by the general systems theory

Figure 3.1 explains the rationale behind the general systems theory, which maintains that the environments (C1) could impact on a system's subsystems (C2), and that the subsystems will react similarly to the influence or impact (they could all change or all be destroyed). Turchin *et al* (1996) point towards the fact that uncontrollable disturbances are not accounted for in this theory, and that these disturbances can cause significant imbalances in a system. Applied to society one such an uncontrollable disturbance will be the freedom of choice in which people can redefine a projected situation and in doing this, show an ability to change the predictability of a system. In this case, (C2) will be able to eventually change the state of (C1) since the roles of the controller and the controlled can interchange.

Although the general systems theory contributes to an understanding of the relationships between society and its changing environments, it neglects to recognise the human freedom of choice to redefine a situation, rather than being confined to the hostility, uncertainty and complexity in the environment. Covey (1989) and Frankl (2004) concur respectively that human beings have the endowment of self-awareness (a characteristic of SQ) to discover the fundamental principle about the nature of man, which is that between a stimulus and response, man has the freedom to choose his or her reactions towards environmental discontinuities. The rational intelligence (IQ) behind the general systems theory which argues for the predictability and controllability of a subsystem behaviour thus presents no observable preparation for the turmoil or new opportunities that a system's environments may bring. Therefore, the argument is maintained that the general systems theory will be most able to explain the relationship between incremental changes and actions in society, and incremental changes in its environments.

With the focus on the above discussion regarding societal and environmental changes, and societal members' ability to adapt to changes in their environments, the following table is compiled to illustrate the relation between the characteristics of the general systems theory and the characteristics of IQ (as compiled in Table 2.1, Chapter 2):

Characteristics of the general systems theory	Characteristics of IQ
Parts of a system (subsystem) are in fixed relationships to one another	Simple, predictable, reductive
Subsystems need to interrelate in a balanced manner at all times	Determinate, controlling, stable
Change in one subsystem will necessarily affect another subsystem which in turn will affect another subsystem	Inflexible, emphasis on divisions of segments, single viewpoint
Living social systems need to exchange food and energy with the surrounding environment to survive. This way interrelatedness and homeostasis are maintained	Reactive, non-contextual, top-down operation

Table 3.1 A comparison between the characteristics of the general systems theory and the characteristics of IQ

From this comparison in Table 3.1, it can be derived that the application of the general systems theory as means of explaining the relationship between society and its environments, does reflect characteristics related to the simple, predictable, reductive, determinate, controlling, stable, inflexible, dividing, reactive, non-contextual and top-down nature of IQ. This implies that the environment (C1) will determine and control the actions in society (C2) towards it, to ensure stability, simplicity and predictability.

As a point of criticism towards the general systems theory, the second-order cybernetic theory maintains that the parts of a system are systems in themselves (Neher 1997:106-107). These are not reducible entities as is suggested by the general systems theory. Human beings for example, are not inflexible units simply participating in a pattern. Rather, an individual entity is itself defined by its relationship to others, and is itself a system (Graaff 1994:207-208). This principle has implications for the way in which a system's parts are perceived to interact. Although systems theorists share an agreement that a change in one part of a system will impact on other parts of the system (Arnold & Feldman 1986; Neher 1997) second-order cybernetic theorists argue that change in one part of a system does not just influence another part, but actually redefines that part.

3.4.2 The second-order cybernetic theory

Graaff (1994:207) argues that another trend in general systems theory derives from the second-order cybernetic theory, which perceives society as an information-processing system. The focus is primarily on the exchange of information between society and the environment, as well as a resulting reaction (feedback) based on the information received (Neher 1997:106-107). De Rosnay (1997) concurs that in every act of feedback, information about the result of a transformation or an action is sent back to the input of the system in the form of input data. If the new data accelerate or facilitate the transformation in the same direction as the preceding results, the feedback is perceived as positive with accumulative effects. This implies a shared meaning between the source and the receiver of the information where the reaction is positively related to the action. This indicates an exponential growth or decline in a process such as for example, change. De Rosnay (1997) further states that if the new data produce a result in the opposite direction as previous results, it is perceived to be negative feedback. The negative feedback implies a resistance to new information (regarding for example, change), which contributes to the maintenance of the equilibrium in the system.

In his discussion on the second-order cybernetic theory Neher (1997:106-109) refers to society as a living organism that depends on the exchange of energy, materials and information with its environment. He stipulates that society processes information differently from material inputs or energy, since information depends on symbols to reflect on society's situation and to communicate their perceptions. Information is therefore not consumable in the same sense as raw materials, food or energy.

Graaff (1994) and Neher (1997) further maintain that information is perceived as a valuable asset in the second-order cybernetic theory since it has the potential to contribute to the knowledge of an individual who did not have such knowledge before. This newly acquired knowledge can then be used to redefine a situation, or adapt to it, which would not have been possible in a closed system. It is assumed that this knowledge could help a society to reflect on, and criticise its own circumstances. It can enable people to change their minds and their behaviours, and to adapt sufficiently. Consequently, the redefinition of a situation or a change in perception can lead to a change in the system as a whole (Graaff 1994:207-208). This argument relates to De Rosnay's (1997) theory that positive feedback associates strongly with the possibility of growth and transformation in a system.

Graaff (1994) maintains that the way society as a system is structured, depends largely on how its members conceive of it. When members of society conceive its purpose and structure differently (for example different political ideologies with different agendas for societal functioning and structuring), hostility, instability and uncertainty occur. Graaff's (1994) argument relates to Arnold and Feldman's (1986) description of the environmental factors that influence society, namely favourability, stability, complexity and uncertainty. Neher (1997:107) argues that the quantitative value of information (from the environment) is determined by how much uncertainty that piece of information is able to remove (from society). Should information be sufficient enough to remove large excerpts of uncertainty, the system will adapt and negative feedback will thus be provided. Negative feedback in this instance implies adaptive behaviour, which maintains stability and a resistance to change in the system (De Rosnay 1997). Positive feedback on the other hand implies insufficient information to which a system reacts by means of divergent behaviour, which renders a system unstable and hostile.

Neher (1997:107) states that information is related to the concept of entropy, which is described as disorder or randomness among elements in any closed system. This

occurrence can be compared to the flow of hot lava after an eruption. As it flows, the lava gradually exchanges its heat with the surrounding air and the environment itself. According to the first law of thermodynamics (Sears *et al* 1987:403-410) it is argued that if the lava flows into the ocean it will stabilise and cool off until its temperature matches the surrounding temperature in the environment. This implies that closed systems inevitably run down (cool off) and revert to a complete state of entropy. Neher (1997:107) states that open systems on the other hand are able to bring in more energy or information to hold off entropy as long as constant feedback from the environment is provided to ensure the possibility of a steady state. This argument by Neher (1997) emphasises that information plays a crucial role in enabling or disabling favourability, stability, complexity and uncertainty in a system, therefore enhancing homeostasis. Homeostasis is thus only possible when the system is open and two-way information processing takes place between society and the environment (Neher 1997:108).

3.4.2.1 Evaluating the second-order cybernetic theory

Whereas the general systems theory, as discussed by Heylighen and Joslyn (1992) and Neher (1997:105-110), perceive members of a system as subsystems, second-order cybernetic theory argues that the subsystems themselves represent systems. Members of society are not inflexible units simply participating in a pre-set pattern determined by societal structures, but they are rather individual entities whose identities and behaviours are often defined by their relationship in association to others and themselves as systems (Graaff 1994:207-208). From the discussion on the second-order cybernetic theory it can be derived that although the principle of general systems theory, namely that changes in one part of a system will impact on another system, is similar in second-order cybernetic theory, second-order cybernetic theorists also argue that change in one part of a system does not only influence another part, but shows the potential to redefine that part based on an association with new information and possible alternatives. Chapter 2 indicated that association is fundamental to EQ and the very root of the word emotion is *motere* which is the Latin verb 'to move', together with the prefix *e-* to connote 'move away', suggesting that a tendency to act is implicit in every emotion. A redefinition of any situation thus implies a 'move away' from a previous definition to a new one, which indicates an ability to adapt, to question or to change a system.

It is further derived from the above discussions that feedback is an essential element in the second-order cybernetic theory. Turchin *et al* (1996) maintain that different from the general systems theory, where (C1) acted as the controller and (C2) as the controlled without freedom of choice, the second-order cybernetic theory argues that (C2) will purposefully react to (C1) according to specific goals. These goals may not be objectified goals, but they will serve as motivators of reactions. It was implied previously that in the general systems theory, (C1) would control (C2) and that (C2) will be unable to change the situation. The only thing that (C2) will have control over will be its perception of (C1) and this will not be sufficient to change the system. The second-order cybernetic theory on the other hand argues that the perception of (C2) should act as feedback to (C1) by reacting in accordance to that perception. The following graph is a possible depiction of the relation between the controller and the controlled from a second-order cybernetic view, based on the above discussion:

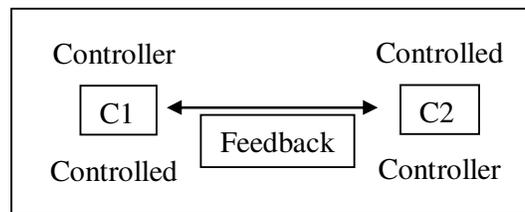


Figure 3.2 An illustration of the mode of control represented by the second-order cybernetic theory

Figure 3.2 explains the rationale behind the second-order cybernetic theory, which maintains that the environment (C1) could impact on a system's subsystems (C2), but different from the controlled variable (C2) in the general systems theory, the controlled variable (C2) in the second-order cybernetic theory will equally reflect control on (C1) by providing feedback. Due to the two-way interactional process between (C1) and (C2) indicated in Figure 3.2, the controlled variable becomes the controller (C2c1) and the controller becomes the controlled (C1c2). Marx (1976) and Graaff (1994) maintain in their respective discussions that the interchange of roles, as illustrated in Figure 3.2, can create tension in a system for example, a capitalist society (C2) which is exposed to the knowledge and perceptions of the process of capitalism (gained from explanatory information being exposed to [C1]), has the potential to create open conflict through industrial or political action (feedback). A situation where the parts of a whole are

structurally opposed to one another, as in the example above, can contribute to unfavourability, complexity and instability (Arnold & Feldman 1986; Pace & Faules 1994; Neher 1997) in both society (C2) and its environments (C1). This impacts significantly on the balance or homeostasis in society. In an effort to re-establish homeostasis, Arnold and Feldman (1986) and Neher (1997) maintain that a pro-active strategy of more or new information, should serve as a *redefinition* of the conflicting situation.

It can be concluded from the above arguments that although the second-order cybernetic theory is an improvement on the general systems theory by regarding members of society not only as irreducible entities in interrelationship, but also as individual entities with identities and behavioural fluctuations based on their relationship to themselves and others, its viewpoint is still deterministic. This theory maintains that society tends to develop habitual responses to environmental feedback (thus associative behaviour [EQ]), which implies that they become more complex and less adaptable. In its description of society as an information-processing system that focuses primarily on the exchange of information with its environments, with resulting reactions as feedback based on perceptions that define or redefine a situation, the second-order cybernetic theory neglects to investigate how order in society could be established and maintained, irrespective of the circumstances, or in circumstances where unpredictability and uncertainty accelerate due to accumulative positive feedback leading the system towards chaos.

With the focus on above discussion regarding societal and environmental changes and societal members' ability to adapt to these environments, the following table is compiled to illustrate the relation between the characteristics of the second-order cybernetic theory and the characteristics of EQ (as compiled in Table 2.1, Chapter 2):

Characteristics of the second-order cybernetic theory	Characteristics of EQ
Recognise the ability of systems (people) to have different perceptions and reactions towards change	Ambiguous boundaries, many viewpoints
There is a mutual sharing of information between the system and the environment	Flexible, top-down and horizontal operation

Information received from the environment contributes to a system's knowledge based on association	Associative
Newly-acquired knowledge enables systems to redefine a situation and adapt to it accordingly	Adaptive and associative, pro-active, contextual
Information received from the environment is used to reduce uncertainty in the system to maintain habitual familiarities	Certain, habit-bound, controlling, emphasis on familiarity, reductive
Information also used to obtain and maintain homeostasis and stability in the system	Simple, stable

Table 3.2 A comparison between the characteristics of the second-order cybernetic theory and the characteristics of EQ

From this comparison in Table 3.1, it can be derived that the application of the second-order cybernetic theory as means of explaining the relationship between society and its environments, does reflect characteristics related to both the simple and complex, the ambiguous, diverse, flexible, top-down, associative, adaptive, pro-active, contextual, certain, habit-bound, controlling, reductive and simple nature of EQ. This implies that the environment (C1) and the actions in society (C2) may have an equal amount of impact on each other to establish change or development.

Since it is argued that the second-order cybernetic theory does not sufficiently explain how homeostasis can be established in society, irrespective of conflicting circumstances, the chaos theory needs to be explored.

3.4.3 The chaos theory

Du Plooy-Cilliers (2001; 2003) and Zohar and Marshall (2004) maintain that the chaos theory is one of the 20th century's new sciences and similar to the second-order cybernetic theory it has its roots in the general systems theory. The first true experimenter in chaos was Edward Lorenz in the 1960s, a meteorologist working on the problem of weather predictions. He discovered that the sequence of weather predictions showed a sensitive dependence on initial conditions. He realised that just a small change in the initial

conditions could drastically change the long-term behaviour of a system (Chaos theory: a brief introduction [sa]).

Du Plooy-Cilliers (2003:37) reasons that the chaos theory thus focuses on the manner in which order originates from the interaction of the parts of the whole but, different from the general systems theory that focuses mainly on structures, and the second-order cybernetic theory that looks more at functions and goals in systems, the chaos theory maintains that the interaction of parts is also characterised by unpredictability and non-linearity (Heylighen 2000). The chaos theory therefore attempts to understand the behaviour of systems that do not function according to linear and predictable cause-effect patterns.

Zohar and Marshall (2004:8) argue that the chaos theory describes non-linear and self-organising systems poised at the boundary between order and disorder, stability and instability. Self-organisation is described by Heylighen (1997) as a process where the organisation of a system can spontaneously increase without any control by the environment. This links to the argument that chaos covers the range from completely coherent, slightly unpredictable, strongly confined, small-scale motions to highly unpredictable, spatially incoherent motions of individual subsystems (What is chaos? [sa]). Chaos *per se* therefore implies the possibility of crisis, disorder and a loss of control.

It is believed that society as a system does indeed have the capacity to be non-linear, unpredictable, incoherent and creative in an unstable and crisis-driven world (Zohar & Marshall 2004:8), because society has the ability to self-organise which is associated with more complex, non-linear phenomena, rather than with simpler processes of structure maintenance (Heylighen 1997). Society therefore has the characteristics, which are identified by the chaos theory as that of a complex-adaptive system. A complex-adaptive system is described as non-linear, complex and uncertain, and it thrives on the edge of chaos, which in turn is defined as the unpredictability of a system's reaction to change (Du Plooy-Cilliers 2003:38-39; Zohar & Marshall 2004:77).

In various discussions by Heylighen (1997; 2000), Du Plooy-Cilliers (2003), Zohar and Marshall (2004) and What is chaos? (sa), the modern notion of chaos is described as irregular and highly complex structures in time and space that are sensitive to stress. Beyond a given threshold of external stress, a system starts to self-organise and form regular spatial patterns that create coherent behaviour of the subsystems. Under increasing

stress the order parameters themselves begin to oscillate in an organised manner. A further increase in external stress leads to bifurcations and as a result it leads to more complicated temporal behaviour, but the system as such is still acting coherently. This continues until the system finds itself on the edge of chaos. The dynamics is now predictable for only a finite time. This predictability time depends on the degree of chaos present in the system. It will decrease as the system becomes more chaotic and unordered. Eventually the spatial coherence of the system will be destroyed and new independent subsystems will emerge from the destruction to interact anew and again create temporary coherent structures (What is chaos? [sa]).

Elaborating on Zohar and Marshall's (1994:47; 2004:77) discussion on 'the edge of chaos' as the point between order and disorder, it is assumed that the subsystems of a system (for example members of society) may be ordered just enough to be in a number of semistable states which are often easily upset by small perturbations (Chaos theory: a brief introduction [sa]; What is chaos? [sa]). A living system poised at the edge of chaos needs to be perceived as a holistic whole which is greater than the sum of its parts, since complex-adaptive systems emerge through self-organisation, explore their own futures as they adapt to them, and evolve within an environment to which they are internally sensitive. It is maintained that the edge of chaos itself represents a new kind of order in comparison to the rational order established by Isaac Newton's three deterministic laws of motion which argue that systems are the same in all conditions, thus fixed, stable and predictable, and therefore never subject to internal changes (Sears *et al* 1987:71-86). Zohar and Marshall (2004:77) argue that any system, if undisturbed, will settle into a number of stable and favourable states. However, if a system is challenged due to, for example, a hostile environment, the system can spin off into chaos where there is no discernable or predictable order. When these complex-adaptive systems are presented with crises, they are drawn to the edge of chaos. When this happens the system searches in every direction for stability to create a new order of favourability, often leading to what Du Plooy-Cilliers (2003:40) calls bifurcation.

A system bifurcates (forks) in its attempt to reorganise itself around a new underlying order which can differ significantly from a previous order. Murphy (1996:97) compares chaotic change to the process of branching, chain networks and accelerated movement. This implies that a system should be viewed as a whole and not by means of its individual

parts since the whole can be understood better through the combined chain reactions and accelerated movements of its individual parts. An illustrative example of this process could be the rotating blades (bifurcations) of an electric fan. When the blades are rotating fast it becomes difficult to view each blade (bifurcation) individually, but it will be easy to make out the blur of all the blades moving together. Murphy (1996) elaborates on his argument by stating that the more bifurcations there are, the more complex and potentially catastrophic the changes in society become. The following graph is a possible depiction of the relation between the controller and the controlled from a chaotic view, based on the above discussion:

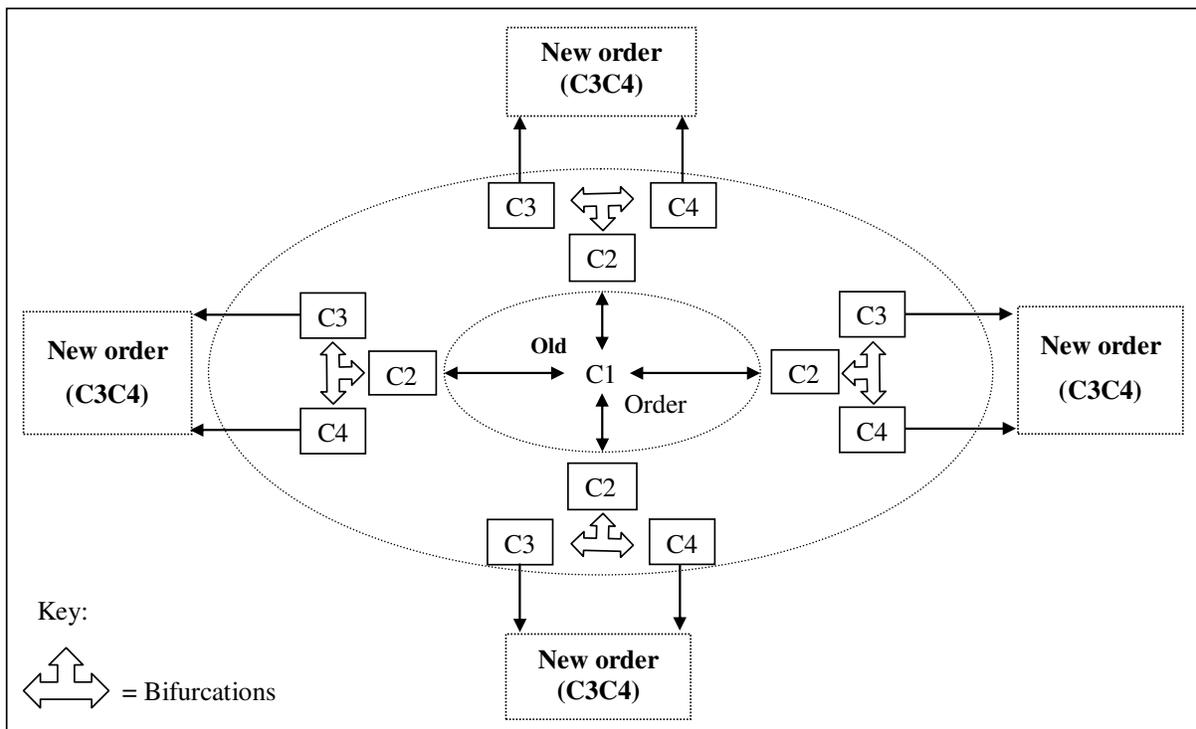


Figure 3.3 An illustration of the mode of control represented by the chaos theory

Figure 3.3 explains the rationale behind the chaos theory, which maintains that the environment (C1) could impact on a system's subsystems (C2), but different from the second-order cybernetic theory that maintains that a system can merely adapt to the environmental contingencies to obtain homeostasis, the chaos theory maintains that a system can bifurcate to such an extent that a totally new order is established. In the above figure, (C1) represents the controller that impacts on (C2), who is presented as the controlled variable. However, different from the second-order cybernetic theory which

argues that (C2) will react to (C1), and as such, become the controller, the chaos theory maintains that (C2) can either react to (C1), or can bifurcate and react in various unpredictable manners to (C3) and (C4) from which a new order, or a new state of homeostasis can emerge.

Similar to Zohar and Marshall's (2004:77) definition of the edge of chaos as a region between order and disorder, Du Plooy-Cilliers (2003:40) describes it in the same way and adds that this region between order and disorder is also a system's point of maximum adaptability. At this point it seems that a system has a choice to either attempt to maintain internal stability by ignoring the impact of changes it is faced with and at the same time commit to stagnation and possible death (Neher 1997), or to adapt to these changes by generating new adaptive skills and in the process realising its inherent potentials for developments and progression (What is chaos? [sa]). According to Du Plooy-Cilliers (2003) and Zohar and Marshall (2004), a system with the purpose of realising inherent potentials by adapting to the environment, needs strange attractors.

Du Plooy-Cilliers (2003:40) and Zohar and Marshall (2004:77-78) define an attractor as any pattern that reveals a greater complexity if it is enlarged. At first the pattern in a system that appears during a turbulent time is that of meaningless chaos, but if a system is sufficiently able to adapt to turbulence through its adaptive skills and inherent potentials, a pattern of orderliness will appear. In society, as a system, the strange attractor is usually related to the principles and values of a society, an inherent condition to which people always return (Zohar & Marshall 1994; 2000; 2004). An attractor thus serves as "an anchor in the midst of chaos" (Du Plooy-Cilliers 2003:41), and permits change within constrained limits, which holds a society to a recognisable order through information flow, social order and its operating procedures. It is also indicated that a society is impressionable to innovations, new explorations and new discoveries that carry society along in diverse, varying and unpredictable directions. Therefore, it can be assumed that society is constantly balancing between order and disorder, adaptations and decline, and self-organising and entropy.

3.4.3.1 Evaluating the chaos theory

Du Plooy-Cilliers (2003:38-39) and Zohar and Marshall (2004:77) argue that in its description of society as non-linear and unpredictable, the chaos theory recognises the

dynamics of human diversity without establishing a deterministic viewpoint. Instead, the chaos theory maintains that society is a non-linear and self-organising system poised at the edge of chaos, which implies that members of society are unpredictable in their reactions towards change. The slightest change in the environment can impact significantly on members' reactions towards it, which may be varied due to the fact that humans' reactions are determined by more than mere rational or emotional intelligence. Human beings are in essence in search of meaning (Frankl 2004) and although EQ enables a human being to associate an image with a meaning, the meaning itself is dependent on an interpretation based on perception, experience and self-awareness, thus SQ (Zohar & Marshall 2000; 2004; Covey 2004).

In addition, Covey (1989) maintains that the imagination is an ability to create a path in the mind that is beyond present reality. This may be the transcendent context in which a redefinition or recontextualisation of a situation takes place with the aim of changing it or adapting to it. Zohar and Marshall (2000:11-12) describe SQ as an ability to reframe or recontextualise experience with the aim of transferring one's understanding of a situation. This transference however, may lead to chaotic bifurcations since the chaos theory neglects to focus on the hierarchical organisation and goal-directedness by which the redefinition or recontextualisation of a situation should take place to establish a new order.

Bifurcation has been defined as an attempt to reorganise a system around a new underlying order, which can differ significantly from a previous order (Du Plooy-Cilliers 2003:40). In their discussion on SQ, Zohar and Marshall (2000) refer to it as the ability to be self-aware and in the process empower the self to question man-made dogmatic structures such as management, politics and religion with the aim of disarming one order with the purpose of establishing a new one. Bifurcation is thus an important variable of SQ. Du Plooy-Cilliers (2003) and Zohar and Marshall (2004:77-78) also refer to an attractor, which is an important component of the chaos theory. An attractor is described as a variable that can create meaning during turbulent, hostile and seemingly meaningless chaos. It is maintained that an attractor is related to the principles and values of a society. It is an inherent condition to which a society always returns and, according to Frankl (2004), man's search for meaning seems to be the primary motivation in life; the condition he or she seeks for and wishes to return to.

With the focus on the above discussion of societal and environmental changes and societal members' ability to adapt to these environments, the following table is compiled to illustrate the relation between the characteristics of the chaos theory and the characteristics of SQ (as compiled in Table 2.1, Chapter 2):

Characteristics of the chaos theory	Characteristics of SQ
Recognise that a small change in initial conditions can drastically change a system's long-term behaviour	Flexible boundaries
Systems are complex phenomena with the creative ability to self-organise	Complex, self-organising, contextual
Interaction between the parts of a system is unpredictable, non-linear and chaotic	Unpredictable, chaotic
Systems are poised between order and disorder and stability and instability	Bounded instability, uncertain and ambiguous
Systems have the potential to be at a loss of control and in crisis	Indeterminate
Systems can have different reactions towards crises	Many viewpoints are favoured
When a system is presented with a crisis, it searches for meaningful stability (bottom-up) to create a new order of favourability. This implies a recontextualisation of the situation.	Recontextualising, emergent, imaginative and experimental, responsive and flexible

Table 3.3 A comparison between the characteristics of the chaos theory and the characteristics of SQ

From the comparison in Table 3.3, it can be derived that the application of the chaos theory as means of explaining the relationship between society and its environments, does reflect characteristics related to the flexible, complex, self-organising, contextual, unpredictable, chaotic, bounded unstable, uncertain, ambiguous, indeterminate, diverse, recontextualising, emergent, imaginative, experimental and responsive nature of SQ.

Viola (1977), Pieters and Young (2000) and Zohar and Marshall (1994; 2000; 2004) maintain respectively that members of society are continuously and significantly exposed to the influences of a diverse, ever-changing environment. According to Pieters and Young (2000), these influences are powerful and function with the purpose of creating rational paradigms that attempt to disarm the meaning-seeking spirit of human beings in an effort to maintain order in society. However, the evaluations in the three discussed theories, namely the general systems theory (IQ-based), the second-order cybernetic theory (EQ-based) and the chaos theory (SQ-based), imply a progressive development in the self-awareness of humans and their purpose in life. Zohar and Marshall (2000) indicate that the reasons people seek for living their lives are no longer only rational ones, nor are they purely emotional. They argue that members of society want to question the framework of societal structures and the environment. They want to question pre-defined values, their own purpose and the meaning of life in general. The growing dissatisfaction of members of society towards societal structures, the environment and life *per se*, are the bifurcations that drive society towards the edge of chaos where the search for meaning and purpose (SQ) seems to be the attractors that may be able to attempt the recreation of a sense of order in society.

Based on the above evaluation of the general systems, the second-order cybernetic and the chaos theories (as representative of the relationship between a changing society and its changing environments), a historical overview in the following section of environmental and societal developments during the last century will provide a practical illustration to justify the application of these theories to changes in society. As indicated in Tables 3.1 to 3.3, it is assumed that each of these theories act from an intelligence framework, which also contributes to explaining human behaviour amidst societal and environmental changes. This assumption will also be explored in the next section. Therefore, the aim is to illustrate the relationship between society (by implication societal members' behaviour) and its environments, as well as the theories that explain this relationship from an intelligence framework. An attempt will be made to determine if changing behaviour among societal members can be linked to evolving intelligence frameworks through the various historical eras, and if the changing behaviour of employees (as members of society) can be related to the same argument. However, since the concept of environment will feature extensively in the discussion on a historical overview, clarity should be provided first as to what is meant by environment.

3.5 DEFINING THE MICRO- AND MACROENVIRONMENTS OF SOCIETY

Arnold and Feldman (1986:284) define the environment as an external factor that can influence the effectiveness of a system's activities and continuous growth. They distinguish between the micro- and macroenvironments of a society and define the **microenvironment** as consisting of smaller environments such as the legal, political, economical, technological, socio-cultural and natural environments, each one with its own dynamics and relationships with society as a system. The **macroenvironment** in turn is perceived to be the larger or global environment in which the microenvironments function. Arnold and Feldman (1986:284) further maintain that the micro- and macroenvironments constantly vary in favourability, stability, complexity and uncertainty.

In section 3.3, an introduction was provided concerning the factors of favourability or hostility in a society's environments in general. It may be necessary to provide another summarised discussion on these factors within the context of the discussion on the micro- and macroenvironments, as well as the next section on the historical overview of societal and environmental developments and changes during the last century. Arnold and Feldman (1986) highlight the interrelated relationships between these factors in the following ways:

- A **favourable** environment with very few changes in its microenvironments will be static with few changes in the economic, technological or political climate. In contrast, a dynamic macroenvironment will be characterised by constant, and often radical, changes within its microenvironments, which create a sense of hostility and impatience in society. A hostile environment is also described as complex (Arnold & Feldman 1986:285-286).
- Environmental **complexity or simplicity** refers to the number of factors in the environments that can influence a society. The fewer microenvironmental factors that impact on society, the simpler the macroenvironment is perceived to be. However, if in contrast the macroenvironment is perceived to be complex, its microenvironments will be characterised by hostile dynamics which society must try to predict and control. This type of environmental complexity will in turn contribute to a feeling of uncertainty (Arnold & Feldman 1986:286).
- Environmental **uncertainty or certainty** refers to the amount of information that society or societal structures need to address important environmental factors. If the

leaders in society have fairly complete information about environmental factors that could possibly influence society's survival mechanisms, the macroenvironment is said to be certain (Arnold and Feldman 1986:286). However, an uncertain environment may create an uncertain society with unstable, complex and hostile achievements, regulations and social interactions (Viola 1977) due to the interrelatedness of society and its environments (Arnold & Feldman 1986; Neher 1997).

The macroenvironment is also referred to as the global environment. Spich (1995), for example, describes the global environment as a conceptualisation of the international political economy, which suggests and believes that essentially all economic activity, whether local, regional or national, must be conducted within a perspective and attitude that is constantly global and worldwide in its scope. Spich (1995), Muller (2002) and Bornman (2003) all maintain in their respective works that globalisation in general refers to a fast developing process that entails the formation of complex power and communication relationships among societies, cultures and institutions across the world. One of the most important facets of this process is the transformation of time and spatial limitations. It is argued that although people may physically be separated by distance and time, technology bridges this constraint by means of the Internet and Internet-related services such as electronic mail. Therefore, time and spatial differences are condensed into an awareness of the world as one globalised system (Spich 1995).

Spich (1995), Muller (2002) and Bornman (2003) further state that the process of globalisation has heralded the breaking down of national boundaries and manifested the creation of the world as a global village. Today, visionaries posit that the world is heading towards a new form of social organisation, thus a borderless world in which everyone will live as citizens in a global society with a global culture. Globalisation has thus been linked to debates surrounding the concept of 'world culture' and the growth of a 'global culture'. The growth of this global culture has resulted from extensive developments in multinational markets, trade policies and corporations, developments in communication and media technologies, and a world system of production and consumption (Spich 1995; Muller 2002). It therefore seems that growing political, economical and technological developments are the bases for many of the key developments in a global culture.

To conceptualise the reciprocal relationship between the micro- and macroenvironments and a society and these environments, various time periods during the 20th century need to

be explored to indicate the process of change that took place in the relationship between society and its environments. These changes will be explained from the perspectives of the general systems, second-order cybernetic and chaos theories as discussed in section 3.4.

3.5.1 A historical overview of the relationship between environmental and societal changes during the 20th century

Descriptions of social history during the latter part of the 19th century often concentrate on the daily life experiences of people who regarded shelter, food and clothes as primary daily considerations. Harriss (1992:8) comments on these descriptions and evaluates them as inadequate in describing the 20th century society when one considers the extent of the social changes that society in the 20th century has faced. Bearing in mind the aim of this chapter, it will therefore be applicable to view some significant changes that occurred in society and its environments since 1900 to current-day developments.

Harrop's illustrated history of the 20th century (Harriss 1992) describes the 20th century as a period of experimentation and deliberate attempt to develop societies by bringing about progressive changes. Although the expansion of states in general and their inherent political, economical and religious ideologies are given credit for social changes in the 20th century society, Harriss (1992:8) maintains that ordinary people too acted as active, conscious change agents in bringing about change in society in general. The following discussion is therefore a selective summary of *Harrop's illustrated history of the 20th century*, supported by discussions in Viola (1977), Neher (1997), Muller (2002) and Zohar and Marshall (2000; 2004) to illustrate some environmental factors as well as human endeavours that reformed and redefined societies across the world in the development from a rational unawareness associated with IQ towards a unitive self-awareness associated with SQ.

Time period: 1900-1914

Environmental factors contributing to societal changes: Harriss (1992:41-55) with supporting additional discussions in Viola (1977:28-30) and Neher (1997:68-69)

1. Parts of Europe and America were experiencing social changes brought about by the

second Industrial Revolution that Harriss (1992:24) defines as “the process in which the productivity of human labour was raised through the harnessing of power and the application of science to improve production methods”.

2. Capitalist industry was surfacing but had not taken total control of societies as was predicted by the late 1800s. Capitalism was perceived as a phase characterised by competition between smaller numbers of large-scale firms rather than between individual small capitalists.
3. In industrial and capitalist countries such as America, Germany and Britain, the economic depression after 1870 had given rise to drive systems of production regulated by electrical power and machines. Mechanisation slowly but surely replaced the human component and jobs were often reserved for the semiskilled. Frederick Taylor’s scientific management approach (Neher 1997:68) was implemented which encouraged close supervision of employees and less dependence or reliance on human skills in the workplace.
4. Taylor’s scientific management approach was met by worker resistance, which was controlled with the introduction of policies to undercut this type of resistance. This type of control led to the supply and use of cheap labour and ruthless exploitation of workers.

Societal changes: Harriss (1992:41-55)

1. Due to the Industrial Revolution and its promises of wealth, families or even whole communities went through a social transition as they left the rural and community life behind and moved to the cities where they reconstructed the life they left behind. Often old values and old history were maintained with pride and new ones were gradually adapted when circumstances dictated.
2. City life was not easy and unemployment, poverty and illnesses threatened the existence of many families. There was an urgent search for security and an outreach to family or community members for support instead of relying on the government for poverty relief or charities.
3. With housing shortages in the industrial cities, relatives or community members supported each other in finding lodgings or employment. Women who contributed to a family’s income often did so by caring for the sick and the old.

4. In the first years of the 1900s, paternal power remained unimpaired and family loyalty carefully controlled the expansion into a new culture.
5. However, when a family no longer possessed or lost its own means of production due to the new working class culture in the city where property obligations or business inheritance became less important, the authoritarian structure of the patriarchal household changed. Although many of the working youth remained at homes as lodgers because of the lack of housing in the city, they pursued their own lives and leisure, separate from their fathers.
6. By 1914, the city environment impacted on the family union and marriage. In contrast to families in the rural areas where change was slow and marriage remained an economic institution, the profile of family relationships in the cities changed. The commitment of life-long marriage, the maintenance of family stability, a secure and affectionate context of home life and the careful upbringing of children, changed. The nature of dependency of the family members on each other thus began to change.

Theory applicable to developments and changes in the environment and society

Time period: 1900-1914

In the time period **1900-1914**, environmental factors such as industrialisation, capitalism and technology played significant roles in encouraging people to migrate from rural to urban areas with the promise of wealth (Harriss 1992:41-55). Although most families entered into a new societal city culture they were adamant about retaining their family values, commitment and religious practices. Paternal power remained unimpaired and family loyalty carefully controlled the expansion into a new culture.

The general systems theory can be applied to this period in the 20th century. This theory maintains that homeostasis in a system is very important and that the subsystems of a system need to interrelate in a balanced manner at all times, even if the surrounding environment with which they have interdependent relations is characterised by hostility, uncertainty and instability (Neher 1997:105-107). According to Harriss (1992:41-55), the urban environment was indeed hostile, uncertain and unstable. Poverty, a lack of housing and unemployment characterised city life, but, the family union as a system with a

controlling paternal power, was in tact. Members of the family retained their values, religion and commitment to the family and loyalty to the paternal power.

The general systems theory also maintains that a system needs to exchange energy with the surrounding environment in order to survive (Graaff 1994:206-207; Pace & Faules 1994:42). Harriss (1992) maintains that by 1914, environmental factors in the city started to impact significantly on the closed family union that maintained the homeostasis in its own system. Although families in rural areas remained closed due to incremental changes in their environments, families in urban areas were confronted by issues such as uncertain family stability, changing marital profiles and expectations, and a changing context in which children were brought up. These influences impacted on the subsystems of the family as a system. The nature of dependency and interrelations of family members (subsystems) became unstable and disturbed in the family union (system). The rational systems framework from which a family functioned previously was now questioned by means of an association and adaptation to city life based on new experiences and expanding viewpoints.

Time Period: 1914-1929

Environmental factors contributing to societal changes: Harriss (1992:73-91) with supporting additional discussions in Viola (1977:130-131) and Neher (1997:68-69)

1. The great social and cultural trends of industrial society continued.
2. World War 1 impacted on the production process of capitalist societies and demands for goods increased. This strengthened the opportunities for organised, unskilled and/or semiskilled workers to improve their living standards by replacing those workers who went off to war, especially in Britain.
3. While the war was raging on the battlefields, capitalist industry became haunted by union membership and unprecedented industrial conflicts. Great effort was taken to repress worker militancy. Police forces were used to the maximum to maintain order.
4. The nine-day General Strike of 1926 in Britain was the watermark of labour militancy. It developed as a response to attempts by mine owners to extend working hours for smaller salaries. Government reacted by implementing anti-union legislations and harsh

punishments for militancy.

5. In Germany, business amalgamations created large firms and units of mechanical production that left more than 250 000 steel and iron workers in danger of unemployment.
6. After the war, inflation eroded the savings of the middle classes and the consequent reduced spending power of society impacted significantly on the incomes and businesses of shopkeepers and craftsmen.
7. In America, Taylor's scientific management approach was introduced together with the extensive use of technology in an attempt to make businesses independent of workers' skills and knowledge.

Societal changes: Harriss (1992:73-91) with supporting additional discussions in Muller (2002:110, 113, 115)

1. Differences persisted between urban and rural settings and between the rich and the poor, with an increasing urban need for personal happiness. The desire for security began to change the goals and nature of marriage in the urban environment more widely. For women, marriage became their career. Marriage denoted status and security, both of which were absent in most fields of employment open to women in the cities.
2. The media became more prominent and promoted motherhood and good housekeeping in their advertising campaigns and women's magazines. These magazines projected women's diverse and unique interests, expectations and aspirations.
3. With the focus on individualism and the liberalisation of women, the family unit was perceived by states in industrial countries to be in danger. In this time, adolescence was also emerging as a distinct phase in the life of young individuals and concerns were expressed that parents were losing control over their children. There was a social concern that children should be brought up according to social and cultural ideals. These concerns created a period of initiation into society by external institutions such as schools, job training, clubs and youth organisations.
4. By the end of World War 1 the young had become an important social group. They often grouped together to protest against conformity and authoritarianism. In prosperous

America, these protests were described as rebellions against the prevailing social norms, sexual taboos and double standards of Victorianism.

5. A new trend of leisure and youth culture took its cue from the cinema as the new movies from Hollywood began to promote alternative lifestyles. New music and new dances were introduced, which were believed to have contributed to moral collapse in society.

Theory applicable to developments and changes in the environment and society

Time period: 1914-1929

The period from **1914-1929** was characterised by environmental factors such as World War 1, unionism and industrial militancy, a strengthening capitalism, post-war inflation, technology and science. This was indeed an era of conflict and rebellion, mostly due to a realisation that capitalism is a system of exploitation to the poverty-stricken members of society. In an attempt to control members of society, bureaucratic scientific measures were introduced such as Frederick Taylor's scientific management approach, which guided workers back into an inflexible, predictable, controlling, determinate and rational framework of policies and regulations that prohibited militancy and strikes. Taylorism was thus based on careful observation and measurement to determine the most efficient motions for carrying out specific tasks. The consequence was the separation of the mental work of managers from the physical work of the labourers. Workers thus had no responsibility other than to do the work in exactly the manner prescribed by managers (Neher 1997:68-69).

The continuous conflict and frustration that workers felt also reflected in their family lives. Harriss (1992) states that there was an increase in a need for personal happiness. Women devoted themselves to their marriages and children in search for security and happiness. This association of marriage and happiness to family life and security was strengthened by the media, which constantly reflected women's interests, expectations and aspirations. However, the media also contributed to an awareness of a sense of individualism and personal freedom, which filtered through to society. As a result, a new youth culture appeared which protested against various prevailing social norms.

In explaining this relationship between society and the environment from 1914-1929 both the general systems theory and the second-order cybernetic theory are relevant. With

reference to the strong development of Taylorism during this era, the general systems theory is implied. Taylorism represents inflexible, predictable and reductive regulations and policies of conduct where the power structures in society and the organisation determined day-to-day activities. However, changes in society were also moving strongly towards the application of the second-order cybernetic theory. This theory maintains that the exchange of information between a society and its environments are important. Information is perceived as a valuable asset since it has the potential to contribute to the knowledge of an individual. The newly acquired knowledge can help an individual to redefine his or her situation in a system (Graaff 1994:207-208; Neher 1997:106-109). In the period from 1914-1929, people acquired knowledge of the fact that they were exploited by the capitalist system (Harriss 1992; Marx 1976). This led to high-scale militancy. In the context of the family union women and the youth also became aware of their rights to be individuals due to their exposure to the media (which contributed to new knowledge) (Harriss 1992:73-91).

The second-order cybernetic theory also states that the way a society as a system is structured, depends on how its members conceive of it (Neher 1997). Should members of society perceive societal structures differently, hostility, instability and uncertainty occur. In the above era, members of society such as workers, women and the youth, perceived their roles in society different from what governments in the industrial countries perceived them to be. Workers resisted bureaucracy, and women and the youth respectively sought freedom within their own defining parameters. Harriss (1992) concurs that governments wanted to promote their ideas of capitalism and social and cultural ideals among the members of society by regulating the working environment, the educational system and in providing structured job training, clubs and youth organisations. The youth also made a large impact by grouping together and protesting against conformity, authoritarianism, and the double standards of Victorianism and prescribed societal structures and norms.

The homeostasis in the working environment, the family union and in society in general, was disturbed. According to Harriss's (1992) discussion, traces of rational decision making and regulating policies by governments could be identified. Based on the discussion in Chapter 2, a rational framework wants to establish 'fixed relationships' between subsystems of a system in order to control and regulate them. This seems to have been the purpose of governments. However, with exposure to alternative lifestyles and the media,

societal members started to associate with lifestyles different from prescribed social norms. Neher (1997:106-109) explains this occurrence by stating that societal members process information differently from material inputs since information depends on symbols and new knowledge to reflect societal members' situation and perceptions.

Time period: 1929-1945

Environmental factors contributing to societal changes: Harriss (1992:96-118)

1. In 1929 the New York Wall Street stock market collapsed and dragged the whole world into the Great Depression. This led to a reduction in industrial production and primary commodities and threw millions of industrial workers into unemployment.
2. The Great Depression destroyed the livelihood of millions, even in parts of the world remote from Wall Street, thus bringing far-reaching changes in societies and hastening the overthrow of colonialism.
3. Between 1931 and 1935, American and European peasant incomes fell by a third. A Peasant Front was formed in 1934 in search of a political system that would have more sympathy with the agricultural societies. There were demonstrations and a milk strike, which saw peasant landowners banding together in collective action for the first time.
4. In America the Agricultural Adjustment Act (1933), as part of the New Deal legislation in the 1930s by Franklin D. Roosevelt, attempted to increase product prices by curtailing production. This New Deal entailed the massive expansion of Federal expenditure of which a part went to the employment of several million people in work relief projects. Black communities also benefited from this legislation and for the first time ever Black people voted for the Democrats.
5. Various welfare legislations and acts such as the Social Security Act (1935) and the National Labour Relations Act (1935) were passed, encouraging unionisation to raise wages and purchasing power, and expanding the role for government in labour relations.
6. The growth of industrial unions accelerated the decay of the old 'drive system' based on Taylor's scientific management approach. Corporations started to change their approach towards employees by encouraging the integration of unions into new collective bargaining structures. The increasing importance of Black people and women in the

work force were slowly but surely being recognised.

7. The economic crisis of the Great Depression intensified the rise of fascism in America and parts of Europe that aimed at destroying organised labour and capitalism in general. It offered promises of order, efficiency and strong government. It rejected pluralism in favour of organic national unity and solidarity. However, it could not overthrow capitalism.
8. With the loss of human lives during World War 1, populationist thinkers in many countries featured propaganda supporting the culture of the family and advocated fiscal encouragement for large families. In France, Germany and America laws were enacted to forestall abortions and forbid the sale of contraceptions. Here too, incentives such as marriage loans, child bonuses and benefits for large families were introduced as an emotional appeal to return to 'families of lost times'.

Societal changes: Harriss (1992:96-118)

1. In spite of the Great Depression on millions of unemployed people in Europe in the 1930s, average living standards improved modestly.
2. The individualised world had by 1930 seen the last stages of what has been called the demographic transition, which referred to a move from high birth rates and high mortality to low birth rates and lower mortality. This implied that women could expect to live longer after the birth of their last child, for example 30 to 35 years in comparison to 20 years in the 1850s. Sexuality became dissociated from biological reproduction. At the same time, improving standards of living encouraged the desire to limit fertility.
3. After World War 1 the world experienced huge losses of men killed in the war. There was a conclusive fall in the rate of population growth and the world economic crisis of the early 1930s, which accentuated the established trend towards smaller families. Populationist thinkers in many countries featured propaganda supporting the culture of the family and advocated fiscal encouragement for large families. In France, Germany and America laws were enacted to forestall abortions and forbid the sale of contraceptions.
4. Despite public policy to have more children all classes still practiced birth control in some form since they could not afford large families. The failures of the prevailing

social and economic systems became more apparent as it seemed that the welfare state only provided public assistance to the poorest of families. Many couples thus resisted public policy and quietly restricted the size of their families. These attitudes began to create new values and expectations of family life which in due time would make an impact on public policy.

5. In Russia the importance of the family as social institution was questioned and under significant attack from the regime. Where Europe and America were propagating for the existence of the family union, Russia enjoyed the privilege of cheap female labour reserves. Due to the drafting of men into armed forces during the turmoil period between the two World Wars, women were recruited from the countryside without major outlays on new housing or social amenities other than childcare facilities.
6. However, after 1936 the Russian government abruptly reversed its policies. It was proclaimed that the family is indeed an important social institution and should be under the protection of the socialist state. Any form of disrespect towards parents or a neglect of one's obligations towards one's family were perceived to be psychological features of the social and moral decay of one's personality and gravely harmful to socialist society. The usefulness of the family was used by the regime as an anchor of social and political stability in a period of turmoil; as a prop for authority and as a means of disciplining and socializing any devious or rebellious behaviour.
7. In Germany, Nazi policies on the roles of women showed clear contradictions where women were both exploited and subjected to repressive protection. This suggested that both reactionary and progressive views were at work as the regime attempted to deal with the tensions within an economical and social structure in which modernity in city life (for example small families and women's new freedom) co-existed uneasily with essentially pre-industrial conservative political and social ideologies.

Theory applicable to developments and changes in the environment and society

Time period: 1929-1945

The time period **1929-1945** was characterised by environmental factors such as the Great Depression, various legislations regarding agriculture practices and family extensions and the accumulation of industrial unions (Harriss 1992:96-118).

Different from previous eras, Harriss (1992) maintains that governments and corporations in some industrialised countries such as America and Europe became less strict and less concerned with authoritative regulations and control of societal members. The American government provided work relief projects, supported agriculture and recognised black communities by providing financial relief. Recognition was also given to labour unions and new collective bargaining structures. There was thus a greater concern for members of society and their conditions and frustrations. However, populationist thinkers in most industrialised countries were concerned with the lack of population growth due to the loss of human lives during World War 1. Here governments in America, France and Germany again instated controlling measures by for example forestalling abortions and prohibiting the sale of contraceptions.

In society, members have adapted well to the concept of individualism, which provided them with a feeling of self-control and personal choice. There was a silent resistance to government legislation that demanded larger families. These attitudes of resistance by societal members began to create new values and expectations of family life which in due time would impact on public policy (Harriss 1992:96-118). The second-order cybernetic theory could apply here since it is stated that the way a society as a system is structured depends on how its members conceive of it. It is argued that should members of society perceive societal structures differently, hostility, instability and uncertainty will occur (Graaff 1994; Neher 1997).

Although members of society showed resistance towards public policies and regulations, not everyone openly questioned these demands. There was a silent rebellion since some people decided to make their own choices regarding the extension of their families, despite governmental promises of financial relief. In other spheres of society however, people did adhere to public policies and regulations and extended their families, but they were becoming fewer over time (Harriss 1992). Although people silently started to demand the freedom to choose, their actions did not yet create chaos, which was described in a previous section as characterised by significant changes that cause bifurcations (Du Plooy-Cilliers 2003). Because of a silent rebellion against policies and legislations that did not consider the sense of individualism but which became important to some members of society (due to media exposure that contributed to new-found knowledge), it became more difficult to control society. The American and some European governments realised that

forceful actions would not ensure predictable outcomes in society and therefore adapted towards a more participative approach by providing financial relief and collective bargaining structures. Societal members were also not convinced by promises of financial relief with the extension of their families. The realisation was there that larger families would most probably contribute to poverty, not a relief from it. This relates to the proactive, associative and contextual abilities provided by EQ. Harriss (1992) maintains that the trend of individualism and a new-found feeling of self-control, co-existed uneasily with essentially pre-industrial conservative political and sociological ideologies. The governmental rational framework that still attempted to establish fixed, controllable actions was met by silent resistance, and as such reflected incremental changes taking place in society.

Time period: 1945-1960

Environmental factors contributing to societal changes: Harriss (1992:133-144) with supporting additional discussions in Viola (1977:105-114, 120-123) and Muller (2002:54-58, 62-63)

1. World War 2 led to the loss of many lives and throughout Europe the destruction was significant. There was an immense loss of housing and transport infrastructure.
2. However, recovery in society, especially in Europe, was faster after World War 2 in comparison to World War 1. Production picked up and prosperity soon became part of society. In France women achieved constitutional equality in 1946 and in Germany women's legal equality was included in the Basic Law of 1949.
3. Consumerism and the use of advertising and the media in general became important business decision making concerns and supported the economy extensively.
4. The working environment began to change. The pace of work seemed more relaxed and employee rights became more of a concern with the implementation of the so-called coffee breaks.
5. Capitalism became strong in America and experienced great success with the focus of businesses on consumerism through advertising. In 1956 there were more white-collar (services) workers in large organisations than blue-collar workers in manufacturing.

6. In Western Europe fascist organisations were banned and capitalism embraced.

Societal changes: Harriss (1992:133-144) with supporting additional discussions in Muller (2002:110, 113-120)

1. Although it seemed that countries involved in World War 2 recovered well after the war, it left many societies devastated and economically challenged. Women were claimed as the supportive wives to war-beaten and disillusioned husbands and as caring mothers to children damaged by fascism or the terror of war. It seemed not to have gone unnoticed.
2. In France women achieved constitutional equality in 1946 and in West Germany women's legal equality was included in the Basic Law of 1949. In both instances recognition was given to women as equal partners to males, equal payment for jobs performed as well as being mothers with child welfare support.
3. In the United Kingdom there was a general lack of support for gender equality, however it did commit itself to the family and protective measures for women. With a renewed freedom of choice women themselves built on their roles in the family and dignified and secured the support of the state for it according to ideas which later came to be coined as the feminist mystique.
4. Because of personal choice and media and political propaganda, the re-establishment of family and society became a point of focus again. This gave rise to the famous baby boom era. Across Europe, Asia and the United States, population growth took place in the postwar period between 1945 and 1954. A total of 96 per cent of people in their child-bearing years got married and had children.
5. Different from previous eras, men and women chose to opt out of social and political life and to reclaim their private spheres, which got lost in the 1930s' over-political existence of everyday life.
6. Women had increasingly higher expectations of married life, of achieving a partnership that came closer to the ideal of romantic love, which American society especially liked to project in the media.
7. By the end of the 1950s and early 1960s, the marriage rate began to fall again and the divorce rate accelerated its historical upward trend. It was argued that women sought

financial independence and therefore got divorced.

Theory applicable to developments and changes in the environment and society

Time period: 1945-1960

In the period **1945-1960**, World War 2 again saw the loss of many lives and large-scale destructions in parts of the world (Harriss 1992:133-144). However, different from World War 1, recovering after World War 2 seemed to have been faster and more sufficient. The environmental factors attracting attention in this period were various laws and constitutional equality policies for women. The working environment also changed, becoming more employee friendly and the advertising industry and consumerism became important variables in capitalist success (Harriss 1992:133-144).

In society people enjoyed their renewed freedom of choice and action, and women built on their roles in the family, and dignified and secured the support of the state. Between 1945 and 1954, 96 per cent of child-bearing women across the world got married, fell pregnant and gave birth. However, with the disappearance of old values concerning marriage as an economic institution, women had higher expectations of marriage and demanded a partnership that came closer to the ideal of romantic love. The divorce rate by the late 1950s and early 1960s indicated that women's expectations were not met by their partners (Harriss 1992). The new freedom of equality that women enjoyed in First World countries also contributed to the divorce rate since it was argued that women sought financial independence (Harriss 1992).

Although this period was characterised by elements of early-chaos, it is not described as such within the parameters of the chaos theory as discussed earlier. Traces of bifurcation are identified which is defined as a system attempting to reorganise itself around a new underlying order which can differ significantly from a previous order. This is especially visible in the manner in which women approached marriage and family life in this era. When marital expectations and demands were not met, Harriss (1992) maintains that the divorce rate accelerated at an ever-increasing speed, thus implying more forms of bifurcation namely single parenting, independent lifestyles, *et cetera*. Regarding other spheres of society, Harriss (1992) does not reveal any significant changes that contributed to more bifurcations typical of a chaotic society. Consumerism and the advertising industry contributed to growing information flows and supported the capitalist system, however no

mention is made of radical changes in society due to this. In most First World societies there were trends of self-awareness, freedom of choice and human rights, both in the working environment and within the family union, that moved closer to what Zohar and Marshall (1994; 2000; 2004) define as SQ. However, based on Zohar and Marshall's work on SQ, it is understood to be a unitive framework from where transcendental questions are asked which can typically stimulate chaos and bifurcations in society, thus disturbing the order. According to Harriss's (1992) descriptions of the 1950-era, this has not yet been the case. The theory applicable in this era is therefore still the second-order cybernetic theory where discrepancies still existed between fixed ideas regarding marriage, families and lifestyles, and the new trend of alternatives for all of these. Societal changes balanced between incremental and radical changes. A redefinition of 'family', 'women's roles', 'expenditure' and the 'working environment' took place, but not to such an extent that societal order was disturbed significantly.

Time period: 1960-1973

Environmental factors contributing to societal changes: Harriss (1992:168-197)

1. The affluence of the 1960s brought amidst the wave of social and political protest, a revolution in morals. While modernisation sped ahead, new divisions opened up in Western society as hitherto silent social groups, ethnic or religious minorities or immigrants demanded recognition and made their grievances felt.
2. Developing countries such as Africa, India and South America started to urbanise and metropolitan areas began to emerge. Significant of Third World countries was informal labouring as a means of living. Capitalists from the West as well as those in the Third World benefited from informal labour since it was cost-effective.
3. A clear class division existed between communities and good-paying jobs were monopolised by people from a certain religious, regional or linguistic background.
4. The poverty among the majority of these societies gave rise to informal settlements which lacked all services, and households were obliged to buy water at a high price from private sellers, to dump garbage in the nearest available watercourse and steal electricity.

5. Developments in science and agricultural technology contributed to the Green Revolution in Third World countries, referring to dramatic increases in yields made possible by new cereal varieties, which were especially responsive to fertilisers.
6. Russia experienced a regression in political and economical development under Leonid Brezhnev (1964-1982) as he renewed propagation for all-pervasive bureaucratic regulation, a reassertion of reactionary vested interests and ideological dogmatism.
7. In Hungary and Czechoslovakia it was a time of unprecedented growth on account of rising consumerism. There was a general social change taking place, for example censorship and travel restrictions were progressively relaxed. Most political prisoners were gradually released and rehabilitated. Collective farms were granted commercial and managerial autonomy.
8. Students' rebellion reflected the broader movement of change towards a more democratic and egalitarian society and a more humane life. It was a time of self-expression and a time where the past was questioned and ignored. There was no tradition anymore.
9. The youth claimed freedom to choose. To choose to have sexual relationships both before and after marriage, to freely use contraceptives and to have the right to abortion.
10. The traditional family union came under attack again when it was accused of standing in the way of progress. The emergence of diverse family forms and lifestyles, beginning with the dual role perspective (career and family) for women, single parenting, common law marriage or living in a commune also illustrated the fact that the very nature and range of possible ways of living together were products of social change.

Societal changes: Harriss (1992:168-197) with supporting additional discussions in Viola (1977:21-50) and Muller (2002:108-110, 113-117)

1. The affluence of the 1960s brought amidst the wave of social and political protest, a revolution in morals. While modernity sped ahead, new divisions opened up in Western society as hitherto silent social groups, ethnic or religious minorities or immigrants demanded recognition and made their grievances felt.
2. Students' rebellion reflected the broader movement of change towards a more

democratic and egalitarian society and a more humane life. It was a time of self-expression and a time where the past was questioned and ignored. There was no tradition anymore.

3. The youth claimed freedom to choose. To choose to have sexual relationships both before and after marriage, to freely use contraceptives and to have the right to abortion.
4. The traditional family union came under attack again when it was accused of standing in the way of progress. The emergence of diverse family forms and life-styles, beginning with the dual role perspective (career and family) for women, single parenting, common law marriage or living in a commune also illustrated the fact that the very nature and range of possible ways of living together were products of social change.

Theory applicable to developments and changes in the environment and society

Time period: 1960-1973

The next era, **1960–1973**, is characterised by significant events and radical changes. Amidst social and political protests, by especially the youth and student organisations, a revolution in morals occurred (Harriss 1992:168-197). So-called silent social groups such as homosexuals, ethnic groupings, religious minorities and immigrants demanded recognition and made their grievances felt. This is Harriss's (1992) first reference to a direct approach by members of First World societies to question societal structures, values and norms. There is also a reference to student rebellions reflecting a movement of change away from a fixed, rigid, and bureaucratic society. It was a time of self-expression where happenings in the past such as the Vietnamese war and the two World Wars were questioned and criticised.

Harriss (1992) also refers to developments across the world, even in societies such as Africa, where the Industrial Revolution was introduced when capitalists sought cost-effective labour and found it in Africa. Africa did not develop at the same rate as First World countries such as America, Britain, Europe and parts of Asia. A clear class division, which became racial segregation by law in the 1960s, was one of the political extremes that brought about changes in the South African society. The reaction to this legislation was that of severe resistance from the majority of Black communities in the country to whom this injustice was aimed at. The First World opposed the system of apartheid in totality and

isolated South Africa from the fruits of development in First World countries. In Russia, the state reclaimed its right to repress society by propagating for an all-pervasive bureaucratic regulation, a reassertion of reactionary vested interests, and ideological dogmatism. This repression lasted for 18 years before the opposition took control and finally ended the bureaucratic regime. Hungary and Czechoslovakia, previously viewed as developing societies, experienced unprecedented growth on account of rising consumerism. There was a general social change taking place in society and various restrictions were progressively relaxed (Harriss 1992:168-197).

In all of the above examples by Harriss (1992), it is clear that the 1960s were characterised by radical changes where members of societies claimed their rights and freedom by challenging and questioning existing societal structures and ideologies. Amidst all these changes the traditional religious family union was replaced by an emergence of secular, dual role perspective (family and career), single parenting and common law marriage types of families. The social changes that evolved in society between 1960 and 1973 at an ever-increasing speed made it difficult for any traditional structures such as religion and old family values to keep up. Nothing was predictable anymore.

A combination of the second-order cybernetic and the chaos theories apply to this time period. The second-order cybernetic theory explains that discrepancies still existed between fixed ideas on, for example, lifestyles (although to a lesser extent). Societal changes balanced between incremental and radical changes. A redefinition of 'family', 'women's roles', 'expenditure' and 'working environment' took place, but still not to such an extent that societal order was disturbed significantly.

However, Du Plooy-Cilliers (2003:37) maintains that the chaos theory attempts to understand the behaviour of disordered and unstable systems that do not function in accordance to linear or predictable patterns. Although not stated as such by Harriss (1992), it can be assumed that the social changes that took place in this time period for example, secularism, rejection of old family traditions and values, rejection of the past (Vietnam war, World Wars 1 and 2), complaining minority groups demanding their rights to free expression, growing single parenting, sexual freedom (and the related AIDS-epidemic since the 1980s), drug abuse by especially the youth, *et cetera*, all refer to a sense of chaos in society.

Society has become what Zohar and Marshall (2004:8) refer to as a complex-adaptive system. They describe such a system as non-linear, complex, uncertain and thriving on the edge of chaos, which has been defined as the unpredictability of a society's reaction to change (Du Plooy-Cilliers 2003:38-39; Zohar & Marshall 2004:77). It has been determined that the slightest change in the environment can impact significantly on society's reaction towards such change and that these reactions can be diversified due to a self-awareness that supports people's interpretation of a situation. Based on Harriss's (1992) reference to the problems mentioned above, this had indeed been the case. Members of society reacted significantly to many traditional structures in an attempt to question and/or change them.

Du Plooy-Cilliers (2003) refers to the process of bifurcation as an attempt by a system to reorganise itself with the purpose of creating a new order. This is typically viewed in the time period 1960-1973 where the already mentioned social changes that took place for example, secularism, rejection of old family traditions and values, sexual freedom (and the related AIDS-epidemic) and drug abuse, all occurred. Although these are only a few of the changes that occurred in this period, they are all recognised as bifurcations which made society as a system become complex and potentially catastrophic if one considers the consequences of many of these changes today such as the disturbing increase in crime rates, AIDS, child abuse, *et cetera*. It is further concurred that the chaos theory requires attractors to retain order and stability. In the period between 1960 and 1973, society did not seem to care for typical attractors that maintained order earlier in the century. Attractors such as family values, morals, norms, religion and responsibility were all rejected by a large part of society in their quest for the freedom of choice and expression (Harriss 1992).

Time period: 1973-1989

Environmental factors contributing to societal changes: Harriss (1992:205-233)

1. This was a time of emergence of a new economic order involving the establishment of a new international division of labour following the rise of newly industrialised countries such as Asia.
2. Developed societies demanded participation in policy-making practices and were no longer passively involved, but actively.
3. In undeveloped countries efforts were made by states to improve political and

economical conditions. New (more democratic and humane) decentralised governments were established who propagated the wellbeing of people in society. South Africa is an example of a developing country that challenged the political system of segregation and apartheid to establish a free and democratic society.

4. The process of globalisation entered the world arena and developed societies were assumed to be modern societies due to all the changes for the better.

Societal changes: Harriss (1992:205-233) with supporting additional discussions in Viola (1977:21-50)

1. Restrictions on the expression of freedom were restricted or ignored and conventionalities regarding families or sexuality were questioned.
2. Communities in society were perceived as networks of formal organisation between people's wages, benefits, social services, rates, mortgages or taxation, while being a person to others had been lost. More people were visiting psychiatrists and counselors than ever before.
3. There was now a new uncertainty about the changed position of women and how that would affect family life. Anxiety about the rising separation and divorce rates suggested a substantial gap between public expectations of marriage and the family and actual experiences in reality.
4. Co-habitation increased and became a preferred lifestyle for a minority of young and divorced people.
5. The deviance from conventional ways of life and the rejection of old proven values, together with associated customs of social disorder, for example, rising illegitimacy, juvenile crime, baby-battering, incest, rape, *et cetera* forced governments to take a new and critical look at the traditional relationships of authority in the families and marriage and at discriminating practices elsewhere.

Theory applicable to developments and changes in the environment and society

Time period: 1973-1989

The period from **1973-1989** saw the emergence of a globalised world and a new economic order that involved the establishment of a new international division of labour, interests, values and identity (Harriss 1992:205-233). First World societies continued to pursue their freedom and developing countries made an effort to develop their political and economical systems in which members of these societies could be uplifted, educated and therefore also be free.

With the emergence of globalisation, Harriss (1992) concurs that members of society were perceived as networks of formal organisation between people's wages, benefits, social services, rates, mortgages and taxation. Zohar and Marshall (1994, 2000, 2004) describe the effect of globalisation as both empowering to the individual in society through the continuous new materialistic innovations and inventions in technology, consumerism, environmentalism, the economy and politics, but also destructive to deep-seated societal values such as integrity, loyalty, caring and sharing. From what can be gained from Harriss's (1992:205-233) discussion on the period since 1973, it is perceived that there is a deviance from conventional ways of life and the rejection of old-proven values, together with associated customs of growing social disorder for example, rising illegitimacy, juvenile crime, baby-battering, incest, rape, *et cetera*. This situation in society is best described by the chaos theory. There is a realisation that a renewed authority is needed to regain order in a society that has become significantly chaotic in nature. It has also become progressively difficult to satisfy the needs of most members of society, since it has become so difficult to find attractors that most members of society can identify with, for example, attractors that will provide direction, guidance, values, meaning, a sense of purpose and caring.

Time period: 1989-2000s

Environmental factors contributing to societal changes: (Neher 1997:151-179; Cant & Rudansky 1999:8-9; Muller 2002:185-194)

1. Because of the fast developments of information and communication technologies, geographical borders and time differences became irrelevant factors in international

commerce.

2. Since the introduction of the information age in the 1980s, work forces in both factories and offices were reduced sharply.
3. The Internet has enabled a virtual borderless market where commodities such as products, services and information can be sold, borrowed, bought or exchanged.
4. Economic barriers between countries are broken down and people are now trading between countries over the Internet without taking notice of local economic rules and regulations.
5. The Internet is shaping and globalising society by enabling acceleration towards an unlimited 24-hour economy with an unlimited flow of new ideas and information.
6. Many great and economically strong organisations do not function within an ethical framework. They often conduct business in their own interest; leaving developing and unprofitable countries behind.
7. Because of the capitalist and materialistic creation and maintenance of profits, many organisations exploit employees by paying poor wages. This is especially the case in poverty-stricken Third World countries.
8. There is a shift away from interpersonal communication towards mediated communication. The extensive exposure to technology allows for wide varieties of opinions, values, attitudes and worldviews of those who provide the information.

Societal changes: (Neher 1997:151-179; Zohar & Marshall 2000:170)

1. With the development of science, technology and the use of new knowledge, societal needs and desires are more easily fulfilled.
2. Developments in science, technology and knowledge lead to a degree of unbound possibilities, freedom, material comfort, security and personal independence.
3. Developments in communication brought about the free sharing of meaning and development between epistemological communities at the same level, as well as the promotion of insight, empathy, comprehension, social solidarity, peace and harmony between nations and communities. However, it also contributes to the systematic

distortion of perceptions, the fabrication of ghost enemies and the stereotyping of ethnical groups, which often leads to conflict and aggression.

4. It takes longer to solve problems through a computer-mediated communication system than in a face-to-face situation because people may have a greater difficulty in expressing or explaining ideas via technology. This often happens because people feel less attached to an opinion in a technological-enabled communication setting.
5. Technological advancement and unlimited information exposure contributed to:
 - smaller families due to adult members being more widely scattered across the globalised business environment,
 - changing relations between males and females. There is a decrease in the principle aim of marrying and raising a family,
 - an attitude of general social equality. Respect has to be earned by one's achievements (wealth, power or media image) and class distinctions (what can be afforded),
 - an increase in uncouth behaviour since it is no longer perceived to be a source of shame. Shame seems to be disappearing even if one is convicted of a crime,
 - rising levels of crime that destroy the trust that once allowed one to believe in the general good of mankind,
 - an experience of age is no longer of value,
 - a culture of discarding rather than repairing worn or broken goods due to an increase in general wealth,
 - people who live in flats and semidetached and detached houses with gardens, rather than the long row of terraces characteristic of the industrial age. This detachment contributes to a loss of community, and
 - a sense of instability. Redundancy, part-time working, self-employment and unemployment are the lot of many who would in previous times have spent the whole of their working lives in one office or factory.

6. Exposure to unlimited sources of information bring new insights, and as a result also endless questions, which in many ways challenge moral, political, economical, religious or any potential meaningless issues.
7. Sixty to seventy per cent of society in developed countries suffer from less to more serious forms of depression, fatigue, eating disorders, stress and alcohol and/or drug conditions.
8. Individuals suffer from a personal and collective instability that follows from an alienation from the self; an alienation from meaning, value, purpose and vision.

Theory applicable to developments and changes in the environment and society

Time period: 1989-2000s

The period from **1989-2000s** saw the expansion of a globalised world where the importance of technology became prevalent. Reference is made to a global community and the identity that societies previously had of themselves based on the identities of their nation states, started to disappear. It was maintained that Zohar and Marshall (1994, 2000, 2004) describe the effect of globalisation as empowering to the individual but also destructive to a society's deep-seated values such as integrity, loyalty, caring and sharing. The development of technology and communication systems further contributed to a deviance from conventional ways of life and the rejection of old-proven values, as well as of a growing social disorder. Reference is made to smaller families due to adult members being more widely scattered across the globalised business environment, the changing relations between males and females, an attitude of general social equality, an increase in uncouth behaviour, rising levels of crime that destroy the trust that once allowed one to believe in the general good of mankind, a culture of discarding rather than repairing, and a sense of instability.

Technology also contributes to the systematic distortion of perceptions, the fabrication of ghost enemies and the stereotyping of ethnical groups, which often leads to conflict and aggression. Furthermore, Zohar and Marshall (2000) refer to a majority of society in developed countries that suffer from less to more serious forms of depression, fatigue, eating disorders, stress and alcohol and/or drug conditions, thus the diseases of meaning. There is also a reference to personal and collective instability that follows from an

alienation from the self; an alienation from meaning, value, purpose and vision. This situation in society is again best described by the chaos theory. Bounded instability, uncertainty, complexity, unpredictability, chaos and a recontextualising of realities due to extensive exposure to media and information are just a few visible characteristics perceived in the above summary of the current societal state. This justifies the argument that there is a need for attractors that will provide direction, guidance, values, meaning, a sense of purpose and caring.

In the above discussions of significant events during the different historical periods between the 20th and 21st centuries, and the environmental and societal events and incremental and radical changes that occurred during these periods, it can be maintained that progressive developments in societal behaviour (and therefore intelligence) did occur. The following table is compiled (based on discussions in sections 3.4 and 3.5) to serve as a summary of the different historical periods, the related theories applicable to each period, as well as the supporting intelligence behind each theory:

SOCIETAL AND ENVIRONMENTAL CHANGES DURING THE 20TH CENTURY AND ONWARDS	THEORIES APPLICABLE TO CHANGES IN SOCIETY	IQ	EQ	SQ
Pre-20 th century	Systems	X		
1900-1914	Systems	X		
1914-1929	Systems/second-order cybernetic	X	X	
1929-1945	Second-order cybernetic		X	
1945-1960	Second-order cybernetic/chaos		X	X
1960-1973	Second-order cybernetic/chaos		X	X
1973-1989	Chaos			X
1989 – 2000s	Chaos			X

Table 3.4 Different historical periods, the related theories applicable to each period, as well as the supporting intelligence behind each theory

Since the chaos theory is a reflection of the need for SQ as meaning-giving and recontextualising attractor, the loss of meaning in society needs a closer view. Kuczarski and Smith-Kuczarski (1995), Zohar and Marshall (2000), Visser (2004) and Frankl (2004) all relate a loss of meaning to a struggle for identity by referring to a fragmentation of the self, noögenic neurosis, alienation and anomie. In Chapter 2, it was indicated that SQ is related to a search for meaning and identity, as well as the ability to recontextualise a situation (within which an identity can be formed). In the evaluation of various historical eras and related changes in societal members' behaviour (section 3.5), linked to the general systems, second-order cybernetic and chaos theories which are characteristically related to IQ, EQ and SQ (see Tables 3.1 to 3.3), it can be concluded that the current 21st century society is in search of meaning. This assumption is made since the evaluation in section 3.5 indicates that current society can best be described by the chaos theory, which is characteristically related to SQ.

The following section will therefore reflect on the struggle for identity as a justification for the consideration of SQ as a meaning-seeking attractor in general, and in the organisation specifically.

3.6 THE SEARCH FOR IDENTITY IN A GLOBALISED AND CHAOTIC ENVIRONMENT

In the early 1900s, social relationships mostly implied a face-to-face communication interaction between people in the same geographical space. This communication mainly entailed issues of local interest and had been facilitated by members of a family or the local community. Today however, interaction and communication are no longer limited to the same physical and geographical space. According to Neher (1997:151-179) and Muller (2002:185-194), the compression of space and time by means of globalisation also rearranged the nature of social relationships. This means that communication is no longer limited to a specific place and time. With relationships being able to function globally people are becoming part of a non-spatial and borderless world society. This world society is characterised by those societal activities that take place outside any economical and political borders but which are still influenced by the economy and politics. Neher (1997:151-179) and Bornman (2003:24-47) further maintain respectively that because of modern-day technologies, participation among different societies regarding these

environmental factors, is becoming a reality whereas alliances between them were seldom established before.

Bornman (2003:24-28) argues that globalisation in current-day society is a complex and multifaceted phenomenon. On the one hand, there is the tendency towards homogeneity, synchronisation, integration, unity and universalism. On the other hand, there is the propensity for localisation, heterogeneity, differentiation, diversity and particularism. This double nature of globalisation contributes to struggles for identity, which relates to the arguments of Zohar and Marshall (2000) and Frankl (2004), concerning the fragmentation of the self, which creates soul pain or noögenic neurosis. Servaes, Lie and Terzis (2000) relate their discussion regarding the result of globalisation also to be the fragmentation of the individual and his or her social identity.

Social identity is a combination of self-concept and the various groupings of people one identifies with (Baron & Byrne 1994:174). This relates to sameness or continuity of the self across time, space and uniqueness. An identity crisis could then be referred to as a loss of sense of sameness or continuity. In *Harrop's illustrated history of the 20th century*, Harriss (1992) indicates that the role of the environment in the development of identity was emphasised by referring to the awareness of who a person is, both as individual and as a member of a family, various societal groups or a particular society. The prominent role of social groups in identity formation has been emphasised as being part of the self-concept and as such form an integral part of the identity of an individual (Bornman 2003:26; Byron & Byrne 1994:174-210). Bornman (2003) further maintains that social identity is a compromise between two contradictory needs namely the need of an individual to be unique and, on the other hand, the need for security and assimilation within a collective group. This cognitive dissonance, described by Festinger (1957) as an inconsistency between one's behaviour and one's attitudes and needs, creates the struggle for identity. This 'struggle for identity' is mainly based on the fear of alienation from a historically conditioned environment in which the space of possibilities to be 'free' is limited due to predetermined societal constraints on the one hand, and on the other due to man's spiritual 'being-ness' that longs for authenticity and freedom from societal constraints. This 'struggle' in man then leads to despair, nihilism, soul-pain, spiritual illness and the fragmentation of the self (Frankl 2004; Zohar and Marshall 1994; 2000).

Harriss (1992) also maintains that identity is associated with the origin, history and culture of groups with a shared culture and a collective 'true self' that is shared among people with a common history and ancestry. Although rooted in history, cultural identity undergoes constant transformation and is also rooted in the present where it provides a framework for the different ways in which people are positioned by, and position themselves in relation to, present realities and narratives of the past (Hall 1996). This view, according to the philosophy of Frankl (2004) and Zohar and Marshall (1994; 2000; 2004), considers human beings to be unique in their beings. Their identities as members of society are not merely defined by their cultural history but by their self-awareness and their search for meaning. Lukas (1983:103-104) expands on this argument as follows, "...Meaning is the connecting link between the human being and the world... The question as to what we human beings are, is no longer answered by a 'creature in pursuit of happiness', but a 'creature in pursuit of meaning', that is meaning to be found in the world".

According to Harriss (1992), discourse on the concept of identity during the latter half of the 20th century should be perceived as a reflection of human experience in the age of globalisation. Should one look at the progressive chaos in current-day society (section 3.5), it seems that something has gone wrong with the formation of the identity in the post-modern age. Whereas past generations seemingly handled identity formation and related problems and issues in a matter-of-fact way, new dimensions have been added to old problems. Circumstances in the current world have not only changed the processes of identity formation, but have added new dimensions to both personal and collective identities. Furthermore, the term 'identity' implies a deterministic continuity, that is, a solid basis in which people anchor themselves according to predetermined guidelines, but which is progressively eroding because of rapid environmental changes (characteristic of the age of globalisation). Notwithstanding the fact that globalisation as well as struggles for identity is mostly associated with the economic, political and social spheres (Bornman 2003:28-30), these processes also have far-reaching effects in the lives of individuals who find themselves amidst the combined effects of globalisation, as well as the new and extreme forms that liberal ideas of individualism have acquired from them, in the modern age (Harriss 1992).

In many instances, globalisation and modernity have brought about the collapse of a sense of community (Harriss 1992; Baron & Byrne 1994:174-210). The loss of the safe shelter

offered by communal relationships has, in turn, reinforced the fear and anxiety associated with identity achievement. It seems to have left the highly privatised and isolated individual powerless and defenceless against global powers that shape the conditions under which people have to live and solve their problems. When individuals cannot change what really matters, they turn to things that they can change; even if these are trivial in nature. Activities such as compulsive shopping and those associated with self-improvement and the health industry, are some examples of substitutes for social involvement. While globalisation has increased the options for identification at a personal and collective level, it has also contributed towards the fragmentation of identity (Servaes *et al* 2000). The forces of identity formation are thus no longer restricted to the local space, but have their origin on different levels varying from the local to the global. Globalisation has contributed to alienation in society, and to feelings of hopelessness and passivity, due to its overwhelming nature. People fail to see meaning in the world and based on Du Plooy-Cilliers's (2003) and Zohar and Marshall's (2004) arguments concerning attractors in the chaos theory, it can be assumed that 'meaning' as fundamental principle of SQ is one of the much-needed attractors in society today.

Gould and Gould (1993), Frankl (2004), Zohar and Marshall (1994; 2000; 2004), Annas (2003), Watts (2003) and Bornman (2003) all maintain in their respective arguments that the search for meaning is also strongly related to the loss of the self, which will be explored in the next section.

3.6.1 The search for meaning amidst the loss of the self (identity)

Philosophers such as Plato (Annas 2003), Kierkegaard (Watts 2003) and Zohar and Marshall (1994; 2000; 2004) all maintain in their respective works about the search for meaning in the world that the main challenge for members of society is to link the inner world of the self with the outer world of society, and then to be both within the larger context of which everything is a part. According to Bornman (2003:26), this refers to a struggle for identity where there is a contradiction between what a person wants (freedom and individualism) and what he or she needs (security and assimilation with a collective group). This struggle for identity is therefore mainly based on the fear of alienation from a historically conditioned environment in which individual freedom is limited by a rational systems approach (IQ) that creates societal constraints on the one hand, and on the other due to man's spiritual 'being-ness' (SQ) that longs for authenticity and freedom from

societal constraints. In section 3.5, this very struggle for identity was clearly illustrated in the historical overview on environmental and societal changes that occurred during different time periods in the 20th century. As time evolved, so did people's identities, needs for freedom, individualism, authenticity and self-control (Harriss 1992).

According to Harriss (1992), the concept of human identity during the latter part of the 20th century is a reflection of human experiences in the age of globalisation. In section 3.5 it was illustrated that modern-day society is becoming progressively more chaotic, and according to Harriss (1992), this relates to a significant problem with identity formation. Whereas past generations perceived identity formation and any related problems (such as adaptation to changing or new environments) in a matter-of-fact manner, new dimensions have been added to old problems and 21st century members of society find themselves amidst the combined effects of a 'collective' globalised society and new and extreme liberalised forms of individualism that seem to be required by the modern age.

Bornman (2003) and Featherstone (1995:228-231) concur that globalisation may have increased the options for identification on personal and collective levels, but it has also contributed towards a fragmentation of the identity which, according to Zohar and Marshall (1994; 2000; 2004) and Viola (1977) leads to a feeling of alienation in society and the feelings of hopelessness and passivity (Kuczmarski & Smith-Kuczmarski 1995:22-23). Zohar and Marshall (2000:166) describe this alienation in and from society, and as result and alienation from the self, as 'soul pain': an experience of fragmentation, alienation and meaninglessness, which concurs with Frankl's (1969; 2004) noögenic neurosis. Frankl (Gould 1993:9, 21, 65, 67, 88, 97, 129, 151-152) believed that this failure of the self to find meaning results in an existential vacuum leading to an existential neurosis with symptoms leading to despair, and as a result self-destruction.

In the discussion on the chaos theory (sections 3.4.3 and 3.4.3.1) it was maintained that a system would self-destruct if it is exposed to external stress beyond a given threshold (What is chaos? [sa]). Du Plooy-Cilliers (2003:38-39) reasons that although a system will at first adapt to its changing environments by oscillating in an organised manner, a continuous increase in external stress will lead to bifurcations as an attempt to adapt in various ways. However, should stress increase beyond a given threshold in each of these bifurcations, the system as a whole will find itself on the edge of chaos which has been

described as an unpredictability in the system's reactions towards the continuous stress in its environment.

Zohar and Marshall (2004:77) concur that human beings have the capacity to be destructive systems since the human system is complex-adaptive, thus complex, non-linear, uncertain and thriving on the edge of chaos. It is maintained that the reason why human beings are complex-adaptive and thrive on the edge of chaos is because humans are more spiritually-aware than rationally-aware. Watts (2003:160) argues Kierkegaard's viewpoint that human beings have an intense 'spiritual' awareness of their need for freedom. However, due to the fact that most human beings tend to use various escape strategies to block this awareness of freedom from their minds, they react in unpredictable ways, which allow them to deny this significant truth of existence. Watts (2003) maintains that there is a clear motive for this denial, namely that human consciousness, existence or reality, always entail a collision between actuality and possibility, between what is and what is not (but could be). Watts (2003:160) contends that in this state of consciousness "we realise that our moment-by-moment existence is not characterised by 'being' but is a constant process of 'becoming'. The conscious awareness that we are not a definable, fixed entity, but simply a continuously changing uncertain process that could end at any moment, is the root source of this dread or terror that so often surfaces in human consciousness".

Watts (2003) and Zohar and Marshall (2004) state that the absence or limitation of an authentic self as well as the despair that accompanies this absence of true self and meaning are inherent to society today where the problem of meaning and dealing intelligently with meaning is prevalent. The search for, and lack of meaning has become an illness in the 20th century. Frankl (1969:83-88) describes this state as an 'existential vacuum' that links it to the pervasive sense of boredom in society, particularly among young people. According to Zohar and Marshall's (2000:170) list of diseases of meaning, 60 to 70 per cent of people in currently developed countries suffer from depression, fatigue, eating disorders, stress and addiction. They further maintain that if links are included between stress and diseases (like cancer and heart disease) mental and/or emotional illnesses make up the largest body of reasons for which modern Western people consult with doctors today. Based on the arguments by Kuczmarski and Smith-Kuczmarski (1995:22-23), Zohar and Marshall (2000:166) and Bornman (2003:26), it is maintained that personal and collective mental instability in humans today follow from the peculiar form of alienation from the self, an

alienation from meaning, value, purpose and vision, and an alienation from the roots of, and reasons for humanity. This degree of alienation often means that people become fragmented and spiritually ill, which is a condition of being fragmented where the world inside (self or being) does not or cannot identify with the world outside (society).

The argument in this section then is that in the absence of SQ, personal alienation and an accompanying soul pain, can become a devastating and despairing situation, which can lead a human being to the edge of chaos. The chaos theory argues that members of society are unpredictable in their reactions towards disturbing changes and the slightest increase in tension in the environment can impact significantly on their reactions towards it. These reactions may be varied because humans' reactions are determined by more than mere rational or emotional intelligence. Human beings in essence are in search of meaning and although EQ enables a human being to associate an image with a meaning, the meaning in itself is dependent on an interpretation based on perception, experience and self-awareness, thus SQ (Du Plooy-Cilliers 2003:38-39; Zohar & Marshall 2004:77).

As an extension of the above arguments, the discussion in the following section will converge towards introducing the organisation (with its members) as a system within a chaotic society, exposed to a turbulent, complex, uncertain and radical changing environment. It is assumed that employees in service of an organisation (as societal structure) are representatives of society as well, and as such it is further assumed that they may bring any changes in their own value systems, motivations or needs (obtained through exposure to societal environments) into the organisation. This assumption relates to Viola's (1977:8) and Graaff's (1994:206-207) arguments that the parts (people) of a living social system such as society, or by implication the employees in the organisation, are human beings in interrelated relationships to one another as well as to the system.

3.7 THE ORGANISATION AS SYSTEM IN A CHAOTIC SOCIETY

Since humans have, or are capable of intelligence (IQ, EQ and SQ) they are the central component parts of society. Collectively humans can form and reform society in any number of ways. Based on previously discussed arguments by Gould and Gould (1994), Frankl (2004), Zohar and Marshall (1994; 2000; 2004), Annas (2003), Watts (2003) and Bornman (2003), it can be assumed that if a spiritual fragmentation or loss of identity is present in society, it will reflect in the organisation (as a system of society) since

employees are the foundation of the organisation as much as they are the foundation of society.

The potential and ability of humans to form and reform was already predicted by Viola (1977) when he maintained that the concept of freedom away from autocratic and prescriptive dogmas, is becoming more essential in man's thoughts and behaviour. In the 1970s Viola predicted that man would become more experiential in the latter part of the 20th century and into the 21st century. Zohar and Marshall (2000) supports this predicament by stating that man is searching for meaning in every life situation. Along these lines it can be argued that organisations today need to consider the value of creative participation by employees in the organisation since work is in essence a social act that ties the employee to mainstream society. Viola (1977) and Neher (1997) maintain that a primary concern in today's organisation is whether it provides for the expression of creative imagination and innovation, and since the freedom to be one's authentic self is one of the most important preconditions for creativity, organisations cannot merely ignore this need among employees. Neher (1997:64-73) states that there has been much discussion and research about the employee as organisational member in a bureaucratic organisation with its overly specialised, high technological society. Although the bureaucratic organisation is often perceived as typical of an organisation in which employees will experience dissatisfaction concerning his or her self-awareness (Viola 1977; Neher 1997; Zohar 1997; Zohar & Marshall 2004; Bakke 2005), organisations with a more liberal or humanistic approach are not necessarily excluded from perceiving individuals as anonymous, interchangeable persons without identities (Neher 1997:80-120). In any situation in which an individual is denied the opportunity to identify with someone or something, he or she may become alienated from that situation.

Covey (1989; 2004), Kuczmarski and Smith-Kuczmarski (1995), Pinchot and Pinchot (1996), Zohar and Marshall (2004) and Bakke (2005) all argue respectively that a disregard of the employee's (as individual in society) needs and motivations may lead to non-linear, unpredictable consequences poised at the edge of chaos. These authors concur that the consequences may affect or destruct both the organisation and the individual. The organisation may be affected because it may not achieve its goals as efficiently as it could, and the employee may be affected since he or she cannot apply or live according to newly acquired needs within the framework of the organisation. The result is often less efficiency

and effectiveness for the employee and, since he or she is also the central factor in the organisation, less efficiency and effectiveness for the organisation. It can be assumed from the above authors' arguments that the organisation of today needs to consider the authenticity of its employees. The effective manager or leader should realise that the development of employees' self-concepts can only be enhanced if the organisation understands that man's spiritual values, attitudes, motivations and needs which are shaped in and by society must be allowed their continued expression in the organisation. This argument is also emphasised in Zohar and Marshall's (2004) and Covey's (2004) discussions. The recognition of what is important to the employee is essential to management if it wants to induce man to participate in, and truly identify with, the organisation (Viola 1977:10-11). Since it is assumed that modern-day organisations are affected and influenced by the changing nature of individuals who collectively serve as modern-day society, and are influenced by all the changes in the environment, the changing needs and motivations of employees will be viewed in the following chapter to determine how these psychological variables impact on their behaviour in the organisation.

3.8 CONCLUSION

This chapter has explored the relationship between society (as a changing system) and its surrounding turbulent, uncertain and unstable environments. This was done from a general systems, a second-order cybernetic and a chaos theoretical perspective, to determine the mutual and interrelated relationship between society and its external micro and macroenvironments.

The nature of change has been described as incremental or radical, based on environmental stability or instability, simplicity or complexity and certainty or uncertainty. It was concurred that if the external environment is characterised by hostility, complexity, instability and uncertainty, changes in society will be radical in comparison to a stable, certain and simplex environment. Theories relating to incremental or radical changes in society, in relation to its environments, are the general systems theory, the second-order cybernetic theory and the chaos theory.

The general systems theory (related in this study to IQ) argues that to establish and maintain homeostasis (simplicity, certainty and stability) in a system such as society, all the parts or subsystems need to interrelate in a balanced and interdependent manner. This

implies that the parts of society as a living system, as well as its environments, need to be in a fixed and predictable relationship to one another. Any changes in the external environments will impact on societal structures due to this interdependent relationship. Based on Harriss's research on a historical overview of societal and environmental changes during the 20th century, it was established that the environmental and societal influences and changes during the period 1900-1914 could best be explained by the general systems theory due to the interrelatedness of various societal subsystems such as religion and family unity, that defined society as a system during this time. It is also concurred that the characteristics of the general systems theory relates strongly to the characteristics of rational intelligence namely simplicity, control, certainty, stability and inflexibility.

The second-order cybernetic theory (related in this study to EQ) focuses primarily on the exchange of information between a society and its external environments, as well as a resulting reaction or feedback based on the information received. This implies that should a system such as society agree with the feedback received from the environment, the process of change will proceed in the same direction as proposed by the environment and that stability, certainty and simplicity will be maintained. However, should society as a system perceive the information provided by its environments as negative or unacceptable, it will attempt to redefine the situation in which case the system as well as the environment as system, may be changed. The second-order cybernetic theory therefore argues that the parts of a system are systems in themselves, which means that members of society are not reducible entities or inflexible units simply participating in a pre-determined pattern as argued by the general systems theory. Harriss's discussion on the growing environmental and societal changes during the time period 1914 to 1960 justified the application of the second-order cybernetic theory to this period. There was not only a progressively growing concern for societal members, but with the constant exposure to media and information resources, needs such as self-control and freedom of choice became primary concerns among societal members. It is maintained that the characteristics of the second-order cybernetic theory relates strongly to the characteristics of emotional intelligence, namely adaptation and association, both simplicity and complexity, more flexibility, stability and determinism.

The chaos theory (related in this study to SQ) focuses on the manner in which order originates from the interactions of the parts of the whole, but different from the general

systems theory that focuses mainly on structures and the second-order cybernetic theory that looks at functions and goals in a system, the chaos theory maintains that the interaction of parts are also characterised by unpredictability and non-linearity. Due to this non-linear and unpredictable nature, society is perceived to be a complex-adaptive system poised at the edge of chaos. It is argued that increasing pressure from the environment may disturb the coherent order in a system and contribute to its collapse where it will bifurcate, making it increasingly more difficult to establish and maintain any sense of order. In instances such as these a system will require attractors to regain order. This relates to the discussion on SQ in Chapter 2, where SQ is perceived to be an ability to reframe or recontextualise a person's experience with the aim of transferring a his or her understanding of a situation by means of meaningful attractors. Through Harriss's discussion on the environmental and societal changes during the time period 1960 to 1989, as well as the continued discussion on various globalised environments and their impact on the 21st century society, it was concurred that a loss of identity and a search for meaning have become problematic concepts in society. On account of this argument, it is maintained that there is a need for SQ. It is also maintained that the characteristics of the chaos theory relates strongly to the characteristics of spiritual intelligence.

It was also contended that the need for SQ is especially perceived in the growing trend of a loss or fragmentation of the self and identity, in both society and the organisation as a system of society. It is asserted that the employee in the organisation is also a member of society, and as such it is assumed that any changes in society will also reflect in the attitudes, needs, motivations and behaviour of employees.

It is further maintained from the discussions in this chapter that the **second secondary research objective** (formulated in Chapter 1) has been addressed namely:

To theoretically establish the link between the progressive development of intelligence from IQ to SQ, and the developments and changes in society, and the organisation (as a structure of society)

The following chapter will convert discussions to the employee as member of both society and the organisation.

CHAPTER 4

CONTEXTUALISING THE CHANGING NEEDS AND MOTIVATIONS OF THE EMPLOYEE

Instead of focusing on the external characteristics of others, you focus on their inner feelings, particularly as it is reflected in their behaviour and expressions. You gauge the thoughts in another's mind and the feelings in their hearts by carefully watching what they say and do. When you have this kind of vision, you become concerned primarily with the deeper feelings and motivations of the other person.

(Sri Sathya Sai Baba [Sa])

4.1 INTRODUCTION

It was argued in Chapter 3 that there is an interrelated relationship between a society and its surrounding environments. It was also maintained that societal members are influenced by changes in their environments, and that their reactions towards these changes could be determined by the mode of intelligence behind their actions. It was further argued that employees in an organisation are members of society and, as such, changes in society will also reflect in the organisational environment (Viola 1977; Harriss 1992; Zohar & Marshall 2004). Since it is argued that the employee is the focal point in the organisation, and the carrier of the organisation's products, services, image and values, Viola (1977:8-9), Zohar and Marshall (2004:12-15) and Visser (2004:19-25) maintain that a failure on the part of management to perceive the employee as a carrier of societal values as well, can experience various destructive consequences.

In this chapter, the relationship between society and the organisation will be explored more thoroughly, with specific reference to the employee as a member of both society and the organisation. Driving environmental and societal forces contributing to the changing values, needs, motivations and behaviour of the employee, will be explored from both Maslow's hierarchy of needs theory and Zohar and Marshall's scale of motivations. Hereafter, two postulations, based on an extensive literature review, will be formulated to explain the relationship between employee needs, motivations and behaviour, and the neglect to recognise these

needs, motivations and behaviour, in the organisation. This in turn will be linked to IQ, EQ and SQ as well.

As indicated in Chapter 1, the objective of this study, in essence, is to explore the process of communication as a means of establishing a context for the development of meaning and purpose in the organisation. Since it was indicated in Chapter 3 that there is indeed a need for meaning and purpose in society, and as such in the organisation because society is reflected in the organisational environment, the employee as an essential element of the communication process needs to be introduced. In Chapter 3 it is also argued that the reactions of societal members towards environmental contingencies will, or could, be determined by the mode of intelligence behind their actions, it is necessary to explore the general mode of intelligence among employees in the 21st century organisation. It is believed that the mode of intelligence in employee actions, whether rational, adaptive or quantum, could impact significantly on the nature of the communication process and its ability to establish a context within which meaning and purpose can be developed in the organisation.

Furthermore, this chapter will also address the **third secondary research objective** that has been formulated in Chapter 1 as follows:

To describe the relation between the developing intelligence in society and the new employee's SQ-related needs and motivations, as a member of both society and the organisation

However, before exploring the employee's role in the communication process (Chapter 6), his or her needs, motivations, values, beliefs and behaviour, must first be explored in this chapter.

4.2 THE RELATION BETWEEN SOCIETY AND THE ORGANISATION

In the previous chapter it was postulated that organisations are structures of society. It has also been reasoned that members of society are the foundation of organisational structures and therefore play a crucial role in their existence. Neher (1997:15) elaborates on this argument by defining the organisation as an "ongoing, observable pattern of interactions among people", and further observes that these

interactions are planned, sequential and systematic. Neher (1997) also maintains that this pattern of interactions among a group of people has desired goals or outcomes, which are observed as organisational goals to which its name is attached.

Cronje, Hugo, Neuland and Van Reenen (1987:30) and Neher (1997:15-18) further maintain that an interesting characteristic of the late 20th (and 21st) century organisations is the development of their identities which exist and act as a living system in the world, similar to people, but also separate from people. They argue that the organisation should not be defined as a concrete structure but as an entity created by people to achieve some human purpose. Attempts at 'organising' or 'establishing an organisation', usually result from a realisation that individuals cannot satisfy certain goals without meaningfully cooperating with others. Zohar and Marshall (2000) support this argument by stating that organisations today need to consider the value of creative participation among employees in the organisation since work is essentially a social act that ties employees to society.

Kuczarski and Smith-Kuczarski (1995) argue that working together in an organisation is also a way of meaningful identification with cohesive, social and interpersonal guidelines for interaction. In his work, Viola (1977) also maintains that one of the most fruitful approaches by management in the modern society would be an attempt to understand the intimacy between society and its organisational members' sense of ethos (values, norms, attitudes, behaviour, motivation) which, if understood, can contribute to an organisation's purpose. However, before exploring the role of the employee's ethos in the organisation, the relation between an employee as member of both society and the organisation needs attention.

4.3 THE EMPLOYEE AS MEMBER OF BOTH SOCIETY AND THE ORGANISATION

As indicated in Chapter 3, the organisation is a system that is open to its environments and its interaction with society (Neher 1997:15-18, 105-108; Cronje *et al* 1987:30). This implies that since society consists of people with needs and values, the organisation will also consist of employees with similar needs and values (Viola 1977:155; Zohar & Marshall 2004:148-152). Viola (1977:8-9),

Zohar and Marshall (2004:12-15) and Visser (2004:19-25) all argue respectively that a failure on the part of management to perceive the employee as a carrier of societal values as well, may have a number of consequences for the organisation. These consequences can typically affect both the organisation and the employee, for example, when the organisation does not achieve its goals as efficiently as it could, or when the employee's changing values and needs are not monitored and considered, and as such, cannot be realised within the context of the organisation. According to Zohar and Marshall (2004:12-15) and Visser (2004:19-25), the result of this neglect to recognise the employee as an authentic person representative of both society and the organisation, may be a feeling of alienation (anomie) among employees, which naturally results in less efficiency and effectiveness for the employee as individual, and being the focal point in the organisation, also less efficiency and effectiveness for the organisation.

In section 3.6, Chapter 3, Lukas (1983), Harriss (1992), Baron and Byrne (1994), Servaes *et al* (2000), Muller (2002), Bornman (2003) and Zohar and Marshall (1994; 2000; 2004) all respectively referred to the problem of identity loss and meaninglessness as primarily related to changes in society in which members of society (experiencing meaninglessness) reside. As a contribution to, and extension of, the discussions by these authors, Kuczarski and Smith-Kuczarski (1995:15) describe this loss of identity and meaning as anomie. Kuczarski and Smith-Kuczarski (1995:15) define anomie as:

- the lack of purpose, identity or values in a person or society. It is associated with detachment, disorganisation and restlessness,
- normlessness, which is a condition of a society characterised by a breakdown of norms that rule the conduct of people and assume the social order, and
- personal unrest, alienation, and uncertainty that is derived from a lack of purpose or ideals.

Kuczarski and Smith-Kuczarski (1995:17) continue by stating that anomie results from individuals and groups not having values and norms. They further argue that, "Anomie leaves individuals feeling isolated, disillusioned, and disjointed. It stems from groups and individuals who lack cohesive social and

interpersonal guidelines for interaction” (Kuczmarski & Smith-Kuczmarski 1995:17). These authors also maintain that anomie develops in an organisation when there is no sense of personal identity, mission or purpose. This argument relates to the discussions on the sense of alienation in society in sections 3.6 and 3.7, Chapter 3.

Neher (1997:154-172) and Kuczmarski and Smith-Kuczmarski (1995:22-23) further maintain that an employee who is denied the opportunity to identify in a meaningful way with the purpose, value or goal of the organisation (due to different needs and values) for example, may become alienated. This again concurs with Zohar and Marshall’s (2000; 2004) and Frankl’s (2004) arguments on the fragmentation of the self or noögenic neurosis (Chapter 3, section 3.7). According to Kuczmarski and Smith-Kuczmarski (1995:5-18,22-23), this alienation can leave employees feeling isolated, disillusioned and disjointed. In extreme cases an alienation among employees can even leave an organisation dysfunctional, divided and disrupted.

Harriss (1992) and Bornman (2003) argue in their respective works that a foundation of values and beliefs are becoming progressively more difficult since members of society are struggling with the concept of identity, which in Zohar and Marshall’s (2000) view is nothing but the fragmentation of the self (Chapter 3, section 3.7). Therefore, an organisation should also be defined in terms of a social identity, which relates to ‘sameness’ and ‘continuity’ of the individual across borders, time, space and uniqueness, whereas an identity crisis (Baron & Byrne 1994) implies a loss of sense of sameness or continuity, with experiences of isolation and anomie. The effective organisational manager should therefore consider that the development of an individual’s self-concept can only be enhanced if it is understood that his or her values, beliefs, needs and motivations, which are shaped in and by a chaotic society, are allowed their continued expression in the organisation (Viola 1977; Zohar & Marshall 2004). If this aspect is ignored, Kuczmarski and Smith-Kuczmarski (1995:64-65) forecast that the cost of anomie to the organisation could be devastating.

The cost of anomie is described by Kuczmarski and Smith-Kuczmarski (1995:64) as “a premium price to pay for broken employee morale, rattled loyalty and shaken

employee motivation”. They maintain further that there is a correlation between employee satisfaction and customer satisfaction, since a person can for example, regard employees of a service organisation as the service itself. Not only do employees deliver the service that is being purchased by customers, but they also embody the service offering itself through their own expertise or skill base. Kuczarski and Smith-Kuczarski (1995:65) argue that if employees feel unsatisfied and demoralised, they will probably not be able to deliver the quality or service excellence that customers demand. Consequently, organisations lose customers to competitors, which in turn results in lost revenue for the organisation. In this way, anomie becomes a loss to the organisation since its consequences (for example unhappy employees) often results in a loss of customers, disgruntled customers and resultant nonrevenue-generating customers. Kuczarski and Smith-Kuczarski (1995) conclude their argument on the problem of anomie by arguing that organisational management should realise that the corporate asset for the 21st century is people, not computers, robotics or automated distribution systems.

Kuczarski and Smith-Kuczarski (1995) further argue that a means of addressing anomie in the organisation is by recognising the value of developing those psychological variables that motivate, inspire and energise employees. According to Kuczarski and Smith-Kuczarski (1995), values are of significant importance in establishing motivation and inspiration among employees, since a neglect of values could contribute to organisational anomie. The following section will contemplate the importance of values among employees in the organisation.

4.4 THE VALUE OF VALUES

Alswang and Van Rensburg (1984:983) describe values as the ‘amount that something is worth’, or to consider something ‘to be of much worth’. In addition, Kuczarski and Smith-Kuczarski (1995:25) state that values are shared goals, beliefs, ideals and purposes. They continue by arguing that values often evoke inner convictions among group members, but in order to maintain a set of values, the group needs to establish norms that shape and influence behaviours, attitudes and activities of its members, whether positive or negative. Since it is argued in the previous section that anomie results from individuals and groups not having values and norms, and that employees furthermore experience a lack of purpose, identity

or values, it is assumed that anomie contributes greatly to *broken employee morale, rattled loyalty and shaken employee motivation*, which in turn leads to job dissatisfaction and poor productivity. Kuczmariski and Smith-Kuczmariski (1995:53-58) identify the following value factors that often increase anomie and therefore decrease employee satisfaction:

- Values gap. There is often a disparity between the values of management and the values of employees within the same organisation.
- Theory versus practice. Many of the norms and values that are nurtured and developed within organisations are negative forces that act to create tension between management and the employees.
- Insufficient feedback, rewards and recognition. To understand their contributions, employees depend on feedback and view it as an incentive. Management often does not acknowledge the contributions of their employees, nor do they provide constructive feedback.
- Lack of trust. Many employees are frustrated because they experience a lack of trust between themselves and management. Employees perceive that they are not given enough responsibility, but are merely ordered to do monotonous work of which they quickly tire.
- Low job satisfaction and self-esteem. Employee job satisfaction is low in many organisational settings because individual self-esteem and perceptions of self-worth are low. Personal values are important to employee job satisfaction.
- Minimal teaching and mentoring. There is less confusion among employees about their organisational values and norms if leaders are willing to help teach new members how to do a job well.
- Personal values disconnected to those of the organisation. If norms and values are established within the workplace, they have the potential to empower employees. If work organisations can get their employees to tie their personal goals to those of the workplace, they will nurture long-term relationships together.

- Minimal professional impact and growth. Employees seek to make an impact and are happier when they feel they do so. Employees want professional growth since it empowers and motivates them, and provide them with as sense of purpose.
- Lack of commitment to values. Many organisations are attempting to create norms and values, but are falling short in demonstrating commitment to the values.
- Values-less leadership. The leadership within the organisation does not convey the values that the organisation espouses.

Although the above identified value factors by Kuczmariski and Smith-Kuczmariski (1995) are of great interest and relevancy to this study, it cannot be ignored that employees have not always focused on their personal needs, satisfaction and motivations to the extent described by Kuczmariski and Smith-Kuczmariski (1995). In his study of societal changes during the 20th century, Harriss (1992) discusses progressive developments that occurred in society and its environments during various historical eras (section 3.5, Chapter 3), which led to changes in the needs, values and expectations of members of society (and by implication employees). In his study, Viola (1977) in turn identifies the most important environmental and societal changes, which are also reflected in Harriss's (1992) research, and which are presumed to have impacted on, and will impact on, the organisation and employee needs, values, satisfaction and motivations. To distinguish between the earlier employee and the modern employee, one could refer to them as the **old employee** and the **new employee**. This is especially important when Viola's (1977) discussion of the relation between changes in society, the organisation and the employee is explored. It must be noted that although Viola's study was conducted in the 1970s, his vision was directed towards future changes and developments in the organisation. Therefore, his work is perceived to be relevant and applicable to this chapter.

The following section will view some of the most significant environmental and societal driving forces of change, that were identified by Viola (1977), with additional references to Arnold and Feldman (1986), Harriss (1992), Kuczmariski

and Smith-Kuczmariski (1995), Pinchot and Pinchot (1996), Neher (1997), Schwandt and Marquardt (2000), Schultz, Bagraim, Potgieter, Viedge and Werner (2003), Zohar and Marshall (2004), Visser (2004), Covey (2004) and Bakke (2005), that contributed to the developments of the new employee's values, needs and motivations in the second half of the 20th century, in comparison to those needs and motivations of the old employee during the Industrial Revolution. There are no formal references to the old and the new employee in the literature, however, the terminology will contribute to the comparisons that will be made between employees in different historical eras during the 20th century. In this study, the **old employee** is therefore defined in accordance with the characteristics of society as presented by the general systems and second order-cybernetic theories in Tables 3.1 and 3.2, as well as discussions in section 3.5, Chapter 3, regarding the period 1900-1945. It is maintained that this period was especially perceived as industrialised and that society and the organisation during the Industrial Revolution were specifically characterised by inflexibility, predictability, control, segmentations, fragmentations, reactivity and autocracy. However, it was indicated in Chapter 3 that the period between 1929 and 1945 was characterised by a growing awareness of transformation in society, which was often still manipulated and restricted.

The **new employee** is defined in accordance with the characteristics of society as presented by the second order-cybernetic and chaos theories in Tables 3.2 and 3.3, as well as discussions in section 3.5, Chapter 3, regarding the period 1945 to the 21st century. It is maintained that the period between 1945 and 1973 was especially characterised by transformation in society as well as the organisation. Characteristics such as greater flexibility, association, adaptiveness and proactiveness were identified, although power structures in society and the organisation still maintained a sense of autocracy, control and determinism. The period since 1973 and onwards into the 21st century however, is progressively resembled by the characteristics of the chaos theory, which are regarded, in this study, as opposite from the general systems theory.

The following section views the driving environmental and societal forces that are perceived to have contributed to the development and changes in the new

employee's needs, behaviour and motivations since the second half of the 20th century.

4.5 DRIVING ENVIRONMENTAL AND SOCIETAL FORCES CONTRIBUTING TO THE EMPLOYEE'S CHANGING NEEDS, BEHAVIOUR AND MOTIVATIONS

In Chapter 3 it is maintained that complexities, turbulence and uncertainties in the micro- and macroenvironments have the potential to serve as driving forces of change in society. Recognising the individual as the focal point of society, and therefore the organisation, it is maintained that the individual is changing because his or her needs, values and motivations are often changing in accordance with the environment. This assumption is based on arguments by Viola (1977:21-129), which are supported in various discussions and arguments by Arnold and Feldman (1986), Harriss (1992), Kuczmariski and Smith-Kuczmariski (1995), Pinchot and Pinchot (1996), Neher (1997), Schwandt and Marquardt (2000), Schultz *et al* (2003), Zohar and Marshall (2004), Visser (2004), Covey (2004) and Bakke (2005). These authors support the notion that there are a few environmental and societal factors that act as the most important driving forces of change that contributed to the new employee. These driving environmental and societal forces that impact on employee needs, values and motivations are identified as:

- The emergence of a changing societal morality
- Man's increasing understanding of human behaviour
- Affluence
- Education and the changing nature of work
- Technology

These driving forces are discussed below in light of their impact on the workplace and the employee during the Industrial Revolution in the first half of the 20th century, in comparison to the post-Industrial Revolution era during the second half of the 20th century. These driving forces will be discussed before being related back to the discussed theories in Chapter 3 reflecting the relationship between society

and its environments, namely the systems theory, the second-order cybernetic theory and the chaos theory.

4.5.1 The emergence of a changing societal morality

In Harriss's (1992) discussion on changes in society from 1900 to the 1980s (section 3.5, Chapter 3) it became apparent that changes in the environment did affect societal morality. However, before explaining the impact of changing societal morality on the employee, the concept of morality needs to be defined.

- According to Alswang and Van Rensburg (1984:536), morality is about standards of behaviour that are concerned with the good or wrong character of someone's behaviour.
- Kuczarski and Smith-Kuczarski (1995:152-153) state that a person follows norms because he or she believes it is the morally correct way to behave and will experience frustration if agreed-upon norms (thus standards of behaviour) are not established.
- In addition, Louw (2003:102-103) defines morality as a set of principles, norms and values for morally acceptable behaviour held by an individual or a group of people.

From these definitions it can be concurred that the key to understanding morality is in the standards, norms, values and principles which regulate interpersonal relationships, and to which human beings look for guidelines regarding right and wrong modes of behaviour. As a rule, modes of societal behaviour have often been inferred from religious beliefs and practices that served as moral paradigms during the Industrial Revolution (Viola 1977; Harriss 1992).

However, Viola (1977:12) argues that organised religion in moulding nations' ethos has been declining with the process of societal transformation. This trend has also been identified by Harriss (1992:73-91,168-197,205-233) and Zohar and Marshall (2004:12-13). Not only are people becoming more realistic and gaining a new awareness of themselves, but also and more significantly, they are developing a new ethic as the influence of organised religion diminishes (see Table 4.1). Man prefers to no longer follow a dogmatic morality but instead is becoming an

organismic human being who 'feels' his way into the standards he is going to live by (Vermeulen 2000, Caruso & Salovey 1995; Goleman *et al* 2002).

Viola (1977) and Visser (2004) maintain that the identification of the 'feeling new employee' in the complex work organisation justifies a serious consideration of the value of creative participation by the employee in his or her social life, since work itself is a social behaviour and ties him or her to mainstream society (see Table 4.1). However, in an overspecialised, highly technological society where an employee is perceived as a replaceable cog in the factory machine rather than a 'feeling employee', he or she is perceived to have only instrumental value. This implies that employees begin to feel that they have no reason for being at all, or that they are unable to fathom the meaning of their existence, whether in the organisation or in society. Thus, employees are beginning to ask questions about their role and purpose in the organisation or the organisation's contribution to society *per se*. These questions then arise from a new concept of morality, which stresses authenticity in human relationships (Viola 1977:12-13; Harriss 1992:168-197,205-233; Visser 2004:19-25).

According to Viola (1977:26), the ethics of work in the early 1900s was primarily based on Puritanism. The concept of the 'calling' was at the heart of the work ethic. A person's calling had a so-called spiritual aspect to which it made specialisation or division of labour a kind of a divine plan. The Industrial Revolution, however, reflected these Puritan values in light of capitalist economic activities and continuous work (Harriss 1992:41-55). The specialisation of labour, which was part of the Industrial Revolution philosophy, was similar to what Viola (1977) describes as the Puritan interpretation of the 'calling'. As people developed their special skills at a particular kind of work, it enhanced their own economic interests and therefore the wellbeing of society in general. The concept of work was so much a part of the Puritan ethic that it was carried to its extreme in as much as irregular work was not looked upon very kindly, because it did not reflect the systematic, continuous and planned nature, which was characteristic of the work of the elect (see Table 4.1). Although hard and constant work was considered efficacious, primarily from a religious point of view, its justification as the most moral type of behaviour came from the amount of private profit it generated (Viola 1977:26, 44), and not from

perceiving the employee as a valuable organisational input or human being with a unique personality (Von Kroch, Ichijo & Nonaka 2000:45). This mainly contributed to anomie (Kuczmarski & Smith-Kuczmarski 1995).

Because of anomie, employees find it difficult to meaningfully identify themselves with the organisation, and they tend to live in an existential vacuum which is a significant problem of this age of anxiety in which society lives (Kuczmarski & Smith-Kuczmarski 1995; Bornman 2003). Zohar (1997) and Zohar and Marshall (2004) state that the time has come for organisational management to ask themselves whether work is moral insofar it contributes to the moral wellbeing of the employee, and to what extent organisational activities provide for the expression of meaningful creative imagination. These are important questions since the road to meaning seems one of the most important preconditions for creativity and innovation. Kuczmarski and Smith-Kuczmarski (1995:35), Zohar and Marshall (2004) and Bakke (2005:32-33, 194-195) all maintain respectively that employees are beginning to demand their freedom and autonomy, and the realisation exists that the quality of life, regardless of monetary rewards or material possessions, is impoverished without the experiencing of meaning. There is thus a new awareness among employees that the quest for self-understanding and the identification of the self are important.

Based on a literature review of research done by Viola (1977), Arnold and Feldman (1986), Harriss (1992), Kuczmarski and Smith-Kuczmarski (1995), Neher (1997), Visser (2004), Covey (2004), Zohar and Marshall (2004) and Bakke (2005), the following table is compiled to compare the impact of a changing societal morality in the workplace on the old employee during the Industrial Revolution (IR), and on the new employee thereafter (post-IR):

The organisation and the old employee during the first half of the 20th century society - (IR)	The organisation and the new employee during the second half of the 20th century and early 21st century society - (post-IR)
Ethics in the workplace during the first half of the 20 th century (Industrial Revolution) was primarily based on Puritanism. A person's calling had a spiritual aspect which made specialisation or the	There was a decline in organised and dogmatic religion, especially since the 1960s. Societal members (and therefore also employees) were becoming more realistic and self-aware regarding

<p>division of labour a divine plan (Viola 1977:26-27)</p>	<p>ethics in the organisation (Viola 1977:12, 43; Harriss 1992:73-91, 168-197, 205-233; Kuczmariski & Smith-Kuczmariski 1995:24; Zohar & Marshall 2004:12-13)</p>
<p>The church was the central life force in man's life. church doctrine and a system of religious thoughts, supported, protected and enhanced by the family unity, provided the framework within which man had to perform his daily activities (Viola 1977:22; Kuczmariski & Smith-Kuczmariski 1995:24)</p>	<p>There was a trend towards the development of new sets of ethics, morality and standards to live by which was not bound by materialism, but rather based on existentialism. Employees' understanding of moral behaviour therefore started to change (Viola 1997:31, 43; Kuczmariski & Smith-Kuczmariski 1995:24; Bakke 2005:132, 194-195)</p>
<p>Morality was defined in terms of constant hard work towards making a profit. The principle object was to secure the maximum prosperity for the employer (Viola 1977:21-50; Arnold & Feldman 1986:273-274; Neher 1997:69)</p>	<p>The parameters for behaviour started to change or disappear since the church, family structures and educational institutions had less controlling power (Harriss 1992: 73-91, 96-118, 133-144, 168-197, 205-233; Kuczmariski & Smith-Kuczmariski 1995:24)</p>
<p>The church promoted rationalism, orderliness and systematic planning in man's daily life and conduct at work. Employees were expected to perform their duties according to the manner prescribed by the church and management and were therefore prohibited by fixed, written organisational rules, a stable hierarchy of offices and the maintenance of records and files regarding for example, employee behaviour, to question their purpose and role in the organisation (Viola 1977:22, 27; Arnold & Feldman 1986:271-274; Neher 1997:66, 68)</p>	<p>Organisations started to accept that employees belong to different religious societies and that these societies motivated employees to become self-aware and to self-actualise. It became apparent that employees inculcated with the idea of self-development are likely to exacerbate their demands for more recognition and meaningful work in the quest for greater individual fulfilment (Viola 1977:73-74, 118; Bakke 2005:27)</p>
<p>Nearly all societal members' values were the same due to the church's doctrine of what morality entails. These values were fixed, unchanging and therefore accepted by the majority (Viola 1977:42, 45)</p>	<p>A progressive expression of meaningful, creative imaginations, innovations, inspirations and passion became prevalent sought-after values (Kuczmariski & Smith-Kuczmariski 1995:16)</p>
	<p>With the realisation that their self-actualisation needs are not met sufficiently by the organisational management, employees tend to become frustrated, angered, unhappy, distrusting and disloyal (Kuczmariski & Smith-Kuczmariski 1995:10; Zohar & Marshall 2004:36)</p>

	Employees experience a values-lessness which is characterised by a lack of innovation, eroding competitive positioning, disillusioned and torpid workforce (Kuczarski & Smith-Kuczarski 1995:19)
	There is a growing need for fairness, kindness, respect, honesty, integrity, service and commitment (Covey 2004:47; Bakke 2005:26)
	Employees are asking questions about their roles and purpose in the organisation based on a new morality which emphasises authenticity in human relationships (Viola 1977:12-13; Harriss 1992: 168-169, 205-233; Visser 2004:19-25; Bakke 2005:32)
	There is a realisation that the quality of life, regardless of material possessions, is impoverished without experiencing meaning and self-awareness (Kuczarski & Smith-Kuczarski 1995:35, 45-48; Zohar & Marshall 2004; Bakke 2005:32-33, 194-195)
	Because of the disintegration of the church's power in society, employees are becoming uncertain about the definition of good values (Bakke 2005:145)

Table 4.1 The effects of the emergence of a changing societal morality on employees

4.5.2 A greater knowledge of human behaviour

According to Viola (1977), Arnold and Feldman (1986), Covey (2004), Caruso and Salovey (1995), Zohar and Marshall (2004) and Bakke (2005), evolving studies in organisational behaviour have resulted in a more comprehensive understanding of human behaviour in the organisation. Furthermore, these authors argue that in sharing this knowledge, management and employees have been provided with a new self-awareness, which also enables them to become more sensitive to the needs of others. As more information is disseminated to employees through books, newspapers, television, popular magazines and movies, their understanding of what is happening to them in the organisation increases (see Table 4.2). As a result, employees become concerned about their identities as human beings, and how the roles that they must perform in an organisational context, can impede the

establishment of a strong sense of identity (Lukas 1983:103-104; Baron & Byrne 1994:174; Bornman 2003:24-28).

In assimilating this new understanding of themselves and others, employees are enabled to carry this knowledge with them as they engage in interpersonal interactions with other people within the organisation. With a new understanding of people's behaviour in the organisational context, values and beliefs are changing meaningfully, and as people begin to understand in a more intelligent way what is important to them, they begin to have certain expectations regarding the fulfilments of their needs and expectations (Lukas 1983; Baron & Byrne 1994).

Kuczarski and Smith-Kuczarski (1995), Caruso and Salovey (1995) and Zohar and Marshall (2004) maintain that concomitant with the growth of self-knowledge and a knowledge and understanding of human behaviour, the employee's psychological profile changes. Employees have a firmer grasp of what they want from management and the organisation in which they work. It was indicated in the previous point that a new morality places greater emphasis on 'feeling'. The vast majority of people who work in organisations do not only have 'feelings' that management need to consider, but also a sensitivity, an idea, and an opinion as to how they would like to be treated by management, as well as to the quality of the interpersonal interactions they want to experience in the work environment (see Table 4.2). Van der Walt (2002:66-67) states that the importance of relationships in an organisation are often emphasised by problems such as distrust, fear and dissatisfaction, which are caused by the lack of good social relations. When productive knowledge creation, the engine of innovation in many contemporary organisations, is threatened, the bottom line can suffer. The creation and justification of new ideas and the sharing of experience and knowledge, are influenced by the strength of relationships between peers and between management and employees to the extent in which employees feel they can suggest new ideas, as well as convey and receive constructive criticism (Senge 1990:13; Von Kroch *et al* 2000:45; Skapinker 2000:16; Van der Walt 2002:66-67).

Viola (1977:13-14), Kuczarski and Smith-Kuczarski (1995:26-27) and Zohar and Marshall (2004:12-13) maintain that employees know when they are treated less than human by management and they feel frustrated, angry, resentful and

threatened. They do not enjoy these feelings and a sense of losing control over their environment begins to set in. In experiencing such a situation, anxiety results, and maladaptive behaviour often takes place, especially in the absence of meaning. Experience is filtered through a person's value system and incongruencies between this internal system (needs and values) and objective reality (how these needs and values are interpreted by management) will tend to distort experiences, creating a further divergence from reality (Viola 1977; Kuczmarski & Smith-Kuczmarski 1995; Zohar & Marshall 2004).

Today's employee has a need for self-actualisation, which is a prerequisite for self-transcendence; a state of experience that contributes to creativity and meaningful living (see Table 4.2). Through self-actualisation the employee expects to be rewarded by a dynamic, meaningful, vivid and existential form of living rather than a static and anxiety-laden existence. Frankl (2004:105) maintains that the will to meaning is a primary function in a human's life. Without a sense of meaning the individual experiences what Frankl refers to as noögenic neurosis (section 3.6, Chapter 3). Such a neurosis involves value conflicts, which the individual would rather avoid.

Based on a literature review of research done by Viola (1977), Lukas (1983), Arnold and Feldman (1986), Baron and Byrne (1994), Kuczmarski and Smith-Kuczmarski (1995), Du Plooy-Cilliers (2003), Bagraim (2003), Bornman (2003), Van der Walt (2002), Van der Walt (2003), Covey (2004), Zohar and Marshall (2004) and Bakke (2005), the following table is compiled to compare the impact of a greater knowledge of human behaviour in the workplace on the old employee during the Industrial Revolution (IR) and on the new employee thereafter (post-IR):

The organisation and the old employee during the first half of the 20th century society - (IR)	The organisation and the new employee during the second half of the 20th century and early 21st century society - (post-IR)
Because of religious doctrines the identification with, and commitment to, the organisation were important to employees (Viola 1977:7)	Exposure to information resources made employees concerned about their identities as human beings and how their roles in the organisation impede on the establishment of a sense of identity (Viola 1977:51-80; Lukas 1983:103-104; Baron & Byrne

	1994:174; Bornman 2003:24-28; Covey 2004:25)
Each member in society had a specific function to perform and it was therefore expected that everyone will remain with his or her calling, since it was the will of God (Viola 1977:23)	With the accumulation of self-knowledge and a new understanding of people's behaviour in society and in the organisation, employees became more concerned with their own needs, values and beliefs (Arnold & Feldman 1986:51-52; Kuczarski & Smith-Kuczarski 1995:35-48, 90-97; Bagraim 2003:52, 54)
Organisational management had a reductionistic view of employees. It was believed that employees could be conditioned if the fundamentals of operant conditioning were applied. Employees were therefore perceived as objects who preferred to be controlled and whose behaviour could be viewed and described in a detailed manner (Viola 1977:43, 45-56; Du Plooy-Cilliers 2003:26)	Employees have a need for self-actualisation and a meaningful, vivid and existential form of living. They want to leave behind a life of mediocrity and live a life of greatness (Kuczarski & Smith-Kuczarski 1995:21; Van der Walt 2003:671-683; Covey 2004:29; Frankl 2004:105)
Employees were also perceived as lazy, selfish and ignorant. It was believed that employees merely worked for monetary rewards and that they were only capable of performing a task if it was divided into simple, manageable steps (Du Plooy-Cilliers 2003:26; Bakke 2005:44-45)	Employees want to be involved in tasks and function that are perceived to be important. They also want a degree of autonomy, freedom of choice, the freedom to make mistakes, to participate in decision making processes and to work in an organisation that supports self-enhancement (Viola 1977:7; Covey 2004:41-46)
Due to the Church's power and influence in society and the organisation at the time, employees did react to managers' demands and instructions. Employees even modified their needs in accordance with the demands of their labour (Viola 1977:124)	There is a strong need for an anchored sense of identity. Employees want to discover their strengths and talents and use them to produce meaningful results (Covey 2004:25)
Employees had to adhere to traditional work schedules and report to conventional work sites at predetermined times (Viola 1977:124)	Due to a sense of apathy in the organisation, employees experience feelings of anger, frustration and resentment. This happens because employees' experiences are filtered through their own vaguely defined value systems and any incongruencies between what they perceive their own needs and values to be, and what management perceive employees' values and needs to be, may cause disruption and maladaptive behaviour such as absenteeism, sabotage and substandard production (Viola 1977:116-117, 126; Kuczarski & Smith-

	Kuczmariski 1995:15-32, 49-65; Van der Walt 2002:66-67)
When working on projects employees banded together to work for years on a single project (Bakke 2005:43)	Due to employees' rising expectations of status and occupational mobility that are not met by the organisation, occurrences of re-engineering, corporate downsizing, and mergers (to mention but a few) contribute to a growing unhappiness among discontented 'dehumanised' employees. These factors often also contribute to the decline in physical and mental health among employees. Increasing drug abuse, alcohol addiction, aggression, absenteeism, poor quality of work and delinquency in the workplace, are evidence of this (Viola 1977:116-117; Zohar & Marshall 2004:12-13)
	Employees feel isolated and alienated (anomie) in the workplace. They are demotivated and stifled, feel betrayed, dismayed and confused (Kuczmariski & Smith-Kuczmariski 1995:6-7, 17-18)
	There is a need for meaningful and fulfilling relationships and for a sense of community with co-workers and managers. There is also a need for recognition of loyalty, dedication and achievements, for respect, feedback and an overall sense of belonging (Kuczmariski & Smith-Kuczmariski 1995:16, 21, 26-27; Bakke 2005:75)
	Employees are no longer satisfied with monetary rewards only. They seek meaningful and self-fulfilling jobs within organisations that are responsive to their need for empowerment and self-actualisation (Kuczmariski & Kuczmariski 1995:16, 21)
	Employees want joy at work. Joy gives people the freedom to use their skills and talents for the benefit of society without being controlled by autocratic supervisors (Bakke 2005:25)

Table 4.2 The effects of a greater knowledge of human behaviour on employees

4.5.3 Affluence

Viola (1977:14) states that increased family incomes, household or vehicle ownership, and appliances, and disposable personal income all have an affluence on the individual's values. Harriss (1992:41-55) indicated in his research that the early 1900s was mainly characterised by poverty. Viola (1977) and Harriss (1992) state that man worked primarily to satisfy basic subsistence needs such as food and shelter, but in post-World War 2 society, the changing economy and lifestyles also changed prescriptive family and traditional societal values to a freedom of choice and decision (Harriss 1992:41-223). These new choices had very significant implications for the governmental and industrial organisation in which the employee worked, because they were affected by the employee's new perception and definition of work. Employees began to ask questions about the meaning of work and in perceiving a job to be meaningless, Viola (1977) maintains that man has moved from the poverty of the 'flesh' to a poverty of the 'spirit'. Monetary income became less important to employees and the demand for improved psychic income increased (Viola 1977:15).

Another aspect of affluence after World War 2 was that many employees who came from lower class backgrounds became part of the middle class. These employees adopted the values of their new societal class through interpersonal interactions with new reference groups and these new experiences and new relationships shaped new attitudes, beliefs and values that were then carried into the work organisation (Viola 1977; Harris 1992). This contributed to the fact that the phenomenon of meaning-seeking organisational activities were also introduced into the modern (post-IR) organisation (see Table 4.3). Arnold and Feldman (1986:85) maintain that the economic recession in the 1970s and 1980s brought an issue to the attention of managers and behavioural scientists namely, that many employees, at all levels of an organisation, were not particularly satisfied with their jobs. Blue-collar employees were seemingly frustrated with the tedium of factory work; secretarial employees were being replaced by, or made servants to, video display terminals, and white-collar employees were confronted with layoffs and salary cuts.

Visser (2004:19-25) argues that if employees occupy boring, non-discretionary jobs today, they will desire greater amounts of freedom in order to find more meaningful

expressive activities, which are lacking in their work (see Table 4.3). The lack of growth in job situations could diminish a person's ability to grow and a stagnant lifestyle could in turn engender all kinds of motivational problems for management (Bagraim 2003). Viola (1977:116) maintains that by making jobs meaningful and interesting, will afford employees an interesting and meaningful life inside and outside the organisation. Visser (2004:19-25) supports Viola's (1977:116) argument, which states that "If managers continue to employ people in dull, soul-destroying jobs, the consequences for wage earners and society as a whole are grave. Many organisations today realise this important managerial responsibility and are working to provide more growth experiences in the workplace in the hope that they will carry over into personal life".

Frankl (1969; 1975; 2004), Zohar (1997), Zohar and Marshall (2004) and Visser (2004) maintain respectively that the values of today's employees seem to be shifting towards self-fulfilment and the desire for a more meaningful existence. The desires of employees seem to be consistent with Maslow's hierarchy of needs concept, which states that after safety-security needs have been satisfied, workers are motivated by affiliation, ego and finally self-actualisation needs (Maslow 1970:97-104). Employees seek meaningful work which will accord them respect and recognition and give them a sense of pride in a job well done. Viola (1977:116) and Kuczarski and Smith-Kuczarski (1995:64-65) state that the discontent of dissatisfied, dehumanised workers, is creating low productivity, increasing absenteeism, high worker turnover rates, strikes, industrial sabotage, poor-quality products and a reluctance by workers to give themselves to their tasks. Work-related problems are also contributing to a decline in physical and mental health, a decrease in the quality of family life (Harriss 1992), and an increase in drug abuse, alcohol addiction, aggression and a delinquency in the workplace and in society at large (Zohar & Marshall 2000:29-30, 166-170; 2004:13).

From the above discussion it appears that societal lifestyles continuously undergo alteration and that they pull relentlessly at the networks, which have held society's institutions together for decades. There is a change in values, a rejection of older ethics and a replacement of old or existing behavioural patterns in search of new ones. Often employee behaviour is directed towards satisfying specific needs,

however the deep crisis of meaning, a lack of belief in anything, low standards of morality, ruthless selfishness and consequent low self-esteem, the absence of purpose and value, and a sense of boredom, are also carried into the contemporary organisation (see Table 4.3). Zohar and Marshall (2004:19) state that this occurrence is due to the IQ-based philosophy of capitalism in modern society which is losing touch with the core of a humanity with higher aspirations, values and human potentialities.

Based on a literature review of research done by Viola (1977), Arnold and Feldman (1986), Harriss (1992), Kuczarski and Smith-Kuczarski (1995), Bagraim (2003), Schultz (2003a), Potgieter (2003), Covey (2004), Zohar and Marshall (2004) and Bakke (2005), the following table will compare the impact of affluence in the workplace on the old employee during the Industrial Revolution (IR) and on the new employee thereafter (post-IR):

The organisation and the old employee during the first half of the 20th century society - (IR)	The organisation and the new employee during the second half of the 20th century and early 21st century society - (post-IR)
The first few decades during the 20 th century Industrial Revolution were characterised by poverty and man worked primarily to satisfy basic subsistence needs (Harriss 1992:41-55)	Increased family incomes, household and vehicle ownership and disposable incomes after the Industrial Revolution, had an influence on the individual's values (Viola 1977:14, 112-116; Bakke 2005:51)
Economic activities were limited to those actions necessary to satisfy basic needs (Viola 1977:24)	More free time, affluence and a new freedom of choice and decision making, new attitudes, values and beliefs, brought about new perceptions and definitions of work as well as a desire for a more meaningful existence (Viola 1977:116; Harriss 1992:41-223; Visser 2004:19-25; Zohar & Marshall 2004:100-101)
Employees were perceived as being motivated by money, monetary rewards and raises (Viola 1977:124). In the same vein organisations were perceived as part of a vast economic machine oiled by money (Zohar & Marshall 2004:25)	Employees' values are shifting towards self-actualisation, higher aspirations, values and human potentialities which contributed to the rejection of older work ethics in search of new ethics (Viola 1977; Zohar (1997), Zohar & Marshall 2000, 2004; Bagraim 2003:29; Schultz 2003a:166-168; Potgieter 2003:209)

	<p>Employee needs at many occupational levels seem to go beyond financial gain to include rewards of a psychological nature. The satisfaction that employees experience with salary increases and monetary rewards often become of secondary importance after a while (Viola 1977:118-119; Zohar & Marshall 2004; Bakke 2005:75)</p>
	<p>There is a movement towards a renewed and redefined understanding of capitalism, which is referred to as social capital. Social capital is perceived as the result of both material and social benefits gained by society and employees (Zohar & Marshall 2004:26; Covey 2004:104)</p>

Table 4.3 The effects of affluence on employees

4.5.4 Education and the changing nature of work

According to Viola (1977:15-16), organisations are increasingly recruiting employees who are more articulate and educated, due mostly to Western society's commitment to education. With great emphasis being placed today on the spirit of free inquiry, a questioning mind and an analytical approach to problems, the effect of this type of education on a person's values is becoming more important (Viola 1977; Schwandt & Marquard 2000). There is a trend today towards skilled knowledge-workers, rather than unskilled manufacturing. Pinchot and Pinchot (1996:30-31) maintain that the very nature of knowledge-work, which involves information gathering, imagination, experimenting, discovering, and integration of new knowledge within larger systems, implies that managers should not manipulate and instruct employees today as was done during the Industrial Revolution (Harriss 1992; Neher 1997). Knowledge-work inherently has a large component of self-direction and teamwork, which renders bureaucratic practices outdated.

In any educational system that seeks to inculcate in students a questioning attitude, managers will encounter employees who question existing practices that continue merely because it is the way it has always been done (see Table 4.4). Also, the classical management approach, which is still prevalent in societal bureaucracies, is increasingly under fire from employees who do not automatically accept the notion that everything the manager asks for, says or commands, is either correct, ethical or

related to intelligent administrative practice. Pinchot and Pinchot (1996:30) further argue that that bureaucratic practices were efficient for certain kinds of repetitive tasks that characterised the age of the Industrial Revolution, but in the modern organisation these practices do not work as well anymore since bureaucratic rules and procedures are often diametrically opposed to the principles needed for employees to take the next step towards greater organisational intelligence.

With the focus on participative management in modern organisations (Pieters & Young 2000; Schwandt & Marquardt 2000), employees who move into an organisational environment in which their participation is not solicited or encouraged, develop attitudes towards management that may not be conducive to organisational effectiveness. The new employee is being equipped with educational experience and new sets of values that may create conflict when confronted with outdated organisational practices (see Table 4.4). The new employee seeks more responsibility to define and direct his or her own job, more responsibility to coordinate with others, and a shift in authority from one's manager to one's customers (Pinchot & Pinchot 1996:30). The employee no longer places the organisation's methods of operation at the top of the system of values to which he or she subscribes. Employees rank their own satisfaction and fulfilment first. They also value relationships with peers and organisational members more highly than their sense of corporate belonging (Pinchot & Pinchot 1996). The changing values of educated employees have far-reaching consequences for the organisation in society today, and organisational structure, managerial behaviour, leadership styles and organisational strategies and policies will have to adapt to meet the challenge presented by an increasing well-educated pool of human resources (Viola 1977; Pinchot & Pinchot 1996).

The younger generation of employees are coming forth with new philosophies concerning work, corporate loyalty and lifestyles (Viola 1977:88). Education has affected a sense of awareness in people, engendered a sense of curiosity and inquiry, and emphasised theoretical and philosophical points of views often quite contrary to those of bureaucratic organisations (Pinchot & Pinchot 1996:30-38). Educated employees today are becoming more aware of the danger of blind faith in executive leadership, economic recession, exploitation of consumers, price inflation

and inferior products (see Table 4.4). What is more, the new employee is concerned about self-fulfilment, a factor alien to the older generation of managers (Pinchot & Pinchot 1996; Visser 2004; Covey 2004; Zohar & Marshall 2004).

Based on a literature review of research done by Viola (1977), Arnold and Feldman (1986), Kuczmarski and Smith-Kuczmarski (1995), Pinchot and Pinchot (1996), Neher (1997), Bornman (2003), Du Plooy-Cilliers (2003), Covey (2004), Zohar and Marshall (2004) and Bakke (2005), the following table compares the impact of education and the changing nature of work in the workplace on the old employee during the Industrial Revolution (IR) and on the new employee thereafter (post-IR):

The organisation and the old employee during the first half of the 20th century society - (IR)	The organisation and the new employee during the second half of the 20th century and early 21st century society - (post-IR)
Employees were trained in the most efficient and least fatiguing way to carry out simple steps in the organisation (Arnold & Feldman 1986:368-369; Neher 1997:68-69; Du Plooy-Cilliers 2003:26). The accomplishment of these tasks were perceived as a motivating factor (Arnold & Feldman 1986:369)	Organisations are recruiting employees that are more skilled, educated and articulated. (Viola 1977:15-16; Pinchot & Pinchot 1996:30-31; Bakke 2005:54-55, 58)
Employees were perceived as uneducated and management primarily instructed and manipulated employees according to predetermined regulations and policies. These were based on the scientific management principles of Frederick Taylor (Pinchot & Pinchot 1996:30; Neher 1997:68-69; Covey 2004:16-18; Bakke 2005:54)	Education has created a spirit of free inquiry, analytical approaches to problems and a questioning mind towards bureaucratic and outdated managerial practices in the organisation (Pinchot & Pinchot 1996:30-38; Bakke 2005:58-59)
Managers directed employees to execute managerial decisions and plans. There was a believe that mental activities such as decision making and planning should be isolated to managerial tasks whereas employees were expected to merely perform the physical activities resulting from decisions made by management (Arnold & Feldman 1986:368-369; Neher 1997:68-69)	Employees are expected to be knowledgeable about information gathering, imagination, experimenting, discovering and the integration of new knowledge into larger organisational systems (Pinchot & Pinchot 1996:30-31; Covey 2004:294-295, 319-320)
Employees had no responsibility other than performing their tasks exactly in the manner prescribed by management (Neher 1997:68-73). The real assets and primary drivers of economic	Employees do not perceive the organisation's operational methods as the most important values but rather rank their own satisfaction and fulfilment first (Pinchot & Pinchot 1996)

<p>prosperity were perceived as machines and capital (Covey 2004:15)</p>	
<p>During the Industrial Revolution the first two levels of Maslow's hierarchy of needs could be applied in explaining employee behaviour in the organisation for example working for a salary to provide for food, shelter and security (Viola 1977:116). There was a great amount of security in the organisation as well since corporate mergers or retrenchments were not familiar occurrences (Kuczmarski & Smith-Kuczmarski 1995:7)</p>	<p>In the 21st century society employees have the benefit of shelter, food and security. Higher needs such as socialisation and self-actualisation are rated more important (Viola 1977:116; Zohar & Marshall 2004:15-19)</p>
<p>Employees did not have the benefit of open and informative communication with management (Viola 1977:125-126), nor the provision of alternative rewards to money such as personal recognition or opportunities for growth and development (Arnold & Feldman 1986:369). Employees were perceived as replaceable units that could be controlled and churned with little consequence to management (Covey 2004:15; Bakke 2005:45)</p>	<p>Younger employees are better educated than in the past. They have been brought up during the second half of the 20th century within an inquiring and questioning paradigm that tend to reject authoritarianism in the workplace (Viola 1977:117)</p>
<p>Organisational advantage has been measured by means of power and/or money and by its ability to manipulate employees to maximise organisational profits and interests (Zohar & Marshall 2004:26; Bakke 2005:61)</p>	<p>There is a lack of synchronisation between the existing situation in the workplace (bureaucratic practices for example) and employees' new ideas about earning a living (Viola 1977:117)</p>
<p>Employees were measured by their capacity to produce what others can consume. They were therefore perceived as purely economical creatures who live to obtain and maintain profits (Zohar & Marshall 2004:11-12)</p>	<p>There is a greater need for free or leisure time which indicates a high level of job frustration and discontent (Viola 1977:118)</p>

	<p>'Job-hopping' has become a prevalent practice among educated employees. Job-hopping is not perceived as the problem but rather as the result of insufficient managerial practices. Employees also realise that organisations primarily fulfil monetary needs and simultaneously neglect social or esteem needs. When they reach the top notch of the salary scale for their position in the organisation, employees tend to move to other organisations with more potential for skills development and monetary benefits (Viola 1977:125-126; Kuczmariski & Smith-Kuczmariski 1995:24)</p>
	<p>Employees are still being controlled in most organisations by means of corporate hierarchies. This creates distrust and anomie in the organisation. Employees become superficially connected to the organisation by means of paychecks and a need for employment security (Kuczmariski & Smith-Kuczmariski 1995:27; Covey 2004:16; Bakke 2005:46, 48, 54).</p>
	<p>Employees' talents and skills are rarely used and often go unnoticed. They are often left out of decision making processes (Bakke 2005:46, 53)</p>

Table 4.4 The effects of education and the changing nature of work on employees

4.5.5 Technology

Viola (1977:17), Neher (1997:174-179) and Schwandt and Marquardt (2000:3-8) state that technology has had and will continue to have an impact on man's values, which in turn affects the organisation. Technology offers new possibilities, which must be weighed against what man already has (see Table 4.5). The choice between retaining the old and opting for the new is a value issue because the old values (what man cherishes) become juxtaposed against the new (what man can get as a result of new technology). For example, an old value would argue that social needs must be addressed first whereas a new value would argue that if it is possible to put men on the moon or to have laboratories in space, these must be done, even if it is at the cost of not providing for many social needs. Pinchot and Pinchot (1996) also

maintain that technology is prioritised due to its potential to deliver maximum output and efficiency.

This continuous pursuit of maximal efficiency results in minimal individuality, which enhances the belief that society works more efficiently when individuals are dehumanised and made quantifiable (Pinchot & Pinchot 1996:21-29). Individuals then become units, which are more easily administered by the bureaucracy in society (Neher 1997:64-69). Neher (1997) further argues that bureaucratic and technocratic practices state that deindividuation is necessary to keep people in large-scale organisations manageable and less troublesome. Therefore, they are taught to seek their identities in the organisation rather than within themselves.

Viola (1977:150-151) and McCormick and Ilgen (1992:307-308) maintain, however, that the employee in a highly technical situation may not perceive his or her environment in the same way it is perceived by those who shape it. More importantly, the influence of the work itself may have serious consequences for the employee's self-identity, reducing him to a dial watcher rather than a doer. In the assembly line situation for example, the worker must regard his fellow workers in the light of two different structures, namely the informal organisation and the formal organisation (see Table 4.5). Informally, he or she may be cognisant of others as individuals, whether friends or enemies. However, the formal organisation demands that the employee see others as anonymous, interchangeable persons without identities. In any situation in which an individual is denied the opportunity to identify with someone or something, he or she may become alienated from that situation. This alienation is a result of the mechanistic application of technological innovation commonly found in the workplace, and when this occurs he or she does not only become alienated from others, but also from himself. This may contribute to anomie in the organisation (Kuczarski & Smith-Kuczarski 1995:15-32) due to a spiritual stuntedness (Zohar & Marshall 2000:166).

Visser (2004:19-25) furthermore concurs that one of Frankl's hypothesis is that industrialisation and technological proliferation have contributed to existential neuroses in modern society, which relates strongly to the absence of meaning and value systems. Van der Walt (2002:66-67) states that in the wake of the Industrial Revolution in the early 1900s, increasing specialisation of labour left individuals

isolated from one another (anomie). Without human interaction, people found it difficult to develop, maintain and propagate cultural norms and values (Harriss 1992). Kuczarski and Smith-Kuczarski (1995:22-23) maintain that the situation in today's organisation has not necessarily improved significantly.

Based on a literature review of research done by Viola (1977), Arnold and Feldman (1986), Baron and Byrne (1994), Kuczarski and Smith-Kuczarski (1995), Pinchot and Pinchot (1996), Neher (1997), Schwandt and Marquardt (2000), Van der Walt (2002), Visser (2004), Zohar and Marshall (2004) and Bakke (2005), the following table compares the impact of technology in the workplace on the old employee during the Industrial Revolution (IR) and on the new employee thereafter (post-IR):

The organisation and the old employee during the first half of the 20th century society - (IR)	The organisation and the new employee during the second half of the 20th century and early 21st century society - (post-IR)
Frederick Taylor believed that society and therefore organisations worked more efficiently when employees were dehumanised and made quantifiable (Pinchot & Pinchot 1996:21-29)	Technology offers new possibilities, which must be weighed against what man already possesses. It is therefore a constant choice between retaining the old and opting for the new (Viola 1977:17; Neher 1997:174-179; Schwandt & Marquardt 2000:3-8)
Bureaucratic and technocratic practices in the organisation aimed at de-individualising employees to maintain control over them (Neher 1997:64-69)	Technology often contributes to anomie. This alienation is the result of the mechanistic application of technological innovation in the workplace, which leads to spiritual stuntedness (Zohar & Marshall 2004:166). It creates an environment where employees become anonymous, interchangeable persons without identities. (Kuczarski & Smith-Kuczarski 1995:15-33)
Increasing specialisation of labour left employees isolated from one another (Van der Walt 2002:66-67)	Technology impacts on an employee's self-identity through re-engineering, downsizing, redefinition of jobs, corporate break-ups and mergers, short-term contracts and a diminution of loyalty, commitment and trust in management (Zohar & Marshall 2004; Bakke 2005)

	Technical proliferation has contributed to existential neurosis in modern society and therefore the organisation. This relates to the absence of meaning and value systems (Visser 2004:19-25)
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Table 4.5 The effects of technology on employees

In the above tables the driving forces of societal, and as such organisational, changes have been discussed and it is argued that they correspond to the discussions on the relationship between environmental and societal changes in Chapter 3. In Chapter 3, it is maintained that the characteristics of the historical era between 1900 and 1929 could be related to the characteristics of the general systems theory (see Table 3.4), which we would like to argue also represents the old employee. This assumption is based on the argument that the old employee is defined in accordance with the characteristics of society as presented by the general systems theory (see section 4.4), as well as in accordance with discussions in section 3.5, Chapter 3, regarding the actions of societal members during the historical period between 1900 and 1929. It is therefore maintained that the general systems theory, with its related rational IQ-attributes, can be applied to the old employee by means of the following **shared characteristics** that can be traced in Tables 4.1 to 4.5:

Characteristics of the old employee	Characteristics of the systems theory	Characteristics of IQ
Employees were mostly uneducated and work ethics were primarily based on Puritanism. The church prescribed orderliness and systematic planning, and fixed and unchanging values in employees' lives. Employees were perceived as objects who preferred to be controlled and whose behaviour could be viewed and described in detailed manner.	Subsystems (employee and Church doctrine) need to interrelate in a balanced and controlled manner at all times	Determinate, controlling, stable
The old employee was easily manipulated and controlled by management. Employees adapted their lives in accordance with the needs of the organisation. The employee usually had one profession for life in which he or she performed similar tasks and functions. Organisational management had a	Parts of the system are in fixed relationships to one another	Simple, predictable, reductive

reductive view of the old employee since it was believed that employees could be conditioned if the fundamentals of operant conditioning applied.		
Employees had to adhere to traditional work schedules and report to conventional work sites at predetermined times to ensure stability. Employees had no responsibility other than performing their tasks exactly in the manner prescribed by management.	Change in one subsystem will necessarily affect another subsystem which in turn will affect another subsystem.	Inflexible, emphasis on divisions of segments, single viewpoint
The old employee reacted to managerial prescriptions without questioning the purpose or goals involved.	Living social systems need to exchange food and energy with the surrounding environment to survive. What the environment (i.e. organisation) requires, the employee has to provide.	Reactive, non-contextual, top-down operation

Table 4.6 Shared characteristics between the old employee and the general systems theory

Based on the progression of societal (and therefore the organisational) changes that have occurred since 1929 (see Chapter 3), the second order-cybernetic theory can be related to the new employee in part, although the chaos theory seems to provide a more comprehensive explanation of the changes that took place in the organisational environment during the latter part of the 20th century (1973 to 21st century). See also Table 3.4. Based on discussions of the second order-cybernetic theory, with its related adaptive EQ-attributes, in Chapter 3, it is maintained that this theory serves as an evolving bridge between the old and the new employee (1929 to 1973) by means of the following shared characteristics that can be traced in Tables 4.1 to 4.5:

Characteristics of the old to new employee	Characteristics of the second-order cybernetic theory	Characteristics of EQ
There was a decline in organised and dogmatic religion. Management started to accept that employees belong to different religious societies with varying viewpoints.	Recognise the ability of systems to have different perceptions and reactions towards change	Ambiguous boundaries, many viewpoints
In accepting a variety of viewpoints,	There is a mutual sharing of	Flexible, top-down and

management showed flexibility by creating a more open flow of information. However, managerial practices were still controlling and determinate.	information between the system and the environment	horizontal operation
Employees also associated their developing desires with a need for higher aspirations, values and human potentialities. These were related to information exposure. With the accumulation of self-knowledge and a new understanding of people's behaviour in the organisation, the employee became more concerned with his or her own values, needs and beliefs.	Information received from the environment contributes to a system's knowledge based on association	Associative
Employees developed higher ideals and became educated. There was a trend towards the development of a new set of ethics, morality and standards.	Newly-acquired knowledge enables systems to redefine a situation and adapt to it accordingly	Adaptive and associative, pro-active, contextual
Still associated closely with the organisation. Job-hopping was not a natural phenomenon. There were needs for recognition of loyalty towards the organisation, as well as for dedications, achievements, respect, feedback and an overall sense of belonging.	Information received from the environment reduces uncertainty in the system to maintain habitual familiarities	Certain, habit-bound, emphasis on familiarity
Silent resistance, therefore stability is maintained in the working environment.	Information also used to obtain and maintain homeostasis and stability in the system	Simple, stable
Management recruit employees who are more skilled, educated and articulated. Employees are expected to be knowledgeable about information gathering, experimenting, discovery and the integration of new knowledge into larger organisational systems.	Information also used to obtain and maintain homeostasis and stability in the system	Controlling, reductive, determinate

Table 4.7 Shared characteristics between the old/new employee and the second order-cybernetic theory

Based on the discussion on the chaos theory, with its related quantum SQ-attributes, in Chapter 3 (also see Table 3.4), it is maintained that this theory serves as an

explanation of the changes that occurred among employees in the post-IR organisational environment (1973 to 21st century) by means of the following shared characteristics that can be traced in Tables 4.1 to 4.5:

Characteristics of the new employee	Characteristics of the chaos theory	Characteristics of SQ
Employees question rigid and controlling practices. Believe in flexibility and adaptation of behaviour.	Recognise that a small change in initial conditions can drastically change a system's long-term behaviour	Flexible boundaries
Employees are questioning managerial practices, the meaning of life and the priority of capitalism. They tend to prioritise the quality of life rather than quantity. There is a trend towards the development of new sets of ethics, morality and standards to live by, which is not bound by materialism. Employees' understanding of moral behaviour therefore started to change. The parameters for behaviour started to change or disappear since the church, family structures and educational institutions had less of a controlling power.	Systems are complex phenomena with the creative ability to self-organise	Complex, self-organising, contextual
Employees experience anomie and frustration. Maladaptive behaviour can occur such as absenteeism, low productivity and diseases of meaning, for example, substance abuse. Employees are asking questions about their roles and purpose in the organisation based on a new morality which emphasises authenticity in human relationships.	Interaction between the parts of a system is unpredictable, non-linear and chaotic	Unpredictable, chaotic
Job-hopping is a prevalent phenomenon. Exposure to information resources makes employees concerned about their identities as human beings and how their roles in the organisation impede on the establishment of a new sense of identity	Systems are poised between order and disorder, stability and instability.	Bounded instability, uncertain and ambiguous
Employees may have more than one career in life. Question rigid bureaucratic practices.	Systems have the potential to be at a loss of control and in crisis	Indeterminate
Employees are more educated and	Systems can have different	Many viewpoints are

knowledgeable and have various viewpoints regarding organisational operations.	reactions towards crises	favoured
Employees are asking questions about their roles, identity and purpose in the organisation based on a new sense and definition of morality. View the quality of life as more important than the quantity of possessions.	When a system is presented with a crisis, it searches for meaningful stability to create a new order of favourability. This implies a recontextualisation of the situation.	Recontextualisation, emergent, imaginative and experimental, responsive and flexible

Table 4.8 Shared characteristics between the new employee and the chaos theory

In addition to the discussions in Tables 4.1 to 4.5, it is also maintained that Kuczmarski and Smith-Kuczmarski (1995) may be correct in their discussion on the value-factors that are of importance to the new employee, but which may be neglected by management. In Tables 4.1 to 4.5, it becomes clear that the new employee may be experiencing dissatisfaction and anomie due to what Kuczmarski and Smith-Kuczmarski (1995) refer to as:

- a disparity between the values of management and the values of employees within the same organisation (see statements in Tables 4.1, 4.2, 4.3, 4.4),
- negative norms and values that are nurtured and developed within organisations to create tension between management and the employees (see statements in Tables 4.2, 4.3),
- insufficient feedback, rewards and recognition (see statements in Tables 4.1, 4.2, 4.4),
- a lack of trust (see statements in Tables 4.1, 4.2, 4.4),
- low job satisfaction and self-esteem (see statements in Tables 4.2, 4.4),
- minimal teaching and mentoring (see statements in Table 4.4),
- the disconnection of personal values to those of the organisation (see statements in Tables 4.1, 4.2, 4.3, 4.5),
- minimal professional impact and growth (see statements in Tables 4.3, 4.4.),
- the lack of commitment to values that are important to the employee (see statements in Tables 4.1, 4.2, 4.3, 4.4, 4.5), and

- values-less leadership (see statements in Tables 4.1, 4.2, 4.3, 4.4, 4.5).

Since the value-characteristics of the new employee is closely related to the characteristics of the chaos theory (Table 4.8), which in turn shows a resemblance to SQ as a meaning-seeking and recontextualising intelligence (Zohar & Marshall 2004; Covey 2004), the concept of meaning in the organisation needs to be prioritised in further discussions.

According to Zohar and Marshall (2004), the sense of meaninglessness could stem from, as well as contribute to, values held by people which are perceived as dispositions to behave in a certain way. Thus, a person's values are important factors in determining human needs, motivations and behaviour since these values determine choices (Arnold & Feldman 1986:52). When one course of action is chosen in preference to another, it is done because the individual believes that the chosen action, rather than the alternative course, will help him or her to realise at least some of his or her meaningful values. According to Arnold and Feldman (1986:52) and Bagraim (2003:52), people's values contribute to certain fundamental needs and they are motivated to engage in behaviour (that represent their beliefs and attitudes based on certain values), which may lead to the satisfaction of these needs.

Since it is maintained by Festinger (1957) and Rokeach (1968) that people's conceptual filters such as motivations, can significantly impact on the communication behaviour between people, the following section will elaborate on the motivations of the new employee, as well as those theories that may explain the relationship between motivations and values. The concept of conceptual filters will also be addressed in Chapter 6.

4.6 DEFINING THE MOTIVATIONS OF THE NEW EMPLOYEE

According to Hayward (1996:27), the purpose of psychological investigations into employee motivations are to determine their force behind organisational members' actions. Hayward (1996) maintains that motivations energise people (causing them to act), directs behaviour (towards specific goals) and sustains behaviour (until goals are achieved). Once the individual is energised, work behaviour is directed, possibly by others or by external forces as well as by internal preferences. This

behaviour is then sustained until the job is done or until the workday finishes (Hayward 1996:27). Arnold and Feldman (1986:51) argue that although this description of motivation may be the ideal, the reality in the modern organisation reflects demotivating problems such as a lack of effort, frequent tardiness, absenteeism, and an unwillingness to finish projects or to meet deadlines. It is therefore maintained that as human beings, employees of work-oriented organisations have thoughts and feelings, which strongly influence their behaviour (and motivations behind the behaviour) on the job. These thoughts and feelings are part of their conscious states and provide the inputs used by them to make decisions about their actions and reactions to their jobs. McCormick and Ilgen (1992:307-308) refer to these conscious states as beliefs and attitudes and define them as follows:

- Beliefs are thoughts or opinions held by an individual about some objects, concepts or events. Regardless of the accuracy of the belief, it represents the basis from which an individual responds.
- Attitudes, like beliefs, are conscious states. However, unlike beliefs, they represent the degree of affect felt by the individual who holds them. They are the feelings that the individual have towards some object, and these feelings are manifested in the individual's perception and recurring judgement about the advantages or disadvantages of the object. Therefore, attitudes provide information about employees' motivations and reactions to individuals such as peers or managers, events or objects, and it guides behaviour. Kuczarski and Smith-Kuczarski (1995:25) contribute to this argument by stating that attitudes are based on norms, which determine how a group feel, think and act in particular ways. In turn, these norms are the result of collective values shared by individuals in the group. These authors therefore state that values often evoke inner convictions among group members, related to what McCormick and Ilgen (1992) refer to as perceptions and recurring judgements, but in order for a group to maintain a set of values, the group needs to establish norms that shape and influence the behaviours, attitudes, and activities of its members.

McCormick and Ilgen (1992:311-312) maintain that the concept of job satisfaction is also concerned with the feelings (attitudes) a person has **towards** a job. They also

argue that there is a direct relationship between job satisfaction and motivation where work motivation is concerned with the behaviours that occur **on** the job. Before discussing various motivation theories, the concept of motivation (in direct relation to beliefs and attitudes) needs to be defined first within the context of this study. Bagraim's (2003) definition of motivation reflects the concepts of beliefs, attitudes and values, which are perceived as important concepts within this chapter. Therefore, his definition is perceived as sufficient in defining motivation for the purpose of this chapter.

- Bagraim (2003:52) defines motivation as the “force within us that arouses, directs and sustains our behaviour”. It is about the internal energy such as beliefs and attitudes built on values that drives a person's behaviour and the choices behind the selected behaviour. This behaviour is fuelled and sustained by the persistence, the need and the willingness to meet a goal.

In relation to Bagraim's (2003) definition of motivation, Arnold and Feldman (1986:51) state that theories of motivation deal with two interrelated issues regarding individual behaviour in the organisation. The first issue concerns itself with choices that people make regarding the things that they will and will not do (based on beliefs and attitudes), and the second issue concerns the effort or intensity that people put into the activities that they choose to perform (which is linked to their values). Should an incongruency develop between these two issues, Festinger (1957) maintains that cognitive dissonance (described as an inconsistency within the self) will occur. This inconsistency is for example, associated with the difference between a person's motivations, opinions or attitudes, in comparison to his or her behaviour. Inconsistency can also occur between a person's opinions and attitudes, or between his or her beliefs, values and attitudes, *et cetera*. Before exploring theories of motivation, Festinger's (1957) and Rokeach's (1968) arguments concerning the role of incongruencies need to be viewed first. It is derived from Festinger's (1957) and Rokeach's (1968) discussions on cognitive dissonance, attitudes, values, beliefs or opinions, that these elements are perceived as conceptual filters that can contribute to an individual's perceptions, reactions, attitudes and opinions. It is further assumed that these conceptual filters will, similarly to intelligence, impact on employee behavioural actions during natural interactions such as the process of communication.

4.6.1 Festinger's and Rokeach's views on attitudes and values

Festinger (1957:1-3) states that an individual strives towards consistency within him- or herself. Opinions and attitudes held by an individual tend to “exist in clusters that are internally consistent” (Festinger 1957:1). Festinger (1957) also argues that a similar consistency exists between what a person knows and believes, and what he or she does. Should inconsistencies occur between an individual's opinions, attitudes, and beliefs, and his or her behaviour, these inconsistencies will “stand out in sharp contrast against a background of consistency” (Festinger 1957:1).

In developing his theory of cognitive dissonance, Festinger (1957:4) indicates that new events may happen, or new information may become known to a person that could create a situation of dissonance with his or her existing knowledge, opinions, or cognition concerning behaviour. Since this person may not have complete control over the information, he or she is exposed to the events occurring in his or her environment, and as such, dissonance could easily occur. Festinger (1957:5) continues his argument by indicating that where an opinion must be formed or a decision taken, some dissonance is almost invariably created between the cognition of the action taken and those opinions or knowledge which tend to point to a different action.

In addition to Festinger (1957), Rokeach (1968) argues that an attitude is a relatively enduring organisation of interrelated beliefs that describe, evaluate, and advocate action with respect to an object or situation, with each belief having cognitive, affective and behavioural components. Each of these beliefs is a predisposition which, when suitably activated, results in some preferential response towards the attitude object or situation; towards others who take a position with respect to the attitude object or situation; or towards the maintenance or preservation of the attitude itself. Rokeach (1968:120) further maintains that attitudes are assumed to have ‘agendas for action’ or to have a behavioural component since all the beliefs comprising them, regardless of whether they describe, evaluate or advocate, represent dispositions which, when activated, will lead to a response.

Rokeach (1968:126) states that a preferential response (behaviour) towards an attitude object, cannot occur in a vacuum. It must necessarily be elicited within the context of some social situation towards which everyone will have attitudes. How a person behaves towards an object-within-a-situation will therefore depend, on the one hand, on the particular beliefs or predispositions activated by the attitude object and, on the other hand, by the beliefs or predispositions activated by the situation.

In both Festinger's (1957) and Rokeach's (1968) arguments, it is concurred that:

- behaviour is determined by conceptual variables such as perceptions, needs, motivations and attitudes, and
- congruency needs to be established between what an individual believes, and what he or she does. Thus, the more congruency exists between a person's conceptual filters and his or her behaviour, the less radical changes and cognitive dissonance will occur.

The following motivation theories will explain the dissonance and motivational behaviour, or lack thereof, due to the existence or absence of values, among employees.

4.7 THEORIES OF MOTIVATION

Theories of motivation are typically concerned with determining the specific needs that motivate people and the factors that produce, direct and sustain an individual's behaviour. According to Bagram (2003:54-68), the most important theories of motivation applicable to the organisational context, due to their ability to enable a clear comprehension of employee needs and motivations are Maslow's hierarchy of needs theory, Alderfer's ERG theory, McClelland's learned needs theory, Herzberg's two-factor theory, Lake and Latham's goal-setting theory, Skinner's reinforcement theory and Vroom's expectancy theory. Arnold and Feldman (1986:51-52) and Bagram (2003:54) maintain that motivation theories, although focusing on different aspects of motivation, do share some basic assumptions such as:

- Human behaviour is motivated. It is thus based on beliefs and attitudes founded in values.

- Behaviour has a starting point, a certain direction, a specific purpose and a goal-directed stopping point.
- Behaviour is voluntarily and under a person's direct control. Theories of motivation attempt to explain why employees for example, choose a particular course of action.
- It is assumed that if managers understand motivation theory they will be able to arouse, direct and sustain the behaviour of employees far better than managers who do not understand motivation theories.
- Behaviour has a specific purpose and direction. Behaviour is thus goal-oriented.

However, not all of the above theories are of equal importance to this study. The aim in this chapter is to select those motivation theories that show a hierarchical development of needs from lower order needs (IQ) to higher order needs (EQ and SQ). Maslow's hierarchy of needs theory and a newly developed motivation scale by Zohar and Marshall (2004:35-60), will best explain the hierarchical development in employee needs and motivations, that this study seeks.

4.7.1 Maslow's hierarchy of needs theory

In studying the work of Maslow (1970, 1971), Arnold and Feldman (1986), Neher (1997), Bagraim (2003) and Zohar and Marshall (2004), it can be concurred that Maslow's hierarchy of needs theory has been one of the most popular and widely known theories of motivation among organisational behavioural scientists. The theory hypothesises that all people possess a set of five needs, which are arranged in a hierarchy from the most fundamental or basic survival needs up to the most advanced needs for personal growth and development (Maslow 1970).

Maslow (1970:97-104) theorises that people are motivated to fulfil certain needs, which are arranged in order from lower, more basic survival needs to higher, more abstract personal needs. The argument is that the lower, survival needs such as food and shelter, need to be met first before a person is motivated to meet the higher-order needs such as those for friendship and esteem, and at the pinnacle of this hierarchy, is the highest need, namely self-actualisation (Neher 1997:84). The

figure below illustrates the needs identified in Maslow's hierarchy of needs theory, arranged from the bottom (most basic) to the top, which reflects the location of the higher needs:

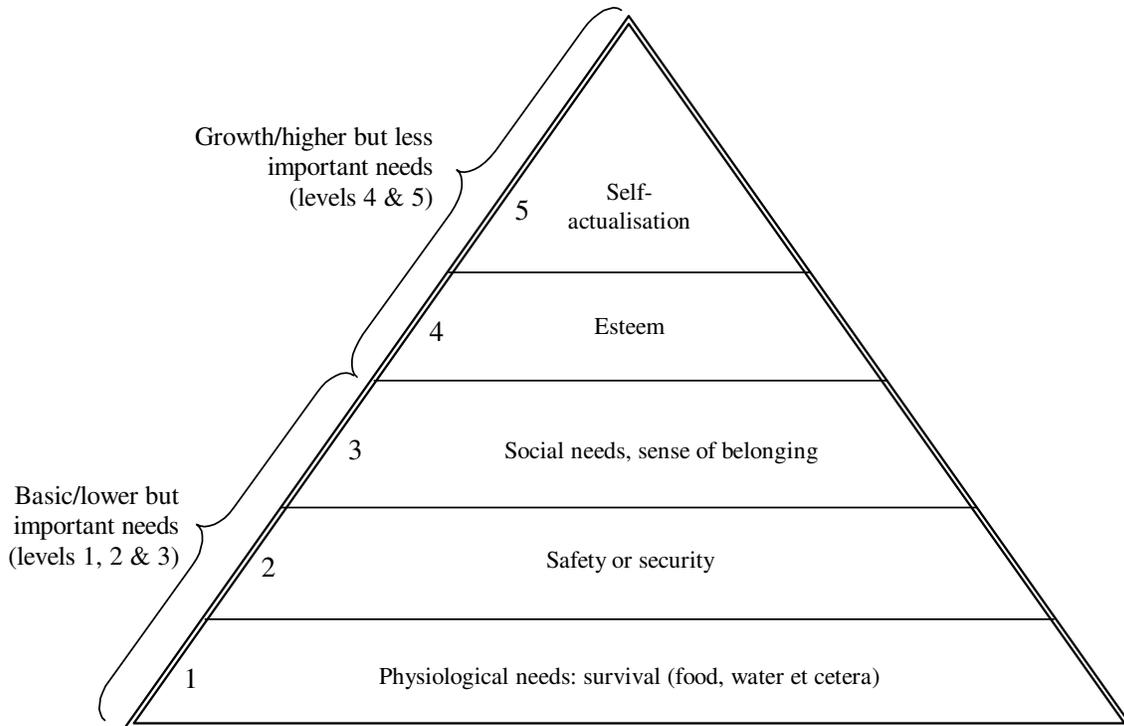


Figure 4.1 Maslow's hierarchy of needs (adapted from Neher 1997:84; Zohar & Marshall 2004:16)

Maslow (1970) proposes that people are continuously in a motivational state, but that the nature of their motivation is fluctuating and complex. Furthermore, human beings seldom reach a state of complete satisfaction except for a short period of time, since each fulfilled need will contribute to another need. This continuous sequence produces a hierarchy, which Maslow refers to as the hierarchy of needs (Maslow 1970:97; McCormick & Ilgen 1992:270). Maslow (1970:98) propose that the needs are ordered in a hierarchical fashion with all basic needs lower in the hierarchy having prepotence over higher growth needs. The following is a discussion of each of these needs:

- **Physiological needs** are taken as the starting point or first level needs, and are conceived to be the most prepotent. These include the basic needs for food, water

and the like to permit a continued existence. These needs cannot be ignored for an extended time and need to be met before all the others (Maslow 1970:97-104; Arnold & Feldman 1986:52; McCormick & Ilgen 1992:270; Bagraim 2003:55; Petri & Govern 2004:348). Within the organisational context, physiological needs can typically be met by means of good salaries, subsidies and a company cafeteria (Bagraim 2003:56).

- **Safety needs.** The second set of needs has to do with physical and psychological safety from external threats to a person's wellbeing (Maslow 1970:97; Arnold & Feldman 1986:52; Bagraim 2003:55). Once the physiological needs are relatively well met, a new set of needs, categorised as safety needs, emerges. These are concerned with protection against danger, threat and deprivation. According to Bagraim (2003) and Petri and Govern (2004), protection against physical dangers is of less consequence now in the modern and developed society than it was in the past. Safety in terms of psychological needs rather than physical needs, is becoming more pertinent in developed societies. Within the organisational context, safety needs can typically be met by means of medical cover, pension plans, disability insurance and safe working conditions (Bagraim 2003:56).
- **Sense of belonging/social needs.** The third level comprises a person's needs for the organisation and companionship of other people, and the need for a sense of personal belonging. These needs for contact and interaction with other people are triggered once physiological and safety needs have been met (Maslow 1970:97-99; Arnold & Feldman 1986:53). Once the physiological and safety needs are reasonably well fulfilled, the social needs become important motivators of behaviour. These include the need for belonging, association, love, acceptance by one's fellows, and for giving and receiving friendship (McCormick & Ilgen 1992:270-271; Bagraim 2003:55; Petri & Govern 2004:349). Within the organisational context, social needs can typically be met by means of social functions, company sport and team-building events (Bagraim 2003:56).
- **Ego or esteem needs.** Arnold and Feldman (1986:53), Bagraim (2003:55) and Petri and Govern (2004:349) describe the fourth level of needs as growth needs. They have to do with a person's need for a sense of self-esteem, self-respect,

autonomy, achievement and a feeling of self-worth. Such needs for personal recognition become salient only when all the lower order needs have been satisfied. It is argued that two kinds of needs are considered at this level namely, (1) those needs that relate to a person's self-esteem, for example, needs for self-confidence, achievement, competence, knowledge; and (2) those that relate to a person's reputation, for example, needs for status, recognition, appreciation and the deserved respect from peers. In contrast to the lower needs, the ego needs are seldom satisfied. Within the organisational context, ego or esteem needs can typically be met by means of prestigious job titles, merit-based pay or merit-based promotions (Bagraim 2003:56).

- **Self-actualising needs.** Highest among the growth needs in Maslow's hierarchy is that of self-fulfilment or self-actualisation, which is the need for realising one's own potential and for continuous self-development. This need is seldom fully met by individuals (McCormic & Ilgren 1992:271; Bagraim 2003:55). The final and highest level in the hierarchy comprises the needs for personal growth, the development of a person's full potential, and for the fulfilment associated with the realisation of all of a person's capabilities (Petri & Govern 2004:350). Self-actualisation needs are unique in that once activated they can never be fully satisfied or fulfilled. According to Maslow (1970:99-100), the more self-actualisation needs are fulfilled, the stronger they become. Within the organisational context, self-actualising needs can typically be met by means of challenging work, autonomy, promotion opportunities and opportunities for creativity (Bagraim 2003:56).

Maslow (1970:97-100) regards the level of self-actualisation as one of the truly revolutionary consequences of the discovery that man has a higher nature which is just as instinctual as his lower nature, and that his higher nature includes the needs for meaningful work, responsibility, being fair and just, doing what is worthwhile, and for preferring to do a job well.

In conclusion, Maslow (1970:97-104) accords that as each of the needs in the hierarchy of needs is satisfied, the less it motivates a person and the more dominant the next level of needs become. The individual thus necessarily moves up the hierarchy.

4.7.1.1 An evaluation of Maslow's hierarchy of needs theory

Bagraim (2003) and Petri and Govern (2004) argue that many people work in order to provide themselves and their families with the means to guarantee for sufficient nourishment and protection from harm. These survival needs are very powerful motivators for people to go to work. People whose survival is threatened will work in almost any kind of job to earn enough money to meet their lower-order needs such as shelter, food and water. However, Bagraim (2003:56) and Zohar and Marshall (2004:17) concur that many employed people in society today are fortunate enough to have comfortably met their lower-order needs, and they therefore seek to fulfil their higher needs. In a developed culture such as an organisational culture, it can be assumed that Maslow's pyramid of needs may be upside down. Most employees have their basic needs for food and security met. It is therefore natural to assume that those who have experienced the fulfilment of both lower and higher needs, regard the higher needs as more important (Zohar & Marshall 2004:16-17). This argument supports Smith-Kuczarski and Kuczarski's (1995:238) assumption that values influence the decisions that employees make and they also impact on the courses of action that employees take. If one compares this statement with the findings in Tables 4.1 to 4.5 on the choices and actions taken by the new employee (their value characteristics), as well as what Kuczarski and Smith-Kuczarski (1995) regard as important value-factors for the new employee, it can be derived that Zohar and Marshall's (2004) argument that Maslow's pyramid of needs could be turned around, may seem valid. The deep crisis of meaning, the lack of faith, low standards of morality, ruthless selfishness and consequent low self-esteem, an absence of purpose and values, and a sense of boredom, that characterised much of the second half of the 20th, and early 21st century society and organisation, are testament to the possibility that Maslow's hierarchy of needs may be upside down (Zohar & Marshall 2004:16-18).

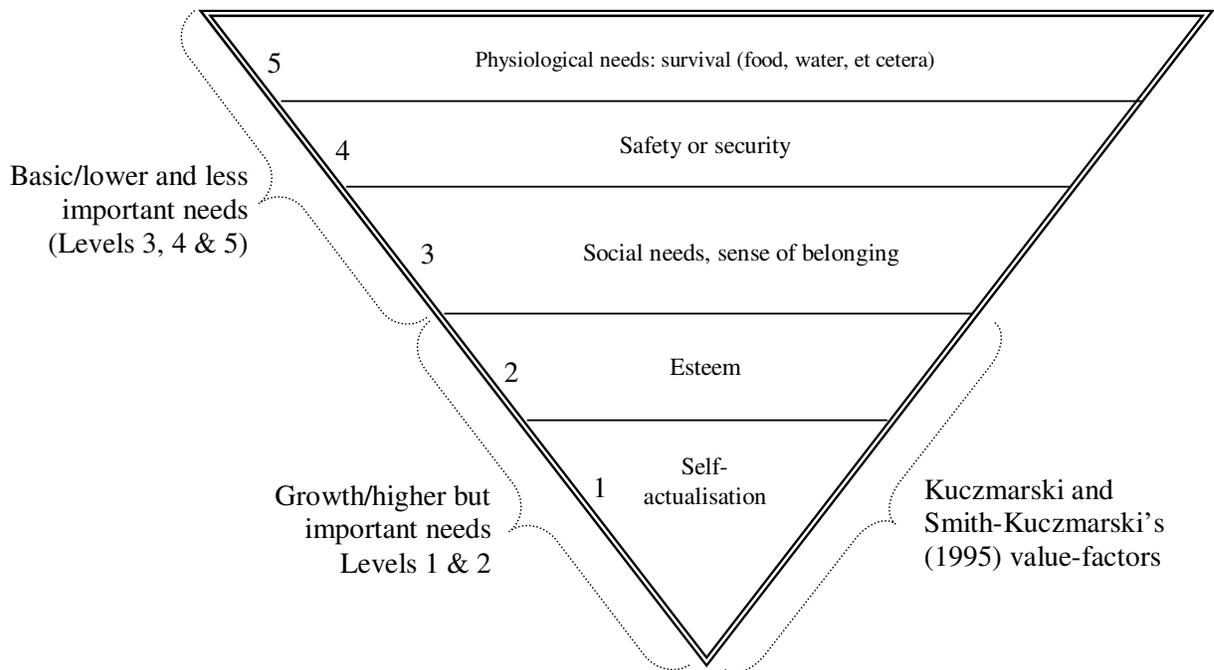


Figure 4.2 Maslow's hierarchy of needs turned around (adapted from Zohar & Marshall 2004:17)

Zohar and Marshall (2004:16-17) and Petri and Govern (2004:350) argue that Maslow's hierarchy of needs theory created a paradigm of the human condition that gave precedence to the need for physical survival at all costs. In close second was the need for security. Maslow's theory also makes room for higher needs which are the needs for self-esteem and for what he calls self-actualisation, thus the needs for personal meaning and spiritual and psychological growth. Petri and Govern (2004:350) maintain that Maslow's hierarchy indicates that people who have always had their basic needs satisfied will be less influenced by these needs if they are suddenly no longer met. Furthermore, Maslow (1970, 1971) maintains that the higher needs can only be considered if the more basic needs for survival and security are first assured. Zohar and Marshall (2004:16) and Petri and Govern (2004:350) question this argument by Maslow since it implies that humans are predictable and deterministic beings who only later, if conditions allow (that is levels one and two), aspire to become self-actualising humans.

Zohar (1997:128) and Zohar and Marshall (2004:16-17) argue that most people in the 21st century society have their basic needs for food and security met as a

birthright. Those who have experienced the fulfilment of both higher and lower needs regard the higher needs as more important, since they bring more happiness and satisfaction. Zohar and Marshall (2004:17) maintain that since Maslow's work was done in the 1970s, organisational behavioural scientists have reached a far deeper understanding of human nature and the origins of humanity. It is now known that human beings are by definition, primarily creatures of meaning and value. Humans need a sense of meaning and a driving purpose in their lives. Without it they may become spiritually stunted. While keeping Maslow's hierarchy of needs theory in mind, Zohar and Marshall (2004:16-18) argue for an inversion of Maslow's pyramid stating that the need for meaning is fast becoming primary in the organisation, rather than lower level needs. There are countless documented instances of people sacrificing comfort, companionship, food, even life itself, in pursuit of meaning, higher morality or higher ideals (Bagraim 2003:56-57). A few examples that especially dominated the latter part of the 20th century are the struggles for freedom from apartheid in South Africa where well-known people such as Hector Peterson lost their lives, and others were imprisoned such as Nelson Mandela. More lately, the terrorist attacks on America, Spain and Britain by deterministic and obsessed secular groupings from Muslim societies, are also examples of sacrificial practices in pursuit of meaning, a higher morality and higher ideals. Arnold and Feldman (1986:55) and Petri and Govern (2004:350) also argue that it does not appear that the lowest set of unfulfilled needs exclusively dominates the attention and behaviour of the individual. It appears quite feasible that an individual might orient his or her behaviour towards the satisfaction of more than a single set of needs simultaneously, due to the presence of motivations behind people's behaviours.

To determine the role that motivations play in determining actions in the organisation, Zohar and Marshall (2004) compiled a scale of motivations that should be explored since it also provides a comprehensive view on the relation between needs and motivations.

4.7.2 Zohar and Marshall's scale of motivations

Zohar and Marshall (2004:37) state that the study of human motivations is as old as humans' abilities to reflect on each other's behaviour. It is the primary quality of

intelligence to ask why-questions, and motivations serve as the explanations to for example, these why-questions. Zohar and Marshall (2004) therefore maintain that behaviour is ultimately the result of motivations.

According to Zohar and Marshall (2004:37), Maslow’s hierarchy of needs was the first to present an organised scale of motivations ranging from the most basic needs or motivations to the most lofty needs or motivations. Maslow listed survival as the most basic need, followed by a need for security, which is followed by a need to belong or to be loved (Maslow 1970:97-104). Whereas Maslow (1970), Bagraim (2003) and Petri and Govern (2004) refer to these needs as lower or basic motivations, Zohar and Marshall (2004) refer to them as deficiency needs. Needs such as self-esteem and self-actualisation, are considered as higher or growth needs.

Zohar and Marshall (2004:39) developed a scale of motivations which draws from Maslow’s hierarchy of needs, but which also extends Maslow’s original six motivations to 16; eight positive and eight negative motivations. Although these motivations are not a reflection of the whole scale of human motivations, Zohar and Marshall (2004) maintain that these identified motivations evolved over four decades of research together with their joint work on SQ, and it provides an essential insight into the way that motivational shifts may occur.

This scale by Zohar and Marshall (2004) arranges the 16 motivations in hierarchy from –8 to +8 and have the unique property that the positive and negative legs of the scale mirror one another. By implication, the scale reflects the positive motivations as the values that need to be obtained since these represent improved behaviour and effectiveness, self-actualisation and, in essence, SQ.

Positive motivations/ Higher needs	Mirrors	Negative motivations/Deficiency needs
+1 Exploration	↔	-1 Self-assertion
+2 Gregariousness and cooperation	↔	-2 Anger
+3 Power within	↔	-3 Craving
+4 Mastery	↔	-4 Fear
+5 Generativity	↔	-5 Anguish
+6 Higher service	↔	-6 Apathy
+7 World soul	↔	-7 Guilt and shame

+8 Enlightenment	↔	-8 Depersonalisation
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Table 4.9 The mirroring motivations in Zohar and Marshall's (2004:39) scale of motivations

In light of the motivations listed above in Table 4.9, Zohar and Marshall (2004:40) maintain that any growth or transformation process aimed at altering behaviour (habits), attitudes or emotions, is bound to fail if it does not address motivations first (Zohar & Marshall 2004:40). Shifting motivations is the only stable way to shift behaviour. Motivations are causes whereas behaviours are effects, and it is assumed that both stem from particular values, or the absence thereof. If one, for example wants to see a shift away from self-consuming behaviour to sustainable behaviour, one has to find a way to shift the present driving motivations of fear (-4), craving (-3), anger (-2) and self-assertion (-1) to the more positive ones of exploration (+1), cooperation (+2), power within (+3) and mastery (+4). However, this is only possible if one understands the underlying values of importance behind each motivation. Although each motivation and its underlying values are discussed in **Addendum A**, the following tables serve as a summary of the values attached to each positive and negative motivation to provide perspective to the relation between Maslow's hierarchy of needs and Zohar and Marshall's scale of motivations (Zohar & Marshall 2004:48-59).

To understand the relation between Maslow's hierarchy of needs and Zohar and Marshall's scale of motivations more comprehensively, each of the motivations in the scale of motivations with its relating statements, are discussed in **Addendum A**. Each of these individual statements reflect a relevant motivation.

Scale of positive motivations	Underlying values in the positive motivations
(+1) Exploration	Desire to learn, know, explore, extent skills (via training, dialogue and media exposure)
(+2) Gregarious and co-operative	Value social relations, loyalty, shared values, negotiating, conciliating, respect towards

	diversity
(+3) Power within	Integrity, trust, commitment, responsibility, loyalty, service and tolerance
(+4) Mastery	Holistic, unitive, reframing, recontextualising
(+5) Generativity	Adaptive, creative, passionate, enjoyment, excitement, reframing
(+6) Higher service	Most dedicated, transpersonal, serve most sacred, goodness, justice, truth, alleviation of suffering, salvation of others
(+7) World soul	Withdrawal from world, commune with a world of archetypes and pure forms, has a level of awareness that transcends space and time, sense of immortality and the infinite
(+8) Enlightenment	Total absorption or annihilation of self in the absolute or a 'full emptiness', replete with possibilities, free of all negative motivations

Table 4.10 Positive motivations from Zohar and Marshall's scale of motivations and the underlying values in each motivation

Scale of negative motivations	Underlying values in the negative motivations
(-1) Self-assertion	Thoughtlessness, unbridled competitiveness, self-absorption, aggression, argumentative, dialogue-averse, manipulative, assertive
(-2) Anger	Rebelliousness, uncooperativeness, destruction, damaging, frustration, demanding
(-3) Craving	Greedy, grasping, materialistic, self-absorbed, addictive,

	betraying, instant satisfaction
(-4) Fear	Anxious, suspicious, timid, withdrawn, avoiding, risk-averse, perceive opportunities as threatening
(-5) Anguish	Helpless, despair, hopeless, little prospect of progression
(-6) Apathy	Anomie, hopeless, depression, neglect, uncaring
(-7) Shame and guilt	Wholly apart from meaning, betray own deepest ideals, self-destructive, violence, aggression, vengeance
(-8) Depersonalisation	Uncoordinated behaviour, random utterances, loss of self

Table 4.11 Negative motivations from Zohar and Marshall's scale of motivations and the underlying values in each motivation

Based now on what has been learned from Maslow's hierarchy of needs theory (see section 4.7.1) and Zohar and Marshall's (2004:39) scale of motivations, with their underlying values (Tables 4.10 and 4.11), it is assumed that Zohar and Marshall's scale of mirroring motivations also reflects Maslow's higher and deficiency needs as follows:

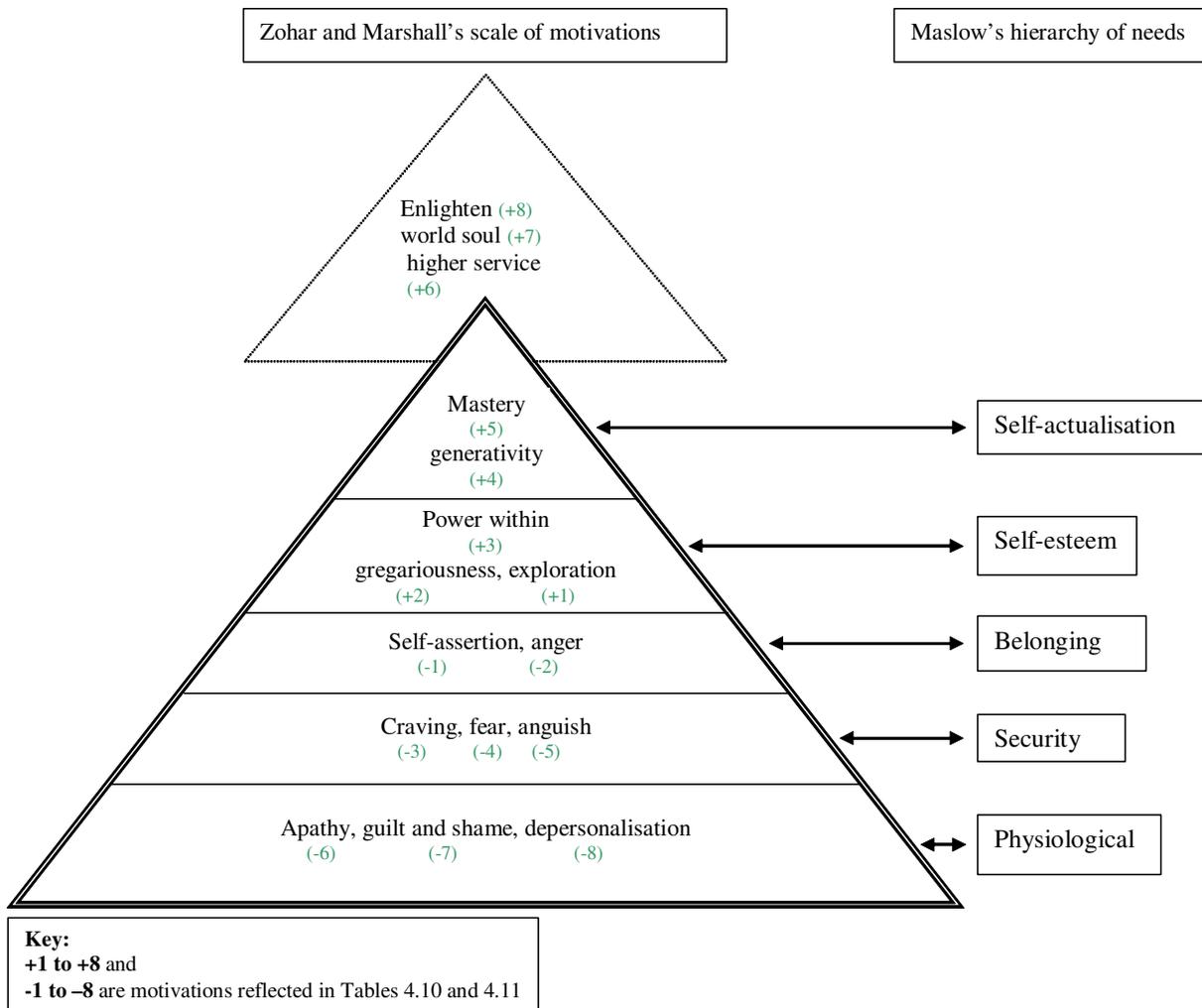


Figure 4.3 The relation between Zohar and Marshall's (2004) scale of motivations and Maslow's (1970) hierarchy of needs

From the above illustration it seems that Zohar and Marshall (2004) maintain that destructive motivations such as apathy, guilt, shame and depersonalisation exist in relation to Maslow's physiological needs for survival. Fear, anguish and craving are founded on security needs, and self-assertion and anger on the need for belonging. However, the positive motivations as defined by Zohar and Marshall (2004) are in direct relation to Maslow's growth needs for example, the power within, gregariousness and cooperation, and exploration are related to Maslow's self-esteem needs, and mastery and generativity to Maslow's self-actualisation needs. It should be noted that within the context of this chapter, the motivations of higher service, world soul and enlightenment, although related to SQ or even a higher

intelligence, do not seem to be obtainable within the organisational context. Zohar and Marshall (2004:55, 57, 58) describe the motivations of **higher service** as 'serving beyond oneself and the salvation or enlightenment of others', **world soul** as 'being part of the divine which is manifested where self-actualisation has become a lesser need', and **enlightenment** is described as 'hardly ever obtained since it entails not being from this world' (see Table 4.10). In these motivations the border of self-actualisation has been transcended to something more, which is not explored in this study. The assumption in this study aims at determining that meaning in the organisation *per se* should be founded on the level of self-actualisation, which is strongly related to SQ.

Zohar and Marshall (2004:38-39) further maintain that motivations drive behaviour as well as thinking (intelligence). Each motivation is a whole paradigm, embracing assumptions, values, aspirations, strategies, relationships, emotions and behaviour. Therefore, if a person has a strong motivation towards fear, easy or difficult challenges may equally be perceived as threats. Zohar and Marshall (2004) also argue that a motivation acts as an attractor for patterns of thought, just as the various numbered holes on the surface of a pinball machine act as attractors for the silver balls the player fires. A person motivated by anger will use a very different decision making process from that used by someone who is driven by gregariousness and cooperation. The angry person will be pre-occupied with blame and a desire for retribution, and will seek strategies that bring this about, because everything that happens seems to be caused by an opponent or enemy. The gregarious and cooperative person on the other hand will be concerned with finding a balanced analysis of any problems, with developing a consensus, with seeing others as prospective partners, and as such, it is assumed that appropriate strategies will follow.

Zohar and Marshall (2004:41-43) state that the mirroring of the positive and negative motivations allows a person to attach weight to the force of motivation with respect to another motivation. By using it, a person can derive by simple arithmetic whether the motivations of one individual can contain those of others or whether they will be overwhelmed by them in some positive or negative way. For example, an angry person (-2) may not be contained by another angry person. The

probability exists that conflict would occur and worsen the situation. Nor can a cooperative person (+2) have much effect on an angry person (-2). However, an angry person's state (-2) can be raised by another person who is at least at (+3), namely power within. By the same token, an angry person (-2) can be dragged down into fear (-4) by someone who is motivated by desperation (anguish -5). This type of arithmetic by Zohar and Marshall (2004:40-41) lays the foundation for a new kind of motivational dynamic in the organisation. The arithmetic on the scale could for example, allow the organisational manager or leader to diagnose employees' relative positions of motivation on the scale. In addition to determining employees' motivations, a comprehension of the values that underlie these motivations, could assist the organisational manager or leader to decide how he or she can be of some assistance to the new employee and his or her needs.

Based on what has been discussed in this chapter, two postulations will now be formulated on the needs, motivations and behaviour of the new employee, which will also be related to discussions on conceptual filters in Chapter 6 when the employee's role and actions as meaning-seeking members in the organisation, will be explored in the process of communication as means of a meaning-establishing action in the organisation.

4.8 POSTULATIONS ON THE NEW EMPLOYEE'S POSITION ON MASLOW'S HIERARCHY OF NEEDS AND ZOHAR AND MARSHALL'S SCALE OF MOTIVATIONS

In section 4.5, five driving environmental and societal forces were identified that significantly contributed to changing employee needs and motivations. It was further maintained that the characteristics of the new employee in the contemporary organisation share resemblances with the chaos theory, which in turn is characterised by indeterminate and flexible boundaries, complex and self-organising systems, and unpredictable and chaotic behaviour with a sense of bounded instability, uncertainty and a sense of ambiguity. However, systems that find themselves within a chaotic situation often attempt to recontextualise a situation by means of imaginative and experimental actions to create an emergent (new) reality (Du Plooy-Cilliers (2003:38-39; Zohar & Marshall 2004:77).

From this point of view, Maslow's hierarchy of needs theory and Zohar and Marshall's scale of motivations, further elaborated on the needs and motivations of the new employee, which (when perceived within the contextual framework of intelligence) are spiritual in nature. In addition to this chapter, discussions in Chapters 2 and 3 contribute to the assumption that the new employee is searching for meaning and values in his or her environment. There is thus a need for meaning.

When Maslow's hierarchy of needs theory and Zohar and Marshall's scale of motivations are compared, it is stated that physiological needs are motivated by the possibility of apathy, guilt and shame, and depersonalisation. Security needs are motivated by the possibility of fear, anguish and craving, whereas the need for belonging is motivated by the possibility of self-assertion and anger. The higher needs such as self-esteem and self-actualisation are respectively motivated by the possibility of power within, gregariousness and cooperation, and exploration, as well as a sense of mastery and generativity. Since levels 1 to 3 in Maslow's hierarchy of needs are related to negative motivations in Zohar and Marshall's scale of motivations, it is stated that the needs are, as much as the motivations on these levels, based on negative values (see Table 4.11). However, the needs for physiological fulfilment, security and belonging seem to reflect positive (although deficient) needs and as such, it is derived that these needs lead to behaviour that could inhibit (the negative of encourage) the behavioural outcomes of the negative motivations with their attached values. In contrast, levels 4 and 5 in Maslow's hierarchy of needs are related to the positive motivations in Zohar and Marshall's scale of motivations (see Table 4.10). In this instance the positive values attached to the positive motivations serve as an encouragement (positive of inhibit), to obtain the growth needs of self-esteem and self-actualisation.

Based on research by Viola (1977), Arnold and Feldman (1986), Harriss (1992), Kuczarski and Smith-Kuczarski (1995), Pinchot and Pinchot (1996), Neher 1997, Schwandt and Marquardt (2000), Van der Walt (2002), Schultz *et al* (2003), Zohar and Marshall (2004), Visser (2004), Covey (2004) and Bakke (2005), Tables 4.1 to 4.5 were compiled which reflected various needs and motivations of the new employee. Based on these discussions, and in addition to Maslow's hierarchy of

needs theory and Zohar and Marshall's scale of motivations, the following postulates are formulated:

Postulates are perceived as true claims supported by sources and experiences, although these claims may not have been scientifically proven (Alswang & Van Rensburg 1984:650).

Postulate 1:

The new employee's need for growth, motivated by positive motivations, is more significant than his or her current deficient behaviour, motivated by negative motivations.

Postulate 2:

The new employee's need for positive motivations are reflected on levels 4 to 5 of Maslow's hierarchy of needs (thus growth needs), but his or her behaviour, represented by negative motivations, is reflected on levels 1 to 3 of Maslow's hierarchy of needs (thus deficiency needs).

4.8.1 Postulations 1 and 2 explored

Postulation 1 is based on a comparison between the characteristics of the new employee (Tables 4.1 to 4.5) and Zohar and Marshall's scale of motivations. Each characteristic of the new employee in Tables 4.1 to 4.5 is associated with one or more motivations in Zohar and Marshall's scale of motivations (Table 4.9). Indications in the tables below of **+1** to **+8** or **-1** to **-8** signify positive and negative motivations, and the numbers between brackets indicate the defining statement categorised under a specific motivation (see **Addendum A**) as determined by Zohar and Marshall (2004:39).

For example, **+1(3)** implies **motivation +1** (exploration), **statement 3** (of exploration in Addendum A).

The following tables compare the characteristics of the new employee to related motivations in Zohar and Marshall's scale of motivations in **Addendum A**:

<p align="center">NEEDS AND BEHAVIOUR OF THE NEW EMPLOYEE (Table 4.1: The emergence of a changing societal morality)</p>	<p align="center">RELATED SCALE OF MOTIVATIONS</p>
<ul style="list-style-type: none"> ▪ Decline in organised and dogmatic religion, especially since the 1960s. ▪ Employees were becoming more realistic and self-aware regarding ethics in the organisation (Viola 1977:12, 43; Harriss 1992:73-91, 168-197, 205-233; Kuczmariski & Smith-Kuczmariski 1995:24; Zohar & Marshall 2004:12-13) 	<p>+3(3) +3(3)</p>
<ul style="list-style-type: none"> ▪ Trend towards the development of new sets of ethics, morality and standards to live by, which were not bound by materialism, but rather based on existentialism. ▪ Employees' understanding of moral behaviour therefore started to change (Viola 1977:31, 43; Kuczmariski & Smith-Kuczmariski 1995:24; Bakke 2005:132, 194-195) 	<p>+1(3) +3(1) +3(3)</p>
<ul style="list-style-type: none"> ▪ Parameters for behaviour changed or disappeared since the church, family structures and educational institutions lost their controlling power (Harriss 1992: 73-91, 96-118, 133-144, 168-197, 205-233; Kuczmariski & Smith-Kuczmariski 1995:24) 	<p>+1(4) +3(3)</p>
<ul style="list-style-type: none"> ▪ Organisations started to accept that employees explored different religions and that these religious societies motivated employees to become self-aware and to self-actualise. ▪ It became apparent that employees inculcated with the idea of self-development are likely to exacerbate their demands for more recognition and meaningful work in the quest for greater individual fulfilment (Viola 1977:73-74, 118; Bakke 2005:27) 	<p>+1(1, 3) +3(3) -2(3) -3(1, 2)</p>
<ul style="list-style-type: none"> ▪ A progressive expression of meaningful creative imaginations, innovations, inspirations and passion became prevalent sought-after values (Kuczmariski & Smith-Kuczmariski 1995:16) 	<p>+1(1, 3, 4) +3(1, 3)</p>
<ul style="list-style-type: none"> ▪ With the realisation that their self-actualisation needs are not met sufficiently by the organisational management, employees tend to become frustrated, angered, unhappy, distrusting and disloyal (Kuczmariski & Smith-Kuczmariski 1995:10; Zohar & Marshall 2004:36) 	<p>-1(1, 2, 5) -2(1, 2, 3, 4) -4(3)</p>
<ul style="list-style-type: none"> ▪ Employees experience a values-lessness which is characterised by a lack of innovation, eroding competitive positioning, disillusioned and torpid workforce (Kuczmariski & Kuczmariski 1995:19) 	<p>-4(5, 6) -5(1, 2)</p>
<ul style="list-style-type: none"> ▪ There is a growing need for fairness, kindness, respect, honesty, integrity, service and commitment (Covey 2004:47; Bakke 2005:26) 	<p>+2(3) +3(2)</p>

<ul style="list-style-type: none"> ▪ Employees are asking questions about their roles and purpose in the organisation based on a new morality which emphasises authenticity in human relationships (Viola 1977:12-13; Harriss 1992: 168-169, 205-233; Visser 2004:19-25; Bakke 2005:32) 	+1(1, 3, 5) +2(2, 3)
<ul style="list-style-type: none"> ▪ There is a realisation that the quality of life, regardless of material possessions, is impoverished without experiencing meaning and self-awareness (Kuczmariski & Smith-Kuczmariski 1995:35, 45-48; Zohar & Marshall 2004; Bakke 2005:32-33, 194-195) 	+3(1, 3)
<ul style="list-style-type: none"> ▪ Due to the disintegration of the Church's power in society, employees are becoming uncertain about the definition of good values (Bakke 2005:145) 	-5(1, 2)

Table 4.12 Characteristics of the new employee (Table 4.1: The emergence of a changing societal morality) compared to the motivations in Zohar and Marshall's scale of motivations

Table 4.12 reflects a comparison between the characteristics of the new employee, as these are tabularised in Table 4.1: *The emergence of a changing societal morality*, and Zohar and Marshall's scale of motivations (which is discussed in Addendum A). In section 4.5.1, it is indicated that the emergence of a changing societal morality reflects a different understanding of the concept of morality among societal members after the Industrial Revolution, in comparison to the understanding of societal morality during the Industrial Revolution. Viola (1977), Harriss (1992) and Zohar and Marshall (2004) all argue respectively that the emergence of a new societal morality represents a new awareness of the self, a new ethics to live by, and a new 'feeling individual', which both Viola (1977) and Visser (2004) associate with the new, meaning-seeking employee in the 21st century organisation, since the new employee is considered as a member of both society and the organisation.

This argument relates to the comparisons between the characteristics of the new employee within the context of a changing societal morality, and his or her motivations as determined on Zohar and Marshall's scale of motivations. From Table 4.12, it is deduced that the new employee is strongly motivated by 'power within' (37.5 per cent of the statements in table 4.12), which is described in Addendum A as:

- a certainty of what is valued and loved,

- an integrity and trustworthiness associated with a sense of responsibility of commitment and a sense of own identity, and
- an openness to diversity, independence, empowerment and self-directedness.

Where the old employee is associated with bureaucratic, prescribed, dogmatic, and puritan ethics and societal morality, where prescriptive religious behaviour within the organisation was considered as efficacious, the new employee has a sense of self-awareness, self-identity, rights and a freedom to decide and act from his or her own feelings of right and wrong. The new employee therefore has a strong motivation for ‘power within’.

‘Exploration’ is another motivation that is considered important (20.8 per cent of statements in Table 4.12) to the new employee within the context of an emerging new societal morality. In Addendum A exploration is described as:

- a sense of curiosity, wonder and an open, willing, and attentive attitude (towards a changing societal morality),
- a willing exposure to knowledge resources in the environment with the aim of learning and exploring (a changing societal morality), and
- an enthusiasm to explore and solve problems innovatively to the benefits of both society and the organisation (regarding a changing societal morality).

It can also be derived from the comparisons between the new employee’s characteristics and the motivations that support these characteristics, that negative motivations such as ‘anger’ (2 per cent of statements in Table 4.12), ‘fear’ (2 per cent of statements in Table 4.12), and ‘anguish’ (2 per cent of statements in Table 4.12), also occur. See Addendum A for definitive discussions on these motivations. It is postulated that these negative motivations are reflected in employee behaviour due to frustrations, anger, fear and anguish, which are projected on the lower levels of Maslow’s hierarchy of needs.

From the comparisons in Table 4.12 on the emergence of a changing societal morality, it is maintained that the new employee has growth needs regarding a changing societal morality, based on positive motivations such as ‘power within’ and

‘exploration’ (definitive of SQ), but due to frustrations and negative motivation such as ‘anger’, ‘fear’, and ‘anguish’, the new employee may behave in accordance with the lower level needs of Maslow’s hierarchy of needs (definitive of IQ).

NEEDS AND BEHAVIOUR OF THE NEW EMPLOYEE (Table 4.2: Man’s increasing understanding of human behaviour)	RELATED SCALE OF MOTIVATIONS
<ul style="list-style-type: none"> ▪ Exposure to information resources made employees concerned about their identities as human beings and how their roles in the organisation impede on the establishment of a sense of identity (Viola 1977:51-80; Lukas 1983:103-104; Baron & Byrne 1994:174; Bornman 2003:24-28; Covey 2004:25) 	+1(2, 4) -4(1, 2, 3) -5(1)
<ul style="list-style-type: none"> ▪ With the accumulation of self-knowledge and a new understanding of people’s behaviour in society and in the organisation, employees became more concerned with their own needs, values and beliefs (Arnold & Feldman 1986:51-52; Kuczarski & Smith-Kuczarski 1995:35-48, 90-97; Bagraim 2003:52, 54) 	-3(1, 2)
<ul style="list-style-type: none"> ▪ Employees have a need for self-actualisation and a meaningful, vivid and existential form of living. ▪ They want to leave behind a life of mediocrity and live a life of greatness (Kuczarski & Smith-Kuczarski 1995:21; Van der Walt 2003:671-683b; Covey 2004:29; Frankl 2004:105) 	+1(3, 4) +3(1, 3) +3(1, 3) +4(1)
<ul style="list-style-type: none"> ▪ Employees want to be involved in tasks and functions that are perceived to be important. ▪ They also want a degree of autonomy, freedom of choice, the freedom to make mistakes, to participate in decision making processes and to work in an organisation that supports self-enhancement (Viola 1977:7; Covey 2004:41-46) 	+1(3, 4) +3(3) -3(1) +1(4) +3(1, 2, 3) +4(1, 2, 3)
<ul style="list-style-type: none"> ▪ There is a strong need for an anchored sense of identity. Employees want to discover their strengths and talents and use them to produce meaningful results (Covey 2004:25) 	+3(1, 3) +4(1, 2, 3)
<ul style="list-style-type: none"> ▪ Due to a sense of apathy in the organisation, employees experience feelings of anger, frustration and resentment. This happens because employees’ experiences are filtered through their own vaguely defined value systems and any incongruencies between what they perceive their own needs and values to be, and what management perceive employees’ values and needs to be, may cause disruption and maladaptive behaviour such as absenteeism, sabotage and substandard production (Viola 1977:116-117, 126; Kuczarski & Smith-Kuczarski 1995:15-32, 49-65; Van der Walt 2002:66-67) 	-2(1, 2, 4) -4(3, 4, 6) -5(1) -6(1)

<ul style="list-style-type: none"> Due to employees' rising expectations of status and occupational mobility that are not met by the organisation, occurrences of re-engineering, corporate downsizing, and mergers (to mention but a few) also contribute to the decline in physical and mental health among employees. Increasing drug abuse, alcohol addiction, aggression, absenteeism, poor quality of work and delinquency in the workplace, are evidence of this (Viola 1977:116-117; Zohar & Marshall 2004:12-13) 	-2(2, 3, 4) -6(1) -7(3)
<ul style="list-style-type: none"> Employees feel isolated and alienated (anomie) in the workplace. They are demotivated and stifled, feel betrayed, dismayed and confused (Kuczarski & Smith-Kuczarski 1995:6-7, 17-18) 	-6(1) -2(3, 4) -4(1, 4) -5(1, 2)
<ul style="list-style-type: none"> There is a need for meaningful and fulfilling relationships and for a sense of community with co-workers and managers. There is also a need for recognition of loyalty, dedication and achievements, for respect, feedback and an overall sense of belonging (Kuczarski & Smith-Kuczarski 1995:16, 21, 26-27; Bakke 2005:75) 	+2(1, 2, 3) +3(1, 2) -3(1, 2)
<ul style="list-style-type: none"> Employees are no longer satisfied with monetary rewards only. They seek meaningful and self-fulfilling jobs in organisations that are responsive to their need for empowerment and self-actualisation (Kuczarski & Smith-Kuczarski 1995:16, 21) 	+1(3, 4, 5) +3(1, 3) +5(1) -3(1, 2, 3)
<ul style="list-style-type: none"> Employees want joy at work. Joy gives people the freedom to use their skills and talents for the benefit of society without being controlled by autocratic supervisors (Bakke 2005:25) 	+2(4) +3(1, 3) +4(2)+ +5(1, 2, 3)

Table 4.13 Characteristics of the new employee (Table 4.2: Man's increasing understanding of human behaviour) compared to the motivations in Zohar and Marshall's scale of motivations

Table 4.13 reflects a comparison between the characteristics of the new employee, as these are tabularised in Table 4.2: *A greater knowledge of human behaviour*, and Zohar and Marshall's scale of motivations, which is discussed in Addendum A. In section 4.5.2, it is indicated that a greater knowledge of human behaviour reflects a self-awareness as well as an awareness of the needs of others (Viola 1977; Arnold & Feldman 1986; Covey 2004; Zohar & Marshall 2004; Bakke 2005). Lukas (1983) and Baron and Byrne (1994) argue that with an understanding of themselves and others, the new employee is enabled to use this knowledge meaningfully in interpersonal interactions with other people in the organisation. They also indicate that with a new understanding of people's behaviour in the organisational context,

values and beliefs are changing meaningfully. Furthermore, as employees begin to understand what is important to them, they begin to have certain expectations regarding the fulfilment of their needs and expectations. This argument contributes to Smith-Kuczarski and Kuczarski's (1995), Zohar and Marshall's (2004) and Frankl's (2004) discussions on the new employee's need for self-actualisation and the will to meaning.

From Table 4.13 it is deduced that the new employee is strongly motivated by 'power within' (21.6 per cent of statements in Table 4.13) and 'exploration' (13.5 per cent of statements in Table 4.13), to become more knowledgeable about human behaviour in the organisation. Arnold and Feldman (1986), Smith-Kuczarski and Kuczarski's (1995), and Bagraim (2003) state respectively that where human behaviour in the organisation was controlled, prescribed and determined by during the Industrial Revolution, the new employee became more exposed to information resources which contributed to an accumulation of knowledge regarding his or her needs and behaviour, and these of others. Covey (2004), Zohar and Marshall (2004) and Bakke (2005) concur by indicating that today's employee has a need for self-knowledge, self-actualisation and experience that contribute to creativity and meaningful living (see Table 4.2). The motivations of 'power within' and 'exploration' are also followed by 'mastery' (10.8 per cent of statements in Table 4.13), and 'craving' (10.8 per cent of statements in Table 4.13). The motivation for 'mastery' is represented by (see Addendum A):

- deep, personal values and skills, shared visions and holistic, unitive thinking, and
- inner self-assurance and an ability to reframe and recontextualise any objectives and goals.

'Craving' is represented by (see Addendum A):

- a perceptual restlessness and greed, and
- a sense of inner emptiness, materialism, and an impatience reflected the need for instant results and feel-good factors.

It can be derived from the comparisons between the new employee's characteristics,

and the motivations that support these characteristics in Table 4.13, that the new employee has growth needs based on positive motivations such as ‘power within’, ‘exploration’ and ‘mastery’, towards becoming more knowledgeable about his or her behaviour in the organisation, as well as those of others in the organisation. However, it is also indicated that negative motivations such as ‘craving’, ‘fear’, ‘anguish’, ‘anger’, ‘apathy’ and ‘guilt and shame’ (see Addendum A for definitive discussions), may be reflected in employee behaviour, which, according to the discussions by Kuczarski and Smith-Kuczarski (1995), Zohar and Marshall (2004), Frankl (2004) and Visser (2004), represent the need and search for meaning due to an inner emptiness, frustration, anomie, neglect, *et cetera*, that describe these negative motivations.

<p style="text-align: center;">NEEDS AND BEHAVIOUR OF THE NEW EMPLOYEE (Table 4.3: Affluence)</p>	<p style="text-align: center;">RELATED SCALE OF MOTIVATIONS</p>
<ul style="list-style-type: none"> ▪ Increased family incomes, household and vehicle ownership and disposable incomes had an influence on the individual’s values (Viola 1977:14, 112-116; Bakke 2005:51) 	<p style="text-align: center;">+3(1, 3) -3(1, 2, 3)</p>
<ul style="list-style-type: none"> ▪ More free time, affluence and a new freedom of choice and decision making, new attitudes, values and beliefs, brought about new perceptions and definitions of work as well as a desire for a more meaningful existence (Viola 1977:116; Harriss 1992:41-223; Visser 2004:19-25; Zohar & Marshall 2004:100-101) 	<p style="text-align: center;">+1(1, 3) +3(1, 3) +5(1)</p>
<ul style="list-style-type: none"> ▪ Employees’ values are shifting towards self-actualisation, higher aspirations, values and human potentialities which contributed to the rejection of older work ethics in search of new ethics (Viola 1977; Zohar 1997, Zohar & Marshall, 2000, 2004; Bagraim 2003:29; Schultz 2003c:166-168; Potgieter 2003:209) 	<p style="text-align: center;">+1(4) +3(1, 3) +4(1, 2, 3) +5(1, 2, 3)</p>
<ul style="list-style-type: none"> ▪ Employee needs at many occupational levels seem to go beyond financial gain to include rewards of a psychological nature. ▪ The satisfaction that employees experience with salary increases and monetary rewards often become of secondary importance after a while (Viola 1977:118-119; Zohar & Marshall 2004; Bakke 2005:75) 	<p style="text-align: center;">+3(1, 3) +4(1, 2, 3) +3(1, 3) +4(1, 2, 3)</p>
<ul style="list-style-type: none"> ▪ There is a movement towards a renewed and redefined understanding of capitalism, which is referred to as social capital. Social capital is perceived as the result of both material and social benefits gained by society and employees (Zohar & Marshall 2004:26; Covey 2004:104) 	<p style="text-align: center;">+1(2, 4, 5)</p>

Table 4.14 Characteristics of the new employee (Table 4.3: Affluence) compared to the motivations in Zohar and Marshall’s scale of motivations

Table 4.14 reflects a comparison between the characteristics of the new employee, as these are tabularised in Table 4.3: *Affluence*, and Zohar and Marshall’s scale of motivations, which is discussed in Addendum A. In section 4.5.3, it is indicated that affluence reflects an increase in disposable personal income which, according to Viola (1977), has an influence on the individual’s values. Harriss (1992) argues that the early 1900s were mainly characterised by poverty, and it is derived that the old employee mainly worked to satisfy basic subsistence needs. However, due to changing economies and lifestyles, which contributed to increased family and personal incomes, the new employee has the freedom of choice and decision. Affluence also contributes to the new employee’s new perception and definition of work, which often reflect the search for interesting, meaningful, and expressive activities (Bagraim 2003; Visser 2004; Zohar & Marshall 2004).

In addition, Zohar (1997), Zohar and Marshall (2004), Visser (2004) and Frankl (2004) maintain respectively that the values of the new employee is shifting from materialism to self-fulfilment and a meaningful existence. This argument relates to the comparisons between the characteristics of the new employee regarding affluence, and his or her motivations as determined by Zohar and Marshall’s scale of motivations (Addendum A). **From Table 4.14, it is deducted that the new employee is strongly motivated by ‘power within’ (35.7 per cent of statements in Table 4.14), ‘exploration’ (21.4 per cent of statements in Table 4.14), ‘mastery’ (21.4 per cent of statements in Table 4.14), and ‘generativity’ (14.2 per cent of statements in Table 4.14), which reflect growth needs on Maslow’s hierarchy of needs, regarding a more meaningful experience in the organisation in addition to affluence. This indicates that the new employee’s values and needs have changed towards a search for meaning (SQ), with the increase of affluence.**

NEEDS AND BEHAVIOUR OF THE NEW EMPLOYEE (Table 4.4: Education and the changing nature of work)	RELATED SCALE OF MOTIVATIONS
<ul style="list-style-type: none"> ▪ Organisations are recruiting employees that are more skilled, educated and articulated. (Viola 1977:15-16; Pinchot & Pinchot 1996:30-31; Bakke 2005:54-55, 58) 	+1(1, 3, 4, 5) +3(1, 2, 3) +4(1, 2, 3)
<ul style="list-style-type: none"> ▪ Education has created a spirit of free inquiry, analytical approaches to problems and a 	+1(1, 3, 4, 5)

questioning mind towards bureaucratic and outdated managerial practices in the organisation (Pinchot & Pinchot 1996:30-38; Bakke 2005:58-59)	+3(1, 2, 3) +4(1, 2, 3)
▪ Employees are expected to be knowledgeable about information gathering, imagination, experimenting, discovering and the integration of new knowledge into larger organisational systems (Pinchot & Pinchot 1996:30-31; Covey 2004:294-295, 319-320)	+1(1, 3, 4, 5) +3(1, 2, 3) +4(1, 2, 3)
▪ Employees do not perceive the organisation's operational methods as the most important values but rather rank their own satisfaction and fulfilment first (Pinchot & Pinchot 1996)	-3(1, 3)
▪ In the 21 st century society, employees have the benefit of shelter, food and security. Higher needs such as socialisation and self-actualisation are rated more important (Viola 1977:116; Zohar & Marshall 2004:15-19)	+3(1, 3) +4(1, 2, 3)
▪ Younger employees are better educated than in the past. They have been brought up during the second half of the 20 th century within an inquiring and questioning paradigm that tends to reject authoritarianism in the workplace (Viola 1977:117)	+3(1, 3) -1(1, 2, 3, 4)
▪ There is a lack of synchronisation between the existing situation in the workplace (bureaucratic practices for example) and employees' new ideas about earning a living (Viola 1977:117)	+3(1, 3)
▪ There is a greater need for free or leisure time which indicates a high level of job frustration and discontent (Viola 1977:118)	+2(2) -3(1, 2, 3)
▪ 'Job-hopping' has become a prevalent practice among educated employees. Job-hopping is not perceived as the problem but rather as the result of insufficient managerial practices. ▪ Employees also realise that organisations primarily fulfil monetary needs and simultaneously neglect social or esteem needs. When they reach the top notch of the salary scale for their position in the organisation, employees tend to move to other organisations with more potential for skills development and monetary benefits (Viola 1977:125-126; Kuczarski & Smith-Kuczarski 1995:24)	+1(1, 2, 4, 5) +3(1, 3) +4(1, 2, 3) +3(1, 3) +4(1, 2, 3) +5(1, 2, 3) -3(1)
▪ In most organisations employees are still being controlled by means of corporate hierarchies. This creates distrust and anomie in the organisation. Employees become superficially connected to the organisation by means of pay checks and a need for employment security (Kuczarski & Smith-Kuczarski 1995:27; Covey 2004:16; Bakke 2005:46, 48, 54).	-2(4) -4(4, 5, 6) -5(1, 2) -6(1, 2, 3)
▪ Employees' talents and skills are rarely used and often go unnoticed. They are often left out of decision making processes (Bakke 2005:46, 53)	-5(1, 2) -6(1, 2, 3)

Table 4.15 Characteristics of the new employee (Table 4.4: Education and the changing nature of work) compared to the motivations in Zohar and Marshall's scale of motivations

Table 4.15 reflects a comparison between the characteristics of the new employee, as these are tabularised in Table 4.4: *Education and the changing nature of work*, and Zohar and Marshall's scale of motivations, which is discussed in Addendum A. In section 4.5.4, it is indicated that the new employee is becoming more skilled, educated and articulated. According to Viola (1977) and Schwandt and Marquardt (2000), emphasis in the organisation today is placed on a spirit of free inquiry, a questing mind and an analytical approach to problems. As such, the new employee is being equipped with educational experiences and new sets of values that may create conflict between him- or herself and management if his or her participation is not solicited or encouraged.

Viola (1977), Pinchot and Pinchot (1996), Visser (2004), Covey (2004), Zohar and Marshall (2004) and Bakke (2005) all imply in their respective discussions that the new employee is equipped with new philosophies concerning work, corporate loyalty and life styles. They also maintain that the (new) educated employee today is becoming more aware of the danger of blind faith in management or the exploitation of consumers, thus the new employee is becoming more self-aware and aware of the needs of others.

These arguments relate to the comparisons between the characteristics of the new employee regarding education and the changing nature of work, and his or her motivations as determined by Zohar and Marshall's scale of motivations (Addendum A).

From Table 4.15 it is derived that the new employee is strongly motivated by 'power within' (26.6 per cent of statements in Table 4.15), 'mastery' (20 per cent of statements in Table 4.15), and 'exploration' (13.3 per cent of statements in Table 4.15), concerning education and the changing nature of work. In comparison to Tables 4.1, 4.2, 4.3, 4.5, 4.12, 4.13, 4.14 and 4.16, it is clear that the driving force of education and the changing nature of work contribute most to negative motivations in employee behaviour in the organisation. It is indicated that the negative motivations of 'craving', 'self-assertion', 'anger', 'fear', 'anguish' and 'apathy', all occur among employees who experience frustration in the organisation due to a neglect by management of the importance of education and the changing nature of work.

<p style="text-align: center;">NEEDS AND BEHAVIOUR OF THE NEW EMPLOYEE (Table 4.5: Technology)</p>	<p style="text-align: center;">RELATED SCALE OF MOTIVATIONS</p>
<ul style="list-style-type: none"> ▪ Technology provides new possibilities, which must be weighed against what man already possesses. It is therefore a constant choice between retaining the old and opting for the new (Viola 1977:17; Neher 1997:174-179; Schwandt & Marquardt 2000:3-8) 	<p style="text-align: center;">+1(1, 2, 3, 4)</p>
<ul style="list-style-type: none"> ▪ Technology often contributes to anomie. This alienation is the result of the mechanistic application of technological innovation in the workplace, which leads to spiritual stuntedness (Zohar & Marshall 2004:166). ▪ It creates an environment where employees become anonymous, interchangeable persons without identities (Kuczarski & Smith-Kuczarski 1995:15-33) 	<p style="text-align: center;">-5(2) -6(1, 2, 3) -6(1, 2, 3)</p>
<ul style="list-style-type: none"> ▪ Technology impacts on an employee's self-identity through re-engineering, downsizing, redefinition of jobs, corporate break-ups and mergers, short-term contracts and a diminution of loyalty, commitment and trust in management (Zohar & Marshall 2004; Bakke 2005) 	<p style="text-align: center;">-4(1, 2, 3) -5(1, 2) -6(1, 2, 3)</p>
<ul style="list-style-type: none"> ▪ Technical proliferation has contributed to existential neurosis in modern society and therefore the organisation. This relates to the absence of meaning and value systems (Visser 2004:19-25) 	<p style="text-align: center;">-4(1-6) -5(1, 2) -6(1, 2, 3) -7(1, 2, 3)</p>

Table 4.16 Characteristics of the new employee (Table 4.5: Technology) compared to the motivations in Zohar and Marshall's scale of motivations

Table 4.16 reflects a comparison between the characteristics of the new employee, as these are tabularised in Table 4.5: *Technology*, and Zohar and Marshall's scale of motivations, which is discussed in Addendum A. In section 4.5.5, it is indicated that technology has had, and will continue to have, an impact on man's values. Where organisational management is often in continuous pursuit of maximum efficiency results (Pinchot & Pinchot 1996), McCormick and Ilgen (1992) maintain that the new employee may not perceive his or her environment in a similar way as management. Kuczarski and Smith-Kuczarski (1995) and Zohar and Marshall (2000) argue that the difference in perception between management and the new employee could contribute to anomie due to spiritual stuntedness. In addition, Visser (2004) argues that technological proliferation could contribute to existential

neuroses in modern society, which relates to an absence of meaning and value systems.

These arguments relate to the comparisons between the characteristics of the new employee regarding technology, and his or her motivations as determined by Zohar and Marshall's scale of motivations (Addendum A). **From Table 4.16 it is derived that the new employee is motivated mostly by negative motivations such as 'apathy' (36.3 per cent of statements in Table 4.16), 'anguish' (27.2 per cent of statements in Table 4.16), and 'fear' (18.1 per cent of statements in Table 4.16), towards technology. These results relate strongly to the above arguments by McCormick and Ilgen (1992) and Kuczmarski and Smith-Kuczmarski (1995), Pinchot and Pinchot (1996), Zohar and Marshall (2000) and Visser (2004), who all respectively indicate the negativity among employees concerning the application of technology in the organisation by management. Although there is also a reflection of 'exploration' as a positive motivation towards technology, the new employee is mostly negative towards technology since it does not contribute sufficiently to their growth needs for meaning and self-actualisation.**

From the above comparisons between the characteristics of the new employee and related motivations according to Zohar and Marshall's scale of motivations (**Addendum A**), the following results are obtained from Tables 4.12 to 4.16:

Positive motivations of the new employee	Total of statements	Negative motivations of the new employee	Total of statements
+1 Exploration	18	-1 Self-assertion	2
+2 Gregariousness and cooperation	4	-2 Anger	6
+3 Power within	30	-3 Craving	8
+4 Mastery	13	-4 Fear	8
+5 Generativity	5	-5 Anguish	10
+6 Higher service	0	-6 Apathy	9
+7 World soul	0	-7 Guilt and shame	1
+8 Enlightenment	0	-8 Depersonalisation	0

Table 4.17 Totals obtained for each motivation by comparing it to the characteristics of the new employee in Tables 4.12 to 4.16

In addition, the histograms illustrate the relation between the totals in Table 4.17 and the positive and negative motivations identified in the characteristics of the new employee, more visually.

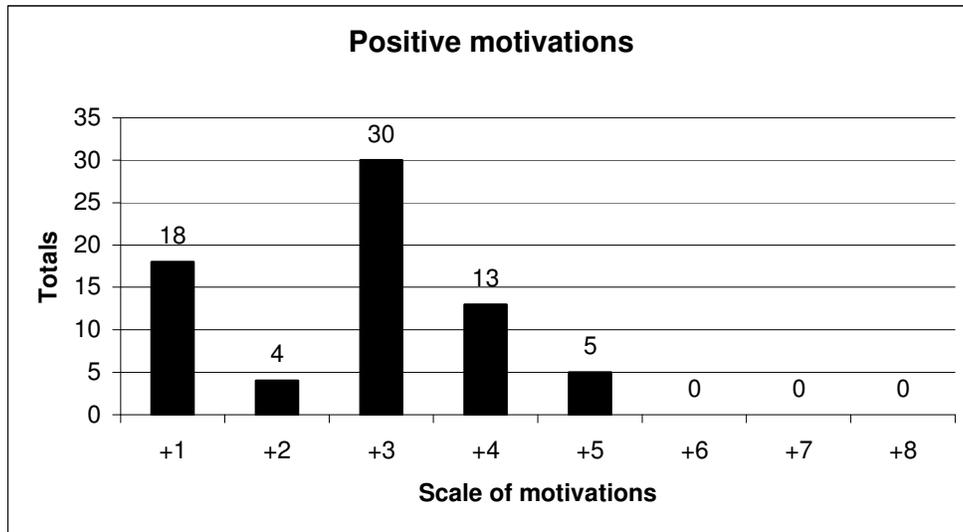


Figure 4.4 A histogram of the totals of positive motivations found in the characteristics of the new employee

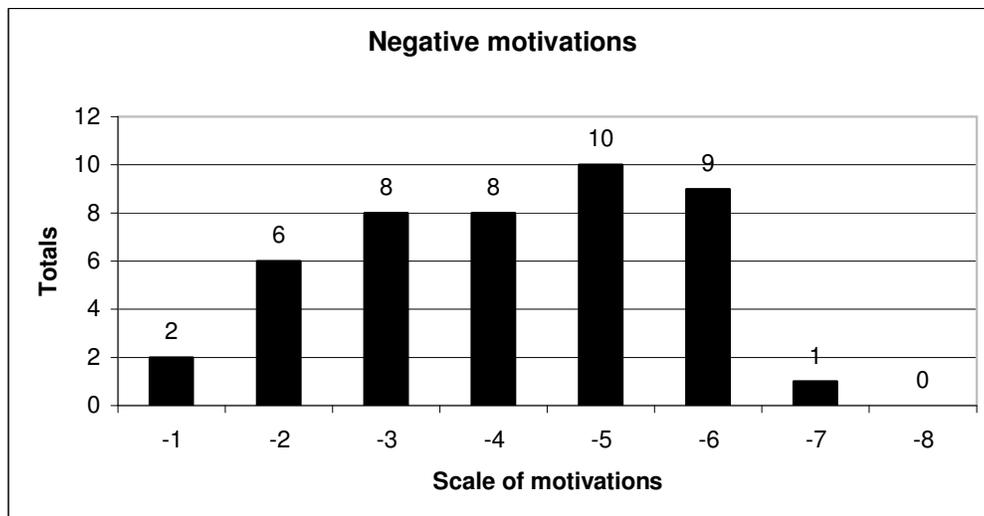


Figure 4.5 A histogram of the totals of negative motivations found in the characteristics of the new employee

From these results the new employee can be perceived as primarily motivated by the following positive and negative motivations in sequential order (also see Figure 4.3 for comparison to Maslow's hierarchy of needs):

1. Power within (+3)
2. Exploration (+1)
3. Mastery (+4)
4. Anguish (-5)
5. Apathy (-6)
6. Craving (-3) and fear (-4)
7. Anger (-2)
8. Generativity (+5)
9. Gregariousness (+2)
10. Self-assertion (-1)
11. Guilt and shame (-7)
12. Higher service (+6), world soul (+7), enlightenment (+8), depersonalisation (-8)

In addition to the above list, the following table reflects the values attached to the positive and negative motivations in sequential order. Only the first 10 motivations and their attached values are tabularised since it is sufficient for the purpose of this chapter, as well as the following chapters.

Sequential order	Motivations	Values attached to motivations
1	Power within (+3)	Integrity, trust, commitment, responsibility, loyalty, service, tolerance
2	Exploration (+1)	Desire to learn, know, explore, extent skills
3	Mastery (+4)	Holistic, reframing, recontextualising
4	Anguish (-5)	Helpless, despair, hopeless, little prospect for progression
5	Apathy (-6)	Anomie, hopeless, depression, neglect, uncaring
6	Craving (-3) and fear (-4)	(-3)Greedy, grasping, materialistic, self-

		absorbed, addictive, betrayal, instant satisfaction (-4)Anxious, suspicious, timid, withdrawn, avoiding, risk-averse, perceive opportunities as threatening
7	Anger (-2)	Rebellious, uncooperative, destructive, damaging, frustrating, demanding
8	Generativity (+5)	Adaptive, creative, passionate, enjoyment, excitement, reframing
9	Gregariousness and cooperative (+2)	Value social relations, loyalty, shared values, negotiating, conciliating, respect towards diversity
10	Self-assertion (-1)	Thoughtless, unbridled competitiveness, self-absorbed, aggressive, argumentative, dialogue-averse, manipulative

Table 4.18 The motivations of the new employee in sequential order with each motivation's attached values

It was stipulated earlier that Bagraim (2003:52) defines motivation as a force that arouses, directs and sustains behaviour. It drives a person's behaviour, and the choices behind the selected behaviour. It is interesting to note that the stipulated characteristics of the new employee in Tables 4.12 to 4.17 indicate that the actual needs of the new employee is strongly related to the positive motivations in Zohar and Marshall's scale of motivations, whereas the new employee's actual behavioural activities in these tables indicate a strong relation to the negative motivations in Zohar and Marshall's scale of motivations. Therefore, in comparing the characteristics, motivations and values of the new employee to Zohar and Marshall's scale of motivations, it is found that the behavioural characteristics of the new employee reflect negative motivations, whereas the needs of the new employee are related to the positive motivations in the scale. Since the new employee seems to be primarily motivated by positive motivations which resemble growth needs (Tables 4.3 and 4.15), **postulate 1** which states that the new employee's need for growth, motivated by positive motivations, is more significant than his or her current deficient behaviour, motivated by negative motivations, is perceived as acceptable.

In exploring **postulate 2**, the following arguments are presented. In Figure 4.3, Zohar and Marshall's scale of motivations was compared to Maslow's hierarchy of needs. Levels 1 to 3 in Maslow's hierarchy of needs are perceived as deficiency needs and it correlates with the negative motivations in Zohar and Marshall's scale of motivations, whereas levels 4 to 5 are perceived as growth needs which correlate with the positive motivations in Zohar and Marshall's scale of motivations.

Based on the results of the new employee as primarily being motivated by positive motivations (based on their assigned totals in Table 4.17), as well as the list above of the positive and negative motivations in sequential order with their attached values in Table 4.18, the following comparison to Maslow's hierarchy of needs can be made. The **bold numbers** before the brackets indicate the **sequential order** of the specific **motivation** in Table 4.18, which is indicated between the brackets for example:

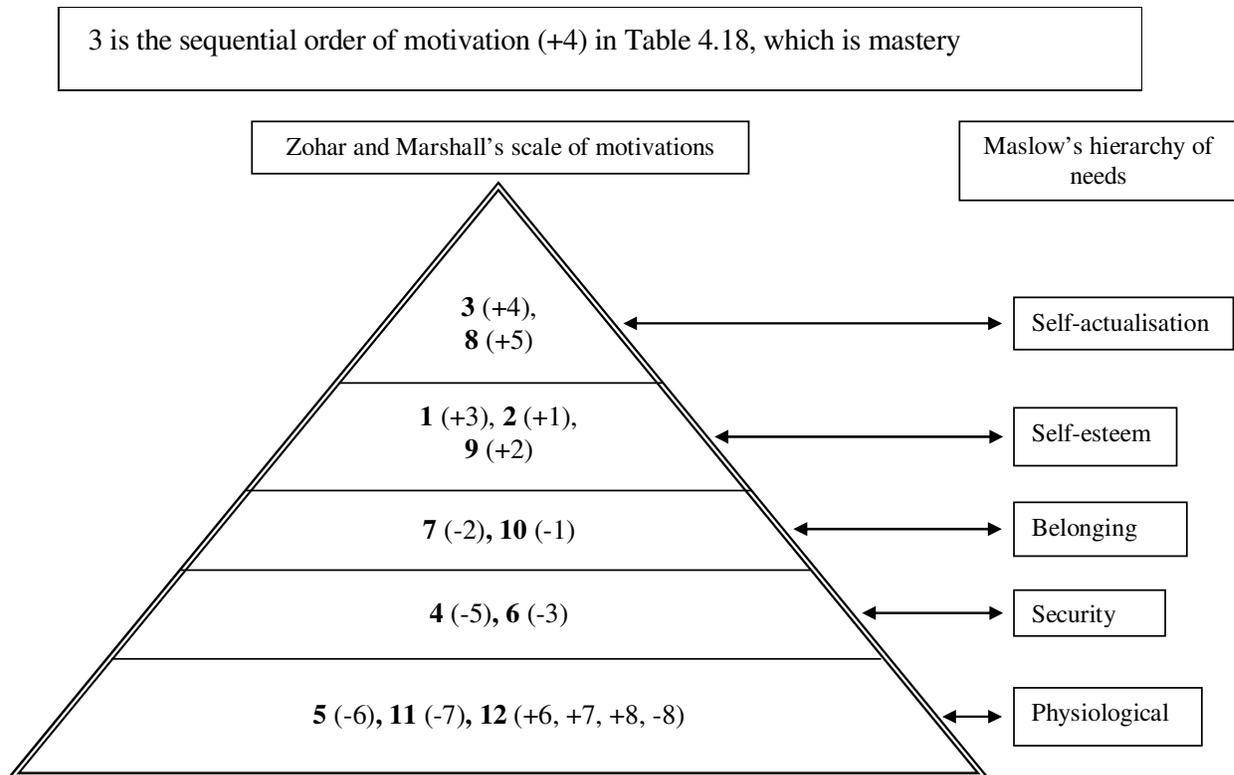


Figure 4.6 Comparison between the valued positive (+) and negative (-) motivations (1 to 12) to the various levels in Maslow's hierarchy of needs

Based on the values ascribed to the positive and negative motivations, motivations 1 (+3), 2 (+1), 3 (+4), 8 (+5) and 9 (+2) are all positive motivations that relate to levels 4 and 5 in Maslow's hierarchy of needs theory namely self-esteem and self-actualisation, thus growth. Motivations 4 (-5), 5 (-6), 6 (-3), 7 (-2), 10 (-1) and 11 (-7) are all negative motivations that relate to levels 1 to 3 in Maslow's hierarchy of needs theory, represented by physiological, security and belonging needs.

Since postulate 2 states that the new employee's need for positive motivations are reflected on levels 4 to 5 of Maslow's hierarchy of needs (thus growth needs), in comparison to his or her behaviour, represented by negative motivations reflected on levels 1 and 3 of Maslow's hierarchy of needs (thus deficiency needs), postulate 2 is perceived as acceptable.

Both postulates therefore assume that the new employee has a need for growth, supported by positive motivations based on positive values. The three strongest motivations as listed in Table 4.18 are related to the levels of self-esteem and self-actualisation needs in Maslow's hierarchy of needs, all of which represent meaning. This confirms what has been argued thusfar namely that the new employee has a need for meaning and purpose. **However, based on the fact that the new employee is shown to be in search of meaning (from the literature review), which merely reflected in his or her motivations and needs (Tables 4.1 to 4.5; 4.17, 4.18; Figure 4.6), but not in his or her behaviour (Tables 4.1 to 4.5; Figure 4.6), it can be assumed that the need for growth, and positive motivations or positive values, are neglected in the modern organisation, which also reflects an absence of SQ in the modern organisation.** Regarding this neglect, Zohar and Marshall (2004:11) for example, argue that "employees are measured by their capacity to produce what others can consume... employees are not seen as people who value certain things, who harbor loyal ties and passions, who strive and dream, who seek a particular quality of life".

4.9 CONCLUSION

In this chapter attention was given to the employee as the focal point in the organisation. It was maintained that the employee is a member of both society and

the organisation, and that any values obtained by the individual in society, will also reflect in the organisation.

Five driving environmental and societal forces were identified that contributed significantly to the changing needs, motivations and values of the new employee. These are the emergence of a changing societal morality, man's increasing understanding of human behaviour, affluence, education and the changing nature of work, and technology. A distinction and comparison was also made between the old and the new employee to indicate the extent of change that occurred in employee behaviour, needs, and motivations during the 20th century, especially with the introduction of the identified environmental and societal forces.

Motivation theories further explored the relation between employee motivations and behaviour. Maslow's hierarchy of needs theory and Zohar and Marshall's scale of motivations were identified as the two theories most applicable to the purpose of this study since both theories indicate a progressive development from basic/deficiency/negative needs and motivations towards higher/growth/positive needs and motivations. These theories were also applied to the characteristic behaviour and needs of the new employee (summarised in Tables 4.1 to 4.5) to determine the level of needs and motivation development on both Maslow's hierarchy of needs and Zohar and Marshall's scale of motivations.

It is found that the new employee's needs for positive motivations featured on the two highest levels of Maslow's hierarchy of needs, namely the self-esteem and the self-actualisation levels, both relating to SQ. However, the negative motivations that support employee behaviour (see Tables 4.12 to 4.17 and Table 4.18) in the organisation today, featured on the three levels of deficiency needs in Maslow's hierarchy of needs, which relate to IQ and some elements of EQ. This finding supports Zohar and Marshall's argument that people today are experiencing a fragmentation of the self since they long for higher needs, motivations and values, but act from lower needs, motivations and values.

Based on these discussions, two postulates were formulated namely:

1. The new employee's need for growth, motivated by positive motivations, is more significant than his or her current deficient behaviour, motivated by negative

motivations.

2. The new employee's need for positive motivations are reflected on levels 4 and 5 of Maslow's hierarchy of needs (thus growth needs), but his or her behaviour, represented by negative motivations, is reflected on levels 1 and 3 of Maslow's hierarchy of needs (thus deficiency needs).

Both these postulates were accepted after explorative and comparative explanations. This supports the argument that the new employee has a need for meaning (SQ) in the organisation, but because organisations do not provide for this need, the new employee often react from lower needs, motivations and values.

Viola (1977:10), Arnold and Feldman (1986:52), Bagraim (2003:52), Zohar and Marshall (2004:16-19) and Visser (2004:20-21) all respectively maintain that since human motivations or needs are dynamic, and since they are based upon values, management need to be concerned with shifts in employee needs and values. This implies that organisations need to be adaptive systems in order to be viable and to survive (section 3.3, Chapter 3). Furthermore, organisations need to provide a channel for employees through which they can express newly acquired values, such as a well-defined, well-developed and well-maintained communication system (Chapter 6). Old values based on rational intelligence that spawned classical institutions such as bureaucratic organisations, are constantly being questioned from the employees' changing perspective of needs and motivations.

Finally, it is maintained from the discussions in this chapter that the **third secondary research objective** (formulated in Chapter 1) has been addressed namely:

To describe the relation between the developing intelligence in society and the new employee's SQ-related needs and motivations, as a member of both society and the organisation.

The following chapter will elaborate on managerial approaches and related communication styles that can either support or inhibit the two postulations formulated in this chapter.

CHAPTER 5

CONTEXTUALISING LEADERSHIP INTELLIGENCE IN THE MODERN ORGANISATION

Most transformation programs satisfy themselves with shifting the same old furniture about in the same old room. Some seek to throw some of the furniture away. But real transformation requires that we redesign the room itself. Perhaps even blow up the old room. It requires that we change the thinking behind our thinking – literally, that we learn to rewire our corporate brains.

(Danah Zohar, 1997)

5.1 INTRODUCTION

In Chapter 4 the emergence of changing needs, motivations and values among employees were related to changes in society in general, and to the emergence of a changing societal morality, man's increasing understanding of human behaviour, affluence, education and the changing nature of work, and technology, specifically. It was argued that the experiences gained by people as members of society would also be carried into the organisation by the same people acting as employees of the organisation. Based on extensive literature studies and argumentative discussions arguing the need for meaning in organisations today, it was postulated that the *new employee* has needs and motivations that positioned him or her at the two levels of growth needs on Maslow's hierarchy of needs, namely self-esteem and self-actualisation. Simultaneously, the motivations and attached values of the new employee were related to Zohar and Marshall's scale of motivations. It was derived that the three primary motivations (hence the motivations in sequential order of importance based on evaluations of Tables 4.12 to 4.17), namely power within, exploration and mastery, were all positive motivations on Zohar and Marshall's scale of motivations related to levels 4 and 5 of Maslow's hierarchy of needs, namely self-esteem and self-actualisation. It was argued in section 4.7, Chapter 4, that both the growth needs in Maslow's hierarchy of needs (levels 4 and 5), and the positive motivations from Zohar and Marshall's scale of motivations, were related to SQ. This resulted in the assumption that the new employee indeed has a need for meaning (see Figure 4.4). However, it was also postulated in Chapter 4 that despite

the growth needs and positive motivations ascribed to the new employee, behavioural deviancies among new employees reflected strongly on the first three levels of Maslow's hierarchy of needs, namely physical needs, safety or security needs, and belongingness, which represent the basic or lower needs. It was argued that the discrepancy between employee needs and motivations on the one hand, and the behavioural deviancies on the other hand, contribute to what is referred to as identity loss, which may impact negatively on the organisation, since it is argued that the organisation in the modern business environment is perceived as an organismic whole where a continuous changing society (and the employee as a member of society), societal environments and the business environments, all exert pressures on the organisation (Pace & Faules 1994:42; Neher 1997:105-106).

Since it was indicated in Tables 4.1 to 4.5, Chapter 4, as well as by Goleman *et al* (2002:13), that behavioural deviancies among employees such as unmotivated actions, anomie, a poor management of emotions and rebelliousness (caused by interactions with management that leads to negative feelings such as frustration, distrust, anger, disgust and hurt), may relate to managerial practices as well as organisational cultures that fail to address the needs and motivations of the new employee, this chapter will explore both the roles and purpose of organisational culture and management in the organisation (in relation to the SQ needs of the new employee). The purpose and nature of an organisation's culture will be explored to determine its role in the needs and motivations of the new employee. Simultaneously, the nature and approaches of organisational management will be addressed.

The objective is to determine an organisational culture and management or leadership approach that could contribute to the development of a context in which communication can be utilised as a meaning-establishing action in the organisation, through which the SQ-needs of the new employee could be discussed and addressed. However, to create such a context requires a cultural shift in the organisation. Zohar and Marshall (2004:126) for example, maintain that "the dynamic of lasting cultural shift, if approached from the right direction, begins then, with shifting motives through bringing to bear the forces of SQ. Yet, since motives drive behaviour, a shift in motives leads to a consequent shift in behaviour.

In turn, it is our behaviour that creates and then reflects our culture. It is only when we have brought about significant behavioural shift that we can then go on to expect and enable a cultural shift". Therefore, it can be derived that although a cultural shift from, for example, a rational to a quantum approach, can create an organisational context in which SQ needs will be recognised, it should also be considered that organisational culture is dependent on the actions of organisational members, as is argued by Zohar and Marshall. The relationship between organisational culture and actions by organisational members is therefore an important point of consideration. Since it is maintained by Ahmed (1998:31, 33), Underwood (2004:161-163) and Zohar and Marshall (2004:126) that managers play a crucial role in establishing, shaping and maintaining organisational culture, this chapter will explore the managerial behaviour in the organisation in addition to employee behaviour that has been discussed in Chapter 4. It is argued that the relationship between employee needs, motivations and behaviour, and managerial approaches in the organisation, could impact significantly on the nature of the communication in the organisation. Therefore, this chapter is divided into two primary sections, namely organisational culture (which is determined by management and often impacts on employee needs and motivations), and managerial approaches that are either able or unable, to address the new employee's needs and motivations.

Furthermore, this chapter will also address the **fourth secondary research objective** that has been formulated in Chapter 1 as follows:

To describe the relation between managerial and leadership approaches in the organisation and the intelligence frameworks from which they derive.

5.2 THE PURPOSE OF AN ORGANISATION'S CULTURE

As point of departure to this study, organisational culture will be viewed as an important variable since Ahmed (1998) argues that both management and employees are influencing, or are being influenced by, the prevalent culture in an organisation. Ahmed (1998:33) also states that managers play a crucial role in shaping the organisation's culture, since they are able to prioritise and establish innovation among employees in the organisation. From Ahmed's (1998) argument

it is maintained that managers act as the catalysts in creating or inhibiting complacency, and that the organisational culture established and maintained by management is often reflected in employees' beliefs, attitudes and behaviour, which in turn represent needs and motivations (McCormick & Ilgen 1992:307-308, 311-312; Bagraim 2003:52).

According to Barker (2003:130), organisational culture appears to be an important concept in understanding the function of an organisation in the 21st century. Organisations, whether public or private, place great emphasis on shaping their cultures to improve the organisation's wellbeing. Barker (2003) continues by stating that organisational culture is perceived as both dynamic and shifting. It appears to be dynamic when the organisational norms change radically in response to immediate organisational crises related to environmental changes, whereas shifting occurs in the longer term with more consistent but incremental drifts, such as the gradual acceptance of a changing managerial culture. (See the differences and impact of radical and incremental changes that were discussed in section 3.3, Chapter 3). However, the question remains whether a changing organisational culture necessarily also reflects, and adapts to its employees' needs and motivations, or whether it changes in accordance to managerial and/or business needs and motivations, which may differ from those of the employees. Various definitions of organisational culture have been developed over the years, and Werner (2003) states that most of these definitions agree that organisational culture refers to a system of shared assumptions held by members of the organisation. The following definitions will explore this assumption.

- Barker (2003:132) defines organisational culture as the patterns of shared beliefs, values and knowledgeable means of managing an organisation's experience that tend to manifest in its material arrangements and in the behaviour of its members.
- Schein (1992:12) in turn defines organisational culture as...
 - a pattern of basic assumptions about expectations regarding a group's interactions in both the internal and external environment of the organisation,

- a set of guidelines about how members of an organisation should perceive, think and feel about problems,
 - something that has been developed, invented or discovered by a group from their accumulated and shared experience, and
 - a pattern of assumptions and a set of guidelines that are perceived as valid and important by employees.
- Ahmed (1998:32) states that organisational culture includes all the institutionalised ways and the implicit beliefs, norms, values and premises which underline and govern behaviour. Ahmed (1998) continues by indicating that organisational culture consists of two components, namely explicit and implicit components. An **explicit** component of culture represents the typical overt patterns of behaviour by employees and the distinctive artefacts that they produce and live within. These patterns of behaviour are often based on the espoused values of the organisation which Werner (2003:23) defines as those values explicitly stated by the organisation as preferred values, and which are reflected in company reports and websites. An **implicit** component of culture refers to the covert values, beliefs, and motivations (not necessarily espoused by the organisation), which underline and determine the observed patterns of behaviour among, for example, employees. These observed patterns of behaviour are often linked to the enacted values, which are defined by Werner (2003:23) as those values that are reflected in the everyday behaviour of employees and managers. The distinction between the explicit and implicit components of culture is necessary since it emphasises that it may be easier to control and manipulate explicit aspects when trying to effect organisational change. A change in implicit culture would necessitate altering the value set of the individual members to the extent that it becomes an unconscious norm of action, rather than one being guided by procedural or other organisational control routines.
 - Werner (2003:22) states that organisational culture consists of basic assumptions held by people in the organisation. These assumptions contribute to shared feelings, beliefs and values that are manifested in symbols, processes, forms and

aspects of employee behaviour.

In all of the above definitions the concepts of **values**, **beliefs** and **behaviour** seem to represent the essence of organisational culture. However, it is noted that each of these definitions emphasises the necessity of explicit cultural components such as 'prescriptive norms', 'set guidelines', 'manifested symbols, processes and forms'. It is only in the definitions by Ahmed (1998) and Werner (2003) that reference is made, and recognition given, to both the explicit and implicit components of organisational culture. Werner (2003:23) maintains that the implicit component of organisational culture reflects the values, needs and motivations of the employee specifically, whereas the explicit components of organisational culture, as described by the above authors, do not clearly indicate a consideration for the employee's needs, values and motivations, or associated changes in these needs, values and motivations. This neglect serves as justification for the importance of a spiritual intelligent organisational culture, which will also consider the implicit components of organisational culture, as well as management's role in establishing and maintaining such a culture in an organisation. In Chapter 4 it was postulated that the new employee's needs and motivations (implicit components) are not properly addressed and as such, their frustrations reflect in their behaviour. This again supports the argument that management plays a determinant role in both the organisation's implicit and explicit cultural components, which are reflected in the needs, motivations and behaviour of its employees. However, this argument is viewed differently from various schools of thoughts on organisational culture.

5.2.1 Schools of thought regarding organisational culture

Meek (1988:453-473) argues that there is a trend towards a traditional view of organisational culture in academic literature, despite changing environments, changing employee needs and motivations, and numerous societal complexities. Barker (2003:132) concurs by indicating that although similar understandings regarding organisational culture are reflected in the various definitions of the concept, four broad schools of thought regarding organisational culture can be distinguished, namely:

5.2.1.1 Organisational culture is a controllable organisational variable.

This implies that organisational culture consists of isolated parts that can be described and manipulated. In addition to the characteristics of the rational approach (Table 2.1, Chapter 2), Meek (1988:453-473) argues that this approach towards organisational culture is functionalistic in nature since it aims at manipulating culture as an explicit organisational variable with the purpose of establishing a rigid framework of organisational activities and behaviour. Meek's (1988:453) argument concurs with Barker's (2003:132-133) view by reasoning that this traditional view of organisational culture implies that an ineffective organisation can be made effective if the weak organisational culture is supplanted by a strong organisational culture. In addition to Meek (1988) and Barker (2003), Ahmed (1998:33) for example argues that [traditional] organisational cultures attempt to exert a greater degree of control over people's behaviour and beliefs, by introducing a more explicit cultural component.

- Limitations in this school of thought:
 - Since it is the argument of this study that employees are meaning-seeking individuals, the traditional view of organisational culture indicating that the organisation is able to facilitate behaviours in accordance to determinate and reductive organisational policies and regulations, is questioned.
 - Meek (1988:453) and Barker (2003:133) both question the traditional approach towards organisational culture by stating that since organisational culture is described in terms of shared human values, norms and attitudes, it should not be claimed that these are isolated, controllable or easily-manipulated variables since people are not predictable entities.

5.2.1.2 Organisational culture is an objective entity.

Barker (2003:133) argues that this approach views organisational culture as an objective entity that is literally defined. Literally-defined cultural variables include all the features of the organisation, including its systems, policies, procedures and

processes. Meek (1988:453-454) states that the term culture in this approach is used either consciously or unconsciously to hide problems and contradictions inherent in the social structure of the organisation. It is presumed that a real or tangible sense of collective organisational culture exists that can be created, measured and manipulated in order to enhance organisational effectiveness. Meek (1988:463) continues by stating that this approach maintains that organisational culture is the product of negotiated and shared explicit symbols, and as such, ignores organisational culture as also an implicit component imported into the organisation from the broader society (as was also maintained in Chapters 3 and 4 of this study).

- Limitations in this school of thought:
 - Meek (1988:461, 464) states that the assumption that an organisational culture can be created and manipulated to unite members for the effective and efficient attainment of organisational goals, is questionable due to the previous arguments that employees are unpredictable and diverse individuals. Dispute and conflict are therefore real and often unmanageable realities in the organisation, which stem from different values or different perceptions regarding important or less important values, in other words, a more implicit component.

5.2.1.3 Organisational culture is a metaphor.

Barker (2003:133) argues that organisational culture as a metaphor allows a clear explanation as to how organisations function in relation to other complex entities. A metaphor allows a person to comprehend one element of experience in terms of another and helps him or her to organise his or her thoughts and verbal communication. For example, in the past the metaphors ‘machine’ and the ‘organism’ were used to describe the ways in which organisations were/are similar to machines and organisms in an attempt to explain the essence of human organisations. In addition, Neher (1997:130) maintains that this approach also considers the ‘different rationality’ (diversity) of human conduct with the realisation that people are complex entities with varying frames of meaningful references to symbols and relationships. Neher (1997:132) also points out the fact that the cultural metaphor is compatible with an interpretative perspective, which

argues that culture is socially constructed according to symbolic images and rituals. Barker (2003) states that the social reality that employees may experience within the organisation (described in terms of metaphors), is therefore largely subjective, and not an objectively controllable variable, as is claimed by the second view of organisational culture. Therefore, this school of thought regards an organisation's culture as being compiled from both explicit and implicit components.

- Limitations in this school of thought:
 - Although this school of thought considers both the implicit and explicit components of organisational culture, it still argues that culture is a variable that can be manipulated to produce desired ends. Meek (1988:467) elaborates on this argument by stating that organisational culture consists of “whatever it is one has to know or believe in order to operate in a manner acceptable to its members”. Culture is not a material phenomenon and it does not consist of things or people or behaviour or emotions. It is rather an organisation of all these variables that create the employees' models for perceiving, relating and interpreting situations or cultural components.

5.2.1.4 Organisational culture should be viewed from a communicative perspective.

Culture is also viewed from a communicative perspective through the thematic framework of culture as symbolism and performance, culture as text, culture as critique, culture as identity, culture and cognition and culture as climate and effectiveness. The thematic display is rooted in a communicative process (symbolism and performance, text, critique, identity and cognition) and in communicative goals (effectiveness and climate). Barker (2003:134) states that in terms of the communicative view on organisational culture, communication is perceived as constitutive to culture. From this perspective, organisational culture is perceived as patterns of human interactions and its recurrent behaviours and meanings, in addition to explicit cultural components. This view recognises the dynamic relationship between the explicit and implicit components of

organisational culture. Barker (2003:134) base the communicative view of organisational culture on five assumptions namely that...

- it acknowledges the symbolic character of ordinary language and the ways in which cultural meanings are constructed in everyday conversations,
- it provides an explanation of the tension between cognitive and behavioural approaches to human actions through a focus on communicative praxis,
- communication orientation takes full advantage of the various new options for positioning the researcher by breaking down the perceived barriers between the researcher 'self' and the organisational 'other',
- it takes broader patterns of communication in society and examines how it appears and interacts at the organisational nexus, and
- it acknowledges the legitimacy of all motives for the study of culture, including the practical interests of organisational members who seek to enhance their effectiveness.

Within the context of this chapter the implicit and enacted components of organisational culture in terms of employee motivations, needs and behaviour, which are not objectively measurable variables (Zohar & Marshall 2004:127), are considered. For example, Davidson (2002:103) argues that the control of employee needs, motivations and behaviour by means of organisational policies or regulations, may contribute to the disease of meaninglessness. Based on this contextualisation, the above two schools that perceive the organisation as a metaphor as well as viewing it from a communicative perspective, are more related to the purpose of this chapter since they attempt to view organisational culture from an organic rather than a mechanistic perspective (see section 3.3, Chapter 3), as well as from both an implicit and explicit organisational cultural angle. Werner (2003:24) concurs with this belief by arguing that organisational culture is not concrete and as such should not be studied in a mechanistic manner.

In addition to the various schools of thought on organisational culture and their related arguments towards the implicit and explicit components of culture, Werner

(2003) also distinguishes between types and value dimensions of organisational culture. These are discussed below.

5.2.2 Types and value dimensions of organisational culture

Werner (2003:25) continues her discussion by indicating that various types of organisational cultures with different value dimensions can be distinguished. These will be addressed in following sections of this chapter.

5.2.2.1 Types of organisational cultures

Werner (2003:26) distinguishes between constructive, passive-defensive and aggressive-defensive organisational cultures.

- Werner (2003) states that **constructive cultures** are cultures in which employees and managers for example, are encouraged to interact constructively with one another in order to attain goals and to grow and develop. Werner (2003:26) continues by arguing that a constructive culture emphasises normative beliefs of achievement, self-actualisation, human encouragement and affiliation.
- **Passive-defensive cultures** reinforce the belief that employees need to act passively in order to secure their employment. Werner (2003:26) argues that this type of culture reinforces normative beliefs associated with approval, traditional rules, dependence and avoidance.
- **Aggressive-defensive cultures** encourage employees to act in forceful ways in order to protect their status and job security. Werner (2003:26) states that this type of culture emphasises competition, perfectionism, power and opposition.

5.2.2.2 Value dimensions attached to organisational cultures

Werner (2003) distinguishes between the following value dimensions of organisational culture:

- **Power distance.** Werner (2003:21) explains power distance as an indication of how power is distributed in an organisation. A high power distance is evident in more levels of hierarchy, a narrow span of control and centralised decision

making. A low power distance is evident in organisations that emphasise networking and collaboration.

- **Uncertainty avoidance.** This value dimension refers to the extent to which uncertainty is found as uncomfortable, and predictability and stability are sought. Werner (2003:25) states that organisations with high uncertainty avoidance tend to rely on formal rules and procedures to control events and to create security.
- **Individualism/Collectivism.** Werner (2003:25) states that this value dimension refers to the extent to which employees prefer to make their own decisions and stay emotionally independent of others versus the extent to which they prefer to work in teams.
- **Masculinity/Femininity.** Werner (2003:26) refers to this value dimension as a preference for ‘masculine’ values of assertiveness, competitiveness and materialism versus a preference for ‘feminine’ values such as nurturing, maintaining relationships and supporting others.

It can be maintained that the types and value dimensions of organisational culture can also be related to the extent in which organisational management consider the needs, motivations and values of its employees. For example, from what has been established from the nature and philosophies of the various schools of thought regarding organisational culture (section 5.2.1), it can be derived that organisations with a specific view of organisational culture will either have a constructive, passive-defensive or an aggressive-defensive culture, and will also have value dimensions that strongly relate to each type of culture. This argument will be elaborated on in section 5.4.

In addition to the above discussions of the types and value dimensions of organisational culture, Ahmed (1998:31) states that culture is a primary determinant of innovation in the organisation since positive cultural characteristics in the organisation provide the organisation with the necessary ingredients to innovate. Zohar and Marshall (2004) also argue that an absence of meaning is related to an absence of innovation. Since innovation is a competitive advantage in organisations today (Van der Walt 2002), as well as a characteristic of SQ (Zohar 1997; Zohar &

Marshall 2004), it is argued that management needs to establish an organisational culture that supports innovation (Ahmed 1998).

The following section will explore the relation between organisational culture and innovation more specifically.

5.2.3 The relation between innovation and organisational culture

Ahmed (1998:30, 31) describes innovation as holistic in nature, since it covers the entire range of activities ascribed to organisational culture, which is perceived as necessary to provide value to for example, customers as well as a satisfactory return to the organisation. Innovation is described as tacit, and compared to an environment or culture (almost a spiritual force) that exists in the organisation and drives its value creation. Ahmed (1998) also describes innovation as a pervasive attitude that allows the organisation to see beyond the present reality and create its future. Similarly, Underwood (2004:161) infers that innovation is an almost invisible force that propels a group of people. This 'invisible force' that both Ahmed (1998) and Underwood (2004) refer to is identified by Underwood (2004:161) as "the power of doing things for others". He maintains that people are 'changed' when they make an effort to help customers in such a way that "it touches our peoples' hearts. Doing good things for others changes you" (Underwood 2004:161). Underwood (2004) further argues that when people go the extra mile to help someone else, they create a pride in serving that changes everyone involved. Regardless of how it is conveyed, the invisible difference is what drives every individual in the organisation to focus on taking a personal responsibility to discover new opportunities for achieving excellence, hence reflecting innovation.

Both Ahmed (1998) and Underwood (2004) maintain that management need to be involved in the process of innovation. Ahmed (1998:31) for example, states that "simply deciding that the organisation has to be innovative is insufficient. That decision must be backed by [managerial] actions that create an environment in which people are so comfortable with innovation that they create it". This statement by Ahmed (1998) also supports Zohar and Marshall's (2004:126) belief that employees look to the priorities set by what management values (or not values) to

guide their own actions. This argument is valid when compared to the findings in Chapter 4 where it was established that the new employee is progressively frustrated within the organisation due to the differences in his or her own values and motivations, and that of management (see Tables 4.1 to 4.5). Therefore, management needs to underwrite or support a culture of excellence to ensure a culture of innovation (Underwood 2004:163). It is assumed that this is largely possible when the values and motivations of management and employees coincide, rather than differ.

In relation to the arguments above, and based on what is known about mechanistic and organic organisational structures (see section 3.3, Chapter 3), it is surmised that innovation may be increased by the use of an organic and highly participative organisational, and related managerial, structure. Ahmed (1998:36) states that organic structures are required to promote innovation due to its support of:

- the freedom from controlling, determinate and reductive rules,
- participative and informal communication and interactions,
- recognition of a diversity of views,
- an interdisciplinary nature of teams,
- an emphasis on creative interactions to changing needs such as employee needs,
- non-hierarchical managerial levels, and
- information, as well as the vertical and horizontal flow of information.

In contrast, Ahmed (1998:36) states that mechanistic structures hamper innovation because of:

- rigid departmental separation and functional specialisation,
- hierarchical and bureaucratic managerial levels,
- controlling and reductive rules and set procedures,
- formal reporting,

- slow decision making processes due to the levels of steep hierarchy in the organisation,
- little individual freedom of creative and innovative action, and
- the vertical, upward flow of information and downward flow of directives.

Ahmed (1998:34) also distinguishes four cultural traits and values that are associated with cultural effectiveness, excellence, and innovation in the organisation. These cultural traits and values will also be applied to later discussions in this chapter:

(1) Involvement. This is a cultural trait which is positively related to effectiveness.

The involvement of large numbers of participants appears to be linked to an effectiveness by virtue of providing a collective definition of behaviour, systems and meanings in a way that calls for individual conformity. Ahmed (1998) argues that typically this involvement is gained through integration around a small number of key values. Involvement and participation create a sense of ownership and responsibility, which are associated with a greater commitment to the organisation, and a growing capacity to operate under conditions of ambiguity.

(2) Consistency. This is a cultural trait that is positively related to cultural effectiveness and excellence. Consistency has both positive and negative organisational consequences. The positive influence of consistency is that it provides integration and coordination whereas the negative aspect of consistency is that the more consistent cultures are, the more resistant they are to change and adaptation (Ahmed 1998:34).

(3) Adaptability. This trait refers to the capacity for internal change in response to external conditions, and is perceived as a cultural trait that is positively related to cultural effectiveness. Effective organisations need to develop norms and beliefs that support the capacity to receive and interpret signals from their environments and translate them into cognitive, behavioural and structural changes. Ahmed (1998) argues that when consistency becomes detached from the external environment, organisations will develop into insular bureaucracies and are

unlikely to be adaptable.

- (4) **A sense of mission.** This is a long-term vision that is positively related to cultural effectiveness. A mission appears to provide two major influences on the organisation's functioning. First, a mission provides purpose and meaning, and a host of non-economic reasons why the organisation's work is important and secondly, a sense of mission defines the appropriate course of action for the organisation and its members.

Ahmed (1998:34) reasons that the cultural traits and values of **involvement** and **consistency** focus on the dynamics of internal integration, while a sense of **mission** and **adaptability** address the dynamics of these traits in relation to their involvement and consistency (Ahmed 1998:34). In addition, **involvement** and **adaptability** describe traits related to an organisation's capacity to change, while the traits of **consistency** and **mission** are more likely to contribute to the organisation's capacity to remain stable and predictable over time.

It is also maintained that innovation contributes to either a positive or negative organisational climate. Both Ahmed (1998:32) and Barker (2003:135) argue that organisational climate is related to organisational culture since organisational culture refers to deeply held beliefs and values, which are reflected in the organisation's climate. Barker (2003:135) states that organisational climate is a set of attributes possessed by the organisation, which has been relatively enduring over time and has persisted despite changes taking place in individual members. Therefore, organisational climate primarily refers to the feeling that people have about the atmosphere in an organisation (Ahmed 1998:31; Barker 2003:135). Barker (2003) further indicates that organisational climate also refers to all the psychological aspects in the organisation that influence motivations, values, attitudes, beliefs, behaviour and satisfaction, and in addition Ahmed (1998:32) states that culture and climate appear to stem from the interpretations that employees give to their experience of organisational reality (why things are the way they are, and the how and why of organisational priorities). Furthermore, Verwey (1994:6) distinguishes between two types of communication climates, namely defensive and supportive organisational climate. **Defensive** organisational climates are characteristic of bureaucratic organisations with a mechanistic focus on

organisational processes, whereas a **supportive** organisational climate is characterised by openness, trust, increased participation and loyalty, hence an organic organisational structure.

A defensive organisational climate can also be typically associated with a passive-defensive organisational culture (Werner 2003:26) where approval, traditional values, dependence and avoidance are characteristic traits, with a preference for a high power distance, high uncertainty avoidance, individualism and masculine values such as assertiveness, competitiveness, and materialism, which in turn are all classified as negative motivations on Zohar and Marshall's scale of motivations. However in contrast, a supportive organisational climate is associated with a constructive organisational culture (Werner 2003:26) where achievement, self-actualisation, human encouragement and affiliation are typical attributes, with a preference for low power distance, low uncertainty avoidance, collectivism and feminine values such as nurturing, maintaining quality relationships and support, which in turn are classified as positive motivations on Zohar and Marshall's scale of motivations.

Since Ahmed (1998:31, 33), Underwood (2004:161-163) and Zohar and Marshall (2004:126) all argue respectively that managers play a crucial role in establishing, shaping and maintaining organisational culture, different managerial approaches, with related organisational cultures, will now be viewed within the frameworks of IQ, EQ and SQ. The objective is to establish a managerial approach and organisational culture that could contribute to the establishment and maintenance of SQ in the organisation, since it was postulated in section 4.8, Chapter 4, that the new employee has needs and motivations that correlate with the need for meaning and purpose.

5.3 THE NATURE OF MANAGEMENT AND LEADERSHIP IN AN ORGANISATION

It should be noted that progressively more research has been done since 1990 by Renesch, Harman, Ray, Maynard, Channon, Miller, Senge, Mollner, Rosen, Brown, Barnum, Gaster, Kiefer, Sanford, Thompson and Blanchard (1992), Smith-Kuczarski and Kuczarski (1995), Zohar (1997), Kotter (1998), Zaleznik (1998),

Du Plooy-Cilliers (2001) and Goleman *et al* (2002), concerning the differences between an organisational *manager* and an organisational *leader*. The reason for this distinction is emphasised by Harman (1992), Zaleznik (1998), Goleman *et al* (2002) and April, Macdonald and Vriesendorp (2003) who respectively argue that the focus and purpose of management is different from that of leadership. For the purpose of this chapter, the following distinctions are made:

- The focus and purpose of the manager
 - Harman (1992) states that management is described as the direction of resources (including employees), to accomplish predetermined tasks.
 - In addition to Harman (1992), April *et al* (2003:26) state that management is about providing order and procedures necessary to cope with the complexities in organisations. They further maintain that managers perceive themselves as conservators and controllers or regulators of an existing order of affairs with which they personally identify.
 - Goleman *et al* (2002:25, 72-79) relate the managerial nature of control and regulation to dissonant managerial practices. Goleman *et al* (2002) explain that dissonant managerial practices are based on an old science, which has been referred to in Chapters 2 and 3 of this study as the Newtonian science (with characteristics related to IQ). From a rational approach, based on Newtonian science, the nature of organisational operations is perceived as simple, predictable, law-abiding, determinate, uncollaborative and ultimately controllable (Zohar 1997:43).

From these perspectives it is derived that a manager can be associated with a defensive organisational climate due to a passive-defensive organisational culture that could be related to the managerial practices referred to in these definitions.

- The focus and purpose of the leader
 - Harman (1992:20) argues that leadership is about empowering individuals (for example employees) to respond creatively to a changing situation (for example changes in the organisation).

- Zaleznik (1998:61) and Goleman *et al* (2002:11-35) further argue that leaders adopt personal and active attitudes towards individual and organisational goals, which contribute to resonant managerial (leadership) practices.
- Goleman *et al* (2002:30, 39) maintain that a resonant leader is self- and socially aware (and therefore able to recognise, understand and react empathetically to his or her own and others' emotions and goals) and is equipped with skills such as self- and relationship management, which are characterised, by transparency, adaptability, collaboration and inspiration.

From these perspectives it may be derived that a leader can be associated with a supportive organisational climate due to a constructive organisational culture that could be related to the leadership practices referred to in these definitions.

In Goleman *et al's* (2002:20) discussion, a distinction is made between a manager and a leader by making reference to the management style of the first as dissonant and of the latter as resonant. Goleman *et al* (2002) emphasise that employees in the workplace today look to a leader for empathy, which is defined as supportive and emotional connections, thus resonance. They maintain that resonant leaders drive emotions positively and that they inspire the best in employees, whereas managers who drive emotions negatively, spawn dissonance, and undermine the emotional foundations that motivate employees.

In addition to the above derivations that a manager is associated with a defensive organisational climate based on a passive-defensive organisational culture, and a leader is associated with a supportive organisational climate based on a constructive organisational culture, Goleman *et al* (2002) and Zaleznik (1998:63) both argue that a managerial culture emphasises rationality and control. Managers direct their attention towards rigidly organising, controlling and maintaining organisational goals, resources, structures and people. In contrast to Zaleznik's (1998) description of management, Kotter (1998:40-41) asserts that leadership is about coping with change through the process of inspiring people. Since it was established in Chapter 3 that change is a constant phenomenon, leadership as opposed to management has become increasingly important (Kotter 1998:40). Kotter (1998) argues that faster

technological changes, greater global competition, the deregulation of markets, overcapacity in capital-intensive industries and the changing demographics of employees, are among the many factors that have contributed to the shift away from management towards leadership as an alternative. Whereas management is concerned with controlling, planning and organising, leadership is concerned with setting a meaningful direction with a vision that is obtained by aligning employees through communication, participation and a culture of values (Kotter 1998:41). As such, it is maintained that within the context of this study, this chapter will consider leadership more strongly than management. In establishing a management or leadership approach with an associated organisational culture that would be able to support the contextualisation of SQ in the organisation, the following section will explore various approaches to management and leadership within the organisational context.

5.4 APPROACHES TO MANAGEMENT AND LEADERSHIP

It is important to note that for the purpose of this chapter, the research and development eras of the theories related to management and leadership need not be specified. Although reference will be made to important decades in which various theories were applied to the organisational context, it will be aligned with the development of organisational intelligence from rationality to spirituality. The reason for this is based on the recognition that elements from various managerial theories that were established in the early 1900s, such as the classical management approach and the scientific management approach, may still be applied (to a certain extent) to highly centralised and bureaucratic organisations in the 21st century. The aim is merely to determine the typical characteristics of managerial practices, and the correlating intelligence-attributes behind these practices (in the managerial theories established during the 20th century), to emphasise the differences between management and leadership. For the purpose of evaluating these theories, they are divided into three distinctive categories, namely the rational management approach, the adaptive management approach, and the quantum management approach. This was done on the basis of the similarities between the characteristics of the theories (that will be discussed next) and each of the three types of intelligences that have been discussed in previous chapters.

5.4.1 The rational [management] approach

For the purpose of this study, an approach that best describes the rational attributes of IQ-based organisational management will be referred to as a rational management approach. (See the characteristics of the rational approach in Table 2.1, Chapter 2). Organisational managerial theories that are typically associated with the rational approach are the classical management theory, the scientific management theory and the administrative management theory. This is because of the similarities between their characteristics and that of the rational approach.

Puth (2002:17) and Du Plooy-Cilliers (2003:24) note that from 1910 to 1970, most organisations primarily aimed at employing a rational management approach in the organisation. Theories related to characteristics of this approach such as the classical management theory, the scientific management theory and the administrative management theory (Neher 1997:65-73), emphasise rational and scientific managerial practices that relate strongly to a transactional approach in organisational design that were employed in a significant number of 20th-century (1910-1970) organisations.

Associated with the rational management approach is the process of transactional management. Du Plooy-Cilliers (2003:23) describes transactional management as a disregard for the functionality of the employee by overemphasising the clarification of goals, the simplifying of tasks, and focusing on operational standards, task assignments, regulations, policies and task completion. According to Van der Walt (2002:34-38) and Du Plooy-Cilliers (2003:23), transactional management relates strongly to an asymmetrical worldview, which correlates with Mollner's (1992:96-97) material-age worldview. Mollner (1992:97) defines the material-age worldview as an "assumption that the universe is somewhere between two and an immense number of separate parts each of which competes for its own self-interest in relation to all other things". Within the organisational context, Mollner (1992:99) states that the material-age worldview implies that each person has a different top priority from everyone else. From the viewpoint of Du Plooy-Cilliers's (2003) asymmetrical worldview and the nature of transactional management, as well as Mollner's (1992) material-age worldview, it is derived that management's top priority goals for the organisation are more important than the individual goals that

employees may have. An attempt will be made to illustrate this in the rational management theories that are tabularised below. Based on Du Plooy-Cilliers's (2003:23) discussion on the asymmetrical worldview, Mollner's (1992:96-97) material-age worldview, Goleman *et al's* (2002:25, 72-79) reference to dissonant managerial practices and the transactional managerial process in principle (Du Plooy-Cilliers 2003:23), the following characteristics of management in the rational management approach are identified:

- Management is based on scientific managerial methods. These methods imply that the organisation is an isolated, closed system.
- Management focuses on production-outputs and as such are perceived to be materialistic.
- Management often manipulates and exploits employees to obtain pre-determined capitalist goals. Each employee is responsible for his or her own specific task which is usually broken down into smaller units or tasks.
- Management applies cost control and regulations as tools to inhibit innovativeness among employees.
- Management believes that it is more skilled and knowledgeable than its employees (who are perceived as mere subordinates), and that employees should be controlled and manipulated to ensure productivity and loyalty. Therefore, power is centralised and the organisation managed according to bureaucratic practices.
- Management believes that tradition plays an important role in maintaining the organisation's culture, and any employee that is perceived to be deviant towards the organisation's culture, is perceived to be replaceable.
- Managerial power is centralised, and rules are used to maintain routine guidelines according to which activities are coordinated in an autocratic way.

It is surmised that various of these characteristics will be visible in the classical management theory, the scientific management theory and the administrative

management theory, which have been selected as the primary rational theories of organisational management, since these theories are considered by leading organisational researchers such as Viola (1977), Arnold and Feldman (1986), Hodgetts (1990), Pinchot and Pinchot (1996), Neher (1997), Zohar (1997), Du Plooy-Cilliers (2001; 2003), Puth (2002) and Van der Walt (2002) as prominent rational theories in organisational management. The following table summarises the purpose of each theory, the managerial practices related to each theory, the role and functions of employees reflected in each theory, as well as the advantages and disadvantages of each theory within the context of this study.

5.4.1.1 Classical management theory

RATIONAL MANAGEMENT APPROACH	PURPOSE OF THIS THEORY	MANAGERIAL PRACTICES RELATED TO THIS THEORY	ROLES AND FUNCTIONS OF EMPLOYEES REFLECTED IN THIS THEORY
Classical management theory	<ul style="list-style-type: none"> ▪ To describe and understand rational bureaucracies ▪ To regard management as a superior, precise, constant, stringent and reliable organisational operation (Arnold & Feldman 1986:273-274; Pinchot & Pinchot 1996:22; Neher 1997:65-66; Van der Walt 2002:32) 	<ul style="list-style-type: none"> ▪ Fixed, usually written, rules for administration ▪ Stable, steep hierarchies of offices (higher offices supervise the lower, subordinate offices), and therefore a centralised management structure ▪ Maintenance of rigid, written policies and records or files ▪ Technocracy (the requirement of specialised training for office-bound employees) ▪ Clear job descriptions ▪ Focused on strategic management based on highly scientific, rational and mechanistic principles ▪ Authority and responsibility remain with management ▪ Impersonal rules and policies (no exceptions to rules are made for any employees) ▪ Uniformity and predictability are important ▪ Organisations should provide a 	<ul style="list-style-type: none"> ▪ Due to stability in the business environment, employees were ensured of continuous employment. ▪ Holding a position is looked upon as part of a person's career, which involved moving through other offices over a period of time. ▪ The employee is appointed to his or her position based on credible, rational qualifications ▪ The employee's position carries an expectation of stable tenure. It is believed that in many bureaucracies, offices are held for life, which in turn is related to the notions of stability and appointed positions as life-long careers. ▪ Employees only receive a regular salary and other benefits, such as a pension. The employee is therefore not directly involved in the ownership of the organisation's properties or funds ▪ Employees have the opportunity to

		limited range of goals and services ■ Can efficiently handle routine problems according to predetermined rules (Arnold & Feldman 1986:273-274; Pinchot & Pinchot 1996: 23-29; Neher 1997:66, 68; Du Plooy-Cilliers 2001:32; Van der Walt 2002:34; Du Plooy-Cilliers 2003:24-25)	become specialists in their fields of expertise (Arnold & Feldman 1986:274; Neher 1997:66; Van der Walt 2002:32-34).
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Table 5.1 A summary of the purpose, managerial practices, and roles and functions of the employee as they are projected in the classical management theory

From Table 5.1 it can be derived that the classical management theory does share characteristics with the IQ characteristics of the rational management approach. They are as follows:

- It is based on scientific managerial methods.
 - ensures uniformity and predictability, large-scale order and control, regulated division of labour, highly scientific, rational and mechanistic principles
- It is focused on production outputs.
 - technocracy, clear job descriptions, provides a limited range of orchestrated goals and services
- It supports the manipulation and exploitation of employees.
 - employees receive a regular salary, uninvolved in the ownership of the organisation's property and funds, authority and responsibility remain with management, impersonal rules and policies, maintenance of rigid, written policies and records or files
- It entails bureaucratic and manipulative practices.

- clear job descriptions, rigid rules and practices, rational and mechanistic principles applied, steep hierarchies of offices
- It entails managerial power.
 - centralised and rules are used to maintain routine guidelines, fixed, written rules for administration, maintenance of rigid, written policies and records.

However, as was mentioned before, the rational management approach has its limitations as well as its advantages. Since the classical management theory is perceived as a rational management approach, its advantages and disadvantages are as follows:

ADVANTAGES OF THE CLASSICAL MANAGEMENT THEORY	DISADVANTAGES OF THE CLASSICAL MANAGEMENT THEORY
<ul style="list-style-type: none"> ▪ Ensures uniformity and predictability in the quality of the organisation's products ▪ Most effective in those organisations that provide only a limited range of goods and services ▪ Ensures simple, large-scale order in the organisation ▪ Produce efficiency through division of labour ▪ Creates a sense of fairness (due to rigid, impersonal policies) ▪ Furnishes the continuity of an elite class of managers and professionals ▪ Helps managers enforce tough discipline and make tough decisions ▪ Provides direction for unskilled employees ▪ Furnishes strong supervisors required by rapid employee turnover in uninteresting or monotonous jobs (Arnold & Feldman 1986:276, Pinchot & Pinchot 1996:37) 	<ul style="list-style-type: none"> ▪ Unable to deal with complexity ▪ Quality and value of products and service are often ignored (for the sake of profit making) ▪ Employees are perceived as production costs rather than valuable sources of creativity ▪ It has a simplistic view of human motives and motivations which implies a disregard of the complex nature of employees and their needs ▪ Communication in the organisation follows a scalar, downward and one-directional chain. Opportunities for alternative or workable solutions to problems are limited. Does not provide intensive cross-functional communication and continuous peer-level coordination ▪ Can lead to insensitive treatment of employees ▪ Bureaucracies do not quickly assimilate the influx of new technology and are therefore slow to innovate ▪ Have problems dealing with unanticipated and complex problems ▪ Not flexible and adaptable to changing environment. Responds slowly to change (Arnold & Feldman 1986:276-277; Hodgetts 1990:55; Pinchot & Pinchot 1996:37; Du Plooy-Cilliers 2001:32)

Table 5.2 A summary of the advantages and disadvantages of the classical management theory

From the listed advantages and disadvantages in Table 5.2, and from what has been discussed previously about the needs, motivations (with its attached values) of the new employee, as well as the organisational culture with related organisational climate, it can be stated that the application of a classical management theory in an organisation could lead to a passive-defensive organisational culture with a defensive organisational climate, as well as contribute to both negative motivations with related negative behavioural actions among employees. Table 4.8, Chapter 4, serves as justification for this argument since it was stated that the new employee:

- questions rigid and controlling practices,
- experiences anomie and frustration within the context of an organisation with a rational approach, which could result in maladaptive behaviour due to negative motivations and related values,
- questions bureaucratic and manipulative practices due to a search for meaningful practices,
- is more educated and knowledgeable and as such has his or her own viewpoints on organisational practices, and
- is asking questions about his or her role, identity and purpose in the organisation because of a new sense of morality.

The next theory associated with the rational management approach is the scientific management theory.

5.4.1.2 Scientific management theory

RATIONAL MANAGEMENT APPROACH	PURPOSE OF THIS THEORY	MANAGERIAL PRACTICES RELATED TO THIS THEORY	ROLES AND FUNCTIONS OF EMPLOYEES REFLECTED IN THIS THEORY
Scientific management theory	<ul style="list-style-type: none"> ▪ To decry the loss or waste in industrial plants and factories by applying Newtonian scientific principles to 	<ul style="list-style-type: none"> ▪ Impersonality. Standardisation and systematisation need to ensure fairness and efficiency. ▪ Division of work or task analysis. Managers develop 	<ul style="list-style-type: none"> ▪ Setting goals. Inherent in this approach is the setting of specific and challenging

	<p>managerial practices with the aim of improving production efficiency</p> <ul style="list-style-type: none"> ▪ Applying rules to increase productivity in the organisation by making work easier to perform ▪ To motivate employees to take advantage of new methods and techniques to improve productivity (Viola 1977:28-29; Arnold & Feldman 1986:368-369; Hodgetts 1990:31-34; Neher 1997:68-69; Zohar 1997:105; Van der Walt 2002:37). 	<p>specific guidelines to and criteria on how to divide the tasks to be performed among individual workers. The work to be done is observed objectively and minutely in order to break it down into the simplest steps.</p> <ul style="list-style-type: none"> ▪ Assumes that the organisation consists of separate parts bound together insofar as it is necessary or desirable through universal rules or centralised control ▪ Setting goals. Inherent in this approach is the setting of specific and challenging goals for each individual to accomplish each working day. ▪ Selection. Great emphasis is placed upon ensuring a good match between the skills of the worker and the demands of the job. ▪ Authority and responsibility. The function of managers is to plan, to project and to direct the workers in the execution of the plan. ▪ Rewards. Employees are usually paid contingent on their performance. However, they should strictly adhere to the manager's instructions without any objections. ▪ Develop a science for each element of an employee's work, scientifically select, train, teach and develop employees, cooperate with the employees to ensure they do the work 	<p>goals for each individual to accomplish each working day.</p> <ul style="list-style-type: none"> ▪ Employees are trained in the most efficient and least fatiguing way to carry out predetermined steps with the aim of obtaining production goals. Training is essential both prior to undertaking and during work on a job. Information flow and learning within such an organisation is mediated through the negotiated, rule-bound structures that make up the organisations' internal contract. ▪ Rewards. Employees are paid contingent on their performance. However, they should strictly adhere to the manager's instructions without any objections. ▪ The division of employees into "exempt" and "non-exempt" or "bargaining unit" becomes standard. ▪ Employees are being treated as living machines instead of intellectual, thinking human beings.
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		<p>according to the principles of the science which has been developed</p> <p>(Viola 1977:28-29; Arnold & Feldman 1986:368-369; Hodgetts 1990:33; Pinchot & Pinchot 1996:23-37; Neher 1997:68-69; Zohar 1997:105; Van der Walt 2002:36-37).</p>	<p>(Viola 1977:28-29; Arnold & Feldman 1986:368-369; Neher 1997:68-69; Zohar 1997:105; Van der Walt 2002:36-37)</p>
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Table 5.3 A summary of the purpose, managerial practices, and roles and functions of the employee as they are projected in the scientific management theory

From Table 5.3 it can be derived that the scientific management theory does share characteristics with the IQ characteristics of the rational management approach as follows:

- It is based on scientific managerial methods.
 - division of work or task, develops a science for each element of an employee's work, scientifically select, train, teach and develop employees, cooperate with employees to ensure they do the work according to the principles of the science which has been developed
- It is focused on production outputs.
 - decries the loss or waste in industrial plants and factories, applies rational managerial principles to improve production efficiency, setting of specific goals for each individual to accomplish each working day
- It focuses on the manipulation and exploitation of employees.
 - employees are trained to carry out predetermined steps with the aim of obtaining production goals, information flow and learning are mediated through negotiated, rule-bound structures that make up the organisation's internal contract, employees are paid contingent on their performance and for adhering strictly to the manager's instructions

without objections

- It entails bureaucratic and manipulative practices.
 - authority and responsibility are the functions of the managers, employees are divided into exempt and non-exempt, employees are being treated as living machines instead of intellectual, thinking human beings

- It entails managerial power.
 - centralised and universal rules, employees are trained to carry out predetermined steps with the aim of obtaining production goals, information flow and learning are mediated through negotiated, rule-bound structures that make up the organisation's internal contract

- It applies cost control and regulations as tools to inhibit innovativeness among employees.
 - employees are paid contingent on their performance and for adhering strictly to the manager's instructions without objections

However, as mentioned before, the rational management approach has its limitations as well as its advantages. Since the scientific management theory is perceived as a rational management approach, its advantages and disadvantages are as follows:

ADVANTAGES OF THE SCIENTIFIC MANAGEMENT THEORY	DISADVANTAGES OF THE SCIENTIFIC MANAGEMENT THEORY
<ul style="list-style-type: none"> ▪ It focuses attention on the importance of matching individuals and jobs (via selection and training); the value of linking rewards to effective performance; and the influence of specific challenging, but realistic performance goals on motivation and performance. ▪ Provides efficiency through the division of labour ▪ Provides direction for unskilled employees ▪ Brings large-scale order in the organisation ▪ Ensures uniformity and predictability in the quality of products 	<ul style="list-style-type: none"> ▪ The key problem with scientific management is the tendency for jobs to become highly simplified and routine, and hence monotonous and boring for those performing them. This contributes to dissatisfaction among employees. ▪ Jobs tend to be so simplified and routine that all but the dullest and least skilled employees are overqualified for them. ▪ It is argued that the only contingent reward valued by employees is money

<ul style="list-style-type: none"> ▪ Separates the planning function (management) from the operating function (employees) (Arnold & Feldman 1986:369; Hodgetts 1990:33-34; Pinchot & Pinchot 1996:23-37). 	<ul style="list-style-type: none"> ▪ There is not provision for the use of alternative rewards, such as personal recognition or opportunities for growth and development ▪ Most employees find such a bureaucracy tedious and can easily feel alienated within the organisation. ▪ Inflexible in the interpretation of management principles ▪ Rules and boundaries may have become outdated in the 21st century organisation and need to be adapted (Arnold & Feldman 1986:369; Pinchot & Pinchot 1996:37; Zohar 1997:103).
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Table 5.4 A summary of the advantages and disadvantages of the scientific management theory

Similar to the classical management theory, it can be deduced from the disadvantages and advantages in Table 5.4 that the scientific management theory is also associated with a passive-defensive organisational culture with a defensive organisational climate. It is also argued that this theory could contribute to both negative motivations with related behavioural actions among employees. Table 4.8, Chapter 4, again serves as justification for the above argument, for similar reasons as were stipulated for the classical management theory.

The third theory associated with the relational management approach is the administrative management theory.

5.4.1.3 Administrative management theory

RATIONAL MANAGEMENT APPROACH	PURPOSE OF THIS THEORY	MANAGERIAL PRACTICES RELATED TO THIS THEORY	ROLES AND FUNCTIONS OF EMPLOYEES REFLECTED IN THIS THEORY
Administrative management theory	<ul style="list-style-type: none"> ▪ Emphasises that the manager should have a grasp of the overall vision of the organisation and 	<ul style="list-style-type: none"> ▪ Planning ▪ Organising the necessary elements for the organisation to carry out its tasks 	<ul style="list-style-type: none"> ▪ Inherent in this approach is the planning of specific goals for each employee to accomplish.

	<p>take responsibility for its general direction and planning</p> <ul style="list-style-type: none"> ▪ It's goal is to elevate the status of administration by providing an analytical framework for management (Hodgetts 1990:37; Neher 1997:72; Van der Walt 2002:38). 	<ul style="list-style-type: none"> ▪ Commanding or directing ▪ Coordinating the different functions and units of the organisation ▪ Controlling, or seeing that employees comply with rules, procedures and regulations ▪ Division of work, or specialisation as well as departmentalisation ▪ Establishment of a clear line of authority, or chain of command. It must be clear who reports to whom concerning what tasks or functions. ▪ Unity of command or authority. Each person should have only one superior to whom he or she reports, to prevent conflicting demands or loyalties. ▪ Unity of direction, implying that one departmental head is responsible for a similar group of activities directed towards the same objective. ▪ Authority accompanying areas of responsibility; hence, a manager should have enough authority to ensure that his or her directions are carried out in meeting the responsibilities of that department or office. ▪ Limited span of control. Each manager should be responsible for supervising a fairly limited number of subordinates to ensure that he or she can keep abreast of what each employee 	<ul style="list-style-type: none"> ▪ A division of work, specialisation, and departmentalisation. ▪ Each employee should have only one superior to whom he or she reports, to prevent conflicting demands or loyalties. ▪ Employees are trained in the most efficient and least fatiguing way to carry out these predetermined steps in obtaining production goals. ▪ Division of employees into "exempt" and "non-exempt" or "bargaining unit" becomes standard. ▪ Employees are treated as living machines instead of intellectual, thinking human beings (Neher 1997:72-73; Van der Walt 2002:38-39).
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		<p>is doing.</p> <ul style="list-style-type: none"> ▪ <i>Esprit de corps</i>. Within the administrative ranks, there should be loyalty and a spirit for promoting the general good of the organisation. The managers should think of themselves as a team working together (Hodgetts 1990:39-41; Neher 1997:72-73; Van der Walt 2002:38) 	
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Table 5.5 A summary of the purpose, managerial practices, and roles and functions of the employee as they are projected in the administrative management theory

From Table 5.5 it can be derived that the administrative management theory does share same characteristics with the rational management approach as follows:

- It is based on scientific managerial methods.
 - planning, organising the necessary elements for the organisation to perform tasks, coordinating different units and functions in the organisation, division of work and specialisation, provides an analytical framework for management administration in the organisation
- It focuses on the manipulation and exploitation of employees.
 - controlling employees to comply with rules, procedures and regulations, each employee should have one superior to whom he or she reports
- It entails bureaucratic and manipulative practices.
 - establishment of a clear line of authority, or chain of command, unity of command or authority, emphasises that the manager should have a grasp of the overall vision of the organisation and takes responsibility for its direction and planning

- It entails managerial power.
 - commanding or directing, controlling employees to comply with rules, procedures and regulations, unity of direction implies that one manager is responsible for one type of task, activity or performance, each employee should have one superior to whom he or she reports

However, as mentioned in all the previous chapters, the rational management approach has its limitations as well as its advantages. Since the administrative management theory is perceived as a rational approach, its advantages and disadvantages are as follows:

ADVANTAGES OF THE ADMINISTRATIVE MANAGEMENT THEORY	DISADVANTAGES OF THE ADMINISTRATIVE MANAGEMENT THEORY
<ul style="list-style-type: none"> ▪ This theory emphasises the importance of encouraging initiatives as part of developing an <i>esprit de corps</i> and improving efficiency. ▪ Despite strict adherence to departmentalisation and chain of command, this theory also recognises that there are times when effective communication within the business require some horizontal communication between people at the same level. ▪ Provides a conceptual framework for analysing the management process ▪ Focuses on the need and possibility of teaching management about management ▪ Ensure predictability and uniformity in the quality of the products, ▪ Bring simple, large-scale order in the organisation, ▪ Produce efficiency through the division of labour and the specification of every role, ▪ Create a sense of fairness by being impersonal, standardised and systematised, ▪ Furnish the continuity of the elite class of managers and professionals, ▪ Enable managers to enforce strict discipline and make difficult decisions, ▪ Separate the planning function (by management) from the operating function (by employees), 	<ul style="list-style-type: none"> ▪ The scalar chain that is supposed to funnel communication upward can, under certain circumstances, choke it all together. ▪ The sharp division of labour that is suppose to increase individual productivity can sometimes demotivate employees and make them callous about the quality of their work. ▪ The bureaucratic rules that are made to ensure rational behaviour, can result in inhumane treatment of employees and clients. ▪ The bureaucratic organisation, designed to be managed by technocrats, can in fact block the adoption of new technology. ▪ The principles of bureaucracy are not suited to all types of technologies and environments. When the rate of environmental change is rapid, and the proliferation of new technologies is extensive, the bureaucratic model is much less successful. ▪ The unity of command contradicts the principle of specialisation (or division of labour) which states that efficiency will increase if a task is divided among members of a group ▪ If unity of command is vigorously enforced, specialisation would be impeded ▪ The quality and value of products and services are

<ul style="list-style-type: none"> ▪ Provide a conceptual framework for analysing management processes, ▪ Provide guidance as to what is expected from every employee everyday, and what is not, ▪ Believe that as long as procedure is followed and proper channels used, information can flow smoothly to those parts of the organisation where it is directed. <p>Arnold and Feldman (1986:276), Hodgetts 1990:41 Pinchot and Pinchot (1996:37), Zohar (1997:106) Neher 1997:72-73; Van der Walt 2002:38-39).</p>	<p>often ignored to the benefit of profit making.</p> <ul style="list-style-type: none"> ▪ Employees are perceived as production costs rather than valuable sources of creativity. ▪ They have a simplistic view of human motives and motivations, which implies a disregard for the complex nature of employees and their needs. ▪ Communication in the organisation flows one-way and downward ▪ They do not quickly assimilate the influx of new technology and are therefore slow to innovate. ▪ They have problems dealing with unanticipated and complex problems. ▪ They are not flexible and adaptable to changing environments. Response to change is slow. ▪ Tasks tend to be so simplified and routine that employees are often overqualified for the job. ▪ There is not provision for the use of alternative rewards to employees such as personal recognition or opportunities for growth and development. ▪ Many employees find these rational, bureaucratic managerial styles tedious. This can contribute to anomie. ▪ There is a great deal of inflexibility in organisational practices and management principles. As such, organisations have trouble in dealing with unanticipated problems and new issues because they are not flexible and adaptable in changing environments. ▪ The principle of unity of command contradicts the principle of specialisation, which states that efficiency will increase if a task is divided among members of a group. Furthermore, if unity of command were vigorously enforced, specialisation would be impeded. ▪ There is an information flow problem in the business because of the chain of command and downward communication-only rule. ▪ There is a decision making problem because decision making is perceived as a privilege of only a few individuals in the organisation.
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	Arnold and Feldman (1986:276-277, 369), Hodgetts (1990:54-55), Pinchot and Pinchot (1996:37), Zohar (1997:103, 106) and Du Plooy-Cilliers (2001:32)
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Table 5.6 A summary of the advantages and disadvantages of the administrative management theory

Similar to the classical management theory and the scientific management theory, it can be stated from the disadvantages and advantages of the administrative management theory in Table 5.6 that this theory is also associated with a passive-defensive organisational culture with a defensive organisational climate. It is also maintained that this theory contributes to both negative motivations with related behavioural actions among employees. Again, Table 4.8, Chapter 4, serves as justification for the above argument, for similar reasons as ascribed to both the classical management theory and the scientific management theory. However, different from the classical management theory and the scientific management theory, the administrative management theory emphasises the importance of encouraging initiatives as part of developing an *esprit de corps* and improved efficiency. This can contribute to the possibility of innovation, associated with the positive motivations and needs of the new employee.

Based on the characteristics of the management theories related to the rational management approach, reflected in Tables 5.1 to 5.6, it can be assumed that this approach focuses primarily on the explicit components of organisational culture. Typical shared characteristics among the classical management, the scientific management and the administrative management theories that could reflect on the type, value dimensions, structure, traits and climate of the organisational culture related to the rational approach, can be seen in Tables 5.2, 5.4 and 5.6. The following table summarises the discussed variables related to organisational culture in relation to the three theories that are characterised as reflective of the rational management approach.

School of thought	<ul style="list-style-type: none"> ▪ Organisational culture is a controllable variable ▪ Organisational culture is an objective entity ▪ Organisational culture is (mechanistic) metaphor
Type of culture	<ul style="list-style-type: none"> ▪ Passive-defensive

Value dimension reflected in the organisational culture	<ul style="list-style-type: none"> ▪ High power distance ▪ High uncertainty avoidance ▪ Individualism ▪ Masculinity
Organisational and managerial structure	<ul style="list-style-type: none"> ▪ Mechanistic
Cultural trait	<ul style="list-style-type: none"> ▪ Low involvement ▪ Negative consistency ▪ Poor adaptability ▪ Mission does not provide meaning and purpose but does provide a determinate course of actions
Climate	<ul style="list-style-type: none"> ▪ Defensive

Table 5.7 Variables related to organisational culture from the perspective of the rational management approach

With reference to sections 5.2.1, 5.2.2 and 5.2.3, and based on what has been discussed in Tables 5.1 to 5.6, it is maintained that the above identified schools of thought, type of culture, value dimensions, organisational and managerial structure, cultural traits, and organisational climate, are true for the classical management theory, the scientific management theory and the administrative management theory. Since these theories are related to the rational management approach, the following section will apply the IQ characteristics of the rational management approach to organisations that structure themselves in accordance to the classical management theory, the scientific management theory or the administrative management theory. This should serve as a further justification of why organisational and managerial practices associated with the rational management approach, are insufficient in addressing the SQ needs of the new employee.

5.4.1.4 The rational management approach in the organisation

In Chapter 2 it was maintained that rational, logic and rule-bound thinking relates to IQ characteristics, which have been related to what is referred to in this study as the rational or Newtonian approach. Zohar (1997) states that a great deal of thinking in organisations today is serial or rational in nature which, according to Arnold and

Feldman (1986:368-369), Pinchot and Pinchot (1996:30), Neher (1997:68-69), Covey (2004:16-18) and Bakke (2005:54), is linear, controlling, manipulative, determinate, dictating, reductive and predictable. Since it is assumed that these IQ characteristics relate to those of the rational approach that are tabularised in Table 2.1, Chapter 2, the following overview is provided as a means of explaining how these characteristics are viewed within the organisational context that structures itself according to for example, the classical management theory, the scientific management theory or the administrative management theory. Following this explanation, the characteristics of the rational approach will be applied to the discussed theories associated with the rational approach in this study.

- Applying the IQ characteristics of the rational management approach to the organisation

Zohar (1997:104) argues that organisations that follow a rational approach consist of managers who perceive employees and human organisations as machines or parts of machines, which, according to Sears *et al* (1987) is the Newtonian ideal. Zohar (1997) maintains that managerial practices reflecting the characteristics of rational management theories view the organisation as consisting of separate and replaceable working parts, each of which is included because it serves a function. It is argued that the separate parts of the machine work in harmony because they are subject to control (Zohar 1997:104).

Smith-Kuczarski and Kuczarski (1995), Pinchot and Pinchot (1996), Neher (1997), Zohar (1997), Zohar and Marshall (2000), Puth (2002), Covey (2004) and Bakke (2005) all maintain respectively that most organisations have the potential to grow and develop, and that this growth and development are often subject to the management approach in the organisation. In an organisation where a rational management approach is applied, clearly defined structures are very important to ensure control and coordination. Zohar (1997:103) continues by stating that the identity and stability of typical Newtonian organisations following a rational management approach, are ensured by excluding the individual, as well as excluding the unpredictable and private concerns of employees. Organisations following a rational management approach tend to organise and control their

employees on the basis of firm boundaries and formal rules that are universal to all members of any given level in the organisation (Zohar 1997:103).

Zohar (1997:44-45) states that **atomism** emphasises separate working parts (such as departments or sections) within the organisation, which leads to a tendency of **fragmentation**. This implies that any task can be reduced to its smallest bits (in science these bits are referred to as atoms [Sears *et al* 1987:71-87]). This relates to Sears *et al's* (1987:71-87) argument that in Newtonian science, **reduction** and analysis are key concepts. They further explain that any object or system is reduced to its atomistic parts, which in turn are isolated and analysed for their ultimate properties or primary functions. Atoms are perceived as hard and impenetrable, and each atom occupies its own isolated place in space and time and cannot be further reduced. Sears *et al* (1987:71-87) and Zohar (1997:44-45) further state that the rational approach suggests that atoms are linked by forces of **reduced** or **simplified** action and reaction, thus providing a model of the universe that emphasises impact and collision.

Bearing in mind the organisational context in which a rational management approach is applied, one can trace Neher's (1997:68-69) argument which states that a manager can know his or her organisation by knowing (controlling and predicting) the actions and reactions of the employees in each department. This can be done by dividing each task into simple fragments to ensure efficient and productive performances (Neher 1997). Zohar (1997:52) further maintains that organisations following a rational approach tend to carry on in their traditional, **rigid** and **inflexible** ways regardless of the changing business environment. This often contributes to organisations being broken down into separate operating segments, and isolated from their environments with a view to maximising control in each segment (Zohar 1997:52).

In Chapter 3 societal members were perceived as the basic units (atoms) of society and the institutions in its environments, such as religion, economics, technology and law. These environments were identified as some of the forces that bound these individuals together and **controlled** them. In Chapter 4 employees were seen in a similar vein as the basic units (atoms) of the organisation in which bureaucratic rules and structured hierarchies attempt to control them. It was further stated in

section 2.5, Chapter 2, that an IQ- or Newtonian-based organisation will maintain strategic planning and analyses phases in projects, which will involve the fragmentation of any task into its simplest logical parts with the aim of predicting their outcomes.

Sears *et al* (1987:71-87) further maintains that Newtonian science is driven by **determinate** forces that govern all the active and **reactive** movements of the particles and larger bodies. Therefore, it is derived that Newtonian science **values certainty** and **predictability** which assumes that in all circumstances (B) will follow (A) in the same way if the starting position and the forces acting upon (A) are the same.

Zohar (1997:48) elaborates on this argument by stating that Newtonian determinism contributes to a faith in value-certain techniques, to the predictability of technology and to instrumental research, which all aim at providing predictable results or outcomes. Applied to dissonant management, Zohar (1997) concurs that where Newton looked for the laws of the universe to enable determinism, the classical management theory, the scientific management theory and the administrative management theory for example, look for familiar **laws** inherent within each organisation to enable determinism. According to Zohar (1997:49) and Zohar and Marshall (2004), most managers in rational IQ-based organisations **value** control over consensual discussions with employees, and also control over products, the market and customer desires, above all else. This reflects the **dictatorial, top-down** approach by management to enable **stability** in the organisation.

In view of the above explanation as to how the IQ characteristics relate to the rational approach applied to the Newtonian organisational context, these characteristics will now also be applied to the following managerial theories that have been categorised under the rational approach for the purpose of this study:

- Classical management theory (CMT)
- Scientific management theory (SMT)
- Administrative management theory (AMT)

Due to the overlapping of some of the characteristics in the rational approach in practice, some of the characteristics are applied either simultaneously or separately to the same statements where relevant.

IQ CHARACTERISTICS OF THE RATIONAL MANAGEMENT APPROACH	THEORIES CHARACTERISED BY THE RATIONAL MANAGEMENT APPROACH (CMT, SMT, AMT)	MANAGERIAL PRACTICES PROJECTED IN THE THEORIES CHARACTERISED BY THE RATIONAL MANAGEMENT APPROACH
<ul style="list-style-type: none"> • Simple/atomistic • Emphasis on isolation, fragmentation and divisions of segments • Reductive 	<p style="text-align: center;">SMT AMT</p>	<ul style="list-style-type: none"> • Division of work or task analysis. Tasks are observed objectively and minutely in order to break them down into simple steps • Specialisation and departmentalisation of tasks
<ul style="list-style-type: none"> • Law-abiding • Ultimately controllable • Single viewpoint 	<p style="text-align: center;">CMT SMT AMT</p>	<ul style="list-style-type: none"> • Fixed, written rules for administration • Maintenance of rigid, written policies, records and files • Development of a science for each element of the employee's work, thus selecting, training, teaching and developing employees • Coordinate the different functions and units of the organisation • Controlling employees to comply with rules, procedures and regulations • Unity of command and direction
<ul style="list-style-type: none"> • Determinate • Stable 	<p style="text-align: center;">CMT SMT AMT</p>	<ul style="list-style-type: none"> • Focused on strategic management based on scientific, rational and mechanistic principles • Setting goals. Organising the necessary elements for performing tasks • Compliance with rules, procedures and regulations are important
<ul style="list-style-type: none"> • Certain • Value-certain and predictable 	<p style="text-align: center;">CMT SMT AMT</p>	<ul style="list-style-type: none"> • Uniformity and predictability • Can efficiently handle routine problems according to predetermined rules • Emphasis placed upon ensuring a match between the skills of employees and the demands of their jobs • Planning

		<ul style="list-style-type: none"> • Limited span of control
<ul style="list-style-type: none"> • Dictatorial • Top-down approach 	<p>CMT SMT AMT</p>	<ul style="list-style-type: none"> • Stable, steep, central hierarchies of offices • Authority and responsibility remain with management • Managers plan a task and direct employees to execute it • Commanding and directing
<ul style="list-style-type: none"> • Inflexible • Rigid boundaries 	<p>CMT SMT AMT</p>	<ul style="list-style-type: none"> • Organisational rules apply to all employees • Organisation should provide a limited range of products and services to enable control • Standardisation and systematisation • Compliance with rules, procedures and regulations
<ul style="list-style-type: none"> • Reactive 	<p>CMT SMT</p>	<ul style="list-style-type: none"> • Employees are trained in specific tasks to deliver predictable results. • Employees paid contingent on their performance if they adhere to managerial instructions. • Management should cooperate with employees to ensure they work according to the principles of the science, which has been developed.

Table 5.8 A comparison between the IQ characteristics of the rational management approach and the managerial practices projected in the classical management, scientific management and administrative management theories

From the comparison between the managerial practices projected in the classical management, the scientific management and the administrative management theories, as well as the compiled IQ characteristics in Tables 2.1 and 5.8, it is maintained that these three management theories do relate to the rational approach in terms of:

- simplicity,
- emphasis on isolation and fragmentation,
- reductionism,

- controlling, predictable, law-abiding and single-view practices,
- determinism, stability,
- certainty,
- dictatorial and top-down approach, and
- inflexibility, rigidity and reactivity.

Furthermore, based on the listed disadvantages of organisations following a rational management approach by means of the three theories discussed (in Tables 5.2, 5.4 and 5.6), Viola's (1977:42) argument regarding organisations that are administered through the use of classic management, scientific management and administrative management principles (developed at a time when society was much more simplistic) seems to be relevant. Viola (1977:42) states that the principles of the rational approach, as well as the dominant ethos from which they were formulated, may not be appropriate in dealing with the complexities of modern organisations and the meaning-seeking needs and motivations of the new employee, in a technologically sophisticated society (Viola 1977:42).

In addition to Viola (1977), Renesch (1992:2) states that the way business has been practised during the greater part of the 20th century could neither meet the needs of the global marketplaces, nor the needs of the new employee in the organisational context. He also emphasises what has become the argument in this study as well, namely that the way business has been conducted, and often still is conducted according to the rational management approach, does not reflect "the true sense of meaning or purpose. Rarely has work provided us with an opportunity to grow personally and fully express ourselves. Rather, our jobs act to restrain us, perpetuating insecurities and fears" (Renesch 1992:2).

Renesch (1992), in accordance with Harman (1992), Ray (1992), Mollner (1992), Rosen (1992), Brown (1992), Barnum (1992), Gaster (1992), Kiefer (1992), Sanford (1992), Thompson (1992), Maynard (1992), Channon (1992), Senge (1992) and Blanchard (1992), all maintain that the mindset among leaders in the 21st century organisation is progressively moving towards the recognition and

honouring of the human spirit and the empowerment of employees. It is argued that these values are primarily absent in the rational management approach. Renesch (1992:4-5) argues that such a new mindset could result in new organisational practices away from dissonant management towards inspirational leadership.

Viola (1977:42-43), Harman (1992:15) and Ray (1992:27) all maintain respectively that a new approach to management based on a new morality is needed. The dominant organisational morality as expressed by the rational management approach was similar to the dominant societal morality as it was expressed by the Protestant ethic at the time. Viola (1977) justifies this argument by arguing that the 'protestant-ethical' manager was secure in knowing that his practices or methods in dealing with employees were 'right', because almost everyone shared the same values. This argument also relates to what has been established about organisational culture in the rational management approach, namely that it perceives organisational culture as a controllable and objective organisational variable where employees maintain passive-defensive attitudes and behaviours. However, Viola (1977), Harman (1992), Ray (1992), Harriss (1992), Zohar (1997) and Zohar and Marshall (2004) all concur respectively that with changes in society, the acceptance of the existing protestant code is rapidly diminishing. The manager can no longer wrap him- or herself in the blanket of classic morality based on a long list of rules, regulations and codes providing him or her with ready answers for any problem or situation (Viola 1977:42-43). From this viewpoint, it is derived from the arguments in this section that a different management approach must be considered to address the needs and motivations of the *new employee* in the modern organisation. Subsequently, an adaptive approach will be discussed.

5.4.2 The adaptive [management] approach

For the purpose of this study an approach that best describes the adaptive attributes of EQ-based organisational management will be referred to as the adaptive management approach (see the characteristics of the adaptive approach in Table 2.1, Chapter 2). In Chapter 2 it was maintained that emotional, experience-based, associative, adaptive and habit-bound thinking provides concepts similar to those found in what has been referred to, for the purpose of this study, as an adaptive approach. As was also indicated in Chapter 2, an adaptive approach, based on

associative thinking, is about relationships or associations between components. Organisational management theories that are typically associated with an adaptive management approach will be discussed in sections 5.4.2.1 to 5.4.2.3.

Research by Mollner (1992:104) and Du Plooy-Cilliers (2003:22-23) indicate that the concept of management is related to transactional activities based on an asymmetrical or material-age worldview (as was discussed in section 5.4.1), whereas leadership is concerned with transformational and transcendental activities based on a symmetrical or relation-age world-view. In addition, Zaleznik (1998:77) states that different from managers, leaders look for potential opportunities and rewards that may inspire the creative process among employees. Zaleznik (1998:77) further maintains that a leader is someone for whom self-esteem no longer solely depends on positive attachments and real rewards, but for whom self-reliance is important along with his or her expectations of performances and achievements by him- or herself and by his or her employees. Regarding the reference by Mollner (1992) and Du Plooy-Cilliers (2003) to a symmetrical or relationship-age view, which is considered to be opposite from an asymmetrical or material-age view, it is derived that the symmetrical or relationship-age view reflects attributes such as support for employee needs and motivations, participation, two-way communication processes and open-door organisational practices.

Based on Mollner's (1992) relation-age view and Du Plooy-Cillier's (2003) reference to the symmetrical world view, the following characteristics of leadership can be associated with an adaptive management approach:

- Leadership is based on humanistic and knowledge-enabling approaches. These approaches imply that the organisation is an open system that involves itself in environmental scanning with the purpose of proactive changes and/or adaptation when required.
- Mere adjustments of transactional managerial practices towards changes in the organisation are insufficient. A total transformation of organisational vision, managerial practices, employee involvement and relationships with the macroenvironment are required.

- Communication is used to establish comprehension, support and developments in the organisation.
- Employees are perceived as intelligent, creative, innovative, adaptive and flexible members of the organisation who contribute to its existence and survival.
- Employees are encouraged to participate in the organisation's profits and losses, ownership and democratic practices.
- 'Management' is decentralised and coordinated rather than autocratic.
- Problems and conflict are resolved through negotiation, communication, and compromise instead of coercion, manipulation or argumentation.
- Leaders encourage participation in decision making, support high ideals and morals such as openness and honesty, commitment and communication.
- Leaders inspire employees towards vision, wisdom and spiritual welfare.
- Leaders communicate fairness within the organisational and market context.

Before exploring the theories implicit in an adaptive approach, it is important for the purpose of this study to distinguish between transformational and transcendental leadership; since it is argued that transcendence is fundamentally more related to SQ due to its meaning-seeking, unitive and recontextualising nature, than transformation is. The following is a distinction between transformational and transcendental leadership:

Transformational leadership: Goleman *et al* (2002:30, 39) maintain that a [transformational] leader has four important skills relating to EQ, namely self-awareness (reading one's own emotions and recognising their impact, knowing one's strengths and weaknesses, selfworth and capabilities), self-management (emotional self-control, transparency, adaptability, initiative and optimism), social awareness (empathy, service and organisational awareness of decisions and politics at various levels) and relationship management (inspirational to others, influencing

and developing others, change catalyst, managing conflict and building bonds and collaborative teamwork).

In contrast to transactional management, transformational leadership refers to the process where the leader is able to increase employees' levels of motivation, and morality by involving them in important organisational processes. A transformational leader is perceived to be able to change employees' attitudes and perceptions by encouraging them to strive towards self-actualisation as well as a commitment towards organisational goals (Du Plooy-Cilliers 2001).

Transcendental leadership: In a similar line of argument, Van der Walt (2003) maintains that in addition to transformational leadership, transcendental leadership contributes to the role of the employee which is to develop and maintain his or her creativity, honesty, integrity, innovativeness and a spirit of higher being, as a means of meaningful participation in the organisational process. Van der Walt (2003) states that **transcendental leadership** differs from transformational leadership in that transcendental leadership aims at **supporting the employee in his or her change process by means of self-awareness and related spiritual values**, whereas **transformational leadership aims at changing the employee by providing in the basic needs of the employee**. Based on this distinction, it can be argued that transcendence is a quality of SQ. Transcendence takes a person beyond the limits of his or her knowledge and experiences and puts things in a wider context (Zohar & Marshall 2000).

Based on the definitions of transformational and transcendental leadership above, as well as their support of the symmetrical or relationship-age worldviews, it may at this stage be concurred that both transformational and transcendental leadership are similar in their philosophies towards encouraging and developing employees by involving them in the organisational processes. However, it will be explored whether transcendental leadership, although very similar to transformational leadership, aims more specifically at encouraging spiritually intelligent and meaning-seeking values among employees as point of departure towards participation in the organisational processes. Organisational management theories typically associated with an adaptive management approach are the second-order cybernetic theory, Parson's social action system's theory, the general theory of

action and the organisational learning systems theory (which will be discussed next).

The second-order cybernetics theory, Parson’s social action systems theory, and the organisational learning systems model have been selected for the discussion on theories associated with the adaptive management approach since these theories are considered by leading organisational researchers such as Hodgetts (1990), Neher (1997), Scwandt and Marquardt (2000) and Du Plooy-Cilliers (2001) and Van der Walt (2002) as prominent adaptive theories in organisational leadership. The following tables summarise the purpose of each theory, the managerial practices related to each theory, the role and functions of employees reflected in each theory, as well as the advantages and disadvantages of each theory within the context of this study.

5.4.2.1 Second-order cybernetic theory

ADAPTIVE MANAGEMENT APPROACH	PURPOSE OF THIS THEORY	MANAGERIAL PRACTICES RELATED TO THIS THEORY	ROLES AND FUNCTIONS OF EMPLOYEES REFLECTED IN THIS THEORY
Second-order cybernetic theory	<ul style="list-style-type: none"> ▪ Give insight into the diversity and functioning of the organisation as a whole in relation to its surrounding environments ▪ Based on the systems theory where “system” denotes any set of elements that form a unified or complex whole. (Neher 1997:105; Du Plooy-Cilliers 2001:35-36) 	<ul style="list-style-type: none"> ▪ Management has a two-way symmetrical worldview. ▪ Explores the impact of the environment on the organisation as a system (with its structures and functions), and how the environment affects the internal functioning of the organisation. ▪ Believes the concept of “holism” suggests the whole (the organisation) is more than the sum of its parts (departments). This also relates to the realisation that the vision of the organisation should be the sum of management and employees’ visions for the organisation. ▪ Believes that the organisation’s ability to function as a whole is possible due to the complex 	<ul style="list-style-type: none"> ▪ Communication is perceived as the important component in relating the parts of the organisation to constitute a whole. It is therefore the means employees use to establish role expectations and standard operating procedures. ▪ Need to maintain a balance since each subsystem is dependent on another for functioning and survival (Van der Walt 2002:48)

		<p>interactions between interdependent subsystems. This implies that a change in one subsystem (department) will bring forth change in other subsystems (departments).</p> <ul style="list-style-type: none"> ▪ Recognises that the organisation is an emerging and evolving system of interpersonal roles, norms and rules that govern the cooperative organising behaviour in the organisation ▪ Perceives the organisation as a system of organising behaviour and communication that consists largely of a set of symbolic actions which employees understand because they share a common rhetorical culture (i.e. a corporate vision and missions, goals, objectives, self- and group identification, prescribed ways of arguing, evaluating, problem solving and decision making) ▪ Based on the previous point, management focuses on the integration of purpose (a larger explanation of why the organisation exists and where it is heading) and systemic structures (helping employees to see a holistic picture and how all structures in the organisation interact) ▪ Believes that the subsystems exist in states of relative balance (homeostasis). The different departments of an organisation can fit well together and function effectively if a shared vision, team learning, mental models and personal mastery are encouraged. ▪ Realises that an organisation is a 	
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		<p>system in continuous interaction with its environments. Should the organisation fail to adapt to its environmental changes, it tends to move towards entropy, which is a state of severe conflict. In this situation management often proposes reactive instead of proactive methods.</p> <ul style="list-style-type: none"> ▪ Recognises that the basic elements of the theory consists of interrelatedness, boundaries, open versus closed systems, specialisation and coordination, homeostasis, input/output/throughput, sequences of events and life cycles and equifinality (Arnold & Feldman 1986:5-7; Senge 1990:12-13, 352-354, Neher 1997:105-109, 110; Du Plooy-Cilliers 2001:35-38; Van der Walt 2002:47). 	
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Table 5.9 A summary of the purpose, managerial practices, and roles and functions of the employees as they are projected in the second-order cybernetic theory

Based on the list of characteristics of leadership associated with the adaptive management approach, it can be derived from Table 5.9 that the second-order cybernetic theory does share characteristics with the adaptive management approach as follows:

- Leadership is based on humanistic and knowledge-enabling approaches. These approaches imply that the organisation is an open system that involves itself in environmental scanning with the purpose of proactive changes or adaptation.
 - Provides insight into the diversity and functioning of the organisation in relation to the environment
 - Explores the impact of the environment on the organisation, and how

the environment affects the internal functioning of the organisation

- Realises that the organisation is a system in continuous interaction with its environments. Should the organisation fail to adapt, it will experience entropy
- Communication is used to establish comprehension, support and developments in the organisation.
 - Communication is seen as the important component in relating the parts of the organisation to constitute a whole
 - It is the means employees use to establish role expectations and standard operating procedures
 - Communication consists of symbolic actions which employees understand since they share a common rhetorical culture
- Employees are perceived as intelligent, creative, innovative, adaptive and flexible members who contribute to the organisation's existence and survival.
 - Believe employees share a common rhetorical culture such as a corporate vision, mission, goals, identification, prescribed ways of arguing, evaluating, problem solving and decision making
 - A department can function effectively if its employees share a vision, learn together and focus on mental models and personal mastery
- Management is decentralised and coordinated.
 - Management has a two-way symmetrical worldview
 - The vision of the organisation should be the sum of management and employees' vision for the organisation
 - Recognises that the organisation is an emerging and evolving system of interpersonal roles, norms and rules that govern the cooperative organising behaviour in the organisation

- Focuses on the integration of purpose and systemic structures
- Leaders inspire employees towards vision, wisdom and spiritual welfare.
 - A department can function effectively if its employees share a vision, learn together and focus on mental models and personal mastery

It should also be noted that the second-order cybernetic theory does reflect some characteristics of the rational management approach, for example it is stated that when entropy occurs due to failure by the organisation to adapt to environmental changes, management often proposes reductive and reactive methods to address the entropy, rather than proactive and long-term methods. It is also stated that the second-order cybernetic theory is fundamentally based on the systems theory (which is constantly striving towards stability, certainty and familiarity) and as such is being associated with the rational management approach. The second-order cybernetic theory also argues that change in one subsystem will necessarily contribute to changes in other subsystems, and that prescribed (certain and predictable) ways of arguing and evaluation do exist.

However, the adaptive management approach however does provide for these 'rational' characteristics since the EQ characteristics of this approach (see Table 2.1) indicate that the adaptive management approach is both simplistic and complex, habit-bound and controlling, with an emphasis on familiarity, certainty and stability. Hence, these characteristics of the second-order cybernetic theory therefore reflect the similarities between the rational management and the adaptive management approaches.

The following table will reflect on the advantages and disadvantages of the second-order cybernetic theory:

ADVANTAGES OF THE SECOND-ORDER CYBERNETIC THEORY	DISADVANTAGES OF THE SECOND-ORDER CYBERNETIC THEORY
<ul style="list-style-type: none"> ▪ The theory recognises the important interaction between the organisation and its environments, for example, should the 	<ul style="list-style-type: none"> ▪ Although the second-order cybernetic theory, similar to the systems theory, refers a great deal to view

<p>law (legal environment) table a legislation that demands equal rights in the internal structure of an organisation, that company will have to adapt its structure and policies in accordance to the legislation, or face judiciary punishment.</p> <ul style="list-style-type: none"> ▪ Focuses on the interrelated relationships of all the subsystems. ▪ Communication is perceived as the important component in relating the parts of the organisation to the whole. ▪ Previous theories focused primarily on the productive and management subsystems. In relation to the systems theory, second-order cybernetic theory highlights the importance of maintaining good relations with significant elements in the environment (supportive subsystem), maintaining good internal relations and developing human resources of the system (maintenance subsystem), and acting to adapt to changes in the environment (adaptive subsystem) ▪ The supportive and adaptive subsystems highlight the importance of interaction with the environment, while the maintenance subsystem does the same for the internal systemic relations of the organisation (Neher 1997:110; Van der Walt 2002:48) 	<p>organisational subsystems in a larger context, it remains mechanistic due to its atomistic nature.</p> <ul style="list-style-type: none"> ▪ The parts of systems (described by the systems theory on which the second-order cybernetic theory is based) are not themselves contextual. They do not change internally due to different and diverse relationships, even though the second-order cybernetic theory claims that subsystems do change through interactions with each other. This is a reductive and determinate view which may inhibit potentiality and innovativeness among employees. They remain unchanging black boxes. If we try to pin down a quantum thing and isolate it from its environment, we reduce it. ▪ Argues that the organisation tends to develop habitual responses to the environmental feedback which implies that it becomes more specialised and complex. It makes organisations therefore less adaptable to change. ▪ These responses are often routinised, which implies that inputs are processed in a programmed manner (even though they may have been considered adaptive once). ▪ Mainly concerned with populations (all subsystems in relation to each other) and little concern for individual subsystems (Arnold & Feldman 1986:5-7; Neher 1997:105-109, 111; Zohar 1997:52-53)
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Table 5.10 A summary of the advantages and disadvantages of the second-order cybernetic theory

From the listed advantages and disadvantages in Table 5.10, and from what has been discussed previously regarding the needs and motivations of the new employee, as well as the organisational culture with the related organisational climate, it can be stated that the application of a second-order cybernetic theory in an organisation could contribute to a constructive organisational culture with a supportive organisational climate. It will also contribute to positive motivations with related behavioural actions among employees. Tables 4.1 to 4.5 and 4.8, Chapter 4, serve as justification for this argument since it is stated that the **new employee:**

- questions rigid and controlling practices,

- experiences anomie and frustration within the context of an organisation with a primarily rational approach, which could result in maladaptive behaviour due to negative motivations and related values,
- questions bureaucratic and manipulative practices due to a search for meaningful practices,
- is more educated and knowledgeable and as such have his or her own viewpoints regarding organisational practices, and
- is asking questions about his or her role, identity and purpose in the organisation due to a new sense of morality.

It is derived that since the second-order cybernetic theory is associated with the adaptive approach, it does address the above problems experienced by the new employee more substantially, than any of the theories discussed in the rational approach.

A second theory associated with the adaptive management approach is Parson’s social action systems theory.

5.4.2.2 Parson’s social action systems theory

ADAPTIVE MANAGEMENT APPROACH	PURPOSE OF THIS THEORY	MANAGERIAL PRACTICES RELATED TO THIS THEORY	ROLES AND FUNCTIONS OF EMPLOYEES REFLECTED IN THIS THEORY
Parson’s social action system theory	<ul style="list-style-type: none"> ▪ Depicts organisations as systems of social interaction, or systems of social actions with the aim of improving effectiveness of action where learning is an important outcome ▪ The establishment of a 	<ul style="list-style-type: none"> ▪ Recognise that both performance and learning processes have the capacity to change or disrupt the equilibrium in the organisation ▪ Changes in the social system occur through the process of learning and are related to the latent pattern maintenance function of the system 	<ul style="list-style-type: none"> ▪ The benefits of this theory are that it enables participants to develop the capacity to be life-long learners. ▪ It teaches self-management of learning (which implies autonomous responsibility to assess own and others’ work), self-awareness (which is

	<p>systematic relationship between actions of the actors and their ability to adapt to both the internal and external environments (Senge 1990:182; Koo 1999:89; Scwandt & Marquardt 2000:45-46)</p>	<ul style="list-style-type: none"> ▪ Focuses on the learning aspect of an organisation as a social system and explains how an organisation learns so that it can survive in an ever-changing environment ▪ Action learning implies that employees should apply learning to take effective action during change processes ▪ It is an approach to the development of people in organisations through the process of task completion. It is based on the premise that there is no learning without action and likewise no deliberate action without learning. It results in both self-development and organisational development ▪ Provides a way of viewing organisational behaviour in such a way that a person can see how people in the organisation collectively engage in the learning process ▪ Defines organisational learning as a system of actions, actors, symbols and processes that enables an organisation to transform information into valued knowledge which in turn increases its adaptive capacity ▪ Recognises the importance of social behaviour in the organisation as a system of actions (of both the individual and the collective) ▪ Recognises the added value of collectivism and the analytical 	<p>achieved through group interaction), and reflection of and learning with and through others which reinforces the social aspects of learning (Koo 1999:91)</p>
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		<p>potential actions and systems of actions</p> <ul style="list-style-type: none"> ▪ Depicts organisations as systems of social actions or social interactions. Social action comprises: <ul style="list-style-type: none"> - a subject-actor: described as an individual, group or collective, - a situation: which implies physical and social objects to which the actor relates, - symbols: which represent the means by which the actor (employee) relates to the different elements of a situation and attributes meaning to them, - rules, norms and values: which guide the orientation of the employee's actions and relations with the environment ▪ The system of actions are dependent on the knowledge that is available to the actor (employee) as well as a set of norms that allows for subjective interpretations of a situation and its ends ▪ When considering a system of actions, the relationship between actions becomes an important aspect of defining the system ▪ Recognises the uncertainty principle which rejects absolutism and predictability (Koo 1999:89-90; Scwandt & Marquardt 2000:42-47) 	
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Table 5.11 A summary of the purpose, managerial practices, and roles and functions of the employees as they are projected in Parson's social action systems theory

Based on the list of characteristics of leadership associated with the adaptive management approach, it can be derived from Table 5.11 that Parson's social action systems theory does share characteristics with the adaptive management approach as follows:

- Leadership is based on humanistic and knowledge-enabling approaches. These approaches imply that the organisation is an open system that involves itself in environmental scanning with the purpose of proactive changes or adaptation.
 - Changes in the social system occur through the process of learning and are related to the latent pattern maintenance function of the system
 - Focuses on the learning aspect of an organisation
 - Looks at the employee's ability to adapt to the internal and external environments through learning
- Employees are perceived as intelligent, creative, innovative, adaptive and flexible members who contribute to the organisation's existence and survival.
 - Enables employees to develop the capacity to be life-long learners
 - Depicts the organisation as a system of social interactions (among employees) with the aim of improving effectiveness of action where learning is an important outcome
 - Learning and action result in self-development and organisational development.
- Management is decentralised and coordinated.
 - Recognises the added value of collectivism and the analytical potential actions and systems of actions
 - Recognises the uncertainty principle which rejects absolutism and predictability

- Leaders inspire employees towards vision, wisdom and spiritual welfare.
 - It teaches self-management and self-awareness.

This theory also reflects characteristics of the rational management approach. For example, it is stated that the organisation is perceived as a system of social actions with the aim of improving effectiveness (predictability and certainty), the development of employees takes place through task-completion (control) and rules are used as guidelines to control employee actions. It is also stated that Parson’s social action system theory is related to the systems theory (which is constantly striving towards stability, certainty and familiarity) and as such is being associated with the rational management approach. However, the adaptive management approach does provide for these ‘rational’ characteristics since the EQ characteristics of this approach (see Table 2.1) indicate that the adaptive approach is both simplistic and complex, habit-bound and controlling, with an emphasis on familiarity, certainty and stability. Therefore, these characteristics of Parson’s social action system theory reflect the similarities between the rational management and the adaptive management approaches.

The following table will now address the advantages and disadvantages of Parson’s social action system theory.

ADVANTAGES OF THE PARSON’S SOCIAL ACTION SYSTEMS THEORY	DISADVANTAGES OF THE PARSON’S SOCIAL ACTION SYSTEM THEORY
<ul style="list-style-type: none"> ▪ Provides a person with a starting point for understanding actions of the collective as it changes through performing and learning ▪ Emphasises the importance of learning as a means of adapting effectively to the changing environment (Koo 1999:90-91; Scwandt & Marquardt 2000:47) 	<ul style="list-style-type: none"> ▪ Action learning is difficult if the learner is unable or unwilling to take action ▪ It is unlikely that action learning will flourish in an environment where the emphasis is on teaching rather than learning ▪ Recognises the uncertainty principle which rejects absolutism and predictability, however it focuses extensively on rules which guide the orientation of the employee’s actions and relations. ▪ Many employees have the perception that they have neither the time nor the inclination to be learners (Koo 1999:90-91; Scwandt & Marquardt 2000:47)

Table 5.12 A summary of the advantages and disadvantages of Parson’s social action systems theory

From the listed advantages and disadvantages in Table 5.12, and from what has been discussed previously about the needs and motivations of the new employee, as well as the organisational culture with the related organisational climate, it can be stated that the application of Parson’s social action systems theory in an organisation could contribute to a constructive organisational culture with a supportive organisational climate, as well as contribute to both positive motivations with related behavioural actions among employees. Tables 4.1 to 4.5 and 4.8, Chapter 4, serve as an explanation for this argument.

It is derived that Parson’s social action systems theory is associated with the adaptive management approach, and that, similar to the second-order cybernetic theory, it does address various problems experienced by the new employee more substantially, than the theories discussed in the rational management approach.

A third theory associated with the adaptive management approach is the organisational learning systems model.

5.4.2.3 The organisational learning systems model

ADAPTIVE MANAGEMENT APPROACH	PURPOSE OF THIS THEORY	MANAGERIAL PRACTICES RELATED TO THIS THEORY	ROLES AND FUNCTIONS OF EMPLOYEES REFLECTED IN THIS THEORY
The organisational learning systems model	<ul style="list-style-type: none"> ▪ The organisation consists of sets of actions that the organisation has to carry out to create knowledge about its goals and therefore, survive in a changing environment. (Scwandt & Marquardt 2000:47) 	<ul style="list-style-type: none"> ▪ Organisations are human social entities and always learning. The process of learning is continuous. ▪ Organisational learning is manifested through interrelated patterns of human actions, processes and objects, and therefore constitutes a system of human actions. ▪ There is a four-step systemic approach to organisational learning which encompasses knowledge acquisition, information distribution, information interpretation and organisational 	<ul style="list-style-type: none"> ▪ Allows management to integrate existing social theories of culture, leadership, recognition, sense making into the fabric of the organisational learning systems model (Scwandt & Marquardt 2000:85)

		<p>memory.</p> <ul style="list-style-type: none"> ▪ Organisations as social entities need to create a situation that is positive for the organisation's survival. Within the context of the organisational learning model, where reflection is a major function, management must enable supportive subsystems. ▪ Capturing and transporting knowledge as well as maintaining an open interface to the environment, need to integrate with the reflection of organisational actions to allow for learning and for the organisation to adapt to its environment. ▪ Organisational learning represents a complex interrelationship between people, their actions, symbols and processes within the organisation. ▪ In an organisation the location of the learning process is everywhere and therefore difficult to ascertain due to the complexity of the interacting units of the organisation. ▪ The learning processes of an organisation depend on the social actions of the organisation, just as the performance of the organisation depends on these actions. Therefore, the focus of organisational learning must be explainable in the context of the social system and its respective dynamic actions. ▪ The action system of the organisation is composed of the actions of individuals, the group and the organisation. These actions can be associated with only performance or only with learning, or with performance and learning 	
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		<p>simultaneously. The nature of human actions in the social context is complex and not easily separated into learning or performing.</p> <ul style="list-style-type: none"> ▪ However, change in the organisation takes place through both performance and learning actions of systems of actions. ▪ As the environment grows in complexity, it is becoming more apparent that the rate at which the organisation learns may be the deciding factor in its ability to survive or adapt to its environment. ▪ There are four prerequisite functions that are carried out by the respective subsystems, which enable the action system to adapt to its environment: Adoption, goal attainment, integration, pattern maintenance. ▪ These prerequisite functions enable the organisation to survive as a viable system of actions since it enables the organisation to for example, take different actions than those actions taken in the past, to know if present actions are different from the past or not, and to understand the reasons for this difference. These functions allow the collective to retain its knowledge over a period of time, and to ensure that knowledge is available to inform the actions of the entire organisation. ▪ This learning system is a system of actions, actors (employees), symbols and processes that enables an organisation to transform information into valued knowledge which in turn increases its long-run adaptive capacity. 	
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		<ul style="list-style-type: none"> ▪ Organisational learning subsystems relate to each other through interchange processes. Each subsystem depends on the others for a critical input element that enables it to carry out its function with respect to the organisational learning system. ▪ The learning subsystems are not independent. Dysfunction in one learning subsystem will jeopardise the effectiveness of the whole system. ▪ The ability to predict cause-effect relations has been limited by the complexity of the social action system. There are too many variables to control and their non-linear nature creates highly complex relations. (Scwandt & Marquardt 2000:53-85; Burnes, Cooper & West 2003:456) 	
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Table 5.13 Summarised purpose, managerial practices, roles and functions of employees as projected in the organisational learning systems model

Based on the list of characteristics of leadership associated with the adaptive management approach, it can be derived from Table 5.13 that the organisational learning systems model does share characteristics with the adaptive management approach. They are as follows:

- Leadership is based on humanistic and knowledge-enabling approaches. These approaches imply that the organisation is an open system that involves itself in environmental scanning with the purpose of proactive changes or adaptation.
 - The organisation consists of sets of actions which create knowledge about its goals and therefore the organisation survives in a rapidly changing environment
 - The process of learning is continuous
 - Prerequisite functions enable the organisation to survive as a viable system

of actions. These functions allow the collective to retain its knowledge over a period of time and to ensure that knowledge is available to support the actions of the entire organisation

- Mere adjustments of transactional managerial practices towards changes in the organisation are insufficient. A total transformation is needed.
 - As the environment grows in complexity, the rate at which the organisation learns may be the deciding factor in its ability to survive or adapt
 - The organisation needs to take different actions than in the past to survive in a changing environment. It needs to analyse how the current actions differ from those in the past
 - Employees are perceived as intelligent, creative, innovative, adaptive and flexible members who contribute to the organisation's existence and survival
 - Organisations are human social entities and always learning
 - The learning process of the organisation depends on the social actions of the organisation (between employees)
- Management is decentralised and coordinated.
 - Organisational learning is manifested through interrelated patterns of human actions, processes and objects
 - Organisations as social entities need to create a situation that is positive for the organisation's survival. Management should enable supportive subsystems
 - Capturing and transporting knowledge as well as maintaining an open interface to the environment, need to integrate with the reflection of organisational actions to allow for learning and for the organisation to adapt to its environments

- Managerial control is difficult due to the complex and non-linear nature of relations in the organisation
- Allows management to integrate existing social theories of culture, leadership, recognition, and sense-making into the fabric of the organisational learning systems model

This theory also reflects characteristics of the rational management approach. For example, there are four prerequisite functions that are preferred by the respective subsystems, which enable the action system to adapt to its environments namely, control, determination, certainty, predictability. It is also argued that the learning subsystems are not independent, and that a dysfunction in one subsystem will jeopardise the effectiveness of the whole system. This refers to the theory's reductive nature. Hence, change in one subsystem will necessarily contribute to changes in other subsystems. It is also stated that the organisational learning model is based on the systems theory (which is constantly striving towards stability, certainty and familiarity) and subsequently is associated with the rational approach.

However, the adaptive management approach does provide for these 'rational' characteristics since the EQ characteristics of this approach (see Table 2.1) indicate that the adaptive management approach is both simplistic and complex, habit-bound and controlling, with an emphasis on familiarity, certainty and stability. Therefore, these characteristics of the organisational learning systems model reflect the similarities between the rational management and the adaptive management approaches.

The following table addresses the advantages and disadvantages of the organisational learning systems model:

<p style="text-align: center;">ADVANTAGES OF THE ORGANISATIONAL LEARNING SYSTEMS MODEL</p>	<p style="text-align: center;">DISADVANTAGES OF THE ORGANISATIONAL LEARNING SYSTEMS MODEL</p>
<ul style="list-style-type: none"> ▪ Emphasise the importance of learning as a means of adapting effectively to the changing environment. ▪ The identified prerequisite functions enable the organisation to survive as a viable system since it enables the organisation to distinguish between good 	<ul style="list-style-type: none"> ▪ Includes neither an indication of the dynamic nature of the system nor any connection with the human social dynamics of the organisation. The operation of the system is vulnerable to power differentials, changing personnel structures, lack of trust and many other social forces. This complexity assures

<p>and poor actions based on comparisons to the organisation's actions in the past.</p> <ul style="list-style-type: none"> These functions allow the collective to retain its knowledge over a period of time and to ensure that knowledge is available to inform the actions of the entire organisation. 	<p>that organisational learning cannot be represented by the mere grand total of the learning of the individuals in the organisation.</p> <ul style="list-style-type: none"> There is no repeated sequence of events that is indicative of this system. It is this non-linear complexity of the organisational learning system that permits multiple barriers to block the learning process.
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Table 5.14 A summary of the advantages and disadvantages of the organisational learning systems model

From the listed advantages and disadvantages in Table 5.14, and from what has been discussed previously regarding the needs and motivations of the new employee, as well as the organisational culture with the related organisational climate, it can be surmised that the application of the organisational learning systems model in an organisation could contribute to a constructive organisational culture with a supportive organisational climate. It also contributes to positive motivations with related behavioural actions among employees. In addition to the second-order cybernetic theory, and Parson's social action systems theory, Tables 4.1 to 4.5 and 4.8, Chapter 4, serve as justification for this argument.

It is derived that since the organisational learning systems model is associated with the adaptive management approach, it does address the problems experienced by the new employee more substantially, than any of the theories discussed in the rational management approach.

Based on the characteristics of the adaptive management approach as they are reflected in Tables 5.9 to 5.14, it can be assumed that this approach focuses on both the implicit and explicit components of organisational culture. Typical shared characteristics among the second-order cybernetic theory, Parson's social action systems theory, and the organisational learning systems model, that could reflect on the type, value dimension, structure, trait and climate of the organisational culture related to the adaptive approach, can be perceived in Tables 5.10, 5.12 and 5.14.

The following table summarises the discussed variables related to organisational culture in relation to the three theories that are characterised as reflective of the adaptive management approach:

School of thought	<ul style="list-style-type: none"> ▪ Organisational culture is an objective entity (with subjective elements since employees are affected by it) ▪ Organisational culture is a metaphor ▪ Organisational culture should be viewed from a communicative perspective
Type of culture	<ul style="list-style-type: none"> ▪ Constructive
Value-dimension reflected in the organisational culture	<ul style="list-style-type: none"> ▪ Low power distance ▪ Balanced between high and low uncertainty avoidance ▪ Collectivism
Organisational and managerial structure	<ul style="list-style-type: none"> ▪ Organic
Cultural traits	<ul style="list-style-type: none"> ▪ High involvement ▪ Positive consistency ▪ Good adaptability ▪ Mission attempts to provide a sense of meaning and provides a determinate course of actions
Climate	<ul style="list-style-type: none"> ▪ Supportive

Table 5.15 Variables related to an organisational culture from the perspective of the adaptive management approach

With reference to sections 5.2.1, 5.2.2 and 5.2.3, and based on what has been discussed in Tables 5.9 to 5.14, it is maintained that the above identified schools of thought, type of culture, value dimensions, organisational and managerial structures, cultural traits and organisational climate, are true for the second-order cybernetics theory, Parson's social action systems theory, and the organisational learning systems model. Since these theories are related to the adaptive management approach, the following section will apply the EQ characteristics of the adaptive management approach to organisations that structure themselves in accordance to the second-order cybernetic theory, Parson's social action systems theory, or the organisational learning systems model. This should serve as further justification of why organisational and managerial practices associated with the adaptive approach, are still insufficient in addressing the SQ-needs of the new employee.

5.4.2.4 The adaptive management approach in the organisation

In Chapter 2 it was maintained that adaptive, associative and habit-bound thinking relates to EQ characteristics, which in turn have been related to what is referred to in this study, as the adaptive approach. Senge (1990; 1992) and Senge *et al* (1999) state that a great deal of thinking in organisations today should be adaptive and associative in nature which, according to Zohar (1997), Covey (2004) and Zohar and Marshall (2004) is non-linear, less controlling, both simple and complex, habit-bound, and less predictable. Since it is argued that these EQ characteristics relate to those of the adaptive approach that are tabularised in Table 2.1, Chapter 2, the following overview is provided as a means of explaining how these characteristics are viewed within an organisational context. Following this, the characteristics of the adaptive approach will be applied to the second-order cybernetic theory, Parson's social action systems theory, and the organisational learning systems model theory associated with the adaptive management approach in this study.

- Applying the EQ characteristics of the adaptive management approach to the organisation

Goleman *et al* (2002) state that EQ, on which the adaptive management approach is based, refers to the capacity for recognising one's own feelings and those of others. Goleman (1995), Zohar and Marshall (2002) and Goleman *et al* (2002) further argue that EQ describes abilities distinct from, but complementary to IQ such as adaptiveness, a combination of simplicity and complexity, familiarity and discipline, determinism, ambiguity and unpredictability (Table 2.1, Chapter 2).

Goleman *et al* (2002), Mollner (1992), Senge (1992) and Harman (1992) concur that organisations following an adaptive management approach consist of leaders who have replaced traditional managerial practices (who set the organisation's direction and make key decisions in the organisation from an individualistic and non-systemic, material-age or asymmetrical view of business). These leaders have an adaptive approach that involves honouring the purpose that employees can and should discover within themselves as a means of contributing to the organisation. Harman (1992:19) continues by stating that transformational leadership recognises the changes in society and the relation between changes in society and changes in

employees. He refers to this change in employees as an ‘awakening’ which describes the general phenomenon where people are becoming aware of the privilege of choices. There is a realisation among employees for example that they no longer have to simply accept those beliefs that have been projected as unquestionable realities such as bureaucratic organisational practices.

Relating to the discussion on the characteristics of the adaptive management approach to the organisational context, the following is maintained:

Zohar and Marshall (2000:50-51) maintain that different from the rational management approach that argues for the atomistic nature of units or fragments, the adaptive management approach emphasises the relationship between units or fragments. This contributes to both **simplistic** and **complex** characteristics of the adaptive approach. For example, where the rational management approach simplistically views fragments in isolation (thus maintaining that if [A] is presented [B] will be the predictable result), the adaptive management approach recognises these fragments, but state that they do not function in isolation but rather in relation to each other. They furthermore argue that these fragments can and do impact on each other in various ways (complexity). This was also established in Tables 5.9 to 5.14 where it was indicated that although each theory recognised the fragments of a process, it also recognised the relationship between these fragments. Applied to the organisational context, Rolls (1999:300) argues that a stimulus (A) may be represented by regular and supportive communication by management to employees. The reaction (B) will be the result of the association that employees make to (A). However, the adaptive management approach maintains that if (A) is presented regularly, employees will learn to react accordingly by means of association. Therefore, it is maintained that although employees may at first choose how to react to management’s communication style or message, they will later react predictably each time stimulus (A) is presented. This argument relates strongly to Zohar and Marshall’s (2000:51-56) argument that each time a pattern is received, the neural network connections that recognise patterns, will grow stronger until recognition becomes automatic. This argument then emphasises the duality of simplicity and complexity associated with the adaptive approach.

The adaptation to the recognised pattern is characteristic of the **adaptive** and **associative** nature of the adaptive management approach, as well as its **determinate** and **habit-bound** nature. The pattern-recognising argument above also projects the **reductive** characteristics of the adaptive management approach, similar to the rational management approach, which states that if (A) is presented as stimulus, (B) will always be the predictable result. In the adaptive management approach, this aspect is recognised as well since Zohar and Marshall (2000) argue that an EQ-approach (on which the adaptive management approach is based) states that once a stimulus is recognised, it may contribute to predictable employee behaviours. Since Sears *et al* (1987) maintain that Newtonian science is driven by **determinate** forces that govern the active and reactive movements of units, it values **certainty** and **predictability**, which in turn contributes to stability in the organisational environment. It is maintained that this is true for the adaptive management approach as well.

However, the adaptive management approach is associated with transformational leadership, which reflects a consensual two-way, top-down, upward, and **horizontal** communication style in the organisation. The adaptive management approach is also based on EQ characteristics which, according to Goleman (1995), Vermeulen (2000), Dawson-Andoh (2001) and Zohar and Marshall (2000; 2004) represent managerial or employee abilities to perceive emotions to assist thought, to understand emotions and emotional knowledge, and to reflectively regulate emotions to promote emotional and intellectual growth by managing emotions. This reflects both the **flexible** and **proactive** nature of the adaptive management approach, since the ability to recognise emotions, reason with them and understand how complex emotions transition from one stage to another, as well as the ability to manage emotions, could enable proactive reactions based on the flexible human nature.

In view of the above explanation as to how the EQ characteristics relate to the adaptive management approach, these characteristics will now be applied to the managerial theories that have been categorised under the adaptive management approach for the purpose of this study.

- Second-order cybernetic theory (SOCT)

	OLSM	<ul style="list-style-type: none"> ▶ Organisational learning is manifested through interrelated patterns of human actions, processes and objects, and therefore constitutes a system of human actions ▶ Organisational learning represents a complex interrelationship between people, their actions, symbols and processes within the organisation ▶ In an organisation the location of the learning process is everywhere and therefore difficult to ascertain due to the complexity of the interacting units in the organisation ▶ Human actions are considered complex and not easily separated into learning and performing in the social context ▶ Organisational learning systems relate to each other through interchange processes. Each subsystem depends on the others for a critical input element that enables it to carry out its functions with respect to the organisational learning system
Adaptive and associative	SOCT PSAST	<ul style="list-style-type: none"> • Believes that the organisation's ability to function as a whole is possible due to the complex interactions between interdependent subsystems • Recognises that the organisation is an evolving system of interpersonal roles, norms and rules that govern cooperative organising behaviour in the organisation ▪ Defines organisational learning as a system of actions, actors, symbols and processes that enables an organisation to transform information into valued knowledge which in turn increases its adaptive capacity
Habit-bound and controlling Emphasis on	SOCT	<ul style="list-style-type: none"> • Perceives the organisation as a system of organising behaviour and communication that consists of symbolic actions which employees understand due to a shared rhetorical culture

	OLSM	<ul style="list-style-type: none"> ▶ Identifies four functional prerequisites, namely adoption, goal attainment, integration and pattern maintenance, to be carried out by the respective subsystems to enable the action system to adapt to its environment ▶ These four prerequisites enable the organisation to survive by taking actions that differ from those taken in the past (and understanding why), to allow the collective to retain its knowledge over a period of time and to ensure that knowledge is available to support the actions of the entire organisation ▶ States that the learning subsystems are not independent. Dysfunction in one learning subsystem will jeopardise the effectiveness of the whole
<p>Determinate</p> <p>Stability</p>	<p>SOCT</p> <p>PSAST</p> <p>OLSM</p>	<ul style="list-style-type: none"> • Perceives the organisation as a system of organising behaviour and communication • Believes that the subsystems exist in states of relative balance. The different departments of an organisation fit well together and function effectively if a shared vision, team learning, mental models and personal mastery are encouraged ▪ Action learning implies that learning should imply learning to take effective action ▪ Believes in the premise that there is no learning without action and likewise, no deliberate action without learning. This results in both personal and organisational development. ▪ States that the system of actions depends on the knowledge that is available to the actor and a set of norms that allows for subjective interpretations of the situation and ends ▶ The learning processes of an organisation depends on the social actions of the organisation just as the performance of the organisation depends on these actions

		complexity, it is becoming more apparent that the rate at which the organisation learns may be the deciding factor in its ability to survive or adapt to its environments
Many viewpoints	PSAST	Recognises that varied and subjective interpretations of a situation and end occur in the organisation

Table 5.16 A comparison between the EQ characteristics of the adaptive management approach and the managerial practices projected in the second-order cybernetic theory, Parson’s social actions systems theory, the general theory of action and the organisational learning system model

From the comparisons in Table 5.16 between the managerial practices projected in the second-order cybernetic theory, Parson’s social action systems theory, and the organisational learning systems model, as well as the compiled EQ characteristics in Tables 2.1 and 5.16, it is maintained that these three management theories do relate to the adaptive approach since they are associated with:

- simplicity and complexity,
- adaptability and associability,
- habits and control,
- familiarity and discipline,
- reductive practices and certainty,
- determinate practices and stability,
- ambiguity and unpredictability,
- flexibility,
- proactiveness, and
- the recognition of diverse viewpoints.

Furthermore, the second-order cybernetic theory, Parson's social action systems theory, and the organisational learning systems model, all relate to an organisational design that is known as the learning organisation. It is indicated in all three theories that learning as an organisational practice is of significant importance (see Tables 5.9, 5.11, and 5.13). Du Plooy-Cilliers (2001) states that the 1980s saw the recognition of the learning organisation, which changed the conservative rational managerial approach with its hierarchical and mechanistic organisational structures, into modern organisations that embraced the idea of an organic organisation with a flat hierarchical structure and employee participation in decision making processes.

In addition to Senge (1992), Hill (1996), Du Plooy-Cilliers (2001) and Goleman *et al* (2002), it is maintained that the adaptive management approach, as it is applied in this section, to some extent addresses the frustrations that are identified in the new employee. Since the learning organisation is associated with the adaptive management approach, it is argued that the learning organisation does consider the exploration of employee needs, motivations and behaviour, as an important issue. It addresses for example, values such as ambiguity, unpredictability, complexity, open communication, employee participation, association, and adaptiveness, which are all considered important when exploring employee needs, motivations and behaviour. Therefore, it is necessary to reflect on the purpose, managerial and organisational practices and principles, the perceived roles and functions of employees, as well as the advantages and disadvantages of the learning organisation.

5.4.2.5 The learning organisation

Senge (1992:82) argues that the prevailing view of learning organisations emphasise increased adaptability. Scwandt and Marquardt (2000:1), Muller (2002) and Puth (2002) concur by stating that the organisation in the 21st century is entering a new era in the evolutionary development of organisational life and structure. They maintain that significant changes in the economic environment for example, caused by globalisation and technology, have made organisations aware of the need for transformation in order to adapt and survive. Senge (1992) also maintains that when the accelerating pace of change in the environment is

considered, it must be argued that the most successful organisation will be the one that becomes a consummately adaptive enterprise. Since adaptation is associated with EQ, it can be maintained that there is a progressive need for organisations with an underlying EQ foundation such as the learning organisation. For example, Du Plooy-Cilliers (2003:32) states that the emphasis of a rational approach towards organisational process analysis and control has shifted to a more 'adaptive' management of constant change, complexity and chaos, which in the context of this study, is associated with the adaptive approach.

Hill (1996:21-23) and Du Plooy-Cilliers (2003:32) also indicate that learning and innovation in the organisation have become important variables and that an organisation's purpose, role and function are constantly being challenged by changes in the organisation's environments. Hill (1996:21) argues that in light of constant changes in the organisational environment, it is necessary that the process of learning will enable change in both the individual and the organisation. Hill (1996) continues by indicating that the process of learning, expressed in terms of continuous and often unprompted shifts in attitudes, abilities and behaviours, can serve to be functional in the establishment of a new learning organisational culture. The change in organisational culture is of significant importance if one considers the discussions by Viola (1977), Arnold and Feldman (1986), Harriss (1992), Smith-Kuczarski and Kuczarski (1995), Neher (1997), Du Plooy-Cilliers (2001; 2003), Visser (2004), Covey (2004), Zohar and Marshall (2004) and Bakke (2005) who respectively concur that the employee's values, needs, motivations and behaviour have changed in accordance with changes in societal culture. This argument was also explored in Chapters 3 and 4 of this study. These authors argue that employees in modern organisations have a different social experience, a new political awareness, new values and new aspirations, which all contribute significantly to the concept of a learning organisation. In defining the learning organisation, the following arguments are maintained:

- Senge (1990:13-14) refers to a learning organisation as a metanoic organisation. He uses the concept *metanoia*, which is a word that is derived from the Greek word *meta* which means 'that which goes further' and *nous* which means 'awareness', for example, something that goes further than a person's awareness, as the real underlying meaning of the concept learning

organisation. Senge (1990) maintains that *metanoia* implies a fundamental shift in [organisational] thinking.

- Du Plooy-Cilliers (2003:32-33) maintains that a learning organisation is a type of organisation that identifies the learning needs of its employees and of the organisation continuously. It is an organisation where learning is facilitated, and where employees share their knowledge in order to transform the organisation, and enable it to enhance its ability to create its own future. This often requires a change of mindset, requiring managers to think differently about structures, work practice, communication systems and management styles.
- Hill (1996:23) states that the learning organisation facilitates the learning of all its members and continuously transforms itself. He also argues that learning must be the concern of everyone in the organisation, and that learning values should be built into the organisation's strategic and operational thinking. Hill (1996) further maintains that the truly adaptive organisation evolves in a Darwinian way. The organisation is experimenting and valuing mistakes as guidelines for alternative approaches that will ensure success in the future.
- In addition to Senge (1990), Sun and Scott (2003:113-121) and Englehardt and Simmons (2002:113-121) maintain that the need for organisational flexibility to accommodate a rapidly changing world is necessary in a learning organisation. Strachan (1996:33) agrees that in order to survive and prosper in today's turbulent and rapidly changing business environment, organisations need to innovate and transform their traditionally managed and structured organisations into learning organisations.

To change an organisation into a transformative and innovative business, Senge (1990) argues that the Newtonian principle of atomism should be questioned. Senge (1990:3) also states that the "illusion that the world [and the organisation] is created of separate, unrelated forces", should be rejected to enable organisations to create and maintain an environment where employees continually expand their capacity to create the results they truly desire, where new and expansive patterns of thinking

are nurtured, where collective aspirations are set free and where employees are continually learning how to learn together. This implies that the learning organisation is founded on principles similar to those of the second-order cybernetic theory, Parson's social action systems theory and the organisational learning systems model, which all recognise an interrelatedness between the subsystems of a system as well as the mutual relationship between the system and its environments.

In this systemic orientation, a problematic dichotomy, that Hill (1996:19-25) refers to as the dilemmas facing the learning organisation, is addressed. Hill (1996:19) states that finding an appropriate balance in the potential conflict between the need for task- or product-oriented strategies and the need for considering the moral and emotional welfare of its employees, is an important issue. Hill (1996) continues that true commitment to the principles of the learning organisation is a way of integrating the false dichotomy of 'concern for the task' (rational approach) versus a 'concern for the people' (adaptive and quantum approaches). Since leadership is predominantly related to the integration of this dichotomy, the role of the leader in the learning organisation needs to be considered.

- Leadership in the learning organisation

Senge (1990) states that the application of systemic thinking in an organisation results from an applicable leadership approach, which has been defined as transformational leadership. Transformational leadership has been defined as the ability to change employees' attitudes and perceptions by encouraging them to strive towards self- and organisational commitment (section 5.4.2). In addition to Hill's (1996) dichotomy, Channon (1992:58) argues that a remaining problem in the modern organisation is that once management is involved in formulas of productivity and bottom-line results, thus a primary concern for the task (Hill 1996), few managers have any experience or knowledge in translating spiritual interests, values, personal mastery, shared visions and motivation into the corporate workplace. Channon (1992) further maintains that managers often simply write a composite vision statement built around predetermined and asymmetrical corporate goals. In accordance to the rational management approach, Channon (1992) states that product-oriented managers in the modern organisation fail to understand the

value of creating anything beyond a mission statement. This implies that the Industrial Age-mentality is often still at work in the workplace, and as such is organised around production.

As regards the workplace, Van der Sluis (2004:10) argues that available management theory does not provide techniques for developing a design for learning and innovation in a learning organisation. From this argument it can be deduced that Van der Sluis (2004) regards managerial support for learning and innovation as potentially influential and important. Senge (1992:83-86) in turn also has high regard for the role of managerial support for learning and innovation by reasoning that the roles of leaders in learning organisations include designing, stewarding and teaching. These roles require skills such as the ability to build a shared vision among leaders and employees, to challenge previously inflexible and rigid mental models, and to foster a more systemic pattern of thinking. Senge (1992:83-86), Kiefer (1992:176-177) and Hill (1996:20) further describe each of these roles as follows:

- Senge (1992), Kiefer (1992) and Hill (1996) maintain respectively that as a **designer** the first task of a leader in the learning organisation concerns the design of governing ideas regarding purpose, vision and core values by which employees will live. The second design task involves the policies, strategies and structures that translate guiding ideas into organisational decisions. Therefore, the leader is the creator of structure. He or she maintains and shapes structures that channel the creative energy of every employee towards producing the result which they are all committed to.
- The role of a leader as **teacher** does not imply an authoritarian expert whose role it is to teach employees the correct view of reality. Rather, teaching should refer to assistance in the organisation to gain more insightful views of current realities. Hill (1996:20) also maintains that a leader should encourage his or her employees to empower themselves. It is important to note that Hill (1996) argues that a leader should not attempt to empower employees by bestowing power since it will be assumed that empowerment is a mere commodity that can be bestowed on one person by another person. In this manner, it will be reduced to the state of being a donation of authority which

inherently suggests constraint and confinement. Rather, a leader should use an enabling model of empowerment in which employees are nurtured within a wholly supportive environment which provides self-development opportunities and simultaneously encourages invocation of constructive tensions. Hill (1996:20) further reasons that a model of organisational empowerment that the leader chooses to implement, needs to be concrete, tangible and capable of being implemented. Simplistically, this implies that employees should be given the responsibility, tools, skills, freedom and confidence to do the job. Therefore, the leader empowers and coaches employees to create results that will expand their life energy and uplift them as humans being worthy of higher needs and motivations.

- Kiefer (1992) argues that a leader is a custodian or **steward** of the organisation's vision. He or she sees to it that the organisation has a collective vision and is committed to it. Senge (1992:86) states that leaders who are engaged in building learning organisations naturally feel part of a larger purpose that goes beyond their organisations. They are part of changing the way organisations operate, not from a vague philanthropic urge, but from a conviction that their efforts will produce more productive organisations, capable of achieving higher levels of organisational success and personal satisfaction than organisations based on a rational approach. Senge (1992:87) continues that building a shared vision, by surfacing and challenging mental models, and engaging in systems thinking, important areas of skills or disciplines are established that should foster transformational leadership development in the learning organisation.

In addition to what a learning organisation entails and the characteristics of a leader managing or leading a learning organisation, Ray (1992:34-37) and Hill (1996:24) further argue respectively that the employee in the learning organisation may have or show the following characteristics:

- Employee ownership. This relates to an employee's individual responsibility, reward and identity with the organisation.
- Cooperation, competition and cocreation

- Community issues which celebrates diversity, open and frank communication among all involved.
- The role of inner wisdom which is related to intuition as key concept to the underlying quality of transforming from a purely rational to an adaptive managerial approach.
- Creative work which focuses strongly on the meaning derived from work done in the organisation. It is about making a difference, creating meaningful work, living with integrity and of developing sacredness in relationships. It is about turning the organisational environment into a community where everyone can learn and grow.
- Uses detection and correction activities as a learning experience as well as a mechanism to transform the organisation's accepted values and practices.
- Seeks an organisation that has a vision of how it wants to be, and to communicate the vision effectively to its employees with the purpose of working towards a common and shared purpose.
- Seeks a total environment that positively encourages employees to seek learning and self-development opportunities.
- Finds a way of transferring and encoding individual learning into a cohesive and beneficial whole.
- Communicates freely and openly with its customers, leaders, its suppliers and all other stakeholders.

From what can be maintained from the discussion in this section, it may be assumed that a learning organisation represents “the highest state of organisational learning, in which an organisation has achieved the ability to transform itself continuously through the development and involvement of all its members” (Burnes *et al* 2003:454). To summarise the purpose, organisational principles and practices, perceived roles and functions of employees, as well as identifiable advantages and disadvantages in the learning organisation, Pretorius (1991), Sambrook and Stewart (2000) and Du Plooy-Cilliers (2001; 2003) have concluded the following:

<p style="text-align: center;">PURPOSE OF THE LEARNING ORGANISATION</p>	<p style="text-align: center;">ORGANISATIONAL PRINCIPLES AND PRACTICES IN THE LEARNING ORGANISATION</p>	<p style="text-align: center;">PERCEIVED ROLES AND FUNCTIONS OF EMPLOYEES IN THE LEARNING ORGANISATION</p>
<ul style="list-style-type: none"> ▪ To emphasise the change from analysis and control to the management of constant change, complexity and chaos. ▪ To constantly identify and recognise the learning needs of its employees, and where learning is facilitated to transform and enable the organisation to create its own future (Du Plooy-Cilliers 2001:44; 2003:32) 	<ul style="list-style-type: none"> ▪ The learning organisation identifies the learning needs of its employees and of the organisation continuously. ▪ Learning is facilitated in the organisation and employees are motivated to share knowledge in order to transform the organisation, (in this manner enabling it to enhance its capability to survive future changes). ▪ The learning organisation requires transformational leadership as a means to think differently about structures, work practice, communication systems and management styles. ▪ Communication is open and flows in all directions. It is used to enhance comprehension between management and employees. ▪ Through processes such as strategic planning, the organisation strives towards creating its own future. ▪ By continuously obtaining new knowledge, employees enable the organisation towards proactive, instead of reactive change strategies. ▪ Innovative insight and creativity are based on knowledge gained through continuous learning. ▪ The learning organisation is constantly aware of and adapts to, changes in its environments. ▪ Because of its systemic nature, the learning organisation values all the parts of the whole, realising that the organisation can be effective only if all 	<ul style="list-style-type: none"> ▪ The employee is perceived as a thinking, feeling and developing being who can make a valuable contribution to the organisation through the process of participation. ▪ Employees' inputs are valued and they are involved in decision making. ▪ Employees' goals are aligned with those of the organisation. ▪ Self-actualisation and respect for self is perceived as employees' most important needs. ▪ Employees are autonomous and empowered. ▪ Task teams are mobile, adaptable and temporarily. ▪ Employees perceive the organisation's values as an extension of their own values. ▪ Any innovation perceived as a learning opportunity for employees is supported by the learning organisation. (Pretorius 1991:8-9; Du Plooy-Cilliers 2003:33-35).

	<p>the parts work together.</p> <ul style="list-style-type: none"> ▪ Failure is seen as a valuable opportunity to learn. ▪ The organisation has a flatter and more flexible managerial structure. ▪ Believes that although the future is unpredictable, it can be created. It is not limited by circumstances .(Sambrook & Stewart 2000:3; Du Plooy-Cilliers 2001:45, 54; 2003:33-35) 	
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Table 5.17 A summary of the purpose, organisational principles and practices and perceived roles and functions of employees in the learning organisation

From the summary in Table 5.17, it can be surmised that the learning organisation, related to the adaptive management approach, is an improvement on the bureaucratic organisation, which is related to the rational management approach. The purpose of the learning organisation is to change, adapt, transform, and recognise the needs and motivations of its employees. This purpose also correlates with what has been detected as purposes in the second-order cybernetic theory, Parson’s social action systems theory, and the organisational learning systems model.

The organisational principles and practices in the learning organisation reflect a recognition of employees’ needs to learn, develop and self-empower. This recognition of the employees’ roles and functions in the organisation, also recognises the employee as an innovative, thinking, learning and self-actualising individual who can, and should, make a contribution to the organisation. However, despite the advantages of the learning organisation, it also has its disadvantages. The following table serves to illustrate this point:

ADVANTAGES OF A LEARNING ORGANISATION	DISADVANTAGES OF A LEARNING ORGANISATION
<ul style="list-style-type: none"> ▪ An organisational culture is established in which there is an investment in employees and their needs for learning and knowledge. ▪ Employees are allowed to make mistakes and to learn from them. ▪ Leadership that supports learning in the organisation is transformational and progressive. ▪ Employees are involved and participative ▪ Open and participative communication is continuously emphasised. ▪ Supports change and innovation (Porth, McCall & Bausch 1999:213-214; Sambrook & Stewart 2000:3) 	<ul style="list-style-type: none"> ▪ There is a tendency towards insufficient and non-specific goals. ▪ The focus is primarily on the employee, and insufficiently on the support and involvement by management. ▪ Employees and management do not always share the same expectations or meaning attached to expectations and goals. ▪ The goal and purpose of knowledge sharing are not always communicated clearly, and employees therefore do not always clearly see its purpose or meaning. ▪ The interconnected relationship between knowledge sharing, knowledge creation and organisational change are not necessarily understood by all employees in the organisation. ▪ The culture in the organisation is not necessarily one of trust and support as is implied in theory (anomie). ▪ Many employees may be unmotivated to learn, and management do not always emphasise the importance of innovation and learning. ▪ The learning culture of the organisation may be underdeveloped. ▪ Learning organisations are just as weak in dealing with unexpected change as Newtonian organisations. (Zohar 1997:112; Storey & Barnett 2000:11; Sambrook & Stewart 2000:1, 7; Du Plooy-Cilliers 2001:46-47).

Table 5.18 A summary of the advantages and disadvantages of a learning organisation

From the discussions in Tables 5.17 and 5.18 it becomes clear that although the learning organisation is associated with a constructive organisational culture and as such, with a supportive organisational climate, and with cultural traits such as high involvement, positive consistency, and good adaptability (see Table 5.15), Zohar (1997), Storey and Barnette (2000), Sambrook and Stewart (2000) and Du Plooy-Cilliers (2001) argue respectively that the learning organisation can also be characterised by insufficient and non-specific goals, diversity in meaning and purpose, insufficient communication of goals and purposes and subsequently the possibility of anomie, which in turn could lead to unmotivated employees whose needs are not sufficiently met.

Porth *et al* (1999:213-214) argue that although change and innovation are the hallmarks of a learning organisation, these are considered to be the outcomes and results of various processes and characteristics that are embedded in the organisation. It is not the process itself, and what can be maintained from Porth *et al's* (1999) arguments is that the learning organisation may not sufficiently address the process behind the outcomes obtained.

It is argued in this study that it is important to find a point of convergence between the process (finding meaning) that enable innovation and creativity, and its result (successful results for the organisation). It has been argued in Chapter 4, and it is also maintained in this chapter, that the only source of sustainable competitive advantage in the organisation in the long term, is the commitment of employees to the mission and vision of the organisation. To obtain this commitment, it is becoming progressively important to address the employee's needs, motivations and search for meaning. Porth *et al* (1999:212) argue that the employee with the ability to learn, share knowledge and experience, innovate, create and maintain, should be considered as the enabling component in the process behind the organisation's results and outcomes. Although the adaptive management approach maintains that the employee is a valuable component in the organisation, which implies that the employee's needs and motivations are recognised, it is still simplistic, reductive and controlling in nature. Therefore, it can be derived that the adaptive management approach may be considerate towards the new employee's needs and motivations, but that it may be with the purpose of directing his or her behaviour towards the mission and vision of the organisation. It is therefore questionable whether such an approach on its own could contribute sufficiently to a context in which communication as a means of establishing meaning and purpose in the organisation, could be maintained. Consequently, the quantum approach is viewed in addition to the adaptive management approach.

5.4.3 The quantum [management] approach

For the purpose of this study an approach that best describes the unitive and meaning-seeking attributes of SQ-based organisational management will be referred to as the quantum management approach (see the characteristics of the quantum approach in Table 2.1, Chapter 2). An organisational theory that is

typically associated with the quantum approach is the chaos theory. This is because of the similarities between its characteristics and that of the quantum management approach.

The quantum management approach is derived from a relatively new science, namely quantum physics that has been discussed in section 2.4, Chapter 2. In justifying the choice for a quantum management approach in discussions about SQ, Zohar's (1997) argument is adopted. Zohar (1997:119) states that the quantum physics (which share characteristics with SQ) presents a new conceptual structure for organisations. It is assumed that the quantum approach provides this new conceptual structure for two reasons, namely, (1) it offers a radically new way to think about the problems and opportunities confronting organisations, and (2) human consciousness and creativity do behave like the unpredictable and uncontrollable processes described by quantum physics.

In addition to Zohar's (1997) argument that the quantum approach share characteristics with SQ, Burack (1999:281) states that the growing interest in, and durability of SQ in the organisation stems largely from two mainstream business developments. One is termed the economic-technological imperative, which has been part of the business scene from the start. Burack (1999:281) argues that economic and technological considerations in the past were the major driving forces for introducing changes, which led to new economies of scale or higher productivity. However, being confronted with decreasing economic returns and progressive amounts of competition, the once perceived stable technological environment seems to reflect downsizing and re-engineering. This led researchers such as Burack (1999) to argue that people, rather than technology, will be the competitive advantage in the 21st century organisation. This realisation contributed to the second mainstream business development namely people-centeredness. Burack (1999:281) further argues that this people-centred premise attempts to serve as the central foundation of modern organisations. This organisational principle tends to drive 'meaningful' workplace practices, processes and culture in the modern organisation.

Similar to the adaptive management approach where Harman (1992:18), Mollner (1992:95-97), Du Plooy-Cilliers (2003:22-24) and Zohar and Marshall (2004) all

respectively suggest that there is a shift from a material-age or asymmetrical worldview, towards a relationship-age or a symmetrical worldview, the quantum management approach maintains the same argument. What is again important in this argument is the statement that the relationship-age or symmetrical worldview perceives an organisation as a whole consisting of interrelated departments functioning in relation to deliver a greater and more holistic result, than would have been possible in an organisation with an atomistic approach (where the whole is the exact sum of its parts. See sections 5.4.1 and 5.4.2 for the discussion on the symmetrical and relation-age worldviews which also applies to this discussion). Furthermore, in addition to the argument about the importance of a symmetrical worldview in the 21st century organisation, SQ also maintains that it is progressively important to create meaning and purpose in the organisation. The adaptive management approach and the quantum management approach share various similarities in this regard.

Both the adaptive management approach and the quantum approach indicate the essential importance of holism, complexity, adaptiveness, ambiguity, unpredictability, flexibility, open and participative relationships among managers and employees, as well as among employees themselves, and the diversity of viewpoints in the organisational context. However, the quantum management approach also emphasises the importance of chaos, the recontextualisation of an existing reality into an emerging new reality, meaning, transcendence, unitive thinking, and bounded instability, which is not addressed by the adaptive management approach (see Table 2.1 for comparison). Furthermore, where transformational leadership is more related to the adaptive management approach, transcendental leadership is more related to the quantum management approach (see section 5.4.2). Arguing this point Zohar (1997:123-128) states for example that, different from transformational leadership, [transcendental] leadership in a quantum organisation is based on the quantum paradigm where the nature of organisational operations is perceived as complex, chaotic and uncertain. Transcendental leadership is also related to the development and maintenance of an employee's creativity, honesty, integrity, innovativeness, mastery, and a spirit of higher being. All these values also have to do with the positive motivations in Zohar and Marshall's scale of motivations (Zohar & Marshall 2004). Zohar and

Marshall (2000) also state that transcendental leadership differs from transformational leadership since transcendental leadership aims at supporting the new employee in his or her change process by means of self-awareness and spiritual intelligent values, whereas transformational leadership aims at changing the new employee by providing in his or her basic needs.

Similar to the adaptive management approach, the quantum management approach is also associated with a symmetrical or relation-age worldview (see section 5.4.2), which reflects attributes such as support for employee needs and motivations, participation, open communication and flat organic managerial practices. Based on these similarities, as well as on Mollner's (1992) relation-age worldview, Du Plooy-Cilliers's (2003) reference to a symmetrical worldview, and Zohar's (1997) and Kotter's (1998) identification of the characteristics of a leader projected in the quantum approach, the following characteristics of leadership can be associated with the quantum management approach:

- Leadership is based on humanistic and knowledge-enabling approaches. These approaches imply that the organisation is an open system that involves itself in environmental scanning with the purpose of proactive changes and/or adaptation when required.
- Mere adjustments of transactional managerial practices towards changes in the organisation are insufficient. A total transformation of organisational vision, managerial practices, employee involvement and relationships with the macroenvironment is required.
- Communication is used to establish comprehension, support and developments in the organisation.
- Employees are perceived as intelligent, creative, innovative, adaptive and flexible members of the organisation who contribute to its existence and survival.
- Employees are encouraged to participate in the organisation's profits and losses, ownership and democratic practices
- 'Management' is decentralised and coordinated rather than autocratic.

- Problems and conflict are resolved through negotiation, communication, and compromise instead of coercion, manipulation or argumentation.
- Leaders encourage participation in decision making, support high ideals and morals such as openness and honesty, commitment and communication.
- Leaders inspire employees towards vision, wisdom and spiritual welfare.
- Leaders communicate fairness within the organisational and market context.
- Leaders are indeterminate. They realise that predictability and control could be damaging since chaotic systems thrive on uncertainty.
- Leaders project ideas into images in collaboration with employees with the aim of developing mutually agreed-upon choices and strategies of realising these images.
- The direction-setting aspect of leadership does not produce plans; it negotiates visions and strategies.
- Leaders feel part of the organisation as a holistic system. They believe in the strength of relationships between units and group commitment.
- Leaders create cooperative, action-oriented communities in the organisation that provide the organisational culture and the environment within which employees can operate as leaders.

It is argued that various of these characteristics will be visible in the theory related to the quantum management approach which will be discussed next. Similar to what has been done regarding both the rational management approach and the adaptive management approach, the chosen theory will be assessed in terms of the characteristics above.

The chaos theory has been selected for the discussion on the quantum management approach since this theory is considered by leading organisational researchers such as Renesch (1992), Zohar (1997), Zohar and Marshall (2000; 2004), Du Plooy-

Cilliers (2001; 2003), Puth (2002) and Van der Walt (2002; 2003) as the leading quantum theory in organisational management.

The following table will summarise the purpose of this theory, the managerial practices related to this theory, the role and functions of employees reflected in this theory, as well as the advantages and disadvantages of this theory within the context of this study.

5.4.3.1 Chaos theory

QUANTUM MANAGEMENT APPROACH	PURPOSE OF MANAGEMENT APPROACH	ORGANISATIONAL PRINCIPLES AND PRACTICES SUPPORTED BY MANAGERIAL APPROACH	ROLES AND FUNCTIONS OF EMPLOYEES IN EACH MANAGEMENT APPROACH
Chaos theory	<ul style="list-style-type: none"> • Explains how the organisation adapts and/or changes into an emergent new reality in spite of turbulent influences • States that control during the processes of adaptation or change evolves through employee self-organisation (Du Plooy-Cilliers 2001:102; Brodbeck 2002:380) 	<ul style="list-style-type: none"> • Maintains that the final outcome of an organisational process cannot be accurately predicted due to the non-linear nature of the organisational subsystems as well as business environment, which implies an unpredictability of results • Supports flexibility in the organisation since it is believed that although flexibility may contribute to instability, it encourages growth, development and innovation • Believes that change is an unpredictable continuous process and that change in the environment may contribute to bifurcations in the organisation as a system (which implies changes or new directions in organisational structures and processes) • Recognises that change contributes to instability in the organisation and as such supports strange attractors to stabilise coherence and structure in the organisation • Strange attractors often represent the organisation's norms and values (thus its culture) which serve as a stable condition to which the organisation will return, even if its structures and processes have changed. 	<ul style="list-style-type: none"> • Is self-aware. Employees know what they believe in, value and what deeply motivates them • Live in and is responsive to the moment and all it contains • Are vision and value-led. Acting from principles and deep beliefs, and living life accordingly • Has an ability to see larger patterns, relationships and connections. Strong sense of belonging • Have compassion • Celebrate diversity by valuing other people and unfamiliar situations for their differences, not despite them • Able to stand against the crowd and maintain own convictions • Ask fundamental 'Why?'

		<ul style="list-style-type: none"> • Believes the ability to change the organisation is more supported by relationship management through the process of communication, rather than the change of structures and functions • Maintains that the organisation will adapt its behaviour to meet the needs of its employees • Recognises that the organisation as a system is non-linear and indeterminate. The action-relationship between A and B is not predictable since it can be influenced by small changes in the environment • Realises that change is difficult to predict due to the unpredictability and uncertainty in the organisation's turbulent environments • Realises that the organisation as a system can easily become unstable due to negative feedback from the environment. However, the theory argues that the organisation should focus on positive feedback from the environment to which proactive approaches can be created, instead of reactive approaches • Know that the instability in chaotic systems can contribute to sudden changes or bifurcations in the organisation's direction, character or structures. This entails a reorganisation in the organisation around a new order • Recognises that although the probability of the bifurcation can be predicted, the outcomes of these bifurcations cannot be predicted • Need to establish a strong organisational culture with the emphasis on values and norms as an attempt to maintain coherence and structure amidst chaos and the 	<p>questions</p> <ul style="list-style-type: none"> • Ability to reframe from a problem and view the bigger picture in a wider context • Ability to learn from mistakes and to see problems as opportunities • Sense of vocation. Want to serve a purpose larger than themselves. Gratitude towards those that helped them with a wish to give something back <p>(Zohar & Marshall 2004:42-44, 55-56, 79-80, 94-96)</p>
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		<p>probability of bifurcations. A well-developed organisational culture will then serve as a strange attractor</p> <ul style="list-style-type: none"> • Should perceive the organisation as a holistic system since it is recognised that the organisation has the potential to be a chaotic system, and as such the relationship between parts are more important than the parts explored isolation • Realise that it is misleading to view fragments of the organisation in isolation. The organisation as a system should be viewed as a whole and in this process similar patterns among fragments can be explored • Recognises that there are links between fragments and the stronger the links or relationships, the more able the organisation will be to maintain a sense of stability in conditions of non-equilibrium • Should know that although the organisation as a system may change, there is still a recognisable structure that is maintained (such as organisational culture). As an emergent system the organisation will use its energy to change into a 'new form' to cope with new information from the environment, but a well-developed organisational culture will be able to maintain some stability • Should realise that change in one subsystem of the organisation will impact on other subsystems as well and as such the organisation need to reorganise itself from the inside (elements of culture for example, communication, employees, management styles) to the outside. This will increase the organisation's ability to survive • Has a symmetrical worldview which 	
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		<p>implies the strange attractor in the organisation (such as its culture) should not be easily manipulated but the organisational subsystems should recognise themselves to meet the needs inside or outside the organisation</p> <ul style="list-style-type: none"> • Should allow for uncertainty in the organisation to enable it to develop the ability for reorganisation • Should create a state of change and yet provide stability. This change is referred to as a degree of correction which is unpredictable, should be in the right direction which is determined by a strong organisational culture • (Du Plooy-Cilliers 2001:102-108; Brodbeck 2002:377-402; Zohar & Marshall 2004:8, 29, 78-79, 89-92, 112, 114-117; Van Eijnatten 2004:430-449; Snowden 2005:47-54) 	
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Table 5.19 A summary of the purpose, managerial practices, and roles and functions of the employee as they are projected in the chaos theory

Based on the list of characteristics of leadership associated with the quantum management approach, it can be derived from Table 5.19 that the chaos theory does share characteristics with the quantum management approach. They are as follows:

- Leadership is based on humanistic and knowledge-enabling approaches. These approaches imply that the organisation is an open system that involves itself in proactive changes.
 - Explains how organisations as systems adapt or change into emergent new realities
 - Supports flexibility since it encourages growth, development and innovation
 - Recognises that change contributes to instability in the organisation

which contributes to stabilising strange attractors

- Mere adjustments of managerial practices towards changes in the organisation are insufficient. A total transformation is required.
 - Recognises that the instability in chaotic systems can contribute to sudden changes in the organisation's direction, character or structures. This entails a reorganisation in the organisation around a new order.
 - As an emergent system the organisation will use its energy to change into a 'new form' to cope with new information from the environment.
 - Allows for uncertainty to enable the organisation to develop the ability for reorganisation
- Communication is used to establish comprehension, support and meaningful developments in the organisation.
 - Believes the ability to change the organisation is supported by relationship management through the process of communication
 - The organisation should focus on positive feedback from the environment to which proactive approaches can be created, instead of reactive approaches.
- Employees are perceived as intelligent, creative, innovative, adaptive and flexible.
 - Self-organisation by employees are important during processes of change or adaptation.
 - Employees are able to see larger patterns, relationships and connections.
 - Employees ask fundamental 'why?' questions.
 - Employees have the ability to reframe from a problem and view the bigger picture in a wider context

- Management is decentralised and coordinated.
 - The organisation will adapt to meet the needs of its employees.
 - The relationship between the parts (employees; employees and management) is more important than the parts explored in isolation.
 - Realises that change in one subsystem of the organisation will impact on other subsystems as well
 - Has a symmetrical worldview
- Leaders encourage participation in decision making, support high ideals and morals.
 - Employees know what they believe in, what they value and what motivates them.
 - Employees are provided with the opportunity to learn from mistakes and to see problems as opportunities.
 - Employees have a sense of vocation.
- Leaders inspire employees towards a vision, wisdom and spiritual welfare.
 - Employees are motivated to be self-aware.
 - Employees are encouraged to be value-led and to act from principles and deep beliefs.
 - Employees are encouraged to have compassion and to celebrate diversity.
 - Leaders establish a strong organisational culture with the emphasis on values and norms.
- Leaders are indeterminate.
 - Maintains that the final outcome of an organisational process cannot be accurately predicted

- Believes that change is unpredictable and continuous
- Recognises that the organisation as a system is non-linear, uncertain and indeterminate
- Leaders recognise that although the probability of the bifurcation can be predicted, the outcomes of these bifurcations cannot be predicted.
- Leaders project images into ideas in collaboration with employees.
 - Believes the ability to change the organisation is supported by relationship management through the process of communication, rather than through the change of structures and functions
- The direction-setting aspect of leadership does not produce plans; it creates visions and strategies.
 - Recognises that change contributes to instability in the organisation and as such supports strange attractors to stabilise coherence
 - Strange attractors often represent the organisation's norms and values, thus its culture, which serves as a stable condition to which the organisation will return.
- Leaders feel part of the organisation as a holistic system.
 - Realises that it is misleading to view fragments of the organisation in isolation
 - Recognises that there are links between fragments which contribute to the holistic nature of the system
- Leaders create cooperative, action-oriented communities in the organisation who can maintain the organisational culture.
 - Believes the ability to change the organisation is more supported by relationship management
 - Although the organisation as a system may change, there is still a

recognisable structure that is maintained, such as the organisational culture.

However, as was mentioned before, the quantum management approach has its limitations as well as its disadvantages. Since the chaos theory is seen as a quantum management approach, its advantages and disadvantages are as follows:

ADVANTAGES OF THE CHAOS THEORY	DISADVANTAGES OF THE CHAOS THEORY
<ul style="list-style-type: none"> ▪ Recognises the importance of creativity and innovation among employees ▪ Allows for uncertainty in the organisation since it is maintained that uncertainty contributes to individual and organisational growth and innovation ▪ Has a symmetrical worldview ▪ Perceives the organisation as a holistic system, and not as a system of isolated fragments ▪ Supports flexibility since it contributes to development and growth ▪ Emphasises the importance of values, self-awareness, self-organisation, diversity, meaning, courage and compassion ▪ Emphasises the possibility of recontextualisation and reframing in accordance to changes in the environment 	<ul style="list-style-type: none"> ▪ Uncertainty can lead to chaos which is total state of disorder and disruption ▪ The instability in chaotic systems can contribute to sudden changes or bifurcations in the organisation's direction, character or structures. This entails a reorganisation in the organisation around a new order.

Table 5.20 A summary of the advantages and disadvantages of the chaos theory

It can be stated from the advantages and disadvantages of the chaos theory in Table 5.20 that the chaos theory is associated with a constructive organisational culture with a supportive organisational climate. It is also derived that it contributes to positive motivations (Chapter 4) with related behaviour among employees. Table 4.8, Chapter 4, serves as justification for this argument since it is stated that the new employee:

- questions rigid and controlling practices,
- experiences anomie and frustration within the context of an organisation with a primarily rational approach, which could result in maladaptive behaviour due to negative motivations and related values,
- questions bureaucratic and manipulative practices and searches for meaningful

practices,

- is more educated and knowledgeable and as such have his or her own viewpoints regarding organisational practices,
- is asking questions about his or her role, identity and purpose in the organisation due to a new sense of morality.

Based on the characteristics of the quantum management approach as they are reflected in Table 5.21, it can be assumed that this approach focuses primarily on the implicit components of organisational culture. Typical characteristics in the chaos theory that could reflect on the type, value dimension, structure, trait and climate of the organisation related to the quantum management approach, can be seen in Table 5.21.

The following table summarises the discussed variables related to organisational culture in relation to the quantum approach.

School of thought	<ul style="list-style-type: none"> ▪ Organisational culture is a metaphor ▪ Organisational culture should be viewed from a communicative perspective
Type of culture	<ul style="list-style-type: none"> ▪ Constructive
Value dimension reflected in the organisational culture	<ul style="list-style-type: none"> ▪ Low power distance ▪ Low uncertainty avoidance ▪ Collectivism ▪ Femininity
Organisational and managerial structure	<ul style="list-style-type: none"> ▪ Organic
Cultural traits	<ul style="list-style-type: none"> ▪ High involvement ▪ Positive consistency ▪ Good adaptability ▪ Mission provides a sense of meaning and purpose, without a predetermined course of action
Climate	<ul style="list-style-type: none"> ▪ Supportive

Table 5.21 Variables related to an organisational culture from the perspective of the quantum management approach

With reference to sections 5.2.1, 5.2.2 and 5.2.3, and based on what has been discussed in Tables 5.19 to 5.21, it is maintained that the above identified schools of thought, type of culture, value dimensions, organisational and managerial structures, cultural traits and organisational climate, are presumed true for the chaos theory. Since this theory is related to the quantum management approach, the following section will apply the SQ characteristics of the quantum management approach to organisations that structure themselves in accordance to the chaos theory.

5.4.4 The quantum management approach in the organisation

In Chapter 2 it was maintained that unitive, meaning-seeking, recontextualising, indeterminate and flexible thinking relates to SQ characteristics, which have been related to what is called in this study the quantum management approach. Since it is assumed that these SQ characteristics relate to those of the quantum management approach that are tabularised in Table 2.1, Chapter 2, the following overview is provided as a means of explaining how these characteristics are viewed within the organisational context, structuring itself according to for example, the chaos theory. Following this, the characteristics of the quantum management approach will be applied to the chaos theory associated with the quantum management approach in this study.

- Applying the SQ characteristics of the quantum approach to the organisation

Zohar and Marshall (2000:50-51) maintain that different from the rational management approach that argues for the atomistic nature of units or fragments, and the adaptive approach that argues for both a simplistic and complex nature of units or fragments, the quantum management approach emphasises the **complexity** of relationships between units or fragments. It is recognised that the organisation consists of people with different needs and motivations, and more importantly that these people often react differently to the same stimuli. The complexity of relationships is therefore attributed to the unpredictability of human actions and reactions.

Furthermore, in contrast to atomism in the Newtonian organisation, **holism** in the quantum organisation emphasises relationships that focus strongly on integration

rather than fragmentation (Rosen 1992:117-118; Zohar 1997:123). From a quantum view, atomism is perceived as the “virus of fragmentation” (Zohar 1997:46), since it is argued that fragmentation leads to anomie and a general confusion of clarity. It was argued in Chapter 2 that Newtonian science implies one reality, one truth and therefore one perception. However, since humans are capable of different opinions, associations and perceptions, quantum physics teaches that the world does not consist of any kind of separate, solid particles. At the most fundamental level of reality, physical systems consist of patterns of dynamic energy (Al-Khalili 2003). Al-Khalili (2003) also maintains that the whole universe consists of interacting, overlapping patterns of dynamic energy. Zohar (1997:123) argues that each quantum bit has a particle-like aspect which makes it measurable as is the case with Newtonian science, but it also has wavelike aspects or vibrations of further potentiality. The future possibilities of each bit are internally bound up with the possibilities and identities of all the others. Zohar (1997:46) and Al-Khalili (2003) maintain that not one bit can be abstracted from a fragment and viewed on its own without a loss of distortion. To be known, to be measured and to be used, a quantum entity must be seen within a larger context of its defining relationships.

Zohar (1997:123) argues that most organisations find themselves in a global context where any changes and influences in the global environment impact on the organisation. This implies a holistic relationship between organisations and their environments. Earlier discussions have pointed out that the mechanistic view of organisations consisting of isolated units, each ruthlessly pursuing its own interest, cannot cope with this interlinkage. Therefore, the quantum organisation need to have infrastructures that encourage and build on relationships between leaders and employees, between employees and peers, between divisions and functional groups, and between organisational structures themselves.

Zohar (1997:48) further maintains that quantum and chaotic systems thrive on uncertainty and ambiguity. She also states that quantum physics is radically indeterminate which makes the prediction of any one event impossible. She states that quantum entities are indeterminate and therefore have no fully fixed identities until they are in relationships with other quantum entities. This provides the quantum system with the maximum flexibility to define itself as it goes along.

Zohar (1997:50) further states that a quantum system co-creates with its environment which contributes to its innovativeness and creativity. Zohar (1997:124) also states that ambiguity, flexibility and rapid change, increasingly dominate events both inside and outside the modern organisation. Shifting boundaries of responsibility and identity, experimental modes of living and working, new information sources, and new technological systems (Viola 1977; Harriss 1992), all demand flexible responses. Zohar (1997) argues that the infrastructure of the quantum organisation should be more like a blend of waves and particles which can adapt to shifting and sometimes contradictory needs of individuals and teams. Although a quantum entity is not associated with the mechanistic nature of the Newtonian organisation, Zohar (1997:124) states that the quantum organisation's flexibility is identified in its ability to sometimes be mechanistic and sometimes organic, sometimes complementary and sometimes conflicting, sometimes local and sometimes global, at times competitive and at times cooperative.

It is also argued that a quantum organisation's flexibility is related to its recognition of diversity. Zohar (1997:126) indicates that a quantum organisation will create infrastructures where different questions can be asked, different goals considered, and different products or functions imagined. The roles of employee and managers would be less fixed, and employees would be encouraged to be innovative and creative. This implies that the quantum organisation has a bottom-up, self-organising and emergent nature where the potential for new ideas and actions are supported.

Insofar as diversity goes, Zohar (1997:125) states that a quantum organisation will support diversity and methods of plurality in which multiplicities and diversities of societies, markets and individuals will be considered. The 'either-or' philosophy of the rational approach, need to make way for a 'both-and' philosophy where shared visions, shared opportunities and shared responsibilities (that recognises the validity of many paths from A to B) are essential components of the organisational ambiguous philosophy. Zohar (1997:124-125) continues by stating that the infrastructure of the quantum organisation must nourish human and organisational creativity. It must enhance inner mobility and personal responsibility by facilitating

the free flow of information and ideas (Zohar 1997:124-125). Another important aspect of creating and maintaining innovativeness and creativity, is trust. This requires that the quantum leader finds new reliance on **trust**, trust in the leader's own character and **intuition**, trust in the character, intuition, and abilities of employees, and trust in the dynamics of the organisation. Burack (1999:283) states for example that distrust can lead to vague targets and generally disrupted organisational communications, processes and relationships. In a climate of distrust, any advice-giving is avoided and internal communications viewed suspiciously. Relationships and communications can become more perfunctory and people will cooperate by the rule book, thus necessitating extensive negotiation and perhaps coercion.

Zohar (1997:52) also indicates that quantum wholes are **larger than the sum of their parts**. A quantum system as a whole has additional properties and potentialities which are not possessed individually by its parts. Furthermore, both the parts or subsystems of the system, as well as the system as a whole, are context-dependent. This implies that a quantum bit is one thing in one environment, and quite a different thing in another environment. Because each bit has both individual (particle-like) and system (wave-like) properties, the system properties only develop within a system, within a context. They emerge within the context. Subsequently, a person can never identify the nature properties or potential of a quantum entity without knowing its wider context (Zohar 1997:52).

In Chapter 2 it was maintained that emergent, recontextualising and unitive thinking are concepts that are related to those found in the quantum management approach. Zohar (1997), Zohar and Marshall (2004) and Covey (2004) continue by stating that thinking in organisations today should be unitive and spiritually intelligent in nature which, according to the above authors is rather complex, recontextualising, emergent, uncertain, unpredictable and chaotic. Since it is assumed that these characteristics relate to those of the quantum management approach that are tabularised in Table 2.1, Chapter 2, the chaos theory is also related to the SQ-based quantum management approach. The following table serves as means of explanation.

○ Chaos theory (CT)

Due to the overlapping of some of the characteristics in the quantum approach in practice, some of the characteristics are applied either simultaneously or separately to the same statements where relevant.

<p style="text-align: center;">SQ CHARACTERISTIC S OF THE QUANTUM MANAGEMENT APPROACH</p>	<p style="text-align: center;">MANAGERIAL PRACTICES PROJECTED IN THE THEORY CHARACTERISED BY THE QUANTUM MANAGEMENT APPROACH</p>
<p>Complex (holistic)</p>	<ul style="list-style-type: none"> • Recognises that the relationship between the organisation as a system and its environments is complex, unpredictable and uncertain • Realises that the organisation can become unstable due to negative feedback from the environment • Should perceive the organisation as a holistic system since it is recognised that the organisation has the potential to be a chaotic system and as such the relationship between the parts are more important than the part explored in isolation • Realises it is misleading to view fragments of the organisation in isolation. The organisation as a system should be viewed as a whole and in this process similar patterns among fragments can be explored • Change in one subsystem will impact on other subsystems and the organisation should therefore reorganise itself from the inside to the outside
<p>Recontextualising Emergent</p>	<ul style="list-style-type: none"> • Despite negative feedback from the environment, it is believed that the organisation should focus on positive feedback from the environment to which proactive approaches can be created • Instability in chaotic systems should lead to a reorganisation of an existing order towards a new order • As an emergent system the organisation will use its energy to change into a 'new form' to cope with new information • Should allow for amount of uncertainty to enable the organisation to develop the ability for reorganisation
<p>Uncertainty and ambiguousness Chaos</p>	<ul style="list-style-type: none"> • Know that the instability in chaotic systems can contribute to sudden changes of bifurcations in the organisation's direction, character or structures • Recognises that the organisation has the potential to be chaotic

	<ul style="list-style-type: none"> • Should allow for uncertainty in the organisation to enable it to develop the ability for reorganisation
Integration and transcendence	<ul style="list-style-type: none"> • Need to establish a strong organisational culture with the emphasis on values and norms as an attempt to maintain coherence and structure amidst chaos and the probability of bifurcations • A well-developed organisational structure could serve as a strange attractor • Recognises that there are links between fragments and the stronger the links or relationships are, the more able the organisation will be to maintain a sense of stability in conditions of non-equilibrium
Unpredictability Indeterminate	<ul style="list-style-type: none"> • Recognises that the organisation as a system is non-linear and that the relationship between action and reaction is unpredictable • Maintains that the final outcome of an organisational process cannot be accurately predicted due to the non-linear nature of the organisational subsystems as well as the environment which implies an unpredictability of results • Change is difficult to predict due to the unpredictability and uncertainty in turbulent environments • Believes that change is an unpredictable continuous process and that change in the environment may contribute to bifurcations in the organisation as a system (which implies changes or new directions in organisational structures and processes)
Bounded instability	<ul style="list-style-type: none"> • Recognises that the organisation is non-linear. The action-reaction relationship between A and B is not predictable since it can be influenced by small changes in the environment • Recognises that change contributes to instability in the organisation and as such supports strange attractors to stabilise coherence and structure in the organisation
Responsive and flexible Flexible boundaries	<ul style="list-style-type: none"> • Positive feedback from the environment should lead to proactive approaches • Supports flexibility in the organisation since it is believed that although flexibility may contribute to instability, it encourages growth, development and innovation
Bottom-up operations	<ul style="list-style-type: none"> • Recognises the importance of balanced internal interactions to ensure a good representation towards the clients and markets • Has a symmetrical worldview • Maintains that the organisation will adapt its behaviour to meet the needs of its employees
Imaginative and	<ul style="list-style-type: none"> • Allow for uncertainty in the organisation to help it develop its potential

experimental	<p>to reorganise itself from a state of total instability to an emerging stability</p> <ul style="list-style-type: none"> • Strange attractors often represent the organisation's norms and values (thus its culture) which serve as a stable condition to which the organisation will return, even if its structures and processes have changed.
Rely on trust, feel and experience	<ul style="list-style-type: none"> • Believes the ability to change the organisation is more supported by relationship management through the process of communication, rather than the change of structures and functions • Maintains that the organisation will adapt its behaviour to meet the needs of its employees

Table 5.22 A comparison between the SQ characteristics of the quantum management approach and the managerial practices projected in the chaos theory

From the comparisons between managerial practices projected in the chaos theory, and the compiled SQ characteristics in Table 2.1 and Table 5.22, it is maintained that this theory does relate to the quantum management approach due to the following shared characteristics:

- Complexity
- Recontextualising and emergent
- Uncertain, chaotic and ambiguous
- Integrated and transcendent
- Unpredictable and indeterminate
- Responsive and flexible
- Imaginative and experimental
- Diverse, rely on trust, feel and experience
- Bottom-up operations

It is indicated in this section that the quantum management approach addresses values such as ambiguity, unpredictability, complexity, recontextualisation,

meaning, purpose, open communication and employee participation, which are all considered important when exploring employee needs, motivations and behaviours. An organisational design that best reflects these values, is knowledge management. In addition to a discussion on knowledge management in the following section, the purpose, organisational practices and principles, the perceived roles and functions of employees, as well as the advantages and disadvantages of the knowledge-centric organisation, will be reflected upon.

As was discussed in section 5.4.2.5, the late 20th century saw the birth of the learning organisation which questioned the traditional, rational management approach regarding organisational management with its atomistic, controlling, dictatorial, determinate and reductive viewpoint towards employees (see Table 5.8), with an adaptive management approach which focused more on the human component within the organisational context. Van der Walt (2003:52) states that organisations embraced the idea of an organic organisation with a flat hierarchical structure, a free flow of communication and employee participation in the decision making processes. However, Van der Walt (2003:52-53) also argues that although “companies came to realise that taking care of the basic employment needs of the individual did indeed have its benefits; it did not necessarily guarantee success”. Gore and Gore (1999) provide an explanation by stating that the commitment and understanding of the employee, based on his or her search for meaning, values and beliefs (which are affected by human interactions and the development of judgement, behaviour, and attitude) should be important considerations in the organisation. Since it can be derived that the theories related to the adaptive management approach in the learning organisation does not sufficiently consider this meaning-seeking attribute of the new employee, it is argued that the chaos theory, related to the quantum management approach in the knowledge-centric organisation, does consider the meaning-seeking needs and motivations of the new employee. Van der Walt (2003) argues that the knowledge-centric organisation to which the chaos theory apply and which best reflects the quantum approach, should be considered.

5.4.4.1 The knowledge-centric organisation

Van der Walt (2003:50-51) argues that the business environment in which the 21st century organisation functions in, is commonly known as the New Economy. Muller (2002) and Van der Walt (2003) both maintain that the New Economy is defined as consisting of fast-paced innovation, high productivity and new organisational models. Both authors argue that the New Economy expands the territory of the organisation and also changes the nature of its operations. It is also about globalisation which has been discussed in Chapter 3.

It is maintained that today's organisations find themselves in a dynamic environment where technological innovations, economic fluctuations, changing ways of living, and political trends are constantly changing both the societal and organisational environment. Van der Walt (2003:50-51) argues that insight into these trends and events in the business environment, and an understanding of the implications they have for organisational decision making, should become organisational priorities. It is further maintained that new conceptualisations of organisational purpose, impact and significance, for example within the global environment, have become topics of discourse. Against the background of new trends impacting on employees (Tables 4.1 to 4.5), organisations are faced with the enormous practical and conceptual challenge of transforming today's organisation into an economically and environmentally sustainable enterprise. Often this process of transformation entails moving away from a rational management approach to that of a more participative, open adaptive management or quantum management approach, which is commonly found in a learning organisation.

In accordance to Viola (1977), Harriss (1992), Zohar (1997), Pieters and Young (2000), Muller (2002), Van der Walt (2003), Zohar and Marshall (2004) and Bakke (2005), Walczak (2005:330-331) states that the worldwide economy has shifted from an industrial manufacturing or product-oriented economy (rational management approach), to one based on knowledge and services (quantum management approach), where the principal commodity is knowledge. In addition, Rowley (1999:416) argues that knowledge management (KM) is a discipline that supports organisations in the turbulent business environment facing them, especially in the 21st century. Van der Walt (2003:51) concurs by stating that with

continuous change being a certainty today, the unstable business environment compels organisations to examine how they are designed and managed, and to determine whether or not their organisations are able to adapt to the speed of change.

Wickramasinghe (2003:295) concurs with Van der Walt (2003) by maintaining that KM is assumed to be a key approach to solving organisational problems such as competitiveness and the need to innovate. Wickramasinghe (2003:295) for example states that, “the premise for the need for knowledge management is based on a paradigm shift in the business environment where knowledge is central to organisational performance”. However, Wickramasinghe (2003) also indicates that it should be noted that KM is an amalgamation of concepts borrowed from the artificial intelligence/knowledge-based systems, software engineering, business process re-engineering as well as from human resources management and organisational behaviour.

Wickramasinghe (2003:296-297) states that underlying the knowledge architecture is the recognition of the binary nature of knowledge, namely its objective and subjective components. Knowledge can exist as an object, in essentially two forms, namely explicit or factual knowledge (thus information derived from data), as well as a subjective component in the form of tacit or ‘know how’ knowledge derived from employee knowledge and experience. Wickramasinghe (2003) maintains that it is well established that although both types of knowledge are important, tacit knowledge (as the subjective component of KM) is more difficult to identify and subsequently to manage.

Wickramasinghe (2003) furthermore argues that the objective elements of knowledge can be perceived as primarily having an impact on processes in the organisation, while the subjective elements typically impact on innovation in the organisation by supporting divergent meanings. Therefore, it is important to support both objective and subjective attributes of knowledge (Wickramasinghe 2003:297). This argument is also supported by the holistic attribute of SQ. From this realisation Wickramasinghe (2003:296) argues that KM therefore not only involves the production of information, but also the capturing, transmission and analysis of data, as well as the communication of information derived from the data, to those who

can act on it. Furthermore, Van der Walt (2003:53) emphasises that although information arises from data, knowledge does not arise from information. Instead knowledge is the sense-making capability through which a person creates information derived from the raw data. Van der Walt (2003:53-54) explains the difference between information and knowledge as follows, “Information results from a successful attempt to take raw data through a process of abstraction (summarising what the data are about and what it is about the data that is important for specific purposes). This process of abstraction is dependent on an employee’s meaningful experience and knowledge of which types of information are important in order to obtain specific individual or organisational goals”. This experience and knowledge will then help an employee to distinguish between relevant and irrelevant data. In addition to Wickramasinghe’s (2003) distinction between the objective and subjective components of KM, it can be maintained that information derived from data serves as the objective component of KM, whereas individual experience and knowledge, encoding this data, serve as the subjective components of KM.

From this view it can be argued that information is a component of knowledge since information in collaboration with experience, which contributes to knowledge, distinguishes between important and less important information. Zohar (1997:53-54) also states that knowledge, as opposed to mere information, is always contextual. The wider the context in which a person’s knowledge operates, the more meaning it takes on and the more leverage it affords. Both Zohar (1997:53-54) and Van der Walt (2003:55) also argue that knowledge in itself is a more all-encompassing term which incorporates the concept of beliefs that are based on information.

According to Gore and Gore (1999), it also depends on the commitment and understanding of the individual holding these beliefs, which in turn are affected by human interaction and the development of judgement, behaviour and attitude. Therefore, knowledge is associated with a perspective, which underlies meaning attached to it, and is context specific in relation to a particular end. There are various (and diverse) definitions of KM. Some definitions relate strongly to the

objective component of KM, whereas other definitions view KM from both its objective and subjective components. The following are a few definitions of KM:

- Bassie (1997:25) defines KM as the process of creating, capturing and using (communicating) knowledge to enhance organisational performance.
- Mayo (1998:35) argues that KM is the management of information, knowledge and experience available to the organisation, as well as its creation, capturing, storage, availability and utilisation to enable organisational activities to build on what is already known and extend it further.
- Martinez (1998:89) states that KM is about encouraging individuals to communicate their knowledge by creating environments and systems for capturing, organising and sharing knowledge throughout the organisation.
- Tiwana (2000:5) and Snowden (2000:42) define knowledge management as the ability to create and retain greater value from core business competencies. They state that KM addresses business problems particular to a person's own organisation, whether it is creating and delivering innovative products or services; managing and enhancing relationships with existing and new customers, partners, and suppliers by means of open communication practices; or administering and improving work practices and processes.
- Gore and Gore (1999) provide a more elaborate definition by defining organisational knowledge as comprising corporate knowledge and shared understandings through open and participative communication. Organisational knowledge is equally associated with actions and is also created within the company by means of information and social interaction (horizontal communication flows) and provides the potential for self- and organisational development. It is this form of knowledge that is the heart of knowledge management. Organisational progress is made when knowledge moves from the domain of the individual to that of the organisation. It is this association between knowledge and action that is the driver for organisational change. Hence, knowledge management is fundamentally concerned with the achievement and management of that change.

- However, Von Kroch *et al* (2000) criticize the term *management* in KM because *management* implies control. They rather prefer to use the concept, *knowledge-enabling*. Von Kroch *et al* (2000) elaborate on the subjective component of KM by arguing that knowledge should first of all be the result of justified beliefs. An individual justifies the truthfulness of his or her beliefs based on observations of the world, which depend on a unique viewpoint, personal sensibility and individual experiences. Knowledge is also both explicit and tacit. Explicit knowledge can be put on paper, formulated in sentences, or captured in drawings. On the other hand, tacit knowledge, the unspoken and spiritually-based knowledge, may seem too mysterious to be usefully or consistently applied in an organisational context. Yet, it is a shifting, context-specific, quality that is precisely what makes it a powerful tool for innovation.

Van der Walt (2003) states that all of the above definitions are indeed correct although Bassie's (1997), Mayo's (1998), Tiwana's (2000) and Snowden's (2000) definitions of KM focus primarily on the objective components of KM. For the purpose of this chapter, it may be useful to combine the above definitions into one more encompassing definition (considering both the subjective and objective components of KM as equally important) by arguing that KM is about...

- establishing environments and systems (body of methods, tools, techniques and values) for creating, encapsulating, storing, organising, managing and communicating both explicit information and tacit knowledge in the organisation, so that greater organisational value can be created and retained
- individual competencies, internal organisational activities (organisational cultural and communication networks) and external organisational activities (creating and delivering innovative products or services; managing and enhancing relationships with existing and new customers, partners, and suppliers through open communication),
- building and maintaining social capital by building on what is already familiar to the organisation and extent it further by encouraging employees and clients to share (communicate) their experience throughout the organisation.

From these definitions it becomes clear that the knowledge-centric organisation aims at building and maintaining an emotional and a spiritual value-based organisational culture. It can be derived that at the heart of a knowledge-centric organisation is a mindshift from seeing oneself as separate from the world (rational management approach) to connected to the world (adaptive management and quantum management approaches), from seeing problems as caused by someone or something out there to seeing how one's actions create the problems one experiences. Therefore, a knowledge-centric organisation is perceived as a place where people are continually discovering how they create their reality. In this sense, knowledge-centric organisations may be a tool, not just for the evolutionary development of organisations, but also for creating a context in which the process of communication can be established as a means of exploring meaning and purpose in the organisation. Since the establishment of such a context is primarily the function of organisational management, it needs to be addressed.

- Leadership in the knowledge-centric organisation

Zohar (1997:119) states that a quantum management approach to organisational management offers a radically new way of thinking about problems and opportunities confronting organisations, and their need for new infrastructures. As was referred to in Table 2.1, Chapter 2, a quantum approach describes a physical world that is holistic, indeterminate, unpredictable and self-organising. Goleman *et al* (2002), Mollner (1992), Senge (1992), Harman (1992) and Zohar (1997) all argue respectively that organisations following either an adaptive management or quantum management approach consist of leaders who have replaced traditional management practices based on Newtonian science.

Thompson (1992:210) argues that the leadership qualities required for the 21st century organisation is not based on skills alone, but also on latent qualities that often rest unused in the recesses of the human mind and spirit. Thompson continues in stating that a conventional [rational] approach to thinking, analysing data, problem solving, decision making and responding to changing societal conditions, are fundamentally obsolete and inadequate in the 21st century organisation. Thompson (1992:214) states that leadership in the new order, or quantum order as it is referred to by Zohar (1997), will involve qualities beyond visionary foresight.

Organisational success relies on the ability to imbue employees with a sense of purpose and direction, to inspire leaders to implement the optimistic visions of organisations, to imbue the organisation with energy, and to inspire employees to realise their potential. Other qualities that are important in the knowledge-centric organisation entail integrity, creativity, trust, empathy and care. Focusing on *care*, Von Kroch *et al* (2000:49) maintain that leaders in a knowledge-centric organisation have the important role of communicating the value of care throughout the organisation. The value of *care* is delineated by Von Kroch *et al* (2000:49-54) as related to mutual trust, active empathy, access to help, lenience in judgement and courage. These are summarised below:

- **Mutual trust:** Von Kroch *et al* (2000:49-50) argue that in every encounter with an employee the leader establishes a degree of trust in him or her. As such, it is important to enable employees to develop and ‘self-actualise’ by creating trust in the leader’s teaching and recommendations. To enhance the employee’s trust in the reputation of the leader, the leader should be consistent in his actions.
- **Active empathy:** Von Kroch *et al* (2000:50-51) argue that while trust creates the basis for caring, active empathy makes it possible to assess and understand what employees truly need. Empathy is an attempt to understand another person’s particular situation, interests, skill level, success, failures, opportunities and problems. Von Kroch *et al* (2000) further argue that active empathy also implies active listening which disregard, what the authors refer to as ‘feeling rules’ or procedures, for tackling emotional issues. Feeling rules or procedures often contribute to the inhibition of personal development since any learning process is associated with positive and negative emotions. Moving beyond strict feeling rules, Von Kroch *et al* (2000:51) argue that a leader can “take on a questioning attitude in order to understand the needs of the other in a deeper sense. You pursue the deeper meanings behind what [the employee] may say, become sensitive to needs that may not be articulated and are quite tacit, and then help the other to articulate them”. The key for caring leaders is to acknowledge such feelings. At most, an emotional struggle, once validated and understood, may lead to an innovative solution (Von Kroch *et al* 2000).

- **Access to help:** Von Kroch *et al* (2000:51-52) state that active empathy prepares the ground for helping behaviour, but care in the organisation has to extent to real and tangible help. These authors refer to the example of a master carpenter and his apprentice to illustrate the dimension of access to help. It is maintained that the master carpenter should not only show his apprentice by example how to engage in good carpentry, but should also through listening to, and addressing the apprentice's concerns and questions, extent a helping hand. Different from the learning organisation where it is maintained that competent behaviour is needed in which an employee assume responsibility for the outcome of his or her actions, leadership in the knowledge-centric organisation maintains that expertise should be equated with social responsibility beyond the outcome of actions.

Von Kroch *et al* (2000:52) further maintain that a caring expert in the organisation represent a leader or employee who reaches the level of personal mastery in tacit and explicit knowledge, and understands that he or she is responsible for sharing the process. Such a member of the organisation demonstrates to novices the link between action and outcome, and enables them to obtain the practical training necessary for carrying out the same actions. Von Kroch *et al* (2000) continue their argument by stating that during the course of knowledge creation, participants need to step into the role of caring experts which is an essential skill for all involved, not only leaders.

- **Leniency in judgment:** Von Kroch *et al* (2000:53-54) maintain that for care to be a prevalent feature of organisational relationships, helping behaviour has to be complemented with a lenient attitude among employees. These authors state that, "it almost goes without saying that in any company individual employees will act incompetently, at some point. How such incompetence is to be judged, however, is not a simple matter of pre-existing rules and regulations" (Von Kroch *et al* 2000:53). They maintain that harsh judgment can prevent explicit knowledge from being created through externalisation, which can stifle any innovative processes in the organisation.
- **Indwelling:** Von Kroch *et al* (2000:57) further refer to indwelling as a process of mutual bestowing which leads to the kind of social knowledge creation that

is the source of radical innovations. Indwelling is of particular importance to the sharing of tacit knowledge and concept creation since it relates to a commitment to an idea, to an experience, to a concept, or to a fellow human being. Von Kroch *et al* (2000:57-59) argue that in developing shared tacit knowledge, the challenge for employees in the organisation should be to dwell in the experiences, perspectives and concepts of other participants, and to shift from a commitment to one's own interest to that of the team. In changing such deep commitments, employees and the leader need to make changes in their lives. They need to see the world through a new lens and to passionately reason by using the lens. In committing to the principles of the chaos theory a knowledge-centric organisation starts to recognise the world in terms of ordered structures that apparently result in chaotic events. As such, Von Kroch *et al* (2000), Zohar (1997), Zohar and Marshall (2004) and Covey (2004) argue that it becomes important to dwell on several perspectives at once in order to create a better understanding of the local circumstances for tacit knowledge and competence.

From the above discussion, it may be assumed that a knowledge-centric organisation has the ideal leadership philosophy to address the changing needs of the new employee. The purpose, organisational principles and practices, and perceived roles and functions of employees, as well as identifiable advantages and disadvantages in the knowledge-centric organisation, are summarised in the following tables:

<p style="text-align: center;">PURPOSE OF THE KNOWLEDGE-CENTRIC ORGANISATION</p>	<p style="text-align: center;">ORGANISATIONAL PRINCIPLES AND PRACTICES IN THE KNOWLEDGE-CENTRIC ORGANISATION</p>	<p style="text-align: center;">PERCEIVED ROLES AND FUNCTIONS OF EMPLOYEES IN THE KNOWLEDGE-CENTRIC ORGANISATION</p>
<ul style="list-style-type: none"> ▪ It is about the management of all the processes involved in the identification, creation and sharing of knowledge ▪ To accelerate the tempo of organisational learning 	<ul style="list-style-type: none"> ▪ It is a key input and should be used to add value to the organisation's product and services ▪ Knowledge is a combination of facts, models, concepts, ideas 	<ul style="list-style-type: none"> ▪ Knowledge work by employees is not routine. It is based on information processing with the aim of delivering usable outputs ▪ Employees should have a strong associability in the form of

<ul style="list-style-type: none"> ▪ Knowledge-centric organisations focus on creating value ▪ Typically change-seeking ▪ Values change as much as they fear failure to change ▪ Continuous improvements and learning ▪ Employees viewed as valuable assets with skills and experience ▪ Founded on basic human values: efficiency, caring, trust ▪ Creates and justifies new ideas by investing in committed, trustworthy relationships...curing anomie ▪ Realises that human interaction develops and propagates cultural norms and values ▪ Creates constructive and helpful relations to enable insight, and sharing and to purge distrust, fear and dissatisfaction (Von Kroch <i>et al</i> 2000:5-8, 31-32; 45-54; Du Plooy-Cilliers 2001:59-60) 	<p>and intuition</p> <ul style="list-style-type: none"> ▪ Knowledge is gained by individuals and teams ▪ Team tasks entail the application of various forms of specialised knowledge ▪ Primary goal of knowledge-based teams is the integration of specialised knowledge ▪ The transfer of individual knowledge to team knowledge depends on the members' communication abilities ▪ Knowledge management accepted in an environment which focuses strongly on holism (Shani, Sena & Stebbins 2000:2; Du Plooy-Cilliers 2001:54-55) 	<p>willingness and the ability to engage in collective action</p> <ul style="list-style-type: none"> ▪ In order to share personal knowledge, employees must rely on others to listen and react to their ideas ▪ Employees need to be comprehensive. Knowledge management systems are build on the expertise, knowledge, understanding, skills and insights of organisational members ▪ Should create new knowledge to use it to capitalise on new opportunities. This entails questioning the status quo ▪ Should be motivated to challenge the goals and growth and technological developments to ensure growth, development and sharing, communication (Von Kroch <i>et al</i> 2000:45; Du Plooy-Cilliers 2001:57; Van der Walt 2003:62-66)
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Table 5.23 A summary of the purpose, organisational principles and practices, and perceived roles and functions of employees in the knowledge-centric organisation

ADVANTAGES OF THE KNOWLEDGE-CENTRIC ORGANISATION	DISADVANTAGES OF THE KNOWLEDGE-CENTRIC ORGANISATION
<ul style="list-style-type: none"> ▪ Recognises knowledge as justified true beliefs based on experiences ▪ Beliefs knowledge is both individual and social and both tacit (subjective) and explicit (objective) ▪ Recognises that knowledge is scalable and recontextualising, and as such depends on perspective and context ▪ Beliefs that knowledge is obtained through 	<ul style="list-style-type: none"> ▪ It is easier to discuss the concept of knowledge than to practice it in the organisation ▪ The way in which KM is often practiced in the organisation is more constricting than transcendental. This is usually the result of an imbalanced application of the objective and subjective components of KM ▪ The emphasis is often on quantifying pieces

<p>experience, which indicates a heightened state of consciousness, especially when this knowledge is invested (shared). Knowledge is thus not merely information</p> <ul style="list-style-type: none"> ▪ Recognises that knowledge creation, shared understandings and experiences, and open, participative communication are important values ▪ Recognises the importance of innovative and spiritual value-based social participation that provides the potential for employee and organisational development 	<p>of information, the use of technology that may limit the free flow of ideas, rigid procedures and an overarching assumption that knowledge can be controlled.</p> <ul style="list-style-type: none"> ▪ Information and knowledge are often equated and it is believed that both can be captured and transmitted via technology ▪ Many organisations interested in KM practise it by means of emphasising tools and instruments that attempt to make knowledge explicit. As such, awareness, creativity and innovation are constrained. ▪ The concept <i>management</i> in KM implies control, which indicates a support of IQ-based management whereas knowledge-enabling relies on the expansion and maintenance of SQ-based leadership.
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Table 5.24 A summary of the advantages and disadvantages of a knowledge-centric organisation

From the discussions on, and comparisons between management and leadership in the rational management approach, the adaptive management approach with application to the learning organisation, and the quantum management approach with application to the knowledge-centric organisation, it is maintained that the adaptive management approach and the quantum management approach are more capable of recognising the needs and motivations of the new employee, as these were established in Chapter 4. Since it was also argued in this chapter that although both the adaptive management approach and the quantum management approach have similar values, the quantum management approach with its foundation in SQ, is the only approach that emphasises the importance of creating spiritually-based meaning in the organisation.

The following section will provide concluding arguments about various findings in previous chapters, as well as assumptions made in this chapter.

5.5 CONCLUSIVE DISCUSSIONS ABOUT MANAGEMENT AND LEADERSHIP IN THE 21ST CENTURY ORGANISATION

The following discussion serves as a critical conclusive argument in summarising postulates from Chapter 4 and assumptions in Chapter 5 with the aim of determining if any one approach is more applicable in establishing a context in which the needs of the new employee can be addressed meaningfully through the process of communication.

In Chapter 4 it was postulated that the new employee is primarily motivated by the following positive and negative motivations in order of value:

- Power within
- Exploration
- Mastery
- Anguish
- Apathy
- Craving and fear
- Anger
- Generativity
- Gregariousness
- Self-assertion
- Guilt and shame
- Higher service, world soul, enlightenment and depersonalisation

A defining discussion of each of these motivations is provided in **Addendum A**.

It was indicated that motivation is defined as a force that arouses, directs and sustains behaviour (Bagraim 2003:52). In measuring the new employee's

motivations on Zohar and Marshall's scale of motivations, it was determined that the new employee is primarily motivated by positive motivations on the scale, namely power within, exploration and mastery. It was shown in Figure 4.3, Chapter 4, that the positive motivations from Zohar and Marshall's scale of motivations relate to the growth needs on Maslow's hierarchy of needs.

However, it cannot be ignored that the four motivations following the three primary motivations are negative. It was also postulated that the negative motivations are especially visible in employees' behaviour, which have been reflected on the lower or basic needs levels of Maslow's hierarchy of needs. The reason for this discrepancy between the needs and behaviour of the new employee can be linked to Renesch's (1992:2) argument which states that the organisational environment has up to now not provided employees with opportunities for personal growth and self-expression. This is especially visible in organisations founded on a rational approach, and Viola (1977:42) and Renesch (1992:2) argue that the principles of the rational management approach may not be appropriate in dealing with the complexities of modern organisations in a technologically sophisticated society. What has been established in the current chapter is that the way business is conducted in an organisation that primarily follows a rational management approach, is meaningless or lacks purpose due to its atomistic nature which disregard the necessity of a mutual relationship with the organisation's external environment, or the sense of difference and diversity of its employees. This approach also aims at controlling the behaviour, needs and motivations of its employees by establishing and maintaining rigid, reductive, determinate, impersonal, and inflexible rules and policies, which are all aimed at controlling organisational practices with the aim of predicting the organisation's quality and quantity of outputs.

Since it was established that the new employee is primarily motivated by a power within, exploration and mastery (all meaning-seeking and purposeful motivations), it is maintained that an organisation founded on a rational management approach within the framework of a classical management, a scientific management or an administrative management theory, is insufficiently designed, in both management and organisational culture, to meet the needs of the new employee.

In contrast, the adaptive management approach is perceived to address the needs and motivations of the new employee to a large extent. It is argued that the adaptive management approach supports values such as diversity, adaptation and association, ambiguity and unpredictability, flexibility and an open and participative mode of interaction, which provides employees with a sense of freedom to explore and to empower themselves. Both these motivations are also supported by the various theories that have been associated with the adaptive management approach, namely the second-order cybernetic theory, Parson's social action systems theory, and the organisational learning systems model. All these theories recognise the importance of an interrelated relationship with the organisation's external environment, as well as the contributions of the employees within the organisation. It is argued that the organisation's ability to function as a whole is possible due to the complex interactions between these interdependent systems. Continuous learning for the sake of self- and organisational development, with the purpose of providing the organisation with a competitive advantage in an ever-changing environment, is an essential requirement in an organisation following an adaptive management approach, such as the learning organisation. Senge (1992:82) states that the prevailing view of learning organisations emphasises an increased adaptability of the organisation towards radical or profound changes in the organisation's environment. In comparing the rational management approach to the adaptive management approach, Du Plooy-Cilliers (2003) argues that the emphasis of rational managerial approaches towards organisational process analysis and control has shifted to a more adaptive management of continuous change, complexity and chaos. Within this managerial mindshift is also the recognition that the employee's values, needs, motivations and behaviour have changed in accordance with changes in the environment.

It is further maintained that the adaptive management approach supports change, adaptation and innovation in the organisation, as well as employee development and continuous learning, with a further emphasis on information-sharing, team building and collaboration. These are all representative of a constructive and supportive organisational culture, which adheres to the positive motivations that inspire the new employee.

However, Porth *et al* (1999) state that although change, motivation, collaboration and sharing may be the hallmarks of a learning organisation, they are considered as the results of a process or processes, which are not sufficiently addressed by the adaptive management approach or the environment in a learning organisation. It is maintained that unless there is an understanding of the reasons behind the results obtained in a learning organisation, the creativity and innovation, characteristic of a learning organisation, may eventually falter. Porth *et al* (1999) concur that it is necessary to find a point of convergence between the results obtained by the learning organisation, and the process or values contributing to these results.

This realisation has brought this chapter to the quantum management approach, which serves as the point of convergence. Not only is the quantum management approach applied to the learning organisational context, but it also provides the reasons behind the successful results that are presumably associated with a learning organisation. It is maintained that the process behind a successful organisational result is linked to meaning and purpose. This assumption relates to what has already been established in this study, namely that developments in society, and the organisation specifically, often contribute to anomie and a loss of identity, both considered to be diseases of meaninglessness. In his book, *The will to meaning*, Frankl (1969) argues that meaning is the core value that contributes to positive motivations. Zohar and Marshall (2004) maintain the same argument by indicating that every positive motivation on their scale of motivations is related to meaning and purpose, which are the primary foundational concepts of SQ. In contrast then, any negative motivation is related to the absence of meaning. In Maslow's hierarchy of needs, meaning is projected at the two growth levels of needs, which represent motivations such as exploration, power within and mastery.

Tischler, Biberman and McKeage (2002:10) and Visser (2004:19-25) maintain that meaning in the organisation is often related to the spiritual wellbeing of employees. It is further argued that meaning is established by not merely adapting to a changing environment (and as such retain an existing form), but by emerging into a 'new form' by means of creative and innovative changes. The chaos theory represents the quantum management approach best in explaining that it should be recognised that an organisation has the potential to be chaotic. It should also be allowed to dwell on

the uncertainty of this chaos as means of encouragement to employees to recontextualise their positions in the organisation. Consequently, new emerging and more meaningful solutions are created since emergence is associated with the freedom to rearrange and recontextualise without the boundaries of organisational policies aimed at predicting outcomes at all times (which implies a distrust in the organisation's and its employees' abilities to emerge with novel and innovative actions or solutions).

As mentioned before, the quantum management approach is associated with the elements of the chaos theory such as complexity, recontextualisation, ambiguity, unpredictability, emergence and transcendence, which in turn are associated with the knowledge-centric organisation. A knowledge-centric organisation is founded on the same principles as the learning organisation, which implies that a quantum management approach in convergence with an adaptive management approach in the organisation, may sufficiently contribute to the new employee's needs and motivations. Although KM is perceived as a process of creating, capturing and using knowledge to enhance organisational performance, it is also contextual which, according to Zohar (1997:53-54) and Van der Walt (2003:55) implies that the wider the context in which a person's knowledge operates, the more meaning it obtains and the more leverage it affords.

More important is the argument that KM depends on the commitment and understanding of the individual holding beliefs about the organisation. This commitment and understanding are affected by human interaction, and the development of judgements, behaviour and attitudes. It can also be derived that the greater the understanding of the meaning and purpose of actions and processes, the greater the organisational progress and performance will be. Therefore, it may be assumed that the quantum management approach alleviates the discrepancy between the deviant behavioural traits of the new employee based on negative motivations, and his or her search for meaning and purpose.

As regards leadership, it is maintained that transformational leadership relates to an adaptive management approach whereas transcendental leadership relates to the quantum management approach. Van der Walt (2003b) argues that the differences between a transformational and a transcendental leader are as follows:

Transformational leadership:

- exerts influence in altering moods, evoking images and expectations, and in establishing specific desires and objectives,
- determines the direction an organisation takes. The net result of this influence changes the way people think about what is desirable, possible and necessary,
- wants to create a sense of certainty in the organisation by allowing freedom within predetermined rules and boundaries. The focus is on obtaining as much knowledge about something to reduce uncertainty,
- is about coping with change. Change begins by setting a direction, developing a vision of the future along with strategies for producing the changes needed to achieve the vision, and
- focuses on collective efforts and teamwork. Taps into a collective energy and intelligence in the team. However, infrastructures provided are more for the purpose and advantage of larger creative teams, rather than individual needs.

Transcendental leadership:

- identifies the need for spiritual values among employees,
- shows trust and competence,
- teaches and rewards teamwork,
- negotiates win-win outcomes, and
- focuses on quality and service through sacred/whole-system value systems such as...
 - truth and trust
 - freedom and justice
 - creativity

- collective harmony and intelligence
- deeper meaning and higher purpose.

Although both types of leaders contribute to employee and organisational development, change and innovation, it is argued that the transcendental leader may emphasise those values that the new employee seeks as means of obtaining a sense of meaning and purpose. As was indicated, both leaders emphasise participation, transparency, knowledge-sharing, trust, open communication, holism and empathy. However, the constant difference between the two leaders is the fact that a transformational leader aims at maintaining a sense of control and stability by suggesting methods and strategies for self- and organisational development whereas a transcendental leader chooses to trust the creativity and innovativeness of his or her employees to such an extent that both leader and employee decide on methods and strategies for change and development. It is believed that the employee finds meaning and purpose in a relationship of trust and support without the restrictive boundaries of rules and regulations. A transformational leader also maintains a role-differentiation between organisational management and employees, which according to Goleman *et al* (2002:59-68) could contribute to a return towards a rational approach when the leader becomes overbearing and as such undermines the egalitarian spirit of team-based management. Goleman *et al* (2002) also state that if approached incorrectly, leadership based on EQ-principles could become similar to the micromanaging of employees, which in turn could undermine employees' self-confidence and could contribute to distrust and cynicism.

In contrast, a transcendental leader do not emphasise role-differentiation, but instead exemplifies servanthood where both leader and employee perceive themselves in service of each other, the organisation and society at large. It is maintained again that this is only possible if there is a clear understanding about the meaning and purpose of a person's life and actions in the organisation, in other people's lives and the community.

5.6 CONCLUSION

Following on Chapter 4 where it was determined that the new employee's needs and motivations relate to a search for meaning, this chapter aimed at determining an

organisational culture and managerial approach that would enable an organisational context in which meaning can be established through interactions such as the process of communication that will be addressed in the following chapter.

This chapter argued that the purpose of an organisational culture is to reflect the values, beliefs and behaviour of the organisational members. It was also determined that organisational culture can be viewed from various perspectives that will each contribute to the type and value dimensions of an organisational culture related to that perspective. It was argued that the types and value dimensions of organisational culture can be related to the extent in which management considers the needs, beliefs, values, motivations, *et cetera* of the employee as important. Based on this argument, a distinction was made between a manager and a leader, and it was maintained that a leader is more involved in the organisational processes and interactions than a manager. Consequently, it is derived that a leader would promote a constructive organisational culture in comparison to a manager who is less involved in the human interactions in the organisation.

Various managerial and leadership approaches were explored from an intelligence framework to establish an approach that would be best suited to address the meaning-seeking needs and motivations of the new employee in the organisation. It was argued that a rational management approach, related to the classical management theory, the scientific management theory, and the administrative management theory is insufficient in establishing a context in which the new employee's needs and motivations can be addressed properly since this approach's emphasis is on the isolation and control of the employee which is inconducive to the needs and motivations of the new employee. In considering an adaptive management approach with the second-order cybernetic theory, Parson's social action systems theory, and the organisational learning systems model being the associative theories to this management approach, it has been discovered that the adaptive management approach is indeed an improvement on the rational management approach. However, it has also been discovered that the adaptive management approach is still reductive and controlling since it tends to provide guidelines as to how meaning should be established.

A third management approach has been explored, namely the quantum management approach. This approach is related to the chaos theory which argues for a meaning-establishing context in which employees are supported in their search for meaning, without prescriptive and inconducive guidelines. It has also been established that the quantum management approach is closely related to transcendental leadership which is perceived to be the ideal leadership in establishing and maintaining meaning in the organisation.

Finally, it is maintained from the discussions in this chapter that the **fourth secondary research objective** (formulated in Chapter 1) has been addressed namely,

To describe the relation between managerial and leadership approaches in the organisation and the intelligence frameworks from which they derive.

The following chapter will look at the use of communication as a means of establishing meaning in the organisation. Until now, this study has primarily viewed the function and role of intelligence in society and the organisation. The following chapter will consider the process of communication as an active element towards integrating intelligence into the organisation.

CHAPTER 6

CONTEXTUALISING PERSPECTIVES AND VIEWS ON COMMUNICATION WITHIN THE FRAMEWORK OF IQ, EQ AND SQ

If we experience mainly distant, objective, impersonal communicating, we're liable to grow up pretty one-sided, but if we experience our share of close, supportive, interpersonal communicating, we're likely to develop more of our human potential
(Stewart 2002)

6.1 INTRODUCTION

Chapters 3 to 5 have been primarily about the role and function of IQ, EQ and SQ in the change and transformation processes in society during the 20th century, in the employee as a member of both society and the organisation, and in managerial approaches in the organisation. It has been maintained in Chapters 3 and 4 that changes in society, and especially driving environmental and societal forces such as the emergence of a changing societal morality, man's increasing understanding of human behaviour, affluence, education and the changing nature of work, and technology, mainly contributed to the changing needs and motivations among employees in the modern organisation.

It was postulated in Chapter 4 that the new employee has meaning-seeking needs that, if neglected by management, could lead to issues such as anomie, identity crises, conflict, and deviant behaviour such as absence from work, disloyalty, and unproductive activities, which could be destructive for the organisation. It was also argued that the need for meaning and purpose primarily contributed to the new employee's needs, motivations and behaviour, even though it was indicated that the new employee's needs and motivations could be ascribed to SQ, in contrast to his or her behaviour that is often projected at the lower levels of Maslow's hierarchy of needs, which is associated with IQ. It was further argued in Chapter 5 that management is primarily responsible for addressing the SQ-related needs and motivations of the new employee, and that this should be done through a spiritual intelligent quantum-related leadership approach that requires transcendental leadership.

Consequently, Chapters 3, 4 and 5 have discussed arguments regarding the **use** of new ways of thinking to accommodate changes in society and the organisation. However, in the words of Zohar (1997:135), “using implies doing”. To use new or altered ways of thinking requires actions and tools of action. This implies that an understanding of changes in society and the new employee’s needs and motivations, as well as the role of intelligence in these changes, require an infrastructure through which an understanding can be obtained. According to Zohar (1997:135) then, a preferred infrastructure through which **understanding** can be established, would be through the process of communication.

Although communication has been studied since antiquity (Littlejohn 1996:4; Steinberg 1999:1), it became an especially important topic in the 20th century due to the rapid changes in society, and with it, developments of communication technology. Littlejohn (1996:4) argues that several developments in the 20th century led to for example, studies into the political influence of propaganda in public messages. This point made by Littlejohn (1996) is relevant if one again considers the exploration of societal and environmental developments and changes in the 20th century that were discussed in Chapter 3. In retrospect, it becomes evident that each identified time period from 1900 to the 21st century (see section 3.5.1, Chapter 3), was characterised by the development of communication-related technologies and events. For example, it was indicated in Chapter 3 that the time period from 1900-1914 was characterised by the propaganda of capitalist wealth that led to a social transition of families and communities from the rural areas to the city. The time period 1914-1929 was characterised by developing media that promoted city life styles, advertising campaigns about new or improved household products, and the rights of minority groups such as women and their diverse and unique interests, expectations and aspirations. The time period 1929-1945 was characterised by the introduction, and communication, of various legislations concerning family reproduction, and in addition to these legislations, debates about the subject of human rights and choices. From the time period 1945 to the 21st century, communication technology developed at an increasing speed, and with it, an increasing demand for the freedom of speech.

As mentioned, driving environmental and societal forces (discussed in section 4.5, Chapter 4), contributed to the changing motivations, needs, attitudes and behaviours of employees in the organisation, and as such, also a need for change in organisational cultural and managerial approaches (see sections 5.2 to 5.4, Chapter 5). These changes in the needs, motivations and behaviour of the new employee also reflected a change in the communication between the new employee and management (see Tables 4.1 to 4.5). Viola (1977:12-13), Harriss (1992:168-197; 205-233), and Visser (2004:19-25) for example argue respectively that employees started to ask questions about their roles and purpose in the organisation, the decisions made by management, and the organisation's contribution to society *per se*. These questioning attitudes arose from driving forces such as a new concept of morality, a new understanding of human behaviour, affluence, education and the changing nature of work, and the role and impact of technology, which were transmitted through communication actions by members in society and the organisation.

In concurrence with the above argument, Littlejohn (1996:2,6) and Steinberg (1999:1) argue that communication should be perceived as intertwined with all human life, and as such, any study of human activity needs to touch on the subject of communication. Littlejohn (1996:3) continues his argument by stating that the ability to communicate at a higher level does not only separate humans from other animals, but reflects on communication as one of the most pervasive, important, and complex aspects of human life. It can be argued that an understanding of the process of communication is vital, since it contributes to an essential element of communication, namely the sharing of meaning.

Furthermore, this chapter will also address the **fifth secondary research objective** that has been formulated in Chapter 1 as follows:

To study existing organisational communication models within the parameters of the three types of intelligence in order to conceptualise a spiritual intelligent organisational communication model that would enable the leader and the new employee of the communication message to engage in a communication relationship in which both the leader and the new employee would be able to negotiate a shared meaning of the communication message.

This chapter will also explore the importance of communication by explaining how the process of communication can either neglect or contribute to the establishment of purpose and spiritual-related meaning in the organisation. As such, the most important aspects relevant to organisational communication will be addressed such as various propositions and perspectives towards communication, and applicable theories and models of communication. As a means of introduction, the concept of communication needs to be defined.

6.2 DEFINING COMMUNICATION

Steinberg (1999:4-5) argues that in the scientific study of communication, two general views about communication are prevalent. The **first** view is a technical view which is concerned with how accurately and efficiently messages can be transferred from one person to another along a channel, such as a telephone wire or airwaves that carry sound and pictures to radios and television sets. According to Steinberg (1999) this view attempts to identify ways of increasing the clarity and accuracy of the message through the channel, and concentrate on improving the tools and techniques that can promote efficient communication. This view also perceives communicating as a linear (one-way) sequence of events from person (A) to person (B), which implies that communication is simply about the transmission of messages from one person to another.

Steinberg (1999:4-5) claims that a **second** and more complex **view** of communication is that, in addition to the transmission of messages, communication involves the meaningful interpretation of messages. This view considers communication as a complex human process, and further states that a person's ability to communicate, is what distinguishes humans from other forms of life. In convergence with Miller's (2005) argument, Steinberg (1999) also argues that defining communication as a process brings one closer to an understanding of the complexity of communication. In contrast to the technical view which considers communication as mere isolated components, considering communication as a process implies that it is not fixed, nor static, but rather dynamic, never-ending and ever-changing.

In addition to Steinberg's (1999) argument, Fielding (2004:4-5) reasons that the central role of communication is to coordinate and organise behaviour among people. Therefore, communication is "a transaction whereby participants together create meaning through the exchange of symbols" (Fielding 2004:4). This communication definition by Fielding (2004) emphasises four points of importance:

- **Transaction:** This involves two or more people who construct meaning together. These people serve as communicators and they aim at working together according to set communication rules to enable the creation of a shared meaning. In addition to Fielding's (2004) argument that communication is a transaction, Miller (2005:5) states that the most widespread point of convergence in defining communication is the notion that communication is a process. A process-oriented conceptualisation of communication suggests that it is continuous and complex, and cannot be arbitrarily isolated. When communication is viewed as a process, it is with the realisation that it entails complex transactions between people (Miller 2005:5-6).

Miller (2005:7) continues her discussion on the transactional attribute of communication by stating that a view of communication as transactional also emphasises the importance of context in the communication process. This implies that participants do not only influence each other, but also the context in which they interact.

- **People working together:** People communicating to each other have to pay attention to each other at the same time to enable the process of communication. Fielding (2004:4) claims that people communicating will develop mutual expectations from each other, based on the need to mutually influence each other. As a result, a mutual awareness of each other becomes important.
- **Creation of meaning:** Fielding (2004) argues that the communicator of a message must ensure that the receiver of the message understands him or her since words in themselves are meaningless until the person using these words, ascribe meaning to them. However, meaning is a complex concept since words may have different meanings for different people. Therefore, effective communication demands that the communicator and the receiver of the message work together to ensure that the meaning created in the message, is the same for

both parties.

- **Exchange of symbols:** Fielding (2004:5) and Miller (2005:7) maintain that exchanging symbols enable people to create meaning. Symbols may be verbal (spoken or written words), nonverbal (gestures, facial expressions), or graphics (tables, lines and bar graphs). By stating that communication is symbolic, it implies the requirement of signs and symbols to ascribe meaning to a message.

Since it can be derived from the above discussions that communication is defined as a complex process of meaningful transactions between mutual participating individuals who create meaningful messages through the use and sharing of symbols, communication in the organisation also needs to be contextualised.

6.3 DEFINING ORGANISATIONAL COMMUNICATION

Angelopulo and Schoonraad (2006:4) maintain that the body of knowledge concerning communication has accumulated over time through pre-scientific, humanistic, scientific and social scientific inquiry. Neher (1997), as well as Angelopulo and Schoonraad (2006), state that communication has been considered from the perspectives of an extensive range of disciplines and theoretical approaches. They also argue that a description of communication includes the contributions of rhetoric, psychology, sociology, language studies and philosophy, which result in a cluster of theories and perspectives that provide insights into the communication phenomenon. These authors, in addition to Littlejohn (1996:6), also agree that there is not only a single theory or definition of communication to be considered as the only true or correct theory since communication do not comprise of universally valid laws or theories. The theories of communication are best perceived as observational aids or agents to understand and interpret specific events. Angelopulo and Schoonraad (2006) argue that a clear understanding of communication as it applies to the organisational context is therefore not easily accessible. However, with the aim of exploring communication in the organisation as a means of establishing purpose and meaning (as attributes of SQ), a few definitions of organisational communication are viewed as a means of contextualisation.

- Neher (1997:15-19) distinguishes between the two concepts related to

organisational communication, namely that of *organisation* and of *communication*. Neher (1997) argues that the concept *organisation* refers to an ongoing, observable pattern of interactions among people, and that these interactions are usually planned, sequential and systematic. In defining *communication*, Neher (1997:31) states that it represents the process of two or more people engaging in mutual awareness and the sharing of facts, feelings, or intentions through the use of verbal and nonverbal signs, observable in some medium. Hence, communication involves the sharing or connection created among people as a result of the use of signs in some medium that can be interpreted by the people involved. The emphasis in communication is therefore upon mutual awareness, and on the use of verbal and nonverbal signs. Therefore, organisational communication, from Neher's (1997) view is perceived as a continuous, observable pattern of planned, sequential and systematic interactions between two or more organisational members engaged in mutual awareness and the sharing of facts, feelings, or intentions through the use of verbal and nonverbal signs observable in some medium.

- Kelly (2000:92) in turn defines organisational communication as the process through which information is exchanged and understood by two or more organisational members, usually with the intent to motivate or influence behaviour. Schultz (2003a:118) concurs and further states that this definition of organisational communication focuses on its intent to influence the receiver to act in accordance to the requirements of the sender.
- Similar to Neher (1997:15-19), Barker (2006:74) also states that organisational communication involves the connection of two multifaceted concepts, namely *organisation* and *communication*. As was perceived in the above defining discussion by Neher (1997), Barker (2006) also maintains that from the definitions of both *organisation* (a social collectivity or group of people working together to achieve individual and common goals) and *communication* (a transactional and symbolic process in which messages are exchanged and interpreted with the aim of establishing shared meaning), organisational communication involves “an understanding of the influence of the context of an organisation on communication processes and of the manner

in which the symbolic nature of communication distinguishes it from other forms of organisational behaviour” (Barker 2006:74).

- Angelopulo and Schoonraad (2006:3) in turn maintain that organisational communication is often described as the “glue that binds together various components of an organisation, enabling interaction with its agents, its customers and the broader public”. They also state that the degree to which an organisation can achieve its objectives is largely determined by its communication. Through communication, the organisation’s employees are able to interact with each other, as well as with the organisation’s customers and clients.

From these definitions above it can be maintained that organisational communication in essence is about continuous, observable patterns of planned, sequential and systematic interactions of mutual awareness, and the sharing of facts and feelings, within the context of the organisation, among its members (employees and management), with the intent of motivating or influencing behaviour.

To explain the importance of organisational communication within the framework of this study, the following argument is maintained:

Bagraim (2003:52) maintains that motivation as a concept represents the force within a person that directs and sustains his or her behaviour (such as for example, communication behaviour). This force or internal energy relates to what Bagraim (2003) and McCormick and Ilgen (1992:307-308) refer to as beliefs and attitudes, where beliefs are described as thoughts or opinions held by a person about an object, event or concept, and attitudes are described as the feelings that a person has towards an object, event or concept. Therefore, beliefs and attitudes represent a person’s perceptions, and related reactions, towards an object, concept or event. With reference to the process of communication, it is derived that Bagraim’s and McCormick and Ilgen’s arguments maintain that the communicator’s and receiver’s motivations, beliefs and attitudes could determine the nature and intent of a communication message.

From the above argument, it can be surmised that the intent with which communication is planned, formulated and executed (by management) in the

organisation, could in turn equally contribute to the perceptions, beliefs and attitudes of organisational members (involved in the communication process). This is an important point that is supported by arguments in Chapter 4 which state that the new employee is in search of meaning and purpose. From the perspective of this chapter, it is therefore believed that the process of communication as a planned, observable pattern of sequential and systematic interactions in which facts and feelings are shared mutually (based on Neher's [1997] definition), could contribute significantly to the establishment of meaning and purpose in the organisation. As a point of departure concerning the role of communication, various propositions that describe and explain organisational communication will now be viewed.

6.4 PROPOSITIONS REGARDING THE ROLE OF COMMUNICATION IN THE ORGANISATION

To illustrate the role of communication in the organisation, Neher (1997:19-22) formulates five propositions in this regard:

Proposition 1: Communicating is the fundamental process of organising human actions

Neher (1997:19) maintains that the process of organising requires the gathering of people to accomplish some purpose. Therefore, organising is the primary requirement in bringing people together to achieve individual or organisational goals. He states that an organisation consists of a pattern of interactions among people, and in bringing these people together and in establishing interactions between them, the process of communication is essential. This proposition further argues that the act of organising is essentially communicating. Neher (1997) argues that nearly all activities that are associated with the existence of human organisations are communication activities, since these activities require communication to act as a guide of direction towards the coordination of sequential and interlocked behaviours of employees. According to Neher (1997), such coordination can only be achieved when people communicate with one another.

From the various definitions on organisational communication in section 6.3, it was established that an organisation represents ongoing communication interactions between members of the organisation, and as such, an organisation's reality should

therefore be defined in relation to human acts of communication. This argument therefore supports the proposition that communicating is the fundamental process of organising human actions.

Proposition 2: Understanding communication in the organisation provides insights for understanding the working and role of an organisation (and society) in people's lives

According to Neher (1997:20), this second proposition argues that the study of communication in the organisation can enable it to become more effective in its relations to other organisations and the everchanging environment. Neher (1997) also states that organisational members cannot escape the pervasive effects that organisations have on their lives since they are often quite dependent on the organisations they work for. Furthermore, the influence that organisations have on people's lives becomes clear when one considers how organisations can directly impact on people's lives for example, insurance companies, churches, government departments, local authorities, management boards, the receiver of revenue, *et cetera*. This argument by Neher (1997) relates to previous arguments (section 4.3, Chapter 4), where Viola (1977), Zohar and Marshall (2004) and Visser (2004) respectively maintain that the organisation consists of members with needs and values derived from changes in the societal environment. Although the organisation may have a significant influence on employees' lives, it was indicated (in Chapter 4) that employees also have an equal impact on the organisation's existence. Therefore, it is agreed that the study of communication in the organisation can enable effective relations between an organisation and its members to prevent anomie in the organisation.

Proposition 3: Communication skills form the basis for effective leadership in the organisation

Neher (1997:21) argues that this proposition highlights the importance of leadership skills in the effective functioning of an organisation. Neher (1997) also makes a general distinction between leaders and leadership. However, from his description of both these concepts it is clear that they relate strongly to what has been identified, and distinguished, as the difference between *manager* and *leader* in

Chapter 5. For the purpose of clarification, and within the context of this study, reference will therefore rather be made to manager and leader instead of Neher's (1997) reference to leader and leadership, which coheres with previous discussions in section 5.3, Chapter 5. Neher (1997) states that a leader [manager] is an individual, usually designated to carry out a specific role within the organisation that requires directing and controlling the behaviour of others. In contrast, leadership refers to behaviours that move people towards desired goals or ends. Neher (1997) continues his argument by maintaining that such behaviour towards desired goals and ends, occurs only when acted out in a communication activity. In concurrence to Neher (1997), Puth (2002:69) states that different from management, leading has to do with influencing others through communication. Therefore, the style and substance of communication distinguish dynamic leadership from traditional management, since, different from management, leaders communicate not only information, but also attitudes and assumptions.

Proposition 4: Communication is the key to sound decision making within the organisation

Neher (1997:21-22) states that effective organisations are marked by both excellent leadership and sound decision making. Within an organisation, decision making is often a cooperative or joint activity. The decisions that are made are often the end product of a long and complex process, involving several group gatherings and data analyses, the development of alternatives, and the discussion of the ramifications of various options. According to Neher (1997), decision making emphasises abilities to interact with other people in the development of an understanding of some problem that needs to be resolved, or a problem that requires a decision. Therefore, decision making involves the ability to formulate the issues involved in the problem, and the possible outcomes of the decision. Hence, making and implementing good decisions require communication skills.

Proposition 5: Diversity characterises modern organisations

Neher (1997:22-23) maintains that this proposition recognises the fact that organisations are becoming more and more heterogeneous. Not only are modern organisations characteristically multicultural, but they also provide more

opportunities for women and disabled people at all levels of the organisation. At the same time, organisations are becoming more ethnically and culturally diverse; reflecting changes in society as well as the increasingly global nature of modern organisations and corporate society. This growing diversity of organisations imply that the communication process in modern organisations should recognise and support growing cultural differences, and as such, become essentially more intercultural.

From the above propositions it can be maintained that communication has a prominent role in the organisational context since it...

- reflects a fundamental process of organising employee actions,
- provides insight into the role of organisations (and society) in the lives of employees,
- forms the basis for leadership versus managerial interaction with employees,
- is a necessity in sound decision making practices, and
- creates an awareness for the consideration of diversity, and as such flexibility, in the organisation.

In addition to the roles of communication, Neher (1997) and Angelopulo and Schoonraad (2006) respectively state that communication has been considered (and still is), from various perspectives, often related to various disciplines and various schools of thoughts. Neher (1997:25) maintains that the approach that people take to any field of study such as organisational communication, depends largely upon certain assumptions that shape their thoughts about the field of study. It can be concurred that these assumptions lead to a perspective or a point of view which is important since it contributes to the kind of observations that a person makes, and the conclusions the person comes to when perceiving societal and environmental changes, employee needs, motivations and behaviour, and leadership or managerial approaches, in the organisational context. Neher (1997:31) states that scholars in the field of organisational communication may for example, view the object of study from different perspectives. The first perspective, namely the functionalist perspective, which is historically the most widely used, focuses on the goals and

outcomes of intentional communication acts. The second perspective, namely the interpretivist perspective is more concerned with understanding the experiences of people engaged in organisational communication than in predicting and controlling outcomes, whereas scholars supporting the third perspective, namely the critical perspective, are more concerned with questions of dominance and political control in organisations.

In addition to this argument, Neher (1997) also states that the perspective a person chooses will reflect definite philosophical differences about the perceived nature of reality and society. This argument relates strongly to the view in this study that the context of intelligence behind a person's actions, will determine the nature of those actions. In explaining the different views on communication, the positional, relational and cultural traditions, as well as the functionalist, interpretivist and critical perspectives for understanding organisational communication, will be discussed.

6.5 TRADITIONS IN ORGANISATIONAL COMMUNICATION STUDIES

Neher (1997:25-28) and Van der Walt (2002:20-24) argue that any approach to a particular field of study that researchers investigate, depends largely upon certain assumptions that they make regarding the nature of the phenomenon under study, as well as the nature of its reality. With regards to communication as a field of study, Angelopulo and Schoonraad (2006:5-6) maintain that the perspectives (defined as assumptions regarding the nature of something) that are most applicable to the context of organisations may be divided into two streams, namely the mechanistic perspective and the interactional perspective. The first stream describes communication in the organisation as a mechanistic phenomenon, whereas the second stream describes communication as a social, interactive and often transactional phenomenon. These authors further argue that the mechanistic perspective merely identifies some important components and properties of communication, while the interactional approach provides a more realistic picture of communication as an interactive process, as well as its role in people's existence as social beings. However, Angelopulo and Schoonraad (2006) neglect to discuss a third perspective towards organisational communication, identified by Neher (1997:27-28) and Van der Walt (2002:22,24) as a critical perspective, which

concerns itself with the use and abuse of power and control in the organisation. However, before discussing each of these perspectives (in section 6.6), attention is paid to three traditions in organisational studies that seem to relate to the three mentioned perspectives. Littlejohn (1996:303) argues that organisational communication should be described from a network of theoretical perspectives that integrate three traditions of organisational studies, and which in turn relate to the process of communication in the organisation. These three traditions are identified as the positional tradition, the relationship tradition and the cultural tradition.

6.5.1 The positional tradition

Littlejohn (1996:307) refers to the first tradition as the positional tradition, which is concerned with formal structures and roles in the organisation. The organisation in this tradition is viewed as a set of positions like an administrator, a superior, and a subordinate, each with certain functions.

Littlejohn (1996:307) also states that the positional tradition consists of formal communication networks in the organisation. Van der Walt (2002:20) states that the term communication network is used to denote the existence of specific patterns of communication channels through which messages are transmitted between organisational members. Van der Walt (2002) continues by indicating that a number of networks exist in all organisations, and that the shape of the network usually affects the process of communication, the behaviour of individuals in the network, as well as their job satisfaction. Formal networks are characterised by a vertically oriented or centralised chain of command where messages, from one point of the network to another, is transmitted through one individual at a time, whereas an informal network develops through friendships or contacts outside the organisation, and through proximity within the organisation, such as sharing facilities, for example the tea room (Neher 1997:171).

Littlejohn (1996) argues that the positional tradition reflects the organisation as a system of purposeful, interpersonal activity, designed to coordinate tasks through the use of formal networks. These formal networks are used to achieve managerial objectives which are typically related to power, and which is described by Littlejohn (1996) as the ability to influence others and overcome resistance.

Littlejohn (1996) continues by arguing that whether communication will be accepted in the organisation hinges on the degree of authority and power, which stems from the organisation's rules and regulations. These rules and regulations often determine the communication in the organisation, which in turn characterises the nature of communication networks in the organisation. However, Van der Walt (2002:21) makes it clear that not only one type of communication network will serve as an exclusive pattern of communication in any organisation, but that various types of networks could function simultaneously in varying degrees within the formal and informal communication system of the organisation.

Five networks or patterns of communication are identified by Neher (1997), Van der Walt (2002), Schultz (2003a), Antonis (2005) and Barker (2006), namely the formal networks such as the chain, y-, and wheel networks, and the informal networks such as the circle and all channels (or star) networks. Within the positional tradition with its attributes of formality and vertical chain of command (Littlejohn 1996), it can be concurred from Neher's (1997:167-173), Van der Walt's (2002:21-28), Schultz's (2003a:124-126), Antonis's (2005:59-61), and Barker's (2006:77-79) respective references to communication networks that the chain network, the y-network and the wheel network, will most likely enjoy more preference in this tradition above informal networks such as the circle and all channel networks. The following discussion will explore this argument.

6.5.1.1 The chain communication network

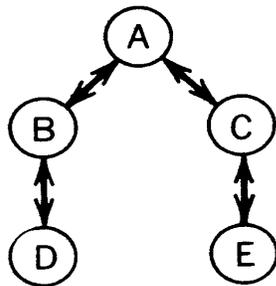


Diagram 6.1 The chain communication network

The positional tradition is related to a formal communication structure. Neher (1997:167-173), Van der Walt (2002:22), Schultz (2003a:124-126), Antonis (2005:59) and Barker (2006:77) maintain respectively in their references to the

chain network that it especially occurs within the formal communication structure. These authors also state that no pair of individuals can exchange messages, which inhibits the freedom to coordinate or utilise creative thought or action. This network is described as centralised since two people serve as end persons (D and E in Diagram 6.1), having only one other person with whom they can communicate directly. These end persons typically send information to another individual (A or B or C) that serves as relay, sending their own messages along with those of their end people to the fifth person who collects the information. This central person then formulates an answer and sends it back to the relay person who, in turn, sends it on to their respective end persons. In other words, communication is downwards, one-way and moves through various organisational levels to the respective receivers of the message. Neher (1997) and van der Walt (2002) both indicate that messages transmitted through the chain communication network, usually becomes distorted, since these messages have to travel through various hierarchies and relay individuals who, due to their respective differences, often serve as gatekeepers of the information entailed in the messages.

However, Neher (1997), Van der Walt (2002) and Barker (2006) also indicate that because no participation or questioning is allowed in this network, communication is fast and there is a clear management structure. Information is task-oriented and because it consists of clear commands and direct information pertaining to specific tasks, the information is usually very accurate. This network consists of employees serving as mere senders and receivers of a communication message. Because of the rigid management style associated with this communication network, it is not very flexible towards change.

A second communication network that shares similarities with the chain network, and which is also associated with the positional tradition, is the y-communication network.

6.5.1.2 The y-communication network

Neher (1997:167-173), Schultz (2003a:124-126), Antonis (2005:60) and Barker (2006:78) argue respectively in their reference to the y-network that this pattern also occurs within the formal communication system. In this pattern persons (A)

and (B) can transmit messages to (C), but they do not receive messages from anyone. (C) and (D) can exchange messages, and (E) can receive messages from (D), but cannot forward any messages.

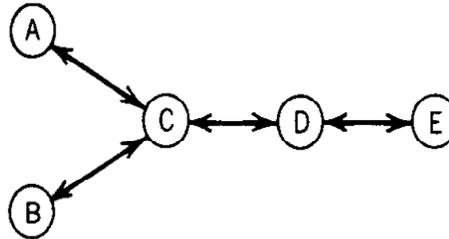


Diagram 6.2 The y-communication network

The centralised person (C) serves as a bridge between members, for example, he or she connects two groups in the network by being a member of both. The communication style in this network is formal, and communication takes place through the bridge. Hence, members can communicate with one another only through the person serving as the bridge, and not directly with each other. Similar to the chain communication network, information is task-oriented and because it consists of clear commands and direct information pertaining to specific tasks, the information is usually very accurate. Because there are fewer levels through which a message is transmitted, chances are that it will be less distorted than in for example the chain communication network. Again, this network consists of employees serving as mere senders and receivers of a communication message.

This communication network influences employee morale and job satisfaction negatively since employee needs are not considered, although communication through the channel is fast and task-oriented. This type of network will also occur in an autocratic organisation. The difference here, in comparison to the chain network, is that a bridge exists that can communicate with members (A) and (B).

A third communication network that also shares some similarities with the chain and the y-communication networks, and which is also associated with the positional tradition, is the wheel communication network.

6.5.1.3 The wheel communication network

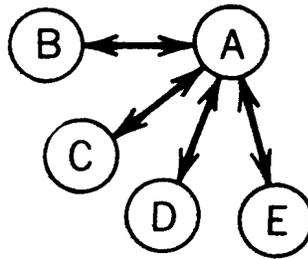


Diagram 6.3 The wheel communication network

Neher (1997:167-173), Schultz (2003a:124-126), Antonis (2005:60-61) and Barker (2006:78-79) indicate in their references to the wheel communication network that this pattern also occurs within the formal communication system. In this pattern no pair of individuals can exchange messages except through the central figure (A). Subsequently, it makes the coordination of creative thought or action difficult. This network is considered to be the most structured and central of the three formal networks discussed here. As indicated in the discussion of the chain communication network, problems are often solved by the members transmitting messages to the top or central member who have the authority to make decisions and transmit the information back. Neher (1997) and Van der Walt (2002) indicate that groups following the wheel communication network are very centralised, and members can communicate with one another only through the member located at the centre.

All of the above authors agree that in this communication network the distribution of information is fast and more accurate, because it is task-oriented and consists of clear commands and direct information from the central person (A). The information is usually very accurate and often results in a more effective mode of problem solving. Messages do not have to pass through many levels, but since only one person receives all the information and has to transmit back the information from each member to all the various members in the network, the message content can become distorted. The dominant communication style is also more autocratic with the central person acting as a linking individual between different groups. Because information is sent through one centralised person to various groups, communication is fast, yet, the same problem occurs as with the chain and y-

networks, namely that no employee participation is required and the information presented is primarily task-oriented.

In **commenting** on the formal communication networks in the positional tradition, the negligence of employee participation is then an important part of criticism based on arguments already delivered in Chapter 4. In sections 4.2 and 4.3, Chapter 4, it is maintained that it is important for employees to meaningfully identify with cohesive, social, and interpersonal guidelines for interaction. Viola (1977), together with 21st century authors such as Visser (2004), Covey (2004), Zohar and Marshall (2004), and Bakke (2005), argue respectively that organisational management should attempt to understand the close relation between a society's ethos, and that of the employees (as members of both society and the organisation). A failure to recognise the employee as being more than a mere relay person of messages (as is the case in the formal communication networks related to the positional tradition), could result in a feeling of alienation among employees that leave them feeling isolated, disillusioned and disjointed (Smith-Kuczmarski & Kuczmarski 1995:5-18, 22-23). In addition to Smith-Kuczmarski and Kuczmarski (1995), Viola (1977) and Visser (2004) for example, further argue that the identification of the 'feeling' employee in the complex work organisation, justifies a need for the recognition of creative participation by employees.

The second tradition discussed by Littlejohn (1996) is the relational tradition, which, different from the positional tradition, favours more informal and participatory communication networks.

6.5.2 The relational tradition

Littlejohn (1996:314-315) argues that the second tradition deals with the ways relationships naturally develop among participants in the organisation, as well as the manner in which networks emerge from these relationships. According to Littlejohn (1996), the relationship tradition views the organisation as a living, changing system that is constantly shaped and explained by the interactions among members.

This tradition is concerned with the *processes* of organisation, rather than the *structure* of the organisation, which is accomplished through interactions between

individuals. Littlejohn (1996:314-315) also states that the relational tradition is less concerned with the formal lines of communication in the organisation, and more concerned with how employees accomplish objectives together. Littlejohn (1996) and Neher (1997) also argue respectively that communication in this tradition is perceived as a basis for human organisation, and provides a rationale for understanding how people *organise*. Littlejohn (1996:315, 317) maintains that it is more proper to refer to the process of organising rather than structural organisation, since the structural nature of an organisation is essentially accomplished through a continuing process of communication, actions and reactions. Therefore, it is argued that the relational tradition is more related to an informal network, which is developed through decentralised and informal relationships.

Within the relational tradition with its attributes of informality and decentralised communication, it can be deduced from Neher's (1997:167-173) and Van der Walt's (2002:21-28) respective references to communication networks, that the circle and all channel networks will most likely enjoy preference above the formal networks such as the chain, the y-, and the wheel communication networks. The following discussion will explore this argument.

6.5.2.1 The circle communication network

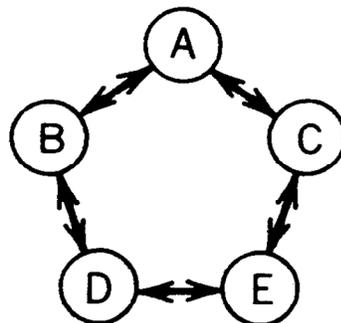


Diagram 6.4 The circle communication network

Neher (1997:167-173), Van der Walt (2002:25), Schultz (2003a:124-126), Antonis (2005:61) and Barker (2006:79-80) all maintain respectively in their references to the circle communication network that it occurs within the informal communication system, and contrasts sharply with the formal structures of the wheel, y- and the chain communication networks. In the circle communication network every

member has equal communication opportunities, which implies that each employee can communicate with the person to the right and the left. According to Neher (1997), members in the circle communication network do have restrictions despite its informal structure, since members can still only communicate to the person next to them. However, the restriction in the circle network is not as severe as in the more formal communication networks. For example, in contrast to the formal communication networks, the circle communication network is characterised by two-way communication channels, which are more receptive for problem solving, than any of the formal communication networks. To solve problems in the circle network, members typically pass information around to all members who act as their own decision making centres.

According to Neher (1997) and Van der Walt (2002), communication in the circle network is more employee-oriented than task-oriented, and this implies participatory decision making and problem solving. All the members in the group have an equal opportunity to provide inputs and information that may be required, before implementing any solutions. Yet, each member has to communicate any ideas and opinions to only two other members who have to distribute this information to two more members, who in turn will continue the chain. This, in particular, can lead to a distortion of messages since groups following a circle communication network often experience frustration due to slow communication. However, because employees have the opportunity to participate, employee morale and satisfaction are higher.

A second communication network that shares similarities with the circle communication network, and which is associated with both the relational, and the following tradition to be discussed, namely the cultural tradition, is the all channel or star communication network.

6.5.2.2 The all channel (star) communication network

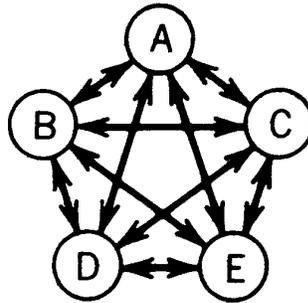


Diagram 6.5 The all channel communication network

Neher (1997:167-173), Van der Walt (2002:26), Schultz (2003a:124-126), Antonis (2005:61-62) and Barker (2006:80) all maintain in their references to the all channel or star network that it appears especially within the informal communication system. If lines are drawn within the circle network to connect all the people, the result will be a star network, which implies that no communication restrictions are placed on any members. Each person communicates information to all others directly, and all members formulate their own answers in a problem solving format. In comparison to the four communication networks discussed, the all channel communication network maximises opportunities for feedback, and as such, results in a greater accuracy of messages. This is because these messages do not have to be distributed through various formal or hierarchical levels.

Although Neher (1997) and Van der Walt (2002) argue that the group following the all channel communication network is very open and participative since any member can directly communicate with any other member at any time. This network could also delay decision making and simple task completions because each member in the group has the opportunity to provide inputs about information received and required. Yet, the decentralisation of this group leads to more effective problem solving of especially complex problems, and employee morale and job satisfaction are much higher.

In **commenting** on the relational tradition, it is argued that the nature of communication in the more informal communication networks such as the circle and the all channel communication networks, are preferred to the nature of

communication in the formal communication networks discussed previously. It is maintained that the nature of communication in the informal communication networks are open, two-way, participating and without rigid or inflexible constraints. It was indicated in the previous commenting discussion of the formal communication networks, that the new employee has a need to participate and contribute meaningfully to the organisation. This argument has been supported in multiple discussions in Chapter 4 by Viola (1997), Visser (2004), Zohar and Marshall (2004), Covey (2004) and Bakke (2005). It was also mentioned in section 4.5, Chapter 4, that various societal and developmental changes such as the emergence of a changing societal morality, man's increasing understanding of human behaviour, affluence, education and the changing nature of work, and technology have all contributed to the need among employees to participate in communication, and in developmental and decision making practices in the organisation. Based on discussions by Neher (1997), Van der Walt (2002), Schultz (2003a), and Barker (2006), this freedom to participate will only be possible if informal communication networks are implemented in the organisation.

A third tradition discussed by Littlejohn (1996) is the cultural tradition, which, similar to the relational tradition, focuses on informal communication networks.

6.5.3 The cultural tradition

Littlejohn (1996:303) also identifies a third tradition of organisational studies that impact on communication in the organisation, which he terms cultural, and which focuses on symbols and meaning. This tradition states that the organisation is created by the members in stories, rituals and task work. The real structure of the organisation is therefore not predesigned, but emerges from the informal actions of the organisational members in their daily work.

Littlejohn (1996:320) states that this tradition emphasises the ways people construct an organisational reality. It perceives the meanings and values of members, and it examines the ways in which individuals use stories, rituals, symbols and other types of activity to produce and reproduce a set of understandings. Littlejohn (1996:320) argues that there are various domains of organisational culture, namely:

- the ecological context, which is the physical world, including the location, the

time and history, and the social context within which the organisation operates.

- the cultural context, which consists of networks, or collective understanding. It is the content of the culture, its ideas, ideals, values, and practices.
- the practices or actions of individuals, which constitutes the individual domain.

Within the cultural tradition with its attributes similar to those of the relational tradition, namely informality and decentralised communication networks, it can be surmised from Neher's (1997) and Van der Walt's (2002) respective references to communication networks, that the critical tradition will give preference to the all channel communication network (above the other communication networks in the organisation), since the all channel communication network allows for continuous, open and free communication. It is also assumed, based on knowledge gathered thusfar in this study, that the cultural tradition may prefer the all channel communication network even more frequently than the circle communication network, due to its emphasis on shared symbols and the sharing of meaning as important variables of communication. Littlejohn (1996:303) indicates that this tradition contributes to the structure of the organisation by means of informal actions, such as open and decentralised communication among employees. One would also assume that the emphasis on symbols and meaning (as representations of meaning and coherence) in the cultural tradition, reflect as few communication restrictions as possible, whereas it has been established in the circle network that communication restrictions do exist (see section 6.5.2.1).

The absence of communication restrictions in the organisation is perceived as a point of emphasis in the cultural tradition. In addition to this assumption, Griffin (2003:31) argues that critical theory consistently challenges three 'restrictive' features of contemporary society:

- The control of language to perpetuate power imbalances. It condemns the use of words that inhibits emancipation.
- The role of mass media in dulling sensitivity to repression.
- Blind reliance on the scientific method and uncritical acceptance of empirical

findings.

The cultural tradition furthermore emphasises domains of organisational culture, which are identified as ecological, cultural and individual domains. Each of these domains imply social contexts, the free flow of ideas, values, and practices and actions that relate to members of the organisation who design the organisation by means of informal actions (Littlejohn 1996:303). To comply with a cultural tradition, it is assumed that the organisation will need unrestricted communication, which is primarily practiced through the all channel communication network.

To further contextualise the process of communication in the organisation, three perspectives of organisational communication will now be viewed, namely the functionalist perspective, the interpretivist perspective and the critical perspective. These perspectives also encompass the discussed traditions and communication networks in this section.

6.6 PERSPECTIVES OF ORGANISATIONAL COMMUNICATION

It has been indicated previously (section 6.5) that a perspective reflects the basic assumptions a person has towards an object, event or situation. It is argued by researchers such as Viola (1977), Arnold and Feldman (1986), Lewis (1987), Neher (1997), Du Plooy-Cilliers (2001; 2003), Goleman *et al* (2002), Van der Walt (2002) and Bakke (2005) that many modern organisations still function in accordance to either classical (or mechanistic), or humanistic (interactional) principles. These authors also argue that few attempts are made to explore a different perspective that could also address more spiritually related principles in addition to classical and humanistic organisational principles.

As was mentioned in section 6.5, Angelopulo and Schoonraad (2006:5-6) divide the perspectives that are most applicable to the context of organisations, into two streams, namely the mechanistic perspective and the interactional perspective. Similar to Angelopulo and Schoonraad's (2006) distinction between the mechanistic and interactional perspectives, Neher (1997) and Van der Walt (2002) refer to the **functionalist perspective** (identified by Angelopulo and Schoonraad [2006] as the **mechanistic perspective**), and to the **interpretivist perspective** (identified by Angelopulo and Schoonraad [2006] as the **interactional**

perspective), to gain an understanding of organisational communication. Although these authors may use different terminology to refer to these perspectives, their arguments regarding each perspective are indeed similar in all respects. Since more references to these perspectives will be made specifically from the work of Neher (1997) and Van der Walt (2002) respectively, the reference terminology to be used for these two perspectives within the context of this study will be the functionalist and the interpretivist perspectives. A third perspective, namely the critical perspective, mentioned by Neher (1997) and Van der Walt (2002), will also be prioritised in this section.

With reference to organisational communication, Neher (1997:25) argues that the perspective one has often determines which aspects of the communication process in the organisation are emphasised, or de-emphasised. Since it is derived from Neher (1997), Van der Walt (2002) and Angelopulo and Schoonraad (2006) that the functionalist, the interpretivist and the critical perspectives maintain different assumptions regarding organisational communication, these perspectives need to be explored to determine their different emphasis on aspects of communication.

6.6.1 A functional [and rational] perspective on organisational communication

Neher (1997:25-26) and Van der Walt (2002:20-21) reason that functionalism has been the dominant perspective for the study of human communication in the organisation during the 20th century. In this perspective, the organisation is perceived as an entity, and the different communication acts in the organisation are considered as variables that shape and determine the operations of the organisation. From this argument it can be seen that the positional tradition relates strongly to the functionalist perspective because it argues in a similar vein that the roles and positions in the organisation shape and determine the communication acts and operational activities, in the organisation.

In this perspective it is argued that a set (or predictable) objective is determined, and that all actions relating to this objective, have to be controlled to achieve it. Angelopulo and Schoonraad (2006:5-6) concur with these arguments by stating that the mechanistic [functional] perspective reflects a world in which all phenomena occur as sequences of events that are causally determined by, and in turn causally

determine, other phenomena. These temporal phenomena and events can be identified, and measured independently (isolated) of everything else occurring around them.

According to Neher (1997), Van der Walt (2002), and Angelopulo and Schoonraad (2006), the mechanistic or functional ideal imply that everything can be reduced to its essential parts, which can be understood and accurately measured. Following this ideal, all events that result from the interaction of the parts can therefore be explained and predicted. Hence, the assumption exists that every aspect of the communication process under investigation can be isolated from all irrelevant phenomena, and viewed and measured as if in a closed system. It is also argued that patterns of causality can be identified, and that similar events in the future can accurately be predicted in this manner.

Neher (1997:25-26) further indicates that the functionalistic perspective studies communication activities from a view of intended or unintended outcomes. Therefore, functionalists emphasise the functions of different kinds of messages and communication behaviours, and categorise messages or behaviours in terms of the functions they fulfil, such as task or maintenance functions. Neher (1997:26) states that task functions serve to carry on the basic work of the organisation, whereas maintenance functions contribute to the maintenance of the existing structures and procedures of an organisation.

Neher (1997:26) also states that in the discipline of communication, functionalism typically follows a model that explains communication in terms of laws that can predict behaviour and the effects of messages. Features of a communication event, such as the presence or absence of documentary evidence presented in a speech, are treated as variables. According to the functionalist perspective, these variables can be manipulated to determine the effects they have on the outcome of a communication interaction. Generalisations are then also drawn from these results to predict future effects that will occur from changes made to these variables. From this perspective communication is in other words perceived as a rational means to achieve various goals and objectives by isolating and controlling events in order to achieve a desired outcome, and as such, is restricted to the formal communication

networks such as the chain, the y-, and the wheel communication networks, which have similar objectives.

A perspective that is, within the context of this study, presumed to view organisational communication from a more adaptive and as such, less predictable, less controllable and a more diverse view, is the interpretivist perspective.

6.6.2 The interpretivist [and adaptive] perspective of organisational communication

In his discussion, Neher (1997:27) states that the interpretivist perspective is a reaction against the functionalist perspective. The interpretivist perspective is derived from the belief that human beings do not behave as predictably as is assumed by perspectives in the natural sciences. People are able to choose different reactions even under seemingly identical circumstances. Although it is possible to predict that some people will react similar to certain messages, it cannot be predicted that all people will do so. As was mentioned before in sections 2.3.2.2 and 2.3.2.3, Chapter 2, this argument is shared by Zohar (1997), Zohar and Marshall (2000; 2004), Van der Walt (2003), Frankl (2004) and Covey (2004) respectively.

Littlejohn (1996:203) states that the field of communication explores a variety of human experiences, and theories that are representative of an interpretivist perspective usually disclose information about the nature of conscious experiences, as well as the role of communication in these experiences. Littlejohn (1996) argues that a central assumption in the interpretivist perspective is that people actively interpret their experience by assigning meaning to the information they are exposed to. He further defines the process of interpretation as the “active process of assigning meaning to something you observe, like a text, an act, or a situation – any experience, really” (Littlejohn 1996:203). He continues his argument by stating that because a message, an act or a situation could have a variety of meanings, meaning cannot be simply discovered. It needs to be interpreted. Within the context of this study, interpretation, by definition, is an active, disciplined process of the mind, a creative act of searching for possible meanings through the process of association, which is related to EQ.

According to Neher (1997:27) and Van der Walt (2002:21-22), interpretivists argue that people exhibit choices when responding to stimuli, and that their behaviours may be so complex that functionalist explanations and laws of behaviour become inapplicable and insufficient in predicting any behavioural outcomes. Angelopulo and Schoonraad (2006:8-9) also maintain that the interactional [interpretivist] perspective of communication differs from the functionalist perspective, primarily by explaining communication as a social phenomenon that cannot be analysed as a sum of constituent parts. This argument relates to the relational tradition, which deals with the relationships that develop among employees in the organisation. As was indicated in section 6.6.2, the relational tradition views the organisation as a system that is continuously shaped and explained by the interactions among employees, and as such, justifies the existence of informal communication networks such as the circle and the all channel networks. Angelopulo and Schoonraad (2006) continue by stating that communication from an interpretivist perspective is perceived to exist only as human interaction or human transaction. Therefore, communication is regarded as the process through which meaning is shared and associations created in the formation of groups and cultures, and by which interpersonal transaction, social position, action, and status and power are manifested, changed, and in some cases, diminished. Angelopulo and Schoonraad (2006) maintain that the core components of society and its structures are communicating, interacting and transacting individuals who actively shape their own behaviour through the associations they make based on their experiences. Angelopulo and Schoonraad (2006) continue their argument by indicating that although social structures do affect people's lives, it is the ongoing interaction of individuals that creates, recreates, maintains and change these structures. It is also this ongoing interaction that defines this perspective and the related relational tradition reflected in it. This argument has also been maintained in section 3.5, Chapter 3, when changes in society were related to changes in societal members' opinions, beliefs, attitudes *et cetera*, towards the societal environments that impacted on their lives in various ways.

Angelopulo and Schoonraad (2006:9) also argue that the interpretivist perspective does not describe communication as an entity or activity that exists apart from people and their interaction. They argue that "because communication is inherently

interactive, adaptive and transactional, and because it evolves, attempts to freeze the process for purposes of definition result in a false impression of the phenomenon” (Angelopulo & Schoonraad 2006:9). Hence, communication is a human phenomenon, taking place between people, rather than apart from people in isolated communication events.

The interpretivist perspective also argues that since people exhibit choice in their responses towards stimuli, and since their behaviours are so complex and diverse, functionalist explanations and laws of behaviour are perceived to be ineffective. However, although it is argued that human behaviour cannot be effectively predicted or controlled, it should be understood and interpreted (Neher 1997:27; Angelopulo & Schoonraad 2006:8-10). The main purpose of the interpretivist perspective is not to improve managerial control, or to improve an organisation’s productivity or effectiveness, but to grasp the human experience of people within the organisation. The emphasis shifts to understanding human communication within the organisation, rather than functionally managing or controlling the communication in the organisation, as is the case with the functionalist perspective.

Neher (1997:27) also states that in the discipline of communication, the interpretivist perspective typically aims at explaining communication by viewing its role and purpose in the relationships between people in the organisation. It does not attempt to isolate any communication variables as fragmented components, but rather to view the nature of the communication process in the context of its relationships to other variables in the organisation.

In reaction to the interpretivist perspective, Littlejohn (1996:223) states that the critical perspective accuses interpretive approaches of being conservative, and of failing to recognise their ideological character. The critical perspective states that understanding human action by itself is insufficient. It argues that scholars must study the ways individuals are oppressed so that people can change the circumstances of their lives. The critical perspective maintains that the failure of interpretive scholarship to do so merely legitimises repressive power structures and perpetuates oppression in society. Arguments of this perspective are viewed in more detail in the following discussion.

6.6.3 The critical [and quantum] perspective of organisational communication

Different from the functionalist and interpretivist perspectives, and in addition to Littlejohn (1996:17) and Neher (1997:27-28), Van der Walt (2002:22,24) argues that the critical perspective on organisational communication is primarily concerned with issues of power and control in the modern organisation. This argument concurs with Littlejohn (1996:17) who states that most critical theories are concerned with the conflict of interests in society and the ways communication perpetuates domination of one group over another. This perspective often questions efficiency and productivity by asking ‘to what end?’ and ‘for whose benefit?’ actions are performed in the organisation. From this perspective, Neher (1997) argues that communication in the organisation should be studied in terms of hidden or implicit exercises of power and domination, since the critical perspective argues that when communication is inhibited or withheld, a message becomes distorted. It further maintains that it is only in open discussion and the free flow of information that pure communication can be obtained. This argument relates to the cultural tradition where it is stated that a new reality (for example renewed meaning and purpose to an existing object, situation or meaning) is established through continuous and unrestricted interactions. These continuous interactions are also supported by an unrestricted communication network such as the all channel communication network.

Littlejohn (1996:226) states that criticism (especially related to the critical perspective), which he defines as “the application of values for the purpose of making judgements”, has a history in the field of communication. For the purpose of clarity in this chapter, Littlejohn (1996) refers to the critical perspective as identified by Neher (1997), in more general terms by referring to it as a critical social science. As such, Littlejohn (1996:226-227) states that critical social science shares three essential features namely:

- It is believed that it is necessary to understand the lived experience of real people in context. Although this feature is similar to the one expressed in the interpretivist perspective, it focuses more strongly on the use or abuse of power in the oppression of people.
- It examines social conditions to uncover damaging arrangements that are

normally hidden in the course of everyday events. It is argued that knowledge is power, especially in understanding the ways in which one is oppressed, and to take action to change these oppressive forces.

- It makes a conscious attempt to fuse theory and action. According to Littlejohn (1996), it is important that theories are normative and act to accomplish change in the conditions that affect people's lives, especially from a critical perspective, which supports the questioning of any event or situation.

Littlejohn (1996:226-227) also states that a critical perspective aims to reveal the ways in which competing interests clash, and the manner in which they clash, as well as the manner in which conflicts are resolved in favour of particular groups over others. He further maintains that processes of domination are often hidden from view, and critical theory aims to uncover these processes. Therefore, a critical perspective allies itself with the interests of the marginalized groups. Littlejohn (1996:227) also argues that although critical social science is often economic and political in nature, much of its work concerns communication. He states that critical theorists are usually reluctant to separate communication and other elements from the overall system (due to its focus on fusion rather than fragmentation), and are usually part of a critique of society as a whole.

From what can be maintained from the above discussions on various perspectives towards organisational communication, there are many possible interpretations of the concept of communication, and according to Neher (1997:55), not one definition that may be perceived as exclusively correct or incorrect, or accurate or inaccurate. He further maintains that communication is understood as a process through which people make sense of their world by sharing conventionalised systems of meaning with one another. Littlejohn (1996), Neher (1997) and Angelopulo and Schoonraad (2006) also maintain that what a particular theorist emphasises in terms of communication, however, depends primarily on that theorist's perspective on communication. This implies that theorists or managers with a functionalist, or interpretivist or a critical perspective, will perceive the process and role of communication within the organisation differently.

Similar to the interpretivist perspective, the critical perspective argues that people exhibit choice in their responses towards stimuli. However, different from the interpretivist perspective, these responses are viewed as unpredictable, uncontrollable, diverse, flexible, ambiguous and continuous. Littlejohn (1996:226-227) also indicates that the critical perspective is holistic in nature, since it attempts to integrate and fuse component parts towards an interactional relationship through which questions are asked, authenticity supported and bifurcated events or situations recontextualised towards a new meaningful existence or function.

However, the critical perspective argues that to establish a new order, a new situation, a new definition or a new event, communication needs to be unrestricted since it is through the process of communication that a new context or meaning can be established. In contrast to the interpretivist perspective that aims to redefine a situation by associating the situation to a familiar (and as such, controllable and predictable) context, the critical perspective does not interpret a situation within an existing context, but allows the situation to enter a new context from where interpretation can take place, or can be negotiated. In doing this, the critical perspective reframes from controlling or predicting situational variables by allowing a situation to unfold undistortedly, and to reframe or recontextualise when necessary.

Related to the three perspectives discussed in this section are various views on communication theories that have been developed during the 20th century with the aim of exploring and explaining the process of communication from different perspectives. These views will now be considered, in relation to applicable theories and communication models, in an attempt to identify a model of communication that could best address the SQ needs of the new employee in the organisation, as discussed in Chapter 4.

6.7 VIEWS OF COMMUNICATION THEORY

Littlejohn (1996:3) states that the term communication theory can refer to a single theory, or it can be used to designate the collective knowledge found in the entire body of theories related to the communication process. Regarding its role, both Littlejohn (1996) and Neher (1997) argue respectively that a theory of

communication is intended to explain how communication works. They also maintain that people construct theories through careful observations of a phenomenon, and organise those observations into patterns of meaning to provide themselves with a systematic way of describing the phenomenon. Neher (1997:41) further states that these patterns of meaning suggest ways in which important variables concerning the phenomenon are interrelated with the aim of producing predictable effects. Hence, a good theory is one that directs a person's attention to a phenomenon, or aspects of a phenomenon, that need to be observed with the aim of meaningfully interpreting these observations. Since communication is a broad concept which provides a challenge in developing a single, comprehensive definition (Angelopulo & Schoonraad 2006), it can be derived that theories about communication will proliferate constantly due to the breadth and many possible interpretations of the basic concept of communication.

In addition to Neher (1997), Griffin (2003) and Miller (2005) also argue respectively that one's view on the concept of communication, will determine which elements of communication a person perceives to be more important. As such, the kinds of communication theories that have been developed during the 20th century tend to depend on the overall view and thinking of the theorists involved in explaining the nature of communication from different perspectives. In the following section various views of communication theory in this regard will be considered. It will also be indicated how these views of communication theory relate to the three general perspectives that have been discussed earlier, namely the functionalist perspective, the interpretivist perspective, and the critical perspective, as well as how various communication theories within these views apply to the communication process in the organisational context.

Before exploring the various views on communication theory, the following table serves as a definitive summary of the communication elements that will continuously be referred to in further discussions. This summary is based on an understanding of the descriptions and definitions of the elements of communication by researchers such as Shannon and Weaver (1949); Littlejohn (1996:53-54), Van der Walt (2002:6-7) and Schultz (2003a:119-120):

Sender:	A source sending a message to a receiver. In the context of the organisation, and in line with the arguments of Zohar and Marshall (2004) that contemporary organisations are still primarily founded in a rational management approach, the sender is often perceived as the manager in the organisation.
Encoding:	The message is transmitted by transforming its coded symbols into physical representations such as sound waves or electronic impulses. This implies that the sender transforms his or her message into codes and symbols, for example print if the message appears in a newsletter, memorandum or e-mail, or sound waves if the sender interacts verbally with the receiver.
Message:	The message that the sender sends to the receiver.
Channel:	The physical medium through which a message is transmitted to the receiver, for example a newsletter, memorandum, or a computer.
Noise:	Noise represents the random interference in the channel. This interference is perceived as a potential distortion that can impact on the fidelity (described as the 'faithfulness' of message reproduction) of a message. The more the noise in the channel is controlled, the greater the message fidelity. Noise during the process of communication, for example, ink splattered on the newsletter and consequently making the message unreadable, or language differences between the sender and the receiver which contributes to a poor reception of the message due to misunderstandings, or cultural and/or perceptual filters, can all impact on a message's fidelity.
Decoding:	The previously encoded codes and symbols move through the channel and are decoded (interpreted) by the receiver, for example, the combination of letters in a newsletter stating a-n-o-t-h-e-r s-a-l a-r-y-i-n-c-r-e-a-s-e (<i>another salary increase</i>) are the codes or symbols, representing the English language, that are made meaningful once they are interpreted by the receiver during the reading process.
Receiver:	The person receiving and interpreting the message. Again, from a rational management approach, the receiver is mostly perceived as an employee of

	the organisation.
Feedback:	The response by the receiver (transmitted back to the sender), following exposure to the message.

Table 6.1 A definitive summary of how the elements in the communication process will be perceived or referred to, in the following sections of discussion

The first view on communication theory that will be explored is the transmissional view.

6.7.1 The transmissional view of communication theory

Based on discussions by Littlejohn (1996), Neher (1997), Van der Walt (2002) and Griffin (2003), it can be derived that the transmissional view of communication theory relates to a classical communication model that only considers the basic elements of the communication process such as the sender of a message, the message itself, the channel through which the message passes, and the receiver of the message. These authors also indicate that these communication elements are often perceived as isolated fragments, each functioning independently. In concurrence, Miller (2005:6) states that a communication model from a transmissional point of view only indicates the basic elements of communication within the organisational context, thus implying a one-way communication direction without the recognition of possible relationships between these elements. Furthermore, Littlejohn (1996:53-54), Neher (1997:44) and Griffin (2003:24) all maintain respectively that the main concern of the transmissional view concerning communication is to maximise the amount of information that the communication system can carry from a sender to a receiver, through a channel, with the highest possible fidelity, provided the probability of noise or interference in the channel used for transmitting the message, is controlled. Griffin (2003:24) indicates that the probability of noise in the channel can impact on message fidelity since the received signal (encoded message) can pick up static noise along the way, which may alter the signal that is decoded (reconverted into a message by means of interpretation) by the receiver. Therefore, it can be derived that uncontrolled noise inhibits the information flow in the communication process because it impacts on

the information-carrying capacity of the channel between the sender and the receiver.

Based on the above discussions, it is derived that the following graph depicts the communication process from a transmissional view.

- Sender and receiver within *their own contexts* (*Italics in model indicate own argument not necessarily considered by the view discussed*)
- Primary focus of the discussed view



Figure 6.1 An example of how a communication model related to the transmissional view of communication, can be depicted in the organisation

Although no reference is made to the sender's or the receiver's contexts from where communication takes place, in the transmissional view, the results obtained from discussions in Chapter 3 concerning the relation between society and its environments, as well as the related theories, namely the general systems theory, the second-order cybernetic theory, and the chaos theory that indicate this relationship, it is evident in the context of this study that an ignorance of these contexts will neglect to reflect on the authenticity of a communication process. Littlejohn (1996), Neher (1997) and Van der Walt (2002) state that the transmissional view holds that whether the message reaches its destination (receiver) with high fidelity, depends largely on factors at each stage of the communication process. This can be illustrated by applying the model in Figure 6.1 to an example of one person sending a written note to another. Discussions by Littlejohn (1996:53-54), Neher (1997:44), Van der Walt (2002:5-7) and Schultz (2003a:119-120) all hold from their respective viewpoints that the first person, namely the sender, encodes the intended message he or she wants to transmit to the receiver. In our example of one person (sender) sending a written note to the receiver, the encoding could imply choosing specific words (language symbols) to express the message. If the message is not properly encoded, the intended meaning of the message could be lost due to noise and/or infidelity. The encoded message

must furthermore be transformed into physical actions since the sender uses a letter as channel to transmit the written words that constitute the message. A poor use of grammar, or unreadable handwriting for example, could become the noise that detracts amounts of fidelity from the original message. The receiver receives the message from the sender through his or her sight (reading). If his or her sight is impaired, or his or her attention is directed to another written message, noise occurs and the message under discussion could again lose fidelity. Finally, in receiving the language symbols (written words), the receiver decodes the symbols into a message that represents a meaning he or she can associate with. However, it is argued that since the receiver does not have the opportunity to interact with the sender, he or she also does not have the opportunity to determine the accuracy of his or her decoding capabilities regarding the message.

Although it will be indicated as a point of criticism towards the end of this section, it could at this stage be argued that both the sender and receiver have their own frames of reference, which will be referred to as **context**, for the purpose of discussions about communication from different viewpoints in this chapter. The sender and receiver will have different contexts from which communication takes place due to their different experiences and different conceptual filters (see section 4.6.1, Chapter 4). Since the sender and receiver do not have the opportunity to interact directly, from a transmissional viewpoint, neither will be able to familiarise him- or herself with the other's different opinions, perceptions *et cetera*. These differences in context could also contribute to the receiver's inaccurate decoding of a message, which in turn could contribute to communication distortion. However, the transmissional view does not consider the differences between the sender and the receiver as primarily important, but rather focus on the channel capacity as a primary element in the communication process.

Both Littlejohn (1996:54) and Neher (1997:45) point respectively to the importance of channel capacity in the transmissional view. These authors argue that the channel is viewed as a physical medium such as bandwidth for radio frequencies, or the carrying capacity of wire or cable, or even one's voice. The channel can only accommodate a certain amount of messages in a given unit of time, which leads to the notion of information under- or overload. Littlejohn (1996) and Neher (1997)

further maintain that the amount of redundancy necessary to ensure high fidelity can take up channel capacity, therefore reducing the amount of new information that a channel can carry. It is also argued that the fidelity concept of the transmissional view suggests that there is a single, definite reality to be communicated.

This argument is well suited to the functionalist perspective of organisational communication, which assumes that the organisation can for example, design a controlled system or structure such as an improved communication channel, to facilitate improved fidelity in the communication process. This point was argued in section 6.6 when it was stated that the functionalist perspective perceives the organisation as an entity in which the different communication acts in the organisation are considered as isolated and controllable variables that shape and determine operations in the organisation. The following discussion will further address the relation between the transmissional view of communication and the functionalist perspective discussed in section 6.6.1.

6.7.1.1 The relation between the transmissional view and the functionalist perspective

As indicated in section 6.6.1, the functionalist perspective argues that a set objective is determined according to which all actions have to collaborate to achieve this objective. By relating the functionalist perspective to the transmissional view, it can be derived that the set objective in this view is the amount of information that the communication channel can carry with the highest amount of fidelity intact. The actions referred to that have to collaborate to achieve this objective, can be related to the actions by the sender who encodes his or her message into denotative codes and symbols, and the receiver who has to decode the same set of symbols into a meaningful message. The more similar the encoding and decoding processes are, the greater the reduction of noise. According to the transmissional view, a limited amount of noise in the channel could contribute to a higher fidelity in message reproduction, which in turn will enable the receiver to accurately decode the message. This argument then also relates to that of Neher (1997), Van der Walt (2002) and Angelopulo and Schoonraad (2006) who maintain respectively that the functional ideal, which is also identified in the transmissional

view, is to reduce or fragment a system such as the communication process into its essential parts that can be measured, controlled, explained and predicted. Griffins (2003:143) supports this argument by stating that the focus in this view is on predictability with the purpose of reducing uncertainty. Therefore, it can be assumed that the elements of the communication process such as the sender, the message, the channel and the receiver, are perceived as controllable and predictable variables within the framework of the transmissional view. To this end, the actions of these variables are controlled to ensure a predictable outcome which has been established as the amount of information a channel can carry without the loss of message fidelity.

In reaction to the transmissional view, Neher (1997:46) argues that the directed attention of this view towards improving and controlling the transmission of messages through the communication channel with as much accuracy as possible, seems to take place in disregard of the content of the transmitted message. Although this view aims at preserving message fidelity, which implies an accurate reproduction of the original message content, it does not pay attention to the meaning of the message content, or any human conceptual filters (Littlejohn 1996:123) that could impact on the meaning of a message. Rather, this view emphasises channel-related variables such as channel breakdowns or noise barriers to communication that can distort the accurate reproduction of a communication message.

Furthermore, due to the transmissional view's disregard of mutual, two-way communication between the sender and receiver, it is implied that messages flow along formal communication patterns. Neher (1997:167-173), Schultz (2003a:122-126) and Barker (2006:73-81) all respectively indicate that the term communication network is used to denote the existence of these specific patterns through which messages are transmitted between three or more individuals in the organisation. Barker (2006:74) further states that networks are linked communication channels that are used in the organisation to convey information from one person to another. This argument is in concurrence with Neher (1997:167-168) who argues that communication networks signify the existence of specific patterns through which messages are communicated between three or more individuals.

Neher (1997) and Barker (2006) also indicate that the shape of a network could affect the process of communication in the organisation, and in addition Schultz (2003:118-119) argues that it could also affect the behaviour of individuals in the network, as well as their job satisfaction. Schultz (2003:118-119) for example states that information (which is distributed through networks in the organisation) is a dynamic commodity and poor systems of delivery could result in information imbalances. These imbalances could in turn lead to a lack of equilibrium, which may have important consequences, such as those possessing information reaping benefits from it while those without information do not. As was indicated in Table 4.8, Chapter 4, the new employee has developed professional desires with a need for higher aspirations. The new employee is also more educated and knowledgeable and as such, has various viewpoints on organisational operations. The new employee is also constantly asking questions about their roles, identity and purpose in the organisation. Therefore, it can be derived that when information is purposefully withheld from the new employee, or when he or she is continuously provided with inadequate information, that it could impact on his or her behaviour in, and towards, the organisation due to for example, job dissatisfaction.

The three formal communication networks, namely the chain, the y- and the wheel communication networks were identified in section 6.5 as probable message distortion networks since messages have to travel through various hierarchies and relay individuals who, due to their respective differences, often serve as gatekeepers of the information entailed in the messages. Besides the distortion potential of the gatekeeping function, Neher (1997) and van der Walt (2002) also maintain that distortion is created by these networks since communication in these networks is downwards, one-way, and moves through various organisational levels to the respective receivers of the message. Neher (1997), Van der Walt (2002) and Barker (2006) also indicate that because no recipient participation or questioning is allowed in these networks, communication from the sender to the receiver is fast and there is a clear management structure. Information is task-oriented and because it consists of clear commands and direct information pertaining to specific tasks, the information is usually very accurate. However, because of the rational management approach associated with these communication networks, a point of criticism is that they are not very flexible towards changes and abstract human

attributes such as motivations, needs and behaviours. It was already established in Chapter 4 that a rejection of employees' conceptual filters would contribute significantly to conflict in the organisation, which in turn impact on the organisation as a whole (Smith-Kuczmarski & Kuczmarski 1995; Pinchot & Pinchot 1996, Zohar 1997; Zohar & Marshall 2000, 2004, Van der Walt 2003; Covey 2004). Therefore, the transmissional view of communication is approached from this study's recognition of the human attributes (an argument in all the chapters) that could contribute to the correct or incorrect decoding process of a communication message. These human attributes are, according to Festinger (1957), Littlejohn (1996:106) and Neher (1997:46-47), perceived as conceptual filters that impact on the way a message is received and decoded. Hence, it can be derived that although the encoded message transmitted from the sender to the receiver may be accurate and concise, from a transmissional view, the receiver's conceptual filters through which this message is decoded, could significantly impact on the accuracy, conciseness and original meaning of the message. To further illustrate the process of communication from a transmissional point of view, the following assessment and points of criticism are provided.

6.7.1.2 An assessment and criticism of the communication process from a transmissional view

The illustrated model of communication depicted in Figure 6.1 is characteristic of the classical period where communication went in one direction, downward, and employees were expected to respond to instructions and directives without questioning the source of information. Van der Walt (2002:56-59) provides a summary of the basic principles associated with communication from a transmissional view. These basic principles of communication in the transmissional view function to:

- communicate through formal basic media of communication such as oral and/or written and visual communication,
- create, and use, opportunities to make the long- and short-term goals of the business clear,
- change “unacceptable” attitudes and opinions by moulding new ones through manipulation,

- diminish fear and suspicion due to misinformation, or misinterpretation of the correct but unclear information,
 - prevent or correct misunderstanding from lack of information,
 - communicate pre-determined managerial decisions, resolutions and actions, and
 - communicate only the basic information which management sees fit to share.
- Van der Walt (2002) argues that although downward communication has the objective of ensuring that employees act in the best interests of their manager and the organisation, managers often fail to see the value of encouraging employees to discuss the policies and plans of the organisation. From the basic communication principles related to the transmissional view, it can also be derived that:
 - employees who attempt to communicate ideas, suggestions or recommendations to their managers usually find them unreceptive. Some managers may listen briefly, only to quickly reject the suggestions offered. Others appear to listen to subordinates, but fail to take any action.
 - communication takes place along formal lines and is therefore linear, one-way (from management downwards to employees) without any indication of feedback. Communication channels are therefore limited and prescribed, and as such, there is a probability that the message can be distorted due to the various levels a message is transmitted through.
 - managerial instructions lack the information, insight and expertise employees have attained through their day-to-day work. This is often due to the different contexts that have been referred to earlier.
 - Various arguments have been discussed earlier regarding the importance of **context**, which is not considered by the transmissional view. In section 3.6, Chapter 3 for example, it is argued that the globalised environment, which is the context in which society resides, is a complex and multifaceted phenomenon. In the globalised context there is both a tendency towards homogeneity,

synchronisation, integration, unity and universalism, whereas on the other hand there is a tendency towards localisation, heterogeneity, differentiation, diversity and particularism. Bornman (2003:24-28) argues that this double nature of the globalised context in which society lives, contributes to individuals' struggles for identity. To ensure communication effectiveness, it is necessary to familiarise oneself with the communicators' contexts.

In Chapter 4, it is argued that a disregard of the employee's (as individual in society) values, needs and motivations, may contribute to non-linear and unpredictable consequences. From this argument it is derived that society is the context in which the employee is also a societal member, besides being an organisational member (sections 4.2 and 4.3, Chapter 4), and that society as context will contribute to his or her conceptual filters (needs, motivations, beliefs *et cetera*). If a person considers that both the sender and the receiver of a message are members of society, but due to different possible needs, will have different expectations from each other, it could be derived that these differences in expectations may be reflected in the encoding and decoding actions of the communication process between them. It is therefore important to recognise that both the sender and the receiver in a communication process may have different contexts, which could impact on the possibility of effective communication. This argument further leads to the implication that the sender and the receiver of a message are in a mutual relationship with each other, as well as with society. Hence, the transmissional view that communication can be perceived as a structure consisting of unrelated, isolated elements, cannot be accepted in the context of this study.

- From what can be maintained from the discussion relating to the proposed communication model associated with the transmissional view, and the relationship between the transmissional view and the functionalist perspective, it becomes clear that the transmissional view is based on rational thought. Based on the characteristics associated with the transmissional view and the functionalist perspective, the following comparisons are compiled to illustrate the correlation of the transmissional view and the functionalist perspectives to the rational approach that has been established in Chapter 2, and discussed in every chapter since. Since the aim is to identify a communication model related to a communication view

and perspective with attributes that may address the needs and motivations of the new employee, as these were determined in Chapter 4, it is important to evaluate each communication view and perspective to be discussed in this chapter. This will then serve as a further guideline in developing a communication model that may be applied by an organisational leader to address the new employee's needs and motivations.

From what has been discussed above, it is evident that the transmissional view and the functionalist perspective are related to the rational approach. This statement is based on the following comparisons:

Transmissional view of communication	Functionalist perspective of communication	IQ characteristics related to the rational approach
The organisation can design a controllable system to improve communication fidelity The communication process is measurable and controllable	The communication process consists of measurable variables such as the sender, message, channel, medium, receiver <i>et cetera</i> . Communication acts are considered as variables that shape and determine the organisation's operations	Value-certain, predictable, ultimately controllable system, determinate, rigid boundaries
There is a single, definite reality to be communicated	Communication actions have predictable outcomes which imply a specified communication reaction will follow a specific communication action	Stable, inflexible
	All communication phenomena occur as sequences of events that are causally determined	Certain, reactive
A communication process consists of isolated, fragmented elements that can be controlled, explained and predicted	These communication phenomena can be reduced, isolated and fragmented independently	Simple, reductive, emphasis on isolation, fragmented, division of segments
Communication is perceived as a one-way process in which a sender encodes a message, sends it through a channel to the receiver who decodes the message	The communication process is explained in terms of laws that can predict behaviour and effects of messages	Law-abiding
One-way communication process	These variables can be	Dictatorial, top-down operation,

from the sender to the receiver along hierarchical levels without the option of feedback	manipulated by management to ensure desired outcomes	single viewpoint
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Table 6.2 A comparison between the attributes identified in the transmissional view, the functionalist perspective, and the IQ characteristics related to the rational approach

- It is further argued that the transmissional view of communication is insufficient in providing a communication model to address the needs and motivations of the new employee. In section 4.8, Chapter 4, it was argued that the new employee is primarily motivated by ‘power within’, ‘exploration’, and ‘mastery’ (all meaning-seeking and purposeful motivations), which cannot be addressed by applying a transmissional, functionalist and rational approach to the process of communication in the organisation.

Due to the transmissional view’s functionalist and rational-related emphasis on the control of isolated elements in the communication process to ensure the reproduction of high-fidelity messages through the communication channel, and based on the previously listed points of criticism on the transmissional view of communication, such as the failure by management to see the value of encouraging employees to participate in open, informal discussions, the transmissional view is associated with a rational approach towards communication which aims to control, to prescribe, to inhibit and to manipulate. Therefore, it will not be considered as a possibility in establishing spiritual intelligent communication that can address the SQ-related needs and motivations of the new employee (see primary research objective in Chapter 1).

The following view will now be considered in light of this argument.

6.7.2 The psychological view of communication theory

Littlejohn (1996:106) and Neher (1997:46-47) indicate that, different from the transmissional view, the psychological view emphasises the cognitive structures involved during social transactions, such as for example communication. This view argues that the important events in communication do not occur merely in the visible elements of the communication process, but rather in the minds of

individuals participating. These authors argue that a comprehension of how communication works, is dependent on an analysis of the communicators' beliefs, attitudes, values, and a variety of psychological needs. From this argument it can be derived that Littlejohn (1996) and Neher (1997) believe that the emphasis in the psychological view is more on the communicating individuals (sender and receiver), rather than on the communication channel or the formal process of message transmission.

The main argument in the psychological view, according to Littlejohn (1996) and Neher (1997), is that the key factors in the process of communication are the communicators' conceptual filters through which incoming messages are processed. These authors also maintain that these filters cannot be observed directly, but their nature is inferred by analysing the communicators' attitudes and behaviours following the input of some stimulus. In Chapter 4 the concepts of *attitudes* and *behaviour* were explained and respectively defined as conscious states that provide information about individuals' feelings, beliefs, and motivations (attitudes), which are manifested in the individual's perceptions and recurring judgements, which in turn guide his or her behaviour (McCormick & Ilgen 1992:307-308).

Similar to the transmissional view, communication in the psychological view is perceived as transactions based on stimulus and response, thus sending a message and responding to it. However, different from the transmissional view, Littlejohn (1996) and Neher (1997) maintain that the psychological view state that the sender and receiver are continuously emitting behaviours and receiving incoming stimuli such as words (verbal communication) and gestures (nonverbal communication), which become the cause of emitting still more behaviours *et cetera*. This also implies a two-way communication process of mutual interactions. According to the psychological view, these stimuli become raw data that the individual interprets through his or her conceptual filters, and as such, a third element is added to the stimulus-response communication model, namely the mental activity of the organism (communicator), which is believed to intervene and process the stimuli, shape the responses, and as such, modify the communication model to a stimulus-organism-response model of communication. Littlejohn (1996:123) argues that the

psychological view perceives the sender and the receiver of a communication message as entities with conceptual filters that lead them to behave in independent ways. This view perceives the single human mind as the locus for processing and understanding information and generating messages, and is thus oriented towards mental processing on the part of individuals, especially individuals as receivers and interpreters of communication messages. Noise and breakdowns in the communication process are perceived as being generated internally (in the communicator's mind), as the receiver decodes incoming messages through his or her conceptual filters.

Based on the above discussions, it is derived that the following graph depicts the communication process from a psychological view.

- – Sender and receiver within *their own contexts* (*Italics in model indicate own argument not necessarily considered by the view discussed*)
- – Primary focus of the discussed
- SF – the sender's conceptual filters
- RF – the receiver's conceptual filters

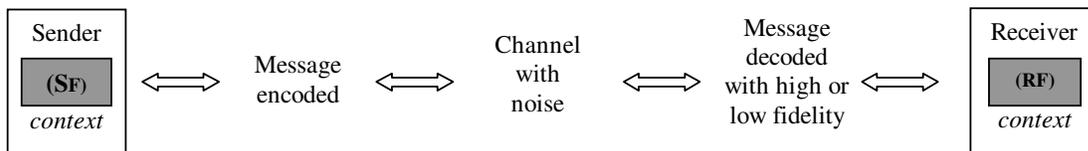


Figure 6.2 An example of a communication model related to the psychological view of communication, as it can be depicted in the organisation

Littlejohn (1996:123) and Neher (1997:48) argue that the main concern of the psychological view on communication (Figure 6.2), is to consider the impact of the conceptual filters of the sender and receiver in the encoding and decoding processes of a message. This view maintains that although both communicators' reactions to a message is still transmitted through a channel with potential noise that could impact on the fidelity of the message, the psychological view is mainly concerned with the psychological variables in these communicators that contribute to the formulation and reception of a message between them. It can further be derived that the encoding of a message depends on the conceptual filters of the sender, whereas the decoding of the same message depends on the receiver's conceptual filters. Neher (1997:48) also argues that the:

- effectiveness of such communication (or lack thereof) is explained in terms of differing sets of values, attitudes, psychological needs *et cetera*,
- motivation of individuals within the organisation depends on appeals to these psychological needs, and
- organisational climate is described in terms of the perceptions that individuals have of how well these psychological needs are met within the organisation.

Different from the transmissional view that did not concern itself with the sender or the receiver in the communication process, the psychological view perceives the sender and the receiver as primarily important. Therefore, it is deduced that the contexts of both the sender and the receiver need to be taken into consideration in this view. It is argued that the conceptual filters referred to in this view, of both the sender and the receiver, could serve as their respective contexts that have been indicated in the model in Figure 6.2. Similar to the argument maintained in the previous discussion concerning the transmissional view, it is argued that the sender and the receiver will have different contexts from where communication takes place due to their different experiences and different conceptual filters.

To further illustrate the role and function of conceptual filters in the communication process, theories related to the psychological view which attempt to discover, describe, and explain the conceptual filters that Neher (1997:47) holds as being particularly significant for understanding the effects of communication on the communicators, need to be reviewed. Related theories to this view is Leon Festinger's cognitive dissonance theory, and Milton Rokeach's theory of attitudes, beliefs and values which have already been referred to in Chapter 4. Arnold and Feldman (1986), Littlejohn (1996), Neher (1997), Griffin (2003) and Werner (2003), all maintain respectively that these theories are prominent in the field of organisational studies due to their relative completeness of explaining the role values, beliefs, attitudes and behaviour from the perspective of the psychological view, on for example, organisational communication.

Littlejohn (1996:141, 143-145) states that Festinger's cognitive dissonance theory, as well as Rokeach's theory of attitudes, beliefs and values are perceived as consistency theories. In Chapter 4 it was maintained that a consistency theory is a

body of work related to an attitude, an attitude change, and persuasion. Littlejohn (1996) argues that all consistency theories start with a similar premise, namely that people are more comfortable with consistency than with inconsistency. This argument was also maintained (in section 4.7, Chapter 4), when it was postulated that there is an inconsistency between the new employee's needs and motivations, and his or her behaviour in the organisation, which, within the context of this study, implies a search for meaning. It can further be derived that this inconsistency contributes to a cognitive dissonance, in accordance to Festinger's (1957) and Rokeach's (1968) arguments, where it is maintained that dissonance is representative of an inconsistency within a person. Based on Zohar and Marshall's (2000:166) arguments concerning those situations that contribute to spiritual stuntedness (and as such, a fragmentation of the self), they refer to a conflicting relationship between different sides of the individual. This conflicting relationship between different sides of the self coincides with Festinger's (1957) reference to dissonance as an inconsistency within the self. Therefore, it could be derived that an inconsistency in a person could possibly result in a fragmentation of the self, which, according to Zohar (1997) and Zohar and Marshall (2000; 2004) implies a search for meaning and purpose. Subsequently, it could be derived that a consistency in a person (thus congruence between his or her needs, motivations, beliefs, values and behaviour), could contribute to a "connectedness with soul" (Zohar & Marshall 2000:166), a wholeness of 'being', which implies a sense of meaning and purpose. It is this 'wholeness of being' that Zohar and Marshall (2000; 2004) refer to as an authentic self.

It is also derived that consistency is a primary principle in cognitive processing during for example, the communication process, and that attitude and behavioural changes can result due to information that disrupts the consistency in the cognitive processing of the individual.

The following is a summarised discussion of Festinger's cognitive dissonance theory in collaboration with Rokeach's theory of attitudes, beliefs and values, to illustrate the role and importance of conceptual filters in the process of communication between the sender and the receiver.

6.7.2.1 Festinger's theory of cognitive dissonance

Littlejohn (1996:141-143) argues that the theory of cognitive dissonance teaches that any two cognitive elements, including attitudes, perceptions, knowledge, motivations, needs and behaviours, will have one of three kinds of relationships. The first relationship implies irrelevancy, the second relationship implies consistency, or consonance, and the third relationship implies inconsistency or dissonance. In addition, Werner (2003:46) and Miller (2005:125) argue that dissonance occurs when inconsistency manifests between a person's behaviour and his or her attitudes. However, Werner (2003) argues that it is important to recognise that what is consonant or dissonant to one person, may not be consonant or dissonant to another. Therefore, it is important to determine what is consistent or inconsistent within a person's own psychological system (Littlejohn 1996; Werner 2003). This argument also relates to the concept of the contexts of the sender and receiver, which has been referred to earlier.

As was indicated in section 4.6.1, Chapter 4, Festinger (1957:1-4) associates the concept of inconsistency with dissonance, and the concept of consistency with consonance. In general, if dissonance exists between two elements, changing one of those elements can eliminate this dissonance. Festinger (1957:19) states that when the dissonance under consideration is between an element corresponding to some knowledge concerning an environmental and a behavioural element, the dissonance can be eliminated by changing the behavioural cognitive element in such a way that it is consonant with the environmental element. An example of changing a person's behavioural cognitive elements to align it with the environmental element, was illustrated in section 3.5.1, Chapter 3. Throughout this section it is maintained that societal changes (for example behavioural changes) during the different time periods in the 20th century were primarily motivated by changes in the environment. The Industrial Revolution for example, motivated families to go through a social transition as they left the rural community life behind and moved to the city where they reconstructed the life they left behind. The effects of World War I and the developing field of technology and science contributed to conflict and rebellion towards Taylorism among workers. Affluence, education, changing morality, and the changing nature of work, all contributed to the behavioural differences between

the old and the new employee (Chapter 4). Provided that a cognition is responsive to reality, it is argued that if the behaviour of the organism changes, the cognitive elements corresponding to this behaviour will likewise change. It is therefore assumed that behaviour and feelings are frequently modified in accordance with new information presented to the individual.

Festinger (1957:19,20) further argues that just as it is possible to change a behavioural cognitive element by changing the behaviour which this element mirrors, it is sometimes possible to change an environmental cognitive element by changing the situation to which that element corresponds. Changing the environment itself in order to reduce dissonance is more feasible when the social environment is in question than, when the physical environment is involved. By changing the environments, a person can in turn change a cognitive element, thus eliminating dissonance. This argument relates to discussions in Chapter 5 where it is maintained that a new organisational culture and managerial approach is required to address the needs and motivations of the new employee. This is a typical example of changing the organisational environment to accommodate individual behaviour.

Griffin (2003) further states that the tension caused by dissonance, often motivates people to change either their behaviour or their beliefs in an effort to avoid the feeling of distress. Littlejohn (1996:141-143) and Werner (2003:46) both point out important premises that govern dissonance theory. One premise is that dissonance produces tension or stress that pressures individuals to change with the aim of reducing the dissonance. A second premise states that, when dissonance is present, the individual will not only attempt to reduce it but will also avoid situations in which additional dissonance might be produced. Thus, the greater the dissonance, the greater the need to reduce it. Littlejohn (1996), Werner (2003), and Griffin (2003) maintain respectively that dissonance is often the result of two inconsistent variables, the importance of the cognitive elements, and the number of elements involved in the dissonant relation. In other words, if there are several elements that are inconsistent, and if they are important, a person will experience greater dissonance.

6.7.2.2 Rokeach's theory of attitudes, beliefs, and values

Another theory that serves to describe some of the conceptual elements related to dissonance is Milton Rokeach's theory on attitudes, beliefs and values. Rokeach (1968:2) describes the conceptual element of belief for example, as an inference made by an observer about underlying states of expectancy. He defines a belief system as representative of an organised psychological, but not necessarily logical, form that each of a person's countless beliefs about physical and social reality, entail.

Rokeach (1968:5-6) further identifies assumptions about the connectedness of conceptual elements such as one belief with another that could either contribute to dissonance or consonance, as follows:

- **Existential versus nonexistential beliefs.** Beliefs directly concerning a person's own existence and identity in the physical and social world, are assumed to have more functional connections and consequences for other beliefs, than those, which less directly concern his or her existence and identity. Rokeach (1968:6) refers to the beliefs concerning a person's existence and identity as primitive beliefs because they are roughly analogous to the primitive terms of an axiomatic system in science. These beliefs are most central to what is learned through direct encounters with the object of belief, and not from what is derived from other beliefs for example, a person's encounter with a tree, a chair, or his or her name, ensure easily and unquestionable beliefs since he or she knows what a tree, chair, or his or her name is, and can easily identify them. These beliefs are therefore perceived as primitive beliefs. These primitive beliefs are also reinforced by a unanimous social consensus among all of a person's reference groups, and Rokeach (1968) states that these beliefs are rarely, if ever, experienced as a subject of controversy. Rokeach (1968:7-8, 17-19) continues his argument by stating that an inexplicable disruption of these taken-for-granted consistencies, thus, what a person has perceived as a tree is in actual fact a chair, would lead him or her to question the validity of his or her own senses, his or her competence as a person who can cope with reality, or even his or her sanity. Therefore, the violation of any primitive beliefs supported by unanimous consensus may lead to a disruption of beliefs about self-identity,

and from this disruption other disturbances may follow, such as disturbances in a person's feelings of competence and effectiveness. Rokeach (1968) argues that this could lead a person to question the validity of many other beliefs within his or her belief system as well which could lead to inconsistency (and therefore dissonance) within the belief system that would require significant cognitive reorganisation in the content and in the structural relations among many other beliefs within the belief system.

- **Shared versus unshared beliefs about existence and self-identity.** Beliefs concerning existence and self-identity may be shared, or not shared, with others. Those shared with others are assumed to have more functional connections and consequences, and as such, consonance. Rokeach (1968:9) refers to these beliefs as non-primitive beliefs. Non-primitive beliefs expose a person to alternative beliefs and realities, and as such these beliefs do not have a taken-for-granted character as primitive beliefs have, although they could contribute to a greater degree of dissonance.
- **Derived versus underived beliefs.** Many beliefs are learned indirectly from reference persons and groups. These beliefs are referred to as derived beliefs. Derived beliefs are assumed to have fewer functional connections and consequences for other beliefs, than the beliefs from which they derive. Rokeach (1968:10) refers to derived beliefs as believing in the credibility of a particular authority's beliefs. Ideological beliefs originating with religious or political institutions, and derived second-hand through the process of identification with the authoritative person whose belief it is, rather than by direct encounter with the object of belief, are typical derived beliefs.

In addition to these beliefs discussed by Rokeach (1968), the conceptual elements of attitudes and motivations also contribute to dissonance in the individual. It is argued that attitudes and motivations are founded in beliefs of some sort. McCormick and Ilgen (1992:307-308) describe, for example, attitudes as conscious states that represent a degree of affect felt by the individual holding them, and it is also argued that attitudes provide information about employees' motivations and reactions towards for example, organisational culture, management or communication, based on certain beliefs.

Motivations in turn, are described as forces that direct and sustain behaviour. They represent the beliefs and attitudes that guide an individual's behaviour (Bagraim 2003:52). Dissonance can occur when a person's motivations (that reflect beliefs and attitudes) are incongruent with his or her behaviour. This was discussed in section 4.7, Chapter 4, when it was indicated that although the new employee's motivations are positive, and his or her needs are reflected on the growth levels of Maslow's hierarchy of needs, his or her behaviour in the organisation reflected negative motivations and basic or lower needs. This incongruence between the needs and motivations of the employee, and his or her behaviour, creates dissonance that could impact negatively on relationships within the organisation between for example, the sender and the receiver in the communication process.

Both Festinger's (1957) and Rokeach's (1968) theories confirm, and explain, the conceptual filters that the psychological view refers to as variables that need to be taken into consideration during the process of communication between people. Similar to Festinger (1957), Rokeach (1968) also believes that people are guided by a need for consistency, and that inconsistency creates a pressure to change. Rokeach also believes that the most important inconsistencies in a person's psychological system are those involving cognitions about the self, thus between his or her beliefs, attitudes, motivations, needs, and behaviour, as was indicated in Chapter 4.

The arguments concerning the psychological view, in collaboration with Festinger's and Rokeach's theories, are well suited to the interpretivist perspective of organisational communication which assumes that the organisation cannot design controlled systems or structures to improve communication fidelity due to the unpredictability of humans (with their own conceptual filters). This point was argued in section 6.6.2 when it was stated that the interpretivist perspective perceives the organisation as an entity in which the different communication acts in the organisation are considered as conscious acts that cannot be studied in isolation, but rather in various relationships between the communication elements such as the sender and the receiver. The following discussion will further address the relation between the psychological view of communication and the interpretivist perspective discussed in section 6.6.2.

6.7.2.3 The relation between the psychological view and the interpretivist perspective

The arguments in both Festinger's (1957) and Rokeach's (1968) theories are collaborative to the interpretivist perspective which assumes that:

- people do not behave as predictably as is argued by the functionalist perspective, and
- people actively interpret their experiences by assigning meaning to the information they are exposed to (based on conceptual filters).

Neher (1997:27) and Van der Walt (2002:21) argue that the interpretivist perspective originates from the belief that people are able to choose different reactions even under seemingly similar circumstances. From Festinger's (1957) and Rokeach's (1968) theories, it can be surmised that these *different reactions* are related to the different conceptual filters of people, through which meaning is assigned to a stimulus. These differences in people's reactions to a stimulus due to their different conceptual filters, are the primary reason why a social phenomenon such as a communication action between a sender and a receiver should not be analysed as isolated, fragmented variables; neither should they be explained in terms of rigid and predictable laws, as is the case with the functionalist perspective. As indicated by Angelopulo and Schoonraad (2006:8-9), the core component of society and its structures are communicating, interacting and transacting individuals who actively shape their own behaviour through the association they make based on their experiences (again founded on their conceptual filters).

Neher (1997:27) and Van der Walt (2002:21) also reason that the interpretivist perspective maintains that because people exhibit choice in responding to stimuli, and because their behaviours are so complex, functionalist explanations and laws of behaviour are insufficient in providing insight into human behaviour or experiences. However, although human behaviour cannot be predicted or controlled, it can be understood and interpreted through **association**. Neher (1997:27) further argues that different from the functionalist perspective, the concern of the interpretivist perspective is not to improve managerial control, but to comprehend the human experiences of people within the organisation. The

argument that a process of association is required to establish meaning between communicators relates to the psychological view which states that the process of communication can only be 'constructed' if the conceptual filters of both the sender and the receiver are taken into consideration during the formulation (encoding) and reception (decoding) of a message. Therefore, the sender and the receiver of a message need to be able to associate with the other's conceptual variables to ascertain meaning. It can also be maintained that, in accordance to the relational tradition discussed in section 6.5.2, both the psychological view and the interpretivist perspective, view the organisation as a living, changing system that is constantly shaped and explained by the 'conceptually-filtered' interactions among members (Neher 1997:48).

Furthermore, both the psychological view and the interpretivist perspective of communication confirm the importance of a mutual two-way communication process between the sender and receiver of a communication transaction, along informal communication networks. Since it has been argued by Neher (1997), Schultz (2003a) and Barker (2006) that the shape of a communication network could affect the process of communication and as such, could affect the behaviour of individuals in the network, it can be derived that formal communication networks with a downward, one-way and non-participatory philosophy, are incapable of recognising and responding to human conceptual filters. An informal network will be better suited to this view (Littlejohn 1996:314-315).

Based on discussions by Neher (1997:167-173), Van der Walt (2002:25), Schultz (2003a:124-126), Antonis (2005:61), and Barker (2006:79-80), it can be surmised that the circle communication network could relate well to the psychological view of communication. In the circle network every member has an equal opportunity to communicate and participate, which implies that both the sender and the receiver can communicate messages from their respective contexts, and where dissonance or conflict arise, due to differences, the circle network allows for problem solving possibilities. This relates to the interpretivist perspective's emphasis on understanding human relations and human communication in the organisation.

6.7.2.4 An assessment and criticism of the psychological view towards communication

- Based on discussions by Van der Walt (2002:59-63) relating to communication practices in a humanistic approach, as well as the relation of the circle communication network and the interpretivist perspective to the humanistic approach, attributes related to both the psychological view and the interpretive perspective such as open, two-way communication, share similarities with the humanistic approach. As such, it can be maintained that communication from the psychological view aims to engage in communication actions with other people in the hope of establishing meaning and trust. Van der Walt (2002:59) argues that it is only through reciprocal sharing that people learn about themselves. This argument relates to Rokeach's (1968) discussion on beliefs, which holds that a person develops a belief about him- or herself, or his or her conceptual references, through interactions with others.

- The illustrated model of communication depicted in Figure 6.2 is seen as being characteristic of the psychological view. Communication is transmitted in a two-way direction at all levels, and employees are expected to participate in the communication interactions. Van der Walt (2002:61) provides a summary of the basic principles associated with communication from a humanistic approach, and as such to a certain extent, also to the psychological view. These basic principles relate to communication in the psychological view as follows:
 - Communication channels should be open, two-directional, and clear in order to establish communication.

 - The competence of both the sender and the receiver must be adequate in order to establish meaningful communication between them.

 - Participation by both the sender and the receiver will only be possible if sufficient information is transmitted and received. Van der Walt (2002) argues that communication to both the sender and the receiver should provide information, assumptions, goals, and attitudes, to enable a process

of association that in turn contributes to an interpretation of transmitted messages.

- However, the above principles can be questioned. Although the competence of both the sender and the receiver is required to establish meaningful communication, the psychological view maintains that both the sender and the receiver have conceptual filters that may differ from each other, and as such, will impact on the process of meaningful communication. This could create a sense of dissonance regarding a person's own competence.
- The above argument leads to another point of criticism, namely that the sender and the receiver of a communication message will be unable to share similar meanings with regards to a message, unless they share similar conceptual filters. In arguing this, it is maintained that the psychological view does not account for differences and diversity between the sender and the receiver. To maintain a sense of similarity between them implies control and predictability (related to the transmissional view).
- Furthermore, the aim in the psychological view is not about establishing meaning **between** the sender and the receiver, but rather on how each one of the communicators perceive meaning within the context of his or her **own** conceptual filters. This implies, similar to the transmissional view, a sense of isolation and fragmentation.
- From what can be maintained from the discussion relating to the proposed communication model associated with this view, and the relationship between the psychological view and the interpretivist perspective, it becomes clear that the psychological view is based on adaptive and associative thought. Based on the characteristics associated with the psychological view and the interpretivist perspective, the following comparisons are compiled to illustrate the correlation of the psychological view and the interpretivist perspective to the adaptive approach that has been established in Chapter 2, and discussed in each chapter since.

From what has been discussed above, it can be concurred that the psychological view and the interpretivist perspective are related to the adaptive approach. This statement is based on the following comparisons:

Psychological view of communication	Interpretivist perspective of communication	EQ characteristics related to the adaptive approach
It argues that communication transactions are based on a stimulus-response relationship (simplex), as well as based on the process of two-way communication between sender and receiver that may contribute to unpredictable behaviour due to conceptual filters (complex)	The aim is not to improve managerial control, but to understand human experiences in the organisation by observing the communication interactions between the sender and the receiver.	Simple and complex
Communicators have conceptual filters that are inferred by analysing the communicator's behaviours following the input of some stimulus. Communication can be constructed if the sender's and the receiver's conceptual filters are taken into consideration.	Attempts to explain communication behaviour by observing communication experiences	Controlling, reductive, determinate
Recognises that each communicator with his or her conceptual filters can react differently to the same stimulus.	People do not behave as predictably as is argued by the functionalist perspective. People actively interpret their experiences by assigning meaning to the information they are exposed to. This is an adaptive and associative approach.	Various viewpoints, ambiguous boundaries, flexible, unpredictable
Perceives the single human mind as the locus for processing and understanding information and generating messages. Therefore, this view is oriented towards the mental processing of the sender and the receiver of a communication message.	It concerns itself with social order	Stable
Confirms the importance of open, two-	Confirms the importance of	Top-down and horizontal

way communication	open, two-way communication	communication
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Table 6.3 A comparison between the attributes identified in the psychological view, the functionalist perspective, and the EQ characteristics related to the adaptive approach

Although it is recognised that the psychological view of communication provides useful information concerning communicators' conceptual filters, it is still limited since it does not address the relationship between the communicators specifically. From the psychological point of view, a relationship is merely assumed due to the open, two-way communication directions that exist in the communication network and which, according to the interpretivist perspective, are used as a means of association between the sender and the receiver. A view that will primarily address the relationship between the sender and the receiver will be discussed now.

6.7.3 The interactional view of communication theory

Littlejohn (1996:159) states that in the interactional tradition, communication and meaning are interrelatedly social, which implies that meaning is created and sustained by the interaction between the sender and the receiver in the social group. Littlejohn (1996) argues that the philosophy of interaction from an interactional view, establishes, maintains, and changes certain conventions, roles, norms, rules and meanings within social groups or cultures. In concurrence, Neher (1997:48-49) maintains that the interactional view could also be labelled the 'sociological perspective', since this view maintains that communication occurs in the social interactions of several individuals, which in turn implies that communication is part of how people behave as members of social groups. Therefore, the interactional view emphasises the concept of relationships between people.

Both Littlejohn (1996) and Neher (1997) argue that theoretical orientations of the interactional view are usually derived from symbolic interactionism, which maintains that the individual, and particularly the individual's concept of self, cannot be formed in isolation from another human being. Charon (1998:113) states that the **self** arises only because the actor (communicator) possesses symbols, uses mind, and takes the role of the other. Charon (1998) continues by arguing that the emergence of *self* arises from symbolic actions by others towards the actor. The *self*

can emerge only from ongoing interactions with other people, and the *self* as individual, is consequently a product of such interactions.

From an interactional point of view, Neher (1997:49) maintains that people observe certain patterns of recurring behaviour, both in themselves and in others, as they develop. Such patterns lead to an individual's notion of roles and role-playing. Neher (1997) and Charon (1998) state respectively that the notion of roles, and the ability to take or play different roles, are basic to the act of communicating since communication consequently depends on role-taking abilities, which in turn depend on self, symbols, and mind. Charon (1998:114) describes **symbols** as representations that the actor understands or associates with, and which are meaningful to the actor. **Mind** is described as a covert action that the actor takes towards the self. This implies that without self, mind and symbols, there could be no communication or interaction between people (Neher 1997:49; Charon 1998:114).

Neher (1997:49-51) maintains that interpersonal communication is closely related to the principles of the interactional view since both argue that rules need to be established to guide interactions between people. Similarly, the interpretation of symbols depends on the operation of rules, which may vary from situation to situation. Neher (1997) states that learning how to communicate in specific circumstances depends on learning the appropriate rules that apply in each. Such rules establish what a particular act or symbol means within a certain context. According to Neher (1997), the interactional view of communication therefore emphasises the social nature of communication. Patterned behaviour is learned over time through interacting with other people, and through the construction of roles and symbolic communication. An important perspective in this view is that the ability to take on the role of another person is essential before communication can occur, since the meaning of roles and symbols is socially constructed, and validated through social consensus. Through one's interactions with other, one needs to construct a reality through which interpretation can take place. It is argued that the other person will do the same. There is thus not only one reality, but there is a reality that makes sense for each communicator. This view differs from the

transmissional view, which argues that the fidelity concept maintains a single, definite reality to be communicated.

Based on discussions by Charon (1998:121), it is derived that a primary principle in the interactional view is the ability to take the role of the other. Charon (1998) maintains that when two communicators are highly capable of role-taking, they will be able to establish a successful communication action between them. Through successful role-taking, the sender and receiver of a message will be able to understand each other, to meet the expectations of the other, and to cooperate and communicate effectively. Charon (1998:122) also argues that a failure to role-take, or inaccurate role-taking, will inevitably have implications for the continuation of the communication interaction between the sender and the receiver. Charon (1998) also argues that although it is not possible to gain access to each others' thoughts and minds, two communicators will still take the role of the other continuously during their interaction, in order to understand each other, and to cooperate and communicate effectively. Based on the above discussions, it is derived that the following graph depicts the communication process from an interactional view.

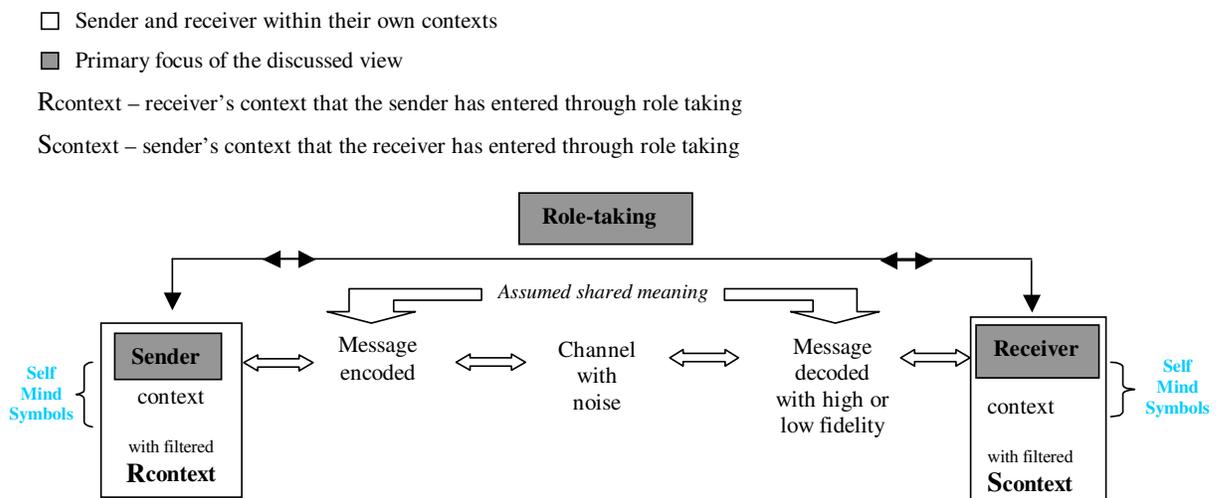


Figure 6.3 An example of a communication model related to the interactional view of communication, as it can be depicted in the organisation

It can be derived from Littlejohn's (1996), Neher's (1997), and Charon's (1998) respective arguments, that the main concern of the interactional view concerning communication is mutual role-taking between the sender and receiver, to ensure

effective communication (Figure 6.3). In this model it can be argued that the sender and receiver each has a self, mind, and symbols-framework, that may have been established through, for example, exposure to societal culture, family culture or an organisation's culture. To enable an effective communication process between the sender and the receiver, Charon (1998:112-123) argues that both these communicators need to familiarise themselves with each other's frameworks through role-taking. If role-taking takes place successfully, it can be derived from Charon's (1998) discussions that message encoding and message decoding will be similar for both the sender and the receiver of the message, since they have identified with the view of the other and has taken each other's role, thus ensuring a shared meaning of the same message. However, if ineffective role-taking occurs, this view maintains that communication distortion will occur since the sender and the receiver of a message will not share a similar meaning regarding the message.

Based on discussions by Littlejohn (1996) and Miller (2005), it is derived that a theory closely related to the interactional view of communication, is symbolic interactionism, since this theory considers the importance of role-taking in establishing a shared meaning between the sender and the receiver.

6.7.3.1 Symbolic interactionism

Miller (2005:55) argues that symbolic interactionism emphasises an understanding of the social world in which people as communicating beings, reside. An understanding of this social world is grounded in the importance of meaning, as it is produced and interpreted through the use of symbols in social interactions. George Herbert Mead is viewed as the primary originator of the interactionist movement, and his work forms part of the Chicago school of symbolic interactionism (Littlejohn 1996:160). Miller (2005) indicates that theorists in the symbolic interactionist tradition are typically divided into the Iowa school and the Chicago school. However, Miller (2005:55) indicates that scholars from the Iowa school of symbolic interactionism, though grounded in the philosophical positions of symbolic interactionism, adhere largely to the epistemological approach and methodologies of the post-positivist tradition, which is related to the functionalist perspective. Since this study regards the functionalist perspective as ineffective for the purpose and aims of this study, and identifies more with an interpretivist

approach related to the founding work of Mead, attention will be paid to the Chicago school of symbolic interactionism. Littlejohn (1996:159-165) states that symbolic interactionism, as it is taught by the Chicago school, contains a core of common propositions about communication and society. He identifies seven basic theoretical and methodological propositions regarding symbolic interactionism; each one identifying a central concept of the symbolic interactionist tradition (Littlejohn 1996:160):

- People understand things by assigning meaning to their experiences. Human perception is always mediated by a filter of symbols.
- Meanings are learned in interaction between people. Meanings arise from the exchange of symbols in social groups.
- All social structures and institutions are created by people interacting with one another.
- Individual behaviour is not strictly determined by prior events, but is voluntary. This relates to Frankl's (2004) argument that man has a choice.
- The mind consists of an internal conversation, which reflects interactions one has had with others.
- Behaviour is enacted, or created, in the social group in the course of interaction.
- A person cannot understand human experience by observing overt behaviour. People's ability to **understand** situations or events need to be ascertained.

These propositions led Littlejohn (1996) to the conclusion that the interactional view, in accordance with the theory of symbolic interactionism, maintains that individuals can only attempt to achieve goals such as for example, successful communication or the sharing of meaning, through interaction with other people. It is maintained that people's experiences will always be shaped by the meanings that arise from the use of symbols within a social group. Meaning, which is described within the theory of symbolic interactionism as the core of experience, is therefore a product of interaction, making communication the core of human experience.

It may be important at this stage to distinguish between meaning within the context of symbolic interactionism, and meaning as a variable of SQ. Within the theory of symbolic interactionism, meaning is described as a product of interaction, and as the core of human experiences. It can be derived that meaning from this point of view can be perceived as a social product or social creation. However, meaning as a variable of SQ, is described by Zohar and Marshall (2000:4) as a longing for “something towards we can aspire, for something that takes us beyond ourselves and the present moment, for something that gives us and our actions a sense of worth”.

Littlejohn (1996) and Miller (2005) both maintain that three cardinal concepts in George Herbert Mead’s theory on symbolic interactionism are society (or societal symbols in Charon’s view), self, and mind. Miller (2005:55-56) argues that these three concepts are interdependent within the symbolic interactionist approach. It can be derived that human thought (mind) and social interaction (the self with others) serve to interpret and mediate the society in which a person lives. This implies, as stated earlier, that meaning, as cardinal concept, arises out of interactions between people, and not the other way around. Simultaneously, mind and self arise within the social context of society. Littlejohn (1996:161) in turn states that these categories, which he refers to as society, individual experience, and interaction, are different aspects of the same general process, namely the social act, which should be perceived as a complete unit of conduct, and not as fragmented subparts. Littlejohn (1996) argues that in its most basic form, a social act involves a three-part relationship between people, namely an initial gesture from one individual, a response to that gesture by another, and a result of the act (such as the ascribed meaning, which is perceived or imagined by both parties), and that these three parts should be in an interrelated relationship to obtain effective communication.

Similar to Blumer (1969) and Littlejohn (1996), Miller (2005) states that what is distinctive about the interactional view of meaning, is that it emphasises conscious interpretation. An object has meaning for a person, when he or she thinks about, or interprets the object. This process of ascribing meanings is perceived as an internal conversation where the actor selects, checks, suspends, regroups and transforms the

meanings in light of the situation in which he or she is placed, and the direction of his or her actions. Clearly symbols must possess shared meaning for society to exist. Mead calls a gesture with shared meaning a **significant symbol**. Society arises in the significant symbols of the group. A person can imagine what it is like to receive his or her own messages, and he or she can then empathise with the listener and take the listener's role, mentally completing the other's response. Society then consists of a network of social interactions in which participants assign meaning to their own and other's actions by the use of symbols. Littlejohn (1996) argues that the notion of mutual response with the use of language makes symbolic interactionism a vital approach to communication theory since human beings use symbols in their communication. Meaning is a product of social life since the symbol is interpreted by the receiver, which makes meaning central to social life. Whatever meaning a person ascribes to something is the result of interaction with others about the object being defined. An object has no meaning for a person apart from the interaction with other humans.

Blumer (1969:3), who is a recognised scholar in the Chicago school of symbolic interactionism, states that the position of symbolic interactionism in contrast to the psychological view for example, is that the meanings that people ascribe to objects, situations or events, are central in their own right. To ignore the meaning of the 'things towards which people act' is perceived as falsifying the behaviour under study. Blumer (1969:4) further reasons that symbolic interactionism does not regard meaning as emanating from the intrinsic make-up of the object that has meaning, nor does it perceive meaning as arising through a coalescence of psychological elements in a person. It perceives meaning as arising through the process of a role-taking interaction between people. This implies that the meaning of an object is established through the ways in which other people act towards it. Their actions operate to define the object. Hence, symbolic interactionism perceives meanings as social products, as social creations that are formed in, and through, the defining activities of people as they interact from each other's roles.

In reference to Mead, Blumer (1969:8) states that Mead provides a further analysis of social interaction by identifying two forms of social interaction in human society, namely, the 'conversation of gestures' and the 'use of significant symbols'.

Blumer (1969) refers to the 'conversation of gestures' as non-symbolic interactions, and to the 'use of significant symbols' as symbolic interactions. Non-symbolic interactions occur when the receiver responds directly to the action of the sender without interpreting that action, for example reflex responses, whereas symbolic interaction involves the interpretation of the communication action. Blumer (1969:9) further argues that Mead's analysis of symbolic interactionism is a presentation of gestures, and a response to the meaning of those gestures. A gesture is any part or aspect of an ongoing action that signifies the larger act of which it is a part. For example, it was maintained in Chapter 3 that the time period 1945 to 1973 was characterised by drug abuse and revolutionising actions against power abuse, which can be considered as gestures of a larger act, namely the demand for freedom of choice and speech. Blumer (1969:15) indicates that the capacity of the human being to make indications to him- or herself, provides a distinctive character to human action. It implies that the human individual confronts a world that he or she must interpret in order to act, instead, of an environment to which he or she merely responds because of his or her organisation of conceptual filters that naturally determine his or her perceptions towards an object, situation or event. From an interactional view, the individual has to cope with the situations in which he or she is called on to act, ascertain the meaning of the others' actions, and map out his or her own line of action in the light of such interpretation. He or she has to construct and guide his or her action instead of merely releasing it in response to factors playing on him or her, or operating through him or her. The individual who responds to a gesture organises his or her response on the basis of what the gestures mean to him or her; the intentions of the person who represents the gestures, as well as what the communicator wants the respondent to do or understand. Therefore, the gesture has meaning for both the person who makes it, and for the person to whom it is directed. When the gesture has the same meaning for both, the two parties understand each other. From this account it can be perceived that the meaning in a gesture can be observed along three lines, which Blumer (1969) describes as Mead's triadic nature of meaning, namely:

- It signifies what the person to whom it is directed should do.
- It signifies what the person who is making the gesture, plans to do.

- It signifies the joint action that will arise by the articulation of the acts of both.

Blumer (1969) indicates that if there is a confusion or a misunderstanding along any one of these three lines of meaning, communication will be ineffective, interaction will be impeded, and the formation of joint action will be hindered.

Another additional feature of symbolic interactionism refers to role-taking. Blumer (1969:12) argues that the parties in interaction must necessarily take each other's roles. This point was argued previously as the central argument of the interactional view. Blumer (1969:12) also states that symbolic interactionism perceives the human as an organism that not only responds to others on the non-symbolic level, but as an organism that is able to indicate his or her own intentions, and simultaneously interpret the indications of the person he or she interacts with. The individual can do this by virtue of processing a self. Blumer (1969) argues that the self-object emerges from the process of social interaction with other people in which the other define him- or herself. Blumer (1969:13) states that a person can only do this by placing him- or herself in the position of the other person and viewing him- or herself, or acting towards him- or herself, from that position.

The following section will view the relation between the interactional view and the interpretivist perspective.

6.7.3.2 The relation between the interactional view and the interpretivist perspective

The arguments in the interactional view and the theory of symbolic interactionism are collaborative to the interpretivist perspective which assumes that:

- people do not behave as predictably as is argued by the functionalist perspective, and
- people actively interpret their experiences by assigning meaning to the information they are exposed to.

Neher (1997:27) and Van der Walt (2002:21) both argue that the interpretivist perspective arises from the belief that people are able to choose different reactions to stimuli, even under seemingly similar circumstances. This argument coincides

with Blumer's (1969:15) view that the individual confronts and interprets a situation with the intention of reacting to it. There is in other words, a conscious choice involved. According to Blumer (1969), the individual therefore does not depend on his or her conceptual filters, but is able to choose a reaction. Following this argument, the interactional view emphasises the importance of role-taking in a joint action such as communication. By entering the context of the other, it is argued that a person can come to an understanding of the other's 'world' consisting of different frames of references and ascribed meanings. Once a person has an understanding of the other's world, it becomes possible to communicate from the context of the other to the other. In this way effective communication is established. From the interactional view it can be further surmised that different reactions by two people in a communication interaction are related to their differing attempts to assign meaning to a stimulus. These differences in people's reactions to a stimulus are furthermore ascribed to the different contexts in which the sender and the receiver reside, and is the primary reason why a social phenomenon such as a communication action between a sender and a receiver, should not be analysed as isolated, fragmented variables. Neither should it be explained in terms of rigid and predictable laws as is the case in the functionalist perspective.

Neher (1997:27) and Van der Walt (2002:21) state that the interpretivist perspective maintains that because people exhibit choice in responding to stimuli, and because their behaviours are so complex, functionalist explanations and laws of behaviour are insufficient in providing insight into human behaviour or experiences. However, although human behaviour cannot be predicted or controlled, it can be understood and interpreted through association, or as it is referred to in the interactional view, through role-taking. Neher (1997:27) further argues that different from the functionalist perspective, the concern of the interpretivist perspective is not to improve managerial control, but to comprehend the human experiences of people within the organisation. This argument relates to the interactional view which states that the process of communication can only be 'constructed' if the contexts of both the sender and the receiver are taken into consideration during the formulation (encoding) and reception (decoding) of a message.

Furthermore, both the interactional view and the interpretivist perspective of communication confirm the importance of mutual two-way communication between the sender and receiver of a communication transaction, along informal communication networks. Since it has been argued by Neher (1997), Schultz (2003a) and Barker (2006) that the shape of a communication network could affect the process of communication and as such, could affect the behaviour of individuals in the network, it can be derived that formal communication networks with a downward, one-way and non-participatory philosophy, are incapable of recognising the importance of role-taking between the participants in a communication process.

Based on discussions by Neher (1997:167-173), Van der Walt (2002:25), Schultz (2003a:124-126), Antonis (2005:61), and Barker (2006:79-80), it can be surmised that the circle communication network could relate well to the interactional view of communication, similar to the psychological view. In the circle communication network every member has an equal opportunity for communication and participation, which implies that both the sender and the receiver can communicate messages from their respective contexts, and where dissonance or conflict arise, the circle network allows for problem solving possibilities such as mutual role-taking. This relates to the interpretivist perspective's emphasis on understanding human relations and human communication in the organisation. In light of the above discussion concerning the interactional view, the following points of assessment and criticism are provided.

6.7.3.3 An assessment and criticism of the interactional view towards communication

- Based on discussions by Van der Walt (2002:59-63) relating to communication practices in a humanistic approach, as well as the relation of the circle network and the interpretivist perspective to the humanistic approach, attributes related to both the interactional view and the interpretivist perspective such as open, two-way communication, share similarities with the humanistic approach. Subsequently, it can be maintained that communication from the interactional view demands a role-taking engagement in communication actions with other people, with the aim of establishing meaning through association. Van der Walt (2002:59) argues that it is only

through reciprocal sharing that people learn about themselves, and about others. This argument relates to the theory of symbolic interactionism which indicates that one needs to fully understand the context and frames of reference of the other, by means of role-taking, to ensure reciprocal sharing.

- Blumer (1969:18) argues that it is not true that the full expanse of a human society, any human society, is but an experience of pre-established forms of joint action. New situations are constantly arising within the scope of group life that are problematic and for which existing rules are inadequate. Every society has problems in which members have to engage in discussions to work out the problems. Such areas of unprescribed conduct are just as natural, indigenous, and recurrent in society as those areas covered by pre-established and faithfully followed prescriptions of joint action. Even in the case of pre-established and repetitive joint action, each instance of such joint action has to be formed anew.
- The illustrated model of communication depicted in Figure 6.3 is depicted as being characteristic of the interactional view. Communication is transmitted in a two-way direction at all levels, and employees are expected to participate in communication interactions from each other's viewpoints through the process of role-taking. Van der Walt (2002:61) provides a summary of the basic principles associated with communication from a humanistic approach, and as such to a certain extent, also to the interactional view. These basic principles relate to communication in the interactional view as follows:
 - Communication channels should be open, two-directional, and clear in order to establish communication.
 - The competence of both the sender and the receiver concerning each other's experiences and meanings must be adequate in order to establish meaningful communication between them.
 - Participation by both the sender and the receiver will only be possible if sufficient information about each other's worlds and contexts is transmitted and received. Van der Walt (2002) argues that communication to both the sender and the receiver should provide information,

assumptions, goals, and attitudes to enable both to communicate effectively.

- However, the above principles can be questioned. Although the competence of both the sender and the receiver is required to establish meaningful communication, the interactional view maintains that both the sender and the receiver need to engage in role-taking. However, the interactional view rejects the psychological view's reference to conceptual filters since it is believed that people should not be defined by conceptual attributes. However, this view argues for the process of role-taking where the sender and the receiver engage in each other's worlds to comprehend each other's experiences and ascribed meanings to objects of importance. The point of criticism maintained here is that one cannot distance oneself from one's context, since it is the environment from where experiences are lived, and basic assumptions are made. Even if one attempts to enter the world of the other through role-taking, the possibility still exists that one will enter the world of the other through one's own filters. This implies that the concept of conceptual filters should not be rejected. Within a person's environment, which is created and recreated through his or her experiences based on exposure to for example, information and societal forces (Chapters 3 and 4), conceptual filters will develop as attitudes, opinions, beliefs *et cetera*. A new kind of 'joint action' therefore does not come into existence apart from such a background. The participants involved in the formation of the new joint action always bring with them the schemes of interpretation that they already possess. Hence, the joint action always emerges out of, and is connected with, a context of previous joint action. It cannot be understood apart from the context.
- The previous argument leads to another point of criticism towards the interactional view, namely that the sender and the receiver of a communication message will be unable to share similar meanings (create a joint action) with regards to a message, unless they share similar experiences and meanings. In arguing this, it is maintained that the interactional view does not account for differences and diversity between people.
- Furthermore, from what can be maintained from the discussion relating to the

proposed communication model associated with this view, and the relationship between the interactional view and the interpretivist perspective, it becomes clear that the interactional view is based on adaptive and associative thought. Based on the characteristics associated with the interactional view and the interpretivist perspective, the following comparisons are compiled to illustrate the correlation of the interactional view and the interpretivist perspective to the adaptive approach that has been established in Chapter 2, and discussed in each chapter since.

Interactional view of communication	Interpretivist perspective of communication	EQ characteristics related to the adaptive approach
Maintains that people observe patterns of recurring behaviour as they develop. These patterns enable one to engage in role-playing. Individual behaviour is not strictly determined by prior events, but is voluntary.	The aim is not to improve managerial control, but to understand human experiences in the organisation by observing the communication interactions between the sender and the receiver.	Simple and complex
The philosophy of this view establishes, maintains, and changes functionalist conventions, roles, norms, rules and meaning	Attempts to explain communication behaviour by observing communication experiences	Controlling, reductive, determinate
One cannot predict human experience by observing overt behaviour. Meaning needs to be ascertained. An individual confronts a world that he or she must interpret in order to act. He or she is not dependent on circumstances.	People do not behave as predictably as is argued by the functionalist perspective. People actively interpret their experiences by assigning meaning to the information they are exposed to. This is an adaptive and associative approach.	Various viewpoints, ambiguous boundaries, flexible, unpredictable
The concept of role-taking implies that the sender and the receiver should understand each other by entering each other's	It concerns itself with social order	Stable

contexts.		
It confirms the importance of open, two-way communication	It confirms the importance of open, two-way communication	Horisontal communication and decentralised management

Table 6.4 A comparison between the attributes identified in the interactional view, the interpretivist perspective, and the EQ characteristics related to the adaptive approach

A view that addresses the points of criticism related to role-taking as discussed above, is the transactional view.

6.7.4 The transactional view of communication

According to Neher (1997:52) the focus in this view is on the patterns and cycles of interchanges between participants in an ongoing relationship, where communication is understood in terms of a system of recurring patterns. It is concerned with how ongoing systems of communication patterns could lead to behavioural pathologies and also concerns itself with how to best engage with such pathologies. Steinberg (1999:5-6) argues that communication is not only an interactive process of exchanging meaningful messages, but is a transaction between participants during which a relationship develops between them. A transactional process is one in which the people communicating are mutually responsible for the outcome of the communication encounter as they transmit information, create meaning and elicit responses. Similar to Neher (1997), Steinberg (1999) argues that the emphasis in the transactional view is on the quality of relationships that develop between communicators, as well as the transfer and interpretation of the message between them. Therefore, communication becomes a reciprocal process in which meaning is negotiated through the exchange of messages between the communicators in the transactional process of communication. From this view, communication could be defined as a transactional process of exchanging messages and negotiating meaning to establish and maintain relationships.

Miller (2005:6-7) explains transactional communication by contrasting it to the related ideas of action and interaction, which were discussed in the transmissional and interactional views. Miller (2005) argues that if one considers communication to be strictly a process of action, one would look at an actor (sender) presenting a

message to an audience (receiver). One would not consider the reaction of the receiver or feedback from him or her, as was explained by the linear, one-way approach to communication in the transmissional view. In contrast to the transmissional view, the interactional view of communication considers feedback from the receiver as important. In other words, one not only looks at the message of the source, but also the reaction of the receiver. An interactional view to communication is therefore a progression on the transmissional view because it acknowledges that communication is not strictly a one-way process with direct and linear effects. However, although the interactional view is an improvement on the transmissional view, it is still very simplistic in its isolation of a source and a receiver, and in its consideration of limited influences between them.

Miller (2005:6) further analyses the transactional view of communication as being similar to the interactional view regarding the consideration of feedback in the communication process. However, Miller (2005) maintains that different from the interactional view, a transactional view perceives communication as a process in which there is a constant mutual influence of communicating participants. Instead of distinguishing between a sender and a receiver as isolated variables, these communicators are simultaneously acting as source and receiver in a communication situation. Hence, both the sender and the receiver are constantly participating in the communication activity. It can also be deducted that the simultaneous participation of both communicators can alter the other elements in the communication process and create a completely different communication event.

Steinberg (1999:33) states that the transactional model uses all the elements in the communication model and builds on them to show that communication does not only involve the transmission of messages from one person to another, nor is it simply an interaction between two people. The communication process becomes a transaction during which the meaning of a message is negotiated. Simultaneously, the transactional model overcomes the limitation in the transmissional model, namely the suggestion that the communicator and recipient take turns to express and interpret messages. Steinberg (1999:34) continues by arguing that the transactional model depicts communication as a dynamic process in which both participants are actively engaged in encoding, transmitting, receiving and decoding

messages. The main difference of this model to the others is that communication is perceived within the context of a relationship between two participants who simultaneously involve themselves in the negotiation of meaning. 'Simultaneously' implies that, instead of a two-way flow of information, thus from one person responding to the other in reaction, both people are constantly and simultaneously encoding and decoding messages. As such, the transactional model emphasises that the creation of meaning is not merely established, but is negotiated between the participants.

Miller (2005:7) also states that the view of communication as a transactional process emphasises the importance of the context in which the communication transaction takes place. This implies that not only the participants influence each other constantly, but that they are also being influenced by the contexts within which they interact.

Neher (1997) and Griffin (2003) both maintain that the transactional process transcends the intentions and behaviours of either communicating party. The relationship that develops between the communicating parties is the real message resulting from communication between them. Therefore, communication is perceived as that which two communicators share between them during the communication process. As a result of such communication, both participants come to a mutual understanding of affairs that might have been different from the understanding that each had prior to the interaction due to their conceptual filters. Neher (1997) argues that neither person owns the communication that they share. The transaction of communication is not something that can be reduced to the purposes and behaviours of individuals. The transactional view attempts to move away from the reductionistic views of the transmissional and psychological perspectives, by viewing communication as a transaction that results in a new state of affairs that is not entirely derivable from separate or isolated variables. Neher (1997:54) states that the transactional perspective perceives transactional communication as a positive goal to be sought by both communicators, and as a state of superior comprehension of the achievement of a person's own instrumental goals. In the transmissional view, the goal of communication is perceived as persuading the other person to accept the first person's understanding of a situation.

On the other hand, in the transactional perspective of communication, the individual's instrumental goal to persuade the receiver of his or her message and understanding, is less important than establishing a new consensus or understanding between the two of them.

Based on the above discussions, it is surmised that the following graph depicts the communication process from a transactional view.

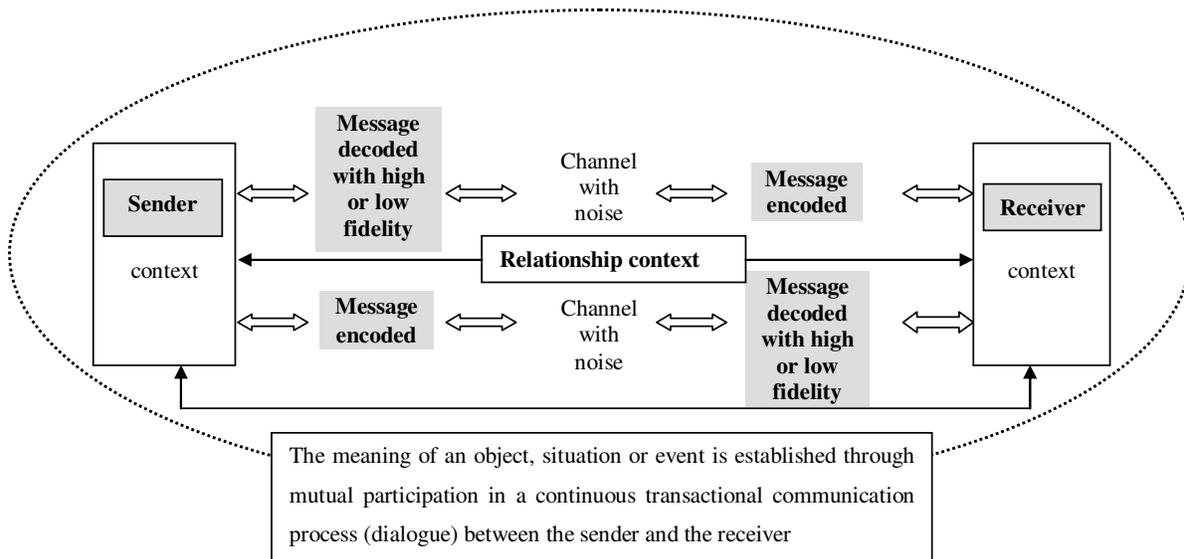


Figure 6.4 An example of a communication model related to the transactional view of communication, as it can be depicted in the organisation

It can be derived from Neher's (1997), Steinberg's (1999), Griffin's (2003) and Miller's (2005) respective arguments that the main concern of the transactional view is to establish comprehension between the sender and the receiver during a communication process through mutual, continuous, transactional, simultaneous information processing during which a 'relationship' develops. It is further maintained that this 'relationship' between the sender and the receiver refers to the establishment of a new understanding of an object, a situation or an event by transcending their own intentions, beliefs, attitudes, and motivations, with the aim of capturing the true meaning of such an object, situation or event. Consequently, Steinberg (1999:34-35) argues that the meaning of each other's messages is

negotiated through mutual participation in the communication process (Figure 6.4), in which both the sender and the receiver are mutually responsible for the outcome of the communication encounter.

According to Steinberg (1999:33-34), the transactional model of communication attends to all of the communication elements in the model by maintaining that both communicators are actively engaged in encoding, transmitting, receiving and decoding messages (Figure 6.4). By negotiating the meaning of a message, both communicators gain access to the other's decoding and encoding abilities regarding the message. This enables both the sender and the receiver of the message to correct any misunderstandings that may occur.

Steinberg (1999) also maintains that different from the other communication models (by implication the models in the transmissional view, the psychological view and the interactional view), the transactional model perceives the process of communication within context of relationship that enables the process of negotiation between the sender and the receiver.

A theory that is closely related to the transactional view of communication is Buber's theory of dialogic ethics. This theory will now be viewed.

6.7.4.1 Buber's theory of dialogic ethics

Griffin (2003:222-223) states that Buber's ethical approach to interactions between people emphasises the relationships between people, rather than any moral codes of conduct in the communication process. Buber (1947) contrasts two types of relationships namely *I-It* versus *I-Thou*. In the *I-It* relationships people treat others as things to be used, and objects to be manipulated. This type of interaction, which is related to the transmissional view, is usually created through monologue communication, with a lack of mutuality. Stewart (2002:673) also states that in an event such as the transmissional view, the communicators do not really speak to one another, but each one, although turned to the other, really speaks to a fictitious 'court of appeal' whose life consists of nothing but listening to him or her. This argument relates to Buber's *I-it* discussion.

In the *I-Thou* relationship people regard their partners as the very ones they are. They perceive the other persons as people who need to be respected and treated as a valued end, rather than as a means to their own end. Griffin (2003) argues that the *I-thou* relationship implies that the communicators will seek to experience the relationship between them as it appears to the other person. This is possible due to what is referred to in this view as the process of negotiation, or dialogue. For Buber, dialogue is a synonym for ethical communication. He describes dialogue as a mutuality in conversation that creates the *between*, the *interhuman*, the *transaction*, through which people can assist each other to be more human and more authentic. Neher (1997:89) states that to become an authentic person, one must develop human relationships that enhance self-worth of oneself and of others. From Buber's view it can be derived that authenticity is possible only when both communicators are allowed to participate in a negotiating dialogue where neither of the communicators are attempting to project or coerce his or her opinion on the other communicators in the communication process. In Buber's view, dialogue is not only a morally appropriate act, it is also a means to discover what is ethical in one's relationship. True dialogue requires self-disclosure to, a confirmation of, and a vulnerability with, the other person (Griffin 2003:222-223). Stewart (2002:665) argues that although a person cannot expect to communicate interpersonally with everyone in every situation, he or she can only become a fully human (authentic) person by sharing genuine interpersonal relationships with others through the process of self-disclosure. Puth (2002) maintains that self-disclosure is a communication process whereby an individual voluntarily shares information in a personal way about him- or herself that cannot be discovered through other sources.

In Buber's view, a process such as self-disclosure will be vital since he argues that to be aware of the other person in a communication transaction, one needs to experience that person as a whole without reduction or abstraction. Stewart (2002:674) also argues that to be aware of a person implies in particular to perceive his or her wholeness as a unique person. Stewart (2002) defines the uniqueness of a person to be the dynamic centre which stamps his or her every utterance, action, and attitude with the recognisable sign of uniqueness. He further argues that such an awareness of a person's wholeness is impossible if, and as long as, the other is perceived as an *I-it* object, thus a separated object that can be observed, controlled

and predicted objectively, since this wholeness of a person and its spiritual centre do not let “themselves be known to contemplation or observation” (Stewart 2002:665). It is only possible to perceive the other’s wholeness when one steps into an elemental relation with the other. However, Stewart (2002) argues that the perception one has of his or her fellow man as a whole, as a unity, and as a unique being, even if his wholeness, unity and uniqueness are only partly developed, is opposed today due to the alienation that exists in society among people.

Neher (1997) for example argues that the norms of modern organisations seem designed to actively suppress authentic relationships, which Buber (1947), Stewart (2002) and Griffin (2003) also refer to, as well as suppress communication that are necessary for the full development of the human personality. These organisations do not allow for the expressions of genuine feelings, and as such, the difference between the needs of the individual and those of the organisation is at the heart of the conflict between employees and management.

The transactional view argues that to obtain genuine dialogue, a person should regard his or her communication partner as the very one he or she is. Thus, *I* become aware of him or her, aware that he or she is different, essentially different from *myself*, in a definite, unique way, which is peculiar to him or her, and *I* accept whom *I* see, so that in full earnestness *I* can direct what *I* say to him or her as the person he or she is. *I* accept this person, the personal bearer of a conviction; in his or her definite being of which his or her conviction has grown – even though *I* must try to show the wrongness of his or her very conviction. *I* affirm the person *I* struggle with, and to obtain pure communication and sharing of meaning, it now depends on him or her to share in the process of genuine dialogue that will arise. Stewart (2002:678) argues that genuine dialogue will only arise if everyone that takes part in the communication interaction, ‘bring him- or herself to it’. The communicator must be willing to say what is really on his or her mind about the subject of the conversation. True dialogue also implies that every communicating participant will self-disclose, or make the contribution of his or her spirit without reduction. Where dialogue is fulfilled in its being, between partners who have turned to one another in truth, who express themselves without reserve and are free of the desire to semblance, a common fruitfulness of communication is established

where true meaning can be discovered. According to Griffin (2003:32) the three most important conditions in a dialogic relationship will be **congruence** (a match between a person's inner feelings and outer behaviour), an **unconditional positive regard** (an attitude of acceptance, warmth, caring, liking, interest and respect), and an **empathetic understanding** (a caring skill that allows a person to lay aside his or her views and values, and enter into another's world without prejudice).

6.7.4.2 The relation between the transactional view and the critical perspective

It seems that arguments in the transactional view and Buber's theory of dialogic ethics are collaborative to the critical perspective which assumes that:

- it is necessary to understand the lived experiences of real people within context. Similar to this argument, Buber's theory of dialogic ethics refer to the relationship that should be established between communicators with the aim of negotiating meaning. The relationship that develops between them is the context.
- that a conscious attempt should be made to fuse theory and action. From a critical perspective this implies that theories concerning the interactions between people should act to accomplish change in the conditions that affect people's lives. From Buber's theory of dialogic ethics, it is implied that a person will not be able to communicate truly or effectively, unless all preconceived ideas, perceptions, attitudes, and beliefs *et cetera* are put aside. Therefore, unless a person truly engages in a contextual relationship with the other participant, he or she will not be able to understand his or her situation, and as such, will be unable to change or improve those variables that affect the other's life.
- everything should be criticised before true meaning can be established. From Buber's theory of dialogic ethics, this implies that a person should negotiate meaning by for example, asking questions in an attempt to establish a relationship with the other person.

Littlejohn (1996:226-227) argues that the critical perspective aims to reveal the ways in which competing interests clash, the manner in which they clash (thus who is at an advantage or disadvantage of the clash due to an abuse of power by one or the other), and the manner in which conflicts are resolved in favour of particular

groups. He maintains that the process of domination can often be hidden from view, and could significantly contribute to the manner in which conflicts are resolved. Therefore, action should be taken to prevent it. The transactional view, which could be perceived as a critical theory within the context of this study, argues that the process of true dialogue is the only way in which hidden and abusive power could be revealed and neutralised.

The critical perspective also argues, in relation to the interpretivist perspective, that a social action, such as a communication transaction, should not be analysed as isolated, fragmented variables, but as a holistic whole in which all 'fragments' or elements exist and function in an interrelated relationship with each other. It is also maintained that no social action should or could be explained or predicted according to laws or rules. This argument by the critical perspective aligns with the discussion in the transactional view which assumes that every communication transaction that is approached as a dialogue, could result in different meanings, different interpretations and different reactions, since communication takes place within the context of the relationship that occurs between the sender and the receiver.

Furthermore, both the critical perspective and transactional view of communication confirm the importance of mutual, two-way communication between the sender and the receiver of a communication transaction, along informal communication networks. Since it has been established that the shape of a communication network could affect the behaviour of individuals in the network, it can be derived that formal communication networks are incapable of recognising the importance of dialogue between the participants in a communication process.

Based on discussions by Neher (1997), Schultz (2003a) and Barker (2006), it can be surmised that the all channel communication network would relate well to the transactional view of communication. In the all channel communication network every member has an equal opportunity for communication and participation, which implies that both the sender and the receiver can communicate messages from their respective contexts. However, different from the circle communication network where members are restricted to communicate only with those on both sides of them, communication in the all channel network is unrestricted. This

relates very well to the dialogic theory, supported by the transactional view, and which states that unrestricted, simultaneous, mutual, and continuous communication should occur in every communication transaction between people.

In light of the above discussion concerning the transactional view, the following points of assessment and criticism are provided.

6.7.4.3 An assessment and criticism of the transactional view towards communication

- Stewart (2002:665-667) argues that here are three problems that could affect dialogue namely:
 - the duality of *being* and *seeming*. Dialogue will not happen if the people involved are only ‘seeming’, thus only concerned with their images, or fronts, or their appearances. ‘Being’ involves the spontaneous and unreserved presentation of what a person really is in his or her personal dealings with others. When ‘seeming’ reigns, real interpersonal communication is impossible.
 - the way a person perceives others. The main prerequisite for dialogue is to become aware of the other person as an essentially unique being, and to perceive his or her wholeness as a person determined by the spirit. However, this kind of awareness is impossible if a person objectifies the other, as is often done by the rational approach related to the naturalistic sciences, which scientifically analyses or reduce the whole to fragments. This is not to say that the sciences are wrong, only that they are limited. When one imagines what the other person is really thinking and feeling, one can make direct contact with him or her.
 - the tendency towards imposition instead of unfolding. One way to affect a person is to impose oneself on him or her in an attempt to persuade him or her of what one perceives to be correct or incorrect. Unfolding is not simply teaching (EQ) but rather meeting. It requires believing in the other person, and it implies supporting the other person to grow and develop through dialogue.

- The interpersonal emphasis of dialogic communication that is supported by the transactional view makes it distinct from communication interactions such as debates, discussions or deliberations, since it implies the freedom to speak in a way that makes it possible for others to listen, and listen in way that makes it possible for others to speak. In debates and discussions the communicators aim to impose their ideas and opinions on the audience without considering a process of dialogue through which a new reality or a new meaning could emerge. From a dialogic point of view, Griffin (2003:78-79) argues that true communication or dialogue is defined by recognising the other communicators as well, thus, *become aware of the other*, and their authenticity by:
 - referring to what was said by the previous speaker,
 - claiming that what was said raises a question or prompts an insight,
 - answering that question or describes that insight, and
 - expressing where he or she now stands on the issue.

- However, in relation to the above point, Neher (1997) argues that the norm in modern organisations is to actively suppress authenticity and communication that could be important for the development of the organisation. These organisations do not allow for the expression of genuine feelings. Furthermore, Buber also argues that to be authentic, a person should be able to express his or her thoughts without fear of retribution, yet, in line with Neher's (1997) argument this is not possible in the modern organisation that is still primarily designed according to a rational management approach (Zohar & Marshall 2004).

- It is argued that although the transactional view is an improvement on the interactional view since it recognises the context of 'relationships' in which communication takes place, it essentially still emphasises role-taking. It is argued that a person should ignore his or her own opinions, beliefs and attitudes *et cetera*, to enable him-or herself to understand the other person's point of view within a communication relationship. However, it is the argument of this study that one should not, and could not, deny one's own conceptual filters. Even if a

person attempts to ignore his or her own conceptual filters to enable dialogue, it is not possible. He or she could confront his or her own perceptions and attitudes by choice, but it does not imply an absence of conceptual filters.

- Buber argues that dialogue implies that communication can take place effectively if a person ‘likes’ and ‘respects’ another person. This is problematic since communication should also be able to take place between people who dislike or disrespect each other. One does not only communicate with allies.
- From what can be maintained from the discussion relating to the proposed communication model associated with this view, and the relationship between the transactional view and the critical perspective, it becomes clear that the transactional view is based on unitive and quantum thought processes. Based on the characteristics associated with the transactional view and the critical perspective, the following comparisons are compiled to illustrate the correlation between the transactional view and the critical perspective to the quantum approach that has been established in Chapter 2, and discussed in each chapter since.

From what has been discussed above, it can be surmised that the transactional view and the critical perspective are related to the quantum approach. This statement is based on the following comparisons:

Transactional view of communication	Critical perspective of communication	SQ characteristics related to the quantum approach
Communication is not an interactive exchange of messages, but it is a transaction between participants during which a relationship develops between them. Meaning does not exist in itself. It is negotiated between communicators in the process and in the process a new understanding is established in which meaning can arise.	Attempts to reveal the ways in which competing interests clash and the manner in which they clash. Attempts to reveal the abuse of power with the aim of establishing a new order.	Complex, recontextualising, emergent, bounded instability, unpredictable, indeterminate
Communication is a transactional process in which all elements in the communication model are perceived	Makes a conscious attempt to fuse theory and action. Reluctant to separate communication and other	Emphasis on integration and transcendence

to be integrated. Communication is a dynamic process in which both participants are actively engaged in encoding, transmitting, decoding and receiving messages.	elements that impact on the process of communication.	
One cannot predict the other's thoughts and actions. One can merely attempt to understand it by engaging in a contextual relationship. Every context created when engaging in a communication relationship with another, will differ in a next engagement of communication.	Social actions should not be explained or predicted according to laws and rules.	Responsive and flexible
To be aware of the other person is to imagine what he or she is thinking and feeling. Supports authenticity.	Aims to study communication in terms of hidden or implicit exercises power. Necessary to understand the lived experiences of others.	Imaginative and experimental, rely on trust, feel and experience
Consideration of feedback, two-way communication, continuous, unrestricted communication. Constant mutual flow of information between the sender and the receiver.	Mutual two-way communication along informal networks are important	Horizontal, bottom-up operation

Table 6.5 A comparison between the attributes identified in the transactional view, the critical perspective and the SQ characteristics related to the quantum approach

6.8 CONCLUSION

Since it is argued by Zohar and Marshall that the process of communication is the preferred infrastructure to put any of the primary intelligences into practice, this chapter aimed at discussing various propositions, traditions, perspectives, viewpoints, models and theories related to communication processes, as a means of establishing a context in which spiritual intelligent communication can take place.

As a point of departure this chapter considered the importance of human conceptual filters since Chapters 3 and 4 indicated that these play a definitive role in the employee's relationship with the organisation. Furthermore, based on

explorations in previous chapters, viewed in relation to SQ, it is also maintained that the communication perspectives, viewpoints, models and theories related to SQ communication processes should be complex, recontextualising, emergent, unpredictable, indeterminate, integrative, flexible, responsive and imaginative.

It was indicated that the functionalist perspective towards organisational communication is related to the transmissional view of communication which perceives the practice of communication from a rational approach. In line with the functionalist perspective, the transmissional view regards communication as an event of isolated and fragmented elements that can be observed independently. The channel of communications is perceived as the primary point of importance in the communication model since it is involved in the transmission of information from one point to another. The communicators in the communication process is of secondary importance and can typically be observed by investigating the chain-, y- and wheel communication networks in the organisation. It was concluded that these findings concerning the functionalist perspective and the transmissional view of communication proved to be incapable of establishing a context in which spiritual intelligent communication can be maintained. This functionalist perspective and the transmissional view are also characterised by certainty, inflexibility, determination, simplicity, control, predictability, law-abiding bureaucratic practices and isolation and fragmentation.

The second exploration indicated that the interpretivist perspective towards organisational communication is related to the psychological and interactional views of communication, which analyse the practice of communication from an adaptive approach. In the psychological view the existence of conceptual filters are recognised and considered as a definitive variable in the process of effective or ineffective communication. Both Festinger's theory of cognitive dissonance and Rokeach's theory of attitudes, beliefs and values supported these arguments in the psychological view. However, this view attempts to predict and control these conceptual filters. Furthermore, it argues the existence of these filters in the communicators, but not the relationship between the communicators in the communication process. As such, the context of communication is neglected. In line with the interpretivist perspective, the interactional view perceives

communication as an event of where relationships occur between the communicators in the process of communication. However, different from the psychological view it disregards the existence of conceptual filters since it believes that communicators have a choice in how they wish to receive, perceive or react in a communication process. It argues for the importance of role-taking between the sender and the receiver in a communication transaction by indicating that both communicators need to enter into the context of the other to enable a true understanding of the other person's circumstances. Only then can effective communication take place. However, since it is the argument of this study that one cannot ignore the existence of conceptual filters, it is argued that the sender and the receiver cannot ignore their subjective frames of reference when entering into a communication transaction with each other. This view also implies that the sender and the receiver both will have to share similar frames of references when encoding and decoding messages, since communication cannot take place otherwise. As such, diversity, differences and authenticity are denied. It was concluded that these findings concerning the interpretivist perspective and the interactional view of communication are in other words incapable of establishing a context in which spiritual intelligent communication can be maintained. The interpretivist perspective and interactional view are also characterised by certainty, reduction, both simplicity and complexity, control and stability.

The third exploration indicated that the critical perspective towards organisational communication is related to the transactional view of communication, which analyses the practice of communication from a quantum approach. In the transactional view the existence of conceptual filters are, similar to the interactional view, denied. Buber's theory of dialogic ethics argue that it is possible for a communicator to enter the context of the other through a contextual relationship. In this way one can become aware of the other person and his or her circumstances which will enable one to ignore one's own conceptual filters and experience the other person from a neutral viewpoint. In line with the critical perspective, the transactional view regards communication as an event where authentic relationships should occur between the communicators in the process of communication, to ensure true or pure communication. Furthermore, the purpose of the communication process from this viewpoint, is to emerge into a new understanding

of a situation by recontextualising it through dialogue. It also implies the importance of role-taking between the sender and the receiver in a communication transaction by indicating that both communicators need to enter into the context of the other to enable a true understanding of the other person's circumstances. Only then can effective communication take place. Different from the interactional view, this view does allow for diversity and differences between communicators since these attributes contribute to authenticity. Points of criticism towards the transactional view is that it implies that conditions of respect and fondness between the sender and the receiver need to exist before communication can take place in the contextual relationship that will be established between them. This implies that effective communication cannot take place between people unless they are allies. This view is also characterised as complex, recontextualising, emergent, unpredictable, indeterminate, integrative, flexible, responsive and imaginative, and as such capable of entertaining spiritual intelligent communication.

It is argued that the transactional view of communication is most capable of presenting a communication model that could contribute to the establishment of a context in which the new employee's needs and motivations could be addressed. This argument is based on the emphasis of interpersonal and dialogic communication (supported by the transactional view), which implies the freedom to speak in a way that makes it possible for others to listen, and listen in a way that makes it possible for others to speak. In establishing a context in which both communicators are enabled to communicate authentically and continuously, the potential for true understanding and sharing between them becomes possible. Since it is argued that the norm in modern (rationally and adaptively managed) organisations is to actively suppress authenticity and communication that could be important for the development of the organisation and its members, the transactional view of communication is considered as a model capable of establishing and maintaining SQ.

Finally, it is maintained from the discussions in this chapter that the **fifth secondary research objective** (formulated in Chapter 1) has been addressed namely:

To study existing organisational communication models within the parameters of the three types of intelligence in order to conceptualise a spiritual intelligent organisational communication model that would enable the leader and the new

employee of the communication message to engage in a communication relationship in which both the leader and the new employee would be able to negotiate a shared meaning of the communication message.

The following chapter will consider the elaboration of the transactional view of communication as an attempt to integrate all of the previous chapters into a holistic whole, and to explain the arguments for implementing an improved communication model as a means of establishing a context in which spiritual intelligent communication can take place between the new employee and the organisational leader.

CHAPTER 7

A CRITICAL QUALITATIVE APPROACH TOWARDS A SPIRITUAL INTELLIGENT TRANSACTIONAL MODEL OF ORGANISATIONAL COMMUNICATION

Whenever we look at the world afresh we see objects in new relationships to each other and to their surroundings (Zohar & Marshall 2000)

7.1 INTRODUCTION

In recognising and applying the holistic, integrative, emergent and contextual attributes of SQ, the following discussion will serve to integrate important points of discussion established and/or maintained in the previous chapters (Chapters 2 to 6), as a means of establishing the context from where the proposition that will be formulated in this chapter, will unfold.

Based on the literature review in the previous chapters (Chapters 2 to 6), it was argued that changes in society, and in the organisation as a structure of society, are associated with a development in societal and organisational intelligence. It was indicated in Chapter 2 that intelligence is a primary variable in explaining individuals' behaviour, since intelligence reflects the thoughts of people behind any of their conditioned or unconditioned experiences and or actions (Pinchot & Pinchot 1996; Zohar & Marshall 2000; 2004; Covey 2004). Gould and Gould (1994) further maintain that the development of one's intelligence can be influenced by one's daily experiences (for example, changes in societal environments, Chapter 3), as well as the nature of one's relationships that one may have with other people (for example relationships between employees and management, Chapters 4 and 5). What is derived from the literature review, and the accompanying postulates in Chapter 4, concerning the needs and motivations of the old and the new employee (before and after the Industrial Revolution), is a progressive move towards a growth in needs, motivations and intelligence.

It has been established in Chapter 4 that the new employee's needs and motivations could be ascribed to a spiritual intelligent frame of reference, where positive motivations such as a power within, exploration and mastery, are perceived as important growth needs towards self-actualisation and self-esteem needs. Based on discussions by Zohar (1997), Zohar and Marshall (2000; 2004) and Covey (2004), it is clear that these SQ-related needs and motivations make it difficult and undesirable for the new employee to associate, or identify meaningfully, with managerial approaches that are based on rational, controlling and predictable methods towards organisational practices.

Viola (1977) and Smith-Kuczmarski and Kuczmarski (1995) implied that one of the most fruitful approaches by management within an everchanging societal and organisational context, would be an attempt to understand the relationship between society and its employees' values, norms, attitudes, motivations and behaviour which, if understood and recognised, can contribute to an organisation's purpose. Therefore, organisational management need to recognise the spiritual-related intelligence behind the changing needs and motivations of the new employee as meaning-seeking individual. This is especially important as a means of limiting the occurrence of cognitive dissonance between employees' SQ-related needs and motivations, and their IQ-related behaviour (see Chapter 4), as well as restricting the growing occurrence of conflict between management and employees in the organisational context, due to IQ- and EQ-related managerial approaches in comparison to the SQ-related needs and motivations of the new employee (see Chapter 4).

It has been established in section 5.5, Chapter 5, that meaning in the organisation is often related to the employees' spiritual wellbeing. Tischler *et al* (2002:10) and Visser (2004:19-25) argue that **not** controlling, predicting or merely adapting to a changing environment, but by emerging into a 'new form' by means of creative and innovative changes, establishes meaning. The SQ-based quantum managerial approach adheres to these criteria. This managerial approach also recognises that an organisation cannot be rigidly controlled since it has the potential to be chaotic, and that the organisation should even be allowed to dwell in the uncertainty of this chaos as a means of encouragement to employees to recontextualise their positions

in the organisation. This will result in the creation of new emerging and more meaningful solutions, without the limitations of organisational policies aimed at predicting outcomes at all times. The quantum managerial approach also maintains that since the employee is the focal point in the organisation, and as such of primary importance in the existence and survival of the organisation, that exclusively IQ-related management need to be replaced by a more transcendental leadership in the organisation. This leadership approach must be spiritually intelligent to implement SQ into the organisation as a means of accommodating the SQ needs and motivations of the new employee. Viola (1977:10), Arnold and Feldman (1986:52), Bagraim (2003:52), Zohar and Marshall (2004:16-19) and Visser (2004:20-21) also respectively maintain what has been mentioned before, namely that since human motivations and needs are dynamic, and since they are based upon values, organisational management or leadership need to be concerned with shifts in employee needs and motivations. This implies that organisations must be adaptive systems in order to be viable and to survive (see Chapter 3).

Furthermore, and even more crucial, organisations need to provide a channel for employees through which they can express newly acquired values, needs and motivations, such as a well-defined, well-developed and well-maintained communication system. It is further argued that the most effective way for a leader to accommodate the new employee and his or her SQ-related needs and motivations, would be through the process of communication, since it is maintained in Chapter 6 that communication is the preferred infrastructure to understand, contextualise, negotiate and put SQ into practice (Zohar 1997:135).

Although it is by no means simple to apply and maintain SQ in the organisation, it is suggested that the process of communication could be an ideal means of obtaining an understanding of the SQ-related needs and motivations of the new employee. However, it has also been argued in Chapter 6 that different communication views exist which implies different approaches towards the communication process between the sender (manager or leader) and the receiver (employee). Since it was established in Chapters 4 and 5 that organisational management and the new employee fail to share similar meanings with regard to the importance or approaches towards organisational practices, due to the different

intelligence frameworks from where meaning is ascribed by both, it has become important to find a means of sharing similar meanings. Based on discussions by Littlejohn (1996), Neher (1997), Zohar (1997), Zohar and Marshall (2000; 2004) and Covey (2004), it is argued that it is only through the sharing of similar meanings that a recontextualisation of a situation can take place towards a new emerging reality, which is the essence of SQ. This argument relates to Steinberg's (1999:4-5) description of the process of communication as a meaningful interpretation of messages, since communication is a complex human process, which is, similar to SQ, not fixed, but rather dynamic, neverending and everchanging. In addition to the importance of communication as a means of establishing a context in which SQ could be maintained, Fielding (2004:4-5) argues that the central role of communication as a transaction between the sender and the receiver, is to coordinate and organise behaviour among people where participants create meaning together. An important aspect that was derived from the literature review on SQ is that any process that attempts to understand and apply SQ, should be approached from a holistic perspective. Since it is maintained that the primary objective of a communication process is the establishment of a shared meaning between the sender (for example, the organisational leader or manager) and the receiver (for example, the employee), it is argued from a holistic view that the sender and the receiver should both be recognised as equally important in the communication process, and that both should attempt to understand the contexts of the other. Arguments concerning SQ further maintain that a true sharing of meaning or understanding could be obtained by redefining or recontextualising meaning or understanding towards a new emerging reality. Therefore, it is assumed, based on what has been established about IQ, EQ and SQ in this study, that management should engage in a communication relationship (see section 6.7.4, Chapter 6) with the new employee with the aim of negotiating a shared meaning between them as a means, or an attempt, of understanding the new employee's spiritual intelligent needs and motivations. From the discussions by Ahmed (1998), Underwood (2004) and Zohar and Marshall (2004), it is assumed that the relationship between employee needs and motivations, and managerial approaches in the organisation, could impact significantly on the nature of communication in the organisation.

Based on arguments in the preceding chapters of this study, the purpose of this chapter is to focus on the development of a spiritual intelligent organisational communication model that recognises the most important requirements that have been addressed (in these preceding chapters), namely that:

- a new emergent context needs to be recognised in which effective communication should occur. There is a mutual relationship between a society and its environments. It is derived that environmental changes impact on changes in society, and in turn changes in society contribute to changes in the individual's needs and motivations. These changes in the individual's needs and motivations also reflect in the communication processes in the organisation, since the individual is as much a member of society as he or she is a member of the organisation.
- intelligence is an important variable in understanding behaviour in the organisation. Changes in the needs and motivations of societal members and the new employee can be ascribed to progressive developments in intelligence from mere rational intelligence, towards emotional and spiritual intelligence as well.
- the organisational leader needs to recognise the importance of employee needs and motivations. Where rational organisational paradigms exist, the organisational leader needs to recognise and understand the intelligence behind the changing needs and motivations of the new employee to enable the organisation to address these needs and motivations to the advantage of the organisation.
- organisational management need to adapt to a changing society and the changing needs and motivations of the new employee. Where it exists, the organisational leader needs to consider changing its primarily rational, or adaptive, managerial and communication approaches and organisational cultures. This is necessary if the organisational leader wants to comprehend the meaning-seeking needs and motivations of the new employee, which entail self-actualisation, self-esteem, power within, exploration and mastery (see Chapter 4). In a globalised society these attributes are associated with a

competitive advantage for the organisation amidst severe competition.

- an effective attempt by the organisational leader to understand the changing employee would be through the process of communication. A point of departure in meeting the needs and motivations of the new employee would be through the process of communication in which the sender (organisational leader) recognises the meaning-seeking needs and motivations of the receiver (new employee) to such an extent that he or she negotiates a shared meaning and understanding regarding organisational practices. This could contribute to spiritual intelligent organisational behaviour and practices that will in turn contribute to the organisation as a whole, as well as to society.

In considering a communication view from a critical perspective, the transactional view of communication, which perceives the practice of communication from a unitive approach, is identified. In the transactional view the existence of conceptual filters are, similar to the interactional view, ignored (see Chapter 6). Buber's theory of dialogic ethics argues that it is possible for the sender and the receiver to enter the context of the other through a contextual relationship. In this way one can become aware of the other person and his or her circumstances, which will enable one to ignore one's own conceptual filters and experience the other person from a neutral viewpoint. In line with the critical perspective, the transactional view perceives communication as an event where authentic relationships should occur between the sender and the receiver in the process of communication, to ensure true or pure communication. Furthermore, the purpose of the communication process from this viewpoint, is to gain a new understanding of a situation by recontextualising it through dialogue.

However, although the transactional view of organisational communication (discussed in Chapter 6) does consider the importance of establishing a context in which a communication relationship can develop between the sender and the receiver, it is assumed that role-taking still takes place in this view. This assumption is based on the argument that although the sender and the receiver in the communication process remain authentic in their approach towards the communication process, both the sender and the receiver can enter the context of the other through a contextual relationship between them. However, this implies

that the conceptual filters of both the sender and the receiver are 'neutralised'. It is the argument in this study, also from a holistic SQ point of view, that one's conceptual filters are an essential element of one's authentic self, and should not be ignored. It is further argued that it is not possible to role-take from a neutral frame of reference (as is argued by the transactional view), since one's conceptual filters will contribute to the diverse perceptions that the sender and the receiver may have of each other. In other words, they will understand the other's context only from their own conceptual filters, which makes it questionable whether effective or true communication will take place within a transactional model of communication.

The purpose of this chapter is to establish a communication model that explores a communication relationship between an organisational leader, as the sender of a message, and the new employee, as the receiver of the message, both with their conceptual filters in place. The organisational leader and the new employee should then recontextualise the communicated message between them by negotiating the meaning of the message towards a new emerging reality. This chapter will further aim to address this purpose from a qualitative and critical research point of view.

Furthermore, this chapter will address the **sixth secondary research objective** that has been formulated in Chapter 1 as follows:

To critically and qualitatively establish a spiritual intelligent transactional organisational communication model which will enable an effective communication relationship between the organisational leader and the new employee, which will enable an understanding of their differences, as well as the potential for mutual negotiation between them to recontextualise varying meanings regarding an object, situation or event, towards one emerging meaning that both could share.

7.2 A QUALITATIVE RESEARCH APPROACH FROM A CRITICAL PERSPECTIVE

Since it has been established (in Chapter 6) that SQ is related to the critical perspective, it is maintained that the following should be kept in mind in this chapter:

- It is necessary to understand the lived experiences of real people within context.
- A conscious attempt should be made to fuse theory and action, therefore theories concerning the interactions between people should act to accomplish change in the conditions that affect people's lives.
- Everything should be questioned and criticised before true meaning can be established.

Littlejohn (1996:226-227) and Van der Walt and Breet-Van Niekerk (2006:337) argue respectively that the critical perspective aims to reveal the ways in which competing interests clash, the manner in which they clash, and the manner in which conflicts are resolved in favour of particular groups. Littlejohn (1996) also states that the process of domination can often be hidden from view, and could significantly contribute to the manner in which conflicts are resolved. Therefore, action should be taken to prevent it.

In line with this argument, it is maintained that this study is critical in nature. Not only has it revealed the competing interests between the new employee's SQ-related needs and motivations, and the expectations of organisational management which has been shown to often still dwell on a rational and/or adaptive frame of intelligence, as well as the manner in which employees and management clash (see Chapters 4 and 5), and the impact of 'misunderstanding' or 'non-shared' meanings between them on for example, the occurrence of anomie in the organisation, but this study also attempts to suggest action to prevent these power struggles between employees and organisational management. Consequently, **it is not only important to indicate the qualitative nature of research in this study (since it will only reflect a fragmented view), but also to explore a qualitative research approach from a critical perspective, as a means of providing a holistic and contextual view.**

Neher (1997:327) argues that critical researchers raise important questions concerning the very purpose of all organisations in modern societies. Van der Walt and Breet-Van Niekerk (2006:337) in turn indicate that the main concern in the critical perspective is with issues relating to dominance, power and control in the

organisation. They argue that reality is constructed by powerful forces in the organisation, and that employees are often manipulated and conditioned to accept it as correct. Therefore, researchers following a critical perspective attempt to expose any illusions about social realities, and to establish whether employees in an organisation are being exploited by management. They also attempt to indicate how **the purpose of critical research is to enable employees to think unitively by understanding the context in which social reality is constructed, and to make their own informed decisions, rather than thinking only serially (accepting an ideological created reality), or associatively (believing in a false social reality as the best possible one)**. In this way, social reality becomes a human construction with more than one possibility. Once this awareness is created, the transformation of a different social reality becomes possible (Van der Walt & Breet-Van Niekerk 2006:338).

Van der Walt and Breet-Van Niekerk (2006:338) maintain that critical researchers rely on theory that provides models or analogies, which reveal the hidden structures determining the key characteristics of social reality. They also argue that perceived behaviour is often not a true reflection of social reality, but are instead interpreted empirically by manipulative structures based on preset categories. Critical researchers argue that these preset categories are not necessarily a reflection of any hidden variables. Puttergill (2000:30) for example, states that critical social scientists argue that social reality is multilayered. In this respect it is crucial to move from the surface structures (the way social reality presents itself) to the underlying mechanisms by which social reality is maintained. Therefore, one needs to penetrate the layers of social reality and uncover the underlying relationships that determine its real characteristics to truly understand its nature. For instance, processes and practices designed to sustain the current state of affairs in a rationally managed organisation often mask the mechanisms that actually result in the exploitation of members within the organisation.

Relationships of authority are often reinforced through prescriptive interactions. The dominant discourse in such an organisation presents a view of reality constructed by 'the powerful', namely management. This discourse serves the interests of management by manipulating and conditioning employees to accept it

as correct. A false consciousness is then created when employees accept the situation as being natural. They then unconsciously reproduce the relationships that govern them. It is only when the illusion of the social reality as it presents itself, is exposed, and the underlying tensions and contradictions become apparent, that the full potential of the human creativity and agency can be unleashed. As was indicated in Chapter 3, this could take place through an exposure to communication media and information that contribute to changes in needs, motivations and behaviour. The awareness among employees, created by the exposure of any false consciousness, will enable employees to reflect on how they are both products and creators of social reality. Therefore, social reality becomes a human construction with more than one possibility. Once this awareness is created, the transformation or recontextualisation of social reality becomes possible.

Puttergill (2000:30) argues that **critical social scientists argue that the positivist social scientists' (those with a functional perspective) emphasis on discovering objective facts that are observable and measurable is misguided because social reality cannot be taken only at its face value.** Critical social scientists claim that observable surface structures seldom coincide with reality. Puttergill (2000) indicates that this is the main reason why critical social scientists rely on theory. Their theory provides models or analogies that reveal the hidden structures that determine the key characteristics of social reality. By using the logic and reasoning of these abstract frameworks (theories) researchers predict the implications of the underlying hidden dynamics of social reality. They can for example, predict how the consequences of these hidden dynamics will reveal themselves in observable surface structures.

What can be derived from Chapters 2 to 6 is that one of the fundamental aims of this study was to conduct critical qualitative research that attempted to expand on fundamental knowledge regarding the social reality of effective communication between organisational management and employees (amidst variables such as changing societal and employee needs, values, motivations *et cetera*), and the differences between employee and managerial perceptions of organisational practices, due to differences in their intelligence frameworks. Mouton and Marais (1990) and Grobbelaar (2000:89) describe a qualitative approach towards research

as an approach in which the procedures are formalised and explicated in an unrestricted manner, the scope of the investigation is less defined in nature, and the researcher does his or her investigations in a more philosophical manner. Grobbelaar (2000:89) and Van Eeden and Terre Blanche (2000:134) argue that the point of departure in qualitative research is to study the object, namely man, within unique and meaningful human situations or interactions. Grobbelaar (2000) and Van Eeden and Terre Blanche (2000) also state that although qualitative research is not based on fixed and rigid procedures, it nevertheless provides the researcher with a set of strategies with which to organise the research and to collect and process, or interpret data. Similar to Neher (1997), Van Eeden and Terre Blanche (2000) argue that qualitative research focuses on understanding rather than on predicting general patterns of behaviour. As such, qualitative research values richness of detail and depth of understanding.

According to Borg and Gall (1989:385-387) qualitative research has the following general characteristics:

- It involves a holistic investigation. The researcher aims to study all the elements that are present within a particular setup or situation. The setup is studied as a whole in order to understand the realities involved. For this reason, the researcher attempts to understand a phenomenon within its social, cultural and historical context.
- Man is the primary data-collecting entity in this type of research. The researcher uses inductive data analysis to enable unexpected results to come to the fore. Mouton and Marais (1990:141) and Puttergill (2000:59) indicate that an inductive strategy entails that the researcher begins the research without an explicit conceptual framework, but rather with assumptions that lead the research. This provides the research with a less structured profile. When data are generated, the researcher has to determine relations or patterns between the data. Through the process of inductive generalisation and abstraction, the data are analysed and interpreted, after which a systematic explanation or a new conceptual framework such as a model, is provided. Puttergill (2000:57) further argues that induction involves using specific and concrete observations to develop abstract, logical relationships between

phenomena. As such, induction implies the process of theory building, since the researcher develops new concepts and specifies the relationships between them on the basis of the evidence collected, after which the evidence is generalised during this process.

- The subject plays a role in the interpretation of the results. Qualitative researchers try to reconstruct reality from the subject's frame of reference.
- Intuitive insights are used based on the subject's experience of a situation.

According to Marshall and Rosmann (1989:46), the following types of research can be used within the qualitative setup:

- Research that, because of ethical or practical considerations, cannot be done by means of an experiment
- Research that makes in-depth inquiries into complexities and processes
- Research that tries to find out and explore why the current policy and practice do not work
- Research about unknown phenomena

From a critical perspective, the above goals provide sufficient opportunities for further qualitative and quantitative research studies.

Since it is the aim of this study to propose a spiritual intelligent transactional organisational communication model, the nature of a model needs to be viewed.

7.3 THE NATURE OF A MODEL

Mouton and Marais (1990:141-144) state that the nature of a model has a heuristic function, also described as a directional function. This implies that a model suggests new focal points for research by strongly indicating certain relations and dimensions. Mouton and Marais (1990) argue that it is important to remember that a model is only a partial reproduction of the dynamic nature of the occurrence in or of a phenomenon, by indicating the relation between the main elements in the phenomenon in a representative manner (Mouton & Marais 1990:143). Models in

the social sciences are also referred to as precursive theoretical models since most of the models in the social sciences have the character of a precursor, thus it precedes theories. Models are also used to:

7.3.1 Identify a central problem or a question that needs to be investigated

The function of a model is part of the heuristic properties of precursive theoretical models, since the model provides questions, pointers and directions for inquiry which might, if pursued, lead to a better understanding of the domain under investigation. According to Mouton and Marais (1990:144-145) there are four types of questions that a theoretical model may generate. They are:

- existential questions for example, ‘Are there elementary information procedures regarding IQ, EQ and SQ?’,
- descriptive questions for example, ‘Is human thinking composed of elementary information processes?’,
- causal questions for example, ‘Is anomie caused by repressed experiences?’, and
- questions about modal transformation for example, ‘Is the need for meaning and purpose really a reflection of SQ?’.

7.3.2 Limit, isolate, simplify and systematise the domain that is being researched

According to Mouton and Marais (1990) the precursive model generally simplifies and systematises the domain under investigation by virtue of positioning certain assumptions about the structural, causative or functional nature of the modellandum. The simplifying and systematising power of the model, and the attribution of certain properties and relationships to aspects of the model, which are deemed significant in understanding the nature and behaviour of the model, is derived from a quasi-theoretical structure.

7.3.3 Provides a new universe of discourse in which the phenomena can be discussed

Mouton and Marais (1990) argue that models provide new definitions of scientific concepts. The precursive theoretical model generally provides a universe of discourse, or a way of talking about certain structural and behavioural aspects of the phenomenon under investigation. It does so by introducing new terms, and by implicitly or explicitly specifying their meanings. It also uses terms of ordinary language or well-established and familiar theoretical language (from other fields), in slightly new or different ways in describing the modellandum.

7.3.4 Provides explanatory sketches and the means through which predictions are made

Mouton and Marais (1990) maintain that a model is not yet a complete explanation of the phenomenon, although the border between model and theory is vague. However, Mouton and Marais (1990:145) indicate that models do indeed provide explanations of a phenomenon by indicting the relations and patterns between occurrences in the phenomenon.

With knowledge of what a model entails, the following discussion will continue to explore the establishment of a spiritual intelligent transactional communication model within the organisational context.

7.4 PROPOSITION RESEARCH

Since Mouton and Marais (1990:145) indicate that a model is not a complete explanation or a reproduction of a social reality, it is argued from a critical view that the proposal of a spiritual intelligent organisational communication model is a means of questioning existing organisational communication models. It is further argued by Puttergill (2000:30) that social reality is multilayered, which indicates that empirical research regarding the way social reality presents itself, may not be sufficient enough to address the tacit and underlying mechanisms (such as conceptual filters) through which such a social reality is maintained. Therefore, critical research relies on models to reveal the hidden structures determining the key characteristics of social reality.

With regards to the purpose of a model as stated above, a proposition regarding the primary research objective will be formulated to indicate the relationship between the explicit and tacit elements in a proposed spiritual intelligent organisational communication model. The primary research objective of this study has been formulated in Chapter 1 as follows:

To propose a spiritual intelligent transactional organisational communication model (as an extension of the transactional model of organisational communication), that explores the communication relationship between an organisational leader and the new employee, in which the organisational leader recognises the meaning-seeking needs and motivations of the new employee (as representative of society), by first attempting to establish a relationship context by means of Buber's four-step dialogic communication approach, and then to establish a new emergent context in which the communicated message between them can be recontextualised towards a new emerging reality, where a shared and similar communicated meaning towards an object, situation or event, will be established between them.

Henning (2004:14) and Niemann (2005:188) state that where theories are created by developing sets of propositions that establish relationships between things in a systematic manner, propositions in turn are drawn from postulates, which are fundamental assertions, taken to be true, and on which theory is grounded. As such, propositions are specific conclusions about the relationships between concepts such as the various elements in a model. Since this study is viewed from a critical perspective, and based on a combination of explanatory, descriptive and exploratory methods, the following proposition will be formulated to provide new knowledge and insight regarding the relationships between elements in communication models. Hence, the following proposition is formulated. This proposition will be addressed from the literature review that has been done in Chapters 2 to 6.

Proposition

Although the transactional model of organisational communication is based on spiritual intelligent characteristics, it needs to be elaborated

before a spiritual intelligent communication model can be presented in which the SQ-related needs and motivations of the new employee can be recognised, as well as establish effective communication between the sender (organisational leader) and receiver (new employee) of the transactional communication process.

7.5 ADDRESSING THE PROPOSITION

Proposition: Although the transactional model of organisational communication is based on spiritual intelligent characteristics, it needs to be elaborated before a spiritual intelligent transactional organizational communication model can be presented that will also recognise:

1. the conceptual filters of the communicators,
2. the relationship between societal changes and the conceptual filters of the communicators, and
3. the establishment of an emergent context in which effective communication can take place between the communicators.

In section 6.7.4, Chapter 6, the following communication model was put forward as an example of how the communication process is depicted from a transactional view.

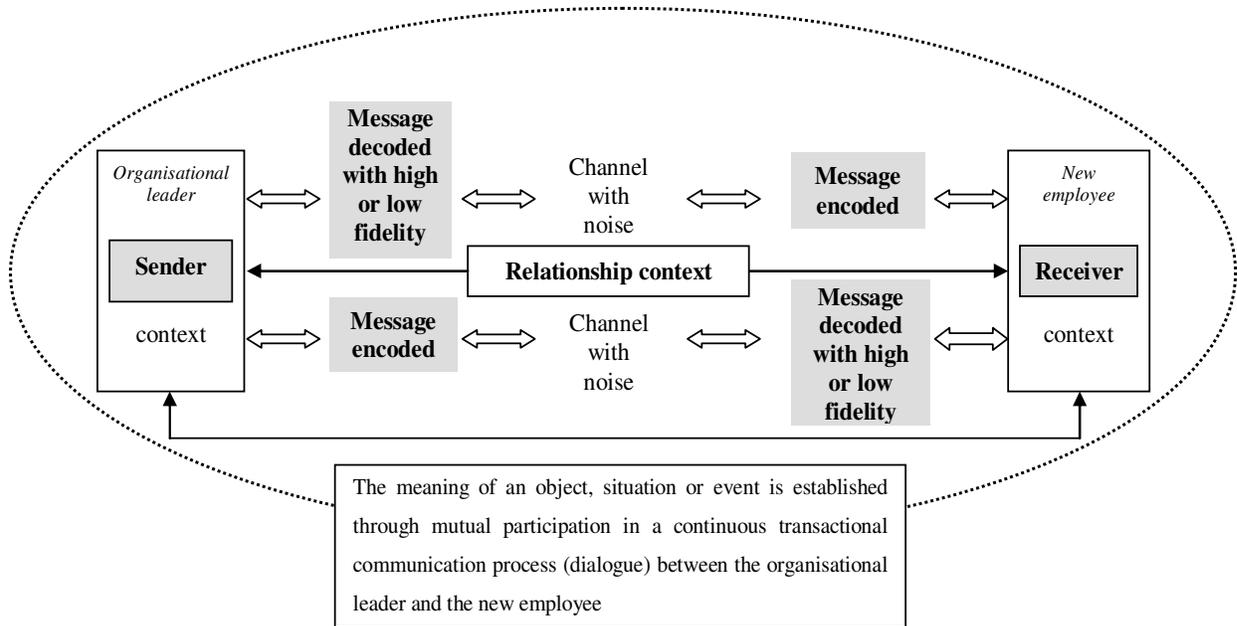


Figure 7.1 A replication of Figure 6.4, which serves as a depiction of a communication model related to the transactional view of organisational communication

In the depicted model in Figure 7.1, the following evaluation is made with regards to the transactional model of organisational communication:

7.5.1.1 Dialogue is established in a relationship context between the sender and the receiver, in the transactional model of organisational communication

- The emphasis in the transactional model of organisational communication is on the patterns and cycles of interchange between the sender (for example the organisational leader) and the receiver (for example the new employee), in an ongoing relationship. Neher (1997), Steinberg (1999), Griffin (2003) and Miller (2005) argue respectively that **the primary concern of the transactional model of organisational communication is to establish a comprehension between the sender and the receiver with regards to their differences through mutual and continuous information processing during which a relationship develops between them.** It is maintained that this relationship between the sender and the receiver refers to the capturing of the true meaning of an object, situation or event, with the purpose of establishing a new understanding of that object, situation or event.

Subsequently, Steinberg (1999:34-35) argues that the meaning of an object, situation or event, is negotiated between the sender and the receiver through their mutual participation in a process of dialogic communication regarding the object, situation or event.

The relationship between the sender and the receiver in the transactional organisational communication process is characterised by dialogic communication. Buber (1947) describes dialogue as a synonym for ethical communication. He describes dialogue as a mutuality in conversation that creates the *between*, the *interhuman*, the *transaction*, or the *I-Thou relationship* through which people can assist each other to be more human and more authentic. Neher (1997:89) states that to become an authentic person, one must develop human relationships that enhance self-worth of both oneself and others. From Buber's view it can be derived that authenticity is possible only when both the organisational leader and the new employee are allowed to participate in a negotiating dialogue where neither of them are attempting to project or coerce his or her opinion on the other in the communication process. Therefore, communication becomes a reciprocal process between the sender and the receiver in which meaning is negotiated between them through the process of exchanging their individual ascribed meanings to an object, situation or event.

It is also argued that an awareness between the sender and the receiver is an important concept in their relationship. Buber (1947) argues for example that to be aware of the other person in a communication transaction, one needs to experience that person as a whole without reduction or abstraction. Stewart (2002:674) also argues that to be aware of a person implies in particular to perceive his or her wholeness as a unique person. Stewart (2002) defines the uniqueness of a person to be the dynamic centre, which stamps his or her every utterance, action, and attitude with the recognisable sign of uniqueness or authenticity. He further argues that such an awareness of a person's wholeness is impossible if any of the communicators perceive each other as an *I-It* object, thus a separated object that can be objectively observed, controlled and predicted, instead of an *I-Thou* authentic person that should be understood.

With regards to the exploration of the new employee’s meaning-seeking needs and motivations in this study, it is maintained that when the organisational leader and the new employee engage in a transactional communication process, a relationship should be established between them where both the organisational leader and the new employee will recognise each other as authentic human beings. In ‘being aware’ of each other as authentic beings, the organisational leader and the new employee experience each other in a *I-Thou* relation without reduction or abstraction, thus as whole persons with diverse needs and motivations. This *I-Thou* communication relationship in which the organisational leader and the new employee recognise each other’s authenticity, is based on the following SQ characteristics:

Characteristics of communication in the transactional process of organisational communication	Characteristics of SQ
Communication is not merely an interactive exchange of messages, but it is a transaction between participants during which a relationship develops between them. Meaning in the transactional communication process does not exist in itself. It is negotiated between the organisational leader and the new employee during the communication process through which comprehension is established between them with regards to the differences between them.	The process of transactional communication is not perceived as reductive, stable, and controllable, but continuous, negotiable, and interactive. This implies that the communication process becomes complex due to the possibility of an emergent and recontextualising understanding between the organisational leader and the new employee. This new understanding can result in unpredictable, flexible, and indeterminate outcomes, which reflects a bounded instability in the communication relationship between the organisational leader and the new employee.
Feedback in the transactional communication process is two-way, continuous, and unrestricted. There is a constant mutual flow of information between the sender and the receiver.	Communication in the transactional communication process is a horizontal and bottom-up process.

Table 7.1 A comparison between the characteristics of the relationship between the organisational leader (sender) and the new employee (receiver) in a transactional dialogic communication process, and SQ

7.5.1.2 The transactional organisational communication model integrates all the elements of the communication process

- Steinberg (1999:33) and Miller (2005:6-7) state that the transactional model of organisational communication uses all the elements in the communication model (see Table 6.1, Chapter 6), and builds on them to show that communication does not only involve the transmission of messages from the sender to the receiver, nor is it simply an interaction between two people. The communication process becomes a transaction during which the meaning of a message is negotiated and recontextualised. Simultaneously, the transactional model overcomes the limitation in the transmissional model, namely the suggestion that the organisational leader and the new employee take turns to express and interpret messages. Steinberg (1999:34) continues by arguing that the transactional model depicts communication as a dynamic process in which both participants are actively engaged in encoding, transmitting, receiving and decoding messages. The main difference between the transactional model of organisational communication, and the transmissional and interactional models of organisational communication, is that communication is perceived within the context of a relationship between the sender and the receiver who simultaneously involve themselves in the negotiation of meaning. ‘Simultaneously’ implies that, instead of a two-way flow of information, thus from one person responding to the other in reaction, both people are constantly and simultaneously encoding and decoding the messages between them. As such, the transactional model of organisational communication emphasises that the creation of meaning is not merely established, but is negotiated between the participants. The following SQ characteristics are identified:

Characteristics of communication in the transactional process of organisational communication	Characteristics of SQ
Communication is a transactional process in which all elements in the communication model are integrated. Communication is a dynamic process in which both participants are actively engaged in	The transactional communication process integrates all the elements of a communication process towards a holistic view of the communication

encoding, transmitting, decoding and receiving messages.	relationship between the sender and the receiver.
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Table 7.2 A comparison between the characteristics of an integrated transactional organisational communication model, and SQ

Although the transactional model of organisational communication is founded on SQ characteristics, it is argued that it neglects various elements such as the conceptual filters of the new employee, the relationship between societal changes and the conceptual filters of the new employee, and an emergent new context in which effective communication can take place between the organisational leader and the new employee. From the perspective of this study, these elements need to be recognised in a spiritual intelligent transactional model of organisational communication. The following points of criticism will explore the absence of these elements in the transactional model of organisational communication, as well as the importance of including them in a spiritual intelligent transactional model of organisational communication.

7.5.2 Limitations in the transcendental model of organisational communication

7.5.2.1 The transactional model of organisational communication dismisses the role of conceptual filters in the communication process

It is maintained that the communication relationship that is established between the sender and the receiver in the transactional model of organisational communication can contribute to the mutual comprehension and acceptance of their differences, which is also indicated by Buber. It is also argued that although the transactional view is an improvement on the interactional view since it recognises the context of ‘relationships’ in which communication takes place, it essentially and indirectly still emphasises role-taking. Role-taking implies that the organisational leader and the new employee can ‘exchange’ roles by entering the context of the other to comprehend his or her ‘world’ of for example, beliefs, views, needs and attitudes. It is argued that meaning does not emanate from the sender’s or the receiver’s intrinsic make-up or from a coalescence of psychological elements. Subsequently, the organisational leader and the new employee are able to enter and understand the world of the other through role-taking. Effective communication will then take place since meaning is a social product that is created through the defining (and by

implication, controllable and predictable) activities of the sender and the receiver as they interact from each other's roles. As such, this view implies that the sender and the receiver should ignore their own opinions, beliefs and attitudes, to enable themselves to understand each other's points of views within a communication relationship. Based on this argument, it is further argued that one should ignore one's own opinions, beliefs and attitudes *et cetera*, to enable oneself to understand the other person's point of view within a communication relationship.

However, it is the argument of this study that one should not, and could not, deny one's own conceptual filters. Even if a person attempts to ignore his or her own conceptual filters to enable dialogue, it is not plausible. A person could confront his or her own perceptions and attitudes by choice, but it does not imply an absence of conceptual filters altogether. The argument for conceptual filters in this study is based on discussions in Chapters 3 and 4, which indicated the relationship between changes in society and the new employee based on the progressive development of intelligence, which by its very nature is a conceptual filter. Intelligence is described by Pinchot and Pinchot (1996) as a primary variable behind individuals' responses since it reflects actions. Zohar and Marshall (2000; 2004) and Covey (2004) confirm this argument by stating that intelligence reflects thoughts behind actions. In addition, Gould and Gould (1994) argue that one's intelligence is influenced by one's daily experiences and one's perceptions of the kinds of relationships one engages in.

In Chapter 2, it was also indicated that scientists like Zohar and Marshall (2000; 2004), Covey (2004) and Visser (2004), have all respectively taken the initiative to apply intelligence in the organisational context, to provide explanations of the differences in behaviours and motivations among organisational members. In doing this, these authors enhance the argument that intelligence is a conceptual filter. They also contribute to the argument in this discussion that one should not deny one's conceptual filters, but rather determine how one can (despite differences in both the organisational leader's and the new employee's conceptual filters regarding the true meaning and sharing of communication), still engage in a spiritual intelligent communication process that will enable a recontextualisation of both the organisational leader's as well as the new employee's interpretations and

understanding of an object, situation, or event towards a shared and similar meaning, with regards to the object, situation or event. Therefore, it is the recognition of conceptual filters that will allow both the organisational leader (sender) and the new employee (receiver), to express their true thoughts and feelings regarding an object, situation or event. Even if the organisational leader and the new employee attempt to ignore their own conceptual filters to enable dialogue between them, it is not plausible. They can confront their own conceptual filters such as their perceptions, needs, motivations and attitudes by choice, but it does not imply an absence of these conceptual filters.

7.5.2.2 The transactional model of organisational communication neglects to recognise the contribution of society to the establishment of conceptual filters in the communication process

The importance of recognising the relationship between changes in society and the new employee, who is both a member of society and the organisation, becomes important when one considers the influence of the new employee's SQ-related needs and motivations. In section 4.5 and Tables 4.1 to 4.5, Chapter 4, five driving environmental and societal forces were identified that significantly contributed to the new employee's changing needs, motivations and behaviour. They were the emergence of a changing societal morality, man's increasing understanding of human behaviour, affluence, education and the changing nature of work, and technology. Since it is also argued in Chapter 4 that Festinger's (1957) and Rokeach's (1968) discussions on attitudes, values, and beliefs refer to an individual's conceptual filters that can contribute to his or her perceptions, reactions, attitudes and opinions, it is derived that there is a relationship between changes in society and the changes in the new employee's needs and motivations. This relationship has also been directly related to intelligence, which has been recognised as a conceptual filter in section 7.5.2.1. As a result, it is argued that the conceptual filters of the organisational leader and the new employee cannot be viewed in isolation, but should be perceived in relationship with society. The neglect of the transactional model of organisational communication to recognise the conceptual filters of the sender and the receiver, is also a neglect to recognise the

influence that changes and developments in society can have on an organisation, its members, and the communication relationship between members.

7.5.2.3 The transactional model of organisational communication does not consider an emerging new context in which effective communication between the organisational leader and the new employee should occur

It was established in the discussion on the psychological view of organisational communication (Chapter 6), that the recognition of conceptual filters could impact negatively on the establishment of meaning between the sender and the receiver in a communication process. The rationale behind this argument is that each of the communicators in a communication process may perceive meaning with regards to an object, situation or event, differently within the contexts of their own varying conceptual filters. This implies that the sender (organisational leader) and the receiver (new employee), who is engaged in a communication process, will be unable to share similar meanings with regards to an object, situation or event, unless they share similar conceptual filters. In arguing this, the authenticity of both communicators is discarded.

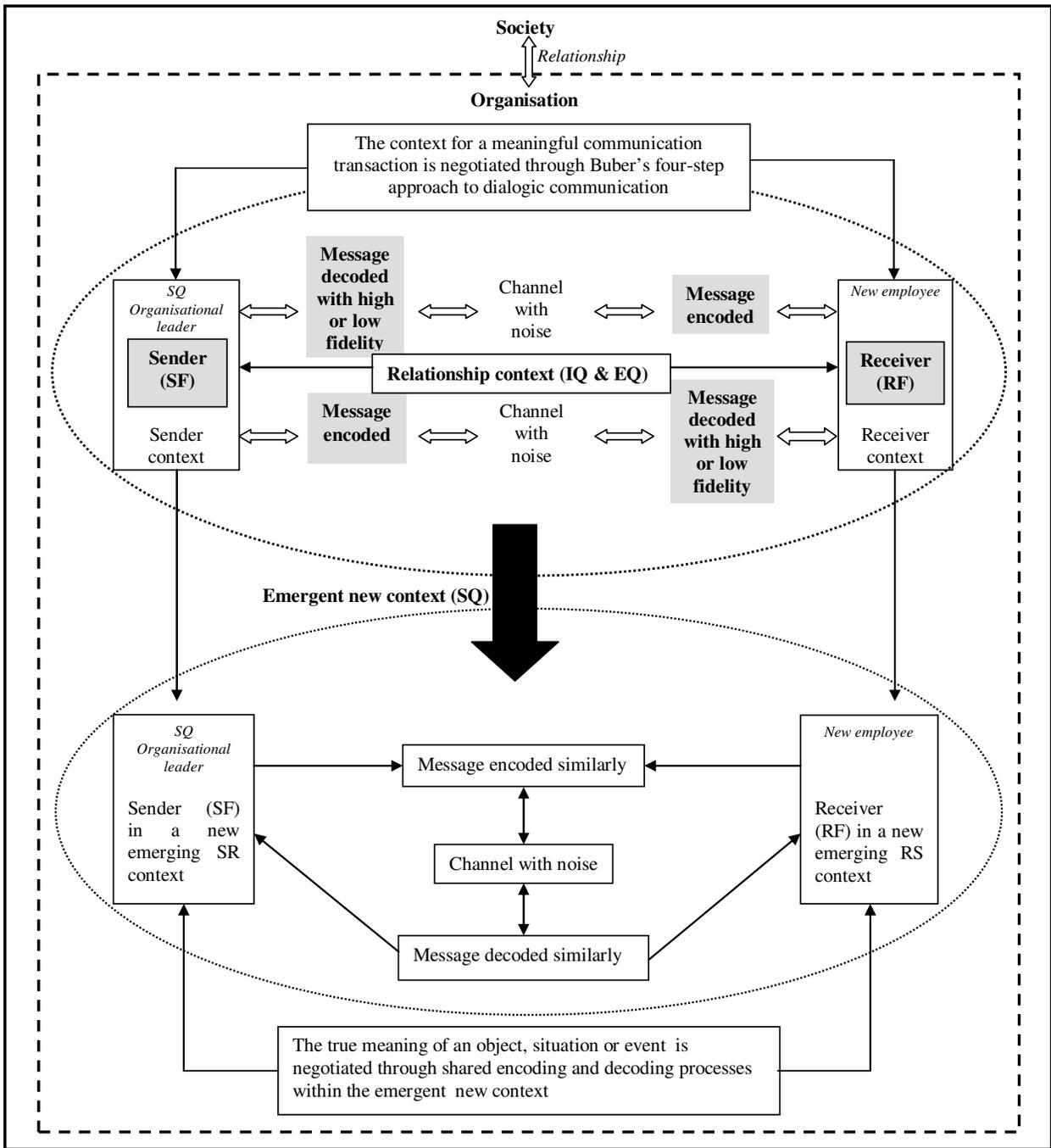
For this reason an additional context is proposed in a spiritual intelligent transactional organisational communication model. It is proposed that the relationship context, which is recognised by the transactional model of organisational communication, should be implemented as a means of establishing 'understanding' between the sender and the receiver. In this context, the sender and the receiver is provided with the opportunity to engage in continuous dialogic communication, during which both communicators are required to authentically, and from their respective conceptual filters, communicate with each other with the purpose of obtaining a comprehension of the other. Once this purpose has been obtained, the sender and the receiver can recontextualise their conceptual filters towards a new understanding of each other. In doing this, a new emergent context is established in which effective communication can occur.

To address the discussed limitations of the transactional model of organisational communication, the following model is proposed as an elaboration on the

transactional model of organisational communication, towards a spiritual intelligent transactional model of organisational communication:

7.6 A SPIRITUAL INTELLIGENT TRANSACTIONAL MODEL OF ORGANISATIONAL COMMUNICATION

The following model is proposed as an elaboration of the transactional model of organisational communication, to address its limitations, but also to establish an understanding of a spiritual intelligent communication model within the organisational context.



Keys:

- SF – the sender's conceptual filters
- RF- the receiver's conceptual filters
- SR – the new emergent context in which the sender has an understanding of the receiver's SQ-related needs and motivations
- RS - the new emergent context in which the receiver has an understanding of the sender's views, beliefs, expectations and needs

Figure 7.2 A spiritual intelligent transactional model of organisational communication

The communication model in Figure 7.2 is an elaboration of the transactional model of organisational communication. The inclusion of elements such as society, the organisation, the conceptual filters of the sender and the receiver, and a new emerging context in which communication could take place effectively, represents a spiritual intelligent transactional organisational communication model which is an improvement on the transactional organisational communication model for the following reasons:

- The spiritual intelligent transactional organisational communication model **recognises the relationship between society and the organisation**, which is important since it was indicated in Chapters 3 and 4 that the organisation, as a structure of society, and the employee as member of both society and the organisation, are influenced by changes and developments in society.
- The spiritual intelligent transactional organisational communication model recognises that the communicators' (organisational leader and the new employee) conceptual filters could inhibit the sharing of meaning between them in a transactional communication process, and therefore proposes that the organisational leader should be transcendental to recognise and understand the SQ-related needs and motivations of the new employee. It is argued that in understanding these needs and motivations, the organisational leader enables a relationship context (related to the transactional model of organisational communication and based on Buber's four-step approach to dialogic communication) through which a relationship between the organisational leader and the new employee is established, and in which they could have a dialogic conversation to understand each other's differences, needs and motivations. After a mutual understanding has been obtained between the sender and the new employee, a **new emergent context** can be established where true communication between the sender and the receiver can take place (where true communication implies a sharing of meaning between the organisational leader and the new employee with regards to a similar object, situation or event).
- It is argued that **the very nature of intelligence implies conceptual filters**. Since it is argued in Chapters 2, 3 and 4 that the new employee acts, reacts, changes and develops in accordance to changes in society, which is ascribed to a

progressive development of societal intelligence, it is maintained that the changing needs and motivations of the new employee is related to a progressive development of intelligence in the new employee as well. In recognising this evolutionary development of intelligence, the spiritual intelligent transactional organisational communication model recognises the conceptual filters of the communicators in the communication process.

The following discussion will elaborate on these three points with regards to a spiritual intelligent transactional organisational communication model.

7.6.1 The spiritual intelligent transactional organisational communication model recognises the relationship between society and the organisation

In Chapter 3 it was argued that there is an interrelated relationship between a society and its surrounding environments. This relationship was indicated in various historical time periods during the 20th century in which visible changes in society were related to the development of societal intelligence. It was also maintained that societal members are influenced by changes in their environments, and that their reactions towards these changes could be determined by the mode of intelligence behind their actions in relation to the mode of intelligence in society.

In relation to the above argument, it was argued in Chapter 4 that employees in an organisation are members of society as well, and as such, changes in society will also reflect in the organisation as a structure of society. During the literature review, five driving environmental and societal forces were identified that contributed significantly to the changing needs, motivations and values of the new employee, They were the emergence of a changing societal morality, man's increasing understanding of human behaviour, affluence, education and the changing nature of work, and technology. Viola (1977:155) and Zohar and Marshall (2004:148-152) for example argue that since society consists of people with needs and values, that the organisation will also consist of employees with similar needs and values.

It was further indicated by Viola (1977:10), Arnold and Feldman (1986:52), Bagraim (2003:52), Zohar and Marshall (2004:16-19) and Visser (2004:20-21) that since human motivations or needs are dynamic, and since they are based upon

values, the organisational leader must be concerned with shifts in employee needs and motivations, since they will impact on the organisation. Viola (1977:8-9), Zohar and Marshall (2004:12-15) and Visser (2004:19-25) also state that a failure on the part of the organisational leader to perceive the new employee as an authentic person with SQ-related needs and motivations, may have a number of destructive consequences for the organisation such as disloyal, alienated, detached and unproductive employees. It is further argued that the type of organisational leader who will most effectively be able to recognise and understand the relation between society and the organisation, should be transcendental. This argument is related to the following discussion.

7.6.2 The spiritual intelligent transactional organisational communication model requires a transcendental organisational leader to recognise and understand the SQ-related needs and motivations of the new employee.

In Chapter 4, Maslow's hierarchy of needs theory and Zohar and Marshall's scale of motivations explored the relation between employee motivations, needs, and behaviour. Maslow's hierarchy of needs theory and Zohar and Marshall's scale of motivations were perceived as most applicable to the purpose of this study since both theories indicate a progressive development from basic/deficiency/negative needs and motivations, towards higher/growth/positive needs and motivations. These theories were also applied to the characteristic behaviour and needs of the new employee (summarised in Tables 4.1 to 4.5), to determine the levels of needs and motivational development on both Maslow's hierarchy of needs and Zohar and Marshall's scale of motivations. It was established that the new employee's need for positive motivations featured at the two highest levels of Maslow's hierarchy of needs, namely the self-esteem and the self-actualisation levels, both relating to SQ. However, the negative motivations that support employee behaviour in the organisation today, featured at the three levels of deficiency needs in Maslow's hierarchy of needs, which relate to IQ and some elements of EQ. This finding supports Zohar and Marshall's argument that people today are experiencing a fragmentation of self-identity and anomie since they long for higher needs, motivations and values, but act from lower needs, motivations and values. The reasons for this dissonance or inconsistency were found in explorative and

descriptive explanations of the needs and motivations of the new employee. These explanations indicated that although the new employee has a need for meaning (SQ) in the organisation, organisations do not always provide for this need, and as such, the new employee often reacts from lower needs, motivations and values which are associated with frustrations and anger. Therefore, it is argued that the organisational leader who is confronted with the SQ-related needs and motivations of the new employee in the organisation today, should also be spiritually intelligent and transcendental to understand and address these needs and motivations effectively.

In concurrence, Thompson (1992:210) argues that the leadership qualities required for the 21st century organisation is not based on skills alone, but also on latent qualities that often rest unutilised in the recesses of the human mind and spirit. Thompson continues in stating that a conventional [rational] approach to management is fundamentally obsolete and inadequate in the 21st century organisation. Thompson (1992:214) states that leadership in the new order, or quantum order as it is referred to by Zohar (1997), will involve qualities beyond visionary foresight. It is argued that organisational success relies on the ability of the organisational leader to imbue employees with a sense of purpose and direction, to imbue the organisation with energy, and to inspire employees to realise their potential by spiritual intelligent redefining or recontextualising of existing realities (objects, situations or events) into new meaningful emerging realities or potentialities.

Both the adaptive management and the quantum management approaches, associated with a transformational and a transcendental leader respectively, indicate the essential importance of holism, complexity, adaptiveness, ambiguity, unpredictability, flexibility, open and participative relationships between the organisational leader and the new employee, as well as among employees themselves, and the diversity of viewpoints in the organisational context. However, the quantum management approach also emphasises the importance of chaos, the recontextualisation of an existing reality into an emerging new reality, meaning, transcendence, unitive thinking, and bounded instability, which is not addressed by the adaptive management approach (see Table 2.1 for comparison). Furthermore,

where transformational leadership is more related to the adaptive management approach, transcendental leadership is more related to the quantum management approach (see section 5.4.2). Arguing this point, Zohar (1997:123-128) states for example that, different from transformational leadership, [transcendental] leadership in a quantum organisation is based on the quantum paradigm where the nature of organisational operations is perceived as complex, chaotic and uncertain. Transcendental leadership is also related to the development and maintenance of an employee's creativity, honesty, integrity, innovativeness, mastery, and a spirit of higher being, all characteristics that can be associated with the three primary positive motivations of the new employee namely, 'power within', 'exploration', and 'mastery', which have been identified in Chapter 4 (also see Addendum A). All these values relate to the positive motivations in Zohar and Marshall's scale of motivations (Zohar & Marshall 2004) with which the new employee's motivations are compared. Zohar and Marshall (2000) also reason that transcendental leadership differs from transformational leadership since transcendental leadership aims at supporting the new employee in his or her change process by means of for example asking questions regarding the new employee's SQ-related needs and motivations, with the aim of understanding, whereas transformational leadership aims at changing the new employee by providing in his or her basic needs.

It is also argued that a transcendental leader is able to recognise the following:

- Communication is used to establish a communication relationship between the organisational leader and the new employee, through which comprehension between them can be established.
- The new employee is perceived as an intelligent, creative, innovative, adaptive and flexible member of the organisation with authentic needs and motivations, and who contributes to the organisation's existence and survival.
- Problems and conflict are resolved through dialogic communication towards an understanding of the problem or conflict, after which both communicators can enter into a new context of negotiation and resolution.
- Transcendental leaders are indeterminate. They realise that predictability

and control could be damaging since chaotic systems thrive on uncertainty.

- The projection of ideas into images takes place in collaboration with employees, with the aim of developing mutually agreed-upon choices and strategies of realising these images. This becomes possible in a new emergent context.
- The direction-setting aspect of transcendental leadership does not produce plans; it negotiates visions and strategies with employees.

In a further explanation of the need for transcendental leadership (in a spiritual intelligent transactional organisational communication process), Porth *et al* (1999) state that although change, motivation, collaboration, and sharing may be the hallmarks of a learning organisation with a transformational leadership, these attributes from a transcendental view are considered as the results of a process or processes of dialogic communication towards a sense of comprehension regarding an object, situation or event, and a process of negotiation towards a resulting new emergent context.

Although both the transformational and the transcendental leaders contribute to employee and organisational development, change and innovation, it is argued that the transcendental leader may emphasise those values that the new employee seeks as means of obtaining a sense of meaning and purpose. As was indicated, both leaders emphasise participation, transparency, knowledge-sharing, trust, open communication, holism and empathy. However, the constant differences between the two leaders, relate to the fact that a transformational leader aims at maintaining a sense of control and stability by suggesting methods and strategies for self- and organisational development, whereas a transcendental leader chooses to trust the creativity and innovativeness of his or her employees. In a relationship of trust, both the organisational leader and the new employee negotiate methods and strategies for change and development through the process of dialogue, in which a communication relationship is established between them. It is believed that the employee finds meaning and purpose in a communication relationship of trust and support with a transcendental leader, without the restrictive boundaries of rules and

regulations, and as such will be more willing to negotiate alternative meanings and definitions of existing situations.

Finally, it is argued that the transcendental leader has the ability to:

- identify the need of the new employee for ‘power within’, ‘exploration’, ‘mastery’, ‘self-esteem’ and ‘self-actualisation’,
- show trust and competence in employees,
- teach and reward teamwork,
- negotiate win-win outcomes with employees, and
- focus on quality and service through sacred/whole-system value systems such as...
 - truth and trust
 - freedom and justice
 - creativity
 - collective harmony and intelligence
 - deeper meaning and higher purpose.

From the discussions in this and previous sections, it is derived that the transcendental leader is able to address and understand the needs and motivations of the new employee by negotiating the importance and role of his or her conceptual filters.

7.6.3 The spiritual intelligent transactional organisational communication model recognises the conceptual filters of the sender and the receiver by means of a process of dialogic communication between them.

It is maintained that a comprehension of each other’s differences and conceptual filters (between the organisational leader and the new employee) through the process of dialogue, need to occur first in a relationship context where the aim is

exclusively to understand the other's needs, motivations, beliefs *et cetera*. This can be maintained through the steps in Buber's dialogic communication in which the:

- organisational leader should refer to the new employee's SQ-related needs and motivations by asking questions.
- organisational leader recognises what the new employee states, describes and explains, and asks more comprehensive questions. He or she also indicates that what is said during the conversation contributes to his or her insight.
- organisational leader should describe the insight he or she has come to concerning the new employee's need for meaning and SQ-related needs and motivations.
- organisational leader should express where he or she now stands on the issue, and should also ask the new employee (negotiate) what they propose should be done.

Since the aim is to create a communication relationship between the sender and the receiver, the employee should also contribute to the dialogue by:

- asking the organisational leader about his or her expectations and needs,
- recognising what the organisational leader states, describes and explains, and asks more comprehensive questions. The new employee also indicates that what is said during the conversation contributes to his or her insight,
- describing the insight he or she has come to concerning the organisational leader's needs and expectations, and
- expressing where he or she now stands on the issue, and should also ask the organisational leader (negotiate) what they propose should be done.

In this way, both the organisational leader and the new employee move from the surface structures (the way social reality presents itself to the organisational leader and the new employee respectively) to the underlying mechanisms in their conceptual filters by which social reality is created and maintained. Therefore, both communicators penetrate the layers of social reality through questions based on

Buber's four-step dialogic approach to communication, and uncover its underlying relationships from each other's viewpoints. In doing this, an opportunity is created in which both the organisational leader and the new employee can negotiate the real characteristics of a social reality to truly understand its nature, and to simultaneously address the presence of a false consciousness that may exist between them, whether towards each other, or towards an object, situation or event.

In establishing and participating in a relationship of dialogic communication, the organisational leader will understand that the new employee has needs and motivations that need to be recognised to enable a spiritual intelligent transactional organisational communication process between them. Thus, *I* (organisational leader) become aware of him or her (the new employee); aware that he or she is essentially different from *myself*, in a definite, unique way, which is peculiar to him or her. Stewart (2002:678) argues that genuine dialogue will only arise if everyone that takes part in the communication interaction, 'bring him- or herself to it'. The organisational leader for example must be willing to say what is really in his or her mind about the subject of the conversation. True dialogue implies that both the organisational leader and the new employee will self-disclose, or make the contribution of his or her spirit without reduction.

From what can be maintained in the discussion on the relationship context in the transactional and spiritual intelligent transactional models of organisational communication, is that the **process of communication in the relationship context is associated with EQ, and to a lesser degree to IQ**. It is argued that the relationship context in the spiritual intelligent transactional model of organisational communication is characterised by the following:

- It has a linear, two-way directional communication network, associated with the circle communication network (see Chapter 6), which has been related to the adaptive approach and interpretivist perspective which both reflect EQ.
- The aim is not to increase managerial control, but to understand the new employee's experiences in the organisation by observing the behaviour of the new employee, as well as the communication interactions between the organisational leader and the new employee.

- It attempts to explain communication behaviour by observing the communication experiences of the new employee and the organisational leader.
- The behaviour, needs and motivations of the new employee cannot be predicted or controlled, but should be understood and interpreted through the process of association.
- Once the organisational leader and the new employee have an understanding of each other's contexts, it becomes possible to communicate to each other from each other's contexts. The relationship context enables the organisational leader and the new employee to associate with, and adapt to, each other's contexts, through the process of continuous dialogic communication. This implies that both the organisational leader and the new employee will behave appropriately to the communication process and related context between them in order to adapt to it. This kind of thinking (IQ) underpins some of the linear and deterministic elements found in Newtonian science (see Chapter 2).
- In asking questions about each other's needs and motivations (according to Buber's four-step approach to dialogic communication), both the organisational leader and the new employee have an ability to function beyond serial thinking by means of associative thinking (EQ).

Once an understanding is obtained of each other's contexts and conceptual filters, the spiritual intelligent transactional model of organisational communication indicates that an emergent new context is enabled in which effective communication can occur.

This emergent new context is characterised by:

- an understanding between the organisational leader and the new employee with regards to their differences, needs, motivations and conceptual filters *et cetera*, (which has been established through continuous, authentic, dialogic communication based on Buber's four-step approach to dialogic communication, within a relationship context),

- the possibility of reframing and recontextualising previously held beliefs, attitudes, needs *et cetera*, (based on the understanding between the organisational leader and the new employee) towards a new reality or interpretation or association or contextualisation, with which both the organisational leader and the new employee can concur,
- a non-linear, multidirectional, continuous communication network, associated with the all channel communication network (see Chapter 6) made possible by,
- a shared understanding between the organisational leader and the new employee with regards to each other (illustrated by the reference to *SR* and *RS contexts* in Figure 7.2), which contributes to a similar encoding and decoding of messages distributed between them. This similarity of message encoding and decoding by both the organisational leader and the new employee contributes to the sharing of meaning, which represents the process of effective communication between them.

From what can be maintained from the new emergent context in the spiritual intelligent transactional model of organisational communication, this context, and **the nature of communication in this emergent new context, is associated with SQ**, based on the following:

- It allows the organisational leader and the new employee to negotiate an understanding of *what-is*, to a new recontextualising possibility of *what-might-be* (see Chapter 2).
- It enables the organisational leader and the new employee through a transformative, meaning-giving, contextualising, and conscious intelligence, to break ‘old paradigms’ (of understanding, association, and interpretation), to invent new understandings, associations and interpretations.
- It enables the organisational leader and the new employee to see objects, situations or events in new relations.

In conclusion, the following summary describes the spiritual intelligent transactional model of organisational communication:

In this model a context for understanding is first established between the sender (organisational leader) and the receiver (the new employee) through the steps in Buber's dialogic communication. By asking each other questions as a means of communication, the sender and the receiver do not attempt to role-take, nor do they attempt to ignore their own conceptual filters, but attempt to understand each other's views, needs and motivations by recontextualising their experiences and perceptions of each other. In gaining an understanding of the other, both the sender and the receiver can enter into a new emerging context where the meaning of a communicated message can be negotiated towards a shared and similar meaning, since it is assumed that the encoding and decoding processes between the sender and the receiver will be similar.

7.7 CONCLUSION

This chapter aimed at indicating how explanatory, descriptive and exploratory research have been applied in addition to a comprehensive literature review, throughout this study. This was done by integrating all the chapters that have been included in this study towards a unitive holistic unit. Consequently, a proposition in answer to the primary research objectives that were compiled in Chapter 1, was put forward.

The objective of this chapter was also to indicate the usefulness of a model as a means of making a contribution to the field of organisational communication by evaluating the transactional model of organisational communication (indicated as a spiritual intelligent model in Chapter 6) to indicate its limitations within the context of this study. It was argued that the transactional model does not recognise the relationship between society and the organisation, nor does it recognise the conceptual filters of the organisational leader (sender) and the new employee (receiver) in the communication process.

It is argued within the context of this study that the organisational leader and the new employee should not ignore or reject their conceptual filters, since it has been explicated in Chapters 3 and 4 how important the role and function of conceptual filters are in people's lives. Since the transactional view maintains that the

recognition of conceptual filters will make dialogic communication difficult, the argument in this study is that a new emerging context should be established in which true communication and sharing of meaning can realise. The argument is that the relationship context that the transactional view introduces should be used to establish a true understanding between the sender (organisational leader) and the receiver (new employee) regarding their differences, expectations, needs and motivations. This should contribute to a recontextualisation of their experiences and understanding of each other. Once an understanding between them is established, a new context can emerge in which both the sender and the receiver will recontextualise their different understandings of the communicated message towards a similar meaning. This is possible since both the sender and the receiver, having an understanding of each other's contexts, will be able to encode and decode the communicated message similarly towards a shared meaning.

As such, a spiritual intelligent organisational communication model (as an extension of the transactional organisational communication model), has been established that explores a communication relationship between an organisational leader, as the sender of a message, and the new employee, as the receiver of this message, in which the organisational leader recognises the meaning-seeking needs and motivations of the new employee (as a representative of society), by first attempting to understand the person and then to recontextualise the communicated message between them in a new emergent context, through negotiating the meaning of the message towards a new emerging reality, and where a shared and similar communicated meaning will be established between them. It is further argued that the organisational leader referred to in the model should be transcendental to enable a spiritual intelligent organisational communication process in a spiritual intelligent organisational communication model.

Finally, it is maintained from the discussions in this chapter that the **sixth secondary research objective** (formulated in Chapter 1) has been addressed namely:

To critically and qualitatively establish a spiritual intelligent transactional organisational communication model which will enable an effective communication relationship between the organisational leader and the new

employee, which will enable an understanding of their differences, as well as the potential for mutual negotiation between them to recontextualise varying meanings regarding an object, situation or event, towards one emerging meaning that both could share.

The next chapter will aim to indicate the contributions and limitations of this study, and propose future research studies based on the contributions of this study.

CHAPTER 8

CONCLUSIONS AND RECOMMENDATIONS

8.1 INTRODUCTION

This study has been a critical, qualitative approach towards establishing a spiritual intelligent transactional model of organisational communication. True to the nature of critical research, this study has provided a holistic picture of those elements relevant to the process of communication by describing, explaining and exploring the relationships between those elements applicable to the communication process, as well as exposing the limitations in various views and perspectives with regards to the elements in the communication process, in which the importance of providing a holistic picture, has been neglected.

Subsequently, Chapter 8 completes this study by relating the findings in each chapter, obtained through explanatory, descriptive and exploratory methods, founded on a sound literature review, to the primary research objective that has been formulated in Chapter 1. This chapter will provide an overview of new knowledge and insights that were obtained, as well as those limitations that provide opportunities for future research on the topic of this study.

8.2 FINDINGS AND CONTRIBUTIONS RELATED TO THE PRIMARY AND SECONDARY RESEARCH OBJECTIVES OF THIS STUDY

Each chapter has addressed one of six secondary research objectives, which have been formulated in accordance to the primary research objective. The findings emanating from the secondary research objectives in each chapter, were then all included in the development of a spiritual intelligent transactional model of organisational communication. The following discussion provides an overview.

8.2.1 Secondary research objective 1

To theoretically establish the differences between the three primary types of intelligence namely IQ (rational intelligence), EQ (emotional intelligence), and SQ (spiritual intelligence), as well as their importance in the organisational context

This secondary research objective was addressed in Chapter 2. It was found that although nine types of intelligence are identified (Gardner 1993; Martin 2001), they can be divided into three primary types of intelligence, namely IQ, EQ and SQ. This chapter provided definitive neurologically-based and philosophical discussions on the nature of, and differences between, IQ, EQ and SQ. From these discussions a table of comparisons was compiled that served as a foundation for comparisons in all the other chapters of this study. These three types of intelligence were also applied to the organisational context as a means of understanding how they should be perceived in the organisation.

8.2.2 Secondary research objective 2

To theoretically establish the link between a progressive development of intelligence from IQ to SQ, and the developments and changes in society, and the organisation (as a structure of society)

This secondary research objective was addressed in Chapter 3. It was argued in this chapter that 20th century society was characterised by changes and developments during various time periods, and that these changes and developments could be related to a progressive development of intelligence in society. The nature and extent of changes and developments in society during these time periods were compared to the table of comparisons that was compiled in Chapter 2, to indicate the development from IQ to SQ during these time periods. It was also argued that the organisation is a structure of society, and as a result, is influenced by the changes and developments in society. It was also found that these changes and developments in society will be reflected in the organisation because the employee, as a member of the organisation, is also a member of society. Since changes in society will impact on the individual in society, these changes will essentially reflect in the organisation because the employee is a member of both. By indicating

the relation between society and the organisation through the employee, society is included as an element in the spiritually intelligent transactional model of organisational communication. It is also argued that the communication process in the organisation, (which includes the employee as the receiver of a message in the communication process), is influenced by changes and developments in society, since the employee is a member of both the organisation and society.

8.2.3 Secondary research objective 3

To describe the relation between the evolving intelligence in society and the new employee's SQ-related needs and motivations, as a member of both society and the organisation

This secondary research objective was addressed in Chapter 4. Various societal forces were identified that contributed to the changing needs and motivations of the employee as a meaning-seeking individual. A distinction was made between the *old employee*, as a member of both society and the organisation during time periods related to the dominance of IQ in societal and organisational behaviour, and the *new employee*, as a member of both society and the organisation during time periods related to the dominance of EQ and SQ in societal and organisational behaviour.

Chapter 4 explored and indicated the relation between the evolving intelligence in society and the evolving intelligence in the new employee. The changing needs and motivations of the new employee were primarily related to the positive motivations in Zohar and Marshall's scale of motivations, as well as to the levels of growth needs in Maslow's hierarchy of needs. It was also illustrated in this chapter that both the positive motivations in Zohar and Marshall's scale of motivations, and the levels of growth needs in Maslow's hierarchy of needs, are related to SQ. Therefore, it was concluded that the new employee is a meaning-seeking individual with SQ-related needs and motivations that need to be considered in the communication process.

8.2.4 Secondary research objective 4

To describe the relation between managerial and leadership approaches in the organisation and the intelligence frameworks from which they derive

This secondary research objective was addressed in Chapter 5. This chapter reflected the relation between the nature of an organisation's culture and climate, and the nature of management that determine an organisation's culture. It was argued that the new employee with his or her SQ-related needs and motivations will require a leadership style and organisational culture in the organisation that is related to SQ. To establish a managerial or leadership style that would be most applicable to the SQ-related needs and motivations of the new employee, the nature and characteristics of various managerial and leadership approaches and theories were explored, analysed and compared to the characteristics of IQ, EQ and SQ,.

This chapter also distinguished between transformational leadership as representative of an EQ leadership approach, and transcendental leadership as representative of a SQ leadership approach. It was concluded that a transcendental organisational leader would be most capable of addressing the SQ-related needs and motivations of the new employee from the framework of a SQ-related leadership [and communication] approach.

8.2.5 Secondary research objective 5

To study existing organisational communication models within the parameters of the three types of intelligence in order to conceptualise a spiritual intelligent organisational communication model that would enable the leader and the new employee of the communication message to engage in a communication relationship in which both the leader and the new employee would be able to negotiate a shared meaning of the communication message

This secondary research objective was addressed in Chapter 6. Various perspectives, traditions and views with regards to the process of communication were explored and compared to the characteristics of the three types of intelligence discussed in this study. It was determined that the critical perspective and the transactional view of communication were most related to the attributes of SQ.

Therefore, it was derived that a communication model from a critical perspective, and founded on the transactional model of organisational communication, may provide a communication model that would accommodate the relation between society and the organisation, especially with regards to the SQ-related needs and motivations of the new employee (as member of both society and the organisation). It was argued by Zohar (1997:135) that the preferred infrastructure to address any of the three primary intelligences, would be through the process of communication. Since it was argued in Chapter 4 that the changing needs and motivations of the new employee would impact on the organisation, it was derived that these needs and motivations would also impact on the communication process between the organisational leader (as sender in the communication process) and the new employee (as receiver in the communication process). Therefore, the aim of this chapter was to identify a communication model that would emphasise the communication relationship between the organisational leader and the new employee in the communication process, and in which the SQ-related needs and motivations of the new employee would be recognised and addressed by the organisational leader. The transactional model of organisational communication was identified as the communication model that adhered to some of these requirements.

8.2.6 Secondary research objective 6

To critically and qualitatively establish a spiritual intelligent transactional organisational communication model which will enable an effective communication relationship between the organisational leader and the new employee, which will enable an understanding of their differences, as well as the potential for mutual negotiation between them to recontextualise varying meanings regarding an object, situation or event, towards one emerging meaning that both could share

This secondary research objective was addressed in Chapter 7. In this chapter the transactional model of organisational communication was critically evaluated in view of specified SQ requirements related to the elements identified in this study as important variables in the communication process (due to the relations between them), for example:

- the relation between society and the organisation,
- the relation between societal changes and the SQ-related needs and motivations of the new employee (thus conceptual filters),
- the relationship context between the organisational leader (as sender) and the new employee (as receiver), as a means of establishing an understanding between them, and
- the relation between the relationship context in the communication process and an additional context, in which effective communication can take place (as a means of recontextualising any ideas, opinions, attitudes, perceptions *et cetera*), towards a shared meaning between the sender and the receiver.

It was established that the transactional model of organisational communication neglects to recognise the relation between society and the organisation, the conceptual filters of the new employee, as well as the establishment of an additional context in which the sharing of meaning can contribute to effective communication between the sender and the receiver (due to their mutual understanding and respect for each other's contexts and authenticity). Hence, a new organisational communication model was proposed and coined a spiritual intelligent transactional model of organisational communication, in which the above requirements for a spiritual intelligent communication model were met.

In addressing the six secondary research objectives in this study, the primary research objective was also addressed. As a result, this study proposes **a spiritual intelligent transactional organisational communication model (as an extension of the transactional model of organisational communication), that explores the communication relationship between an organisational leader and the new employee, in which the organisational leader recognises the meaning-seeking needs and motivations of the new employee (as representative of society), by first attempting to establish a relationship context by means of Buber's four-step dialogic communication approach, and then to establish a new emergent context in which the communicated message between them can be recontextualised towards a new emerging reality, where a shared and similar**

communicated meaning towards an object, situation or event, will be established between them.

8.3 FURTHER CONTRIBUTIONS OF THIS STUDY

The research methods that have been used in this study are a combination of explanatory, descriptive and exploratory studies, in addition to an in-depth literature review as foundation. These methods were combined to make the following contributions:

- Obtain new insights about the communication relationship between organisational management and employees by indicating the influence of IQ, EQ and SQ in this relationship.
- Serve as a pre-investigative study towards a more structured study of the field in future research. Grobbelaar (2000:93) states that an explanatory study for example, is done in a particular field or topic in the social sciences on which no research has been done before. Although various research studies have been done on the topic of the communication process between the sender and the receiver in an organisational communication model, the study of SQ is a new field. As such, the consideration of SQ as a variable within the organisational communication process provides new insights and new knowledge regarding the structure of existing communication models.
- Emphasise central concepts and constructs. This study indicates that the relationship between all the elements in the organisational communication process needs to be emphasised. However, although the transactional view also holds a similar argument, this study maintains that the transactional organisational model of communication needs to be elaborated on.
- Provide a profile of the new employee and his or her SQ-related needs and motivations.
- Provide a profile of the ideal leader that would be able to address these needs and motivations in a spiritual intelligently manner.

- Provide arguments concerning the relation between IQ, EQ and SQ, and the behaviour of the new employee, as well as the manager or leader within the organisational context.
- Generate new information or knowledge about the relationship between IQ, EQ and SQ, and managerial and communication approaches in the organisation.
- Building and expanding the transactional view of organisational communication to make it more complete in nature by introducing new areas or issues in relation to this view.

8.4 LIMITATIONS OF THIS STUDY

Any study has inherent and specific limitations, and for this study, the following limitations are identified:

- SQ is a new and underdeveloped concept in the social sciences. This resulted in a lengthy research document due to the expanded definitive discussions related to the topic of this study within the societal and organisational contexts.
- This study is limited to an explanatory, descriptive and exploratory study. Although it contributed to the development of a spiritual intelligent transactional model of organisational communication, this model has not been subjected to empirical research to test its viability. This limitation is primarily because of the extent and length of the descriptive, explanatory and exploratory discussions on the subject of SQ in this study.
- To obtain success with the proposed communication model, the organisational leader and employee will both need to have an awareness and need for meaning, positive motivations such as ‘power within’, ‘exploration’, and ‘mastery’, and growth needs towards self-esteem and self-actualisation.
- The needs and motivations of the organisational manager or leader have not been addressed.

8.5 SUGGESTIONS FOR FURTHER RESEARCH

This study has identified the following potential topics for future research:

- Empirical research could be conducted to test the viability of the proposed spiritual intelligent transactional model of organisational communication.
- SQ as a primary and determinant variable in organisational behaviour, employee or managerial development, and organisational success, can be researched.
- Further research studies can be conducted to determine the SQ-related needs of employees in large and small organisations. Studies like these could contribute significantly to methods and means of addressing the growing problems of anomie, poor management and communication practices, conflict, and resistance in the modern organisation.

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ADDENDUM A

A DEFINITIVE SUMMARY OF THE POSITIVE (+) AND NEGATIVE (-) MOTIVATIONS IN ZOHAR AND MARSHALL'S SCALE OF MOTIVATIONS (Zohar & Marshall 2004:48-60)

+1, Exploration

1. Exploration is associated with curiosity, a sense of wonder and an open, willing attitude.
2. People with this motivation are in open dialogue with their environment by means of, for example, media exposure. They look and listen and engage easily with other people. This motivation also recognises that people need to know, learn and to explore, since these experiences could be fulfilling.
3. The motivation of exploration contributes to willing and attentive behaviour.
4. People motivated by exploration are enthusiastic about solving new problems or meeting new challenges. They are innovative and like to know how things work and will pursue knowledge and learning for their own sake.
5. All their strategies will be aimed at reaching out to others and on extending their skills, knowledge or activity.

-1, Self-assertion

1. This motivation is associated with thoughtlessness, unbridled competitiveness, too much pride, self-centeredness, status and aggression.
2. In business, people motivated by this motivation set out to conquer the market and destroy the competition. Their attitude towards learning and knowledge is manipulative and they would try to assert what they already know on other people as a means of strengthening their entrenched position.
3. They are not open to learning things that do not further their ends. They have a need for power that brings them in conflict with anyone who has a strong and independent point of view different from theirs.
4. They are argumentative and show a sense of adversity to dialogue.
5. They adopt strategies that will gain them 'territory' or increase their 'power'.

+2, Gregariousness and cooperation

1. From this motivation, humans are perceived as social animals. They need to relate to others and usually gain great nourishment in doing so.
2. Gregarious and cooperative people seek social occupation. They are the social glue of any group or organisation; always evolving strategies that would bring people together.
3. The relationships that people form with their peers through gregariousness, are bonds of fierce loyalty, often based on shared values and shared goals. People motivated by gregariousness and cooperation make good team members.
4. This motivation drives negotiation, conciliation and conflict management. Cooperative people are good at seeing the other's point of view and they harbour a natural respect for it even if they disagree. They tend to obtain creative ideas from others. They are also good listeners.

-2, Anger

1. Angry people are usually 'very cold' (carefully holding their emotions in check) or 'very hot' (letting their anger spew all over the place).
2. They are often rebellious just for the sake of rebellion. Angry people often do not feel like cooperating.
3. Their need for self-esteem is threatened or frustrated and they tend to demand that their values or causes are recognised.
4. Angry people often reject the group or society. Frustration underlies most anger for example, love or loyalty that has not been requited or a self that has been rejected or denied. As a business strategy, anger leads to finding some way to destroy or damage the competition, even if cooperation might have resulted in an improved situation.

+3, Power-within

1. People with power-within, know whom they love and what they value. They mostly act from these values and love. They have integrity, are trustworthy, have deep commitments and have a strong sense of own identity.
2. These people can be relied on to take responsibility for a task handed to them. They often act from a sense of responsibility, of loyalty, and of service.

3. They are more 'self-directed' than 'other-directed' and think quite independently. Since their deepest motivation is a sense of their own values and direction, they are open to and tolerant of the ways and values of others.
4. They are open to diversity and will often evolve strategies that bring many different elements or voices together. They will empower others if they are in the position to do so.

-3, Craving

1. Craving expresses itself as a perpetual restlessness and a sense of 'never having enough'.
2. Driven by a sense of inner emptiness (the opposite of power-within) these people constantly adopt strategies of grasping. They are greedy and never satisfied. They often want things for free, as if things are owed to them.
3. Their greed makes them *materialistic*, if it is a greed for money or things and it makes them *jealous*, if it is a hunger to be loved.
4. Craving is the basis of all addictions such as overeating, gambling, drinking and drug addiction.
5. Craving people seek a 'quick fix' rather than a long-term plan and instant results rather than patient planning. They also seek 'feel-good' factors and betray anything or anyone that frustrates their satisfaction.

+4, Mastery

1. People that has reached +3 (power-within), is centred in deep personal values. When their motivation reaches the level of mastery, they will find themselves rooted in wider interpersonal values and skills, shared visions and a holistic and unitive thinking
2. A master draws on his profession's (or organisation's) collective pool of wisdom and skills. He or she leads with an easy air of authority and inner self-assurance, applying an instinct for good strategies and decisions.
3. At the level of mastery the bigger picture is in tune with a larger pattern, and strategies become more complex and long-term. Long-term objectives, and a constant reframing or recontextualisation of those objectives, occur constantly with exposure to new information. Very few people get above the level of mastery.

-4, Fear

1. Fear is associated with anxiety, suspicion, and a sense of being threatened or of being too vulnerable.
2. People acting from this motive seek to protect or defend themselves.
3. People acting from this motive often perceive others in their environment as threats or enemies. They also tend to see possible opportunities or challenges as threats.
4. They tend to withdraw from people and the environment and become timid. They avoid taking the initiative or calling attention to themselves.
5. They do not volunteer for any project or task and they prefer to avoid risks. The strategies taken will always be reactive and cautious. These strategies will be characterised by passiveness, avoidance and retreat.
6. Driven by fear, people become risk-averse and closed to any kind of innovation or exploration.

+5, Generativity

1. Generativity is a creativity driven by love or passion. This love or passion gives generative people a sense of playfulness about their creativity. They enjoy it and identify with it.
2. Because their creativity is so closely linked to their enjoyment, generative people are often generative in many directions. They are creative and are excited about anything that arouses their interest or curiosity.
3. The strategies they adopt will always be strategies of learning or discovery. Masters (+4) are usually generative people who aim at creating new definitions, new traditions and new paradigms.

-5, Anguish

1. Anguish arises from a sense of being lost or helpless. People acting from this motivation often feel despair, and are caught in the moment with little prospect for progression.
2. It comes from a sense of blocked potential. The generative process is blocked. Anguish often results when people do not have any strategies for improvement because this motivation arises from the fact that they cannot see strategies.

+6, Higher service

1. Higher service drives the servant-leader (the highest and most dedicated form of leadership). All great leaders serve something from beyond themselves, but the servant-leaders serve transpersonal values such as goodness, justice, truth, the alleviation of suffering and the salvation or enlightenment of others.
2. Servant-leaders make things happen that others have found impossible. They create new ways for human beings to relate to one another, new ways for companies to serve society and new ways for society to 'be' or 'exist'.
3. Power is always used to further the good they serve, never to aggrandize themselves. The strategies adopted by servant-leaders will often be bold and large-scale. They are the strategists that recognise the best and the worst in people and know how to use both to further the cause.

-6, Apathy

1. Through apathy, people are overwhelmed with a sense of anomie.
2. Where the person of anguish suffers as a result of being unable to 'play the game', the apathetic person cannot see any solutions. Apathetic people have very little energy to keep them going.
3. They show little interest in anything and often neglect themselves and their affairs. They adopt no strategies because nothing seems worthwhile. This is a very deep form of depression.

+7, World soul

At this level people see themselves as parts of the divine manifest. If habitual, this state may be accompanied by a withdrawal from the world of daily life, as is often the case with monks and some artists. They have lost the craving to be themselves, the sense of ego and hence the sense of limitation. They dwell at a level of awareness that transcends space and time and therefore have a sense of immortality. This motivation will not be considered within the organisational context. The aim is to develop and maintain self-actualisation in the organisational context. Therefore, motivations superior to self-actualisation will not be considered.

-7, Shame and guilt

1. Shame and guilt is the opposite of the world soul. When overcome by shame and guilt, people feel wholly apart from any meaningful or deeper level of reality.
2. It is a feeling that they do not belong in the world and that the world will be a better place without them. Death rates are high among people who are driven by this motivation.
3. People acting from this motivation have often betrayed their own deepest ideals and their strategies may be that of self-destruction, either through suicide or through drug addiction, alcoholism or reckless behaviour. But violent, aggressive or grandiose strategies may also result if the shame and guilt have resulted from humiliation. Humiliation can also result in strategies to harm others and to gain vengeance against them for real or imagined slights.

+8, Enlightenment

This level is hardly ever reached. Words or images fail to describe the absoluteness of this motivation. It is possible to have experienced enlightenment and then to have returned to the world. In the world these people live lives of grace. They are at peace with themselves and existence. It is about an inner light. Similar to motivation +7, this motivation is not considered within the organisational context.

-8, Depersonalisation

This person is an empty shell with no core. Here the sense of *I* has disappeared. There is no person left, just uncoordinated behaviour and random utterances. This is often the inner world of the hospitalised schizophrenic or the hopelessly burnt-out alcoholic and drug addict. This motivation will also not be considered within the organisational context since there is no indication in the literature that this negative motivation is a dominant element in the organisational context.